

# CHURCH REPORTER

## 6/2023

Newsletter for the English-speaking members and friends of the Church Law Society  
Prague – Brno – Olomouc – Stříbro – České Budějovice.

15<sup>th</sup> June 2023 | Volume 8  
English version



7th June 2023, in front of the Faculty of Law library, Charles University, at the opening of the display of literature for the Church Law profile module, i.e. the set of eight canon law and religion law subjects taught at this faculty.

*Photo Antonín Krč*



## Local group in Prague

# The opening of the display of new literature and the 86<sup>th</sup> Evening of the Church Law Society

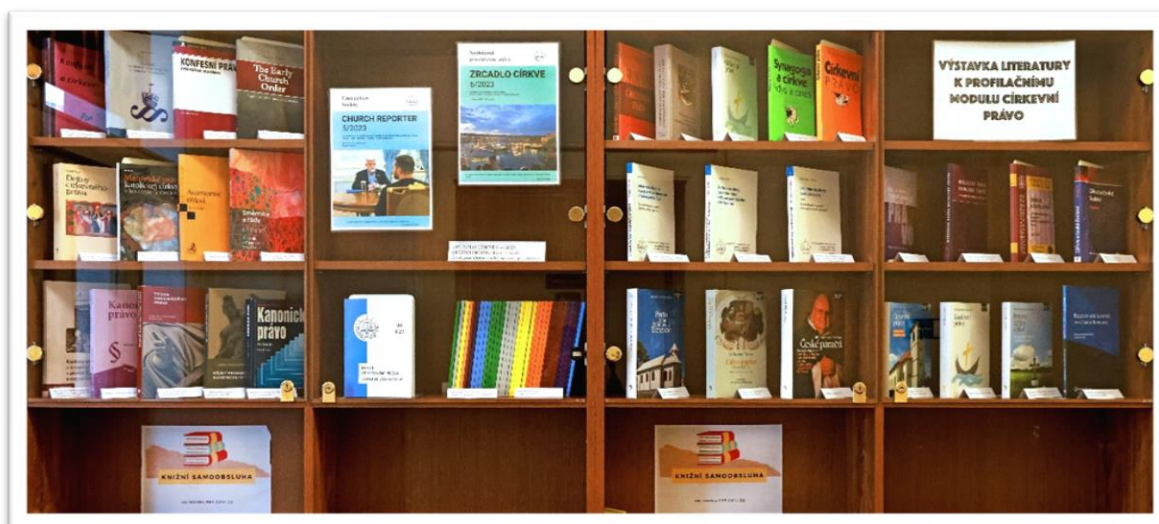
**On Thursday, 7<sup>th</sup> June 2023**, the third display of literature in the field of religion and church law took place in front of the display cabinet by the entrance to the Faculty of Law library at Charles University, following on from the successful displays in 2016 and 2017.



At 3.30 p.m., the participants were welcomed by Prof. JUDr. Jiří Rajmund Tretera, the host and guide throughout the whole afternoon.

In his twenty-minute speech, he briefly introduced the books on display and their authors. He emphasised that the exhibited books far from represented all the books in the field, but just a fraction of them. Proof that since the fall of communism church and religion law has become an important and developed legal field in the Czech Republic and Slovakia!





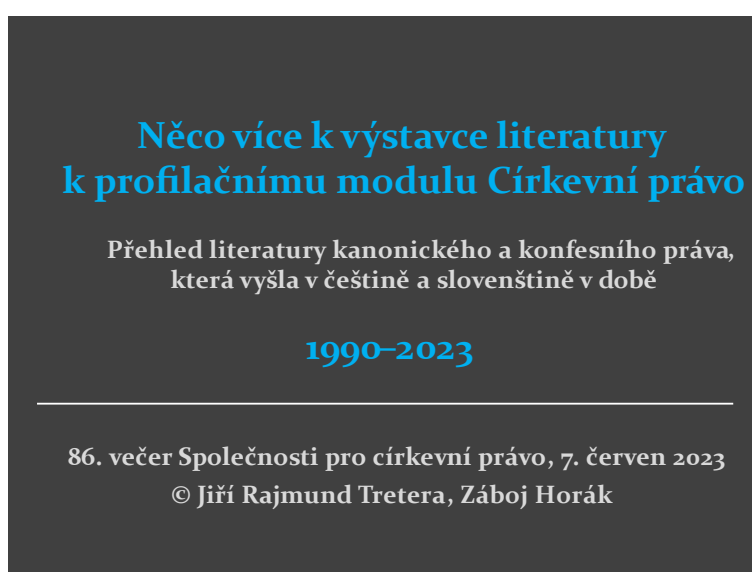
Afterwards, all those present moved to auditorium no. 38 where there is a relief of JUDr. Milada Horáková, the lawyer, member of parliament and mother who was executed by the communists in June 1950. Here the programme continued with the 86<sup>th</sup> Evening of the Church Law Society. It included a screening of a presentation entitled *Something more on the display of literature for the Church Law profile module, A summary of canon and religion law literature that has been published in Czech and Slovak in 1990–2023*, a list and illustration of 76 books. The presentation was prepared by Prof. Jiří Rajmund Tretera and Assoc. Prof. Záboj Horák and the graphic layout was carefully done by Mgr. Jan Čech, a student of the Faculty of Law. The

presentation had already been printed in colour in the Faculty of Law Printing Centre and was distributed to all the participants at the opening and during the evening.



At the start of the evening, Prof. Tretera recalled eleven authors who passed away in the years 2000–2022, in particular three authors who passed away during 2022. These were JUDr. Václav Valeš, Prof. Ignác Antonín Hrdina OPraem and the President Emeritus of Prague Ecclesiastical Court, Canon ICDr. ThDr. Jiří Svoboda. Everyone honoured their memory with a minute's silence.

Afterwards, the presentation of 76 book titles was shown, some of which had already been presented during the opening and others were presented by Prof. Tretera during this screening.



*Title page of the literature presentation: Something more on the display of literature for the Church Law profile module 1990–2023.*



At the beginning, in the middle and at the end of the presentation, Assoc. Prof. Záboj Horák played the ukulele and sang twelve secular and devotional songs from all over the world: in Czech, Slovak, Latin, French and English. He began with the song *Hallelujah to God, we sing*, which was sent to us (words and chords) by its composers – Slovak Capuchin monks.



