St. Patrick Catholic Church
1623 NW 19th Ave · Portland, OR 97209 · office@stpatrickpdx.org

MARRIAGE PROCESS CONTRACT

Non-Parishioner Path

For couples registered at another Catholic parish who wish to be married at St. Patrick's

CONTENTS

I. Introduction
II. What Is Marriage?
III. What Does It Mean to Be a Practicing Catholic?
IV. Requirements to Be Married in the Catholic Church
V. Your Marriage Preparation Process at St. Patrick's
VI. The Forms of the Rite of Matrimony
VII. Canonical Impediments to Marriage in the Catholic Church
VIII. The Wedding Itself
IX. Forbidden Practices
X. Wedding Fees
XI. Dress Code
XII. Marriage Resources
Agreement & Signatures

YOUR PATH TO THE ALTAR

A Step-by-Step Checklist · Non-Parishioner Path

Here is everything to do, in order. Check off each step as you go — and reach out any time you have a question.

- ☐ **Marriage Inquiry Form** — each party completes it online: Marriage Inquiry Form.
- ☐ **Pick your date** — an available Saturday at 3 p.m., at least six months out (Public Calendar).
- ☐ **Inquiry Meeting with Fr. Timothy** — email appointments@stpatrickpdx.org; review your form and sign the contract.
- ☐ **Together for Life** — make your prayer, reading, and vow selections: Selection Form.
- ☐ **Letter(s) of Good Standing** — ask your pastor to send them to office@stpatrickpdx.org.
- ☐ **Pay your deposit** — $600 (or $1,200 in full): email office@stpatrickpdx.org.
- ☐ **Marriage Preparation Program** — complete one to your pastor's satisfaction (his parish, another parish, or online).
- ☐ **NFP course** — complete an approved course (proof goes in your marriage file).
- ☐ **Secure your presider** — a priest or deacon (Letter of Suitability if from outside the Archdiocese).
- ☐ **Marriage file** — have your parish send your complete file (including a baptismal certificate for each party, the Catholic party's within six months) to St. Patrick's at least one month before the wedding.
- ☐ **Wedding music** — meet Melissa Hart; book via her Google Calendar (at least two months before the wedding).
- ☐ **Wedding Coordinator** — two-hour meeting with Helen Heller ($300, paid to her): helen.heller@stpatrickpdx.org.
- ☐ **Meeting with Fr. Timothy** — email appointments@stpatrickpdx.org; he reviews and confirms your marriage file and paperwork are complete.
- ☐ **Oregon marriage license** — buy within 60 days, at least three days before the wedding.
- ☐ **Confession** — each Catholic party, before the wedding.

I. INTRODUCTION

Congratulations on your engagement! Thank you for taking this step and inquiring about the Sacrament of Matrimony at St. Patrick Catholic Church in Portland, Oregon. Your desire to be married in the Church is a beautiful one, and we would be honored to walk with you as you prepare.

This document is meant to be your companion through that preparation. It gathers into one place everything you can expect along the way: what the Church believes about marriage, what is required to be married here, and how the wedding itself will unfold. Our hope is that it answers many of your questions before you even have to ask them.

At St. Patrick's we believe, teach, and uphold what the Roman Catholic Church believes, teaches, and upholds in all matters, and this fidelity extends fully to the Sacrament of Matrimony. Because of this, every Catholic party will be asked at the end of this document to acknowledge, understand, and agree to live by these beliefs and teachings. Every non-Catholic party is asked to sign as well, indicating that they understand the requirements described here.

This version of the contract is for the Non-Parishioner Path — for couples who are registered, practicing members of another Catholic parish (here in Portland, elsewhere in the United States, or abroad) and who wish to celebrate their wedding at St. Patrick's. If you are, or would like to become, a registered member of St. Patrick's, please let us know — we will move you to the Parishioner Path and give you that version of this contract, which is tailored to you.

II. WHAT IS MARRIAGE?

At the very heart of your engagement is a question worth pausing over: what is marriage? The Catholic Church teaches that marriage is a lifelong covenant between a biological man and a biological woman for the spiritual and material good of the couple, and for the generation and education of children. Its ultimate purpose is to help the couple and their children attain the glories of Heaven. As the Catechism of the Catholic Church expresses it:

> *The marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, has been founded and endowed with its own special laws by the Creator. By its very nature it is ordered to the good of the couple, as well as to the generation and education of children. Christ the Lord raised marriage between the baptized to the dignity of a sacrament.* (CCC 1660)

The sacraments are the avenues through which God pours out on us the grace of salvation, and so they are meant to be received by those who are living, practicing members of His Church. For most couples, then, the real question is not so much

about the Sacrament of Matrimony itself as it is about a deeper desire: do you want to live the Catholic faith together?

- If you are interested in practicing the Catholic faith, or in coming back to its practice, St. Patrick's is delighted to help you take that step.
- If a couple is not interested in living their marriage in alignment with the Catholic faith, it will not be possible for them to celebrate the Sacrament of Matrimony at St. Patrick Catholic Church.

III. WHAT DOES IT MEAN TO BE A PRACTICING CATHOLIC?

Many Catholics today have, through no fault of their own, had the faith handed on to them only faintly — or have at some point drifted from the core truths on which the Church is built. In fact, statistically only about one third of Catholics in the United States affirm their belief in the Church's central teachings.

