

**UPDATED COMPLEMENTARY NORMS TO THE 1983 CODE OF CANON
LAW OF THE CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES
(CBCP)¹**

¹Unless otherwise noted all the norms were given “recognitio” by the Congregation of Bishops on September 27, 1985 (Prot. N. 35/84) and promulgated on November 14, 1985 taking effect on January 1, 1986.

Can. 230 §1 **On layman to act permanently as lector and acolyte in the Mass**

1. A lay man can be admitted to the ministries of lector and acolyte, whose exercise of office is subject to renewal every year.
2. The candidate must fulfill the following requirements:
 - a) He must be an exemplary Catholic;
 - b) He must be at least twenty-one years old;
 - c) He must be adequately literate;
 - d) He has finished the seminar established for the proper training and formation of lectors and acolytes.

Can. 242 **Charter of Priestly Formation**

The Updated Philippine Program of Priestly Formation was approved by the Congregation for Catholic Education (for Seminaries and Educational Institutions) on November 11, 2005.

Can. 284 **Clerical Attire**

The proper clerical attire approved by the Catholic Bishops Conference of the Philippines are as follows:

1. Cassock or religious habit;
2. Clergyman's suit;
3. Trousers of dark one-tone color or white, and shirt of one-tone color, with the clerical collar.

The shirt may also be either *polo-barong* or *barong tagalog*, with a distinctive cross. The *polo-barong* or *barong tagalog* with a distinctive cross is clearly distinguished as a clerical attire and is accepted by the people as such, and is sanctioned by the usage of the clerics.

c. 496 **To provide statutes of the Presbyteral Council**

1. There should be a presbyteral council that is composed of *ex-officio*, elective and appointive members, of which at least one half is elective.
2. *Ex-officio* members shall hold office for as long as they are in the position to which the *ex-officio* membership is attached. All elected members shall hold office for a term of two (2) years, and they may be re-elected, but not for a third consecutive term. All appointive members shall hold office for a term of two (2) years, and they may be reappointed, but not for a third consecutive term.
3. The presbyteral council should have its regular meetings at least quarterly.
4. Though the presbyteral council is a consultative body, however, the diocesan bishop should seriously consider its advice.

Can. 522 **Appointment of Parish priest for Specified Period of Time (“Ad Tempus”)**

As a fundamental norm, it is necessary that a parish priest have the benefit of stability and therefore, he is to be appointed for an indeterminate period of time. However, the CBCP allows the diocesan bishops to appoint parish priests for a term of six years renewable.

Can. 538 **Clergy Social Security**

1. The diocesan curia shall set aside investment funds for sickness, retirement, residence and death provisions for the clergy. Other means to achieve the same purpose may also be employed.
2. The present Pension Plan of the Catholic Bishops Conference of the Philippines is adopted so that through a pension fund, benefits due to retirement, death, disability and separation may be provided for the bishops and diocesan priests.

Can. 766 **To Permit Lay Persons to Preach Outside the Mass**

The diocesan bishop may deputize lay persons to preach outside the Mass in accordance with the following norms:

1. Whenever there is a need because of scarcity or physical inability of sacred ministers, in case such as those in large parishes, in remote barrios and islets, and in other places where there is difficulty in the means of transportation and during inclement weather;
2. They must be Catholics of good moral character;
3. They must be well prepared through formation in Christian doctrine and in sacred Scriptures;
4. They must be distinguished by their loyalty to the hierarchy and fidelity to the magisterium of the Church.
5. They are deputized for one year, renewable.

Can. 772 **On Expounding Christian Teachings on Radio and Television**

and

Can. 831 §2 **Participation of Clerics and Religious in Radio and Television**

1. To organize or participate in religious programs, via radio or television, the individual faithful, whether cleric, religious or layperson, needs the permission of the competent authority and should be faithful to the Church Magisterium.
2. All clerics and religious who are invited to organize or participate in radio or television programs may do so only with the permission of the competent authority.

Can. 775 §3 **Catechetical Office**

A "Ministry for Evangelization and Catechesis through Electronic Media (M.E.C.E.M.);" shall be created at national and diocesan levels.