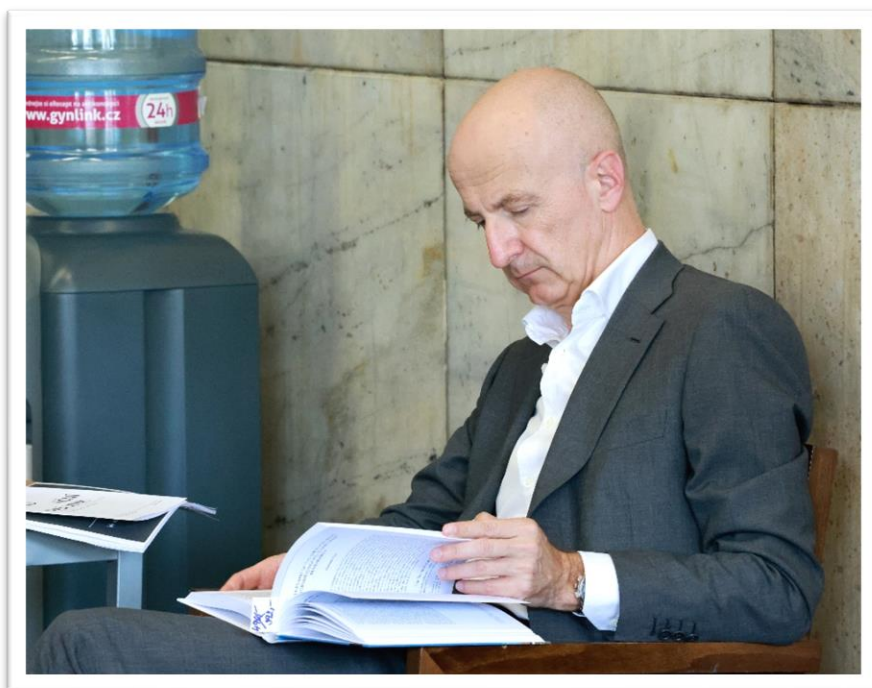
At the end of the first part of the evening, refreshments were served in the lobby of auditorium no. 38. Throughout the evening, selected publications in the field of church and religion law were available for purchase at the *Leges* Publishing House table and friendly conversations over a glass of wine and sandwiches continued until 7 o'clock.

Around 30 members and supporters of the Church Law Society attended the ceremonial afternoon and evening. Many of them were at one of our events for the first time. Lots of people came and went during the evening and we were told that the evening was dynamic and lively.

The display of publications will continue until November 2023. We are preparing a further follow-up display, mainly of works that we could not find space for this time and, particularly, also contributions by Czech and Slovak authors to foreign collective monographs published throughout Western and Central Europe and the Americas.



*The second part of the 86<sup>th</sup> Evening of the Church Law Society in the lobby of auditorium no. 38, behind the statue Devotion by the leading Czech sculptor Josef Václav Myslbek (1848–1922).*



*Luděk Sekyra, a well-known Czech entrepreneur and philanthropist, participant of the evening, is looking at the book Festschrift for Jiří Rajmund Tretera.*

*Text Jakub Nagy, Záboj Horák  
Photos Antonín Krč*

# Tomáš Halík spoke in the European Parliament

*This year, Mons. Tomáš Halík was asked to give the main speech at the annual ecumenical prayer meeting at the European Parliament in Brussels, organised by the CEC (the Conference of European Churches) and COMECE (the Commission of the Bishops' Conferences of the European Union) on 6<sup>th</sup> June 2023.*

**Prof. Tomáš Halík, President of the Czech Christian Academy,**

Sermon on  
ECUMENICAL PRAYER BREAKFAST  
AT THE EUROPEAN PARLIAMENT IN BRUSSELS  
Tuesday 6 June 2023

Ladies and Gentlemen,  
Sisters and Brothers,

In the Book of Prophet Isaiah, we read:

*“Trample my courts no more; bringing offerings is futile (...); I am weary of bearing them. Cease to do evil, learn to do good, seek justice, rescue the oppressed, defend the orphan, and plead for the widow.”*

These words are testimony to one of the most crucial turning points in history. The prophet Isaiah announces the end of religion (religion in the sense of human manipulation of the sacred) and the birth of *faith*, faith as *orthopraxis*, as a *process of learning to do good for others and to strive for social justice*.

Orthodoxy without orthopraxis is dead. Relationships with God cannot be separated from relationships with people. Faith, the gift of grace, the life of God in man, is an invisible mystery. “No one has ever seen God,” says Scripture, but we can experience his presence in people’s acts of love and hope. He is present, visible, and credible in their effort to learn to do good and seek justice.

Christian faith, faith in the mystery of the incarnation, is an incarnated faith. True faith lies not in what believers think and say, but in their relationships with others, especially in their solidarity with the poor, the oppressed, and the marginalized. The prophet Isaiah in the Hebrew Bible and the St. James’ epistle in the New Testament boldly assert that faith as a relationship to God is implicit in “social love,” in the turn from selfishness to solidarity.

The Spirit of Jesus Christ teaches us “spiritual discernment,” a sensitivity to God’s presence and His action in the world – even far beyond the visible boundaries of the churches.

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At Pentecost, we celebrated the feast of the birth of the Church.

According to the Gospel of John, the gift of the Holy Spirit was given to the apostles on the day of the resurrection.

The apostles were depressed and closed in fear of the Jews. These men, in their masculine pride and narrow-mindedness, were hesitant to believe the testimony of women, especially Mary Magdalene, the “apostle of the apostles.”

Jesus overcame the locked door of fear and distrust, came among them, legitimized himself with his wounds, and brought them his first and greatest gift: *his promised* Spirit. “Receive the Holy Spirit!”

He breathed on them as the Creator called the first human being to life with His breath. Jesus thereby healed and resurrected the wounded, crucified faith of the apostles. He gave them a new, more profound, and fuller life.

The gift of the Spirit is the gift of forgiveness and peace, the power that overcomes fear. Forgiveness and reconciliation mean new life, a new beginning, a new chance. Followers of Christ are to spread this healing mission so that all may rise from the grave of fear and guilt to new life.

But the Church itself needs forgiveness, reconciliation, and healing to accomplish its mission.

According to Jesus’ words, the Spirit’s mission is to guide into the fullness of truth. Throughout its history, the Church has had in the power of the Spirit to carry out this “hermeneutical task” – to interpret the mysteries entrusted to it ever more profoundly and anew, to penetrate anew into the infinite depth of Jesus’ words, teaching, and example.

“You cannot understand it now – you will understand it later,” Jesus tells the apostles.

We must constantly grow in our understanding of the Gospel. Our faith still needs to mature. This is as true of the process of faith in individual believers’ lives as in the Church’s history.

