

# Temporal Administration Of Goods.

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## Abstract

The world scorns and ridicules consecrated men and women for possessing multiple property and institutions under their care. Do these things belong to them or they are just care takers for the welfare of the human society? Through this paper I want to show the world that consecrated men and women are just stewards and not owners.

Consecrated persons are those men and women who dedicate their life for the sake of their faith and welfare of the humanity. The history of consecrated persons goes as early as that of human existence. In Roman empire, with the emergence of King Constantine in 4<sup>th</sup> century, Christianity became the state religion. The religio-social values started to diminish from the human community and people began to live a life against the socio-cultural boundaries. This disturbed some people who wanted internal peace from the hedonistic world. From here begins the consecrated life in the form of desert monks who spent their life in solitude and prayer.

When we look at the history of consecrated life, the term consecration is derived from a Latin word Consecrate meaning dedicate, devoted and sacred. When we look at the Christian tradition consecration refers to the anointed persons especially for the sacred work. It also means to induct a person into permanent office with a religious rite or duties<sup>1</sup>. The goods they own are their or for others is the major question raised by many. The ways and means used to procurement of goods is the major part of this study.

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## I. Introduction

Consecrated individual men and women motivated by their divine vocation and commitment to service surrender their self as stewards their self as stewards and live beyond material possessions. It nurtures human potential through fostering social justice and spiritual well-being. In upholding this ethos, they embody humility, self-sacrifice, and a profound sense of duty towards others. As time progressed the concept of consecrated life evolved and diversified, taking on various forms and expressions within different religious traditions. In addition to the solitary life of desert monks. Communal forms of consecrated life emerged such as monastic communities and religious orders. These communities were founded on principles of communal living, prayer and service with members devoting themselves to a shared mission and way of life. Throughout history consecrated individuals have played pivotal roles in shaping the spiritual cultural and social landscapes of societies around the world. They have been pioneering education healthcare, social justice and charitable works often serving the most marginalized and vulnerable members of society. Their commitment to poverty chastity and obedience reflects a radical devotion to their faith and the values of selflessness and service. Despite the challenges and changes of the modern world the tradition of consecrated life continues to thrive, either men or women from diverse backgrounds and cultures embracing this vocation. Today, consecrated individuals can be found in various settings including monasteries, convents religious communities and secular institutions each contributing in their unique way to the ongoing mission of faith and service.

## II. Method

Exploring into teachings from various religious traditions, this paper will underscore the foundational principles guiding consecrated men and women in their roles as stewards. These teachings highlight detachment from material wealth and the imperative to utilize resources for the betterment of humanity through reflection on these guiding principles, the paper aims to challenge common misconceptions and foster a deeper appreciation for the sacrificial nature of consecrate life. Besides, this paper will highlight specific examples of how consecrated individuals distribute their properties to address pressing social needs, such as poverty mitigation, education, health care, and catastrophe relief. It will showcase the concrete impact of their stewardship efforts on enhancing the lives of marginalized people and sponsoring a just and compassionate society.

This paper aims to underscore the significance of stewardship as a guiding principle for consecrated individuals and society as a whole. By recognizing their role as stewards rather than owners of resources, we

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<sup>1</sup> <https://www.merriam-webster.com/dictionary/consecrate>

can cultivate a greater sense of responsibility, solidarity, and sustainability in our collective efforts to build a more just and equitable world. Through dialogue and reflection, we can collectively reaffirm the value of stewardship as a cornerstone of ethical living and social responsibility.

The consecrated life heralded a paradigm shift in spiritual practice, emphasizing withdrawal from societal norms and a deepening commitment to contemplation and asceticism. These pioneering individuals sought refuge from the materialistic pursuits of the world. Opting instead for lives of austerity and devotion. Over the centuries, the landscape of consecrated life evolved, giving rise to diverse religious orders and communities dedicated to various charisms and missions. From the monastic traditions of the East to the mendicant orders despite the passage of time and changing social landscapes, the ethos of consecrated life remains steadfast in its dedication to the pursuit of spiritual perfection and the service of others. Through their unwavering commitment and selfless devotion, consecrated individuals continue to inspire and uplift humanity embodying the timeless values of faith, love, and compassion.

The primary mission of the Ecclesia is evangelization and the upliftment of people rather than the pursuit of wealth. According to the Canon Law 1254, the ecclesia possesses the inherent right independent of any secular authority to possess, manage, and dispose of temporal goods in pursuit of its objectives. In 1983 the Code of Canon Law introduced new regulations regarding ecclesial property, emphasizing the Ecclesia's commitment to poverty and the utilization to all economic resources towards aiding the needy. Therefore, the administration of temporal goods is a responsibility that requires constant evaluation and learning from past mistakes ensuring that the purpose of these goods is clearly aligned with the Ecclesia's mission.

This approach underscores the Ecclesia's dedication to stewardship and responsible management of its temporal resources, prioritizing the welfare of the less fortunate over material accumulation. By adhering to these principles, the Ecclesia seeks to embody the teachings of compassion, generosity and social justice espoused by its faith tradition. Furthermore, the administration of temporal goods serves as a tangible expression of the Ecclesia's commitment to solidarity and solidarity with those in need. Through prudent governance and transparent practices, the Ecclesia strives to ensure that its resources are utilized efficiently and effectively to address the myriad challenges facing humanity from poverty and inequality to injustice and oppression.

However, the task of administering temporal goods is not without its challenges and complexities. It requires constant vigilance, ethical discernment, and accountability to ensure that the Ecclesia's financial practices remain aligned with its core values and mission. Moreover, it necessitates a willingness to learn from past mistakes and adapt to changing circumstances in order to fulfil its mandate of serving as a beacon of hope and compassion in a world marked by suffering and strife. In conclusion, the administration of temporal goods by the Ecclesia is a sacred responsibility that demands humility, integrity, integrity, and a steadfast commitment to the common good. By upholding these principles, the Ecclesia strives to be a transformative force for positive change, bringing healing, reconciliation, and hope to world in need of God's grace and mercy.

The purpose of this research is multifield oriented. This research will help us to know better the administration of temporal goods through various methods as follows.

**Investigation:** To delve into the underlying principles and theoretical frameworks that guide temporal administration examining concepts such as stewardship, fiduciary responsibility, and ethical governance.

**Analysis:** to analyse the practical strategies, tools, and techniques employed in temporal administration, considering factors such as financial management, asset allocation, risk assessment, and compliance with regulatory standards.

**Evaluation:** To assess the effectiveness and efficiency of different temporal administration approaches, identifying best practices, challenges, and opportunities for improvement within diverse organizational settings.

**Implications:** To explore the broader implications of temporal administration on organizational sustainability, mission fulfilment, stakeholder engagement, and societal impact.

**Recommendations:** To provide evidence-based recommendations and guidelines for enhancing temporal administration practices, fostering transparency, accountability, and responsible stewardship of material resources.

The management of the financial and material resources of the Ecclesia, known as the administration of temporal goods, serves the purpose of supporting its various services. This responsibility is distributed among various members and levels of the Ecclesia, notably including the bishop, parish priest, religious institutes, lay faithful and financial councils. Each of these entities bears a distinct role and obligation to ensure the responsible, transparent, and accountable use of temporal goods in accordance with the norms and directives of the Church. Overall, the administration of temporal goods is a collective responsibility that requires diligence, integrity, and a deep commitment to the mission of the Ecclesia. By working together and adhering to the principles of transparency and accountability stakeholders can ensure that temporal goods are used effectively to advance the Kingdom of God and promote the common good.

### **III. Temporal Administration Of Goods**

Temporal administration, also known as the administration of temporal goods, refers to the management and allocation of intangible resources, particularly time. Unlike material possessions, temporal goods are inherently finite and subject to the constraints of time. Temporal administration involves various practices and strategies aimed at optimizing the use of time in personal, professional, and organizational contexts. In essence, temporal administration encompasses activities such as scheduling, prioritizing tasks, setting deadlines, and managing timelines. It involves making informed decisions about how to allocate time effectively to achieve desired outcomes while balancing competing demands and responsibilities.

Temporal administration is crucial in all aspects of life, from daily routines to long-term planning. Individuals, businesses, and institutions rely on effective temporal management to maximize productivity, meet deadlines, and accomplish goals. By implementing efficient temporal administration practices, individuals and organizations can enhance efficiency, minimize wasted time, and ultimately achieve greater success and satisfaction in their endeavours.

Additionally, temporal administration involves the development of strategies to mitigate time-related challenges such as procrastination, time-wasting activities, and inefficient workflows. This may include implementing time management techniques, utilizing productivity tools and technologies, and fostering a culture of accountability and discipline.

In professional settings, temporal administration extends to project management, where teams must meticulously plan and execute tasks within specified timeframes to deliver projects on schedule and within budget. Project managers play a critical role in overseeing temporal resources, allocating time and personnel effectively, and mitigating risks that may impact project timelines.

Moreover, temporal administration encompasses aspects of leadership and decision-making. Effective leaders understand the importance of time management and lead by example, demonstrating efficient use of time and empowering their teams to do the same. They prioritize tasks, delegate responsibilities, and ensure that resources, including time, are allocated judiciously to achieve strategic objectives.

Furthermore, temporal administration involves adapting to changing circumstances and unforeseen events that may affect the allocation and utilization of time. Flexibility and adaptability are key components of effective temporal administration, enabling individuals and organizations to adjust their plans and priorities in response to shifting dynamics and emerging opportunities or challenges.

In the realm of personal development, temporal administration extends to areas such as self-care, goal-setting, and lifelong learning. Individuals who master temporal administration skills are better equipped to balance their personal and professional lives, pursue their passions, and invest in activities that contribute to their overall well-being and fulfilment.

In the digital age, where distractions abound and information overload is prevalent, mastering temporal administration is more critical than ever. Individuals must learn to navigate the complexities of a fast-paced world while maintaining focus, discipline, and clarity of purpose. This may involve strategies such as setting boundaries, practicing mindfulness, and leveraging technology to streamline tasks and optimize time usage.

Ultimately, temporal administration is about recognizing the value of time as a precious and finite resource and making intentional choices to maximize its utility. Whether in the context of personal growth, professional development, or organizational success, effective temporal administration empowers individuals and groups to make the most of every moment and achieve their full potential.

