

Sacrament of Matrimony

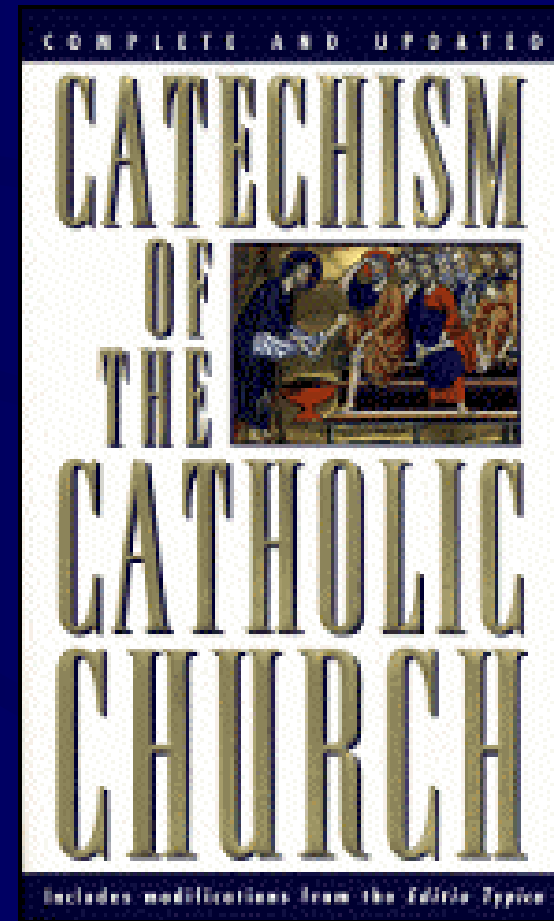


Marriage

- For us Catholics, the partnership between a man and a woman in a lifelong marriage covenant with each other, where they look after each other's needs and raise children together as they are able, is a sacrament.

Sacrament

“Outward signs
of inward
grace
instituted by
Christ.”



Theology of Marriage

- Father, keep them always true to your commandments. Keep them faithful in marriage and let them be living examples of Christian life. Give them the strength which comes from the gospel so that they may be witnesses of Christ to others. Bless them with children and help them to be good parents. May they live to see their children's children. And, after a happy old age, grant them the fullness of life with the saints in the kingdom of heaven.
- -Rite of Marriage

Marriage

- It's older than Jesus
- Care of Women and Children

Theology of Marriage



- In the broadest sense Marriage was a sacrament since the time of Jesus
- During the twelfth century that is when it came to be regarded as a sacrament. Officially proclaimed in 16th century at the Council of Trent.



Theology of Marriage

- Jesus said very little about marriage and divorce, but what he did say is in opposition to the rabbis of his day.



Jesus and Marriage

- Sermon on the Mount
 - Brought it to a whole new Responsibility
 - Elevated it

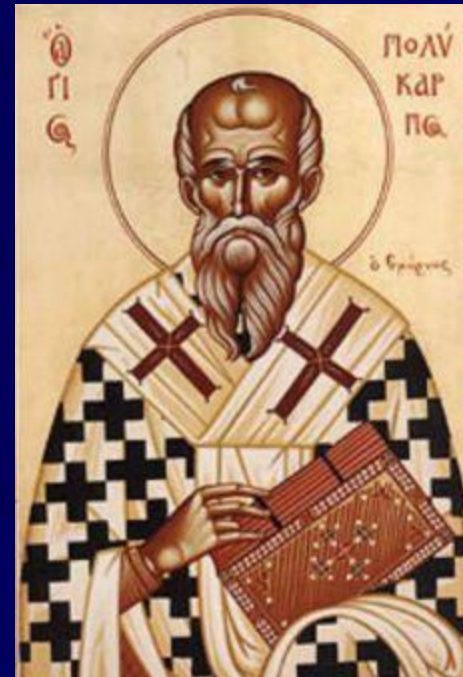
Theology of Marriage

- Paul, too, stressed the ideal of marital fidelity, but he also allowed divorce in certain situations.



History of Marriage

- Nothing much written on the ritual until 110
- “marriage should be before a bishop”



History of Marriage

- Some of the heresies of the second century made Clement of Alexandria defend the union and sexual practices found in marriage



History of Marriage

- During the first three centuries of Christianity, the fathers of the church did not say much about marriage, but when they did they talked about it as an important aspect of Christian life, not as an ecclesiastical institution. When Christians married they did so according to the civil laws of the time, in a traditional family ceremony, and often without any special church blessing on their union.



