

# Sacramental Guidelines

Diocese of Pueblo



## ***MARRIAGE***

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Dear Brothers and Sisters in Christ,

Following you will find Diocese of Pueblo *Sacramental Guidelines for Marriage*. I promulgate them to clarify how the Catholic Church understands the sacrament of marriage, what marriage preparation requires in our time, important pastoral concerns surrounding marriage's celebration and our obligation to offer continuing support and formation for marriage in our parishes.

These guidelines are the result of recommendations by the Lifelong Catechesis Commission and extensive consultations across the Diocese of Pueblo with priests, deacons and catechetical leaders. They have been reviewed as well by members of the diocesan staff. I offer my heartfelt thanks to all those who participated in the consultations. Their reflection, discernment and insight have made this work practical, helpful and faithful.

At their heart, these guidelines invite us to honor and delight in the sacred covenant that is the marriage relationship. They invite us as well, in preparation for the wedding and in ongoing support for the married, to be clear about the foundational importance of the sacrament of marriage in the life of faith for the husband and wife, for our families and for our parishes. Formation and pastoral care for faithful married life, through catechesis and preaching, stands as a primary pastoral obligation, formational challenge and evangelizing opportunity for all our faith communities.

I pray that we ministers who serve marriage preparation, celebration and faithfulness will preach and teach clearly about the enormous gift of married love that nourishes and nurtures the life and love of Jesus Christ in the little Church, the domestic Church, that is the Christian home. I pray that our faithful marriage ministry will call the whole Church of Pueblo to rejoice in the gift of married love and stand forth in generous fidelity for the sake of the health and salvation of the married, their families, the Church and the world.

Therefore with this letter I add these norms to the *Sacramental Guidelines for the Diocese of Pueblo*.

Sincerely yours in Christ,

Most Reverend Fernando Isern, D.D.  
Bishop of Pueblo

# *Marriage as Covenant and Marriage as Sacrament*

## **POLICY<sup>1</sup>**

### *The Covenant of Marriage*

1. The matrimonial covenant, by which a man and woman establish between themselves a partnership for the whole of life, is by its nature ordered toward
  - the good of the spouses
  - and the procreation and education of offspring (can. 1055:1).
2. The essential properties of marriage are
  - unity
  - and indissolubility (can. 1056).
3. From a valid marriage arises a bond between the spouses which by its very nature is perpetual and exclusive (can. 1134)
4. Marriage is brought about through the consent of the parties, legitimately manifested between persons who are capable according to law of giving consent; no human power can replace this consent (can. 1057:1).
5. Matrimonial consent is an act of the will by which a man and a woman, through an irrevocable covenant, mutually give and accept each other in order to establish marriage (can. 1057:2).
6. All persons who are not prohibited by law can contract marriage (can. 1058).  
*Pastoral Note: This canon underlines, simply put, that people have a natural right to marry. The implication of this natural right pastorally is that the couple ought to be accommodated with a generous discernment. At the same time, this right is not absolute. Thus if the priest or deacon has legitimate doubts about the licitness or validity of a marriage he may refuse to witness it. See “The Preparation that Must Precede Marriage,” #5 below.*
7. Even if only one party is baptized, the marriage of Catholics is regulated not only by divine law but also by canon law, with due regard for the competence of civil authority concerning the merely civil effects of such a marriage (can. 1059).
8. Marriage enjoys the favor of the law; consequently, when a doubt exists the validity of the marriage is to be upheld until the contrary is proven (can. 1060).

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<sup>1</sup> Beyond Diocese-wide consultation in 2010, the following sources are used for the policies in this area and they are indicated in parentheses in the text. They are:

1. the *Code of Canon Law* (can. ---)
2. *The General Instruction on the Roman Missal* (GIRM ---).

9. When catechumens marry, even two catechumens to one another, the appropriate rite is to be used (RCIA 47).  
*Pastoral Note 1: Members of the Order of the Catechumenate (catechumens) are considered to be part of the household of Christ because the Church*
  - *nourishes them with the word of God*
  - *and sustains them by means of liturgical celebrations (RCIA 47).**Pastoral Note 2: Baptism governs whether or not a marriage is sacramental. The marriage between a catechumen and a baptized person or between two catechumens is not sacrament, but it is a valid marriage. The marriage becomes sacramental*
  - *upon the baptism of the catechumen if marrying a Catholic,*
  - *or upon the baptism of both catechumens, if catechumens are marrying each other.**Pastoral Note 3: Marriage of catechumens ought to be celebrated in a liturgy of the word only (NSC 10).*
10. Each of the spouses has equal obligations and rights to those things which pertain to the partnership of conjugal life (can. 1135).

