

Part Three

Appendices

Appendix I: Forms

The following marriage forms are to remain in the parish marriage file:

ALL MARRIAGES MUST INCLUDE THE FOLLOWING:

- Pre-Nuptial Questionnaire (yellow form, Tribunal)
- Baptismal Certificates (recently obtained)
- FOCCUS inventory profile
- Certificate verifying participation in the Formation Program, Part I (theology of marriage and human sexuality component): *God's Plan for a Joy-Filled Marriage* seminar
- Certificate verifying participation in the Formation Program, Part II (life skills component): *Catholic Engaged Encounter* weekend
- Marriage Certificate

SOME MARRIAGES MAY ALSO NEED THE FOLLOWING:

- Parental Consultation Forms (for under age 21)
- Permission to marry form (if under age 21)
- Verification (doctor's form) of due date if pregnancy is a factor
- Dispensation for disparity of cult or permission for mixed marriage (with canonical form on back of both if needed); permission for extraordinary place of marriage
- Declaration of Nullity for re-marriage (check for restrictions and consult Tribunal)
- Lack of Form declarations

All documentation should be kept in the pre-printed marriage envelopes which are to be obtained from the Diocesan Tribunal.

A checklist for the couple to track their fulfillment of each requirement will be provided in the Marriage Preparation Packet. Since some of the above listed forms may not apply to every situation (e.g., pregnancy, under 21, etc.), the marriage preparation minister should review with the couple what they will need in their particular situation.

Appendix I: Forms

FORM:	OBTAIN FROM:
Pre-printed marriage envelopes	Diocesan Tribunal
Pre-Nuptial Questionnaire	Diocesan Tribunal
Marriage Preparation Packet	Diocesan Office of Marriage and Family
Baptismal Certificates (recently obtained)	Parish of baptism
FOCCUS Pre-marital/re-marital inventory profile and related materials	Diocesan Office of Marriage and Family
Certificate verifying participation in the <i>God's Plan for a Joy-Filled Marriage</i> seminar	Diocesan Office of Marriage and Family
Certificate verifying participation in the <i>Catholic Engaged Encounter</i> weekend	<i>Engaged Encounter</i> coordinator
Marriage Certificate	Parish
Parental Consultation Forms (for under age 21)	Diocesan Tribunal
Permission to marry form (if under age 21)	Diocesan Tribunal
Verification (doctor's form) of due date if pregnancy is a factor	Personal physician
Dispensation for disparity of cult or permission for mixed marriage; dispensation from canonical form; dispensation for extraordinary place	Diocesan Tribunal
Declaration of Nullity for re-marriage	Diocesan Tribunal

CONTACT INFORMATION

The Diocesan Tribunal
49 Elm Street
Worcester, MA 01609
(508) 929-4354

Diocesan Office of Marriage and Family
49 Elm Street
Worcester, MA 01609
(508) 929-4311

Appendix II: Liturgical and Musical Norms

I. Preparing the Wedding Liturgy

The celebration of the Sacrament of Matrimony is always an act of worship. It is a celebration of the Christian faith of the entire Church. Thus it is an act that is intrinsically communal, public and corporate. It is the Church's clear understanding that in the love of husband and wife, we see Christ's love for his Church made visible.

“According to the Latin tradition, the spouses, as ministers of Christ's grace, mutually confer upon each other the Sacrament of Matrimony by expressing their consent before the Church.” (*Catechism of the Catholic Church* #1615) This consent is never a private act, as the celebration takes place in the church building and in the presence of the gathered community. As a communal, public and corporate act, the Sacrament of Matrimony is governed by the appropriate liturgical norms.

The Sacrament of Matrimony is most suitably celebrated between two Catholic parties within the celebration of Mass. The Church also provides for the sacrament to be celebrated within the Liturgy of the Word for good reason. For example, when one of the parties is not Roman Catholic it may be more suitable to celebrate the Sacrament of Matrimony outside of Mass. In the Diocese of Worcester it is **not permissible** to celebrate the Sacrament of Marriage outside of Mass and attach a Communion service.

In the preparation of the wedding liturgy the couple may have some choice or decision. Decision making must always be done with the priest or deacon who will preside at the wedding liturgy and with the music director of the parish. Pastors and musicians should make every effort to assist couples to understand both the norms that govern the liturgy and how those norms apply to their wedding celebration.

Pastors and musicians should approach the preparation task with pastoral sensitivity and sound judgment. As wedding celebrations are planned over time, all norms and policies should be given and explained early on in the process of preparation.