Here on earth, in the world, in history, we see the things of God – St. Paul writes – only partially, as in a mirror, in images and parables – only in the arms of God can the individual person, but also the community of believers, the Church, understand and see God fully, “face to face.”

This is an urgent warning against the pride and foolishness of those who would already claim to be “owners of the truth.” The fullness of truth is in Jesus alone, and he alone can say, “I am the truth.” We are not Jesus; we are only his imperfect, ever-learning disciples. *We are a community of pilgrims, and throughout our journey through history, we need each other; we need each other’s experiences and spiritual gifts to complement our own.*

If all truth were already contained and bound up in “letter” in the text of the Bible, dogmas, papal encyclicals, church regulations, and theological theories of the past, then we would need no more church, no more theology, no more preaching, no more listening to the Spirit in prayer.

Perhaps such a closed understanding of Christianity and the faith would be the “blasphemy against the Holy Spirit” that Jesus emphatically warns against as the most dangerous of sins. We must not hinder the blowing of the Spirit, who continues to teach and guide us more and more again and again.

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The Spirit teaches us to “read the signs of the times” and teaches us the art of spiritual discernment. He teaches us to name the good as good and the evil as evil. He teaches us the courage of prophets in the face of tyrants.

*“Cease to do evil, learn to do good, seek justice, rescue the oppressed, defend the orphan, and plead for the widow.”*

As we gather for prayer, we must not forget the Calvary of our time, Ukraine. The blood of the innocent victims of Putin’s genocide in Ukraine and the suffering of Ukrainian children taken to Russia cry out to the Lord of Hosts.

Not political compromise and the peace of cemeteries, but only justice and just peace can bring peace back to a country that today signs its application for admission to the family of free European nations with its blood.

The severe moral duty of the world family of Christians to say publicly, loudly, and openly to people like Patriarch Kyrill that supporting the Russian genocide in Ukraine is a betrayal of Christ and apostasy from the Gospel. Representatives of the Church must not become puppets in the hands of gangsters and war criminals, nor must they be guilty of silence, apathy, false neutrality, or diplomatic cleverness, following the example of “the smartness of this world.” No one can serve two masters, God and the murdering aggressor.

“Cease from evil, learn to do good,” cries the Lord of hosts.

I feel a moral obligation to recall the historical experience of my native country.

When the leaders of Western democracy sacrificed the territorial integrity of Czechoslovakia, and then the whole country, to Hitler because they thought it would save the peace, they helped him to start a world war. If today the West were to cave into Putin and sacrifice Ukraine, it would make the same tragic mistake and endanger the security and peace of the entire world. The defeat of Ukraine would be an encouragement to all dictators and aggressors on the planet.

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We live in a challenging time. Pope Francis calls our time a “fragmentary third world war.”

From the experiences of the First and Second World Wars were born the bold visions of great Christian thinkers such as Teilhard de Chardin, Paul Tillich, and Dietrich Bonhoeffer. They all understood that the time had come for Christians to discover beyond traditional theism a “greater God,” the ever-greater God (Deus semper maior).

Bonhoeffer was convinced that the Christian faith must free itself from old religious concepts, as it had once freed itself from the Mosaic Law. Teilhard offered a new Christology, a grand processual vision of a cosmic, universal Christ.

Will the pains and anxieties of our time become the birth pangs of a new and more profound ecumenical theology and spirituality? Will they bring new impulses and encouragement for the journey of the Church and the entire human family through history?

I see the seed of a new ecclesiology in Pope Francis’ call for the synodal renewal of the Church. In the conditions of our time, the Church is to return in a new and creative way to its original, dynamic, processual form – the form of the Church as a shared journey (syn hodos).

It is not only the Roman Church that needs synodal renewal.

The excellent task of our time is to discover and realize what lies behind the keyword: a *common* path, **a shared** journey. To go together.

It is necessary to go out to *new horizons of ecumenism*. Respect for diversity and the search for compatibility and mutual enrichment of the various Christian traditions is an essential but *only the first step* on the path outlined in Pope Francis' encyclical *Fratelli Tutti*.

When new barriers and abysses appear on the world's political map, the flame of the desire for *the unity of the whole human family* must be kept alive in the souls of people behind all cultural frontiers.

The Second Vatican Council and the pontificate of Pope Francis are two essential steps in the transition from "Catholicism to Catholicity" to ever broader and deepen openness to the blowing of God's Spirit towards the eschatological goal, the "Omega Point" when God will be all in all.

Not only all Christian communities but "all people of goodwill" must be invited to this journey.

It is not a one-way path of progress but a constant struggle with the temptations of regression and resignation, a way leading through times of crisis and individual and collective dark nights.

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According to the Acts of the Apostles, the Church was born from the Pentecostal storm of the Spirit. She was born as a sacrament of understanding, as an "Anti-Babel."

The story of the building of the tower of Babel in the book of Genesis is a symbol of the striving for a false, totalitarian unity, an expression of human pride.

For this hubris – we read in the Bible – humanity has been punished by being wounded in a very intimate area of human existence, in the area of language, communication, and sharing. People and nations have ceased to understand each other. The symbolism of that story is still powerful.

Many towers of Babel have collapsed throughout history, but their ruins – group selfishness – have remained in people's souls.

The tragic experiences of the twentieth century include the rise and fall of the two modern towers of Babel, Hitler's Third Reich, and Stalin's Soviet Union. Both empires collapsed, but the national messianism that was at the cradle of both of them did not cease to be dangerous.

The European Union is and must remain the guarantor of the security, freedom, and prosperity of European nations and states. The fall of Hitler's empire made possible the creation of the European Union, and the fall of the Soviet empire made possible its enlargement. Putin's attack on the foundations of the international legal order strengthened the awareness of the necessity of European unity. Attempts to weaken this unity are very dangerous and must not be tolerated.

The process of European unification needs to be constantly deepened and cultivated, not only in the political and economic domain but especially in the cultural and spiritual field. Christian churches and all faith communities have an essential mission in this field.

Many times, we have heard the sentence that Christians are “to give Europe a soul.” We would misunderstand this phrase if we understood ‘soul’ as an ideology. Europe does not need any “Christian ideology” nostalgia for medieval ‘Christian Europe’. The moral duty of Christian churches is to warn against attempts to abuse Christian symbols to spread nationalism and so-called “illiberal democracy” (that is, a non-democratic authoritarian state, “catholicism without Christianity”).

The European cultural symphony needs a clear, understandable, and credible Christian voice, an inspiring example of ecumenical unity in diversity, born on the day of Pentecost as opposed to the Tower of Babel, an example of synodality – a common path of mutual listening, mutual respect, solidarity, and cooperation. We must always learn to do good and seek justice.