#### *Marriage as Sacrament*

11. The covenant of marriage between baptized persons, a male and a female, has been raised by Christ the Lord to the dignity of sacrament (can. 1055:1).  
*Pastoral Note #1: Marriage is sacrament when it is contracted between two baptized Catholics, or between a baptized Catholic and a baptized member of another Christian communion whose baptism is recognized by the Church (a list is available at the Chancery).*  
*Pastoral Note #2: The marriage between a Catholic and an Orthodox Christian celebrated in the Orthodox Church, even when done without dispensation from canonical form, is valid.*
12. A matrimonial contract cannot validly exist between baptized persons unless it is also a sacrament by that fact (can. 1055:2).  
*Pastoral Note: The Catholic Church also recognizes as sacrament any marriage between validly baptized Christians. By way of example, because Mormon baptism is not accepted by the Catholic Church, the marriage between a baptized Mormon and any other baptized Christian (Catholic, Presbyterian, Lutheran, etc.) is not a sacrament.*
13. In a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and dignity of their state by a special sacrament (can. 1134).
14. In Christian marriage unity and indissolubility obtain a special firmness in virtue of the sacrament (can. 1056).

#### *Marriages Requiring Permission of the Bishop:*

15. Except in the case of necessity, no one is to assist at the following marriages without permission of the Bishop (can. 1071):
- the marriage of transients
 

*Pastoral Note #1: Canon law only recognizes territorial residence, having a domicile or quasi-domicile, to be the defining factor for who belongs to a given parish. It does not recognize "registration." The Council of Trent originated this practice as the way of determining who properly receives stipends and stole fees in the celebration of sacraments. Most properly, then, the pastor of the territory in which the bride or groom resides – with the exception of American national parishes and subjects of the military ordinariate – is responsible for the conferral of the sacrament marriage and its preparation. Delegation to officiate is most properly sought from him.*

*Pastoral Note #2: For anyone other than a parishioner resident in the parish boundaries, the pastor's proceeding with marriage is not required canonically. If the pastor chooses to proceed, however, all of the Diocese of Pueblo preparation requirements must be fulfilled. (Please see "The Celebration of Marriage," #17)*
  - a marriage which cannot be recognized or celebrated in accord with the norm of civil law.
 

*Pastoral Note: If, for example, a couple's civil marriage is recognized in Mexico and they wish to have it blessed here in the United States, the minister is free to proceed with the ordinary preparation process.*
  - a marriage of a person who is bound by natural obligations toward another party or toward children, arising from a prior union
  - a marriage of a person who has notoriously rejected the Catholic faith
  - a marriage of a person who is bound by ecclesiastical censure
  - a marriage of a minor child (in Colorado, a person who has not completed his or her eighteenth year)
 

*Pastoral Note on Minors:*

    - *The Diocese of Pueblo requires one more year of age than that required by civil law. A person must be 19 years of age (having completed his or her nineteenth year) before being allowed to enter into marriage.*
    - *Though permitted by civil law, and even if someone 18 years of age has permission to marry from his or her parents, for an 18 year old to marry*
      - *permission of the Bishop would be required*
      - *and receiving that permission would be exceptional.*
    - *The bride or groom must be 19 at the time of the wedding. Preparation may proceed earlier.*
  - a marriage to be entered by means of a proxy.

16. The following two instances also require permission/dispensation from the proper authority:
- The marriage of two baptized persons, one of whom was baptized in the Catholic Church or received into it after baptism, and the other of whom is a member of a church or ecclesial community which is not in full communion with the Catholic Church but whose baptism is recognized by the Catholic Church (can. 1124).
  - The marriage between two persons, one of whom is baptized in the Catholic Church or has been received into it, and the other who is non-baptized (can. 1086).

*Special Notes on Mixed Marriage*

17. The following conditions must be fulfilled for the competent authority to grant permission for a mixed marriage (can. 1125):
- The Catholic party
    - declares that he or she is prepared to remove dangers of falling away from the faith
    - makes a sincere promise to do all in his or her power to have all the children baptized and brought up in the Catholic Church.
  - The other party is to be informed at an appropriate time of these promises which the Catholic party has to make, so that it is clear that the other party is truly aware of the promise and obligation of the Catholic party.
  - Both parties are to be instructed on the essential ends and properties of marriage, which are not to be excluded by either party.
18. These declarations and promises are always required (can. 1126).  
*Pastoral Note:* See below in the section “Celebration of Marriage” for norms regarding the marriage ceremony in the case of mixed marriage.