So please know this: it is entirely possible to have been raised in the Catholic Church, attended Catholic schools, and gone to Mass many times without ever having been given the opportunity to cultivate a living relationship with the real Jesus. If any of that rings true for you, take heart. You are exactly the kind of couple St. Patrick's loves to accompany, and we are uniquely equipped to help you begin living the truths given to us by our loving God Himself.

To be a practicing Catholic means, at a minimum, three things:

Observe the Ten Commandments

- I am the Lord your God: you shall not have strange gods before me.
- You shall not take the name of the Lord your God in vain.
- Remember to keep holy the Sabbath day.
- Honor your father and your mother.
- You shall not kill.
- You shall not commit adultery.
- You shall not steal.
- You shall not bear false witness against your neighbor.
- You shall not covet your neighbor's wife.
- You shall not covet your neighbor's goods.

Follow the Five Precepts of the Church

- You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
- You shall confess your sins at least once a year.
- You shall receive the sacrament of the Eucharist at least during the Easter season.

- You shall observe the days of fasting and abstinence established by the Church.
- You shall provide for the needs of the Church.

Assent to the Teachings of the Church

- The teachings of the Church are explained in the Catechism of the Catholic Church. You can read it online for free, listen to The Catechism in a Year podcast by Ascension Press, or purchase a hard copy. The teachings most relevant to marriage and human sexuality are found in paragraphs 1601–1666, 2331–2400, and 2514–2533.
- To assent to the teachings of the Church does not mean that you already understand all of them, nor that you never struggle with a particular point. It simply means that you accept the Church's wisdom and take steps toward understanding it better through prayer and study.

IV. REQUIREMENTS TO BE MARRIED IN THE CATHOLIC CHURCH

If you are practicing your faith, or are interested in beginning to practice it, and would like to move forward with the application process, this section outlines what is necessary to be married in the Catholic Church.

Ecclesial Status

At least one party must be a baptized Catholic who is a registered and practicing member of a Catholic parish.

Every Catholic party is also expected to be fully initiated — having received Baptism, Confirmation, and First Holy Communion. If Confirmation or First Communion is still needed, please tell us early, and we will help you complete your initiation (through the OCIA process, if necessary) before the wedding.

Canonical Impediments to Marriage

To be validly married in the Catholic Church, the following “impediments to marriage” must be absent in the life of both parties. In some cases, one or both parties may instead need to receive permission or a dispensation from the Catholic party's pastor or bishop:

Impotence (Canon 1084), Prior Marriage (Canon 1085), Disparity of Cult (Canons 1086, 1125, 1126), Holy Orders (Canon 1087), Blood Relationship (Canon 1091), Lack of Sufficient Use of Reason (Canon 1095 §1), Grave Lack of Discretion of Judgment (Canon 1095 §2), Incapacity to Assume the Essential Obligations of Marriage (Canon 1095 §3), Ignorance of the Nature of Marriage (Canon 1096), Error of Persons (Canon 1097 §1), Error Concerning a Quality of the Person (Canon 1097 §2), Deceit (Dolus) (Canon 1098), Error about the Indissolubility of Marriage (Canon 1099), Total Simulation (Canon 1101 §2), Partial Simulation (Canon 1101 §2), Conditioned Consent (Canon 1102), Force or Grave Fear (Canon 1103).

You will find a full explanation of each of these in *Section VII. Canonical Impediments to Marriage in the Catholic Church*.

Canonical Paperwork

The necessary canonical paperwork must be completed in full at your parish of registration. This includes, but is not limited to:

- The Freedom to Marry interview for the groom-to-be.
- The Freedom to Marry interview for the bride-to-be.
- Two Witness Forms, completed by two different parties, for the groom-to-be.
- Two Witness Forms, completed by two different parties, for the bride-to-be.
- The Parish Permissions and Dispensations form, completed in accord with the needs of the couple.
- A baptismal certificate for each Catholic or Protestant party, from the church or parish of baptism. For the Catholic party, the certificate must be dated within six months of the wedding date.

Marriage Preparation Program

A Marriage Preparation Program must be completed — either at your parish of registration, at another parish, or online, as circumstances allow. Proof of completion must be submitted to the parish at which you will be married.

Oregon Marriage License

An Oregon marriage license must be purchased within sixty days of the wedding. Purchase it at least three days beforehand to satisfy Oregon's three-day waiting period. Please give the license to the St. Patrick's Wedding Coordinator at the rehearsal the day before the wedding. Afterward, it will be forwarded to the county where it was purchased, and a copy will be kept in your permanent marriage file at St. Patrick's. Certified copies are available two weeks after the marriage. Applicants must be at least 18 years old.

V. YOUR MARRIAGE PREPARATION PROCESS AT ST. PATRICK'S

This section walks you through each step of celebrating your wedding at St. Patrick's when you are a registered, practicing member of another Catholic parish. Most of your marriage preparation will take place at your home parish, under the care of your own pastor; St. Patrick's will host your wedding and coordinate its details with you. This builds on the general requirements described in Section IV. Please read it carefully, and bring any questions to Fr. Timothy. We are always glad to help.

1. Marriage Inquiry Form

Form Completion — Each party completes our online Marriage Inquiry Form, answering honestly and in your own words. This is your first concrete step toward being married at St. Patrick's.