II. Setting the Date and Place

Place: The Sacrament of Matrimony between two Catholic parties is usually celebrated within the parish church of either party. Marriage between a Catholic and a baptized non-Catholic are celebrated in a church or chapel. Outdoor weddings, weddings in a hotel or reception hall are not permitted. The exceptions to this would involve only a Catholic and a non-Christian party. In these cases the parish priest or deacon will explain the details.

Time: The time for a wedding is always scheduled by the parish priest or deacon. The parish liturgical schedule will always take precedence and should be taken into consideration when pursuing the appropriate time for the celebration. It is not possible to change or cancel Saturday or Sunday parish Masses to accommodate a wedding.

Date: The date and time for a wedding should not be considered as definite until the parish priest has confirmed this with the couple. It is not recommended to schedule a reception venue before confirming the date and time of the wedding with the parish priest. (Please also refer to Section 3: Procedures, "Date of Wedding")

Liturgical Seasons: While a wedding may be celebrated almost anytime during the liturgical year, we must be aware of the specific character of the liturgical seasons when planning the date and the liturgy itself. Seasons like Advent and Lent place certain demands on the liturgy that cannot be dispensed from. The sobriety of these seasons that prepare for Christmas and Easter will characterize and influence the music and the liturgical environment.

Many parishes adorn their church buildings in symbols of the season and may be unable to remove them for a wedding. This should be taken into consideration.

III. The Wedding Liturgy

As weddings are part of the sacramental liturgical life of the Church, the wedding liturgy is governed by the same norms as all other liturgical celebrations.

Procession: There are two options: a) the priest, ministers, bridal party (and parents of the bride and groom) process to the sanctuary; b) the bride alone with her attendants enters the church in procession and meets the groom and the ministers in the front of the church;

Places for the Wedding Party: The wedding party may sit inside or outside of the sanctuary depending on the size of the Church.

When seated in the sanctuary, the wedding party should be located in a place where they can be seen, but in no way prevent the congregation from viewing the altar or celebrant. It is not fitting to ask them to kneel, or sit, or stand for the entire celebration. The bride and groom as ministers of the sacrament should be free to assume the same postures as the assembly throughout the liturgy. It is not permitted to allow the wedding party to stand near the altar or around the presiding priest as if they were concelebrants.

Introductory Rites

The introductory rites include the sign of the cross, liturgical greeting, penitential rite and opening prayer. Other elements may include an entrance or gathering hymn, brief introduction to the liturgy, and the Gloria if the wedding takes place on a feast or solemnity of the Church.

The Liturgy of the Word

Readings: The couple should work with the priest or deacon in choosing the following:

First Reading - This reading is usually taken from the Old Testament. (No. 801 in the Lectionary)

Responsorial Psalm - These may be chosen from the selection provided in the Lectionary No. 803. It is preferable that the responsorial psalm be sung, at least as far as the people's response is concerned. Hence, the psalmist, or the cantor of the psalm, sings the verses of the psalm from the ambo or another suitable place. The entire congregation remains seated and listens but, as a rule, takes part by singing the response. (GIRM #61)

Second Reading - This reading is usually taken from the New Testament. (No. 802 in the Lectionary)

Gospel Acclamation - The scriptural verse to accompany the Alleluia may be chosen from the selection provided in the Lectionary. The couple should consult with the music director to choose the melody of the Gospel Acclamation.

Gospel - This reading is taken from one of the four Gospels. (No. 805 in the Lectionary)

“In the readings, the table of God’s word is prepared for the faithful, and the riches of the Bible are opened to them. Hence, it is preferable to maintain the arrangement of the biblical readings, by which light is shed on the unity of both Testaments and of salvation history. **It is unlawful to substitute other, non-biblical texts for the readings and responsorial psalm, which contain the word of God**” (GIRM #57)

The Liturgy of Matrimony

Address: The address provided in the marriage rite serves as a model in length and content.

Consent: The couple may choose with the priest or deacon between the statement or question format. The vows contained in the rite are the vows to be used. They may not be altered or changed. In ecumenical weddings it is not permitted to have the Catholic priest/deacon receive the vows of the Catholic party and the non-Catholic minister receive the vows of the non-Catholic party, otherwise the marriage is invalid. The one officiating must receive the vows of both.

Blessing and exchange of rings: The couple may choose with the priest or deacon one of the three blessing prayers provided in the marriage rite.

General Intercessions: The couple should prepare the intercessions with the priest or deacon using the intercessions provided in the Roman Missal as models. The General Intercessions must always include:

A. Invitation to prayer - The presider invites the congregation to pray for the Church, the world, the couple and their families.