*Impediments to the Possibility of Marriage:*

19. A dispensation is never given from the impediment of consanguinity in the direct line or in the 2<sup>nd</sup> degree of the collateral line (can 1078:3).  
*Pastoral Note #1:* This text references parents and children, brothers and sisters, and then first cousins.  
*Pastoral Note #2:* If there is doubt about family relationship, marriage is never permitted (can. 1091).
20. Universally, a man before he has completed his 16<sup>th</sup> year of age, and likewise a woman before she has completed her 14<sup>th</sup> year of age, cannot enter a valid marriage (can. 1083).

21. Antecedent and perpetual impotence to have intercourse, whether on the part of the man or of the woman, which is either absolute or relative, of its very nature invalidates marriage (can. 1084:1).  
*Pastoral Note #1: If impotence is doubtful, a marriage is not to be impeded (can. 1084:2).*  
*Pastoral Note #2: Known sterility does not prohibit marriage (cans. 1084:3, 1098).*
22. A person who is held to the bond of a prior marriage, even if it has not been consummated, invalidly attempts marriage (can. 1085).
23. Persons who are in holy orders invalidly attempt marriage (can. 1087).
24. Person who are bound by a public perpetual vow of chastity in a religious institute invalidly attempt marriage (can. 1088).
25. No marriage can exist between a man and a woman abducted or at least detained for the purpose of contracting marriage (can. 1089).
26. A person who for the purpose of entering marriage with a certain person has brought about the death of that person's spouse or one's own spouse, invalidly attempts such a marriage (can. 1090:1).
27. They also invalidly attempt marriage between themselves who have brought about the death of the spouse of one of them through mutual physical or moral corruption (can. 1090:2).
28. Affinity in the direct line in any degree whatsoever invalidates marriage (can. 1092).  
*Pastoral Note: This prohibition pertains to marriage between a man or woman and the blood relative parents or children of a former spouse.*
29. Common life or notorious and public concubinage between someone who attempts marriage and close relatives of the intended spouse invalidates marriage (can. 1093).  
*Pastoral Note: This prohibition pertains to marriage between a man or woman and the blood relative parents or children of a person with whom he or she has cohabited.*
30. An adopted child cannot validly enter marriage with his or her adopted parent, and vice-versa (can. 1094).  
*Pastoral Note: This prohibition pertains to marriage of a man or woman with his adoptive parents, grandparents or siblings.*

*Marriage Consent:*

31. In order for marriage to be contracted validly, it is necessary that the contracting parties be present together, either in person or by proxy (can. 1104:1)  
*Pastoral Note: Consent is to be expressed in words; if a person cannot speak, consent is to be expressed by equivalent signs (can. 1104:2).*

## *General Pastoral Care Relative to Marriage*

### **POLICY**

#### *Marriage and the Parish Community:*

1. Pastors of souls are obliged to see to it that their own ecclesial community furnishes the Christian faithful assistance so that the matrimonial state
  - is maintained in a Christian spirit
  - and makes progress toward perfection (can. 1063).
2. This assistance for maintaining the matrimonial state is to be furnished through (can. 1063:1):
  - preaching
  - catechesis adapted to minors, youth and adults
  - the use of the media of social communicationsso that through these means the Christian faithful may be instructed concerning
  - the meaning of Christian marriage
  - the duty of Christian spouses and parents.
3. Assistance is to be provided those who are already married so that, while faithfully maintaining and protecting the conjugal covenant, they may day by day come to lead holier and fuller lives in their families (can 1063:4).

## *The Preparation that Must Precede Marriage*

### **POLICY**

#### *General Norms:*

1. The purpose of personal preparation for entering marriage is to predispose the parties toward the holiness and duties of this new state (can. 1063:2).
2. If they can do so without serious inconvenience, Catholics who have not yet received the sacrament of confirmation are to receive it before being admitted to marriage (can. 1065:1).
3. It is strongly recommended that those to be married approach the sacraments of penance and the Most Holy Eucharist so they may fruitfully receive the sacrament of marriage (can. 1065:2).