History of Marriage

- After the Edict of Milan, Constantine gave bishops the authority to act as civil magistrates.



History of Marriage

- Pope Siricius ordered that all clerics under his jurisdiction must henceforth have their marriages solemnized by a priest.



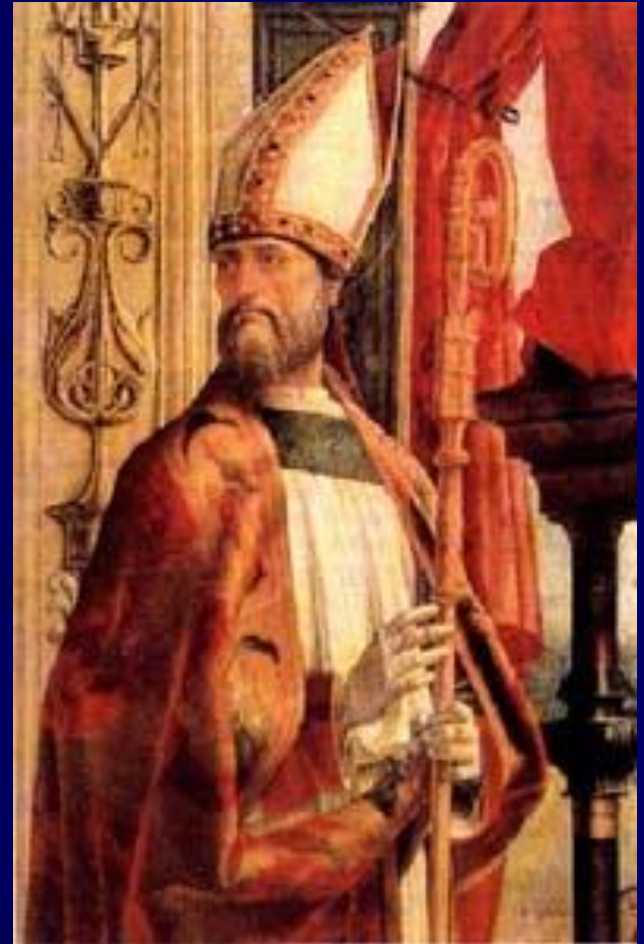
History of Marriage

- Ambrose the first church man to write that no marriage should be dissolved for any reason.



History of Marriage

- St. Augustine was ambivalent about marriage. He saw the value in procreating and marriage, but thought sex was not so good.



History of Marriage

- Dark Ages
- Weddings are still secular and divorces are as well. Bishops were guests at most marriages.
- And each culture had their practices and religiosity

History of Marriage

- Twelfth Century
- In various part of Europe there were church weddings.
 - At the entrance of the church the priest asked the bride and groom if they consented to marriage
 - The father of the bride then handed his daughter and dowry to the groom
 - The priest blessed the ring
 - The priest blessed the marriage.

History of Marriage

- Pope Alexander III made the decisions on a Pauline Privilege and a on consummated marriage is grounds for divorce



History of Marriage

- Middle Ages
- Virginity was more valued than marriage

Theology of Marriage

- Marriage is a sacrament in two ways



Theology of Marriage

1. It is a sign of the union between Christ and his church



Theology of Marriage

2. it is a sacred pledge between a husband and wife, a bond of fidelity between them that could not be dissolved except by death.



Theology of Marriage

- What are the signs?
 - Priest's blessing
 - Intercourse



Theology of Marriage

- What are the signs?
 - Consent
 - Happy life



Theology of Marriage

- Thomas Aquinas
 - Marriage is a contract



Theology of Marriage

- John Duns Scotus
 - Marriage is a contract, which gives people a right to have sexual relations for the purpose of raising a family and for protecting the marriage bond



Theology of Marriage

- Martin Luther
 - Because marriage existed before Jesus why is it now a sacrament?



Theology of Marriage

- At Trent
 - Like all sacrament, order was given—not only the Catholic unions but all union.