B. Petitions - Petitions should reflect both a concern for the world, the Church and the nature of the occasion. The following categories are recommended:

- for the needs of the Church
- for public authorities and the salvation of the world
- for those oppressed by need
- for the local community
- for the couple

C. Concluding Prayer - the priest concludes the intercession with a brief collect.

The Liturgy of the Eucharist

Preparation of the Gifts: The couple may bring the bread and wine to the priest. They may also appoint members of their families to present the gifts.

Preface: The couple may chose with the priest or deacon one of three prefaces for marriage provided in the sacramentary.

Eucharistic Acclamations: The couple should consult with the parish musician as to which musical setting will be used for the Holy, Holy, Holy, Memorial Acclamation, Great Amen and the Lamb of God. These should be able to be sung by the entire assembly.

The Communion Rite

Nuptial Blessing: The couple may choose with the priest or deacon one of three Blessing prayers provided in the Rite of Marriage.

Holy Communion: As the Sacrament of Marriage is the celebration of the unity shared between husband and wife, Holy Communion is the perfect sharing between Christ and his holy people, the Church. The giving of Holy Communion is for those who are Roman Catholic and are properly prepared, that is, in the state of grace. It is helpful when a sensitive but clear reminder be shared with the guests at the Wedding Mass.

The Concluding Rite

Final Blessing: The couple may choose with the priest or deacon one of three Blessing prayers provided in the Rite of Marriage.

IV. Music for the Wedding Liturgy

1. One of the major factors contributing to the festive character of the wedding liturgy is the music chosen for the celebration. However, it must be kept in mind that music in the context of a Catholic liturgical celebration is essentially prayer, expressed in song.
2. Since Christian marriage is a sacrament and a sign of Jesus' love for his Church, the choice of music cannot be made without due regard being given to the sacredness of the marriage sign in a liturgical setting. Accordingly, the music must be chosen with regard to the spiritual good and the **active participation** of the community witnessing the sacramental event, and not only the personal preferences of the couple.
3. In the celebration of the wedding liturgy, music may be used at the following times:
 - a) **Before the Mass:** Appropriate vocal and instrumental music may be used while the congregation gathers.
 - b) **Entrance of the wedding party and the clergy:** Although an appropriate organ processional may be used, it may be replaced or immediately followed by a hymn sung by the entire congregation. The bride and groom should be encouraged to make use of some form of congregational singing. Such **musical participation of the entire community fosters unity and establishes a bond of prayer** in all participants. Consult your church musician regarding hymns appropriate to the occasion.
 - c) **Responsorial Psalm:** The cantor leads the singing of the responsorial psalm. The text should be from the Book of Psalms and may be chosen from among those prescribed in the lectionary for wedding Masses. Songs that are not psalms have no place here and may not be used in place of the psalm.
 - d) **Before the Gospel:** The appropriate acclamation and verse are sung, or otherwise omitted.
 - e) **At the Preparation of the Gifts:** An appropriate vocal or instrumental solo or congregational hymn may be used.
 - f) **During the Eucharistic Prayer:** The "Holy, Holy, Holy," the Memorial Acclamation, and the "Great Amen" are sung by the entire assembly.
 - g) **During Communion:** A suitable Eucharistic hymn is sung. (GIRM 56i) After communion, a hymn of praise may be sung. (GIRM 56j)

- h) **At the conclusion of the ceremony:** A final hymn may be sung by the assembly. It may be replaced or followed by an appropriate organ recessional.
4. At weddings celebrated without the Eucharist, music may be used at the following times:
- Before the ceremony. (as No. 3a)
 - Entrance of the wedding party and clergy. (as No. 3b)
 - After the first reading. (as No. 3 c and d)
 - After the expression of consent and exchange of rings: An appropriate vocal solo, organ meditation or congregational hymn. This musical selection would then be followed by the Prayers and Blessings.
 - At the conclusion of the ceremony. (as No. 4h)
5. The music selected for vocal solos should be in keeping with the character of the liturgy. Popular love songs, even though they may have a personal significance to the couple, are unsuitable for public worship and should be reserved for the reception where it is appropriate. These are not permitted in Church.
6. It must be remembered that weddings are community celebrations which involve all the people present as well as the bridal couple. The music should always be of a reasonably high standard, capable of being performed by the musicians available and retained for the celebration. At no time is taped music appropriate.
7. All wedding musical selections should be planned in consultation with the parish musician. Musicians do not all have the same repertoire. Choices should be made from the musicians' repertoire and need to take into account the limits of available instruments.