#### *The Pre-nuptial Investigation*

4. Before marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration (can. 1066).
  - The pastor, deacon or a trained advocate *of the parish in which the marriage is to be celebrated* is obliged early in the preparation process to complete – with the bride and groom separately – the *Diocese of Pueblo Pre-nuptial Investigation MA Form*.
  - If, however, due to serious inconvenience, the pre-nuptial investigation form needs to be filled out by the pastor, deacon or trained advocate from another place, then permission to do so must be obtained from the pastor of the place in which the marriage is to be celebrated.
  - If someone other than the pastor of the place where the marriage is to be celebrated has conducted the investigation, then that person is to notify the pastor of the results as soon as possible through an authentic document (can. 1070).
5. The *Diocese of Pueblo Pre-nuptial Investigation MA Form*
  - must be completed with the bride and with the groom separately.
  - Since freedom to marry is the form's concern, completion of it ordinarily ought to be the first step in the marriage preparation process.

*Pastoral Note 1: Because the completion of the investigation form is THE PRIMARY METHOD for determining the parties' freedom to marry, the importance of its careful administration cannot be overestimated.*

*Pastoral Note 2: The completion of the investigation form offers the pastor or his delegate a wonderful opportunity*

- *to extend the bride and groom the Church's hospitality,*
  - *to get to know them as persons,*
  - *to begin to evangelize them,*
  - *to assess their pastoral need as persons and as a couple,*
  - *and to begin to frame the pastor's and the parish's response to their pastoral need.*
6. In lieu of the publications of banns, because of high mobility in American society, and in order to have precise information regarding baptism, previous marriage, obligations to children and commitment to permanence, the *Diocese of Pueblo Witness Form* (Form MB) is to be used to determine the freedom to marry for all parties preparing for marriage in the Diocese of Pueblo.

*Predisposing the Couple to the Holiness of Marriage<sup>2</sup>*

7. The pastor of the place where the marriage is to be celebrated holds the responsibility to instruct the couple preparing for marriage about the duties and responsibilities of marriage as
- a covenant of unity and indissolubility
    - ordered toward
      - the good of the spouses
      - and the procreation and education of offspring
    - brought about by the free consent of the parties.
  - a sacrament through which, in their lifetime relationship together, the couple:
    - mirrors the love of Christ for the Church,
    - embraces a special firmness in marriage's unity and indissolubility
    - makes a public ministerial commitment to give their life together over to
      - one another's good,
      - the procreation and education of offspring (can. 1055:1)
      - and the transformation of the world in Christ.
8. The pastor of the place where the marriage is to be celebrated also holds the responsibility to invite and encourage the couple preparing for marriage to regular and faithful participation in:
- Sunday Eucharist
  - the life of the parish community
  - the sacrament of penance, particularly prior to the wedding.

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<sup>2</sup> See *Pastoral Constitution on the Church in the Modern World* ("Gaudium et Spes), numbers 48 through 52 for a wonderful summary of the theology of marriage (Appendix).

*Predisposing the Couple to the Duties of Marriage*

9. In accord with the custom of dioceses across the country, the Diocese of Pueblo requires that all couples preparing for marriage have the FOCCUS (Facilitating Open Couple Communication, Understanding & Study) self-diagnostic inventory administered to and processed with them.
  - FOCCUS engages the couple about specific issues within marriage when
    - the couple reads and responds to the question and subsequently discuss their feelings about the topics
    - the couple meets in successive meeting with the facilitator(s) around the results of the inventory
    - a couple is referred to
      - either specialized assistance
      - or an educational or skills training program
  - FOCCUS is available to be administered for
    - typical couples, including questions for inter-faith, second marriage and cohabiting couples
    - persons with disabilities (blind and deaf)
    - Spanish-speaking and Vietnamese-speaking couples.
10. The pastor of the place where the marriage is to be celebrated holds the responsibility to see to it that
  - FOCCUS is administered for all couples preparing for marriage in the Diocese of Pueblo,
  - FOCCUS is administered separately for the bride and the groom.
  - FOCCUS results (or another diagnostic inventory for couples preparing outside the Diocese of Pueblo) are processed with the couple.
  - FOCCUS results (or another diagnostic inventory) reach the parish files well before the wedding.