Wedding Dates & Times — At present, St. Patrick's is able to celebrate weddings only on available Saturdays at 3 p.m. You may check the St. Patrick's Public Calendar to see whether your preferred date is open. Please note that at least six months must pass between your initial inquiry and your wedding date.

Please note — *Because a wedding is a joyful celebration, it is never held on Good Friday or Holy Saturday, and we generally avoid the penitential days of Lent, Ash Wednesday, the weekdays of Holy Week, and All Souls' Day. (ALH 11.3.7)*

2. Marriage Inquiry Meeting: With Fr. Timothy

Scheduling — As you submit your Marriage Inquiry Form, please also schedule an inquiry meeting with Fr. Timothy by emailing his scheduling assistant at appointments@stpatrickpdx.org.

Inquiry Form Review — Together you will go over your answers on the Marriage Inquiry Form. If anything needs clarifying or resolving, Fr. Timothy will help you work through it.

Marriage Process Contract — If you are both in agreement, you will each sign a copy of this Marriage Process Contract.

Together for Life — You will receive the Together for Life planning booklet, which you will use to select the prayers, readings, and form of vows for your wedding. Keep in mind which form of the Rite of Matrimony applies to you (see Section VI), as this shapes your selections. Record your choices on the online Together for Life Selection Form and email a copy to office@stpatrickpdx.org, to your Wedding Coordinator, Helen Heller (helen.heller@stpatrickpdx.org), and to your parish of registration.

3. Letter(s) of Good Standing

Before a wedding date can be reserved, any non-parishioner Catholic party must submit a Letter of Good Standing signed by their pastor. This letter certifies that you are a registered and practicing member of a Catholic parish other than St. Patrick's. Please request this letter (or letters) from your pastor or parish directly, and ask them to mail or email a signed copy to: St. Patrick Catholic Church, 1623 NW 19th Ave., Portland, OR 97209 · office@stpatrickpdx.org.

4. Payment of Deposit

If you are approved to move forward after your inquiry meeting with Fr. Timothy, and you have submitted your Letter(s) of Good Standing, you may contact the St. Patrick's Office to secure your wedding date and pay the $600 deposit. If you prefer, you may pay the full $1,200 fee at this time instead. Please email office@stpatrickpdx.org with the subject line “Wedding Fee Payment – [your last names],” and we will send you a Square invoice for the amount you choose.

5. Your Marriage File

File Contents — Your marriage file consists principally of the documents outlined in Section IV.

File Submission — Within the Archdiocese of Portland, your parish of registration must mail your entire completed marriage file to St. Patrick's at least one month before the wedding date.

Please note — *If you are registered in a parish outside the Archdiocese of Portland, a more involved canonical process is required for an "inter-diocesan" wedding to take place in western Oregon. In this case, your pastor submits your completed marriage packet to the chancellor of your diocese, who reviews it and forwards the approved file to the Chancellor of the Archdiocese of Portland in Oregon, Sr. Veronica Schueller. She reviews and approves the file and sends it to St. Patrick Catholic Church.*

Please note — *Your wedding cannot take place if this file is not received before your wedding date.*

6. Presider Selection

All non-parishioners must secure a Catholic priest or deacon to witness their marriage. This presider is typically the couple's current pastor or a priest connected to their family. Fr. Timothy cannot guarantee that he will be available to preside at your wedding.

Please note — *If the priest or deacon is from outside the Archdiocese of Portland, he must submit a Letter of Suitability to the Chancellor of the Archdiocese of Portland in Oregon, Sr. Veronica Schueller. This is the responsibility of the priest or deacon in question, and the wedding cannot take place unless the letter is properly submitted before the wedding date.*

Please note — *"canon law does not permit a deacon to officiate validly at a wedding where one of the spouses is an Eastern Christian, whether Catholic or a member of a Church which does not have full communion with the Holy See."* (ALH 11.4.2)

7. Programs at Your Parish of Registration

Marriage Preparation Program — A Marriage Preparation Program must be completed to your pastor's satisfaction — at his parish, another parish, or online, as he directs — and proof of completion must be submitted to St. Patrick's with your completed marriage file.

Natural Family Planning Course — A Natural Family Planning course must be completed at your pastor's discretion. If he is amenable, you may consider the options below. The course must be finished before your wedding date, with proof of completion included in your marriage file.

During your marriage preparation you must complete an approved Natural Family Planning (NFP) course. You may choose any of the options below, provided the course is completed before your wedding date and you submit proof of completion in your completed marriage file.

- **Lux Fertility** — https://www.luxfertility.education/ · luxfertility@gmail.com. Our in-house NFP trainer, Rachel Lux, offers in-person training; email her directly to schedule. $175 fee, which may be lowered if several couples train together as a group or in cases of true financial need.

- **Holy Family Clinic** — https://holyfamilyclinic.com/. Offers NaPro and Creighton fertility training, along with in-person visits and follow-up care.
- **SymptoPro Classes** — https://symptopro.org/. Online: $130 for three sessions with an instructor. In-person: $130.
- **Couple to Couple League** — https://ccli.org/learn-nfp-from-ccl/. Self-paced online: $160. Live online: $160 (three monthly meetings, two hours each). In-person: $160 (same schedule).
- **InSight Fertility** — www.insightfertility.com. All via Zoom. A group introductory session is $25 per couple ($100 for a private introduction). After the intro, couples enroll in the program, which includes the first follow-up, materials, and setup for long-distance instruction ($200). Further follow-ups are $100 each, as needed.