V. Other Wedding "Customs"

Bridal Carpet: In Church buildings with carpeted floors the addition of a bridal carpet may cause hazards. They are not recommended. The priest or deacon may refuse to allow them to be used.

Unity Candles: The primary symbol of the unity expressed in Christian Marriage is the couple themselves. Secondly the rings given and received are a perpetual sign of that unity sealed in the covenant of marriage. While popular, the unity candle is not properly a part of the Roman Rite. The priest or deacon may refuse to allow them to be used.

Wedding Flowers: The Church while encouraging the use of flowers to signify solemnity does so with some guidance.

- Flowers may be placed around the altar or near it. They are never to be placed upon the altar nor should they obstruct the altar or the Chalice, Paten and book placed upon it during the liturgy. This would include the bride's bouquet.
- Flowers are not permitted in the Church during the season of Lent.
- Flowers are permitted in the Church during the season of Advent as long as they are not in such number that they prematurely convey the full joy of Christmas. Nor should Christmas flowers such as poinsettia be placed in the Church before the Christmas season.
- The parish church is a community of faith. The rich decor of the seasons of Christmas and Easter are an expression of the communities care for their church... It is not always possible for these decorations to be removed and replaced with wedding decor. The priest or deacon may not allow seasonal decor to be removed for a wedding.

Wedding Photography/Videography: Guidelines for photography and videography should be provided by the parish. It is not permissible for the photographer or videographer to interrupt processions in the wedding liturgy or to stop the ceremony in any way. Clear guidelines should indicate where photographer or videographer may stand, where they may take pictures from and where they are prohibited from going.

Wedding Coordinators/Planners: While wedding coordinators and planners have become a fashionable addition to the wedding celebration and a help to many, the wedding liturgy is strictly placed under the jurisdiction of the priest/ pastor of the parish. The planning of the wedding liturgy must be led by the priest/pastor in consultation with the bride and groom.

Appendix III: Ecumenical Weddings

In a marriage between a Catholic and a baptized person who is not Catholic, the regulations which appear in the rite of marriage outside of Mass shall be observed. (*See Appendix II*) If suitable, and if the Ordinary of the place gives permission, the rite for celebrating marriage within Mass may be used. In the Diocese of Worcester, the permission of the local Ordinary is presumed. However, according to the general law, communion is not given to the non-Catholic.

According to the Code of Canon Law and the 1993 Ecumenical Directory, communion may be given to members of the Orthodox (e.g., Polish National Catholics), if they ask on their own and are properly disposed. Communion should not be ordinarily given to other non-Catholics as a matter of course.

In a marriage between a Catholic and one who is not baptized, the appropriate form of the Rite of Marriage is to be followed.

Appendix IV: Jewish-Catholic Marriages

General Information

In Jewish-Catholic marriages, as in all marriages involving a Roman Catholic and a non-Catholic, the Roman Catholic party must promise to bring up the children Catholic "...in as much as he/she is able" without doing injury to the stability of the marriage itself.

Marriage Ceremony

A. If the Jewish partner is willing to be married before the Catholic priest in a Catholic church (or Catholic chapel), dispensation from Disparity of Cult must be obtained from the Diocesan Tribunal because of differences of cult (or faith). The priest is the official witness using Catholic form.

For the ceremony itself it is suggested that since no Rabbi would usually be willing to attend, the Jewish partner ask his/her father, as true head of the Jewish family, to take an active part, such as: a reading from Scripture (Old Testament), and give a blessing to the newly married couple toward the closing of the ceremony as is a Jewish custom. Other Jewish customs may be incorporated in the ceremony, such as the lighting of the candle, the crushing of the glass, etc.

B. If the Jewish partner does not wish to marry in a Catholic church or chapel, a neutral place may be suggested. Dispensation from Disparity of Cult and permission for extraordinary place must be obtained from the Diocesan Tribunal. The priest/deacon remains the official witness for the Catholic Church.

If a Rabbi is to perform the service and be the official witness, a dispensation from Disparity of Cult and Canonical Form must be obtained.

Appendix V: Rite of Christian Initiation of Adults (RCIA)

There may be circumstances in which one of the parties is participating in the RCIA process. The diocesan RCIA guidelines note: While many prospective catechumens seek initiation in the Roman Catholic Church prior to their marriage to a Roman Catholic, a planned marriage cannot foreshorten the length of preparation for Baptism or control the timing of initiation. (Cf. RCIA 34.2; 34.3; 331 and RCIA/NS 20-21). In such cases, it is recommended that the preparation for and celebration of marriage take place prior to and apart from Christian initiation.

