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*Consultative Body to  
the Bishops' Conference  
of England & Wales*

# National Board of Catholic Women

## *A Guide to the Annulment Process*

*(3rd Edition)*

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Every effort has been made to ensure the accuracy of this publication. However, the publishers do not hold themselves responsible for inaccuracies or omissions. The contents are believed to be correct at the time of going to press, but changes may have occurred since that time.

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Paul Robbins BSc, ACA, JCL, MCL Assistant to the Officialis of the Liverpool Metropolitan Tribunal.

Dr Rosemary Keenan - February 2008

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## Foreword to the Third Edition

I know no family that does not feel from close at hand the complexity of marriage and family life. One survey after another stresses the importance of a stable relationship for secure love between a couple so as to offer that form of family life that best serves the well being of children. Many people despite deep past pain, long for that relationship in marriage that will last in trust and love. In this complexity there are some situations where that specific step which is annulment can offer new depth to a relationship, a deepening of life together through the sacraments of marriage and Eucharist, and so a renewed space for the well-being of children. It is against that background that with gratitude I commend this publication.

Most Reverend Patrick Kelly  
Archbishop of Liverpool  
Episcopal Liaison to the National Board of Catholic Women

## Foreword to the First Edition

Language students would surely understand the word "annulment" to mean "making null something that was previously valid". But the word has come to be used, in the context of Catholic marriages, to mean "declaring to be null what was invalid from the start". The distinction is important.

The procedures described in this booklet concern the review of what seems to be a valid marriage to judge whether it can be shown to have been invalid from the start. The presumption will always be that what seems to be a valid marriage is a valid marriage; the onus lies upon the one who challenges that presumption to prove his or her case.

If after due process the conclusion is that the invalidity of the marriage is not proven, then the presumption of the validity of the marriage stands. The Catholic Church acknowledges no process for **making null** a marriage which came into being with the exchange of a valid consent and which has been properly celebrated and duly consummated.

That said, the Code of Canon Law does prescribe procedures whereby the evidence of possible invalidity of a marriage can be explored, and it is right that such procedures should be intelligible and accessible to all who wish to use them.

This booklet, prepared by the Marriage and Family Life Committee of the National Board of Catholic Women, aims to offer a modest contribution to making those processes of law intelligible and accessible.

Bishop Vincent Malone  
Former Episcopal Liaison NBCW

## Introduction

The aim of producing this booklet is to try and make the nullity process (application for a declaration of nullity) a little easier to understand and hopefully less stressful. Divorce in most cases is a painful if not traumatic time for all those involved. To then undergo the process of an annulment may rekindle old pains.

We realise that for many people the nullity process may be a complete mystery.

You may be saying:

- **Is it for me?**
- **Where do I Start?**
- **I've not seen a Priest in years**
- **I'm not even a Catholic**

Anyone who is divorced, or in the process of getting a divorce, and thinking of an annulment has the right to approach their Diocesan Tribunal for advice.

We would strongly recommend anyone wanting to know if they might have grounds for an annulment to discuss the matter with the experts on a Diocesan Tribunal.

It is important to remember that there are no short cuts, there is no way of getting a “quickie annulment”. Annulment is a legal process and, like all legal processes, takes time. There are people who can help you and groups to offer you support. The aim of this booklet is to outline how and where you can go to obtain the help, support and information you may need.

## *What is an annulment?*

It is a decree or ruling issued by the Church to say that what appeared to be a true marriage was, in fact, only the appearance of one; it lacked one or more necessary conditions for a true marriage. This does not mean that the marriage partners were to blame. It was presumed by the Church, including the parties themselves that there WAS a true marriage, but the Tribunal having looked at all the relevant facts, have concluded that the partners were mistaken and that the facts prove that there was, in reality, no marriage. This does not mean that there had never been any kind of bond between them but that the bond did not make up what true marriage requires.

## *Is a Decree of Nullity (ie an annulment) a Roman Catholic form of divorce?*

No. Divorce in the civil courts signifies that the civil contract between the marriage partners has been dissolved. A decree of nullity signifies that a true bond of marriage never existed.

