



Prenuptial Questionnaire – Bride

BRIDE

(Orally questioned separately from groom; form must be filled out by priest/deacon/delegate)

Do you solemnly swear to tell the whole truth and nothing but the truth in answering the following questions? _____

Name: _____

What religion do you profess? _____

What other religions have you formerly professed and dates you joined? _____

Are you baptized? _____ Date: ____/____/____ Church: _____ Place: _____

Marriages between a Catholic and Non-Catholic always require permission or dispensation; see Instructions.

For a Catholic only: Provide a copy of your baptismal certificate ISSUED WITHIN THE LAST SIX (6) MONTHS.

Have you received first Communion? _____ Confirmation? _____

When was the last time you went to Confession? _____ To Communion? _____

Name of your Parish: _____

In your Parish you are: Registered and active in some way Registered only Not registered

Others: "Please obtain certificate of your Baptism from your church or affidavits of Baptism from 2 witnesses" (Form A).

If bride not known to you, require two (2) affidavits regarding freedom to marry (Form A).

1. How long have you known your future spouse? _____
2. How long have you been engaged? _____
3. Are you currently practicing your religion? _____
4. Have you ever taken religious vows in the Catholic Church? _____

Y N 5. Have you or your future spouse ever married in any way to anyone before, even civilly or in “common law”?

[If bride has been previously married, below, or on a separate page if needed, give names of all persons with whom she has entered marriage. Enter case name, protocol number and Tribunal of nullity decree, attach a copy of death certificate or “In-Parish Case” (Form C). Complete “Prior Obligations” (Form D). NO WEDDING CAN TAKE PLACE IF ANY ECCLESIASTICAL DECREE OF INVALIDITY IS STILL NEEDED. THEREFORE, ANY PROPOSED WEDDING DATE REMAINS MERELY TENTATIVE.]

Y N 6. Are either of you under eighteen (18)? *[If yes, a special procedure is necessary.]*

Y N 7. Have you or will you execute a premarital or post-nuptial legal agreement?

Y N 8. Is there anything that might happen in the future for which you could never forgive your future spouse? *[If yes, explain each thoroughly on a separate page.]*

Y N 9. Are you or your future spouse having any hesitation about getting married? *[If yes, explain thoroughly on a separate page.]*

Y N 10. Are you pregnant at this time or do you think you might be? *[If yes, a special procedure is necessary.]*

Y N 11. Is there any psychological, social, or physical problem that might stop you or your future spouse from leading a normal married life? *[If yes, explain thoroughly on a separate page.]*

Y N 12. Are you related to your future spouse in any way, or are your families related through marriage?

Y N 13. Do you intend to have proper marital sexual relations with your spouse? *[If no, explain thoroughly on a separate page.]*

Y N 14. Do either of you intend to exclude children permanently from your marriage? *[If yes, explain thoroughly on a separate page.]*

Y N 15. Is any person or circumstance pressuring you to marry? *[If yes, explain thoroughly on a separate page.]*

Y N 16. Are you or your future spouse entering this marriage sooner than originally planned? *[If yes, explain thoroughly on a separate page.]*

Y N 17. *[To be asked only of someone under age 18]* Have your parents (guardians) and his given their approval for this marriage? *[If no, explain thoroughly on a separate page.]*

Y N 18. Are you placing any conditions on your marriage vows?

Y N 19. Is there any major fact about yourself, either in the present or past, that you have not made known to your future spouse and that might affect his willingness to marry you? *[If yes, explain thoroughly on a separate page.]*

Y N 20. Do you intend to be faithful to your future spouse in a life-long marriage that can be dissolved only by death? *[If no, explain thoroughly on a separate page.]*

Number of additional pages attached as part of this information: _____

By signing my name I solemnly swear that my answers are true and complete to the best of my knowledge and I understand the obligations and responsibility of marriage.

Today's date: _____

(SIGNATURE OF BRIDE)

I have seriously discussed with this person who is to enter this marriage the significance of marriage in the Catholic Church and from her statements I am convinced that no impediments to marriage are present and that she is free to marry.