Can. 844§4 **To Permit Catholic Ministries to Administer the Sacraments to other Christians**

The Catholic Bishops' Conference of the Philippines leaves to the judgment of the diocesan Bishop to determine if there is some other grave and pressing need, aside from the danger of death, which may warrant "Catholic ministers to administer the sacraments of penance, the Eucharist and anointing of the sick of other Christians not in full communion with the Catholic Church, who cannot approach a minister in their community and who spontaneously ask for them, provided they demonstrate the Catholic faith in respect to these sacraments and are properly disposed."

Can. 877 §3 **Baptismal Entry of an Adopted Child**

1. Taking into account Canon 877, §3, regarding the baptismal entry of an adopted child, the following norms are to be observed:
 - a. If the adoption takes place after the baptism of the child, the full name of the adopting parents shall be added to the baptismal entry mentioning at the same time the number and date of the decree of adoption issued by the civil court;
 - b. If the adoption takes place before the baptism of the child, and the adopting parents request that the name of the natural parents be kept confidential, in accordance with civil laws, the following norms are to be observed:
 1. The full name of the natural parents shall not be entered in the baptismal register of the parish, but shall be forwarded to the secret archives of the chancery, to be released only upon approval of the local Ordinary and for a serious reason;
 2. It shall be annotated in the baptismal register with the following marks: "For marriage purposes, consult the secret records of the diocesan archives."

Can. 891 **Age for Confirmation**

1. The age for reception of the sacrament of confirmation throughout the country is *at least seven (7) years*, or after the first Communion, unless in the judgment of the minister a grave reason suggests otherwise.
2. Each parish shall keep its own register of Confirmation in accordance with Canon 535 and Canon 895.

Can. 961 §2 **General Absolution**

1. General absolution can be given outside the danger of death, whenever there exists great necessity, that is given the number of penitents, there are not enough confessors available to properly hear the individual confessions at a given time, so that, without fault of their own, the penitents are deprived of the sacramental grace of Holy Communion for a lengthy period of time.

These conditions may be verified in the cases that follow, according to the judgment of the diocesan bishop:

- a) When priests go, once a year or very seldom during the year, to remote barrios or islets, or to other places where there is a serious difficulty in the access to the Sacrament of Confession on the part of the faithful on account of distance or geographical or climatological reasons;
 - b) On Christmas, Paschal Triduum, local religious fiestas, popular missions and school graduations, whenever the conditions set above exist.
2. On these occasions the priests may be granted to give the General Absolution, only after having undertaken all means to give an opportunity to the penitents to make their individual confessions. For example, making a schedule for individual confessions during some fixed hours during the Mass, in such a way that the priests who are available can help one another in hearing individual confessions and when the time for Mass comes, still many penitents have not yet made their individual confessions, and so are being deprived of the sacramental grace of Holy Communion.

The priests, before giving General Absolution, shall help the penitents to be properly disposed to receive it, by making a sincere act of contrition, and to remind the penitents of their obligation to confess each of the grave sins which cannot for the moment be thus confessed, as soon as possible, when the opportunity occurs, before receiving another general absolution, unless a just reason intervenes, as prescribed in Canons 926 and 963.

Can. 964 §2 **Reconciliation room**

Subject to the provisions of Canon 964, §2, a reconciliation room may be used, upon request of the penitent, as an alternative to the confessional, provided that it is located in a visible place (e.g., with glass panel).

Can. 1062 §1 **Betrothal**

1. Betrothal, which is a bilateral promise between a man and a woman to enter into a sacramental covenant of marriage, within the time specified by the same parties, is canonically valid only under the following conditions:
 - a) The parties should be in possession of canonical capacity to marry;
 - b) They should execute the promise in writing before a priest, or a deacon or two witnesses. In case of minors, the parents should be previously informed.
2. An appropriate ceremony of betrothal may be observed, taking into account the local customs and laws of the land.
3. The obligation to fulfill the promise ceases upon the option of both parties, or one thereof, subject to the provisions of Canon 1062, §2.

Can. 1067 **Pre-Nuptial Inquiry**

1. Those who intend to get married shall inform their proper parish priest

at least one month before the date of their wedding, in order to enable him to help them prepare for its celebration according to the laws of the church.

Only in the very special cases and with permission of the local ordinary can a wedding be solemnized within a short period of time.