The Church is very conscious of its mission to uphold the dignity of the Sacrament of Marriage, a divine institution. This concern is reflected in the procedures by the Marriage Tribunals. The tribunals do not exist IN ORDER to annul marriages, but to deal justly with difficult situations of doubt and uncertainty.

Whenever a tribunal is not certain about a case, for example where there is insufficient evidence, it will uphold the marriage.

## *What is a Marriage Tribunal?*

A Marriage Tribunal in the Catholic Church is a Church court, a system of establishing all the relevant facts about what was thought to be a true marriage, and giving a judgement on those facts as to whether there was a true bond of marriage in the first place. That true bond means one which has been sealed by God and is therefore unbreakable by any human power. (“What God has joined, let no man put asunder”).

The Tribunal is **not** a Divorce Court, nor does it offer a marriage counselling service. Many people who approach the Tribunal have already been divorced and sought marriage counselling. The Tribunal’s first concern is not the success or failure of a marriage but particularly the circumstances before and at the time of the marriage.

The Tribunal is not shocked or surprised at anything which might be revealed. Their officials are experienced in dealing with every kind of difficulty in marriage.

Do not be put off by appearing before a Tribunal. All parties are seen on a one-to-one basis, in an unhurried, unfrontational manner. Appearing before the Tribunal does not mean facing a panel or cross questioning.

## *Be prepared*

Seeking an annulment of your marriage may be a relatively smooth process or it may be longer and more complex than you had imagined. (As we have already suggested) it may also arouse painful emotions and memories which are difficult to handle. We have tried, through the following question and answer section, to provide you with information which will help to clear some of the uncertainties you may be feeling, and prepare you for the emotional issues involved. Our aim is not to discourage you from making an application for nullity to the Diocesan Tribunal, but to help you deal with the process with some measure of knowledge and understanding and, hopefully, less anxiety.

## **Surviving the experience of separation, divorce & annulment**

Whilst no two marriage breakdowns are the same, the people undergoing them may have similar experiences in terms of the emotional process they go through. Most of us recognise that the death of a loved one involves a process of bereavement. In the same way separation, divorce and annulment involve a process of loss but it is different from that of bereavement. Understanding what is happening can often help the ability to cope. In all probability you are a normal person reacting to a traumatic situation in a very normal way.

It is likely that for months after the separation has taken place, the former partners will each be re-living events and episodes from the marriage in their thoughts. This is an attempt to understand what happened, to make sense of the experience and most importantly to arrive at an account of their marriage and its breakdown. Each partner of the marriage will have their own account which may often be at variance with that of their partner because their perceptions and experiences of what was happening was different. The replay of important events in the marriage may often be shared with family, friends and colleagues and is also part of the process of arriving at a simple explanation of what went wrong and who was responsible for what.

The account of the marriage ending may have an impact on how you feel.

For example

- **intense guilt and remorse may be experienced by those who have ended the marriage because of their spouses’ unreasonable behaviour. The worse the behaviour the more likely a person is to feel justified in leaving the marriage partner.**
- **infidelity by a partner who leaves the marriage may well result in feelings of anger, bitterness, resentment and betrayal in the deserted spouse.**

It may be appropriate to look at the account of the breakdown to understand the context for the very strong emotions that are experienced after a marriage ends. To do this with a counsellor may be helpful.

Most people undergoing a separation will feel emotionally bruised and vulnerable after what may have been a long period of growing unhappiness and alienation from their spouse. These feelings may be coupled with low self-esteem, especially if one partner undermined the other with negative criticisms about such matters as parenting ability, appearance, ability to manage the home, sexual performance and behaviour in company. Such vulnerability and low self-esteem can often lead to a period where the ability to think clearly and decisively and make decisions becomes difficult. Apprehension, anxiety, fear or panic are not uncommon.

Coping with rejection by a friend can often be difficult at the best of times; how much more so when the person in question is a marriage partner. Some may experience a sense of self rejection, dismissing themselves as having been stupid to have married their partner in the first place. Thinking ill of oneself at a time like this may even lead to the rejection of friends and family who try to show affection and concern.