Comments:

Today's date: _____

(SIGNATURE OF CLERIC/DELEGATE)

(SEAL OF PARISH)



Preuptial Questionnaire – Groom

GROOM

(Orally questioned separately from bride; form must be filled out by priest/deacon/delegate)

Do you solemnly swear to tell the whole truth and nothing but the truth in answering the following questions? _____

Name: _____

What religion do you profess? _____

What other religions have you formerly professed and dates you joined? _____

Are you baptized? _____ Date: ___/___/___ Church: _____ Place: _____

Marriages between a Catholic and Non-Catholic always require permission or dispensation; see Instructions.

For a Catholic only: Provide a copy of your baptismal certificate ISSUED WITHIN THE LAST SIX (6) MONTHS.

Have you received first Communion? _____ Confirmation? _____

When was the last time you went to Confession? _____ To Communion? _____

Name of your Parish: _____

In your Parish you are: Registered and active in some way Registered only Not registered

Others: "Please obtain certificate of your Baptism from your church or affidavits of Baptism from 2 witnesses" (Form A).

If groom not known to you, require two (2) affidavits regarding freedom to marry (Form A).

1. How long have you known your future spouse? _____
2. How long have you been engaged? _____
3. Are you currently practicing your religion? _____
4. Have you ever received Sacred Orders or taken Religious Vows in the Catholic Church? _____

Y N 5. Have you or your future spouse ever married in any way to anyone before, even civilly or in “common law”?

[If groom has been previously married, below, or on a separate page if needed, give names of all persons with whom he has entered marriage. Enter case name, protocol number and Tribunal of nullity decree, attach a copy of death certificate or “In-Parish Case” (Form C). Complete “Prior Obligations” (Form D). NO WEDDING CAN TAKE PLACE IF ANY ECCLESIASTICAL DECREE OF INVALIDITY IS STILL NEEDED. THEREFORE, ANY PROPOSED WEDDING DATE REMAINS MERELY TENTATIVE.]

Y N 6. Are either of you under eighteen (18)? *[If yes, a special procedure is necessary.]*

Y N 7. Have you or will you execute a premarital or post-nuptial legal agreement?

Y N 8. Is there anything that might happen in the future for which you could never forgive your future spouse? *[If yes, explain each thoroughly on a separate page.]*

Y N 9. Are you or your future spouse having any hesitation about getting married? *[If yes, explain thoroughly on a separate page.]*

Y N 10. Is your future spouse pregnant at this time or do you think she might be? *[If yes, a special procedure is necessary.]*

Y N 11. Is there any psychological, social or physical problem that might stop you or your future spouse from leading a normal married life? *[If yes, explain thoroughly on a separate page.]*

Y N 12. Are you related to your future spouse in any way, or are your families related through marriage?

Y N 13. Do you intend to have proper marital sexual relations with your spouse? *[If no, explain thoroughly on a separate page.]*

Y N 14. Do either of you intend to exclude children permanently from your marriage? *[If yes, explain thoroughly on a separate page.]*

Y N 15. Is any person or circumstance pressuring you to marry? *[If yes, explain thoroughly on a separate page.]*

Y N 16. Are you or your future spouse entering this marriage sooner than originally planned? *[If yes, explain thoroughly on a separate page.]*

Y N 17. *[To be asked only of someone under age 18]* Have your parents (guardians) and hers given their approval for this marriage? *[If no, explain thoroughly on a separate page.]*

Y N 18. Are you placing any conditions on your marriage vows?

Y N 19. Is there any major fact about yourself, either in the present or past, that you have not made known to your future spouse and that might affect her willingness to marry you? *[If yes, explain thoroughly on a separate page.]*

Y N 20. Do you intend to be faithful to your future spouse in a life-long marriage that can be dissolved only by death?

Number of additional pages attached as part of this information: _____

By signing my name I solemnly swear that my answers are true and complete to the best of my knowledge and I understand the obligations and responsibility of marriage.

Today's date: _____

(SIGNATURE OF GROOM)

I have seriously discussed with this person who is to enter this marriage the significance of marriage in the Catholic Church and from his statements I am convinced that no impediments to marriage are present and that he is free to marry.

Comments:

Today's date: _____

(SIGNATURE OF CLERIC/DELEGATE)

(SEAL OF PARISH)

KEY AND GUIDE - PRENUPTIAL QUESTIONNAIRE

1. BRIDE OR GROOM

Interview bride and groom separately after establishing a good relationship in which you sense they are both being open and honest in their responses. These questions are delicate and are not to be asked in the style of the grand inquisitor but with sensitivity while seeking a complete self revelation of the truth. The **Priest/Deacon/Delegate** writes out all information.