Moreover, temporal administration entails fostering a culture of time consciousness and accountability within organizations. This involves promoting practices such as punctuality, meeting deadlines, and respecting others' time. By instilling a sense of responsibility for time management among employees, organizations can cultivate an environment where productivity flourishes, and goals are consistently met.

In addition to its practical implications, temporal administration holds philosophical significance. Time is not only a resource to be managed but also a reflection of our values, priorities, and aspirations. By embracing temporal administration principles, individuals can align their actions with their long-term goals and make deliberate choices that contribute to their overall success and fulfilment.

In conclusion, temporal administration encompasses a wide range of practices, strategies, and principles aimed at optimizing the use of time in personal, professional, and organizational contexts. By mastering temporal administration skills, individuals and organizations can enhance productivity, achieve greater efficiency, and ultimately lead more fulfilling and purposeful lives.

#### **Historical development of Temporal Administration of goods**

When the first community of faithful formed in Jerusalem, they had communitarian spirit of sharing. That is why all the faithful brought their belongings to disciples and they shared as per needs of the persons. If you look at the first book of Corinthians that the dispute between Hebrew and Greek came regarding food distribution for the widow. It was solved by the communitarian discussion and resolution that seven reputable men will distribute the temporal goods to the poor in the form of food (1 Cor 9: 13-14). This passage shows that the faithful have an obligation to support those who are in the ministerial works. Paul very clearly says that he is not benefitting from this, rather encouraged the faithful to give up their extra to the rights of those who are in need.

Paul asks the people to be generous so that the work will be easily done. He says that the Macedonians are poor yet they are very generous to help the works. Many times, of afflictions and difficulties, they have come forward and shared what they had. Even at the time of extreme poverty they have shared with a cheerful heart. They gave according to their means and of free will and showing favour to help the needy especially the ecclesia ministers.

Paul invites the Corinthians to give not just for themselves but for others from their surplus so that what they give freely will produce fruits of love. At times he is asking the people to share whatever they have promised to give for the work<sup>2</sup>. Paul is asking the people of Thessalonica to help others. As Paul says I am working and getting my needs from the works. We have never been a burden to you. However, you are to help those who are in need of it<sup>3</sup>.

It is the faithful to help the ecclesia to grow and spread the gospel of love. Every faith community lived in common things and the early community in Jerusalem lived in common and had all things in common as it is testified in the Acts of Apostles. The community of believers was of one heart and one mind. None of them ever, claimed anything as his own, rather everything was held in common... nor was there anyone needy among them, for all who owned property sold them and donated the proceeds. They used to lay them at the feet of the apostles to distribute to everyone according to his need. Ac 4:32-37.

These temporal goods were used to maintain and sustain the preachers of the Gospel. They had to assist the poor, prisoners, and slaves, constructing buildings for liturgical celebrations and other institutions for the mission.

The historical development of temporal administration of goods within the Church is deeply intertwined with religious practices, societal norms, and economic systems across different historical periods. The temporal goods are the goods of this world, goods of this time or age as distinct from spiritual goods such as grace, salvation etc. when we look at the reality of life, the church has nothing to do with temporal possessions such as money, land, building does not take adequate account of the practical implications of the church and its mission.

As per the book of Old Testament in the bible, the idea of procurement of temporal goods for the work of the church is manifested in the form of contributions and tithes at the end of every three years. These tithes were collected in the name of poor, orphan, and widows. This can be seen in the book of Leviticus as it is said : *“At the end of every three years, you must take all the tithes of your harvests for that year and collect them in your community. Then the Levite since he has no share or heritage of his own among you, the foreigner, the orphan, and the widow living in your community will come and eat all they want. And so, Yahweh your God will bless you in all the labours that you undertake”*<sup>4</sup>.

The materials gathered were for the maintenance of the place of worship and support for the sacred ministers, widows, and orphans. However, it is known fact that the people in the Old Testament abused these powers and used them against the proposed objects and caused the prophets to condemn the administrators of temporal goods. As we can clearly see that Prophet Amos, in the 8<sup>th</sup> Century BC attacked the subjection and exploitation of the poor by the rich landowners and royal offices of the northern kingdom. He angrily scolded the rich who mercilessly cheated and used duplicitous means to exploit the poor who due to their poverty could not fulfil the obligation to support the temple.

*“Hear this, you who trample upon the needy and destroy the poor of the land! When will the moon be over, ‘ you ask, that we may sell our grain, and the Sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell”*<sup>5</sup>.

The above statement shows that in the Old Testament the right to property was in principle subordinated to the obligation to the care for the weaker members of the society<sup>6</sup>.

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<sup>2</sup>Cor 9: 1- 5

<sup>3</sup>Thes 3: 7-9

<sup>4</sup>Lev 27:32.

<sup>5</sup>Amos 8:4-8.

<sup>6</sup>Cf. Hengel, Martin: Property and Riches in the Early Church. Philadelphia 1980, p. 12.

During the early Christian era, temporal administration within the Church primarily revolved around the management of common resources to support the needs of the faithful and advance the works of the church. The early Christian communities practiced communal living among themselves. They shared the goods among themselves as per their needs. This is very clearly described in acts of the Apostles<sup>7</sup>.

As the Church grew in influence and wealth during the medieval period, temporal administration took on greater complexity and institutionalization. Monastic orders played a central role in the development of temporal administration practices, with monasteries serving as centres of economic activity, education, and spiritual life. Monastic communities managed extensive landholdings, agricultural estates, and artisan workshops, employing sophisticated accounting methods to oversee their assets and resources.

The Rule of Saint Benedict, written in the 6th century, provided guidelines for temporal administration within monastic communities, emphasizing principles of stewardship, simplicity, and communal living. Monks were tasked with cultivating the land, producing goods, and engaging in manual labour as a means of sustaining themselves and supporting charitable endeavours.

During the Middle Ages, the Church wielded considerable economic and political power, and temporal administration became increasingly intertwined with secular authority. Ecclesiastical institutions controlled vast estates, collected tithes and taxes, and administered justice in accordance with canon law. Bishops and abbots served as feudal lords, overseeing the management of their domains and exercising authority over clergy and laity alike.

The establishment of the papal curia and diocesan administration structures further formalized temporal administration within the Church hierarchy. Papal legates and bishops managed the financial affairs of their respective territories, overseeing revenues, expenditures, and the distribution of resources to support clergy, maintain churches, and fund charitable works.

During the Renaissance and Reformation periods, temporal administration within the Church underwent significant scrutiny and reform. The proliferation of humanist ideas and the printing press facilitated greater transparency and accountability in ecclesiastical finances. Reformers such as Martin Luther and John Calvin advocated for the elimination of corruption and abuse in temporal administration, calling for greater fiscal responsibility and the equitable distribution of wealth.

Overall, the historical development of temporal administration of goods within the Church reflects the complex interplay of religious, economic, and political forces over the centuries. From the communal sharing of resources in early Christian communities to the sophisticated financial management practices of contemporary religious institutions, temporal administration remains integral to the mission and ministry of the Church.

In the modern era, temporal administration within the Church has adapted to changing societal and economic dynamics. Ecclesiastical institutions continue to manage vast assets, including real estate, investments, and charitable endowments, while also addressing contemporary challenges such as globalization, secularization, and social justice.

The Second Vatican Council (1962-1965) marked a significant turning point in the Church's approach to temporal administration, emphasizing the need for greater transparency, accountability, and social responsibility. The Council called for the prudent management of Church resources to serve the common good and promote the dignity of all people, especially the poor and marginalized.

In response to the Council's teachings, many dioceses, religious orders, and Catholic organizations have implemented reforms to improve their temporal administration practices. This includes adopting professional accounting standards, establishing oversight committees, and engaging in ethical investment strategies that align with Catholic social teaching principles.

Moreover, the Church has increasingly emphasized the importance of stewardship education and formation to cultivate a culture of responsible financial management among clergy, religious, and laity. Parishes and dioceses around the world offer programs on budgeting, financial planning, and charitable giving to empower individuals and communities to use their resources wisely and generously.

In addition to managing financial assets, temporal administration within the Church encompasses a wide range of activities related to property management, human resources, risk management, and compliance with legal and regulatory requirements. This requires collaboration among clergy, lay leaders, and professional staff to ensure the effective and ethical stewardship of all Church resources.

Furthermore, the Church's commitment to temporal administration extends beyond financial matters to include environmental stewardship and sustainability initiatives. Pope Francis's encyclical *Laudato Si'* (2015) calls on Catholics to care for creation and promote ecological justice as an essential aspect of their faith and mission. Many dioceses and religious communities have responded by implementing eco-friendly practices, such as energy conservation, waste reduction, and sustainable land management.

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<sup>7</sup> Acts 4: 32- 37

Looking ahead, temporal administration within the Church will continue to evolve in response to changing circumstances and emerging priorities. As the Church seeks to address pressing social and environmental challenges, it will be called to exercise prudence, discernment, and solidarity in the management of its resources for the greater good of humanity and the planet. Through faithful stewardship and responsible leadership, the Church can fulfil its mission of proclaiming the Gospel and building a more just and compassionate world.

In the contemporary context, temporal administration within the Church continues to evolve in response to changing social, economic, and technological landscapes. Ecclesiastical authorities grapple with issues such as declining membership, financial sustainability, and the ethical stewardship of resources in an increasingly secularized society

Efforts to modernize temporal administration practices often involve embracing digital technologies and implementing sound financial management principles. Many churches utilize accounting software, online donation platforms, and electronic communication tools to streamline administrative processes, enhance transparency, and facilitate greater engagement with congregants.

Moreover, there is a growing emphasis on strategic planning and resource allocation to ensure that limited resources are deployed effectively to support mission-driven initiatives and community outreach programs. This entails conducting rigorous assessments of both financial and human resources, identifying strategic priorities, and aligning budgetary allocations accordingly.

In addition to financial stewardship, contemporary temporal administration within the Church also encompasses ethical considerations and social responsibility. There is a heightened awareness of the importance of ethical investing, environmental sustainability, and promoting social justice through responsible use of financial resources.

Furthermore, temporal administration within the Church extends beyond financial management to encompass broader aspects of organizational governance and leadership development. Clergy and lay leaders are increasingly called upon to possess competencies in strategic planning, risk management, and conflict resolution to navigate complex challenges facing religious institutions.