2. No parish priest will solemnize the marriage of persons who do not belong to his parish by reason of domicile, quasi-domicile or residence of at least one month, without the written permission of the local Ordinary or of the parish priests, as provided for in Canon 1115.
3. If the parties choose for their wedding a parish other than their own, the parish priest who has received permission from the local Ordinary or from the proper parish priest of the parties, may not assist at the marriage until he receives the results of the interview and of the banns conducted by the priest concerned, as provided for in Canon 1070 and Canon 1114.

It is recommended that the documents be transmitted from one parish to another within the same diocese through the diocesan curia.

4. The parish priest of the place where the wedding is to be solemnized shall conduct the pre-nuptial interview, have the banns announced and gather all the necessary documents. He may request the assistance of other priests or lay people, if the case so requires.
5. The purpose of conducting the pre-nuptial interview is threefold, namely:
 - a) To find out any possible impediment rendering the marriage invalid or illicit, as well as the causes of the defective or vitiated consent, bearing in mind the provisions of Canon 1095 and Canon 1181;
 - b) To ensure the freedom of the parties;
 - c) To find out whether the contracting parties are sufficiently instructed in the Christian doctrine, particularly on the nature, ends and essential properties of marriage.
6. The interview shall always precede the publication of the banns and shall take place early enough so that the banns can be published without dispensation and in order to avoid future embarrassment if an impediment to the wedding is discovered during the publication of the banns.

The responsibility for making the investigation is a grave one; and the priest concerned is not excused from doing it - even if he is morally certain that there is no obstacle to the valid and licit celebration of the marriage.

7. The priest concerned shall put the questions to the parties cautiously and separately and with due regard to their circumstances.
8. In inquiring about the impediments, the priest concerned shall briefly mention those that are likely to exist in the case at hand.
9. Finally, the priest concerned shall inquire whether the parties are

sufficiently instructed in the Christian doctrine, as specified in no. 5, c:

- a) When one or both parties lack knowledge on the basic truths of our faith, they should be instructed during the one-month interval before their wedding, so that they can comply with their duty of being the first catechists of their children;
 - b) All perspective contracting parties shall participate in the pre-Cana Seminar *or its equivalent*, to be organized and conducted under supervision of the respective diocese.
10. The baptismal certificate, issued within six (6) months, for the purpose of the marriage, shall always be required from both parties, if they are not baptized in the parish where the investigation is conducted or where the marriage is solemnized. Whenever the baptismal certificate cannot be obtained, a sworn statement according to Canon 876 will suffice.
 11. Owing to the possibility that parties may claim that they are not baptized in order to hide an existing matrimonial impediment which may be annotated in the baptismal register, the parish priests are advised to prudently take other steps to verify their baptism and freedom to marry.
 12. Widows and widowers shall also be required to present an authentic certificate of the death of their departed spouses with whom they were canonically married.
 13. Special care and precautions are to be taken in the case of persons coming from other countries, whose previous marriage has been declared null and void by the Roman Pontiff. They shall be required to submit authentic Church documents regarding their freedom to marry, besides their baptismal certificate.
 14. Extreme prudence is needed in cases of divorced persons. Their civil and canonical freedom to marry is to be established before they are admitted to a canonical wedding.
 15. In cases foreseen in nos. 11, 12, 13 and 14 of the Norm, the parish priests concerned shall obtain the *nihilobstat* of the diocesan curia, before assisting at the wedding.
 16. In accordance with Canon 1071 §1 no. 2, without permission of the local Ordinary, no canonical wedding may be celebrated without marriage license, or marriage contract if civilly married, in order not to deprive the spouses of the civil effects of the marriage, without prejudice, however, the provisions of Canon 1130 and Canon 1131.
 17. Banns of marriage shall be announced orally or in print to the faithful for three (3) consecutive Sundays, or Holy Days of Obligation, or on other days where there is a great convergence of the faithful.
 18. The local Ordinary may also allow the posting of the banns at the door or in the bulletin of the Church, for a period during which there are three (3) Sundays or Holy Days of Obligation, or other days where there is a great convergence of the faithful.