**Msgr. Prof. Tomáš Halík, PhDr., Th.D., dr.h.c. (mult)**

born 1948 in Prague

is a professor at Charles University in Prague, president of the Czech Christian Academy, pastor of the Academic parish of St. Salvator and vice-president of Council for Research in Values and Philosophy at Catholic University of America in Washington DC.

He studied sociology, philosophy, and psychology and graduated with a Ph.D. from the Faculty of Philosophy at Charles University in Prague and in theology at the Pontifical Lateran University in Rome.

During the Communist period he was banned from university teaching and persecuted by the secret police as “an enemy of the regime.” Clandestinely ordained a priest in Erfurt, in 1978, he worked in the “underground Church”. He closely cooperated with the country’s future president, Václav Havel.

After the fall of the communist regime in 1989, he was Secretary General of the Czech Bishops’ Conference. Pope John Paul II appointed him advisor to the Pontifical Council for Dialogue with Non-Believers (1990); Benedict XVI named him Honorary Pontifical Prelate (2008).

Since the fall of the Communist regime, he has lectured not only at Charles University in Prague, but also at universities in Europe, as well the USA, Latin America, Canada, Asia, Australia and Africa. He has been a visiting professor Oxford and Cambridge, Notre Dame and Boston College. He holds honorary doctorates in theology from the universities of Erfurt and Oxford.

Tomáš Halík has received Cardinal König Merit Award for defence of human rights and spiritual freedom (2003), Romano Guardini Prize for outstanding merits in interpreting contemporary society (2010), The Knight’s Cross of the Order of Merit of the Republic of Poland by decision of the Polish President (2012) and the Templeton Prize (2014), the Award Per Artem ad Deum from Pontifical Council for Culture (2017), St. Georg Medal (2019), Cross of the Order of Merit of the Republic of Germany by decision of the German President (2019), and Comenius Prize (2020), etc.

His books have been published in 20 languages and received a number of awards abroad including the Prize for the best theological book in Europe in 2011, and in the USA Gold the Medal for the best book in Philosophy (2017) and the Gold Medal for the best book in Religion (2020).





## Local group in Olomouc

# A successful international conference to mark the 40<sup>th</sup> anniversary of the Code of Canon Law and its Amendments in Olomouc

**On Thursday, 13<sup>th</sup> April 2023**, a conference was held at the Faculty of Theology in Olomouc to mark the 40<sup>th</sup> anniversary of the promulgation of the Code of Canon Law, co-organised by the Department of Church History and Church Law in the Sts. Cyril and Methodius Faculty of Theology at Palacký University in Olomouc (CMTF UP) and the Olomouc local group of the Church Law Society.

In the CMTF UP auditorium, around forty participants listened to talks by ten leading European canonists, which focused on changes in the text of the Code over the course of the forty years since its promulgation. Among the participants was *Bishop Mons. Josef Nuzík*, Great Chancellor of Olomouc's Faculty of Theology and Administrator of the Archdiocese of Olomouc. Everyone was delighted that he stayed throughout the conference.

The whole gathering, including the talks and subsequent discussions, took place in a friendly atmosphere and was notable for the exchange of experiences from judicial, pedagogical and scientific practice of all the participants.

The introductory speeches were given by Associate Professor Vít Hušek, Dean of Olomouc's Faculty of Theology, and Professor Damián Němec OP, from the same faculty, one of the main organisers of the conference. Afterwards, *Mons. Miroslav Konštant Adam OP*, judge of the Roman Rota and professor at the Pontifical University of St. Thomas Aquinas in Rome, son of the Dominican order's Province in Slovakia, spoke on the topics The Development of Marriage Procedural Law and The Preparation of the Papal Motu Proprio on the Matrimonial Nullity Trial Reforms. *Professor Cyril Vasil' SJ*, Eparchial Bishop of the Eparchy of Košice (Slovakia), reported on the topic The Influence of Eastern Canon Law on Modification CIC/1983. There was a short discussion after the introductory talks.

In the second morning block, *Professor Mirosław Sitarz*, Vice-rector of the John Paul II Catholic University in Lublin (Poland), gave a talk on John Paul II – the Greatest Legislator in the Catholic Church, followed by *Dr Agnieszka Romanko* from the same university, who spoke on the Reform of the Roman Curia from the Promulgation of CIC/1983 until the Apostolic Constitution Praedicate Evangelium, and *Associate Professor Jiří Dvořáček, ICODr.*, from CMTF UP and the Faculty of Law at Masaryk University in Brno, who talked about inspirations and experiences for administrative management in the Church, practically undeveloped at the level of particular churches. A longer discussion then followed.



*From the left: Prof. Damián Němec OP, Prof. Mirosław Sitarz and Associate Professor Jiří Dvořáček.*

The afternoon session was begun by *Associate Professor Stanislav Přibyl* from the Faculty of Theology at the University of South Bohemia in České Budějovice (Budweis) with his talk on the subject *Binding Truths (Veritates Definitivae)* and their Impact in Criminal Law. Following him, *ICLic. Jiří Zámečník*, a research worker at CMTF UP, told the participants about developments in the legislation regulating changes in the beatification and canonisation process after its modification in the 1983 Act. *Dr Monika Menke* from CMTF UP presented the permanent ministries granted to the laity in the current version of CIC/1983 and in the particular norms and the question of the diaconate. *Professor Damián Němec OP* focused on changes in the law of consecrated life since the promulgation of CIC/1983 and *Dr Libor Botek* discussed the changes in criminal law after CIC/1983 was issued.

In the wide-ranging discussion that followed the participants assessed the direction and progress of the legislative changes. They mentioned, for example:

- how the specific characteristics of the Eastern Catholic Churches are still insufficiently considered (which was pointed out by Archbishop Professor Cyril Vasil', Eparchial Bishop of Košice),
- the large number of changes during the pontificate of Pope Francis (for example, the latest modification of the law of consecrated life on Palm Sunday, 2<sup>nd</sup> April 2023, and the amendment to criminal law in the Code of Canons of the Eastern Churches on 5<sup>th</sup> April 2023),
- the pitfalls associated with the often insufficient technical and legal level of amendments (including incomplete factual clarity, such as in the *Praedicate Evangelium* apostolic constitution on the Roman Curia),

- the pitfalls associated with the way in which legislation is promulgated (during the current pontificate generally *not in Acta Apostolicae Sedis* according to Canon 8 CIC/1983, *but merely in the L'Osservatore Romano newspaper* and then subsequently published in *Acta Apostolicae Sedis*, sometimes with differences in the text).