Theology of Marriage

- Modern Views
 - Legalism, divorces, annulments, erotic love, other religions,



Theology of Marriage

- Vatican II
 - Marriage laws remain the same, more realistic view of sexuality
 - Partnership
 - Union in love
 - Community
 - Covenant

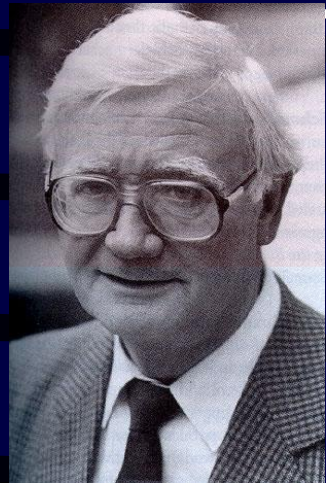


Theology of Marriage

- The reforms (1969)
 - Choose scriptures
 - Different formulas
 - Native customs



Theology of Marriage

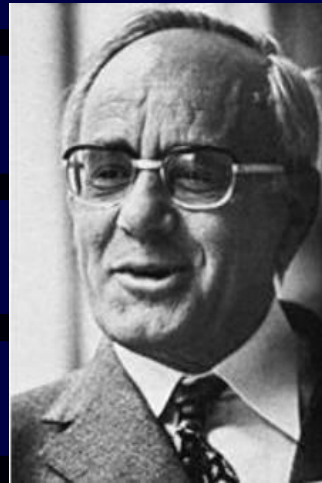


• Edward Schillebeeckx

- The wedding ritual should be an occasion for personally encounter the felt reality of divine love in and through the human love that two people have for each other, and for affirming the meaning of Christian marriage as a union in covenant and cooperation.



Theology of Marriage



- Karl Rahner

- Marriage is the unique sign of the incarnation, of the mystery that the transcendent reality of God became flesh in the person and life of Christ, just as men and women incarnate the transforming reality of divine grace in their total love for one another.



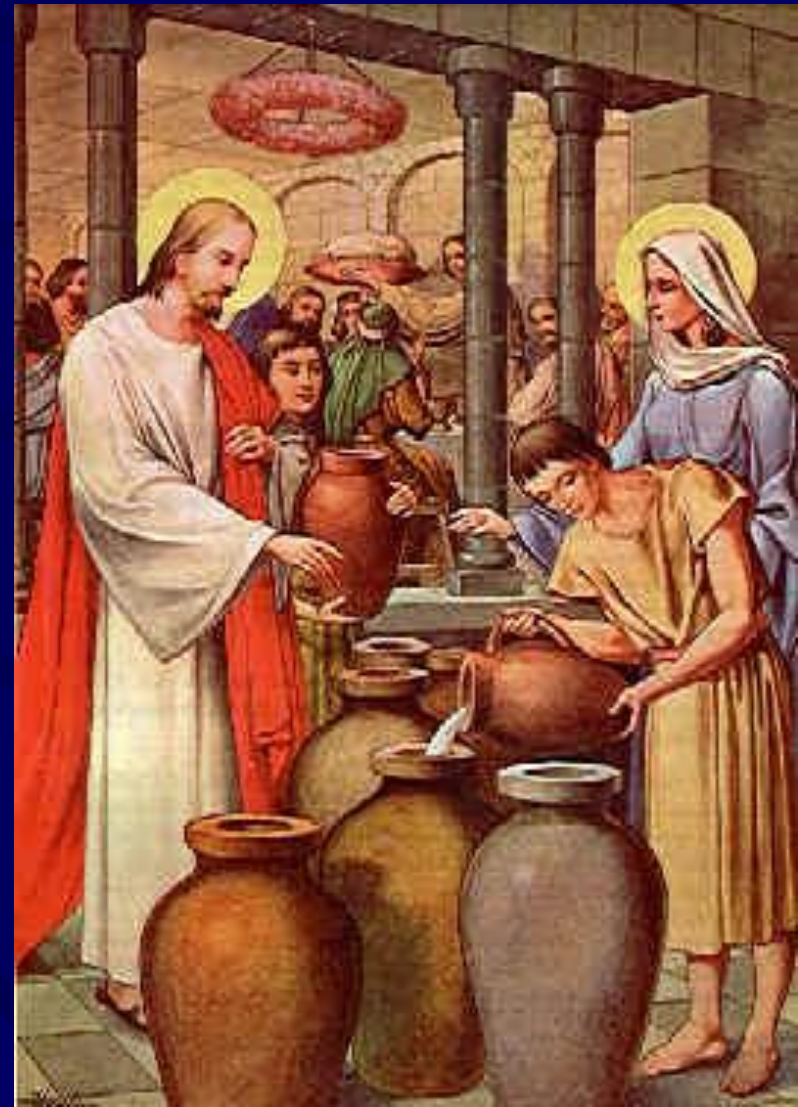
Theology of Marriage

- Karl Rahner
 - Marriage is therefore, a way in which the church, as Christ's continued presence on earth, come into being it is an actualization of the nature of the church in and through the everyday incarnate love that married persons have for each other.