19. The banns shall be announced in the proper parish of each of the contracting parties where they are better known according to the judgment of the priest who is conducting the investigation.
20. Publication of the banns shall also be done in other parish or parishes where there exists a reasonable suspicion that either or both parties might have incurred a matrimonial diriment impediment.
21. The parish priests of the aforesaid parties are earnestly requested to cooperate with the parish priest who conducts the pre-nuptial interview by carrying-out, at the latter's request, the publications of the banns and by sending to him the results in due time.
22. When the parishes where the interview or the publication of the banns are to be done belong to different dioceses, the request to perform them as well as the transmission of the information already obtained shall be coursed through the diocesan curia of the parish where the banns are to be published.
23. There shall always be a period of at least two (2) days between the last publications of the banns and the celebration of marriage.
24. If there remains a strong doubt or suspicion about the existence of an impediment, after the personal interview and the publication of the banns, the priest concerned shall investigate more accurately, by asking even under oath, at least two trustworthy witnesses, unless the suspicion is about an impediment which might cause loss of good name to the parties, and if necessary, the parties themselves.
25. When the priest judges that the doubt or suspicion still persists in spite of the new investigation, he shall consult the local Ordinary, before assisting at the marriage.
26. When a diriment impediment, which is certain, is discovered:
 - a) The priest concerned shall continue the publication of the banns if the impediment is occult and, without mentioning the names of the parties, refer the case to the local Ordinary who may refer the same to the Holy See, if the case so requires;
 - b) The priest concerned shall not proceed with the banns until the impediment is dispensed, if the impediment is public and is discovered before the publications of the banns; if such impediment is discovered after the first or second publication, the priest shall finish the publication and bring the case to the local Ordinary.
27. Only the proper parish priest can give such permission, as mentioned in no. 2.

The priest solemnizing the marriage with the proper permission should see to it that all the documents necessary for the valid or licit celebration of marriage are in order.
28. The proper parish priest who gives permission is entitled to an offering to be determined in the local *arancel*.
29. The parish priest, who, without permission mentioned in no. 2, has

illicitly solemnized a wedding, is not entitled to the stole fees, which would be remitted to the diocesan curia.

Can. 1083 §2 **Age required for the licit celebration of Marriage**

1. In accordance with the provision of Canon 1083 §2, it is established that the age for the licit celebration of marriage shall be 18 years for the bridegroom and 18 years for the bride.

(Given recognitioby the Congregation of Bishops (Prot. N.35/84), May 21, 1988 and promulgated on July 11, 1988.)

2. Keeping intact the provision of Canon 1083 §1, below the foregoing ages, marriage may be solemnized only with the permission of the local Ordinary (cfr. Canon 1071§1 no. 6).

Can. 1086 **“Cautiones” regarding Mixed Marriage and Marriage with Dispensation from Disparity of Worship**

and

Can. 1126

1. Before the celebration of a mixed marriage, the contracting parties shall be instructed on the nature and dignity of the Sacrament of Matrimony, as well as on its ends and essential properties, by the parish priest who conducts the pre-nuptial interview, as provided for in Can. 1125 no. 3.
2. The provisions of Canon 1125 on “Cautiones” shall be done in writing by the Catholic party and preferably also in writing by the non-Catholic party, according to the form issued by the Catholic Bishops’ Conference of the Philippines, and attested to by the priest who makes the pre-nuptial interview, or by his delegate.
3. The same provisions regarding “Cautiones” apply also to the marriage contracted with dispensation from disparity of worship, in accord with Canon 1086, §2.

(Given recognitio by the Congregation for the Doctrine of the Faith, April 30, 1986, N. 24787 and promulgated on July 7, 1986 taking effect immediately.)

Can. 1127 §2 **Dispensation of the Canonical Form in Mixed Marriage**

1. The following are considered grave and serious difficulties that warrant dispensation from the canonical form of marriage, as provided in Canon 1127§2:
 - a) Absolute refusal of the non-Catholic party;
 - b) Strong opposition of most of the close relatives of the non-Catholic party;
 - c) Danger to the good relationship of the parties;
 - d) Serious economic damage to the party;
 - e) Grave conflict of the conscience of the non-Catholic party.
2. Whenever the dispensation of the canonical form is necessary, the local Ordinary of the Catholic party has the right to dispense from it in individual cases, having, however, consulted the Ordinary of the place of the celebration of marriage. For validity some public form of celebration is required.

3. Once a mixed marriage is celebrated, it shall be registered in the book of marriage, in the usual manner as provided for in Canon 1121 §3. Likewise, the minister of the non-Catholic spouse shall be informed regarding the contracted marriage by the priest who solemnized the wedding or in whose territory the wedding was celebrated.