8. Wedding Music Meeting

Scheduling — Please set up a meeting to discuss music selections with our Coordinator of Sacred Music, Melissa Hart, before your meeting with the Wedding Coordinator. This must occur no later than two months before the wedding date. Please book this appointment via her Google Calendar.

Music Selections — Wedding music must be in keeping with Archdiocesan liturgical norms. Only live musical accompaniment, approved by Fr. Timothy and the Coordinator of Sacred Music (Melissa Hart), is permitted. No secular music is permitted before, during, or after your wedding.

Music Fee — Ms. Hart's fee is $150, paid directly to her and separate from your wedding fee.

Recommended Music & Musicians — Please review the "Recommended Music & Musicians for the Rite of Matrimony" document before your meeting with Ms. Hart.

9. Wedding Coordinator Meeting

Scheduling — No more than two months before your wedding date, you will schedule a two-hour meeting with our Wedding Coordinator, Helen Heller (helen.heller@stpatrickpdx.org). Her fee is $300, paid directly to her and separate from the parish wedding fee.

Topics — Together you will review and plan the details of the wedding itself. Among other things, you will discuss the following (a full description of each is found in Section VIII):

- Together for Life Selection Form review
- Wedding dress & bridesmaid dresses review
- Flowers protocol
- Photography & videography protocol
- Wedding program recommendations
- The use of the Lazo and/or Arras (if culturally appropriate)

- Whether flowers will be offered to the Blessed Virgin Mary during the wedding
- How you will be introduced
- Forbidden practices before, during, and after the wedding
- Any other questions you may have about the wedding itself. Please direct all other questions to Fr. Timothy.

10. Final Preparation Meeting with Fr. Timothy

Scheduling — Before your wedding, you will meet with Fr. Timothy for a final preparation meeting. Please schedule it by emailing appointments@stpatrickpdx.org.

Pastor Check-In — This is your chance to meet your host pastor, ask any remaining questions, and prepare your hearts for the sacrament. Come ready for honest, warm conversation.

Documentation Review — Fr. Timothy will review your completed marriage file and any remaining questions about canonical impediments to marriage. If permission for a “mixed marriage” or a dispensation for “disparity of cult” applies, he will review with the non-Catholic party what is required, including an understanding of the Catholic party's faith and the Catholic party's promise to have any children baptized and raised in the Catholic Church.

Confession — It is required that all Catholic parties make a good confession prior to the wedding.

VI. THE FORMS OF THE RITE OF MATRIMONY

The Rite of Matrimony can take several forms in the Novus Ordo, depending on the sacramental status of the parties involved. Please take note of the form for which you will be applying.

Please also keep in mind that, contrary to modern trends, only one wedding ceremony may be celebrated. For instance, the practice of celebrating a wedding in the Catholic church and then holding another “destination wedding” or alternate ceremony is strictly forbidden. (ALH 11.14.1)

Please also note that a wedding must take place inside a church: *“In the Archdiocese of Portland in Oregon, permission is not granted for sacramental marriages to be celebrated outside of a church.”* (ALH 11.2.14)

A note on valid baptism: whether the non-Catholic party is “validly baptized” (Form 2) or “non-baptized” (Form 3) depends on how they were baptized. The Church recognizes a baptism as valid when it is conferred with water and the Trinitarian formula — “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” — with the intention to do what the Church does. Most Protestant baptisms meet this standard; some do not — for example, baptisms in the Church of Jesus Christ of Latter-day Saints (Mormon) and by Jehovah's Witnesses are not

recognized as valid. Fr. Timothy will confirm the status of each party's baptism during your preparation.

Form 1: Between Two Catholics (ALH 11.6.9)

- Celebrated within the context of the Holy Mass
- Is a sacramental marriage
- Must be witnessed by a Catholic priest

Form 2: Between a Catholic and a Validly Baptized Protestant (ALH 11.7.1)

- Usually not celebrated within the context of Holy Mass
- Is a sacramental marriage
- Can be witnessed by a Catholic deacon if celebrated outside the context of Holy Mass

Form 3: Between a Catholic and a Non-Baptized Person (ALH 11.8.1)

- Never celebrated within the context of Holy Mass
- Is not a sacramental marriage
- Can be witnessed by a Catholic deacon

Traditional Latin Mass (ALH 16.6.1, 16.10.1)

If desired, permission can be sought from the Archbishop of Portland in Oregon to celebrate the Rite of Matrimony in the form used prior to the Second Vatican Council. This form is open only to couples with two Catholic parties, as it occurs prior to the celebration of the Traditional Latin Mass.

VII. CANONICAL IMPEDIMENTS TO MARRIAGE IN THE CATHOLIC CHURCH

To secure a valid marriage in the Catholic Church, certain internal and/or external realities must either be present or absent on the day of your wedding. This section outlines the common “grounds” under which a petition for nullity would be processed in a diocesan tribunal when a couple doubts the validity of their marriage. Please ensure that no impediment stands in the way of your upcoming marriage, and feel free to ask your pastor any questions that arise.

Impotence (Canon 1084)

For a marriage to be valid it must be consummated. Therefore, both parties must be free of any physical or psychological defect that may prevent them from having marital relations. Sterility is not a factor in the canonical determination of impotence unless knowledge of it is purposefully withheld (Canon 1098).

Prior Marriage (Canon 1085)

- Neither party can be formally married in any church or venue.