The historical development and contemporary practice of temporal administration within the Church reflect a dynamic interplay of tradition, innovation, and adaptation. As religious communities continue to grapple with the complexities of the modern world, effective temporal administration remains essential for sustaining the mission and ministry of the Church in service to its members and the broader community.

Today the temporal goods of the church are divided into many types. There are properties which are divided into sensory or tangible goods especially land money and non-sensory things like bonds, stocks, securities, or easements. The sensory properties are divided into moveable goods which are moved from place to place. They are also changeable into trade or legal actions, sometimes goods which are specially marked with a particular aim. We also have major and minor goods. A property is considered minor if it is legally connected with the majority of the property that it cannot be separated without damaging the others. Minor goods are mainly used for the benefit of the ecclesia namely equipment, estates etc. Some temporal goods of the ecclesia are also named as sacred goods which are used specially for the religious purposes through consecration or blessings such as chalices, chasubles etc. we also have some goods are named as valuable goods which are artistic or historical value or some time made of expensive material things namely artistic furniture, old books, relics, paintings etc.

### **Major Initiatives in the church regarding temporal administration.**

Temporal goods are part and partial of the church and human life. The early church continued with the mission of spreading the gospel message. The early community in Jerusalem lived in common and had all things in common as it is testified in Acts of the Apostles: *“The community of believers was of one heart and one mind. None of them ever claimed anything as his own; rather everything was held in common ... nor was there anyone needy among them, for all who owned property sold them and donated the proceeds. They used to lay them at the feet of the apostles to distribute to everyone according to his need”*<sup>8</sup>.

These temporal goods were used to maintain and sustain the preachers of the Gospel. They had to assist the poor, prisoners, and slaves as well as construction of buildings for the liturgical celebrations and other institutions of the Church. John Chrysostom, the bishop of Constantinople in 398 AD demanded accountability from those administering church goods. He criticised their involvement with material goods which he stated as a diversion from their call to consecrated life. One of his sermons to the people explained why the church accepted donations and collection from the faithful. He reminds the Christians of their obligation to help the church through contribution. He also explains that the purpose for which the church owns the properties as *....the clergy were obliged to do this, not for their own sakes, but in order to provide for the poor. The primitive*

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<sup>8</sup>Ac 4:32-37.

fervour of charity had been lessened among the faithful. "It is by reason of your niggardliness," he says, "that the Church requires what she now has. If everyone acted according to the Apostolic laws, her revenue would be in your hearts, which would be a sure and safe deposit, and an inexhaustible treasure. But now that ye lay-up treasure on earth, and shut up everything in your coffers, it behoves the Church to make expenditure for the widows, for the virgins, for guests, and for the needs of travellers, or of those who are in chains, as well as for the distress of others who are maimed or mutilated, and for many other purposes. What is she to do?"<sup>9</sup>

In the church, from its foundation it has been made that the temporal goods are for the fulfilment of its purpose (Acts 2: 44-45, Acts 4:35). Those made responsible for the governance of the temporal goods are cognizant that they are not owners but administrators. The end of Christian persecution made by the **Edicts of Milan** (313 AD)<sup>10</sup> and king Constantine proclamation of "The civil Law issued by Constantine on March 7, AD 321, was one of a series of steps by which men were led to celebrate Sunday as a day of rest after the manner in which the Sab bath was kept by the people of God"<sup>11</sup> which led the increase of property in the form of alms.

**The Council of Ancyra** (314 AD) states that the consecrated men (Priests) should not use the goods of the church without the prior permission of the bishop<sup>12</sup>. In fourth century, many consecrated persons were helped by the lay people in administration of temporal goods and finances of the ecclesia. While the bishop had the entitlement to make important decisions concerning the finances of the Church, he did not directly and personally do everything concerning the administration. He did not hesitate to enlist the services of the laity for the purpose<sup>13</sup>. Due to this the priests continued the spiritual and sacramental works without difficulty.

**The Council of Chalcedon** (451AD) made it obligatory that "Economus" a steward or manager of the temporal things of a religious society or a dicones has to be appointed for the protection of the goods. It was Pope Suplicius and Pope Gelasius brought changes in the administration of goods especially financial works. They made the income to be divided into four parts namely for the upkeep of the bishop and the clergy, the poor and the church<sup>14</sup>. It states on point number 3 held on 31<sup>st</sup> October, 431, that "*Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly ministrations. Among a few other exceptions, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.*"<sup>15</sup>

**The Fourth Roman Synod** (502 AD) prohibited the laity to appropriate the church property or to sell them (CAN. 4.) it also forbids the bishops to alienate temporal goods by themselves.

**The Fourth Council of Toledo** (531 AD) and the 3 & 4 council of Aurelia (538 AD & 549 AD) and the Second Council of Nicea (748 AD) brought out appropriate norms concerning the temporal goods.

**The Sixth Council of Paris** (829 AD) pointed out the sacredness of the ecclesiastical goods and rules for the priests to administer the temporal goods with the maximum care came into existence. From here the juridical power over temporal goods have come to a few competent persons.

All these councils brought in the idea of constituting a juridical person for the special administration of the temporal goods of the church. Most of the time the juridical person is the bishop or the apostolic administrator of the diocese. This juridical person is the owner of the church property and he is also the steward of administrator. What is more important today is that the ecclesiastical goods must be administered by a competent ecclesiastical authority for the purpose for which the goods are obtained.

The con the other hand, the council of Trent promulgated disciplinary rules to stop the abuses in the administration of temporal goods. It has been noticed that bad administrators diverted temporal goods for personal use and were condemned until the goods are restored back to the church. It stated that: "*Patrons of churches, lords' deputies and advocates have displayed such arrogance in some provinces that they not only introduce difficulties and evil designs when vacant churches ought to be provided with suitable pastors, but they also presume to dispose of the possessions and other goods of the church as they like and, what is dreadful to relate, they are not afraid to set about killing prelates. What was devised for protection should not be twisted into a means of repression. We therefore expressly forbid patrons, advocates, and lords' deputies henceforth to appropriate more in the aforesaid matters than is permitted in law. If they dare to do the contrary, let them be curbed with the most severe canonical penalties*"<sup>16</sup>.

It has been noticed that sometimes the clerics also lived like that of the biblical scribes and pharisees and so they are warned that "*Many prelates, in order to meet the cost of a procurator or some service to a legate or some other person, extort from their subjects more than they pay out, and in trying to extract a profit*

<sup>9</sup>Rosmini, Antonio: The Five Wounds of the Church. Rivingtons Waterloo Place, London 1880, p. 337.

<sup>10</sup>Lucius Lactantius et al., "The Edict of Milan" In A New Eusebius: Documents Illustrating the History of the Church to AD 337. 321-323, Translated by J. Stevenson. Revised by W. H. C. Frend. Baker Academic (2013).

<sup>11</sup>The Ministry: Robert L. Odom. [Editor, Philippine Publishing House] Vol: 23, N 5, Page 18.

<sup>12</sup>Documenta Omnia, The Council of Ancyra, <http://www.ccel.org/ccel/schaff/npnf214.html>

<sup>13</sup><https://www.canonlawsocietyofindia.org/temporal-goods-and-diocesanparish-finance-council/>

<sup>14</sup><https://www.canonlawsocietyofindia.org/temporal-goods-and-diocesanparish-finance-council/>

<sup>15</sup><https://www.biblicalcyclopedia.com/C/chalcedon-councils-of.html>

<sup>16</sup>Fourth Lateran Council (1215): <http://www.papalencyclicals.net/Councils/ecum12-2.htm#45>.

from their losses they look for booty rather than help in their subjects. We forbid this to happen in the future. If by chance anyone does attempt it, he shall restore what he has extorted and be compelled to give the same amount to the poor. The superior to whom a complaint about this has been submitted shall suffer canonical punishment if he is negligent in executing this statute"<sup>17</sup>.

These rules were promulgated under Pope Pius IV, through the bull *Benedictus Deus* on January 26<sup>th</sup>, 1564. The accumulation of benefices was forbidden, the residential obligation of the bishop was again taken seriously. In 1585, Pope Sixtus V issued the Constitution *Romanus Pontifex*, which established the main rule and norm for visits ad limina. This document informs that in the term of five years, each bishop should visit Rome and present a quinquennial report of his diocese including the financial and administration of goods.<sup>18</sup>

After some times the temporal goods of the Church was at its risk especially through the emergence of French Revolution of 1789. The problems of civil powers to interfere the rights of the church and her property took a new shape. The rise of nationalism leading the state to take control over the church and her property became a serious problem. This brought a lot of commotion among the church official who refused to allow the state to take control of the property of the church<sup>19</sup>.

**Encyclical Letter *Immortale Dei*** (God is Immortal), November 1, 1885: states that those who take care of the administration of goods should live an exemplified life for others especially in governance. They should administer with fatherly care and motherly affection. The civil power is for all and not for a few. They should govern strictly in proportion with the sacredness of their office and pre-eminence of their dignity. As in Romans St. Paul says : '*Let every soul be subject to higher powers*'<sup>20</sup>. The legitimate authority should not be despised even though they are not of your likeness. As St Paul says that '*Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves*'<sup>21</sup>.

**THE CODE OF 1917**, Canon 1519 states the care and vigilant the temporal administrator has to be regarding protection of the goods. It also states that expert men have to be made part of the care of goods regarding civil law. Canon 1521 says that the men who are part of the administration has to be of good reputation and has a free will to care the common goods. It has brought in the law that the local ordinary to associate with himself suitable men of good reputations. The office term is for three years and is to be replaced unless some serious circumstances arise for the stoppage of transfer. The laity too part take in the administration but the main purpose is service of ecclesia and for the betterment of the church and its administration.

The revised Code states that all administrators are to perform their duties 'with the diligence of a good householder' (c. 1284), and it goes on to list how he or she ought to approach temporal administration. This general directive on good administration deserves careful study by all treasurers.

