



Українська Католицька Єпархія св. Євщм. Йосафата у Пармі  
UKRAINIAN CATHOLIC EPARCHY OF SAINT JOSEPH IN PARMA

## INFORMATION FOR MARRIAGE

**GROOM**

**BRIDE**

NAME

ADDRESS

CITY

TELEPHONE

OCCUPATION

BIRTHDATE

RELIGION (RITE)

BAPTISM DATE

CHURCH & ADDRESS

CITY

PRESENT PARISH OR CHURCH AFFILIATION

LENGTH OF RESIDENCE IN PARISH

WITNESSES

FATHER

RELIGION (RITE)

MOTHER (MAIDEN NAME)

RELIGION (RITE)

Date of Marriage \_\_\_\_\_

Time of Marriage \_\_\_\_\_

Place of Marriage \_\_\_\_\_

## **AIDS TO HELP THE PASTORAL MINISTER ASSESS THE COUPLES READINESS FOR MARRIAGE**

NOTE: The pastoral minister is to note his/her evaluation in the space provided, using any other approved instruments that will assist in making the necessary evaluation in each assesment area.

### **SPIRITUAL ASSESSMENT**

DOES THE CHRISTIAN FAITH HAVE ANY INFLUENCE ON THEIR DAILY LIVES? THEIR APPROACHING MARRIAGE?

WHAT VALUE DOES RELIGION HAVE FOR EACH AS AN INDIVIDUAL? WHAT VALUES WILL IT HAVE IN THEIR MARRIAGE?

ARE THE CATHOLIC PARTIES FULLY INITIATED MEMBERS OF THE CHURCH?

ARE THERE AREAS OF RELIGIOUS DIFFERENCE? WHAT FAITH WILL THEY SHARE WITH THEIR CHILDREN?

WHAT ROLES DOES PUBLIC WORSHIP HAVE IN THEIR LIVES? HOW WILL THE FAITH COMMUNITY HELP THEM IN THEIR RELATIONSHIP WITH GOD?

DO THEY CONSIDER MARRIAGE AS A SACRAMENT? WHEN DO THEY BELIEVE THEY REALLY RECEIVE THE SACRAMENT OF MARRIAGE? WILL THEIR MARRIAGE CEREMONY BE PRE-EMINENTLY A REALIGIOUS CELEBRATION?