- If a prior marriage has been contracted, whether civilly or in the Church, and the former spouse is still living, it must be examined by the Tribunal of the Archdiocese of Portland in Oregon (or another Catholic tribunal), and a "declaration of nullity" must be issued before another marriage bond can be pursued. You may find more information on the Archdiocese of Portland Tribunal's page on Annulments.
- If one party is a registered parishioner at St. Patrick Catholic Church, Fr. Timothy is happy to serve as your advocate-procurator in this process.

Disparity of Cult (Canons 1086, 1125, 1126)

- If one party is a baptized member of a church or ecclesial community not in full communion with the Catholic Church, the Catholic party's pastor must give permission for a "mixed marriage" to take place. This permission can be secured at the parish level.
- If one party is a non-baptized person, the Catholic party's pastor must grant a dispensation from "disparity of cult" for a non-sacramental marriage to take place. This dispensation can be secured at the parish level.
- The non-Catholic party must sign a document stating that he or she is aware of the Catholic party's profession of the Catholic faith and the Catholic party's promise to baptize and raise any children born of the marriage in the Catholic faith.

Holy Orders (Canon 1087)

The male party, if ordained in the Catholic Church as a deacon, priest, or bishop, must be laicized (officially released from the clerical state) before being free to marry.

Blood Relationship (Canon 1091)

For a marriage to be valid, the couple cannot be blood related up to and including the fourth degree. This includes first cousins and the grandchild of a sibling.

Lack of Sufficient Use of Reason (Canon 1095, 1°)

Permanent or temporary lack of the use of reason — due to a severe disability, mental illness, psychological disturbance, or intoxication at the time — that prevented the person from knowing what he or she was doing during the wedding.

Grave Lack of Discretion of Judgment (Canon 1095, 2°)

- To be able to consent to marriage, a person must possess at least a minimal ability to make a concrete judgment about the essential rights and obligations of marriage (e.g., permanence, fidelity, openness to children).
- A person's ability to consent freely to marriage can be seriously impaired by a grave psychological problem, gross immaturity, or circumstantial distress at the time of consent. Poor judgment, imprudence, haste, societal expectations, or a difficult marriage situation do not necessarily indicate a grave lack of discretion of judgment at the time marital consent was given.

Incapacity to Assume the Essential Obligations of Marriage (Canon 1095, 3°)

At the time of the celebration of the marriage, one of the parties is altogether incapable of assuming the essential obligations of marriage for reasons of a psychological nature. The psychological problem must be so severe that it makes it humanly impossible, not merely difficult, for the person to live out the essential obligations of marriage. Examples include:

- A disorder such as schizophrenia, narcissism, major depression, or post-traumatic stress syndrome, proven to exist at the time of the wedding, at least latently.
- A serious dependence on alcohol or drugs, proven to pre-date the wedding, at least latently.
- A strong same-sex attraction, such that the person could not commit to and live out a permanent, exclusive heterosexual relationship. The same-sex attraction must be proven to pre-date the wedding.

Ignorance of the Nature of Marriage (Canon 1096)

For matrimonial consent to be valid, it is necessary that the parties at least be not ignorant that marriage is (1) a permanent partnership, (2) between a man and a woman, (3) ordered toward the procreation of offspring, (4) by means of some sexual cooperation. This ground addresses the basic knowledge needed to marry. Example: The bride lived an unusually sheltered life and believed that a stork brings a baby. On the wedding night, she is repulsed by and refuses to engage in the marriage act.

Error of Persons (Canon 1097 §1)

The person married someone who was a physically different person than the person he or she intended to marry.

Error Concerning a Quality of the Person (Canon 1097 §2)

The person married the other person first and foremost because of the presence or absence of some quality of absolute importance. The quality is desired more than the actual person and is similar to an actual condition for getting married.

Deceit (Dolus) (Canon 1098)

One person deliberately deceived the other in order to make the marriage happen. The thing about which the person was deceived must be a significant aspect of the married life.

Error about the Indissolubility of Marriage (Canon 1099)

When stating the vows, the person understood that he or she could end the marriage at any time.

Total Simulation (Canon 1101 §2)

When stating the vows, the person actually did not want to get married but was only pretending to get married. The reason for doing this must be proven (e.g., to gain citizenship, to collect public benefits, etc.). This includes a Catholic convalidation ceremony when the person did not intend a new consent or to enter into a valid marriage.

Partial Simulation (Canon 1101 §2)

In spite of what the parties say in their marriage vows, one or both of the parties actually wills against one of the essential elements or properties of marriage (indissolubility, fidelity, openness to children):

- Contra bonum sacramenti (indissolubility) — Example: When stating the vows, the party reserved the right to end or abandon the marriage.
- Contra bonum fidei (fidelity) — Example: When stating the vows, the party intended only a marriage that allowed for the possibility of multiple sexual partners.
- Contra bonum prolis (openness to children) — Example: When stating the vows, the couple intended there would be no children.
- Contra bonum coniugum (the good of the spouses) — Example: When stating the vows, the party intended to inflict harm or not provide for the well-being of his/her spouse.
- Contra bonum sacramentalitatis (sacramentality) — Example: When stating the vows, the party rejected that his/her marriage would be a Christian Sacrament.

Conditioned Consent (Canon 1102)

When stating the vows, the person attached a condition to the marriage. If the condition was not met, the person would (and did) immediately leave the marriage.