Separation and divorce invariably lead to the break-up of what may be seen as a secure economic unit. A home with one or two earners becomes a home with one or none. Children of the marriage may have to go without some of the items that they had previously enjoyed; holidays and breaks away may no longer be viable, and most difficult of all, a move into alternative, often smaller, accommodation may be necessary.

As well as a loss of a spouse there will also be changes in child care arrangements as former partners address the issue of how to exercise their parental responsibilities for their children. None of this is easy, especially coping with the upset that such a separation causes to children. Remember, all of this is taking place at a time of emotional turmoil.

Seeking an annulment, may well open old wounds for both parties and for some, despite the loss of love, there may still be feelings of emotional attachment which have been hidden. Clearly seeking an annulment has the potential to affect the quality of whatever post-marital relationship you may have.

Remember, whether or not you obtain an annulment, the process has the potential to affect your own perception of your role in the life of the Church and of your identity.

You may want to think about the kind of support that may be helpful to you at this time. Support can come from a variety of different sources and may be informal, e.g. family, friends, relatives, colleagues, or more formal, e.g. support groups, self-help groups, parish priest, counsellors/therapists. The type of support that would be most appropriate for you will be dependant upon such issues as:

- **how regularly you want support**
- **what level of support you require**
- **how structured/formal you want the support to be**
- **accessibility in terms of location and timing etc**

## **In short, how do I start & what happens?**

(Please see pages 11, 12 & 13 for an explanation of terms used).

*The following procedures are only a guide. Different tribunals adopt differing approaches.*

1. Talk to a Priest or approach the Tribunal direct, (see addresses on page 15).
2. You will be invited to go and talk to someone associated with the Tribunal who will advise you on whether or not you have a case.
3. If you are advised to proceed, you will be helped to draw up the petition and decide on possible grounds.

4. You will be asked to give the names and address of several people who knew you or your former spouse before, during and after the marriage.
5. Your former spouse will be notified of what is happening and invited to come to an interview and give evidence. At no time does the process require the parties to have any communication with one another. Even if s/he does not cooperate, the case will proceed.
6. The witnesses you named will be contacted and interviewed at the Tribunal Office, a local presbytery, in their own home or other suitable place. Sometimes witnesses live in another diocese or country and the request for them to be interviewed will go to their local diocesan tribunal.
7. When all the evidence has been collected, the Defender of the Bond writes a defence of marriage. Sometimes the Advocate will write a paper pointing out areas where the marriage may be considered null.
8. Three Judges meet and look at all the evidence and other documentation. It is their job to decide whether there is sufficient proof that the marriage is invalid. If they think invalidity is proved they say so. There is an automatic appeal by law and the case is sent to the Second Instance Court, with three Judges.  
On the other hand if the first set of Judges think invalidity is not proved, then the petitioner can ask for the case to go to another Court.
9. If there are two affirmative decisions, a decree of nullity is issued. If there are two opposing decisions, the petitioner may appeal further. In the latter situation, the case should go to Rome but permission may be sought for a third hearing in the country of origin; this is **not** always granted.
10. The Judicial Vicar will write and keep you informed at each stage.

### *Who can ask for an annulment?*

Either partner of the marriage in question, whether or not they are Catholic. The Tribunal cannot accept an application from relatives of the couple or a proposed future partner of one of them.

The request to the Tribunal is often made because one of the couple wishes to marry in the Catholic Church, having become involved in another relationship.

### *How do I apply for an annulment?*

You can do so by writing to the Marriage Tribunal in the Diocese in which you currently live, or in which you were married, asking for the necessary application forms. You will be advised throughout the procedure about the further steps to take. You may have to travel to the Tribunal offices to be interviewed.

Throughout the process be prepared to give a lot of thought and energy to your application; this will help to avoid unnecessary delays.

The address of the Tribunal in your area will be listed in your Diocesan Directory or Year Book, an annual publication on sale through Parish Churches, possibly most in evidence at the beginning of the year. A list of all Diocesan Tribunals is in the Appendix at the back of this booklet.