Theology of Marriage

- From an wedding feast to the celebration of the incarnational love God has for us and we have for a spouse and the church.



Now a Practical Look



Purpose

- Co-creative work
- Mutual love
- Sacrament

Sacrament

- Practical Components
 - Man and woman
 - Mature age
 - Not bound to another
 - Freedom
 - Not closely related

Sacrament

- Church issues
 - Pre Cana preparation
 - Meeting with priest/deacon
 - Within a Eucharistic Liturgy or Liturgy
 - Proper witnesses
 - Man and woman are the ministers of the sacrament
 - Consummation

Pre Cana

- Two choices
 - Engaged Encounter
 - Pre Cana Classes

Catholic Engaged Encounter

- **Catholic Engaged Encounter** (known as *CEE*) is an International organization founded in 1975 to offer a marriage preparation program to the Catholic Church within the United States. We are an independent organization completely volunteer and funded totally by donations.
- . Our presenting couples come from every walk of life, from the highly trained professional to the unskilled, but they all have one thing in common. They believe in their marriages and the commitment they made on their wedding day.

Pre Cana Classes

- Pre-Cana is the process requiring couples, who wish to be married in the Catholic Church, to sit down and think about the life after the wedding day. To have them realize the areas of their relationship where they need to communicate more and better. To keep Commitment, Communication, and Compromise in mind every day, and to realize the importance of centering their married lives around our Lord, in this most holy Sacrament of Matrimony.

Pre Cana Class Topics

- Marriage and discipleship
- Why get married in the church?
- What has to happened for you to marry?
- “Until death do us part”
- Marital love and sexuality
- Who’s the boss?
- Communication
- Birth control and natural family planning
- Finances
- The wedding
- The honeymoon

The Ceremony

- Outside Eucharist
 - Gathering
 - Readings
 - Consent
 - Vows
 - Lord's prayer
 - Ending

The Ceremony

- Eucharist Celebration

Regular Mass

After Homily

Consent, Vows,

After Eucharist Prayer

Nuptial Blessing

Who recognizes the marriage?

- In the USA, in the Roman Catholic Church two groups recognize the marriage.

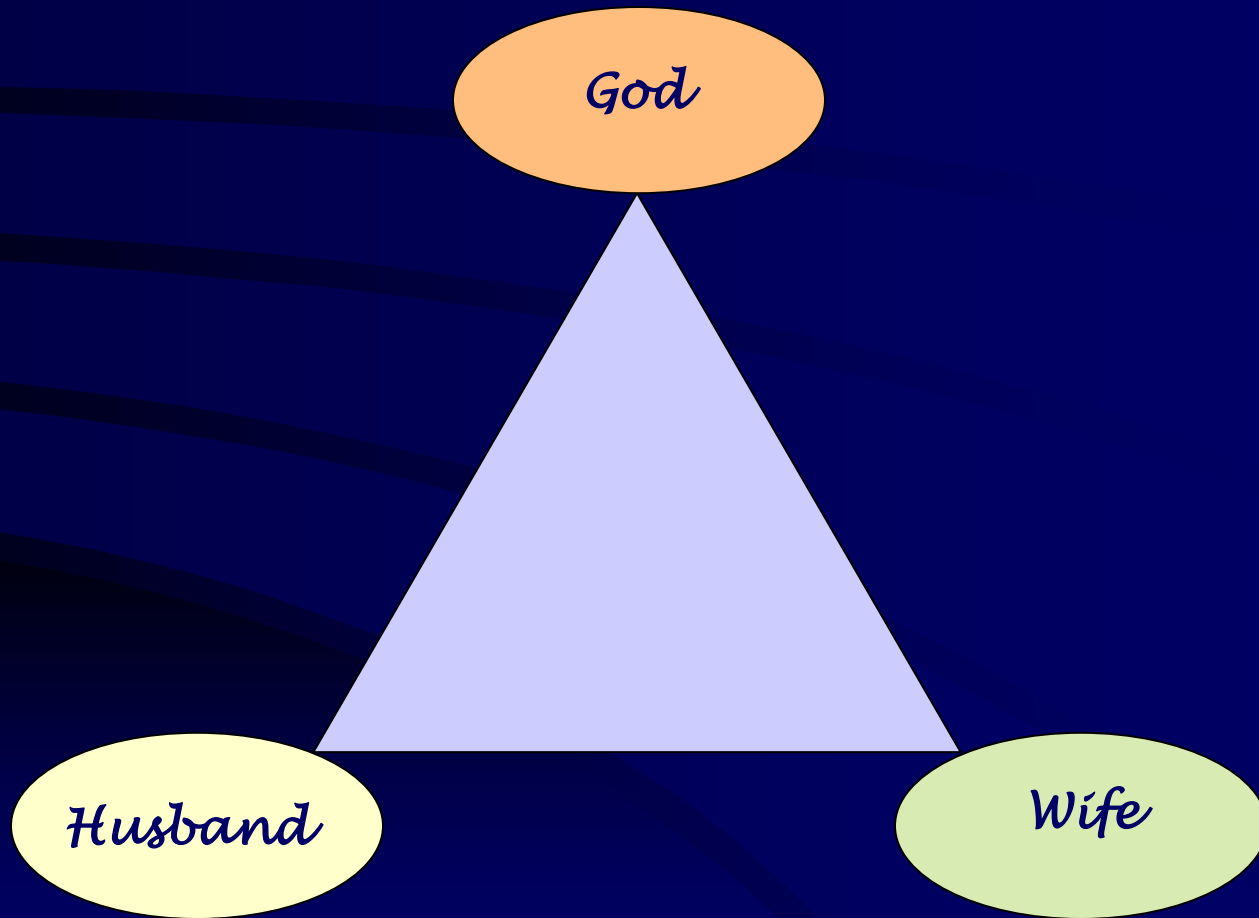
The State in which the marriage took place--**LEGAL**