Females who are not yet 14 and males not yet 16 cannot validly marry. If either are under 18 or if pregnancy is involved, consult the Vicar General about special preparation.

These questions will indicate whether to apply for permission/dispensation and will give you a clue to possible areas of conflict.

Permission for mixed marriage (Form B) is granted by a priest with Ordinariate faculties if both are baptized persons in a church that at least pours water over the head, uses the Trinitarian formula, and intends what the Catholic Church intends: at least to baptize them in Christ and incorporate them into the church. (If a person once Catholic has left the Church and does not wish to return to it, it is required that the promise to rear the children as Catholics be signed by the party who was formerly Catholic. Permission for mixed marriage is then granted.)

Permission for mixed marriage and dispensation from Disparity of Worship *ad cautelam* (for safety) is requested from the Chancery if there is doubt about the validity of the Baptism as described above (Form B). Dispensations are FOR VALIDITY, permissions are FOR LICEITY.

Finally, if one of the parties is not baptized, then dispensation from disparity of cult/worship is requested from the Chancery (Form B).

2. For Catholics Only:

The baptismal certificate issued within last six months is needed to be certain of the Catholic Baptism and to be sure of the correct church and address for the notification of the marriage to the church of Baptism. The back of the certificate will indicate if there has been a previous marriage or formal departure from the Catholic Church. It may also indicate whether there was first Communion or Confirmation.

An indication of religious profession or ordination could also be recorded. If either of these are indicated, contact the Vicar General immediately.

Remember that you may need to do much catechesis if you discover a non-practicing Catholic. Confirmation is not canonically required prior to marriage but is highly recommended. This question will give the opportunity to discuss their confessional practice and encourage them in this regard.

3. Others: **If bride/groom is not known to you, require two (2) affidavits regarding freedom to marry using two copies of Form A.**

You should request the affidavits regarding freedom if you do not have personal knowledge of the couple and they are old enough or have moved around enough that either one of them could have entered a union. Form A is provided for this purpose.

4. Are you currently practicing your religion?

This question should initiate a discussion to determine the intention of the parties regarding Catholic

marriage as the Church understands it. It will also allow you to explore the faith of non-Catholics. See the section on marriage preparation in the Ordinariate's *Liturgical and Sacramental Handbook*.

5. Have you ever married in any way to anyone before?

The answer to this question in the affirmative will require that you determine by what right the party concerned seeks marriage in the Catholic Church. If an annulment is involved, **MAKE CERTAIN THAT YOU READ THE DECREE OF EXECUTION AND ADHERE TO ANY CONDITIONS SPELLED OUT IN IT.**

6. All Other Questions:

If any of the questions answered need explanation, there is cause for deep concern about the validity of the marriage until the difficulty can be addressed. Discuss questions. Encourage professional help. Consult with the Chancery in any doubt about the validity of the proposed marriage.



Form A

Affidavit of Freedom to Marry, Baptismal Status and Viability

Two witnesses must be interviewed. Use two forms.

If one of the parties is under 18, parental testimony is always preferred.

FOR MARRIAGE OF:

_____ and _____
Groom (PRINT FULL NAME) Bride (PRINT FULL NAME)

Parish of Marriage and Address

Affidavit about _____
Bride or Groom

IDENTITY OF WITNESS (ONE witness per form)

Do you solemnly swear to tell the whole truth and nothing but the truth in answering the following questions? _____

Your name? _____ Address? _____

Daytime phone? _____

TO ESTABLISH FREEDOM TO MARRY

1. What is your relationship to the person whose name appears above in "Affidavit about"? _____
2. How long have you know this person? _____ How well? _____
3. Has the above mentioned person ever gone through any type of marriage ceremony? _____
How many times? _____ With whom? _____
Has any one of these spouses died? _____
4. Is the above mentioned person related to the other party to this intended marriage? _____
If yes, in what way? _____
5. To your knowledge, is the above mentioned person entering this marriage freely? _____
To your knowledge, does the above mentioned person intend to enter a lifelong union? _____
To your knowledge, does the above mentioned person intend to be faithful for life to the partner in this marriage? _____