Some Tribunals may recommend that your application be discussed with a priest first. This is presumably to avoid having totally inappropriate referrals made to the Tribunal. However you do not have to go to your own parish priest: you may not know him well, you may feel unable to discuss this particular problem with him. Some people experience a reluctance on the part of their parish priest to be involved in their application. It may be that you would find it easier to talk to a priest who is a friend or a total stranger. Should it be difficult for you to approach a priest on this matter, we suggest you write direct to the Tribunal to say so. Our advice is that you do not need to talk to anyone before approaching the Tribunal. As the Tribunal consists of experts, they are best placed to advise you.

## *How long does it take?*

In some Dioceses an average length of time would be eighteen months, but it varies from place to place and case to case. In some instances, it may take six months or more between giving a written statement and being interviewed. The Tribunal will be dealing with other cases simultaneously and there are various other factors which can slow down the process. Levels of staffing and staff changes can create delays, sometimes long ones, and administrative/human errors occur as in any other organisation. Witnesses can be difficult to find and live long distances away, even in other parts of the world.

Although a Tribunal may agree to proceed with an application for an annulment before a civil divorce has been obtained, a decree will not be given by the Tribunal before a civil divorce has been granted. This prevents information given in confidence to the Tribunal from being used in divorce proceedings.

You may feel your case is urgent. The Tribunal is aware that many applicants are wanting to marry in the Catholic Church, having become involved in a new relationship, but it is unwise for an applicant, ('the Petitioner'), to set a wedding date before an annulment has been granted. No Catholic priest can conduct the marriage of a divorced person unless or until the first marriage has been declared null and void by a Church court. It is important that a correct decision is given on sufficient evidence rather than to risk a "NO" without such evidence.

If you have any queries about the length of time you are waiting, we would suggest you write to the Administrator or 'Officialis' of the Tribunal, but do temper the need to know about how the process is going with a certain amount of patience.

If your case needed to go to Rome for a decision, this would inevitably take longer, but very few cases go to Rome. However once your Diocese has reached a decision, it is to be ratified (ie confirmed or upheld) by the Tribunal of another Diocese. This necessarily also takes time. Neither an applicant nor a respondent can marry in the Catholic Church unless a decree of nullity from their own Tribunal has been ratified by the second Tribunal.

## *How much will it cost?*

This varies from Diocese to Diocese. The cost involves the payment of wages to the lay staff and the general costs of running an office (telephone, stamps, stationery, office equipment, electricity, rent etc.)

Ordained members of the Tribunal do not receive a salary as such. Most are part-time, with other roles, such as parish priests. Most of the canonical staff (experts and Canon lawyers), are priests, but there are also religious men and women who receive a reduced salary, according to the diocesan scale and a few lay persons who are paid by arrangement. The Tribunal has to be subsidised by Diocesan funds (donations made by Church goers). **No case is refused or delayed through an inability to pay.** In cases of real hardship the fees may be waived entirely. A person such as the financial secretary of the Tribunal will probably check with the Petitioner how much he or she thinks it is possible to pay. Installments are often considered.

## *Are decrees of nullity easier to obtain today than they were in the past?*

Only in the sense that in the past few decades the Tribunals have come to a better understanding of the workings of the human heart and mind. This has been gained through the development of modern psychology which shows that some people have not "grown up" sufficiently by the time of their wedding to appreciate what is entailed in so serious a commitment as marriage. This does not mean, of course, that the couple should be able to foresee all the snags in a particular marriage. It means that where there is a GROSS lack of appreciation or evaluation of the proposed marriage so that there is an enormous gap between the party's consent and the reality of the lifelong commitment to another human being, there can be no marriage.

There are various grounds for a decree of nullity and these are explained in an extremely helpful and readable booklet called “Marriage, Divorce and Annulment” by James Joyce (price at the time of going to press £1.50) published by the Catholic Truth Society and available from CTS bookstands in parish churches, Catholic bookshops or direct from the publishers: **Catholic Truth Society, 40-46 Harleyford Road, London, SE11 5AY.** Other books on the subject of annulments, Marriage Tribunals and Canon Law are listed at the back of this booklet.

In compiling this booklet we have sought to avoid a checklist approach by which readers can try to discern whether or not they may have grounds for an annulment. We believe that such matters are best discussed with experts on the Tribunal because every case is different and it is the work of the Tribunal to help you with this.