Dr Botek, the judicial vicar of the Interdiocesan Court in Olomouc, invited those present to the anticipated meeting of the staff of the ecclesiastical courts at the Czech Bishops' Conference, which should be held in Olomouc on Whit Monday, 29<sup>th</sup> May 2023.

The papers from the conference in Olomouc will gradually be published as individual articles in the *Church Law Review*.<sup>1</sup>

*Text and Photo Monika Menke*

## Whitsun conference on canon law for the staff of the ecclesiastical courts of the Ecclesiastical Provinces of Bohemia and Moravia in Olomouc

The traditional conference and meeting of the staff of the ecclesiastical courts was held in Olomouc on Whit Monday, **29<sup>th</sup> May 2023**. The meeting began with a Holy Mass celebrated by Rev. ICLic. Ondřej Pávek, official (judicial vicar) of the Metropolitan Ecclesiastical Court in Prague.



<sup>1</sup> The first articles have been prepared for Number 91–2/2023, for publication in July this year. They are the following articles: Mirosław Sitarz: John Paul II, the greatest legislator of the Catholic Church, and Agnieszka Romanko: Reforms of the Roman Curia after the promulgation of the 1983 Code of Canon Law. *Editor's note*.



The conference continued in the Archbishop's Palace with a contribution by *Mgr. ICLic. Štěpán Šťastník*, an attorney at the Interdiocesan Court in Olomouc, who addressed the issue of Exclusion of the Right to Procreation as Grounds for Nullity of Marriage.



After lunch, *Rev. dr. Libor Botek*, an official at the Interdiocesan Court in Olomouc, presented his contribution on the topic of the *Vos estis lux mundi* Amendment and its Implementation in the Instruction on the Procedure of Bishops and Religious Superiors in the Preliminary Investigation of Certain Crimes against the Sixth Commandment in the Territory of the Czech Bishops' Conference.

Following the discussion, conference participants viewed an exhibition devoted to Archbishop Josef Karel Matocha (born in 1888, Archbishop of Olomouc 1948–1961, imprisoned by the Communists 1950–1961). The exhibition was opened on the occasion of the 75<sup>th</sup> anniversary of his appointment to the See of St. Methodius in Olomouc.



The conference was attended by about twenty members of staff from the ecclesiastical courts in Prague,<sup>2</sup> Litoměřice, Hradec Králové, Olomouc and Brno, the majority of whom are members of the Church Law Society.

*Text František Ponížil, photos Monika Menke*

## XII<sup>th</sup> Polish National Scientific Conference of Young Scholars in Lublin

On **3<sup>rd</sup> June 2023**, the John Paul II Catholic University (KUL) in Lublin (Poland) hosted the twelfth conference of young canonists entitled *The Code of Canon Law in the Research of Young Scholars*. The conference was organised by the university's Department of Constitutional and Public Church Law, headed by Prof. Mirosław Sitarz, the Legal Commission of the Polish Academy of Sciences (PAN) in Lublin, the Society of Polish Canonists and the Society of Alumni and Friends of the Faculty of Law, KUL. The young researchers, PhD students and scholars prior to habilitation presented 26 papers, mostly in Polish, and there was a discussion after each session. As well as doctors and doctoral students from Polish universities, the conference was also attended by representatives from the Czech Republic, including a large number of members of the Church Law Society.



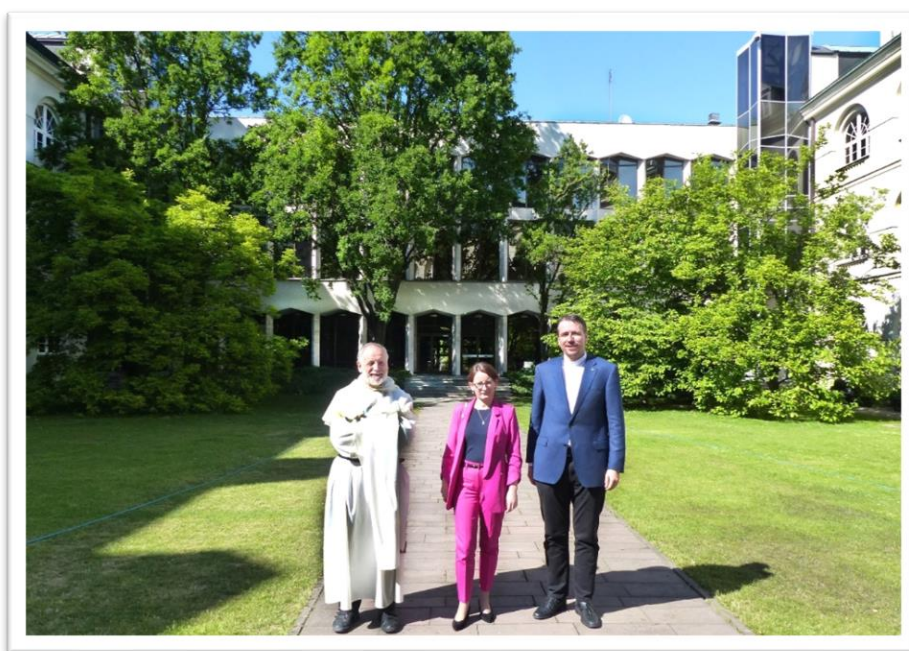
*Prof. Józef Krukowski and Prof. Damián Němec OP.*

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<sup>2</sup> Among the judges from Prague were Associate Professor Stanislav Příbyl (pictured fifth from the left), Vice-official Dr Bartoloměj Čačík OPraem (sixth from the left) and expert witness Sister Veritas Marie Holíková, SCB (eighth from the left). *Editor's note.*

The opening joint session was moderated by Prof. Damián Němec OP from Palacký University in Olomouc (UPOL). Dr Monika Menke from UPOL presented a paper on *Guidelines for pastoral care of divorced and remarried persons after Amoris laetitia in the Czech Republic*. Marcin Kołodziej from Cardinal Stefan Wyszyński University (UKSW) in Warsaw spoke on the subject *The clergy on social media. The canonical aspect*, and Daria Michałowska from KUL on the topic *The role of parents in raising offspring to mature functioning in the sexual sphere*.

The conference participants then divided into two parallel sessions with three periods of discussions, which were chaired, in turn, by Dr Marek Saj (UKSW), Prof. Józef Krukowski (UKSW/KUL), Prof. Mirosław Sitarz (KUL), Dr Krzysztof Mikołajczuk (KUL), Dr Agnieszka Romanko (KUL) and Dr Paweł Lewandowski (KUL), who in this way supported (not only) their students.



