

## SECTION X (10)

### ANNEXES

- *When is a marriage valid? - And is it Sacramental ?*
- *Rite of Appointment of an Extraordinary Minister of the Eucharist*
- *Profession of Faith*

**WHEN IS A MARRIAGE VALID?**

**and**

**WHEN IS IT SACRAMENTAL?**

1. Baptism is the gateway to the sacraments. A person without baptism can no more receive other sacraments than a person without eyes can see.

*-Catechism of the Catholic Church, #213*

*-The Code of Canon Law, #849*

2. Marriage is ONE: there is not Mary's and Joseph's marriage but the marriage of Mary and Joseph. Therefore

-MARRIAGE cannot be valid for *Mary* and invalid for *Joseph*: without dispensation, an invalidating impediment on the part of one of the parties invalidates THE MARRIAGE of Mary and Joseph;

-MARRIAGE cannot be sacramental for Mary and non-sacramental for Joseph: as long as one of the two parties is not baptized, THE MARRIAGE of Mary and Joseph is not sacramental.

3. Therefore, it should be understood that

**- the marriage is valid and sacramental**

-between two baptized Catholics provided canonical form is observed;

-between a baptized Catholic and a baptized non-Catholic provided canonical form is observed;

-between two baptized non-Catholics whatever be the form of the celebration;

-between a baptized non-Catholic belonging to an oriental rite and another baptized person (even a Catholic without dispensation from the canonical form), if the form required by the Oriental Church is observed.

**- the marriage is valid and non-sacramental**

-between a Catholic and a non-baptized person provided canonical form is observed and impediment is dispensed from;

-between a baptized non-Catholic and a non-baptized person, whatever the form be;

-between two non-baptized persons whatever the form.

Note: therefore, there are canonical marriages that are not sacramental and sacramental marriages that are not canonical (canonical meaning according to the canon Law).

CASTANO, José F., O.P. - Il sacramento del matrimonio - I, p. 47

2' *Questione: Da ciò segue che il matrimonio valido tra coniugi non battezzati, o tra uno battezzato ed un altro non battezzato, diventerebbe sacramento nel momento in cui i due ricevessero il battesimo, vale a dire, quando tutti due siano di fatto battezzati. Da notare che il loro matrimonio diventerebbe sacramento per il solo battesimo, cioè, senza che sia necessaria nessuna ulteriore formalità.*

Translation

2nd question: therefore a valid marriage between non-baptized spouses, or between a baptized and a non-baptized person, shall become sacramental when both of them will be baptized, this is when both of them are in fact baptized. Marriage, in other words, will become sacramental upon reception of Baptism without any other formality.

**RITE OF APPOINTMENT OF AN EXTRAORDINARY  
MINISTER OF THE EUCHARIST**

1. The rite of appointment may be celebrated by the pastor or by a priest delegated by him, in the presence of the people, either at Mass or outside of Mass.

1. When the rite is performed during Mass

2. *After the homily, wherein the priest instructs the faithful concerning the pastoral background for what is taking place, he introduces the person chosen for the Eucharistic ministry. These or similar words are used:*

"Mr. (or Mrs) was given the important work of distributing holy communion to the faithful, of bringing it to the sick, and of giving this holy sacrament to the dying, as they begin their final journey to the Father.

May you to whom this holy work is confided, show forth in your faith and in your conduct a life which is worthy of praise:

May your life be a sign of your close unity with the church.

The unity which this holy Sacrament so admirably brings into being and makes known to all mankind. <sup>1</sup>

Since you know that by your sharing in the Body of the Lord, you proclaim his death until he returns in glory, <sup>2</sup> make of your life a spiritual offering, acceptable to God through Christ Jesus <sup>3</sup>.

As you know so well, we who share one bread, form but one body.

Since you will be bringing the Holy Eucharist to your brothers and sisters, always show forth the kindest love and concern, as Jesus himself commanded.

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1- Lumen Gentium Constitution, No. 11

2- cf. 1 Cor. 11, 26

3- 1 P. 2,5

For as he fed his disciples with his own Sacred Body, he said to them, "This is my commandment, that you love one another", then, on his knees, he humbly washed their feet. <sup>4</sup>

3. At this point, the person (or persons) chosen for permanent auxiliary ministry comes before the celebrant, who questions him in these words:

Celebrant: Do you wish to accept this work which is being entrusted to you for the service and growth of the Church.. to give the Body of Christ to your brothers and sisters?

R. I do.

Celebrant: Do you wish to draw ever greater strength from this Bread of Life, and pattern your life to the sacrifice of Christ?

R. I do.

Celebrant: Do you intend to fulfill your service of the Eucharist with utmost care and reverence?

R. I do.

**The extraordinary minister kneels,  
and the celebrant pronounces this blessing:**

"May almighty God, source of grace and goodness, bless you, as you take upon yourself (yourselves) the responsibility of ministering the Body of Christ:

In faithfully sharing the bread of life with your brothers and sisters, may you draw strength from this holy sacrament, so that you may become worthy to share in the eternal banquet.

Which the Father has prepared for his Son, our Lord Jesus Christ, who lives and reigns with him in the unity of the Holy Spirit, for ever and ever." All: Amen.

4. **There will be an intention for the new extraordinary minister of the Eucharist in**

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4- John 15, 17

***the Prayer of the Faithful.***

At the time for the preparation of gifts, this minister brings the ciborium which contains the bread for the Eucharist. At communion, he receives the Eucharist under both species.

11 -- When the rite is performed outside the Mass

5. Once the people are assembled, an appropriate hymn or psalm is sung. Whoever is presiding over the celebration then delivers a brief allocution, as above (no. 2) in which he instructs the people about the pastoral reasons for what is taking place at this assemble; he introduces the person chose as an extraordinary minister of the Eucharist in these or those similar words:

The questioning and blessing then follow, as in No. 3.

6. There will be an intention for the newly designated extraordinary minister in the prayer of the Faithful. The blessing is given according to the usual formula, and the celebration ends with an appropriate hymn or psalm.

**PROFESSION OF FAITH**

**Converts – Apostates**

*The convert pronounces the profession of faith, touching the Gospel, placed on the alter.*

**I \_\_\_\_\_  
having before me the Holy Gospels, which I touch with my hands, and enlightened by the grace of God, profess the faith which the Holy, Catholic, Apostolic Church believes and teaches.**

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy Catholic Church,  
the communion of saints,  
the forgiveness of sins, the resurrection of the body,  
and the life everlasting. Amen.**

**So help me God, and these His Holy Gospels, which I touch with my hand.**

*Signature:* \_\_\_\_\_

*Date:* \_\_\_\_\_ *- Parish* \_\_\_\_\_

*Witness* \_\_\_\_\_