*Pastoral Note: FOCCUS administration fee payment options are determined at the discretion of the pastor, unless the Deanery pastors agree to a common fee payment practice.*
11. The pastor of the place where the marriage is to be celebrated is responsible to strongly encourage all parties in the Diocese of Pueblo preparing for marriage to participate in a further marriage preparation program beyond FOCCUS, either:
  - a parish sponsored marriage retreat, or
  - a parish sponsored series of preparation classes, or
  - a diocesan sponsored deanery marriage preparation retreat, or
  - Engaged Encounter, or
  - the online course offered by Catholic Marriage Preparation, Inc., out of Colorado Springs or the program offered out of Denver.
12. This further marriage preparation
  - is to be completed within the preparation period before the marriage
  - and proof of this preparation is to be forwarded to the pastor where the marriage is to be celebrated.

*Preparing the Marriage Liturgy*

13. Mindful that

Pastors of souls must ... realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects (Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, #11).

and that

full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work (Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, #14),

the pastor of the place where the marriage is to be celebrated, or his delegate, is to invite the couple preparing for marriage to participate as deeply as possible in preparing the wedding liturgy, especially the readings for the liturgy, the Prayers of the Faithful (GIRM 70) and selections of sacred music.

14. At the same time, the pastor or his delegate is strongly encouraged to draw up norms for his parish regarding the limits of this involvement so that the holiness of marriage and the sacredness of the marriage ceremony is preserved.

*Pastoral Note: It is wise to offer these norms to the bride and groom in writing well in advance of the ceremony in order to offer clear explanations, balanced reasoning, and thereby limit stress on the couple's relationship with the parish.*

# *The Celebration of Marriage*

## **POLICY**

### *Jurisdiction for Marriage:*

1. Only those marriages are valid which are contracted in the presence of
  - the Bishop,
  - or the pastor,
  - or a priest or deacon delegated by either of them,who assist, in the presence of two witnesses, having
  - proper faculties (can. 1111, see below),
  - proper delegation (can. 1112:1, see below),
  - proper conformity with the law in the cases of danger of death or prolonged absence of clergy (can. 1116, see below),
  - proper dispensations (can. 1127:2, see below),
  - and having but one religious marriage celebration (can. 1127:3, see below)
2. Bishops and pastors may witness marriages only within the confines of their assigned territories (can. 1108:1).
3. Bishops from outside the diocese, priests or deacons from outside the parish or outside the diocese, require delegation from the pastor of the place in order to validly witness a marriage (can. 1108:1).
4. The assisting minister is understood to be only that person who, present at the ceremony, asks for the couple's consent and receive it in the name of the Church (can. 1108:2).
5. In virtue of their office and within the limits of their jurisdiction a bishop or pastor validly assist only at marriages involving at least one of their subjects (can 1110).
6. As long as they validly hold office, the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, to assist at marriages within the limits of their territory (1111:1).  
*Pastoral Note: Priests and deacons of the Diocese of Pueblo have the Bishop's permission to assist at weddings in any parish church or public oratory of the Diocese so long as they have obtained delegation from the pastor of the place (can. 1114).*
7. To be valid the delegation of the faculty to assist at marriages must be given expressly to specified persons for a specified marriage (can. 1111:2)  
*Pastoral Note: The form of this delegation should be in writing, and is to be found on the Pueblo diocesan MA form..*
8. Before special delegation is granted, all the legal requirements for establishing freedom to marry are to have been fulfilled (can 1113).

### *Norms Surrounding Celebration of Mixed Marriages:*

9. If serious difficulties pose an obstacle to the observance of the canonical form, the Bishop of the Catholic party has the right to dispense from the form in individual cases (can. 1127:2).  
*Pastoral Note:* The couple remains subject, however, to all of the Diocese of Pueblo marriage preparation requirements.
10. Before or after the canonical celebration held in accord with the norm of law, it is forbidden to have another religious celebration of the same marriage to express or renew matrimonial consent (can. 1127:3)
11. It is likewise forbidden to have a religious celebration in which a Catholic and a non-Catholic minister, assisting together but following their respective rituals, ask for the consent of the parties (can. 1127:3).  
*Pastoral Note:* Ritually, marriage consent is witnessed but once and that consent is forever.