## *How many Petitioners are successful?*

Only those who have been able to satisfy the Tribunal that grounds for nullity exist. It is sometimes possible for an experienced Canon Lawyer to give an idea of the possible outcome of a case when the Petitioner (applicant) has made his/her sworn statement, but witnesses to the truth of the facts are also required. The other party (the Respondent) to the marriage in question can sometimes present a view of the marriage very different from that of the Petitioner. Before a decree of nullity can be given, the courts must be certain of their verdict.

It is crucial **NOT** to assume the outcome of an application. It may cause great pain and distress as well as unnecessary disappointment.

## *Who can be a witness?*

Anyone who knows the parties concerned, eg parents, friends, relatives, business associates, they do not have to be Catholics. It is best to choose those who have known both parties over a considerable period, even though they may not know much about the reasons for the marriage breakdown. The court has to build up as complete a picture of the marriage in question as possible, and a marriage always involves two persons. It is not up to the Tribunal to find the evidence; this is up to the Petitioner, but advice is given as to how to go about it.

Sometimes witnesses are hard to find. It may be that the people who knew you well at the time of your marriage are no longer living, have moved away and lost touch or do not wish to be involved for a variety of reasons. It is important to remember that people often do not understand the nature of annulments and Marriage Tribunals, and find the breakdown of marriage distressing, particularly that of someone close to them. They may be unhappy about getting involved in a ‘legal’ process or be afraid that their statements may damage your case. They may feel that their involvement in some way contributes to the breakdown of the marriage. When both parties to the marriage have relatives in common, it may be too delicate a situation to involve them. It is quite possible that with some reassurance about the factors above, and having been given a clear understanding of what the process is all about, potential witnesses will feel able to be involved. Witnesses are asked to tell the truth, not to take sides.

The Respondent, the other party to the marriage in question, must be given the chance to give ‘their’ or the ‘other’ side of the story, so the Petitioner is under an obligation to do his/her best to provide the court with the address of, or other means of finding, the other party. The court has to judge the facts as presented to them in order to see whether they amount to what the Petitioner claims: the nullity of the marriage in question.

Sometimes, the Respondent or those acting on his/her behalf, feel that the court is simply prying into a marriage which the civil court has already dissolved.

The witnesses are interviewed or asked to give written statements. The interviews may take place in their own homes or other suitable place and couples would be interviewed separately. Their evidence will be written down and/or taped. The interviews are likely to be by lay people called 'auditors'. The number of witnesses required varies. In certain instances medical information may be required. The Petitioner is asked not to discuss the case with the witnesses. Clearly it is important that witnesses are not put under any pressure by the Petitioner with regard to the evidence they give.

In contrast to English laws, the Tribunal, following the code of Canon Law, can accept hearsay evidence. There is no court hearing and evidence given by witnesses in private can be seen by the Petitioner and Respondent if they ask for it, although it may exclude specific comments at the request of the witness. The Tribunal should also inform you of your right to comment on the evidence, and to present further evidence before it comes to judgement. This process is known as the '*publicatio actorum*' which binds the court under pain of nullity of the judgement.

### *What about the status of children in annulled marriages?*

This can be difficult to understand. If there is no true marriage, the Petitioner may feel that the children must therefore be seen as illegitimate, a situation which could cause much distress. However the Church regards them as legitimate because they are born of what is called a 'putative' marriage (one which was assumed to be a true marriage). In any case, even if the marriage was not valid, it was lawful to the time when a decree of nullity was issued and the children were born within a legal marriage and so are legitimate.

### *Do you have to produce any documents?*

Yes. You will have to provide your divorce decree absolute. Sometimes marriage certificates and baptismal certificates are requested.

### *Do you get help to understand what the procedure is all about?*

People often feel that they have not had the process explained fully enough to them at the outset. It may be that it has been explained but that it has been difficult for the Petitioner to absorb it due to very understandable anxiety. People usually need new and important information relayed to them several times, particularly when under stress. The difficulty may be exacerbated by the silence from the Tribunal during the different stages of gathering evidence. We hope that this booklet will help to make the process clearer and more understandable. There is a section on the procedure elsewhere in this booklet and we have explained some of the technical language used.