(Given recognitioby the Congregation for the Doctrine of the Faith, April 30, 1986, N. 24787 and promulgated on July 7, 1986 taking effect immediately.)

Can. 1231 **National Shrines**

1. Shrines that had already been called national shrines before the 1983 Code of Canon Law went into effect may continue to remain as such, but are to submit their statutes to the Catholic Bishops' Conference of the Philippines (CBCP). In case of competing claims to the title of national shrine, the CBCP shall decide the issue in keeping with the law as well as customs, privileges, acquired rights, the patrimony of institutes of consecrated life (can. 578), and other pertinent facts.
2. For a shrine to be declared as national, the approval of the CBCP is necessary (can. 1231) and this title is to be given under any of the following conditions:
 - 2.1. If the shrine is truly regarded by many faithful of the neighboring regions as a congenial center of devotion or pilgrimage;
 - 2.2. If the shrine is the regarded site of a significant religious event affecting the life of the Philippines;
 - 2.3. If the shrine is the site of apparition or miracles recognized as authentic by the Church's competent authorities; and
 - 2.4. If the shrine is requested by a big number of the faithful to be declared as a national shrine because there is a sound and popular devotion in order to promote and preserve its growth.
3. As sites of popular piety, sacred images, apparitions, devotion to the Blessed Virgin Mary and the Saints, and other significant religious events, shrines are to nourish the faith of the pilgrims with liturgical celebrations.
 - 3.1. The church must have been dedicated with the prescribed liturgical rite (can. 1205) and the arrangement conforming with liturgical laws.
 - 3.2. The liturgy and, above all, the celebration of the Eucharist must be carried out in an exemplary manner inspiring imitation in other churches on account of faithful observance of liturgical laws and the active participation of the faithful.
 - 3.3. The faithful have an abundant opportunity to confess their sins by means of a regular schedule of the sacrament of reconciliation.
 - 3.4. Preaching is frequent and not just limited to the homily on Sundays and holy days of obligation.

- 3.5. The number of priests assigned in the shrine is sufficient for an adequate pastoral care of the pilgrims.
 - 3.6. Sacred music should form part of the divine worship and it should accompany the liturgical celebrations on Sundays, solemnities, and important feasts to enhance the active participation of the faithful.
 - 3.7. Shrines are encouraged to develop and utilize some form of common prayer, such as the liturgy of the hours and celebrations of the word of God (SC 35.4).
 - 3.8. Popular piety and devotional celebrations should be cultivated faithfully observing their respective norms.
 - 3.9. Pilgrims from various ethnic and language groups are welcomed and sacraments are celebrated in languages that they can understand.
 - 3.10. Facilities are available to further the religious formation of the faithful (e.g. conference rooms, museum).
4. Ministry to the poor must accompany divine worship in shrines. In shrines, “the doors are open wide to the sick, the disabled, and above all, to the poor, the marginalized, refugees and migrants.”
 5. It is also fitting that national shrines should designate a portion of its income for the support of the various activities of the Catholic Bishops’ Conference of the Philippines (CBCP), the amount of which will depend on the income of the shrine to be given annually.
 6. Non-parochial shrines should not function as parishes. Ordinarily, baptisms, weddings, funerals, and other parochial functions should not be celebrated at a shrine, unless the diocesan bishop makes a specific exception.
 7. The CBCP is the competent authority to approve the statutes of national shrines (can. 1231), including its subsequent amendments. The statutes must be approved by the diocesan bishop of the particular church where the shrine is located before submission to the CBCP. The statutes must contain the following stipulations:
 - 7.1. The purpose of the shrine.
 - 7.2. The authority of the rector is to be determined to specify his rank and competence, as well as the manner of his appointment and the term of his office.
 - 7.3. The ownership and administration of its site, building, and other properties are to be clearly arranged in accordance with ecclesiastical and civil laws.
 - 7.4. The accountability of the administration of the shrine to the diocesan bishop.
 8. Every ten years national shrines shall be evaluated by the CBCP according to above norms. The evaluation shall be spearheaded by the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People.

