



## Form B

Application to the  
Personal Ordinariate of the  
Chair of Saint Peter for

### Matrimonial Dispensation, Permission or Sanation

P.O. Box 55206, Houston, TX 77255

#### For Chancery use only

FORM B

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

Names \_\_\_\_\_

Disp. from \_\_\_\_\_

Perm. for \_\_\_\_\_

Granted by \_\_\_\_\_

Date of ceremony: \_\_\_\_\_  Marriage  Convalidation  Sanation

\_\_\_\_\_, a Catholic

(PRINT OR TYPE NAME)

of \_\_\_\_\_ Catholic Church in \_\_\_\_\_

(CITY AND STATE)

intending to marry \_\_\_\_\_ who is:

#### Option 1: Permission for mixed marriage

- A baptized Catholic generally known to have given up the Church, petitions for permission for mixed marriage only.
- Presently a member of another Christian denomination, originally baptized in the Catholic Church, petitions for permission for mixed marriage.
- A validly baptized member of the \_\_\_\_\_ Church, petitions for permission for mixed marriage only.

*Declaration and Promise below must be signed.*

#### Option 2: Dispensation for Disparity of Cult (IF TOO LATE, SEE "EXECUTION" #3)

- A doubtfully baptized member of the \_\_\_\_\_ Church, petitions for dispensation from the impediment of Disparity of Worship *ad cautelam* and permission for mixed marriage.
- A person who has never been baptized, petitions for dispensation from the impediment of Disparity of Worship.

*Declaration and Promise below must be signed.*

### Option 3: Other permissions and dispensations and/or sanation

For special cases not listed above in option 1 or 2; choose one below:

- A baptized Catholic of \_\_\_\_\_ Catholic Church,  
\_\_\_\_\_(CITY), \_\_\_\_\_(STATE)
- A validly and certainly baptized non-Catholic
- A non-baptized person
- petitions for \_\_\_\_\_;  A sanation.

*See Key and Guide*

### One of the Following Always Required

The reason for asking this petition is the spiritual welfare of the parties, which is particularly:

- To achieve family harmony or avoid alienation
- To obtain parental agreement to the marriage
- Other reason: \_\_\_\_\_

### Always Required

#### DECLARATION AND PROMISE BY THE CATHOLIC PARTY(IES)

Attach signed Form D – Mixed Marriage Promises

### EXECUTION —One of the Following Must Be Checked

1. Please grant permission(s) and/or dispensation(s) in the usual manner (for use with Options 1, 2, or 3).
2. By Ordinariate faculty, since all things are prepared for the marriage and serious harm would be likely if the marriage were not celebrated when scheduled, I hereby grant the dispensation(s) from  Disparity of Cult  Other
- The reason I have used this faculty is:
- I learned of the situation too late to ask in the usual manner.
- I failed to apply for the dispensation(s) in due time.
- Send to Vicar General for recording. (Also put a copy in the pre-nuptial file/envelope.)*

3. Please sanate this attempted marriage. It is probably invalid because: \_\_\_\_\_

- I further attest that the facts and conditions set forth in Key and Guide have been met. *Send all information (pre-nuptial preparation information, Catholic baptismal certificate[s], proof of non-Catholic valid baptism, copy of civil license, etc.) with this form to the Chancery. If any dispensations/permissions are needed complete all appropriate options. (NB: Sanations cannot be granted by parish priest/deacon).*

**PRIEST / DEACON MUST SIGN AND COMPLETE THE FOLLOWING:**

Signature
Printed Name
Church Name
City: (PLEASE AFFIX CHURCH SEAL)
<p><b>Send to Chancery at P.O. Box 55206, Houston, TX 77255. Always retain a photocopy in the pre-nuptial file.</b></p>

**For Convalidation Only:**

We fully acknowledge the fact that our union has probably been null and void. We intend to give new and fresh marital consent as though we were never married at the time our marriage is celebrated in the Catholic Church. *Requires signature of both parties:*