If "no" to any part of question 5, explain: _____

6. Do you know of any reason why this person should not be married? _____

If "yes," explain _____

TO ESTABLISH BAPTISM OR NON-BAPTISM (if necessary — otherwise, proceed to question 9)

7. Was the above-mentioned person ever baptized? _____ In what religion? _____

When? _____

In what church and place? _____

By whom? _____

Who were the sponsors? _____

Were you present? _____ If not, how do you know of the Baptism? _____

Was there either water poured over the head or was the above person immersed? _____

Were the exact words "...baptize you in the name of the Father and of the Son and of the Holy Spirit..."? _____

If not, what were the words? _____

8. If the above person was not baptized, how do you know of the non-Baptism? _____

TO ESTABLISH VIABILITY OF MARRIAGE

I am this person's ("Affidavit about") Mother Father Other _____

9. Have the parents of these persons been consulted about this marriage? _____

Have they both given their consent? _____

Who objects? _____

Why? _____

10. How long have these parties known one another? _____

11. How long have they been dating with a view toward marriage? _____

12. When did you become aware of their intention to marry? _____

13. Have you tried to discourage them from entering this marriage? _____

Why? _____

14. Is there any reason why they feel obligated to marry at this time? _____

What is the reason? _____

15. Do you believe the parties are capable of meeting their financial responsibilities in marriage? _____

If not, why? _____

Signature (WITNESS)

(SEAL)

Signature (INTERVIEWING PRIEST OR NOTARY PUBLIC)

Date

Place

Return to:



Form B

Application to the
Personal Ordinariate of the
Chair of Saint Peter for

Matrimonial Dispensation, Permission or Sanation

P.O. Box 55206, Houston, TX 77255

For Chancery use only

FORM B

No. _____

Names _____

Disp. from _____

Perm. for _____

Granted by _____

Date of ceremony: _____ Marriage Convalidation Sanation

_____, a Catholic

(PRINT OR TYPE NAME)

of _____ Catholic Church in _____

(CITY AND STATE)

intending to marry _____ who is:

Option 1: Permission for mixed marriage

- A baptized Catholic generally known to have given up the Church, petitions for permission for mixed marriage only.
- Presently a member of another Christian denomination, originally baptized in the Catholic Church, petitions for permission for mixed marriage.
- A validly baptized member of the _____ Church, petitions for permission for mixed marriage only.

Declaration and Promise below must be signed.

Option 2: Dispensation for Disparity of Cult (IF TOO LATE, SEE "EXECUTION" #3)

- A doubtfully baptized member of the _____ Church, petitions for dispensation from the impediment of Disparity of Worship *ad cautelam* and permission for mixed marriage.
- A person who has never been baptized, petitions for dispensation from the impediment of Disparity of Worship.

Declaration and Promise below must be signed.

Option 3: Other permissions and dispensations and/or sanation

For special cases not listed above in option 1 or 2; choose one below:

- A baptized Catholic of _____ Catholic Church,
_____(CITY), _____(STATE)
- A validly and certainly baptized non-Catholic
- A non-baptized person
- petitions for _____; A sanation.

See Key and Guide

One of the Following Always Required

The reason for asking this petition is the spiritual welfare of the parties, which is particularly:

- To achieve family harmony or avoid alienation
- To obtain parental agreement to the marriage
- Other reason: _____

Always Required

DECLARATION AND PROMISE BY THE CATHOLIC PARTY(IES)

Attach signed Form D – Mixed Marriage Promises

EXECUTION —One of the Following Must Be Checked

1. Please grant permission(s) and/or dispensation(s) in the usual manner (for use with Options 1, 2, or 3).
2. By Ordinariate faculty, since all things are prepared for the marriage and serious harm would be likely if the marriage were not celebrated when scheduled, I hereby grant the dispensation(s) from Disparity of Cult Other
- The reason I have used this faculty is:
- I learned of the situation too late to ask in the usual manner.
- I failed to apply for the dispensation(s) in due time.
- Send to Vicar General for recording. (Also put a copy in the pre-nuptial file/envelope.)*