It is vitally important for your own peace of mind that you have the grounds for a decree of nullity explained to you at the outset, so that you understand whatever decision is finally made about your case. Should you NOT understand after the final outcome, or indeed at any stage of the process, it would be important to contact the Tribunal office and ask for it to be explained to you.

## *Do you get support during the process?*

As this is a legal process and therefore a formal one, and the gathering of evidence and the judgement have to be impartial, support such as one might expect in a social work or counselling setting is not provided. Although the Tribunal is a court, the interviews are not conducted in a court setting but in offices or people's homes or other suitable places.

There is sadly, as yet, no counselling or pastoral services in place specifically to support those applying for annulments. However a counsellor from Marriage Care (formerly Catholic Marriage Advisory Council) may be willing for you to talk through the situation with him/her. Joining ASDC, the Association for Separated and Divorced Catholics, may give you the opportunity to share your situation with others who may have been, or are going, through the same process. The addresses of these and other organisations are at the back of this booklet. (Pages 13, 14 & 15)

Dioceses and some parishes do have Marriage and Family Life Educational and Support Services. It would be worth enquiring at parish level (look on the parish notice board or in the parish newsletter, if you do not wish to approach anyone directly) or check under Diocesan organisations in the Diocesan Year Book. Although not specifically their task, they may have some sort of support network for those in difficulty. Confidential telephone prayer lines exist too in some parishes, and you may be glad of some spiritual support.

Amongst your spiritual acquaintances there is nearly always someone to whom you can turn. They may know nothing about annulments but they can give you a listening ear or a shoulder to cry on. Sometimes people are afraid to get involved because they don't know what to say, but most people would WANT to help. Support can come from the most unexpected quarters.

## *Wouldn't it be better to leave well alone and not proceed with an application?*

It might seem so when you hear about the possible procedural and emotional difficulties, but some applications go through relatively quickly and smoothly. For many people, too, it can be a time of learning and understanding about themselves, their partner in the marriage, and the circumstances which prevented it from being a true marriage. However painful an honest appraisal of the situation might be, it is often in the end a healing process and may lead to a great sense of relief at having faced the issues and dealt with them. There is an opportunity to make a fresh start and be able to take more responsibility for what happens in your life. For many people who have entered into a new relationship and wish to marry in the Catholic Church, this opens up the possibility of receiving the Eucharist again.

## **Some terms used by the Marriage Tribunal**

**Advocate** - is there to advise the Petitioner and is sometimes called upon to write a paper pointing out areas where the marriage might be considered null.

**Affinity** - is an impediment which exists between one party of the marriage and the relatives of the other, eg if Jack marries Jill, Jack is related by affinity to the sisters of Jill.

**Auditor** - is the person who interviews a witness and takes evidence.

**Canon Law** - Church Law.

**Canon Lawyer** - a person who has studied Canon Law, has a qualification in it and applies it to a situation in the light of the Church's teaching.

**Competence** - the law only allows certain tribunals to process particular applications for annulment. The usual tribunals are a) the tribunal of the place of marriage, and b) the tribunal of the place where the former spouse lives. It is also sometimes possible for two other tribunals to obtain competence. These are c) the tribunal in which the petitioner lives, and d) the tribunal collecting most of the evidence.

**Consanguinity** - is an impediment which exists between blood relatives eg brother and sister, cousins etc.

**Consent** - is the consent or intention of the couple when they exchange their marriage vows, that make the marriage. They marry each other.

**Decree of Nullity** - the legal document declaring the marriage invalid.

**Defective Consent** - sometimes a person may well mean all the right things when they exchange vows and get married but there is something which prevents them from assuming the essential obligations of marriage. eg. psychological reasons, homosexuality, alcoholism, an intention never to have any children etc.

**Defender of the Bond** - has the job of looking at the bond of a marriage, upholding it, questioning the evidence, and bringing forward the arguments to show why the marriage should be regarded as valid.

**Diriment Impediment** - is some fact or situation which prohibits two persons from marrying and if they did marry the marriage would be considered null and void. eg. age, previous valid marriage, certain blood relationships etc.