They must follow such a way of administration that they are to

(1) be vigilant that no goods placed in their care in any way perish or suffer damage: to this end they are, to the extent necessary, to arrange insurance contracts;

(2) ensure that the ownership of the ecclesiastical goods is safeguarded in ways which are valid in civil law;

(3) observe the provisions of canon and civil law, and the stipulations of the founder or donor or local authority; they are to take special care that damage will not be suffered by the Church through the non-observance of the civil law;

(4) seek accurately and at the proper time the income and produce of the goods, guard them securely and expend them in accordance with the wishes of the founder or lawful laws;

(5) at the proper time pay the interest which is due by reason of a loan or pledge, and take care that in due time the capital is repaid;

(6) with the consent of the ordinary make use of money which is surplus after payment of expenses and which can be profitably invested for the purposes of the juridical person;

(7) keep accurate records of income and expenditure;

(8) draw up an account of their administration at the end of each year;

(9) keep in order and preserve in a convenient and suitable archive the documents and records establishing the rights of the Church or institute to its goods (c. 1284).<sup>22</sup>

**Gaudium Et Spes** ( Hope and Joy) **1965** , the Papal documentsays "*The Church herself makes use of temporal things insofar as her own mission requires it. She will even give up the exercise of certain rights which*

<sup>17</sup>Fourth Lateran Council (1215): <https://www.papalencyclicals.net/councils/ecum12-2.htm#34>

<sup>18</sup>Fanning, William: Visit ad Limina, in: The Catholic Encyclopaedia. Vol. 15. New York: Robert Appleton Company, 1912, at: <http://www.newadvent.org/cathen/15478a.htm> (6.6.2015).

<sup>19</sup>Sigur, Alexander O.: Lay Cooperation in the Administration of Church Property, in: *Jurist* 13 (1953), pp. 171-200, here p. 180.

<sup>20</sup>Romans 13: 1

<sup>21</sup>Romans 13:2

<sup>22</sup> <https://www.theway.org.uk/back/s050Gallagher1.pdf> , page 75.

have been legitimately acquired, if it becomes clear that their use will cast doubt on the sincerity of her witness or that new ways of life demand new methods ( §76)<sup>23</sup>. There is no suggestive point that the church renounces her rights to the state or civil laws and is always prudent in order to establish her credibility as separate from the state. It states in number 76 that , “*The Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social vocation of the same men. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all. For man's horizons are not limited only to the temporal order; while living in the context of human history, he preserves intact his eternal vocation. The Church, for her part, founded on the love of the Redeemer, contributes toward the reign of justice and charity within the borders of a nation and between nations. By preaching the truths of the Gospel, and bringing to bear on all fields of human endeavour the light of her doctrine and of a Christian witness, she respects and fosters the political freedom and responsibility of citizens*<sup>24</sup> .”

**Presbyterorum Ordinis** (Ministry and Life of Priests)decree number 10 says that temporal administration should be taken care by the consecrated men with the help of trustworthy laity for the welfare of the humanity. This is to be followed mainly into the new lands and languages of life still exists. The temporal goods are used the purpose of worship, for the sustenance of the consecrated persons and for the up keeping of the works of charity for the needy.

**Apostolicam Actuositatem** (Apostolic activity) says that laity can give contribution to the works for the charitable works and for the need of the world. They are called to help the administration for the goods so that it can be preserved and not diminished (10). It states that “*As sharers in the role of Christ as priest, prophet, and king, the laity have their work cut out for them in the life and activity of the Church. Their activity is so necessary within the Church communities that without it the apostolate of the pastors is often unable to achieve its full effectiveness*<sup>25</sup>” .

On the other hand, number 26 says that there must be a council laity can help the charitable and social works done by the consecrated persons for the betterment of the world.

### Three governing powers and four acts in Temporal administration

When we look at temporal administration, it has three-fold powers of governance namely executive, legislative, and juridical. Most of the time executive power is practiced through self or with the help of others in the area of day today caring of the temporal goods.

The temporal administrators have some special functions namely preparation of yearly budget financial income and expense of the juridical area (CC 493). They are to plan and monitor the administrators to implement the work and policies. They are to help the annual income and expenditure regarding the money received. They have given a special power to review, scrutinise and evaluate the books of account (C 1287:1). The administrator's office holders are to follow a few rules regarding the work entrusted to them. They are to collect revenues and keep them safely as spend it properly for the worthy manner regarding its purpose. They are also entrusted to make payments of interest timely and capital debts. They have to keep track of all the investment and other things regarding valuable things. They are to keep the book of specific areas (C. 1284), The ordinary acts of administration give lesser importance especially regarding consultation and running the officers. On the other hand, for the extraordinary acts there is wider consultation and consent is needed to run the offices.

**Executive power** is a term used in the medicinal times and even now to show one man power. It should be always in the hand of a king, because the part of the government that almost always needs immediate action is better administered the one than many<sup>26</sup>. This shows that in the early part of the Christian kingdoms that a bishop is the executive powerholders of the goods and property.

When we look at **legislative power**, it is just opposite of the executive power. In this the authority is limited to the respective counsels and persons responsible for the work. The single persons power is legislated with a group of persons who are selected and elected members by the members. As it is said that legislative power is better ordered by many than by one <sup>27</sup>.

However, **juridical power** it is limited to the heads of the institutions especially who are capable, eligible, and trustworthy. It is a power joined to a certain office by the law itself (C 131)<sup>28</sup>. The office gives the

<sup>23</sup> Did Vatican II Endorse Separation of Church and State? by Joseph G Tiabbi, <https://crisismagazine.com/opinion/vatican-ii-separation-church-state-rupture-continuity>

<sup>24</sup> [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html)

<sup>25</sup> [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651118\\_apostolicam-actuositatem\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html)

<sup>26</sup> Charles de Secondat, Baron de Montesquieu, *The Spirit of the Laws* (Anne Cohler, Basia Miller and Harold Stone trans and eds, Cambridge University Press, 1989) Book 11, Ch 6, 156–7 (trans of *De L'Esprit de Lois* (first published 1748))

<sup>27</sup> Ibid 161.

<sup>28</sup> The code of Canon Law, 1983

person power to make judgements and rules. When the person completed his term of office, the juridical power is lost.

In temporal administration, these three governing powers that play crucial roles in managing temporal resources:

**Executive Authority:** The executive power is tasked with implementing and enforcing the laws and regulations established by the legislative authority. It oversees the day-to-day operations of temporal administration, including budgetary decisions, resource allocation, and strategic planning.

**Judicial Authority:** The judicial power interprets and adjudicates disputes related to temporal administration. It ensures compliance with relevant laws and regulations, resolves conflicts, and upholds the principles of fairness and accountability in temporal management practices.

In addition to these governing powers, there are four key acts that commonly characterize temporal administration:

**Planning:** Planning involves the systematic process of setting goals, identifying objectives, and developing strategies to achieve them within a specified timeframe. It encompasses activities such as forecasting future needs, assessing available resources, and establishing priorities to guide decision-making in temporal administration.

**Allocation:** Allocation refers to the distribution of temporal resources, such as time, money, and personnel, to various activities and initiatives based on predetermined priorities and objectives. It involves making informed decisions about how to best utilize limited resources to maximize efficiency and effectiveness in achieving desired outcomes.

**Management:** Management encompasses the coordination and supervision of temporal resources to ensure smooth operations and optimal performance. It includes activities such as monitoring progress, evaluating results, and adjusting plans as needed to adapt to changing circumstances and achieve desired goals.

**Evaluation:** Evaluation involves assessing the effectiveness and efficiency of temporal administration practices and initiatives. It entails collecting data, analysing outcomes, and providing feedback to stakeholders to inform future decision-making and improve overall performance in managing temporal resources.

These three terms are the main mode of function in the area of temporal administration of goods especially among the consecrated men and women. Every consecrated person is responsible for administration of temporal goods which comprises of four acts namely acquire, retain, administer, and alienate. These four acts are used by consecrated men and women who are called to live a holy life bound with the vows of poverty, chastity, and obedience among themselves.

**The first act** is to acquire to take possession of goods of moveable and immoveable. As per the code of canon law number 1259 to 1272 says that temporal goods are to be acquired by just means of natural and positive law meant for all. It also says that all the consecrated men and women have the right to acquire for the purpose proper for it. It also says that the consecrated men and women can acquire free gifts received from others for the benefit of the institution and others. The aim is that by acquiring temporal goods one can provide support to works and carry out charitable activities especially for the needy and poor.

**The second act** is to retain to keep the possession of goods. Once the goods are accumulated for a specific purpose, the person concerned is to keep the goods safe and sound. This retain is in fact the caretaking aspect of a consecrated person. The vow of poverty is the stronghold point keeping the goods properly. One is entrusted the acquired goods to be kept properly especially with all the records and documents for the future use.

**The third act** is administration of temporal goods. One who holds any one of the three powers have the authority to administrator the goods acquired. The code of the canon law 638: 1-2 and 1273 to 1289 states that administration of temporal goods is for the specific purpose and use. It cannot be used for anything else. The common purpose are maintenance expense of the consecrated men and women, administration expenses, getting moveable and immoveable properties, making corpus and reserve funds for the future use, purpose of which the goods has been received and also helping the needy. It also makes sure that contracts of civil and canonical will be preserved.

**The fourth act** is Alienation of temporal goods. The term alienation means to give up forever. The code of the Canon law number 638: 304, 1291-1298 states that the before alienation it has to be discerned well. This is because alienation of temporal goods brings problems regarding civil law and canon law especially on documents on registration and pious gifts. To alienate such things, one need to get permission from the doner so that alienation will be free from bond. Mostly alienation happens in the form of change of title of the property. Sale of historical value things and materials, precious works, and portion of the property.

The 1983 code of canon law's 5th book on temporal goods of the Ecclesia gives rules and regulations regarding financial activities. The temporal administrators are to act as the servants of all the servants regarding administration of temporal goods (CC 1282 ff). They must take an obligatory oath of vow to fulfil the office

function without any corrupt practices. They cannot leave the office arbitrary without any proper reason (CC1283 ff).

By understanding and applying these governing powers and acts effectively, individuals and organizations can enhance their ability to manage temporal resources efficiently and achieve their objectives in temporal administration.