Force or Grave Fear (Canon 1103)

When stating the vows, the person was completely opposed to getting married to the other person and only did so to avoid some serious negative consequence. The force or fear was imposed by some other person, even unintentionally.

VIII. THE WEDDING ITSELF

Comportment & Conversation

The entire St. Patrick Catholic Church campus is to be accorded, at all times, the respect due to a sacred place. You, your wedding party, and your guests are asked to observe reverent silence within the church itself, in keeping with a visit to a temple of the Most High God. If conversation is necessary, please keep it to a whisper, and kindly ask your guests to do the same.

Readings & Prayers

Selection — The readings, prayers, and form of your vows are chosen by consulting the Together for Life booklet, discussing them with your pastor and wedding coordinator, and completing the Together for Life online selection form. At least one of your readings must explicitly speak of marriage. (ALH 11.6.6)

Readers — The reading of Sacred Scripture during the Nuptial Mass or Rite of Matrimony may be done only by Catholic family members or friends who exemplify a Christian lifestyle. Non-baptized non-Catholics are not permitted to

serve as readers during Masses without permission from the Archbishop. All persons selected to proclaim the Sacred Scriptures at your wedding must either be duly instituted lectors or readers who have been appropriately trained. If neither is available, the presider and/or deacon will proclaim the readings and the intentions of the Prayer of the Faithful. Please recruit and confirm any readers no later than your Wedding Coordinator meeting. (ALH 1.20.1–6)

Photography & Videography

Policies — It is the couple's responsibility to inform the photographer and videographer of these policies. *"Generally speaking, the use of photography during the Mass should be limited, so that the solemnity of the celebration is maintained. At the pastor's discretion and approval, the use of an official photographer or videographer may be arranged and should follow the appropriate guidelines provided by the Office of Divine Worship."* (ALH 9.17.3)

Consultation — Photographers and videographers must consult with the wedding coordinator before the wedding. Their work should be done discreetly and unobtrusively.

Pre-Wedding Photos — Pre-wedding photos should be completed at least 45 minutes before the wedding.

Flash Photography — Flash photography is limited to the processional and recessional.

Movement & Location — No photographer should move from their stationary position during the Eucharistic Prayer, which runs from the Sanctus (Holy, Holy, Holy) to the Pater Noster (Our Father). At no time during the ceremony should the photographer enter the Sanctuary or make noise.

Companies — Our in-house photographer and videographer, Shannon Doran, is happy to assist you with all things related to capturing your wedding. Shannon Doran, Cinematographer – Camera Operator – Assistant Camera: (503) 809-9006 · shannon@doranfilm.com · www.doranfilm.com.

Altar Servers

Altar servers for Nuptial Masses may be requested from St. Patrick's, though we cannot guarantee that in-house servers will be available on your wedding date. Outside altar servers may not be used unless they are well trained to fulfill their duties within the Liturgy. Please confirm any servers no later than your Wedding Coordinator meeting, and speak with your wedding coordinator for more details. If St. Patrick's provides altar servers, a $20 stipend for each is requested.

Decorations

> *The festive character of the celebration of marriage should be suitably expressed even in the manner of decorating the church. Nevertheless, local ordinaries are to be vigilant that, apart from the honors due to civil authorities in keeping with the norm of liturgical laws, no favoritism be shown to private persons or classes of persons.* (ALH 11.3.8)

Flowers

Guidelines — If you wish to place your own flower arrangements on the altars for the wedding, the following guidelines apply: décor must respect the church's decor and the liturgical season; no flowers may be placed on the low altar; tape, staples, nails, and other artificial means of attachment are not permitted; and arrangements must not extend beyond the upper base of the high altar to the candles, nor touch or obstruct the tabernacle.

Christmas & Easter — If your wedding falls within two weeks of Christmas Day or within one week after Easter Sunday, the church's existing seasonal flowers and decorations must be used, and additional floral arrangements are not permitted.

> *During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this liturgical time, without expressing prematurely the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers, but the Fourth Sunday of Lent (Laetare Sunday), solemnities, and feasts are exceptions. Floral decorations should always be done with moderation and placed around the altar rather than on its mensa.* (ALH 1.37.4)

Flowers to Mary (Optional) — If you wish to offer flowers to the Blessed Virgin Mary during your wedding, please consult your wedding coordinator.

Prohibited Practices — Throwing rice or flower petals is prohibited. Silk flower petals may be used if they are cleaned up by a delegate of the wedding party; failure to do so will result in an additional cleaning fee.

Vendors — Coordination with flower vendors must take place among the couple, the St. Patrick's Wedding Coordinator, and the vendors themselves. Drop-off and pick-up are the couple's responsibility. All decorations and flowers must be removed from the church immediately after the wedding.

Music

Type & Style — Wedding music must be in keeping with Archdiocesan liturgical norms. Only live musical accompaniment, approved by Fr. Timothy and the Coordinator of Sacred Music, Melissa Hart, is permitted. No secular music is permitted before, during, or after your wedding. (ALH 1.22.4) *"Sacred music is meant to enhance the liturgical celebration and to call forth a deep resonance in the hearts of the faithful. It should always be united to liturgical prayer, be marked by expressive beauty, and be conducive to the harmonious participation of the assembly at those points in the liturgy indicated by the rubrics."* (ALH 1.46.1)

Musicians — The Coordinator of Sacred Music, Melissa Hart, will provide music for your wedding if she is available on your date. Her fee is $150, which is not included in your wedding fee and must be paid to her directly. If additional musicians are needed or desired, she can also secure them. All "outside musicians" must be pre-approved by Fr. Timothy and Ms. Hart.