For further information, please consult *Rite of Christian Initiation of Adults*, 1988 (ritual text) and *Journey in Faith: Guidelines for RCIA, Diocese of Worcester*, 1993.

Appendix VI: Resources

CHURCH DOCUMENTS: *(The following are available at www.vatican.va)*

Preparation for the Sacrament of Marriage, Pontifical Council for the Family, 1996

Humanae vitae (Of Human Life), Pope Paul VI, 1968

Evangelium vitae (The Gospel of Life), Pope John Paul II, 1995

Gratissimam Sane (Letter to Families), Pope John Paul II, 1994

Familiaris Consortio (On the Christian Family in the Modern World), Pope John Paul II, 1991

Casti Connubii (On Christian Marriage), Pope Pius XI, 1930

Gaudium et spes (Pastoral Constitution on the Church in the Modern World), Vatican Council II

Donum vitae (The Gift of Life), Sacred Congregation for the Doctrine of the Faith, 1987

Dignitas personae (Dignity of a Person), Sacred Congregation for the Doctrine of the Faith, 2008

Vademecum for Confessors Concerning Some Aspects of the Morality of Conjugal Life, Pontifical Council for the Family, 1997

Living Together: Questions and Answers Regarding Cohabitation and the Church's Moral Teaching, Pennsylvania Catholic Conference, 1999
www.pacatholic.org/statements/livingtogether.html

Married Love and the Gift of Life, United States Conference of Catholic Bishops, 2006
www.usccb.org/prolife/issues/nfp/cathteach.shtml

Marriage Preparation and Cohabiting Couples, United States Catholic Conference, 1999
www.usccb.org/laity/marriage/cohabiting.shtml

Catechism of the Catholic Church - www.usccb.org/catechism/text/

BOOKS:

Man and Woman He Created Them: A Theology of the Body by Pope John Paul II, translation by Michael Waldstein. Pauline Books & Media. ISBN:0819874213
(Theology of the Body texts are also at www.ewtn.com – library)

Theology of the Body for Beginners by Christopher West. Ascension Press. ISBN: 1932645349

Good News About Sex and Marriage by Christopher West. Servant Publications. ISBN:1569552142

The Splendor of Love by Walter Schu, LC. New Hope Publications. ISBN: 1892875187

Covenant of Love by Fr. Richard Hogan. Ignatius Press. ISBN: 0898703999

The Theology of the Body in John Paul II: What It Means, Why It Matters by Fr. Richard Hogan. Word Among Us Press. ISBN: 159325086X

Marriage in Christ: The Rite of Marriage and the Nuptial Mass. (revised edition) Liturgical Press, Collegeville, MN. ISBN-13: 978-0-8146-1704-5

Living the Love Story: Catholic Morality in the Modern World by Christopher P. Klofft, S.T.D. Society of St. Paul/Alba House, New York. ISBN-13: 978-0-8189-1263-4

WEBSITES:

U.S. Conference of Catholic Bishops - www.usccb.org

Natural Family Planning - www.usccb.org/prolife/issues/nfp/

National Pastoral Initiative on Marriage www.usccb.org/laity/marriage/npim.shtml

For Your Marriage - www.foryourmarriage.org

Secretariat for Pro-Life Activities - www.usccb.org/prolife

Diocese of Worcester - www.worcesterdiocese.org

(Under the departments tab, see Marriage and Family, Respect Life, and Tribunal)

God's Plan for a Joy- Filled Marriage - www.joyfilledmarriage.com

Catholic Engaged Encounter – www.worcestercee.org; www.engagedencounter.org

The Future Depends on Love - www.MassCatholicMarriage.com

Theology of the Body Institute - www.tobinstitute.com

NFP Outreach – www.nfpoutreach.org

One More Soul - www.omsoul.com

Ascension Press - www.ascensionpress.com

AUDIO/VISUAL:

“Contraception: Why Not” by Professor Janet Smith (audio CD or DVD) – available from One More Soul. Transcript available at: www.catholiceducation.org/articles/sexuality/se0002.html

Theology of the Body (various CD and DVD sets for clergy and laity) by Christopher West, available from Ascension Press. Of particular note: *Proclaiming Theology of the Body* (for priests and deacons) – audio CD set; *God's Plan for a Joy-Filled Marriage* – audio CD or DVD set; and, *Sexual Honesty* audio CD – included in the Marriage Preparation Packet.

“Introduction to Natural Family Planning” (DVD or VHS) - Diocese of Lansing, MI - available from One More Soul.

“Why Contraception Matters” by Stephen Patton (audio CD) – available from One More Soul.