9. The CBCP can revoke the title of national shrine for a grave cause.
10. Procedure of Application for National Shrine
 - 10.1. A shrine must have already been designated as an arch/diocesan shrine by the local ordinary for at least ten years before it can apply for the title of national shrine.
 - 10.2. The applicant shall submit a dossier containing the following documents:
 - 10.2.1. Letter of application addressed to the office of the CBCP President.
 - 10.2.2. Written approval of the diocesan bishop accompanying the letter of application.
 - 10.2.3. Document of declaration as arch/diocesan shrine.
 - 10.2.4. If available, the *votum* of the bishops of the ecclesiastical province.
 - 10.2.5. Vision-Mission Statement of the Shrine
 - 10.2.6. Brief history of the Shrine
 - 10.2.7. Statutes of the Shrine, with the following headings:
 - 10.2.7.1. Name, address, nature and objectives
 - 10.2.7.2. Ecclesiastical organization and structure of the shrine
 - 10.2.7.3. Ecclesiastical relationship of the shrine and parish
 - 10.2.7.4. Canonical provisions of the shrine offices
 - 10.2.7.5. Duties of the rector and vicars
 - 10.2.7.6. Ministry and Services of the Shrine
 - 10.2.7.6.1. Christian worship
 - 10.2.7.6.2. Christian formation
 - 10.2.7.6.3. Christian services
 - 10.2.7.6.4. Communication/Mass media
 - 10.2.7.7. Ownership and administration of shrine properties
 - 10.2.7.8. Amendments
 - 10.2.7.9. Effectivity
 - 10.2.8. Profile of Icon/Statue
 - 10.2.9. Photocopy of land title
 - 10.2.10. Photocopy of the documentation of the dedication of the church
 - 10.2.11. Audited financial statements
 - 10.2.12. Schedule of Liturgical Services
 - 10.2.12.1. Masses
 - 10.2.12.2. Confessions
 - 10.2.12.3. Novenas
 - 10.2.12.4. Pilgrim Days
 - 10.2.13. Written Testimonies or Attestations of Devotees
 - 10.2.14. Locus of the Shrine (town map) with a description of its accessibility
 - 10.2.15. Picture profile of available facilities:

- 10.2.15.1. Place of worship
- 10.2.15.2. Confessional boxes with fixed grill
- 10.2.15.3. Conference halls
- 10.2.15.4. Religious & souvenir stores, eateries, restrooms, etc.
- 10.2.15.5. Provisions for persons with disabilities
- 10.2.15.6. Security and parking

10.3. The applicant shall submit nine copies of the dossier to be distributed as follows:

- 10.3.1. CBCP Secretariat – one copy
- 10.3.2. Episcopal Commission on Canon Law (ECCL) – two copies
- 10.3.3. Episcopal Commission on Liturgy (ECLit) – two copies
- 10.3.4. Episcopal Commission on Doctrine of the Faith (ECDF) – two copies
- 10.3.5. Episcopal Commission for the Pastoral Care of Migrants and Itinerant People (ECMI) – two copies

10.4. The applicant shall pay a processing fee of P50,000 to the CBCP Secretariat upon submission of the dossier.

10.5. The ECCL, ECLit, ECDF and the ECMI shall evaluate the application and shall come up with a *votum* that is to be submitted to the Office of the CBCP President for evaluation and final decision of the CBCP in a plenary meeting. An on-site or ocular visit by CBCP delegate/s is an integral part of the process.

10.6. If granted, the CBCP President shall issue the decree of establishment. The formal establishment must be done according to the approved liturgical rite.

11. Once the shrine is approved as a national shrine, it shall be linked to the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People (ECMI) which supervises the Association of Catholic Shrines and Pilgrimages of the Philippines (ACSPP).

(These updated policies were approved during the 116th Plenary Assembly of the CBCP, January 26, 2018.)

Can. 1246 §2 **Holy Days of Obligation**

1. With reference to Canon 1246 §2, the following feasts are holydays of obligation in the Philippines:
 - a) January 1 - Motherhood of Mary (New Year);
 - b) December 8 - Immaculate Conception (Patroness of the Philippines);
 - c) December 25 - Nativity of the Lord (Christmas).

Note: The Feast of Corpus Christi is not recommended by the CBCP because it always falls on a Thursday which is a working day; for this reason the solemnity of the feast will not be fostered because only very few people can go to church and the devotion to the Blessed Sacrament,

instead of being enhanced, will be diminished. Why? Because the people who usually go to the church only on Sundays can no longer celebrate the Feast of Corpus Christi because it is already observed on a Thursday and cannot join the procession.