**Dissolution** - the difference between a dissolution and an annulment is that a dissolution breaks a marriage bond that is acknowledged to exist whereas an annulment declares that the bond never existed.

**Dissolution in favour of the faith** - this is a case where one party or both has not been baptised or has been baptised only after the break-up of the marriage. These are cases often referred to as the Pauline and Petrine Privilege.

**First Instance Court** - the court which accepts the case for its first hearing.

**Form** - this refers to the public form or ceremony of the wedding. Catholics are bound to a form of marriage, in a Catholic Church.

**Form, usually lack of** - if a couple (one of whom is Catholic) marry in a register office or a Church of another denomination, the marriage is said to be lacking in form. However, you can apply for a dispensation to marry in a church of another denomination; if you do not, the marriage is considered an attempted marriage. This is not a case for annulment because in the eyes of the Catholic Church the marriage of a Catholic without the observance of **Canonical Form** has **no appearance of marriage** and is subject only to a declaration by the authorities that the parties of this attempted marriage are free of any matrimonial bond. In Canon Law an invalid marriage is not the same as an attempted marriage.

**Grounds** - the reason upon which a decree of nullity can be granted. These are defined in the Code of Canon Law and are quite different from the grounds for divorce used in British Law. **Lack of due discretion** is one of the two commonest grounds. It is an area concerning maturity. A person may be mature in terms of operating responsibly at work but may have an immaturity in terms of the marriage relationship. **Inability to assume the obligations of marriage** is the other most common ground. In order to enter into marriage with all its responsibilities and duties, you have to be capable of doing so. So at the time of the marriage a person must have the capacity to establish and sustain an interpersonal relationship of life and love. This demands a degree of maturity - physical, psychic, spiritual and emotional.

**Judges** - these are the three people who will read all the evidence in a case and make the decision whether or not there is sufficient proof that the marriage is invalid. They are Canon Lawyers and usually, but not always, priests. There are however a growing number of lay persons, especially women, who are judges.

**Ligamen or prior marriage** - a person who is bound by a bond of a valid marriage may not contract a further marriage if they have a divorce but no annulment.

**Marriage Tribunal** - a Church Court established to examine a marriage in order to judge whether or not that marriage can be declared invalid in the eyes of the Church.

**Non-consummation** - if a sacramental and valid union has not been consummated, then one or both parties can apply for a dispensation from that marriage. If the dispensation is obtained then the marriage is dissolved.

**Notary** - is the person responsible for making an accurate written record of all the evidence.

**Officialis or Judicial Vicar** - is the Head of the Tribunal. The Officialis is usually a Priest who is a Canon Lawyer.

**Petition** - a request to have the marriage examined for invalidity. It outlines details of events leading up to the marriage, the marriage itself, the subsequent breakdown and the grounds on which to base this request.

**Petitioner** - the person who applies to the Tribunal asking it to examine the marriage to see if it was an invalid marriage.

**Ponens** - one of the three Judges who leads the discussion of the case when it comes up for judgement. He has the job of writing the sentence of the court. This takes the form of an outline of the facts, the law concerning the alleged grounds and the law applied to the facts. The latter is a series of arguments showing the reasons for the decision.

**President of the Court** - one of the three Judges who manages the correspondence and details of the case. Sometimes he is also the Ponens.

**Respondent** - the former spouse of the Petitioner.

**Second Instance Court** - is an Appeal Court in another Diocese. This is the Court which looks at the case when it is referred to them by either the Defender of the Bond or the Petitioner. There are three Judges.

**Sentence** - Is the decision of the Court. It is **not** a punishment as in English Law.

**Third Instance Court** - is the Court which makes the final decision if the First and Second Instance Court disagree on their sentence. Again, there are three Judges. Usually this court is in Rome but sometimes permission is given for a local Third Instance Tribunal.

**Witnesses** - these are people who knew either the Petitioner or Respondent and who are willing to give evidence to the Tribunal.

## **Where can I get help and support?**

### **Accord - Catholic Marriage Counselling Service (formerly CMAC)**

ACCORD in Northern Ireland is a voluntary organization, that aims to promote a deeper understanding of Christian marriage, and to offer couples the means to safeguard and nourish their marriage and family relationships.