*Prof. Damián Němec, Dr Agnieszka Romanko and ICLic. František Ponížil.*

In these sessions, the following young scholars presented the results of their scientific work: Štefan Brinda from the Academy of Canon Law in Brno on the subject *The qualities of a candidate for bishop in the Early Church*, Piotr Ulrich from UKSW on *The personal criterion of belonging to the structures of a particular church – selected aspects*, Piotr Wasilewski from UKSW on the topic of *New legal regulations of the Polish Bishops' Conference on media appearances of the clergy, members of institutes of consecrated life, societies of apostolic life and some lay believers*, Maciej Kiliszek from UKSW on the subject *The relationship of the Bishop of Rome to the College of Bishops*, Przemysław Lemieszek from KUL on *A person's age and ecclesiastical offices*, Karol Rawicz-Kostro from UKSW on the topic *The sanctifying tasks of the Church in the final documents of the continental assemblies of the synod on synodality*, Mateusz Przytułski from UKSW on the topic *Dissimilation or negligence – on failures of the church authorities in response to violations of law*, and Maciej Makowski from UKSW on *Sources of law such as Codex Iuris Canonici from the perspective of Harold Berman*.



After a break and discussions, the second phase of the two parallel sessions continued and the following papers were presented: Marcin Rycek from KUL – *Is it possible to request that personal data be deleted from registers after apostasy? Analysis of the Supreme Administrative Court's judgement of 18<sup>th</sup> November 2022, III OSK 2461/21*, Bartosz Skawiński from UKSW – *The question of freedom of conscience in the Code of Canon Law on the basis of selected provisions (can. 218, can. 229 § 1, can. 1330)*, Bartłomiej Madej from the University of Warmy and Mazury in Olsztyn & Filip Pańczyk from Warsaw University – *A child's right to be baptised vs. parents' right to raise a child according to their own convictions*, Paweł Kasperowicz from UKSW – *The fair and dignified receipt of mass stipends*, František Ponížil from UPOL – *A comparison of irregularities and obstacles to ordination in CIC/1917 and CIC/1983*, Piotr Stec from KUL – *Judicial foreclosure of property owned by ecclesiastical legal persons*, Kamil Pankowicz z UKSW – *Forced mortgage on church real estate in the Canon Law Code*, and Maciej Andrzejewski from the Pontifical University of John Paul II in Krakow – *The importance of the principle of openness of process in the context of data protection in the Catholic Church*.

After a discussion and another break, there was a third period in the two parallel sessions, during which the following papers were presented: Małgorzata Kliczka-Bielenda from KUL – *Types of processes in canon law. Criminal process – outline of the issues*, Marcin Dunaj from KUL – *Sexual abuse of minors in contemporary canon law*, Krzysztof Kielpiński from UKSW – *The canonical criminal tribunal in France. Regional (interdiocesan) tribunal for ecclesiastical crimes. Canon law analysis*, Piotr Krawczyk from KUL – *The distinction of religious life in a historical perspective*, Marcin Bider from the Siedlce University of Natural Sciences and Humanities – *The duties and rights of deaconesses in the Armenian Apostolic Church in a historical and legal perspective*, Sabina Karp from KUL – *The incompatibility of legal titles in the process of canonical confirmation of marriage*, and Anna Anufrijenko-Łazarska from the Pontifical University of John Paul II in Krakow – *Communicatio in sacris and mixed marriage*. In the section on criminal law, a paper on child pornography in canon law was also planned but was not presented. The poster can be opened by scanning the attached QR code.



Of the representatives from Moravia and Bohemia, Damián Němec, Monika Menke and František Ponížil from CMTF UP Olomouc (Moravia) and Štefan Brinda, a priest from the diocese of Hradec Králové (East Bohemia) took part in the conference.

The number of papers in this year's conference was seven more than last year.<sup>3</sup> It would seem that the situation is returning to normal post-Covid and the measures due to the pandemic are no longer restricting scientific work so much.

In keeping with the organisers' practice, most of the papers that were presented should be published in the form of proceedings or in the form of contributions to the peer-reviewed periodical *Kościół i Prawo*, which is published by the Catholic University in Lublin.<sup>4</sup>

*Text František Ponížil, photos Monika Menke*

<sup>3</sup> We published a report on last year's conference of young canonists in English in the *Church Law Review* no. 88–3/2022, on pp. 95–96, see viz <http://sccp.prf.cuni.cz/rcp/88/rcp88.pdf>. Editor's note.

<sup>4</sup> The editorial board includes Jiří Rajmund Tretera OP and Lublin graduate Assoc. Prof. JUDr. ICLic Zboj Horák. The magazine is available to members of the Church Law Society in our Society library. Editor's note.

# A conference in Cyprus on tribunals and justice in the Church

On 1<sup>st</sup>–3<sup>rd</sup> June 2023, a three-day international conference was held in Nicosia (Lefkosia), the capital of Cyprus, organised by the Pontifical Oriental Institute in Rome and the Maronite Catholic Archeparchy of Cyprus. The topic was *Tribunals and Justice in the Church: Structural Aspects and Pastoral Implications* (Tribunali e giustizia nella Chiesa: Aspetti strutturali e risvolti pastorali). The conference was attended by canonists from Italy, Spain, the United States, Lebanon, Cyprus, Hungary, India and the Czech Republic, as well as dignitaries from the Maronite, Melkite and Latin Churches.



*From the Antiochene liturgy at the end of the Marian month.  
The Maronite Church of Saint Charbel in Limassol (Lemessos).*

Firstly, Mons. Giovanni Pietro Dal Toso, Apostolic Nuncio to Cyprus, welcomed us. The opening speeches were given by Mons. Selim Sfeir, Maronite Archbishop of Cyprus, Mons. Giorgio Gallaro, Secretary Emeritus of the Dicastery for the Eastern Churches, and Bruno Variano OFM, Latin Patriarchal Vicar for Cyprus. The first part of the conference was then begun by Lorenzo Lorusso OP with his paper *Il tribunale ecclesiale e il ruolo del Vescovo eparchiale*. Luigi Sabbarese from the Scalabrinian Missionaries gave a presentation on *L'indagine pregiudiziale o pastorale introdotta da Mitis Iudex Dominus Iesus e Mitis et Misericors Iesus*. Finally, Elie Béchara Haddad, Greek-Melkite Archbishop of Saida (Lebanon), spoke on the topic *Les injustices intrinsèques et extrinsèques au CCEO et remèdes pastoraux*.