N.		(Ancestor in Common)
N	2° collateral (siblings)	
N	4° collateral (1st cousins)	

## KEY AND GUIDE – FORM B

### MATRIMONIAL DISPENSATIONS, PERMISSIONS AND/OR SANATIONS

1. The information sought on Form B is necessary. Therefore, in using it you are asked to make the data complete and accurate. The application will be preserved as a permanent record of the dispensation granted. To avoid the danger of error, you are requested either to type or print the names of both parties.
2. These forms may be used in applying for dispensation from any matrimonial impediments that lie within the power of an Ordinary to dispense and also for the permissions required by Canons 1071; 1102, §3; and 1124 of the Code of Canon Law.
3. THE DECLARATION AND PROMISE: When dispensation is sought from the impediment of disparity of worship, it is required that the Catholic party make a declaration and promise in writing using Form D. The person who witnesses the signature should in every case be sure that the Catholic party understands the declaration and promise and is sincere in making them. The party who is not a Catholic is to be informed that the Catholic has made this declaration and promise. The same declaration and promise are required for *permission* for mixed marriage.
4. TO WHOM DISPENSATIONS CAN BE GRANTED: Only Catholics who are members of the Ordinariate can be dispensed by Ordinariate clergy. Therefore, dispensations should normally be requested through the pastor of the Catholic Ordinariate member.
5. OTHER REASONS FOR GRANTING DISPENSATIONS: The following are samples of such reasons: "to avert a civil marriage," "to facilitate the conversion of the other party," "to legitimate a child or children already born or to be born," "to permit a marriage which is of more than ordinary promise because of the couple's dedication and insight."
6. It is requested for administrative purposes that, if a dispensation is not used within six months of the time that it is granted, it should be returned to the Chancery.
7. A LIST OF ALL IMPEDIMENTS:
  - a) Non age: 16 for males, 14 for females (Canon 1083)
  - b) Antecedent and perpetual Impotence (Canon 1084)
  - c) Prior Bond (Canon 1085)
  - d) Disparity of Worship (Canon 1086)
  - e) Sacred Orders (Canon 1087)
  - f) Perpetual Vows of Chastity in a Religious Community (Canon 1088)
  - g) Abduction (Canon 1089)
  - h) Crimen – Only the two forms involving murder. (Canon 1090)
  - i) Consanguinity – Any degree in the direct line, to the fourth degree inclusive in the collateral line (Canon 1091)
  - j) Affinity – Any degree in the direct line (Canon 1092)
  - k) Public Propriety – To the second degree in the direct line (Canon 1093)
  - l) Adoptive Relationship – Any degree in direct line, to the 2nd degree in collateral line (C. 1094)
8. For the marriage of a Catholic with a validly baptized member of another Christian community, *permission* is required (Canon 1124) with the same requirements as for dispensation from the impediment of Disparity of Worship (Canon 1125). This also applies when the non Catholic party, though baptized in the Catholic Church, has become a member of another Church. When a Catholic wishes to marry a person who was baptized a Catholic but is commonly known to have abandoned the Church, *permission* and the same conditions are required (Canon 1071, §1, 4°).

9. Except in cases of necessity, no one is to assist at the following marriages without the permission of the Ordinary or the local diocesan Bishop:

- a) The marriage of transients;
- b) A marriage which cannot be recognized or celebrated in accord with the norm of civil law or one not recognized by canon law;
- c) A marriage of a person who is bound by natural obligations toward another party or toward children arising from a prior union;
- d) A marriage of a person who has notoriously rejected the Catholic faith;
- e) A marriage of a person who is bound by a canonical censure or penalty;
- f) A marriage of a minor child when the parents are unaware of it or are reasonably opposed to it;
- g) A marriage to be entered by means of a proxy, mentioned in Canon 1105;
- h) A marriage based on a condition concerning the past or the present cannot be placed without the written permission of the local ordinary.

