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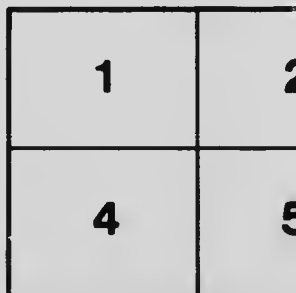
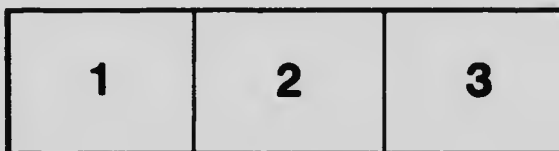
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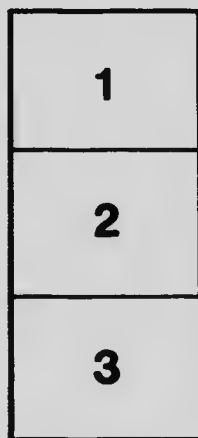
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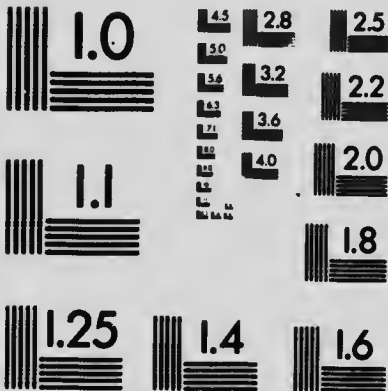
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PASTORAL LETTER  
OF  
HIS GRACE PAUL BRUCHESI  
Archbishop of Montreal  
TO HIS CLERGY  
TO PUBLISH THE DECREE "NE TEMERE"  
CONCERNING BETROTHALS AND MARRIAGE

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Archbishop's Palace, March 16th, 1908.

Dear Collaborators,

To-day we send you officially the decree *Ne Temere* which the Congregation of the Council, obeying the order of His Holiness Pope Pius X, published on August 2nd. 1907, concerning betrothals and marriage.

You are requested to study this important document and to explain it with care to your flock, so that they may be able to observe faithfully all its regulations.

The decree is clear, and you will readily understand the



changes the actual legislation undergoes. Nevertheless, we draw your attention to the following points :

10 — You will note the essential changes concerning betrothals, and indicated in so precise a manner in Art. I of the decree.

20—As in the past, marriages to be valid must be contracted before the parish priest, or the Ordinary of the place, or a priest delegated by either of these, and at least two witnesses. But here is what is new : a) within the limits of their jurisdiction, the Ordinary and the parish priest assist validly at the marriages not only of their own subjects, but also of those not subject to them ; b) outside the limits of their parish or diocese, they can no longer assist validly at the marriages of their subjects.

30—To assist licitly at a marriage, the parish priest, among many other things, must ascertain that one of the parties has a domicile in his territory, or at least has lived for one full month in the place where the marriage takes place. Only a case of *grave necessity* will excuse him from observing this rule.

40—The regulations concerning the licit assistance at a marriage are as binding as those regarding its validity. Therefore you shall take special care to perform only the marriage ceremony of your parishioners, or of persons living in your parish for one month at least.

50—The custom of celebrating the marriage before the pastor of the bride must be observed as in the past.

60 — The parish priest and the Ordinary may authorize a





priest, specified and certain, to assist validly at marriages, but only within the limits of their territory. They can no longer validly delegate another priest for a marriage which must be contracted outside of their parish or diocese. Consequently, any priest to assist validly at a marriage must be *authorized by the parish priest or the Ordinary of the place wherein the marriage is celebrated*. The authorization spoken of in paragraph 3 of Art. V, is required only in the case of assisting licitly at a marriage : that is, to allow the pastor of the place to use licitly the power, which he has, of assisting validly within his territory at the marriages of all persons who come before him.

70— We declare that any priest fulfilling the functions of assistant has, in the parish in which he exercises the sacred ministry, the power to assist validly at all marriages, and to delegate another priest in every particular case.

80—The parish priest who, unauthorized, assists at the marriage of persons having their domicile outside of his parish, or not residing in it for one entire month, shall be bound in conscience to remit to the pastor of the bride all the stole-fees which he may have received on the occasion of this ceremony. Should he celebrate such a marriage, invoking, according to the terms of the decree, a grave necessity, he must submit the case to us without delay, and then we will decide whether he is exempted from the above obligation.

90—Priests must be very discreet in the use of the powers granted them by article VII of the decree. Every thing being carefully considered, should they judge it their duty to celebrate a marriage in the circumstances therein indicated, they

must notify the parish priest of the parties, (that of the bride, in as much as it is possible), and see that the marriage be regularly inscribed in the registers of the parish.

10o—You have noticed that the decree requires every marriage to be recorded in the act of baptism of each of the parties. This measure, if faithfully observed, will be very useful in establishing the liberty of the parties. To render its execution easier, here is what we decree : *a*) As far as possible, you will exact a certificate of baptism from those who ask to be married. Notify your parishioners of this requirement and request them to comply with it.

*b*) The afore-said annotations shall be written on the margin of the act of baptism of each of the parties ; they will indicate their names and surnames, the date and place of the marriage. Thus, for instance, the priest will write on the margin of the act of baptism of the bridegroom : " has wedded Miss. . . . (the name of the bride) on. . . . at. . . .

*c*) Concerning persons who get married in the parish wherein they have been baptized, the parish priest or his assistant will note it in the parochial registers.

*d*) When one of the parties has been baptized in another parish, the pastor performing the marriage ceremony shall send to the parish priest within the limits of whose jurisdiction the party was baptized, all necessary facts : that is, he will give the names and surnames of the parties, the date and place of their marriage and baptism. In order to facilitate things, we have prepared special blanks (of which we send you a few copies). It will be your duty to fill them in and send them immediately to the pastor of the parish wherein

the baptism of the parties took place. It is useless to note that a double copy must be made when both parties have been baptized in different parishes. You may get these blanks at the Chancery, when you need them.

e) If, after concientious researches, you find it impossible to learn the place wherein the parties have been baptized, or if you cannot get the exact address of the parish priest to whom you must write, you are requested to send to the Chancery the names of the parties with all the data you have obtained.

11o — The existing discipline of this diocese concerning the marriages of non-catholics among themselves, is not changed.

12o — But, it must be noted that all the regulations of this decree bind those who, at any time of their life, have belonged to the Catholic church, even though they may have later on left her and renounced her teachings.

13o — These prescriptions equally bind all catholics, even when they desire to contract sponsalia or marriage with non-catholics. After the publication of the decree *Ne temere* doubts have arisen, especially in dioceses like ours in which the Benedictine declaration was in vigour. But a recent decision of the Congregation of the Council, dated February 1st 1908, has solved this doubt in the way we have just mentioned. Consequently, mixed marriages not contracted before the parish priest and two witnesses, are invalid. We invite you to direct the attention of your flock to this important point.

14o — The present decree and its provisions will have the force of law from the solemn feast of the Resurrection of our Lord, on April the 19th next, of the present year.

150 — In the future, instead of reading the decree *Tametsi*, you will explain to your flock, twice a year, the first Sunday after the Epiphany and the first Sunday after Easter, the parts of the decree *Ne Temere* which concern them more specially. For this year you must read it in full from the pulpit before Easter. We send you a special copy which you will insert in the *Appendix to the Roman Ritual*, page 286.

Accept, Dear Collaborators, the assurance of my most devoted sentiments in Our Lord.

† PAUL, ARCH. OF MONTREAL.

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