The Roman Catholic Church--**SACRAMENT**

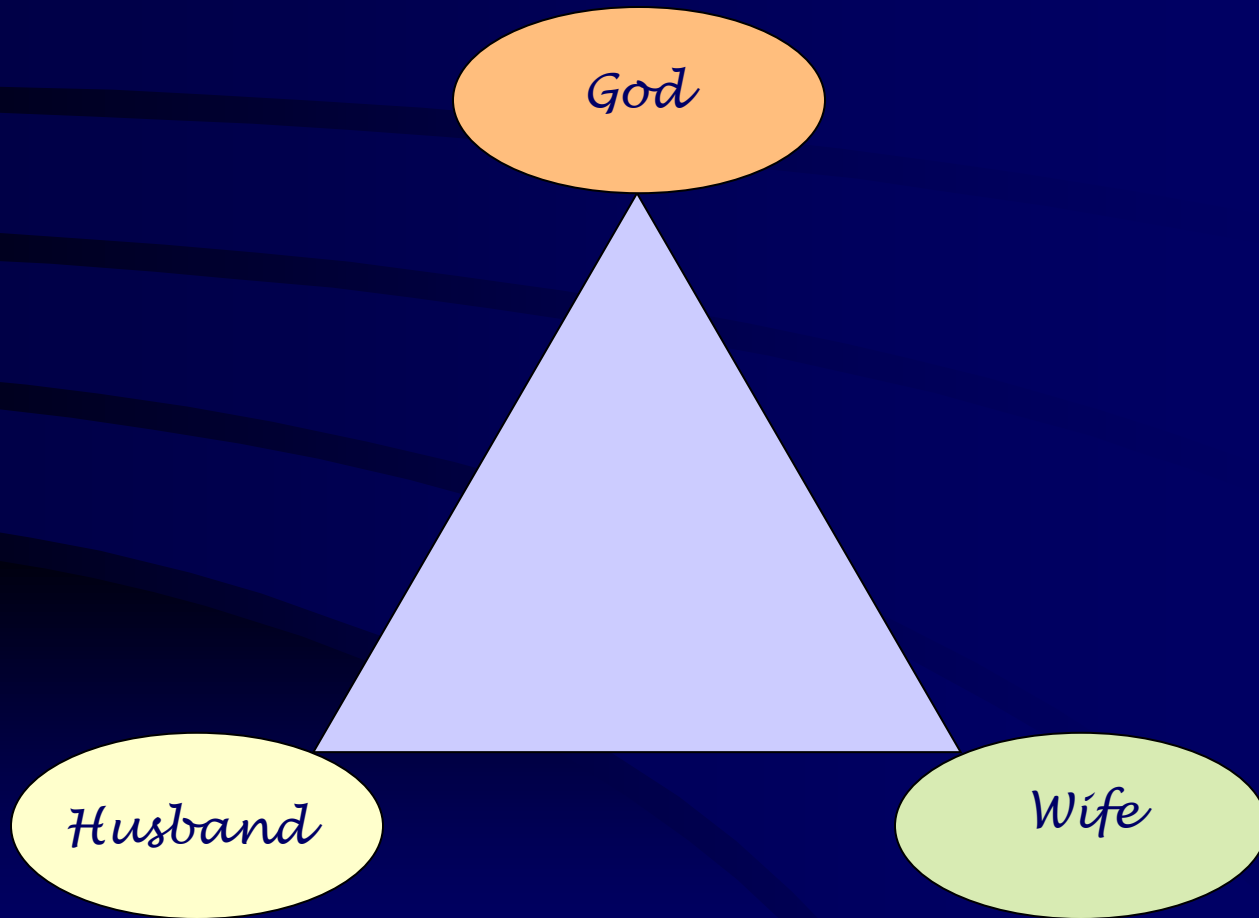
When one marries a non Catholic?