2. All other feasts mentioned in Canon 1246 §1, are transferred to the nearest Sunday, preceding or following the feast.

Note: Three other feasts are celebrated on the nearest Sunday, namely: Epiphany, Ascension and Corpus Christi. The reason why the Bishops do not want to change the present discipline is because, pastorally, they find it hard to have to explain to the people that it is again a mortal sin not to go to Mass on Epiphany or Ascension or Corpus Christi, when all these past years we have been preaching that it was not, because these feasts are no longer Holy Days of Obligation.

3. The parish priest has the obligation to apply the *Missa pro populo* for his parishioners on Sundays and holydays as stated above, in accord with Canon 534 §2.

Can. 1253 **Other forms of penance as substitute for Abstinence**

Except on Good Friday and Ash Wednesday, abstinence may be substituted with exercises of piety, such as reading the Bible, going to Mass, visiting the Blessed Sacrament, praying the Holy Rosary, or with acts of charity, such as visiting the sick and prisoners, giving alms to the poor, or teaching catechism.

Can. 1262 **Support of the Church**

1. The present *arancel* system of the Philippines is recommended to continue: however, experimentation of its gradual elimination in pilot parishes is encouraged.
2. Special appeals for the support of the specified needs of the Church shall be done in writing which the competent authority shall, in writing, endorse or at least approve. Proper accounting shall be made.

Can. 1265 §2 **Collection by Private Persons, Physical or Juridical**

1. With reference to Canon 1265 §2, permission for collection done by private persons, physical or juridical, shall be given in writing by the local Ordinary, indicating therein the purpose and the territory where the collections may be made; proper accounting shall be done.
2. Collections done in places other than in churches, oratories or shrines where people congregate for special devotions shall be regulated by the local Ordinary.

Can. 1272 **Benefices**

Benefices (*beneficia strictedicta*) mentioned in Can. 1272 do not exist anymore in the Philippines.

Can. 1277 **Extraordinary Act of Administration**

1. Population of less than five hundred thousand

For a diocese with a Catholic population of less than five hundred thousand, an act of administration is considered extraordinary when it involves the amount of more than one million pesos (Php 1,000,000.00).

2. Population of five hundred thousand to one million

For a diocese with a Catholic population between five hundred thousand and one million an act of administration is considered extraordinary when it involves the amount of more than three million pesos (Php 3,000,000.00).

3. Population of more than one million

For a diocese with a Catholic population of more than one million act of administration is considered extraordinary when it involves the amount of more than five million pesos (Php 5,000,000.00).

(Given recognitioby the Congregation of Bishops, Prot. N. 746/2005 on October 3, 2017 and promulgated on December 1, 2017.)

Can. 1292, 1 **Maximum and Minimum Sums in Alienation**

1. Population of less than five hundred thousand

For a diocese with a Catholic population of less than five hundred thousand the minimum amount in the alienation of temporal goods in the Church is One million pesos (Php 1,000,000.00) and the maximum amount is Twenty million pesos (Php 20,000,000.00).

2. Population of five hundred thousand to one million

For a diocese with a Catholic population between five hundred thousand and one million the minimum amount in the alienation of temporal goods in the Church is Three million pesos (Php 3,000,000.00) and the maximum amount is Thirty million pesos (Php 30,000,000.00).

3. Population of more than one million

For a diocese with a Catholic population of more than one million the minimum amount in the alienation of temporal goods in the Church is Five million pesos (Php 5,000,000.00) and the maximum amount is Fifty million pesos (Php 50,000,000.00).

4. In the alienation and indebtedness of goods that constitute the stable patrimony of the Church, whenever the value is between One million pesos (Php 1,000,000.00) and Five million pesos (Php 5,000,000.00), the diocesan bishop shall hear his Finance Council, the College of Consultors and other concerned parties for a valid transaction, without prejudice to c. 1292, §2.

(Given recognitioby the Congregation of Bishops, Prot. N. 746/2005 on October 3, 2017 and promulgated on December 1, 2017.)