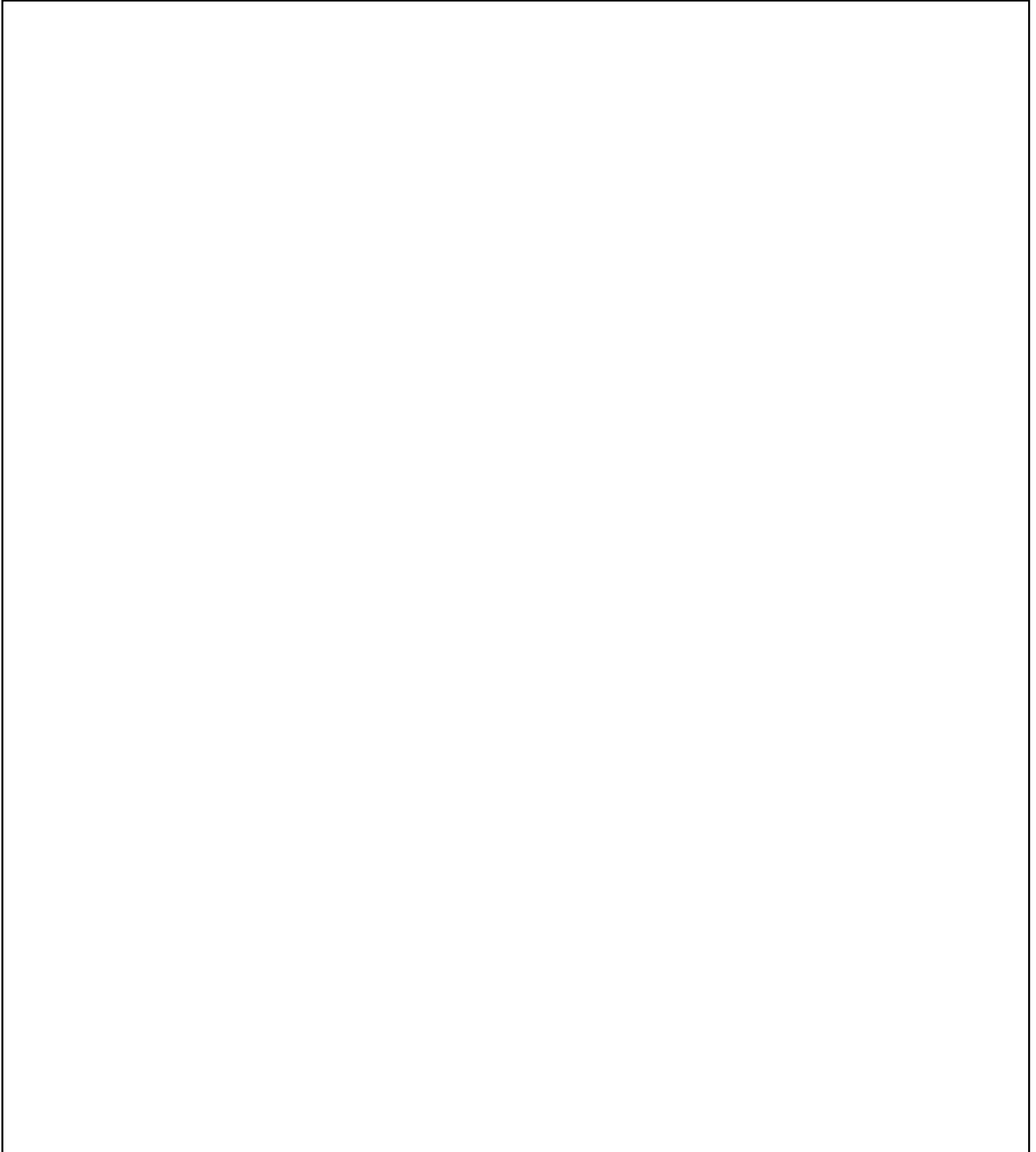
## PERSONAL ASSESSMENT

HOW LONG HAVE THEY KNOWN EACH OTHER? HAVE THEY BEEN ABLE TO COMMUNICATE EFFECTIVELY WITH EACH OTHER?

DO THEY PERCEIVE THE BASIC OBLIGATIONS AND RESPONSIBILITIES OF MARRIAGE, PARENTHOOD, JOB?

HAVE THEY BEEN UNDER DOCTOR'S CARE FOR ANY MENTAL OR PHYSICAL AILMENTS? ARE THERE PROBLEMS WITH DRUGS OR ALCOHOL?

DO THEY SEEM COMPATIBLE IN PERSONALITY, CHARACTER, TEMPERAMENT, FEELINGS?

A large, empty rectangular box with a thin black border, occupying the lower two-thirds of the page. It is intended for the user to write their personal assessment based on the questions listed above.

## CANONICAL ASSESSMENT

1. HAS EITHER PARTY EVER BEEN MARRIED BEFORE  
(IN CHURCH, CIVILLY, OR BY COMMON LAW)? YES No  
(IF "YES", PLEASE COMPLETE INFORMATION ON "PREVIOUS MARRIAGE" FORM)
2. ARE THE PARTIES RELATED TO EACH OTHER BY BLOOD, MARRIAGE, OR LEGAL ADOPTION? YES\* No  
(IF "YES", PLEASE EXPLAIN THE RELATIONSHIP)
3. ARE THERE ANY OTHER CANONICAL IMPEDIMENTS (DISPARITY OF WORSHIP, AGE,  
SACRED ORDERS, PUBLIC PERPETUAL VOW OF CHASTITY, CRIME,  
PUBLIC PROPRIETY, IMPOTENCE)? YES\* No
4. DO THEY UNDERSTAND THE NATURE AND OBLICATIONS OF MARRIAGE AND AGREE,  
WITHOUT ANY CONDITION OR RESERVATIONS:
- A) TO ENTER A MARRIAGE THAT IS FOR LIFE YES No\*
- B) TO GIVE THEIR SPOUSE THE RIGHT TO HACE CHILDREN YES No\*
- C) TO ACCEPT THE OBLIGATION OF BEING FAITHFUL TO THEIR SPOUSE YES No\*
- D) TO GIVE THEIR CONSENT FREELY AND WITHOUT FORCE OF ANY KIND YES No\*
5. (FOR A PERSON UNDER 18) DO THEIR PARENTS CONSENT TO THIS MARRIAGE?  
(PARENTS SHOULD BE CONTACTED) YES No\*
6. HAS THIS COUPLE APPROACHED ANY OTHER PRIEST OR PARISH CONCERNING THIS MARRIAG? YES\* No

\*If the answer appears where an asterisk (\*) occurs, please give an explanation for the answer. Indicate the number of the question to which your comments are directed. Use additional paper if necessary.