> *All pastoral musicians — professional or volunteer, full-time or part-time, director or choir member, cantor or instrumentalist — exercise a genuine liturgical ministry. The community of the faithful has a right to expect that this service will be provided competently. Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship; that grounds them in a love for and knowledge of Scripture, Catholic teaching, liturgy, and music; and that equips them with the musical, liturgical, and pastoral skills to serve the Church at prayer.* (ALH 1.22.1)

Wedding Program

Recommendation — We recommend providing a program for the Nuptial Mass or Rite of Matrimony for your guests.

Placement — Programs may be placed on the tables on either side of the central aisle, near the door of the church.

Reception of Holy Communion — We strongly recommend including instructions in your program about the proper dispositions for receiving Holy Communion. Only Catholics who have been baptized, have received First Holy Communion, have made a confession in the preceding twelve months, have received the Eucharist in the preceding twelve months, and who are not in a state of mortal sin may receive Holy Communion. All others are asked to remain in their pews or to come forward with hands crossed over the chest to receive a blessing.

> Sample instructions: *"If you are not Catholic or are a Catholic that has not received First Holy Communion, made a sacramental confession in the preceding twelve months, received the Eucharist in the preceding twelve months, or are not in good standing with the Church, you are invited to stay in your pew or come forward with your arms crossed over your chest to receive a blessing during the distribution of Holy Communion."*

Use of Facilities

The entire St. Patrick Catholic Church campus is to be accorded the respect due to a sacred place. You, your wedding party, and your guests are asked to behave in a manner befitting a visit to a sacred place. Please avoid roughhousing, loud conversation, eating or drinking in the church, and the dirtying or breaking of church property.

Dressing Room, Parking & Reception

St. Patrick's does not have a dedicated bridal or dressing room; the family restroom in the Parish Hall is available for last-minute needs, so please plan to arrive dressed and ready. Parking is available in the parish lot, and for larger weddings your guests should also plan to use street parking. We are not able to offer a space on campus for receptions.

Rehearsal & Arrival

Your rehearsal is held at 4:00 p.m. on the Friday before your Saturday wedding; please bring your Oregon marriage license to give to the Wedding Coordinator at

that time. On the wedding day, the church opens to your wedding party one hour before the ceremony (2:00 p.m. for a 3:00 p.m. wedding).

Wedding Planners

You are most welcome to employ a wedding planner for the non-religious parts of your celebration — the reception, invitations, flowers, transportation, and the like. Because our Wedding Coordinator is responsible for the Nuptial Liturgy, we ask that planners not involve themselves in the religious ceremony itself: planning the Mass, choosing readings, lectors, or music, conducting a walk-through, organizing or directing the rehearsal, or cueing the wedding party. All of this is cared for by our Wedding Coordinator, who will be present on your wedding day. Planners with questions about their role are welcome to contact Fr. Timothy.

Outside Presiders

Any priest or deacon from outside St. Patrick's who will be assisting with or presiding at the wedding is expected to follow the liturgical norms and policies of the Catholic Church, the Archdiocese, and St. Patrick's Parish. The couple is responsible for providing the visiting priest or deacon with the necessary information and for ensuring that he communicates directly with the parish office before the wedding. The priest who presides remains the principal celebrant throughout the rite of marriage, though another priest or deacon may be invited to preach the homily. (ALH 11.4.3)

IX. FORBIDDEN PRACTICES

Alcohol and Drugs

In both civil and canon law, one must be completely sober to contract a valid marriage. Therefore, all consumption of drugs and alcohol is strictly prohibited on the day of your wedding. You may not bring drugs or alcohol onto St. Patrick Catholic Church property for either your wedding or your reception. If this is violated — especially on the wedding day itself — your wedding will be canceled.

Customized Vows

The vows (the formula for consent) are prescribed by the Church to ensure the validity of your marriage. You are most welcome to make the heartfelt statements of your choosing at the wedding reception. (ALH 11.6.11)

Non-Sacramental Rituals

Non-sacramental rituals, such as the use of a unity candle or unity sand, are modern practices designed to add an element of ritual to a secular wedding. These are not permitted, as the ecclesial wedding is itself a sacred ritual that cannot be altered. (ALH 11.3.4)

Secular Music

All wedding music must be of either a sacred or classical nature. No modern secular music is permitted, whether instrumental or from a recorded track, before, during, or after the wedding. (ALH 11.3.6)

Distributing Holy Communion

At a Nuptial Mass, the spouses do not distribute Holy Communion to one another. *"It is not licit for the faithful to take by themselves, and, still less, to hand from one to another the sacred host or the sacred chalice. Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass."* (ALH 11.3.9)

Moving Objects in the Church

Moving objects in the church to accommodate personal preference is forbidden. This includes, but is not limited to, the holy water font in the center aisle, the donation boxes and paper materials near the entryway, and the ecclesiastical furniture.

X. WEDDING FEES

A 50% deposit is required to reserve your wedding date on our public calendar. For non-parishioners, this deposit may be paid after your inquiry meeting with Fr. Timothy, once your Letter(s) of Good Standing have been submitted. Please email office@stpatrickpdx.org to arrange payment.