Furthermore, within the framework of temporal administration, several guiding principles and best practices help ensure effective management of temporal resources:

**Transparency:** Transparency is essential for maintaining trust and accountability in temporal administration. It involves providing clear and accessible information about the allocation and utilization of temporal resources, enabling stakeholders to understand decision-making processes and outcomes

**Equity:** Equity entails fair and impartial distribution of temporal resources based on principles of justice and inclusivity. It involves considering the diverse needs and interests of stakeholders and prioritizing interventions to address disparities and promote equal opportunities for all.

**Efficiency:** Efficiency emphasizes maximizing the productivity and effectiveness of temporal resources to achieve desired outcomes with minimal waste or duplication. It involves streamlining processes, eliminating inefficiencies, and optimizing resource utilization to achieve optimal results within available constraints.

**Flexibility:** Flexibility is crucial for adapting to changing circumstances and unforeseen events in temporal administration. It involves maintaining agility and responsiveness in decision-making, allowing for adjustments to plans, priorities, and resource allocations as needed to address emerging challenges or Opportunities.

**Accountability:** Accountability holds individuals and organizations responsible for their actions and decisions in temporal administration. It involves establishing clear roles and responsibilities, setting performance targets, and holding stakeholders accountable for achieving results and upholding ethical standards.

**Sustainability:** Sustainability emphasizes the long-term stewardship of temporal resources to ensure their continued availability and viability for future generations. It involves considering environmental, social, and economic impacts in temporal decision-making and adopting practices that promote resilience and resource conservation.

By adhering to these guiding principles and best practices, individuals and organizations can cultivate a culture of effective temporal administration, promoting responsible management of temporal resources and maximizing the potential for success and fulfilment in personal, professional, and organizational activities.

**Innovation:** Embracing innovation is essential for advancing temporal administration practices. It involves exploring new technologies, methodologies, and approaches to enhance efficiency, productivity, and effectiveness in managing temporal resources. By fostering a culture of innovation, individuals and organizations can adapt to evolving needs and seize opportunities for improvement in temporal administration.

**Communication:** Effective communication is a cornerstone of successful temporal administration. It involves fostering open, transparent, and timely communication channels among stakeholders to facilitate collaboration, exchange of information, and alignment of goals and priorities. Clear communication helps minimize misunderstandings, enhance coordination, and build trust within the temporal administration framework.

**Continuous Improvement:** Continuous improvement is an ongoing process of refining and optimizing temporal administration practices to achieve better outcomes over time. It involves systematically evaluating performance, identifying areas for enhancement, and implementing iterative changes to enhance efficiency, effectiveness, and responsiveness in managing temporal resources.

**Ethical Leadership:** Ethical leadership is paramount in guiding temporal administration decisions and actions. It involves upholding ethical principles, integrity, and moral values in all aspects of temporal resource management, demonstrating fairness, honesty, and accountability in decision-making processes. Ethical leadership fosters trust, respect, and confidence among stakeholders, contributing to the overall success and sustainability of temporal administration efforts.

By embracing these principles and practices, individuals and organizations can cultivate a holistic approach to temporal administration that promotes efficiency, effectiveness, and ethical stewardship of temporal resources. This comprehensive framework enables stakeholders to navigate the complexities of managing time, achieve desired outcomes, and contribute to personal, professional, and organizational success and fulfilment.

### **Three Types of Persons in The Ecclesiastical Functions**

There are three types of persons in the ecclesiastical functions namely physical, juridical, moral and apostolical.

The **physical persons** are automatically incorporated in through the ecclesiastical rites and rituals prescribed for a faithful person. There is no place for the minor to be a member of the administrator (C. 96).

The **juridical persons** are elected because of their moral character and divine ordinance. prescript law to live and act according to the specific purpose the gifts and donations received for the works of piety and charity as well as spiritual and temporal works. These persons are called to relate collegial way with other members and make decisions. They are to practice the norms and rules regarding functions entrusted to them in view of the intention of the giver for the public welfares (C.113:2).

The **moral persons** are united for a common purpose and have a single-minded purpose. They follow the rules and regulations set by the ecclesia without fail (C 113:1). The apostolical persons hold certain rights to exercise their obligation of works conferred to them by the canon law regarding accountability. They are to monitor the parishes, diocese and institutions and other centres juridical power is under them.

In ecclesiastical administrative functions, there are typically three types of persons who play distinct roles:

**Clergy:** Clergy members are ordained religious leaders who hold specific roles within the church hierarchy. They are responsible for performing religious ceremonies, providing spiritual guidance and pastoral care to congregants, and overseeing the religious activities of the community. Clergy often hold titles such as priests, pastors, ministers, bishops, or deacons, depending on their level of authority and specialization within the ecclesiastical structure.

**Lay Leaders:** Lay, leaders are individuals within the congregation who are not ordained clergy but hold leadership positions or roles of responsibility within the church community. They may serve on governing boards, committees, or councils, and contribute to decision-making processes, program development, and community outreach efforts. Lay leaders play a vital role in supporting the mission and ministry of the church and often collaborate closely with clergy to fulfil the spiritual and practical needs of the congregation.

**Administrative Staff:** Administrative staff members are non-clergy personnel who provide essential support services to facilitate the day-to-day operations of the church or religious organization. They may include office administrators, finance managers, secretaries, receptionists, or facility managers, among others. Administrative staff handle tasks such as managing finances, coordinating events, maintaining records, communicating with members, and overseeing logistical aspects of church operations. Their contributions ensure the smooth functioning of the ecclesiastical administration and enable clergy and lay leaders to focus on their pastoral and leadership responsibilities.

These three types of persons work collaboratively to fulfil the diverse needs of the ecclesiastical community and advance its mission and ministry. While clergy provide spiritual leadership and guidance, lay leaders contribute their talents, skills, and perspectives to support the growth and development of the congregation.

Administrative staff play a crucial role in managing the practical aspects of church administration, ensuring organizational efficiency and effectiveness. Together, clergy, lay leaders, and administrative staff form a cohesive team that oversees the various aspects of ecclesiastical administration, including worship services, pastoral care, outreach programs, financial management, and organizational governance. Their collective efforts help create a vibrant and inclusive community where individuals can grow in faith, find support and encouragement, and actively participate in the life of the church.

Moreover, the collaboration between clergy, lay leaders, and administrative staff reflects the communal nature of ecclesiastical administration, where different individuals with diverse gifts and talents come together to serve a common purpose. By working in partnership and fostering a spirit of cooperation and mutual respect, they contribute to the overall health and vitality of the church and its ministry to the world.

This collaborative approach to ecclesiastical functions ensures that the diverse needs of the congregation are met effectively and efficiently. The clergy provide spiritual guidance and leadership, drawing from their Theological training and pastoral experience to nurture the faith community. Lay leaders bring their unique perspectives and talents to bear on the practical aspects of church life. such as organizing events, leading ministries, and engaging with the wider community.

Administrative staff members play a critical role in supporting the operational needs of the church. handling tasks such as managing finances, maintaining facilities, and coordinating communications. Their behind-the- scenes work enables the clergy and lay leaders to focus on their primary responsibilities without being bogged down by administrative burdens.

Furthermore, the collaboration among clergy, lay leaders, and administrative staff fosters a sense of shared ownership and responsibility for the well-being and growth of the ecclesiastical community. By working together in mutual respect and cooperation, they create an environment where everyone's contributions are valued, and the collective mission of the church is advanced.

In summary, the effective functioning of ecclesiastical communities relies on the complementary roles of clergy, lay leaders, and administrative staff. Each group brings its unique strengths and perspectives to the table, working together to create a vibrant and welcoming environment where individuals can grow in their faith and contribute to the broader mission of the church.

#### **IV. The Role Of Temporal Administration In Patrimony**

Patrimony is a term used in the context of inheritance of property or things meant to be preserved. The temporal administrators have a big role to play in the area of patrimony specially to preserve and safe guard the inheritance. In the context of temporal administering, there are many things are involved regarding patrimony namely immoveable property land, building, reusable moveable property - books, furniture, automobiles, long term investments, restricted funds - pension funds and frozen assets. As per the role of temporal administrator, they are forbidden to sanction patrimony of the common goods especially taking out of a mortgage, granting and easement, option to buy property, borrowing large sum of money, leasing, buying mortgaged property, refusing to accept a gift (C. 1291-1295). The administrator can do some of the special cases when the issue of patrimony is involved namely for a pious cause with a supernatural motive (C.1299), any provision of wills from others for a pious cause and use of temporal goods (C. 1300-01), a pious will which requires ongoing administration for the specific purpose (C.1302), a pious trust which aims to fulfil the administration of the temporal goods (C. 1303).

Temporal administration plays a significant role in managing and preserving patrimony, which refers to the cultural, historical, and natural heritage passed down through generations. Effective temporal administration ensures the responsible stewardship of patrimonial resources, safeguarding them for future generations to enjoy and appreciate.

One of the primary responsibilities of temporal administration in patrimony is the strategic management of resources to ensure their long-term sustainability and preservation. This includes allocating financial resources for the maintenance and conservation of cultural sites, historical artifacts, and natural landscapes. Temporal administrators must prioritize investments and expenditures to address immediate needs while also planning for the ongoing upkeep and protection of patrimonial assets over time.

Additionally, temporal administration involves implementing policies and practices to mitigate risks and threats to patrimony. This may include developing disaster preparedness plans implementing security measures, and collaborating with relevant stakeholders to address environmental, economic, and social challenges that may impact patrimonial resources. By proactively identifying and addressing potential risks, temporal administrators can help safeguard patrimony from harm and ensure its continued existence for future generations.

Furthermore, temporal administration plays a crucial role in promoting accessibility and inclusivity in patrimony. This involves creating programs and initiatives to increase public engagement, education, and awareness about cultural heritage and natural landscapes. Temporal administrators may coordinate events, exhibitions, and educational programs to encourage community involvement and foster appreciation for patrimonial assets among diverse audiences.

Moreover, temporal administration facilitates the sustainable development of patrimony by balancing conservation efforts with the needs of local communities and stakeholders. This may involve collaborating with community members, indigenous groups, and government agencies to develop policies and practices that promote sustainable tourism, economic development, and cultural preservation while minimizing negative impacts on patrimonial resources.

In summary, temporal administration plays a multifaceted role in managing patrimony, encompassing strategic planning, risk management, accessibility, inclusivity, and sustainable development. By effectively managing temporal resources and implementing sound governance practices, temporal administrators can help ensure the long-term preservation and enjoyment of patrimonial assets for generations to come.