3. Please sanate this attempted marriage. It is probably invalid because: _____

- I further attest that the facts and conditions set forth in Key and Guide have been met. *Send all information (pre-nuptial preparation information, Catholic baptismal certificate[s], proof of non-Catholic valid baptism, copy of civil license, etc.) with this form to the Chancery. If any dispensations/permissions are needed complete all appropriate options. (NB: Sanations cannot be granted by parish priest/deacon).*

PRIEST / DEACON MUST SIGN AND COMPLETE THE FOLLOWING:

Signature
Printed Name
Church Name
City: (PLEASE AFFIX CHURCH SEAL)
<p>Send to Chancery at P.O. Box 55206, Houston, TX 77255. Always retain a photocopy in the pre-nuptial file.</p>

For Convalidation Only:

We fully acknowledge the fact that our union has probably been null and void. We intend to give new and fresh marital consent as though we were never married at the time our marriage is celebrated in the Catholic Church. *Requires signature of both parties:*

N.		(Ancestor in Common)
N	2° collateral (siblings)	
N	4° collateral (1st cousins)	

KEY AND GUIDE – FORM B

MATRIMONIAL DISPENSATIONS, PERMISSIONS AND/OR SANATIONS

1. The information sought on Form B is necessary. Therefore, in using it you are asked to make the data complete and accurate. The application will be preserved as a permanent record of the dispensation granted. To avoid the danger of error, you are requested either to type or print the names of both parties.
2. These forms may be used in applying for dispensation from any matrimonial impediments that lie within the power of an Ordinary to dispense and also for the permissions required by Canons 1071; 1102, §3; and 1124 of the Code of Canon Law.
3. THE DECLARATION AND PROMISE: When dispensation is sought from the impediment of disparity of worship, it is required that the Catholic party make a declaration and promise in writing using Form D. The person who witnesses the signature should in every case be sure that the Catholic party understands the declaration and promise and is sincere in making them. The party who is not a Catholic is to be informed that the Catholic has made this declaration and promise. The same declaration and promise are required for *permission* for mixed marriage.
4. TO WHOM DISPENSATIONS CAN BE GRANTED: Only Catholics who are members of the Ordinariate can be dispensed by Ordinariate clergy. Therefore, dispensations should normally be requested through the pastor of the Catholic Ordinariate member.
5. OTHER REASONS FOR GRANTING DISPENSATIONS: The following are samples of such reasons: "to avert a civil marriage," "to facilitate the conversion of the other party," "to legitimate a child or children already born or to be born," "to permit a marriage which is of more than ordinary promise because of the couple's dedication and insight."
6. It is requested for administrative purposes that, if a dispensation is not used within six months of the time that it is granted, it should be returned to the Chancery.
7. A LIST OF ALL IMPEDIMENTS:
 - a) Non age: 16 for males, 14 for females (Canon 1083)
 - b) Antecedent and perpetual Impotence (Canon 1084)
 - c) Prior Bond (Canon 1085)
 - d) Disparity of Worship (Canon 1086)
 - e) Sacred Orders (Canon 1087)
 - f) Perpetual Vows of Chastity in a Religious Community (Canon 1088)
 - g) Abduction (Canon 1089)
 - h) Crimen – Only the two forms involving murder. (Canon 1090)
 - i) Consanguinity – Any degree in the direct line, to the fourth degree inclusive in the collateral line (Canon 1091)
 - j) Affinity – Any degree in the direct line (Canon 1092)
 - k) Public Propriety – To the second degree in the direct line (Canon 1093)
 - l) Adoptive Relationship – Any degree in direct line, to the 2nd degree in collateral line (C. 1094)
8. For the marriage of a Catholic with a validly baptized member of another Christian community, *permission* is required (Canon 1124) with the same requirements as for dispensation from the impediment of Disparity of Worship (Canon 1125). This also applies when the non Catholic party, though baptized in the Catholic Church, has become a member of another Church. When a Catholic wishes to marry a person who was baptized a Catholic but is commonly known to have abandoned the Church, *permission* and the same conditions are required (Canon 1071, §1, 4°).