### *The Time for Marriage*

12. Ritual Masses are prohibited on (GIRM 372)
  - Sundays of Advent, Lent and Easter
  - solemnities
  - the days within the Octave of Easter
  - All Soul's Day
  - Ash Wednesday
  - the days of Holy Week
13. In the Diocese of Pueblo:
  - Sunday is to be defined as beginning Saturday afternoon after the parish's first Eucharist, proceeding through the sunset of Sunday itself.
  - The celebration of marriage is discouraged during Lent and Advent and on solemnities:
    - if marriage is to be celebrated during Lent or Advent, then the character of the season is to be taken into consideration in the planning (GIRM 374).
    - if marriage is to be celebrated on solemnities, then
      - the character of the days' celebration is to be taken into consideration
      - one marriage reading may be substituted for a reading of the day (as per USCCB regulations published yearly on their web site).

### *The Place of Marriage*

14. Marriage is to be celebrated in a parish church (can. 1118:1). Even a wedding dispensed from the canonical form of marriage in the Catholic Church much be celebrated in the sacred space of the other Church or ecclesial communion.
15. Marriage in another church or oratory than the parish church requires permission of the Bishop, unless that permission has been granted in general and in writing (can. 1118:1).

16. Marriages are to be celebrated in the parish where either the bride or the groom has a domicile, quasi-domicile or month long residence (can. 1115).  
*Pastoral Note #1: Canon law only recognizes territorial residence, having a domicile or quasi-domicile, to be the defining factor for who belongs to a given parish. It does not recognize "registration." The Council of Trent originated this practice as the way of determining who properly receives stipends and stole fees in the celebration of sacraments. Most properly, then, the pastor of the territory in which the bride or groom resides -- with the exception of American national parishes and subjects of the military ordinariate -- is responsible for the conferral of the sacrament marriage and its preparation. Delegation to officiate is most properly sought from him.*  
*Pastoral Note #2: For anyone other than a parishioner resident in the parish boundaries, the pastor's proceeding with marriage is not required canonically. If the pastor chooses to proceed, however, all of the Diocese of Pueblo preparation requirements must be fulfilled. (Please see "Marriage as Covenant and Marriage as Sacrament," #15)*
17. The marriage of transients is to be celebrated in the parish where they actually reside (can. 1115).

*The Wedding:*

18. A fruitful celebration of marriage clarifies that the spouses signify and share in the mystery of unity and fruitful love that exists between Christ and the Church (can. 1063:3).
19. Outside a case of necessity, the rites prescribed in the liturgical books approved by the Church or received through legitimate customs are to be observed in the celebration of marriage (can. 1119).
20. Remembering the primary evangelizing opportunity that marriage is for us as a Church, the pastor or his delegate are strongly discouraged from placing undue or intrusive burdens on the ceremony itself or the time surrounding its celebration, for example stringent requirements regarding time constraints, facility use, dress, photos, etc.

*Recording the Marriage:*

21. The Diocese of Pueblo requests that the witnessing minister be scrupulously careful to fulfill civil requirements for the execution and recording of marriage documents.
22. After a marriage has been celebrated, the pastor of the place or the person who takes his place should as soon as possible note the following in the marriage register (can. 1121):
  - the names of the spouses
  - the persons who assisted as witnesses
  - the place and date of the marriage celebration
23. The contracted marriage is also to be noted in the baptismal register in which the baptism of the spouses has been inscribed (can. 1122:1).

24. If the marriage was contracted in a parish where a spouse was not baptized, then the pastor of the place where it was celebrated is to send a notice of the contracted marriage as soon as possible to the pastor where the baptism was conferred (can. 1122:2).
25. If the marriage has been contracted with a dispensation from canonical form, the local ordinary who granted the dispensation sees to it that the dispensation and the celebration are inscribed in the marriage register
  - at the curia
  - at the parish of the Catholic party whose pastor made the investigation concerning their free state (can. 1121:3).
26. In the Diocese of Pueblo, all forms pertaining to the marriage, including the prenuptial investigation, FOCCUS and preparation course verification forms, are to be kept in the parish archives.

## *Appendix: Theology of Marriage*

PASTORAL CONSTITUTION  
ON THE CHURCH IN THE  
MODERN WORLD  
***GAUDIUM ET SPES***  
PROMULGATED BY  
HIS HOLINESS, POPE PAUL VI  
ON DECEMBER 7, 1965

48. The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-springs as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes.(1) All of these have a very decisive bearing on the continuation of the human race, on the personal development and eternal destiny of the individual members of a family, and on the dignity, stability, peace and prosperity of the family itself and of human society as a whole. By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown. Thus a man and a woman, who by their compact of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other through an intimate union of their persons and of their actions. Through this union they experience the meaning of their oneness and attain to it with growing perfection day by day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them.(2)

Christ the Lord abundantly blessed this many-faceted love, welling up as it does from the fountain of divine love and structured as it is on the model of His union with His Church. For as God of old made Himself present(3) to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse(4) of the Church comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that just as He loved the Church and handed Himself over on her behalf,(6) the spouses may love each other with perpetual fidelity through mutual self-bestowal.

Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church, so that this love may lead the spouses to God with powerful effect and may aid and strengthen them in sublime office of being a father or a mother.(6) For this reason Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state.(7) By virtue of this sacrament, as spouses fulfill their conjugal and family obligation, they are penetrated with

the spirit of Christ, which suffuses their whole lives with faith, hope and charity. Thus they increasingly advance the perfection of their own personalities, as well as their mutual sanctification, and hence contribute jointly to the glory of God.

As a result, with their parents leading the way by example and family Prayer, children and indeed everyone gathered around the family hearth will find a readier path to human maturity, salvation and holiness. Graced with the dignity and office of fatherhood and motherhood, parents will energetically acquit themselves of a duty which devolves primarily on them, namely education and especially religious education.

As living members of the family, children contribute in their own way to making their parents holy. For they will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them as children should when hardships overtake their parents and old age brings its loneliness. Widowhood, accepted bravely as a continuation of the marriage vocation, should be esteemed by all.(8) Families too will share their spiritual riches generously with other families. Thus the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church,(9) and as a participation in that covenant, will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all members of the family assist one another.

49. The biblical Word of God several times urges the betrothed and the married to nourish and develop their wedlock by pure conjugal love and undivided affection.(10) Many men of our own age also highly regard true love between husband and wife as it manifests itself in a variety of ways depending on the worthy customs of various peoples and times.

This love is an eminently human one since it is directed from one person to another through an affection of the will; it involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of the friendship distinctive of marriage. This love God has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity. Such love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift providing itself by gentle affection and by deed, such love pervades the whole of their lives:(11) indeed by its busy generosity it grows better and grows greater. Therefore it far excels mere erotic inclination, which, selfishly pursued, soon enough fades wretchedly away.

This love is uniquely expressed and perfected through the appropriate enterprise of matrimony. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. Expressed in a manner which is truly human, these actions promote that mutual self-giving by which spouses enrich each other with a joyful and a ready will. Sealed by mutual faithfulness and be allowed above all by Christ's sacrament, this love remains steadfastly true in body and in mind, in bright days or dark. It will never be profaned by adultery or divorce. Firmly established by the Lord, the unity of marriage will radiate from the equal personal dignity of wife and husband, a dignity acknowledged by mutual and total love.

The constant fulfillment of the duties of this Christian vocation demands notable virtue. For this reason, strengthened by grace for holiness of life, the couple will painstakingly cultivate and pray for steadiness of love, large heartedness and the spirit of sacrifice.

Authentic conjugal love will be more highly prized, and wholesome public opinion created about it if Christian couples give outstanding witness to faithfulness and harmony in their love, and to their concern for educating their children also, if they do their part in bringing about the needed cultural, psychological and social renewal on behalf of marriage and the family. Especially in the heart of their own families, young people should be aptly and seasonably instructed in the dignity, duty and work of married love. Trained thus in the cultivation of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship.

50. Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. The God Himself Who said, "it is not good for man to be alone" (Gen. 2:18) and "Who made man from the beginning male and female" (Matt. 19:4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying: "Increase and multiply" (Gen. 1:28). Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior. Who through them will enlarge and enrich His own family day by day.

Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They should realize that they are thereby cooperators with the love of God the Creator, and are, so to speak, the interpreters of that love. Thus they will fulfill their task with human and Christian responsibility, and, with docile reverence toward God, will make decisions by common counsel and effort. Let them thoughtfully take into account both their own welfare and that of their children, those already born and those which the future may bring. For this accounting they need to reckon with both the material and the spiritual conditions of the times as well as of their state in life. Finally, they should consult the interests of the family group, of temporal society, and of the Church herself. The parents themselves and no one else should ultimately make this judgment in the sight of God. But in their manner of acting, spouses should be aware that they cannot proceed arbitrarily, but must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love, and impels it toward a truly human fulfillment. Thus, trusting in divine Providence and refining the spirit of sacrifice,<sup>(12)</sup> married Christians glorify the Creator and strive toward fulfillment in Christ when with a generous human and Christian sense of responsibility they acquit themselves of the duty to procreate. Among the couples who fulfill their God-given task in this way, those merit special mention who with a gallant heart and with wise and common deliberation, undertake to bring up suitably even a relatively large family.<sup>(13)</sup>

Marriage to be sure is not instituted solely for procreation; rather, its very nature as an unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen. Therefore, marriage persists as a whole manner and communion of life, and maintains its value and indissolubility, even when despite the often intense desire of the couple, offspring are lacking.