Furthermore, temporal administration fosters collaboration and partnerships among various stakeholders involved in the preservation and promotion of patrimony. This includes working with governmental agencies, non-profit organizations, academic institutions, and local communities to coordinate efforts, share resources, and leverage expertise in patrimonial management.

In addition, temporal administration ensures accountability and transparency in the management of patrimonial resources. This involves maintaining accurate records, conducting regular audits, and providing stakeholders with access to information about financial transactions, conservation efforts, and other relevant activities related to patrimony. By promoting transparency and accountability, temporal administrators build trust and confidence among stakeholders and demonstrate a commitment to responsible governance.

Moreover, temporal administration adapts to changing circumstances and emerging challenges in the field of patrimony. This may involve adopting innovative technologies, implementing new conservation techniques, and responding proactively to environmental, social, and economic factors that affect patrimonial resources. Temporal administrators must stay informed about current trends and best practices in patrimonial management to effectively address evolving needs and challenges.

In conclusion, temporal administration plays a critical role in managing and preserving patrimony, ensuring the responsible stewardship of cultural, historical, and natural heritage for future generations. By implementing strategic planning, risk management, accessibility initiatives, and sustainable development

practices, temporal administrators contribute to the continued enjoyment and appreciation of patrimonial assets while safeguarding their integrity and significance for years to come.

### **Different way of acquiring temporal goods**

With the obligation and expression of bond we are left with two ways of getting income for the patrimony as voluntary contribution and tributes. With these two systems, there are variation in finance administration system.

**A. Voluntary offering:** All the contribution of the faithful are voluntary in nature and this does not correspond to the fulfilment of a strict juridical obligation. There are various types of voluntary contributions. They are collections, petition of alms, spontaneous offerings, offering for works of mercy and charity.

**Collections** are offerings collected for a specific purpose in response to the petition to the ecclesia members. This collaborative collected offerings are used for the specific juridical area with a specific purpose.

**Petition of alms** are offerings collected by private persons for the public institutions. These persons are to have two written permission letters from the local canonical authority and the diocesan ordinary. This is to stop conflicts, abuses, and scandals among the faithful. It also requires an additional norm especially for receiving donations.

**Voluntary offering**, also known as voluntary giving or voluntary donation, refers to the act of individuals willingly contributing money, goods, or services to a cause, organization, or religious institution without any coercion or obligation. This form of giving is characterized by its voluntary nature, as individuals freely choose to offer their support out of generosity, compassion, or a sense of duty.

In the context of religious institutions, such as churches, mosques, temples, or synagogues, voluntary offering plays a significant role in sustaining the community's spiritual, social, and operational activities. Members of the congregation are encouraged to give willingly and cheerfully, recognizing the importance of supporting the religious community and its mission.

Voluntary offerings in religious contexts may take various forms, including:

**Monetary Donations:** Individuals may contribute money or financial resources to support the ongoing operations and ministries of the religious institution. These donations may be made through regular tithes, special collections, or designated funds for specific purposes, such as mission work, charity programs, or building projects.

**Contributions in Kind:** In addition to monetary donations, individuals may offer goods or services in kind to the religious institution. This could include donating food for community meals, providing supplies for worship services, offering professional expertise for organizational tasks, or volunteering time to assist with various activities and events.

**Special Offerings:** Religious institutions often hold special offerings or fundraising campaigns to support specific initiatives or causes. These offerings may be conducted during religious holidays, special events, or times of need. Inviting congregants to contribute towards a particular purpose, such as disaster relief, outreach programs, or capital campaigns.

**Legacy Gifts:** Some individuals choose to make legacy gifts or planned giving arrangements to support the long-term sustainability of the religious institution. This may involve including the institution in their will or estate plan, establishing an endowment fund, or making other planned giving arrangements to ensure their support continues beyond their lifetime.

Voluntary offering is not only a means of providing financial support to religious institutions but also a spiritual practice that fosters a sense of community, generosity, and stewardship among believers. It reflects the values of gratitude, compassion, and solidarity, as individuals come together to support the common good and further the mission of their religious community.

**B. Spontaneous offering or instant donations:** These are contribution made by the donor due to his or her sudden spire of interest or liking towards some works or renovation or charity activity. This offering done in cash or kind. They are recorded in the book of receipts with the intention of the donor. These donations have the conditions of the donor which must be fulfilled by the receiver.

**"Spontaneous offering" or "instant donations"** refer to contributions made by individuals to a cause, organization, or religious institution without prior planning or formal arrangement. These offerings are characterized by their impromptu nature, as individuals are moved to give spontaneously in response to a particular need, opportunity, or inspiration.

In the context of religious institutions, spontaneous offerings or instant donations often occur during worship services, special events, or times of reflection and prayer. Individuals may feel compelled to give spontaneously as an expression of their faith, gratitude, or generosity in the moment. These offerings may take various forms, including:

**Cash Donations:** Individuals may give cash or currency as a spontaneous offering during a worship service or religious gathering. These instant donations are typically placed in collection plates or receptacles provided by the religious institution and are used to support its ongoing ministries and activities.

**Online Giving:** With the advent of digital technology, individuals can make instant donations online through secure payment platforms or mobile apps provided by the religious institution. This allows for quick and convenient giving, even outside of traditional worship settings, in response to appeals, campaigns, or fundraising efforts.

**Text-to-Give:** Some religious institutions offer text-to-give services, where individuals can send a text message with a designated keyword and donation amount to make an instant donation via their mobile phones. This enables quick and easy giving in real-time, often during special events, broadcasts, or virtual services.

**Contactless Payments:** In-person giving can also be facilitated through contactless payment methods, such as credit/debit card terminals or mobile payment apps. Individuals can tap or scan their payment device to make an instant donation securely and efficiently, without the need for physical cash or cheques.

**Crowdfunding:** Spontaneous offerings or instant donations may also be facilitated through crowdfunding platforms or online fundraising campaigns organized by the religious institution. Individuals can contribute to specific projects, initiatives, or urgent needs in real-time, leveraging the power of social media and digital networks to make a collective impact.

Spontaneous offerings or instant donations reflect the generosity, compassion, and responsiveness of individuals who are motivated to give freely and generously in the moment. While they may not be planned or scheduled in advance, these impromptu contributions play a significant role in supporting the mission, ministries, and outreach efforts of religious institutions, enriching the spiritual life of the community, and meeting tangible needs as they arise.

**C. Clean donations:** These donations are accepted without any question. To reject such donation in the name of a public entity, the rejector has to produce a just reason and also need "Clean donations" refer to contributions made to charitable causes, organizations, or initiatives that are free from any illicit or unethical sources or activities. These donations are characterized by their integrity, transparency, and adherence to ethical standards, ensuring that the funds or resources provided are obtained legally and ethically.

In the context of charitable giving, clean donations are essential for maintaining the credibility, trust, and accountability of both the donors and the recipients. It ensures that the funds or resources are used for their intended purpose, whether it is supporting humanitarian efforts, funding community programs, or advancing social causes.

Clean donations may involve various forms of giving, including monetary contributions, in-kind donations, or volunteer services, provided that they meet the following criteria:

**Legal Compliance:** Clean donations adhere to all applicable laws, regulations, and ethical guidelines governing charitable giving. Donors ensure that their contributions are obtained through lawful means and do not involve any illegal activities, such as fraud, money laundering, or corruption.

**Ethical Sourcing:** Donors take steps to verify the legitimacy of the funds or resources they contribute, ensuring that they are sourced ethically and responsibly. This may involve conducting due diligence on the origin of the funds, ensuring they are not derived from activities that harm individuals, communities, or the environment.

**Transparency and Accountability:** Clean donations are accompanied by transparent reporting and accountability mechanisms to track the use of funds and ensure they are used effectively and efficiently. Donors expect recipients to provide clear and timely updates on how their contributions are utilized, demonstrating accountability and stewardship.

**Conflict of Interest Avoidance:** Donors and recipients of clean donations avoid conflicts of interest or situations where personal or organizational interests may compromise the integrity of the giving process. This includes refraining from accepting donations that come with strings attached or conditions that may undermine the mission or values of the charitable organization.

**Impact Assessment:** Clean donations prioritize measuring and evaluating the impact of charitable contributions, ensuring that they result in meaningful outcomes and positive changes in the lives of beneficiaries. Donors seek evidence-based approaches and outcomes to maximize the effectiveness of their giving and make informed decisions about future contributions.

By prioritizing clean donations, donors and charitable organizations uphold the principles of integrity, accountability, and social responsibility in their philanthropic endeavours. It fosters a culture of trust and transparency within the charitable sector, promoting ethical conduct and maximizing the impact of charitable giving on individuals, communities, and society as a whole.

**D. Modal or Conditioned Donations:** These donations are accepted with the ecclesiastical authority due to moral obligations and conditions of the donor.

"Modal donations" or "conditioned donations" refer to contributions made to charitable causes, organizations, or initiatives that are contingent upon specific conditions or requirements set by the donor. Unlike unrestricted donations, which allow the recipient organization to use the funds for any purpose it deems appropriate, modal donations come with predetermined conditions or restrictions that dictate how the funds can be used.

In the context of charitable giving, modal donations may take various forms, including:

**Restricted Funding:** Modal donations may be earmarked for a specific program, project, or initiative within the recipient organization. For example, a donor may specify that their contribution must be used to fund a particular humanitarian project, educational program, or research initiative.

**Time-bound Conditions:** Modal donations may be subject to time-bound conditions, where the funds must be used within a specified period or for a specific purpose by a certain deadline. This could include funding for a short-term emergency relief effort, a one-time capital expenditure, or a limited-duration program.

**Matching Grants:** Modal donations may be structured as matching grants, where the donor agrees to match contributions made by others up to a certain amount or within a defined timeframe. This incentivizes additional giving from other donors and increases the overall impact of the donation.

**Performancebased Criteria:** Modal donations may be contingent upon the achievement of predetermined performance targets or outcomes by the recipient organization. For example, a donor may agree to release funds only if the organization achieves certain milestones, meets specific benchmarks, or demonstrates measurable impact.

**Designated Use:** Modal donations may be designated for a particular use or purpose specified by the donor, such as funding scholarships, purchasing equipment, or supporting specific populations or communities. The recipient organization is required to use the funds exclusively for the designated purpose outlined by the donor.