**Note:** A local Ordinary is not to grant permission for assisting at the marriage of a person who has notoriously rejected the Catholic faith unless the norm of Canon 1125 has been observed, making any necessary adaptations. (Cf. cc. 1071; 1102, §3).

10. DISPENSATIONS ARE NEVER GRANTED FROM THE IMPEDIMENTS of Impotence, Prior Bond, or Consanguinity in the direct line or in the second degree of the collateral line. DISPENSATIONS ARE GRANTED ONLY BY THE HOLY SEE FROM THE IMPEDIMENTS OF Holy Orders, Public Perpetual Vows in a Religious Community of Pontifical Rite, Crimen (also, *imperfect sanations* are reserved).

11. CONSANGUINITY, AFFINITY, AND ADOPTIVE RELATIONSHIP: The beginning point is the common ancestor. Thereafter, any direct descendant is related to him/her and to all other direct descendants in the direct line. Computation of degrees of relationship is based on the number of *persons* collaterally descendant from the common ancestor. Siblings are related in the second degree, first cousins in the fourth, and so on. Marriage is invalid in all degrees of the direct line and invalid up to the fourth degree inclusive of the collateral line. Consideration of dispensation is given to 3rd and 4th collateral lines only.

Affinity arises from marriage and relates one of the spouses to the relatives of the other spouse in the same degree. Thus, a widow is related in direct line of affinity to the father of her husband. Marriage is invalid in all degrees of affinity in the direct line.

An adoptive relationship in any degree of the direct line or in the second degree of the collateral line constitutes an impediment. (For example, the natural son and the adopted daughter of a family are related by adoptive relationship in the second degree of the collateral line.) Civil law must also be followed in this matter, of course, since it is certainly the right of the state to legislate concerning the civil effects of legal adoption.

12. SANATION OF MARRIAGE is the healing of an invalid marriage other than by a ceremony of validation and is often a PASTORAL SOLUTION FOR AN OTHERWISE WELL DISPOSED PERSON TO AN OTHERWISE INSOLUBLE PROBLEM. In preparing a person for whose marriage sanation is sought, you must obtain and/or prepare the following documents:

- a) The record of the civil marriage for which sanation is sought.
- b) The ordinarily required Baptismal records.
- c) The ordinary prenuptial form to be filled out in the usual manner by the person seeking the sanation, noting particularly the freedom to marry of the other party.
- d) Any other dispensation.

You should then assure yourself of the following facts:

- a) That there is no other impediment to the marriage for which sanation is sought.
- b) That the conjugal consent of both parties endures and that it is likely that their common life will continue.
- c) That the Catholic party is sincere in making the declaration and promise which are contained in the dispensation form.
- d) That the non-Catholic or the reluctant Catholic party cannot be prudently asked or, being asked, will not consent to the ordinary validation of the marriage in a ceremony.
- e) That in any case in which the Catholic party has made the required declaration and promise the other party be at least substantially aware of this fact.
- f) The consent to the marriage to be sanated must have taken place after the death(s) of all previous spouses. Partial sanations are reserved to the Holy See.

The request for dispensation by way of sanation should then be sent to the Chancery, with the notation in the place provided that sanation is sought and with an indication in the space provided that all of the above facts are verified. **ALL** documents, prenuptial forms, and any other necessary information should also be sent to the Chancery.

When the rescript of sanation has been received, the person who has petitioned it should be informed that it has been granted and that the marriage from the date of the sanation is valid and binding until death. Sacramental reconciliation should be strongly urged, and all entries and notifications should be made with appropriate adaptations.

No sanation can be granted for a marriage which was impeded at the beginning by natural or divine law, even though the impediment has ceased, e.g., by the death of the spouse; but in this case an *imperfect sanation* can be sought from the Holy See. Also, it should be noted that only the Holy See can grant sanations in case of impediments reserved to it.