- When couple marry who are not both Catholic, special permission is needed, whether it is to another Christian or to a non-Christian.
- In all these cases, care should be taken that such marriages do not lead to tension within the home, especially regarding children.

The Pyramid Theory



The closer you get to your spouse the
closer you get to God!



May you look for what is good in each
other



May you respect each other's differences



*May you make time each day
for moments of play*



Every day, may you be grateful



May you show that you care
when you come and go



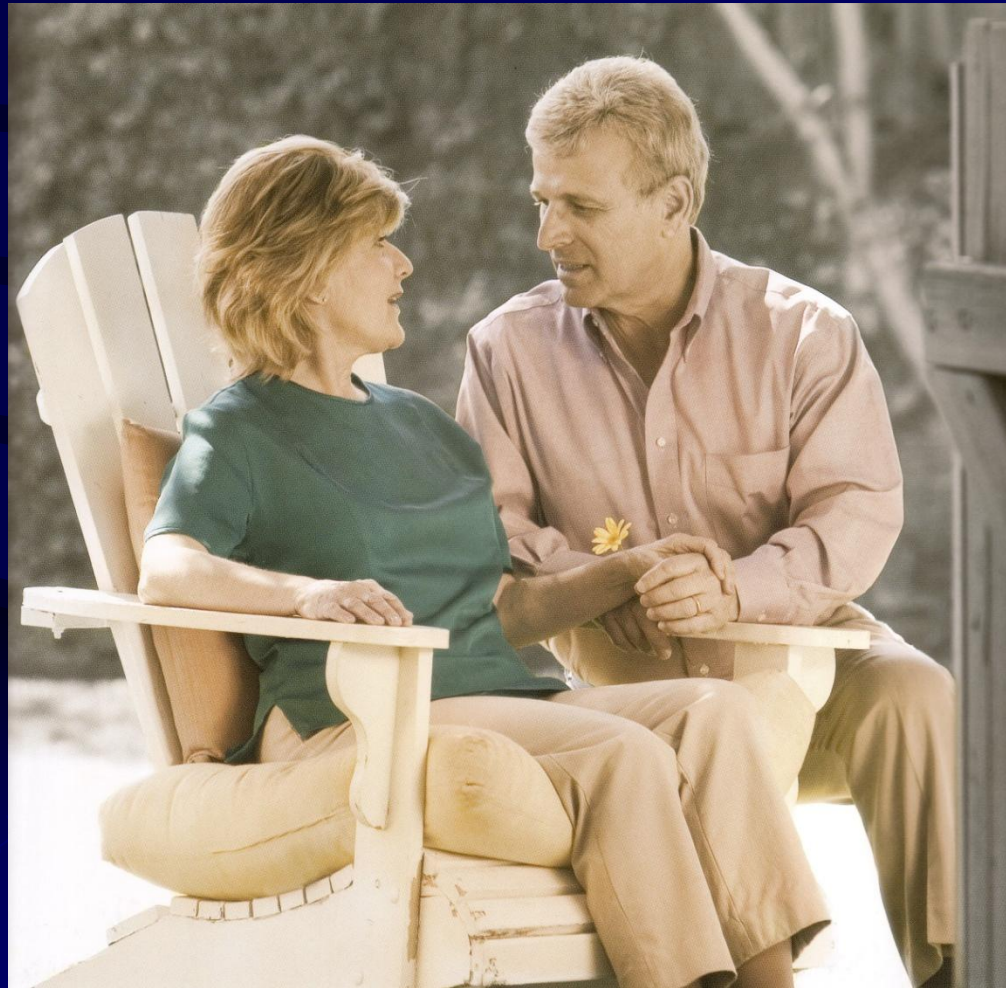
May you choose to love
even when you feel unloving