51. This council realizes that certain modern conditions often keep couples from arranging their married lives harmoniously, and that they find themselves in circumstances where at least temporarily the size of their families should not be increased. As a result, the faithful exercise of love and the full intimacy of their lives is hard to maintain. But where the intimacy of married life is broken off, its faithfulness can sometimes be imperiled and its quality of fruitfulness ruined, for then the upbringing of the children and the courage to accept new ones are both endangered.

To these problems there are those who presume to offer dishonorable solutions indeed; they do not recoil even from the taking of life. But the Church issues the reminder that a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to authentic conjugal love.

For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life in a manner which is worthy of man. Therefore from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes. The sexual characteristics of man and the human faculty of reproduction wonderfully exceed the dispositions of lower forms of life. Hence the acts themselves which are proper to conjugal love and which are exercised in accord with genuine human dignity must be honored with great reverence. Hence when there is question of harmonizing conjugal love with the responsible transmission of life, the moral aspects of any procedure does not depend solely on sincere intentions or on an evaluation of motives, but must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church may not undertake methods of birth control which are found blameworthy by the teaching authority of the Church in its unfolding of the divine law.(14)

All should be persuaded that human life and the task of transmitting it are not realities bound up with this world alone. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of men.

52. The family is a kind of school of deeper humanity. But if it is to achieve the full flowering of its life and mission, it needs the kindly communion of minds and the joint deliberation of spouses, as well as the painstaking cooperation of parents in the education of their children. The active presence of the father is highly beneficial to their formation. The children, especially the younger among them, need the care of their mother at home. This domestic role of hers must be safely preserved, though the legitimate social progress of women should not be underrated on that account.

Children should be so educated that as adults they can follow their vocation, including a religious one, with a mature sense of responsibility and can choose their state of life; if they marry, they can thereby establish their family in favorable moral, social and economic conditions. Parents or guardians should by prudent advice provide guidance to their young with respect to founding a family, and the young ought to listen gladly. At the same time no pressure, direct or indirect, should be put on the young to make them enter marriage or choose a specific partner.

Thus the family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty to recognize, protect and promote their authentic nature, to shield public morality and to favor the prosperity of home life. The right of parents to beget and educate their children in the bosom of the family must be safeguarded. Children too who unhappily lack the blessing of a family should be protected by prudent legislation and various undertakings and assisted by the help they need.

Christians, redeeming the present time<sup>(13)</sup> and distinguishing eternal realities from their changing expressions, should actively promote the values of marriage and the family, both by the examples of their own lives and by cooperation with other men of good will. Thus when difficulties arise, Christians will provide, on behalf of family life, those necessities and helps which are suitably modern. To this end, the Christian instincts of the faithful, the upright moral consciences of men, and the wisdom and experience of persons versed in the sacred sciences will have much to contribute.

Those too who are skilled in other sciences, notably the medical, biological, social and psychological, can considerably advance the welfare of marriage and the family along with peace of conscience if by pooling their efforts they labor to explain more thoroughly the various conditions favoring a proper regulation of births.

It devolves on priests duly trained about family matters to nurture the vocation of spouses by a variety of pastoral means, by preaching God's word, by liturgical worship, and by other spiritual aids to conjugal and family life; to sustain them sympathetically and patiently in difficulties, and to make them courageous through love, so that families which are truly illustrious can be formed.

Various organizations, especially family associations, should try by their programs of instruction and action to strengthen young people and spouses themselves, particularly those recently wed, and to train them for family, social and apostolic life.

Finally, let the spouses themselves, made to the image of the living God and enjoying the authentic dignity of persons, be joined to one another<sup>(16)</sup> in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ who is the principle of life,<sup>(17)</sup> by the sacrifices and joys of their vocation and through their faithful love, married people can become witnesses of the mystery of love which the Lord revealed to the world by His dying and His rising up to life again.<sup>(18)</sup>