In the second session, Prof. Orazio Condorelli gave a talk on the subject *Tribunale della Chiesa o tribunale della coscienza? Risvolti pastorali dell'incerta distinzione tra pena e*

penitenza in alcune fonti dei Sacri Canon, Mons. Natale Loda spoke on the topic *La pena canonica nella giustizia della Chiesa: prospetto giuridico-pastorale. Dalla riforma del Libro VI. del CIC alle prospettive del Titolo XXVII del CCEO*, and finally the author of this report, Assoc. Prof. Jiří Dvořáček, gave a talk on the subject *L'erezione dei tribunali amministrativi sul livello nazionale/locale: alcune osservazioni sulla legislazione orientale e latina*.



*The border between Cyprus and the Turkish separatist state in the middle of the capital Nicosia.*

The second day of the conference was begun by Michael Kuchera SJ with a lecture on *Tribunals and merciful justice in Eastern Catholic Churches (CCEO): Structural aspects and pastoral implications*. Sunny Kokkaravalayil SJ then spoke on the topic *How do the updated norms of Sacramentorum sanctitatis tutela affect members of Eastern catholic religious institutes?* He was followed by Pablo Gefaell with his paper *La lettera della Segnatura Apostolica del 21 novembre 2020 sulla proroga di competenza dei Tribunali, sui Tribunali di appello e sull'erezione dei Tribunali intereparchiali e interecclesiali*. The morning session was concluded by Mons. Youssef Soueif, the Maronite Archbishop of Tripoli (Lebanon): *Esperienza di un vescovo tra il Tribunale e la Pastorale*.

The afternoon continued with a presentation by Abbot Semaan Abou Abdou, Director of Marriage and Family Pastoral Work of the Maronite Patriarchate of Lebanon, on *Una nuova pastorale della famiglia. Accompagnamento e mediazione familiare, tra diocesi e tribunali*. An insight into moral theology was provided by Dominique Khoury-Hélou in his lecture *Les qualités requises du juge ecclésiastique: Fidélité et Sagesse*.

On the third and final day of the conference, Prof. Péter Szabó gave a talk on the subject *L'appello per i tribunali greco-cattolici in Ungheria. Considerazioni in prospettiva storica*, and the final paper was presented by Paolo La Terra entitled *Notifica della sentenza esecutiva e relative trascrizioni secondo il can. 1368 § 2 CCEO*.



The conference was held in a pleasant and informal atmosphere at the residence of the Maronite Archbishop in Nicosia. The languages of the proceedings were Italian, English and French. A no less important part of this year's meeting were visits to historical sites, participation in the Antiochene liturgy and getting to know the local cuisine, as well as learning about the reality of church and social life in divided Cyprus.

*Text and photos Jiří Dvořáček*



## Come to Sázava

### We are celebrating 970 years since the death of St. Procopius

In the Archdiocese of Prague, the parish of Sázava is one of the few parishes that is truly rural. A notable feature of the parish is that the parish church is part of Sázava Monastery, founded in 1032 by Saint Procopius and Prince Oldřich. The monastery was abolished by Emperor Joseph II in 1785 and in 1787 the existing monastery church was granted the status of a parish church.

The present-day parish was created in 2009 when the historic parishes of Sázava – Černé Budy, Rataje nad Sázavou, Stříbrná Skalice and Úžice (Kutná Hora district) were merged by a decree of the Archbishop of Prague, Cardinal Miloslav Vlk. The parish consists of two small towns, about 15 villages and a number of settlements. The parish has approximately 7,000 inhabitants (of which 3,800 live in the glassworks town of Sázava). We have six churches and four parish buildings in the parish.



The centre of the parish is the Sázava Monastery, dissolved in 1785, when the grounds were divided among several owners. The parish church, the vicarage opposite and the uncompleted Gothic torso were allotted to the parish as the parish church. Other parts of the monastery were bought by private owners and, later, some of these parts were purchased by the Benedictines of the Emmaus Monastery in Prague. Before the communist regime took over in 1948, the monastery grounds belonged to the Schwarz family, the parish and the Benedictine Emmaus Abbey.

After the communist coup, first of all the property owned by the aristocrats in the area of the former Sázava Monastery was confiscated and immediately afterwards the religious property and finally the parish property. In 1951, the church and the vicarage were taken over by the Local National Committee (a body of the communist state administration). The situation here therefore went further than was stipulated in Act No. 218/1949 Coll., on the so-called economic security of churches. In most parishes this legal act left churches, parish buildings and gardens in the ownership and possession of the parish. It was only in the first half of 2016, after a slight delay, that the relevant properties were handed over to the parish and the Emmaus Abbey, in accordance with Act No. 428/2012 Coll., on property settlement. Today, the parish and the administration of the National Heritage Institute (the St. Procopius Sázava district) de facto operate in the grounds of the Sázava Monastery.

Shortly after the properties were handed over, we were helped by the intercession of St.



Procopius and after about three years of project and administrative preparation, in March 2019 we began the total restoration with the help of EU funds. The complete restoration work lasted until late spring 2021. The solemn blessing of the restored Saint Procopius pilgrimage site by Archbishop Cardinal Dominik Duka took place on 20<sup>th</sup> June 2021. Pilgrims and tourists began visiting in early summer. In our part of the monastery we have opened our own information desk and ticket office and we guide visitors on our tour circuit – *St. Procopius, Czech patron saint* (entrance under the Gothic tower at the top by the church). So, we are open to all pilgrims and visitors, to whom we offer our own tour under the church administration and at our ticket office they can find souvenirs, devotionals and some monastery products, etc.

Sázava is also a pilgrimage site of St. Procopius and small groups of pilgrims come often. Also, five to ten larger groups of pilgrims come each year by bus. Pilgrimages are held on the Annunciation of the Lord on **25<sup>th</sup> March** (the death of St. Procopius) and **4<sup>th</sup> July** (the day of his canonisation) and **on the Sunday after 4<sup>th</sup> July. This year, we are celebrating 970 years since the death of St. Procopius.** We warmly invite all pilgrims, venerators of St. Procopius and visitors to Sázava.



You will find us in the upper ticket office on the left. Our website <https://www.sazavskyklaster.cz/> provides up-to-date information, which we also put on our Facebook profile Sázava Monastery – St. Procopius' pilgrimage site.

*Text and photos Rev. Radim Cigánek,  
Parish priest at St. Procopius in Sázava and a member of the Church Law Society*

## The Night of Churches in the Czech lands is again a success

**On Friday, 2<sup>nd</sup> June 2023**, the 15<sup>th</sup> year of the unique ecumenical event *The Night of Churches* took place across the Czech Republic. The idea of the Night of Churches originated almost 20 years ago in Austria. Since then it has also been held in the Czech Republic, Slovakia and a number of other countries in Central and Northern Europe.