*May you touch tenderly, speak kindly,
and listen with attention*



May you be quick to say "I am sorry"
as well as "I forgive"



May life's sorrows bring you close together



May troubles strengthen your commitment



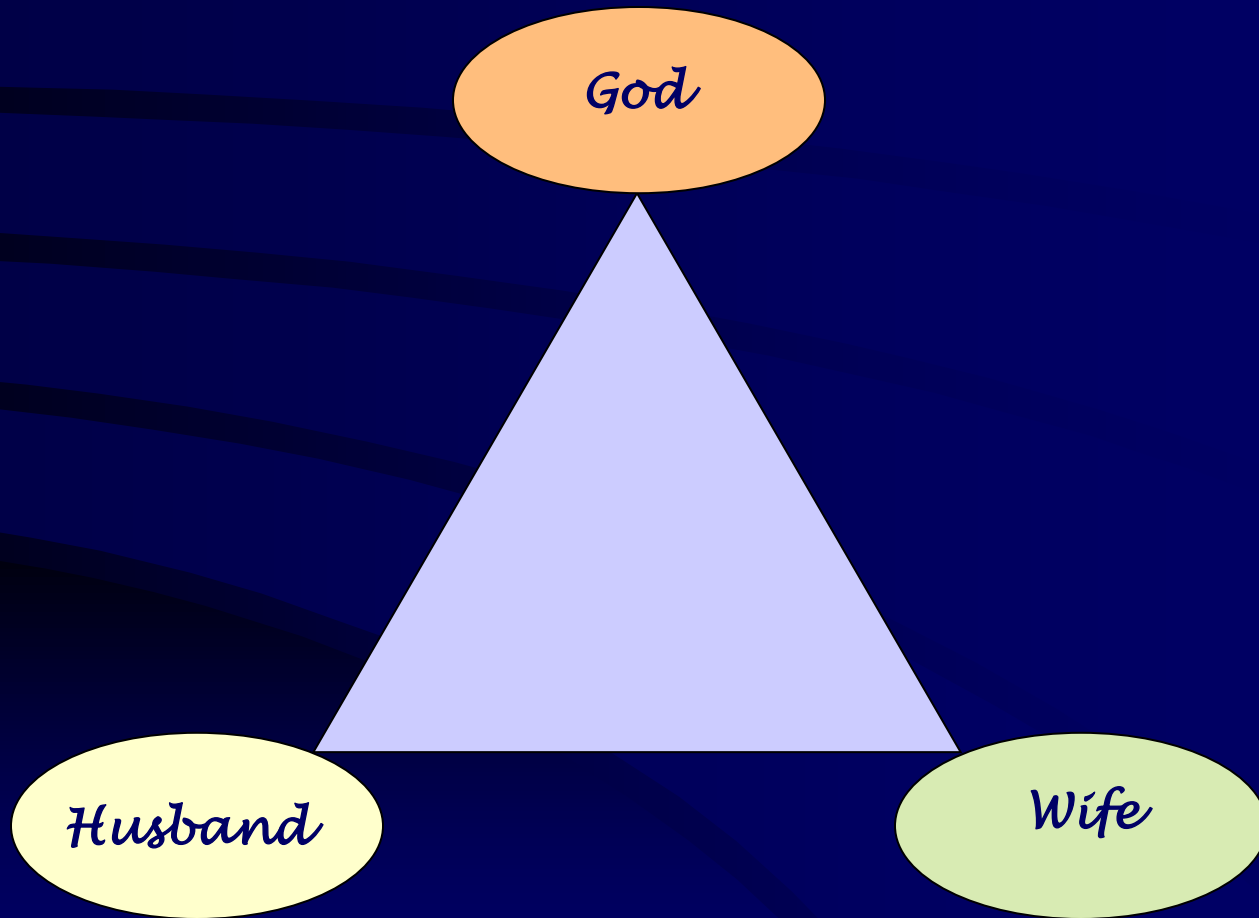
Again and again, may you renew your dreams



And may you share your love with the world



So what if we are not going the same way as a couple?



Come back after break



Divorce

- Sometimes, marriage is not about love.
 - Couples fight
 - One dominates the other
 - They can be jealous
 - One or the other may have sex outside of their marriage
 - They can grow to hate each other
 - They sometimes separate and may divorce.