Modal donations can be beneficial for both donors and recipient organizations, as they allow donors to align their giving with their specific interests, priorities, or values, while providing organizations with targeted funding to support their mission and programs. However, they also pose challenges for recipient organizations, as they may restrict flexibility and autonomy in resource allocation and require additional administrative oversight to ensure compliance with donor requirements. Overall, modal donations play a valuable role in the philanthropic landscape, enabling donors to tailor their giving to address specific needs or achieve particular goals, while promoting accountability, transparency, and impact within the charitable sector.

**E. Offering for pastoral services:** these offering is corresponding to the ecclesiastical services offered to the people with their request. They are special offerings with sacramental or functional reasons. These are mostly used in baptism, funeral, blessing etc. These are neither taxes nor a fee for the services received They are the expressive offering related to the occasions. Some people say they are remuneration received for the performance of the sacraments. However, the canon law 848 and 1181 say that they are not simony for the ecclesiastical services. Even if anyone is not able to pay, it is the duty consecrated men and women to perform such acts as prescribed for them to perform. One cannot deny such services to those who cannot pay.

The code of the cannon law of the Latin Rite states that a fixed amount to be fixed by a meeting of the local ecclesiastical authority (1264). This fixed amount marks the maximum that can and should be asked from a faithful. However, the faithful are remain to be free to give as per the faithful's financial capacity. Sometime the ecclesiastical designatory comes into problem due to geographical tertiary of different ecclesiastical groups. Sometimes such offering offered by the faithful within the local ecclesiastical authority and wider level ecclesiastical authority (CIC 17).

"Offering for pastoral services" refers to contributions made by individuals or congregants to support the work, ministry, and livelihood of pastoral staff within a religious community or organization. These offerings are specifically designated to compensate pastors, ministers, clergy, or other religious leaders for their spiritual guidance, pastoral care, and leadership within the congregation.

In many religious traditions, pastoral services offerings are a fundamental aspect of supporting the clergy and ensuring the sustainability of the religious community. These offerings may take various forms, including:

**Salary or Compensation:** Pastoral services offerings may be used to provide salaries or financial compensation to clergy members for their work and service to the congregation. These funds help support the livelihood of pastors and their families, enabling them to dedicate their time and energy to pastoral duties without financial hardship.

**Housing Allowance:** Some congregations provide housing allowances or stipends to pastors to assist with Housing-related expenses, such as rent, mortgage payments, utilities, or maintenance costs. These offerings help ensure that pastors have suitable housing accommodations to support their ministry and well-being.

**Benefits and Perks:** Pastoral services offerings may also cover benefits and perks for clergy members, such as health insurance, retirement contributions, professional development opportunities, or clergy housing provided by the congregation. These offerings contribute to the overall welfare and stability of pastoral staff within the religious community.

**Continuing Education:** Part of pastoral services offerings may be allocated to support pastors ongoing education, training, or professional development in theology, pastoral counselling, leadership skills, or other relevant areas. Investing in pastors continued learning and growth enhances their effectiveness and competency in serving the congregation.

**Ministry Expenses:** Pastoral services offerings may be used to cover ministry-related expenses incurred by pastors, such as travel costs, office supplies, pastoral care materials, or other resources needed to fulfil their duties and responsibilities within the congregation.

**Support for Outreach and Mission:** Some portion of pastoral services offerings may be allocated to support the congregation's outreach efforts, mission projects, or community initiatives led by pastors. These offerings help fund programs and activities aimed at serving the broader community and advancing the mission of the religious organization.

Offerings for pastoral services are an essential aspect of supporting the spiritual leadership and ministry of clergy members within religious communities. By contributing to these offerings, congregants demonstrate their appreciation, gratitude, and commitment to the pastoral staff, ensuring that they have the necessary resources and support to effectively fulfil their calling and serve the needs of the congregation.

#### **F. Remuneration as a way of acquiring temporal goods.**

Sometimes the consecrated persons especially men who does the ecclesiastical works may not be the local ecclesiastical authority. Such a situation, the local ecclesiastical authority must provide, remuneration to such consecrated men for their upkeep from the offerings they receive. At times the ecclesiastical authority is not in a way of providing remuneration, the faithful are asked to take care of the consecrated person in the form of providing kinds (CC531, 551)

Remuneration is a method of acquiring temporal goods by providing financial compensation of payment to individuals or entities in exchange for their goods, services, or labor. In essence, remuneration involves offering monetary or non-monetary rewards to acquire temporal resources or services required for personal, professional, or organizational purposes.

In the context of acquiring temporal goods, remuneration can take various forms, including:

**Salary and Wages:** Employers remunerate employees by providing regular salaries or wages for their work and services rendered. This form of remuneration compensates individuals for their time, skills, and effort contributed to the organization and enables them to acquire temporal resources such as housing, food, transportation, and other necessities.

**Benefits and Allowances:** In addition to basic salary or wages, remuneration may include various benefits and allowances provided to employees as part of their compensation package. These benefits may include health insurance, retirement contributions, paid time off, transportation allowances, housing allowances, or other fringe benefits that contribute to the overall well-being and quality of life of employees.

**Bonuses and Incentives:** Employers may offer bonuses, incentives, or performance-based rewards to motivate and reward employees for achieving specific goals, targets, or outcomes. These additional forms of remuneration serve as incentives to enhance productivity, performance, and job satisfaction, thereby indirectly acquiring temporal goods through increased efficiency and effectiveness.

**Commission and Profit-Sharing:** Remuneration can also involve offering commission or profit-sharing arrangements to individuals or entities based on their contribution to generating revenue or profits for the organization. This form of remuneration incentivizes sales performance, business growth, and entrepreneurial efforts, leading to the acquisition of temporal goods through increased financial returns.

**Contracts and Service Agreements:** Organizations may enter into contracts or service agreements with external parties, such as vendors, consultants, or service providers, to acquire temporal goods or services. These contracts stipulate the terms, conditions, and remuneration arrangements for acquiring specific goods, services, or expertise required to meet organizational needs and objectives.

**Fees and Charges:** Remuneration can also involve paying fees or charges to access goods, services, or resources provided by external entities or service providers. This may include paying membership fees, subscription fees, license fees, or usage charges to acquire temporal goods such as software licenses, memberships, or access to facilities or amenities.

Overall, remuneration serves as a vital mechanism for acquiring temporal goods by compensating individuals or entities for their contributions, services, or resources. Whether through salary, benefits, bonuses,

contracts, or fees, remuneration enables individuals and organizations to acquire the temporal resources and services needed to fulfil their objectives and responsibilities effectively.

### **G. Ecclesiastical Fees**

Sometimes the ecclesiastical authority fixes a fee as an economic obligation and it has to be paid to solicit the act of ecclesiastical jurisdiction. They are mostly permission, dispensation, process certification etc. the nature of this work is that a fixed rate of remuneration for the act carried out by the ecclesiastical organisation and its office expense. It has been said that the fee collected is not for private benefit. It has been said that ecclesiastical circle will never refuse to carry out such acts even though the other may not be able to pay totally or partially.

"Ecclesiastical fees" refer to charges or payments levied by religious institutions or ecclesiastical authorities for various services, sacraments, or administrative functions provided to members of the faith community or the general public. These fees are established and collected by the church or religious organization to support its operations, ministries, and mission.

In the context of religious institutions, ecclesiastical fees may include:

**Sacramental Fees:** Religious ceremonies and sacraments, such as weddings, baptisms, confirmations, or funerals, often incur ecclesiastical fees. These fees cover the costs associated with conducting the ceremony, providing pastoral services, and maintaining the church facilities. They may vary depending on the complexity of the ceremony, the involvement of clergy, and any additional services requested by the participants.

**Membership Fees:** Some religious organizations require members to pay annual or periodic membership dues to support the ongoing activities and programs of the church. These dues may be used to cover operational expenses, facility maintenance, staff salaries, and other administrative costs associated with running the religious community.

**Tithes and Offerings:** Tithes and offerings are voluntary contributions made by members of the congregation to support the financial needs of the church and its ministries. While not strictly considered fees, these financial contributions play a significant role in sustaining the religious institution and its charitable activities.

**Educational Fees:** Religious schools, seminaries, or educational institutions affiliated with religious organizations may charge tuition fees or educational fees for enrollment in academic programs, courses, or training sessions. These fees help cover the costs of faculty salaries, facilities, instructional materials, and other educational expenses.

**Special Services Fees:** Some churches may charge fees for special services or events, such as retreats, workshops, religious education programs, or pastoral counseling sessions. These fees may be used to cover the costs of organizing and hosting the event, as well as compensating clergy or facilitators involved in delivering the services.

**Facility Rental Fees:** Religious institutions may rent out their facilities, such as meeting halls, chapels, or auditoriums, for weddings, conferences, concerts, or other events. Ecclesiastical fees for facility rental cover the use of the space, utilities, equipment, and any additional services provided by the church staff.

**Certification and Documentation Fees:** Churches may charge fees for issuing certificates, documents, or official letters related to sacraments, membership, or other church-related matters. These fees may cover administrative costs, printing expenses, and staff time involved in processing and preparing the documents. Ecclesiastical fees play a crucial role in supporting the financial sustainability and operational viability of religious institutions, allowing them to fulfil their mission, provide services to their members, and contribute to the broader community. While the imposition of fees may vary among religious denominations and traditions, transparency and fairness in fee structures are essential to maintaining trust and accountability within the faith community.

**Taxes Or Tributes:** They are financial obligations imposed by the authority upon its subjects without any specific and direct service to the later in exchange. It differs from offerings and fees. This system is considered secondary and in a way supplement to the way of financing. The imposition of taxes takes place only on urgent situations of the ecclesiastical needs and the faithful are requested to help the ecclesia. There are three types of taxes in the ecclesiastical circle as per code of the canon law (1504, 1505 & 1263, 264: \$1, 1266).

In the context of the church, "taxes" or "tributes" are financial contributions or payments mandated by ecclesiastical authorities or religious institutions for the purpose of supporting the church's operations, ministries, and charitable endeavours. These financial obligations are distinct from ecclesiastical fees or voluntary offerings and are often based on established principles or practices within the religious community.