## DECLARATION OF MATRIMONIAL CONSENT

Since consent makes a marriage, it is essential that a couple be completely familiar with all of the constitutive elements. This declaration is an expression of current theology and canon law and is to be signed at the conclusion of the pre-nuptial investigation and preparation. It is important, therefore, that its intent be explored and understood by the couple as they prepare for their wedding.

WE, IN THE PRESENCE OF ONE ANOTHER, INDIVIDUALLY DECLARE OUR FREEDOM TO MARRY AND OUR FREEDOM FROM ANY KNOWN IMPEDIMENTS BETWEEN US. WE HOLD MARRIAGE TO BE A LIFE-LONG AND FAITHFUL UNION AND PROCESS OF CHOOSING EACH OTHER FOR THE MUTUAL SHARING OF OUR LIFE AND OUR LOVE; IT IS A UNION WHICH IS OPEN TO CHILDREN; IT IS A UNION WHICH IS MODELED AFTER AND SYMBOLIZES GOD'S EVER FAITHFUL LOVE FOR GOD'S PEOPLE. IT IS THIS PARTNERSHIP OF LIFE AND LOVE THAT WE SEEK IN MARRIAGE AND TO WHICH WE PUBLICLY GIVE OUR CONSENT.

\_\_\_\_\_  
Signature of GROOM

\_\_\_\_\_  
Signature of BRIDE

AFTER A THOROUGH REVIEW, I CAN ATTEST THAT THIS COUPLE IS FREE TO MARRY AND HAVE THE PROPER INTENTIONS IN REGARD TO CHRISTIAN MARRIAGE.

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PRIEST: \_\_\_\_\_  
PARISH: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
CITY \_\_\_\_\_  
ZIP \_\_\_\_\_



FOR MARRIAGES OUTSIDE OF PROPER PARISH:

PERMISSION GRANTED BY: \_\_\_\_\_  
\_\_\_\_\_  
PARISH: \_\_\_\_\_

DELEGATION:  
GRANTED TO: \_\_\_\_\_  
GRANTED BY: \_\_\_\_\_

NOTE: COMPLETED APPLICATION FOR MATRIMONIAL DISPENSATION/PERMISSION SHOULD BE ENCLOSED WHEN SENDING TO CHANCERY.



**FOR CHANCERY USE ONLY**

PROTOCOL No. \_\_\_\_\_

BOHDAN J. DANYLO, BISHOP OF ST. JOSAPHAT

AS BISHOP OF THE DIOCESE IN PARMA, I HEREBY GRANT A DISPENSATION FROM/OR PERMISSION FOR

**Mixed Marriage**

PERMISSION:

- MIXED RELIGION
- MIXED MARRIAGE BY A  
PRIEST IN A PROTESTANT  
CHURCH

**Marriage of two Catholics**

- IN THE ORIENTAL RITE
- IN THE LATIN RITE
- NON-PRACTICING  
CATHOLICS

**Canonical Form:** THIS

DISPENSATION IS GRANTED BY THE HOLY SEE. ENCLOSE A SEPARATE LETTER EXPLAINING FULLY AND WEL THE REASON FOR THIS REQUEST. THIS LETTER SHOULD BE IN THE CHANCERY ONE MONTH PRIOR TO THE CONTEMPLATED WEDDING.

DISPENSATION:

- DISPARITY OF WORSHIP
- DISPARITY OF WORSHIP  
(AS A PRECAUTION) AND  
PERMISSION FOR MIXED  
RELIGION

**Other Dispensation or Permission:**

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BY DELEGATION OF BOHDAN J. DANYLO

BISHOP OF ST. JOSAPHAT \_\_\_\_\_

NOTARY \_\_\_\_\_

GRANTED IN PARMA, OH

ON \_\_\_\_\_

(This rescript is valid for six months from date of issue)

\* PLEASE NOTIFY THE CHANCERY IN THE EVENT OF POSTPONEMENT OR CANCELLATION OF MARRIAGE\*