9. Except in cases of necessity, no one is to assist at the following marriages without the permission of the Ordinary or the local diocesan Bishop:

- a) The marriage of transients;
- b) A marriage which cannot be recognized or celebrated in accord with the norm of civil law or one not recognized by canon law;
- c) A marriage of a person who is bound by natural obligations toward another party or toward children arising from a prior union;
- d) A marriage of a person who has notoriously rejected the Catholic faith;
- e) A marriage of a person who is bound by a canonical censure or penalty;
- f) A marriage of a minor child when the parents are unaware of it or are reasonably opposed to it;
- g) A marriage to be entered by means of a proxy, mentioned in Canon 1105;
- h) A marriage based on a condition concerning the past or the present cannot be placed without the written permission of the local ordinary.

Note: A local Ordinary is not to grant permission for assisting at the marriage of a person who has notoriously rejected the Catholic faith unless the norm of Canon 1125 has been observed, making any necessary adaptations. (Cf. cc. 1071; 1102, §3).

10. DISPENSATIONS ARE NEVER GRANTED FROM THE IMPEDIMENTS of Impotence, Prior Bond, or Consanguinity in the direct line or in the second degree of the collateral line. DISPENSATIONS ARE GRANTED ONLY BY THE HOLY SEE FROM THE IMPEDIMENTS OF Holy Orders, Public Perpetual Vows in a Religious Community of Pontifical Rite, Crimen (also, *imperfect sanations* are reserved).

11. CONSANGUINITY, AFFINITY, AND ADOPTIVE RELATIONSHIP: The beginning point is the common ancestor. Thereafter, any direct descendant is related to him/her and to all other direct descendants in the direct line. Computation of degrees of relationship is based on the number of *persons* collaterally descendant from the common ancestor. Siblings are related in the second degree, first cousins in the fourth, and so on. Marriage is invalid in all degrees of the direct line and invalid up to the fourth degree inclusive of the collateral line. Consideration of dispensation is given to 3rd and 4th collateral lines only.

Affinity arises from marriage and relates one of the spouses to the relatives of the other spouse in the same degree. Thus, a widow is related in direct line of affinity to the father of her husband. Marriage is invalid in all degrees of affinity in the direct line.

An adoptive relationship in any degree of the direct line or in the second degree of the collateral line constitutes an impediment. (For example, the natural son and the adopted daughter of a family are related by adoptive relationship in the second degree of the collateral line.) Civil law must also be followed in this matter, of course, since it is certainly the right of the state to legislate concerning the civil effects of legal adoption.

12. SANATION OF MARRIAGE is the healing of an invalid marriage other than by a ceremony of validation and is often a PASTORAL SOLUTION FOR AN OTHERWISE WELL DISPOSED PERSON TO AN OTHERWISE INSOLUBLE PROBLEM. In preparing a person for whose marriage sanation is sought, you must obtain and/or prepare the following documents:

- a) The record of the civil marriage for which sanation is sought.
- b) The ordinarily required Baptismal records.
- c) The ordinary prenuptial form to be filled out in the usual manner by the person seeking the sanation, noting particularly the freedom to marry of the other party.
- d) Any other dispensation.

You should then assure yourself of the following facts:

- a) That there is no other impediment to the marriage for which sanation is sought.
- b) That the conjugal consent of both parties endures and that it is likely that their common life will continue.
- c) That the Catholic party is sincere in making the declaration and promise which are contained in the dispensation form.
- d) That the non-Catholic or the reluctant Catholic party cannot be prudently asked or, being asked, will not consent to the ordinary validation of the marriage in a ceremony.
- e) That in any case in which the Catholic party has made the required declaration and promise the other party be at least substantially aware of this fact.
- f) The consent to the marriage to be sanated must have taken place after the death(s) of all previous spouses. Partial sanations are reserved to the Holy See.

The request for dispensation by way of sanation should then be sent to the Chancery, with the notation in the place provided that sanation is sought and with an indication in the space provided that all of the above facts are verified. **ALL** documents, prenuptial forms, and any other necessary information should also be sent to the Chancery.

When the rescript of sanation has been received, the person who has petitioned it should be informed that it has been granted and that the marriage from the date of the sanation is valid and binding until death. Sacramental reconciliation should be strongly urged, and all entries and notifications should be made with appropriate adaptations.

No sanation can be granted for a marriage which was impeded at the beginning by natural or divine law, even though the impediment has ceased, e.g., by the death of the spouse; but in this case an *imperfect sanation* can be sought from the Holy See. Also, it should be noted that only the Holy See can grant sanations in case of impediments reserved to it.