Divorce

- All of this selfish and unilateral behavior results from that inner tendency we all have to “miss the mark.” and live sinfully.

Divorce

- How do we overcome this selfishness?
 - Only through grace.

Divorce

- There are some situations in which living together is no longer possible.
 - The bond is broken down
 - There is violence in the home
 - There is infidelity

Divorce

- The Catholic church teaches that such a couple is still married, and is not free to marry again, even if civilly divorced.

Divorce

- There are several places in scripture where Jesus validates marriage.
- Therefore the church tries, at all costs, to preserve the union.

Divorce

- Can divorced people go to communion?
- Can divorced people remarry?



Annulments

- Only if a couple can show that they had an impediment to their marriage or that their marriage consent was defective, can it be declared void, which frees them to marry again within the church.

Annulments

- Catholic Divorce
- 8 Million Catholics
- Bad Name—Form of Nullity

Annulment Vocabulary

Generally for formal trials

- Tribunal (church court)
- Officialis (The Bishop or his delegate)
- The Judges (expert in Canon Law)
- Defender of the Bond (the attorney defending the bond)
- Promoter of justice (the attorney promoting justice)
- Advocate (your attorney)

Annulment practicum

- This is all done on paper and the phone, not like Perry Mason!



Annulment Requirements

- Must be legally divorced
- Have \$50.00-\$500.00
- Someone to help you
- Time to do paperwork
- Information about former spouse
and witnesses

Paperwork Requirements

Baptismal certificate(s)

Marriage certificate(s)

Divorce papers

Information about former spouse(s)

Information about possible witnesses

Reasons for Annulments

- Insufficiency of inadequacy of judgment -- lack of due discretion, due to some factor such as
 - Young age
 - Pressure to marry in haste
- Psychological incapacity
- Absence of a proper intention to have children
- Infidelity

Annulments

- Defect in form (loophole)
- Dissolution cases (Pauline and Petrine and nonconsummation)
- Formal Trial (Catholic divorce)
- Internal Forum (confessional)

Defect in form

A Catholic is not free to marry outside of the Church (without permission). If a Catholic is married in another church or civilly, one can apply for an annulment as the defect of form. A very easy process. (six weeks)

Dissolution cases

Pauline

- The Pauline Privilege can be used only when both parties to a valid marriage are unbaptized. If one later becomes Catholic and is baptized, he or she obtains the right to break the bond and remarry if the unbelieving spouse refuses to “cohabit peacefully.” (I Corinthians 7:12-16)

Dissolution cases

Pauline

The process is easier than a formal trial and the decision is granted on the diocesan level.

Dissolution cases

Petrine

Like the Pauline, the Petrine Privilege is concerned with baptism. A marriage that has at least one of the parties not baptized at the time of the wedding, may be dissolved “in favor of the faith.”

Dissolution cases

Petrine

The process is easier in the area of paperwork than a formal trial, however, this process must be taken to Rome. It is Peter's successor (the current Pope) who grants such an annulment. Although they are given the are so backed up with paperwork it take many years for a decision.

Dissolution cases Nonconsummation

These are cases, as the title suggests, where there was no consummation. In such cases, the marriage can be dissolved even if both parties are baptized Catholics

Dissolution cases

Nonconsummation

Less rare than you would think, people who marry for citizenship, money and other tangible needs.

Formal Trial

Step One- Talk to the parish representative (parish priest or someone trained to be your advocate)

Formal Trial

Step Two- Take all your paperwork to the advocate and talk over the marriage and issues that lead to the divorce. Your advocate will give you a questionnaire to fill out. He/she will give you advise on how to fill out the paperwork

Formal Trial

Step Two- What might be some grounds? (not limited to this list)

- Psychological
- Concept of marriage
- Homosexuality
- Illness or addiction
- Immaturity
- Fear

Formal Trial

Step Three- Fill out the paperwork and return it to the advocate. This is the most arduous task. There are about fifty question which range from the simplest questions like *when was the wedding?* to *how mature were you when you wed?*

Formal Trial

Step Three- Meanwhile your former spouse and witnesses will be contacted to fill out their questionnaires.

Formal Trial

Step four- Wait as the people in the tribunal offices read through all your paperwork. The local church will come up with a decision. Then the paperwork is sent to another diocese (we use Orange) and the two must come up with the same decision, or it is sent to another diocese for a final decision.

Formal Trial

Step five- You are notified by your advocate and by mail of the decision.

Questions?