### **H. Ordinary Diocesan Tax**

It is conceived that in the code of C. 1263 says that the diocese needs stable contribution for the upkeeping "Can. 1263 After the diocesan bishop has heard the finance council and the presbyteral council, he has the right to impose a moderate tax for the needs of the diocese upon public juridic persons subject to his governance; this tax is to be proportionate to their income. He is permitted only to impose an extraordinary and moderate exaction upon other physical and juridic persons in case of grave necessity and under the same conditions, without prejudice to particular laws and customs which attribute greater rights to him"<sup>29</sup>. Therefore, there is an impose of simple tax on each and every person to help the local ecclesiastical authority.

Ordinary diocesan tax" refers to a mandatory financial contribution levied by a diocese, which is a geographical district or administrative region within a particular Christian denomination, typically the Catholic Church. This tax is imposed on parishes, clergy, or members within the diocese to support the operational and administrative needs of the diocese as a whole.

The ordinary diocesan tax is a form of financial obligation that helps fund various diocesan activities, programs, and services, including:

**Diocesan Administration:** Funds collected through the ordinary diocesan tax contribute to the administrative costs associated with running the diocese, such as salaries for diocesan staff, office expenses, and utilities.

**Clergy Support:** A portion of the tax revenue may be allocated to provide financial support to clergy members serving within the diocese, including salaries, housing allowances, healthcare benefits, and retirement pensions.

**Ministry and Outreach:** Diocesan taxes help fund ministries, programs, and outreach efforts coordinated by the diocese, such as religious education, youth ministries, evangelization initiatives, social services, and charitable activities.

**Property Maintenance:** Some funds may be allocated for the maintenance, upkeep, and renovation of diocesan-owned properties, including churches, schools, parishes, rectories, and administrative buildings.

**Education and Formation:** Revenue from the ordinary diocesan tax may be invested in educational and formation programs for clergy, lay leaders, and volunteers, including seminary education, ongoing training, and spiritual development opportunities.

**Missionary Work:** Diocesan taxes may support missionary efforts, both domestically and internationally, by providing financial assistance to diocesan missionaries, supporting missionary projects, and contributing to the work of missionary organizations.

The ordinary diocesan tax is typically calculated based on a predetermined percentage of the annual income or revenue generated by parishes within the diocese. Parishes are responsible for collecting and remitting the tax to the diocesan authorities according to established guidelines and schedules.

While the imposition of an ordinary diocesan tax may vary in practice among different dioceses and denominations, it serves as a critical source of funding for diocesan operations, ministries, and services, enabling the diocese to fulfil its pastoral, administrative, and charitable responsibilities within the local church community.

## I. Extraordinary Diocesan Tax

Extraordinary Diocesan Tax is a subsidy tax which is imposed on the extreme financial needs of the diocese. It is known as *Subsidium Caritativum* of C 1505. It cannot be made as stable income. It is done within ten days of the needs of the diocese and cannot be extended. "Extraordinary diocesan tax" refers to an additional or special financial assessment imposed by a diocese, typically within the Catholic Church, to address specific financial needs or extraordinary circumstances within the diocese. Unlike the ordinary diocesan tax, which is a regular and recurring levy, the extraordinary diocesan tax is imposed on a temporary or ad hoc basis to generate additional revenue for specific purposes. The extraordinary diocesan tax may be implemented in response to various situations or needs, including:

**Financial Shortfalls:** In cases where the diocese faces unexpected financial challenges or deficits in its budget, an extraordinary diocesan tax may be levied to bridge the gap and ensure the continued operation of essential diocesan ministries, programs, and services.

**Emergency Expenses:** Following natural disasters, crises, or unforeseen emergencies that require urgent financial assistance, the diocese may impose an extraordinary diocesan tax to raise funds for disaster relief efforts, humanitarian aid, or rebuilding initiatives.

**Capital Projects:** When undertaking major capital projects, such as constructing or renovating church buildings, schools, or other diocesan facilities, an extraordinary diocesan tax may be imposed to finance the construction costs or cover any unexpected expenses associated with the project.

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<sup>29</sup>[https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic\\_lib5-cann1254-1310\\_en.html#TITLE\\_I](https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib5-cann1254-1310_en.html#TITLE_I).

**Debt Reduction:** In situations where the diocese carries significant debt or financial obligations, an extraordinary diocesan tax may be assessed to accelerate debt repayment or reduce financial liabilities, thereby improving the diocese's financial stability and long-term sustainability.

**Special Initiatives:** The extraordinary diocesan tax may also be imposed to fund special initiatives, programs, or projects identified as priorities by the diocesan leadership, such as expanding ministries, launching new outreach efforts, or investing in strategic initiatives to strengthen the local church community. The implementation of an extraordinary diocesan tax typically involves consultation with diocesan leadership, including the bishop, finance council, and other relevant stakeholders, to assess the financial needs, determine the scope of the tax, and establish the parameters for its collection and utilization.

Parishes and individuals within the diocese are typically notified of the extraordinary diocesan tax through official communications from diocesan authorities, outlining the reasons for its imposition, the amount or percentage of the tax, and any exemptions or accommodations provided for those facing financial hardship. While the imposition of an extraordinary diocesan tax may be met with some resistance or apprehension among parishioners, it serves as a necessary means of addressing critical financial needs and ensuring the continued vitality and mission of the diocese in serving its members and the broader community.

## **J. Seminary Tax**

It is an imposed tax by the bishop of the diocese to provide needs for the seminary men who are in training to be consecrated persons. "*Can. 1266 In all churches and oratories which are, in fact, habitually open to the Christian faithful, including those which belong to religious institutes, the local ordinary can order the taking up of a special collection for specific parochial, diocesan national, or universal projects, this collection must be diligently sent afterwards to the diocesan curia*"<sup>30</sup>. It traces its history from the council of Trent at the city of Tridentum. They are for the people and it is collected for the foundation of the diocese under the jurisdiction of bishop. It is only for the real needs of the seminary which are not covered by other sources. This tax is not specified and voluntary contribution. The diocese makes this tax as discretionary obligations for all the faithful. It is not to be imposed rather it is requested from the faithful and this collection is specifically for the training of the consecrated persons. It cannot be imposed on the persons with fixed rates. This has to be moderate and proportionate to the economic capacity of each person. "Seminary tax" refers to a financial contribution or levy imposed by a religious institution or diocese, typically within the Catholic Church, to support the operation, maintenance, and educational programs of seminaries. Seminaries are institutions of higher education that provide theological training and formation for individuals preparing for ordained ministry, including priests, deacons, and religious leaders.

The seminary tax is specifically earmarked to fund the following aspects of seminary life:

**Educational Expenses:** Funds collected through the seminary tax are used to cover the educational expenses of seminarians, including tuition fees, textbooks, academic materials, and other educational resources required for their theological studies.

**Faculty and Staff Salaries:** A portion of the seminary tax may be allocated to compensate faculty members, administrators, and support staff involved in the operation and administration of the seminary. This ensures that qualified instructors and professionals are adequately remunerated for their contributions to seminary education.

**Infrastructure and Facilities:** Seminary taxes contribute to the maintenance, upkeep, and improvement of seminary buildings, classrooms, libraries, dormitories, chapels, and other facilities essential for seminarian's academic and residential life.

**Formation Programs:** Seminary taxes support the various formation programs and pastoral initiatives designed to nurture seminarians' spiritual, personal, and ministerial growth. This may include retreats, spiritual direction, pastoral internships, and other experiential learning opportunities.

**Scholarships and Financial Aid:** Some portion of the seminary tax may be allocated to provide scholarships, grants, or financial aid to seminarians who demonstrate financial need or academic merit. This ensures that individuals called to ministry are not hindered by financial barriers in pursuing their vocational discernment and theological education.

**Operational Expenses:** Funds collected through the seminary tax cover the general operational expenses of the seminary, including utilities, maintenance, administrative costs, insurance, and other overhead expenses associated with running the institution.

The imposition of a seminary tax is typically determined by the policies and guidelines established by the diocese, religious order, or ecclesiastical authority responsible for overseeing seminary education. Parishes,

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<sup>30</sup>[https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic\\_lib5-cann1254-1310\\_en.html#TITLE\\_I](https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib5-cann1254-1310_en.html#TITLE_I).

clergy, religious communities, and benefactors within the diocese may be called upon to contribute to the seminary tax through designated collections, fundraising campaigns, or other financial initiatives.

The seminary tax plays a crucial role in ensuring the continued viability and effectiveness of seminary education, equipping future religious leaders with the knowledge, skills, and spiritual formation needed to serve the church and society effectively. By supporting seminaries financially, the church invests in the formation of competent and committed clergy who can minister to the needs of the faithful and advance the mission of the church.

In conclusion, temporal administration and sharing responsibility for its management are essential components of effective resource stewardship within organizations and communities. By collaboratively managing temporal goods, stakeholders can maximize efficiency, promote transparency, and advance the common good. Robert T. Kennedy states in the Book V: Temporal Goods of the Church that the rationale behind this ecclesiastical legislation, "*first, to guard against the danger of grave harm to the financial condition of a diocese from decisions hastily made in the absence of accurate and adequate information from truly knowledgeable and skilled experts; second to free the diocesan Bishop from the felt need to spend inordinate amounts of time attending to financial matters to the neglect of his many responsibilities in the teaching and sanctifying offices of the Church and in the nonfinancial areas of the governing office*"<sup>31</sup>.

However, navigating the complexities of shared responsibility in temporal administration requires overcoming various challenges, including differing priorities, coordination issues, power dynamics, and resource constraints. It demands proactive efforts to foster collaboration, communication, and alignment among stakeholders, along with the establishment of clear governance structures and the promotion of transparency and accountability.

Despite these challenges, embracing shared responsibility in temporal administration offers numerous benefits, including improved decision-making, enhanced resilience, and increased stakeholder engagement. It allows for a more inclusive and participatory approach to resource management, fostering trust, cohesion, and a sense of collective ownership among stakeholders. Moving forward, organizations and communities must continue to invest in capacity-building, technology, and governance mechanisms to support effective shared temporal administration. By doing so, they can ensure the responsible, sustainable, and ethical management of resources, advancing their mission and objectives while contributing to the well-being of society as a whole.

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