*The Night of churches at the Church of St. Voršila (Ursula) of the Sisters of the Roman Union  
of the Order of St. Voršila, Prague 1, Národní třída.*

This year, 1,806 churches and houses of worship in the Czech Republic got involved in the Night of Churches. Each parish (congregation, religious community) that decided to take part in the event prepared its own programme, which could consist of concerts, guided tours, talks, scripture readings, theatre scenes, garden festivals, organ concerts, exhibitions, workshops, etc. Not only the normal liturgical areas of the churches were made available to the public, but also otherwise inaccessible parts of church buildings, such as sacristies, choirs, crypts and monasteries.



*The Night of Churches at the Church of Our Lady of the Snows of the Franciscan Order, Prague 1, Jungmannovo náměstí.*

This year's Night of Churches was opened by the Archbishop of Prague, Mons. Jan Graubner, in the Redemptorist Church of Our Lady of Perpetual Help and St. Cajetan on Nerudova Street in Prague's Malá Strana district. He gave a solemn blessing to the organisers and visitors who were taking part in this year's Night of Churches and added a short prayer.

As in previous years, there was again huge interest in the event. According to estimates, hundreds of thousands of people attended. We hope that the Night of Churches is just as popular in the future and that other parishes and congregations which have not yet got involved are inspired to join in next year.

*Text Jakub Nagy*



## A lecture by the secretary of the nunciature in Bangui

The local group of the Czech Christian Academy in Zábřeh, north Moravia, organised a lecture by the Moravian priest, *Rev. ICDr František Staněk*, Secretary of the Apostolic Nunciature in the Central African Republic and member of the diplomatic corps, on the service aspect of the Holy See's diplomacy. Rev. František, member of the Church Law Society, had prepared a twenty-minute talk based on the Biblical verse: *If anyone wants to come with Me, he must deny himself, take up his cross, and follow Me*. I was personally intrigued by the idea that the cross is not necessarily our sins, but it may mean our limits.



After this short presentation, photos were shown and Rev. František answered questions from the floor. There was a very lively discussion, and we were given a different insight into how things are in Africa. Members of the Czech Christian Academy, the Church Law Society and other members of the public were present in the audience.

*Text and photo František Ponížil*

# A Four-day Summer School on Canon Law in History, Venice

Facoltà di Diritto Canonico San Pio X in Venice, Italy, is organising a course entitled *Il Diritto Canonico nella storia: studio e ricerca sulle fonti* which will be held **from 29<sup>th</sup> August 2023 to 1<sup>st</sup> September 2023**.

The course aims to enable students to carry out qualified and fruitful historical-critical research. It aims to offer participants adequate knowledge of the tools and methodology required for the study of ancient legal texts. The course is intended for students of canon or secular law faculties who possess sufficient knowledge of the history of canon law and who intend to complete and improve their preparation in the discipline, especially in doctoral research or in a degree thesis.

The course has a theoretical-practical nature. The lessons will alternate between lectures on the general classification of the legal sources of law and exercises on the legal texts themselves. The lessons will be held by individual teachers of canon law faculties from various parts of the world.

Registration is open until 30<sup>th</sup> June 2023. For more information and a detailed programme of all four days of the summer school, visit:

[https://consociatio2.files.wordpress.com/2023/05/ss\\_2023.pdf](https://consociatio2.files.wordpress.com/2023/05/ss_2023.pdf).

## From New Publications

SABBARESE, Luigi (ed.), *Aspetti dell'identità e missione ecclesiale della vita consacrata*, Urbaniana University Press, Roma, 2023, 152 s., ISBN 978-88-401-9074-7.

## Journals, periodicals

**L'année Canonique, Tome LXII – 2022**, La Société Internationale de Droit Canonique et de Législations religieuses comparées, publié avec la collaboration de la Faculté de Droit Canonique de Paris, Letouzey et Ané, Paris, 2023, ISSN 0570-1953,

including:

DUCROS, François-Régis, *Une réforme parmi les réformes de la Curie romaine dans l'histoire: approches historiques*, pp. 91–106,

D'ONORIO, Joël-Benoît, *Une cinquième réforme générale pour la Curie romaine*, pp. 107–142.

**Materialdienst des Konfessionskundlichen Instituts Bensheim**

2023, Band 74, Heft 1, ISSN 0934-8522, e-ISSN 2747-6715,

including:

KOY, Dominik, *Ökumenischer Lagebericht 2022: Entwicklung der Friedensethik in Anbetracht des Krieges in der Ukraine*, pp. 55–59.

**Studia canonica**, Vol. 56, issue 1, Revue canadienne de droit canonique / A Canadian Canon Law Review, Faculté de droit canonique / Faculty of Canon Law, Université Saint Paul / Saint Paul University, Ottawa, 2022, ISSN 2295-3019,

including:

RENKEN, John Anthony, *The Delicts of Sexual Abuse in the Revised Book VI*, pp. 85–115,

MBANDJI, Valère Nkouaya, *Les victimes d'abus sexuels et la prescription canonique : une quête de justice au-delà de la limite du temps?*, pp. 167–204,

BORRAS, Alphonse, *Le nouveau droit pénal général (cc. 1311–1363), nihil novi sub sole?*, pp. 245–277,

AMBROSE, Merlin Rengith, *Clerics Practicing Commerce and Trade: The Canonical Implications of Canon 286*, pp. 279–298.

**Roczniki Nauk Prawnych**, Tom XXX, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin, 2020, ISSN 1507-7896.

No 3/2020

including:

KACZOR, Adam, *Walog prawny opinii zespołu proboszczów konsultorów w procedurze usunięcia proboszcza*, pp. 183–196

No 4/2020

including:

BIAŁY, Stanisław, *Normatywne aspekty w konstytucji apostolskiej papieża Franciszka Veritatis gaudium o uniwersytetach i wydziałach kościelnych*, pp. 213–228.

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Church Reporter – Newsletter for the English-speaking members and friends of the Church Law Society, Prague – Brno – Olomouc – Stříbro – České Budějovice, published by Church Law Society, Sudoměřská 25, 130 00 Praha 3, CZ.

Photo on the front page: 7<sup>th</sup> June 2023, in front of the Faculty of Law library, Charles University, at the opening of the display of literature for the Church Law profile module, i.e. the set of eight canon law and religion law subjects taught at this faculty.

Photo Antonín Krč

Editor-in-Chief: Rev. Jiří Rajmund Tretera OP

Deputy Editor-in-Chief: Zábaj Horák

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Technical Editor: Tomáš Grundza

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