Non-Parishioners: $1,200 total fee · $600 deposit

Two costs are handled separately and paid directly to the person who provides the service, not to the parish: the **Wedding Coordinator fee of $300** (paid to Helen Heller), and, if she provides your music, the **music fee of $150** (paid to Melissa Hart).

The wedding fee helps sustain the ministries, facilities, and staff that make your celebration possible. If cost is a true hardship, please speak with us — we never want a fee to stand between a couple and the sacrament.

Any honorarium you wish to give the priest or deacon who presides is entirely optional, separate from these fees, and given to him directly.

XI. DRESS CODE

Out of respect for the sacredness of the church, we ask your wedding party and guests to dress modestly and, if needed, to use wraps or shawls.

We also kindly ask everyone to keep in mind *"the importance of the wedding and its sacred character. These exclude any practical jokes, outlandish costumes or anything that would be out of place in a Catholic liturgy."* (ALH 11.3.10)

The Wedding Dress

The wedding dress should be respectful and modest. The bride's shoulders, chest, back, and mid-section must be covered, with no visible cleavage or undergarments. Dresses must reach below the knee while sitting, with no large slits on the sides. Most bridal companies offer “modest” gowns, and almost all bridal shops offer the possibility of modifications.

> *Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships; it requires that the conditions for the definitive giving and commitment of man and woman to one another be fulfilled. Modesty is decency. It inspires one's choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet.* (CCC 2522)

The Bridesmaids

The bridesmaids' shoulders, chest, back, and mid-section must be covered, with no visible cleavage or undergarments. Dresses must reach below the knee while sitting, with no large slits on the sides.

Head coverings and chapel veils are encouraged for weddings celebrated within the context of the Traditional Latin Mass.

The Groom & Groomsmen

As with the rest of the wedding party, the groom and groomsmen are kindly asked to keep in mind *“the importance of the wedding and its sacred character. These exclude any practical jokes, outlandish costumes or anything that would be out of place in a Catholic liturgy.”* (ALH 11.3.10) In general, suits and ties are fitting. The groom is typically dressed in black with a white shirt: *“…black symbolizes his dying with Christ; white is meant to symbolize his purity of heart.”* (From “Be Devoted” by Dr. Bob Schuchts)

Guests

Out of respect for the sacredness of the church and the ceremony, please ask that your guests also dress modestly.

XII. MARRIAGE RESOURCES

We hope these resources enrich your preparation and your life together. They are gathered here to help you grow in understanding of marriage, sexuality, and the beautiful vision the Church holds out to you.

During your engagement, the Church also warmly encourages simple practices of prayer and devotion — for example, a pilgrimage, a day of recollection, wearing a blessed medal, or praying regularly to a favorite saint, a married saint, St. Anne, or the Blessed Mother. (ALH 11.2.10)

Books

- Be Healed (general healing), Be Devoted (healing within marriage), and Be Restored (healing of sexuality) by Dr. Bob Schuchts
- Into the Deep: An Unlikely Catholic Conversion by Abigail Favale
- Men and Women Are from Eden: A Study Guide to John Paul II's Theology of the Body by Mary Healy
- Theology of the Body for Beginners and Theology of the Body Explained by Christopher West
- Couples, Awaken Your Love by Robert Cardinal Sarah
- Men, Women, and the Mystery of Love by Edward Sri
- Jesus the Bridegroom by Brant Pitre
- Three to Get Married by Fulton Sheen
- The First Society by Scott Hahn
- Just Married and For Better Forever: Revised and Expanded by Dr. Greg and Lisa Popcak
- Holy Sex!: A Catholic Guide to Toe-Curling, Mind-Blowing, Infallible Loving by Dr. Gregory Popcak

Websites & Programs

- Archdiocese of Portland Marriage & Family Life
- Joy-Filled Marriage – Ascension (ascensionpress.com)
- Marriage Preparation | Latin Mass Wedding
- Oregon Retrouvaille

Marriage & Relationship Counseling

For pre-marriage counseling referrals, please speak with Fr. Timothy or email our Volunteer Coordinator of Mental Health, ellie.nickelsen@stpatrickpdx.org.

AGREEMENT

In the sight of God, I acknowledge that I have read and understood the entirety of the preceding Marriage Process Contract.

By my signature below, I further acknowledge that I will fulfill all of the requirements, both ecclesial and parochial, that have been stipulated as necessary to celebrate a Nuptial Mass or the Rite of Matrimony at St. Patrick Catholic Church, Portland, Oregon.

I acknowledge that, to my knowledge, none of the “Grounds of Nullity” are present in my life or the life of my fiancé(e).

I finally acknowledge and understand that if I violate any of the stipulations of this contract, I will forfeit my deposit, my wedding date will be removed from the St. Patrick Catholic Church calendar, and I will not be married at St. Patrick Catholic Church, Portland, Oregon.

This contract may be signed by hand or digitally. To sign digitally, open it in Microsoft Word or a PDF reader, click each field below, and type your full legal name.

Click or tap here to type your full name. — Bride's Signature

MM/DD/YYYY — Date

Click or tap here to type your full name. — Groom's Signature

MM/DD/YYYY — Date

Click or tap here to type your full name. — Signature of Pastor

MM/DD/YYYY — Date

✠

Parish Seal