Form C

Application to the
Personal Ordinariate of the
Chair of Saint Peter for

Dispensation from Canonical Form

P.O. Box 55206, Houston, TX 77255

For Chancery use only

FORM C

No. _____ CF

Names _____

Granted by _____

Date _____

_____, a Catholic
(PRINT OR TYPE NAME)

actually residing in or formally registered in _____ Catholic Church/Parish,
_____ (STATE), wishing to marry _____

requests a dispensation of the Canonical Form of marriage.

The just pastoral reason for seeking this dispensation is the spiritual welfare of the parties, which is particularly:

- To achieve family harmony or avoid alienation
- To obtain parental agreement to the marriage
- Relationship/friendship with non-Catholic minister
- Importance of congregation/religious edifice to non-Catholic
- Other: _____

If this dispensation is granted, the wedding will take place:

Date _____

Name of non-Catholic Church _____

Street Address _____

City _____ State _____ Zip _____

Name of Non-Catholic Officiant _____ Daytime Phone _____

- An application for dispensation from disparity of cult *ad cautelam* is enclosed. Send application and this form to Tribunal.
- I have granted the permission for mixed marriage. A copy is attached.
- This marriage will take place inside a church building of some type.

Please grant dispensation in the usual manner. Send to Chancery (P.O. Box 55206, Houston, TX 77255).

Date: _____
_____ (PRIEST/DEACON/DELEGATE)

(SEAL) _____
_____ (PARISH AND CITY)

MAIL THIS FORM TO THE CHANCERY WITH THE REQUEST FOR DISPENSATION FROM DISPARITY OF CULT OR PERMISSION FOR MIXED MARRIAGE (FORM B) COMPLETED AND ATTACHED.

KEY AND GUIDE – FORM C

DISPENSATION FROM THE CANONICAL FORM OF MARRIAGE - CATHOLIC PARTY MUST BE A MEMBER OF THE ORDINARIATE

1. A Catholic may be dispensed from the observance of the canonical form, otherwise required for the validity of marriage by Canon 1108. This dispensation cannot be granted except in the case of marriage from which either dispensation from disparity of worship or permission for mixed marriage is both necessary and properly sought. Canonical form is not an impediment to marriage but is required for the validity of marriage when at least one principal is Catholic.
2. This dispensation may be sought only if there are serious difficulties in observing the canonical form. It is impossible to give an exhaustive list of reasons that justify petition for this dispensation, but the following are samples of such reasons: "to achieve family harmony," "to avoid family alienation," "to obtain parental agreement to an otherwise prudent marriage," "to recognize the significant claims of relationship or close friendship with a clergy of another denomination," "to permit marriage in a church that has particular importance to the non-Catholic."
3. Ordinarily, dispensation from the observance of the canonical form is granted in view of a proposed celebration of marriage in a religious context, but in some exceptional circumstances it may be sought to permit a civil marriage ceremony. In any case some public celebration, one recognized under the civil law, is necessary for the validity of the marriage. It is not granted in the Ordinariate for the sake of an outdoor wedding. If the marriage is to take place in the local diocese or another diocese, there may be some local limitations (e.g. not in a historic home or reception hall's commercial chapel).
4. The dispensation from the canonical form can be granted only by the diocese of the place where the Catholic party resides. For Ordinariate purposes, it can only be granted if one of the parties is a member of the Ordinariate. If the actual marriage takes place in another diocese, the diocese of the place of the ceremony must be consulted by the Ordinariate before the dispensation can be validly granted.
5. When a dispensation is granted for a marriage to take place in a religious ceremony other than a Catholic ceremony, there is no reason why the parish priest (or other priest for familial or similar reasons) may not participate in the ceremony by saying an appropriate prayer, giving a reading from Scripture, saying other appropriate words, or doing something similar. Canon 1127, §3, however, directs that it is forbidden to have a religious celebration in which a Catholic and a non-Catholic minister, assist together but, following their respective rituals, ask for the consent of both parties.
6. The Catholic party who petitions must be a member of the Ordinariate. Records are kept as if the wedding took place in the Catholic party's own Parish church. The Parish priest has all the same obligations for fully preparing the couple and doing the paperwork.
7. Canon 1121, §3 provides the following with regard to the keeping of records of such marriages: The marriage is properly recorded with appropriate notations in the marriage register of the Parish of the Catholic party. The following documents should also be placed in the Parish file of pre-nuptial documents:
 - a. The actual pre-nuptial documents;
 - b. Baptismal record recently issued;
 - c. The rescript of dispensation;
 - d. Any other pertinent documents.
8. The Catholic spouse has the obligation of informing the Parish priest who obtained the dispensation of the fact and date of the marriage.
9. The parish priest also has the obligation of noting the fact and date of the marriage on the Baptismal record of the Catholic party or of sending the information to the Parish of Baptism of the Catholic party.