Can. 1297 **Lease and Rentals of Church Property**

1. Whenever the term of lease on a church property is from five (5) to ten

(10) years and the value of such property is between One million pesos (Php 1,000,000.00) and Five million pesos (Php 5,000,000.00), the diocesan bishop shall hear his Finance Council, the College of Consultors and other concerned parties for a valid contract.

2. If the term of lease is ten (10) years and above and the value of the property is between Five million pesos (Php 5,000,000.00) and Fifty million pesos (Php 50,000,000.00), the diocesan bishop shall get the consent of the Finance Council, the College of Consultors and other concerned parties for a valid transaction.
3. If the period is less than ten (10) years and the value is more than Five million pesos (Php 5,000,000.00), the diocesan bishop shall get the consent of the Finance Council, the College of Consultors and other concerned parties for a valid contract.
4. The permission of the Holy See is also required whenever the value of the property exceeds twenty million pesos for dioceses with less than five hundred thousand Catholic population; thirty million pesos for dioceses with a Catholic population of five hundred to one million and Fifty million pesos (Php 50,000,000.00) for dioceses with a Catholic population of more than one million.

(Given recognitioby the Congregation of Bishops, Prot. N. 746/2005 on October 3, 2017 and promulgated on December 1, 2017.)

Can. 1421 §2 §3

To permit laypersons as Judges in ecclesiastical courts

1. The diocesan bishop may recommend laypersons to the Catholic Bishops Conference of the Philippines to be appointed judges in the ecclesiastical courts, provided that they are Catholics of unimpaired reputation and have a doctorate, or at least, a licentiate in canon law.
2. Whenever there is a real need to appoint judges, whether lay persons or clerics, who lack the academic qualifications mentioned in Can. 1421 §3, the diocesan bishop must recourse to the Supreme Tribunal of the Apostolic Signatura in order to ask for the needed dispensation.
3. Laypersons, however, cannot sit as judges in cases against clerics, or in cases concerning the declaration or imposition of interdict of excommunication.

Can. 1425 §4 **To permit or allow one Priest Judge in the First Instance Court**

Bishops in the Philippines, whenever they find it impossible to establish a collegial tribunal, even assuming a layperson as judge, for trial in First Instance of cases requiring such tribunal, are permitted to entrust the cases to a single judge, who must be a cleric, and should have the help of an assessor and an auditor when this can be done.

This norm must be re-examined by the Episcopal Conference after five (5) years from the date of its approval by the Holy See.

Can. 1439 **To establish Appellate Courts**

1. A single appellate court is established for all judicial cases for the whole territory of the Episcopal Conference of the Philippines, the seat of which is Manila.
2. The appointment of president, judges, promoter of justice, and defender of the bond, belongs to the Episcopal Conference; their appointments shall be done before the general assembly, and the duration of their term is for three (3) years; they may be reappointed without any interstices whatsoever.
3. A just compensation for their work shall be determined by the Bishop's Conference.
4. Their removal with cause from office, or acceptance of resignation, belongs in the same manner to the Bishops' Conference.
5. To the archbishop of Manila are attributed the powers and jurisdiction over the appellate court that belongs to the bishop of the diocese over his tribunal (cfr. Can. 1423 §1).

(N.B. The National Appellate Court continues to serve as the court of second instance without prejudice to the fact that MitisIudex now allows the creation of the Metropolitan Tribunal of Second Instance.)

Can. 1733 §2 **Diocesan Committee for the Amicable Settlements in Recourse against Administrative Acts**

1. In every diocese, the diocesan bishop is enjoined to establish a permanent committee whose job is to look for and suggest an equitable solution for the amicable settlement in recourse against administrative acts.
2. The committee shall be composed of not less than six (6) but not more than nine (9) members who are presented by the priests working in the diocese and chosen by the bishop from those presented by the clergy in accordance with the provisions of Can. 497 and Can. 498, and who shall serve for three (3) years or depending upon the policy of the diocesan bishop.
3. As the nature of the case demands, the members may call the assistance of lay persons.
4. The Committee ceases when the diocese in which it is created is vacant.

Can. 1742 §1

Diocesan Committee for the Proceedings in the Removal or Transfer of Parish Priests

The presbyteral council, upon the proposal of the diocesan bishop, shall elect a number of priests, no less than four (4) and no more than eight (8), who will serve for two years and whose advice the diocesan bishop has to request in the proceedings for removal or transfer of parish priests.