Form D

Mixed Marriage Promises

In accord with Canon 1125, in order to grant the dispensation(s) and/or permission(s) for a Catholic party to marry a non-Catholic, the following conditions are to be fulfilled:

1. The Catholic party makes the mixed marriage promise below;
2. The non-Catholic party is informed of said promise and obligations;
3. Both parties are instructed about the purposes and essential properties of marriage.

The priest/deacon/pastoral minister attests to these by signing below, noting the date and place and using the Parish seal. ***This page must be included with the application for dispensation/permission.***

MIXED MARRIAGE PROMISE

Experience has shown that there can be certain dangers in a marriage in which the religious belief of the spouses is different. Individuals can fall away from the practice of their faith, and children may become victims of spiritual indifference and neglect. In order to avoid these dangers in the case of this proposed marriage, the priest/deacon/ pastoral minister is directed to discuss with both parties the responsibility of the Catholic, resulting from the very nature of his/her Catholic faith and conscience, to share this faith with his/her children by baptizing and providing proper instruction in the Catholic faith. The declaration and promise required of the Catholic party shall be made in the following words:

I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church. At the same time I acknowledge the respect I owe to the conscience of my partner in marriage. I promise to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics.

SIGNATURE OF CATHOLIC PARTY

or

PROMISE MADE ORALLY BY CATHOLIC PARTY

After the priest/deacon/pastoral minister has discussed this with both parties and is satisfied that the Catholic party realizes and accepts his/her responsibility to provide for the Catholic Baptism and upbringing of the children and that this requirement will not violate the other part's conscience, the priest/deacon/ pastoral minister attest to this by signing the following statement:

I have discussed with both parties the responsibilities of the Catholic party described above, and as far as I can judge, the Catholic party is sincere in his/her intention to fulfill those responsibilities. Furthermore, I have investigated the freedom of the above parties and their readiness to marry, and I have seen to their instruction regarding the Church's teaching on marriage and the duties and responsibilities of the married state.

PRIEST/DEACON/PASTORAL MINISTER

DATE

PLACE

(SEAL OF PARISH)



GROOM

Name _____
Birthdate _____ Religion _____
Phone (Home) _____ Email _____
Phone (Work) _____
Baptismal Record _____ Affidavits of Free Status _____

BRIDE

Name _____
Birthdate _____ Religion _____
Phone (Home) _____ Email _____
Phone (Work) _____
Baptismal Record _____ Affidavits of Free Status _____

Cleric performing ceremony:

Name of person(s) providing marriage preparation:

WITNESS _____

WITNESS _____

Type of Wedding: Catholic Mixed Validation

Date of civil marriage, if validation _____

PERMISSIONS/DISPENSATIONS	Submitted	Obtained
(a) Mixed Religion	_____	_____
(b) Disparity of Worship	_____	_____
(c) Canonical Form	_____	_____
(d) Other	_____	_____

Banns YES NO

Mass _____ No Mass _____

PRIMARY MARRIAGE PREPARATION

	Yes	No	Date
Engaged Encounter	_____	_____	_____
Pre Cana	_____	_____	_____
Natural Family Planning	_____	_____	_____
Other	_____	_____	_____
Sponsor Couple	_____	_____	_____
Sponsors' Names	_____		

Date Completed	_____	By Whom	_____

Place of Wedding _____

Date of Wedding _____ Time _____

Date of Rehearsal _____ Time _____

Entered in Parish Record? _____

Notice sent to Parishes of Baptism? _____

Civil license returned? _____

POST MARRIAGE MAILING ADDRESS Street _____
City/State/Zip _____
Phone _____ Email Address _____