Telephone: 028 9023 3002 Email: [info@accordni.com](mailto:info@accordni.com) Web: [www.accordni.co.uk](http://www.accordni.co.uk)

### **Association of Separated and Divorced Catholics (ASDC)**

The ASDC is an association of local lay self support groups; stemming from an inaugural meeting called in Manchester in 1981 in response to an increasing pressure for a more compassionate understanding of separated and divorced Catholics.

Details from: ASDC, 250 Chapel Street, Salford M3 5LL

Information & Helpline: 0208 767 5293 Email: [30avarn@tfinnegan.org.uk](mailto:30avarn@tfinnegan.org.uk) Web: [www.asdcengland.org.uk](http://www.asdcengland.org.uk)

## **Beginning Experience**

Beginning Experience offers weekend residential programmes to those who have lost a partner through death, desertion, separation or divorce, to help them come to terms with their grief so that they can begin again. The weekend is led by trained volunteers who have themselves experienced such a loss and is primarily only for those who are ready to move forward.

Contact Kath Harding. Tel: 01942 246542 Email: kathharding@hotmail.co.uk

## **Both Parents Forever**

Help to either parents or grandparents on all issues relating to divorce, separation, or care proceedings. Help to understand the law and know your rights. Help on how to present cases and to take cases to the European Court of Human Rights.

Details from: Mr J. Bell, 39 Cloonmore Avenue, Orpington, Kent BR6 9LE

Telephone: 01689 854343

## **Care for the Family (CLASP)**

Care for the Family is a national charity which aims to promote strong family life and to help those hurting because of family breakdown.

Details from: Gareth House, Leon Avenue, Cardiff, CF15 7RG

Telephone: 029 2081 0200 Email: mail@cff.org.uk Web: www.careforthefamily.org.uk

## **Families need Fathers**

Families Need Fathers (FNF) is a registered charity providing support to divorced and separated parents, irrespective of gender or marital status on shared parenting issues arising from family breakdown. Our primary concern is to maintain the child's relationship with both parents.

Details from: FNF, 134 Curtain Road, London EC2A 3AR

Telephone: 08707 607496 Email: fnf@fnf.org.uk Web: www.fnf.org.uk

## **Gingerbread**

Gingerbread is the leading support organization for over 1.8 million lone parents and their children throughout England and Wales

Details from: Gingerbread, 307 Borough High Street, London, SE1 1JH

Telephone: 020 743 9500 Fax: 0207 403 9533 Email: advice@gingerbread.org.uk Web: www.gingerbread.org.uk

## **Marriage Care**

Marriage Care is a charity operating across England and Wales. Its purpose is to help people prepare for, achieve and sustain successful marriages and to support them should their marriages break down.

Details from: Mrs M. Corbett O.B.E., Clitherow House, 1 Blyth Mews, Blyth Road, London W14 0NU

Telephone: 020 7371 1341 Fax: 020 7371 4921 Web: www.marriagecare.org.uk

## **Mothers Apart from their Children (MATCH)**

This site is dedicated to all mothers living apart from their children, and to mothers who have little or no contact with their children. Sometimes separations last for many years, sometimes forever. MATCH is entirely supportive across the world.

Details from: Ms K. Sayer, Co-ordinator, c/o BM Problems, London WC1N 3XX.

Email: enquiries@matchmothers.org Web: www.matchmothers.org

## **National Council for Divorced and Separated (NCDS)**

Here at the NCDS we specialize in helping you start a new Social life for yourself once more and our members are people you can count on.

Details from: The National Secretary, 51 Jubilee Way, Necton, Swaffham, PE37 8NA

Telephone: 017041 478120 Email: info@ncds.org.uk Web: www.ncds.org.uk

## **National Council for One Parent Families (NCOPF)**

One Parent Families believes we can build a fairer society for all families, in which lone parents and their children are not disadvantaged and do not suffer from poverty, isolation, or social exclusion.

Details from: One Parent Families, 255 Kentish Town Road, London, NW5 2XL

Telephone: 0800 018 5026 Fax: 0207 482 4851 Email: info@oneparentfamilies.org.uk Web: www.oneparentfamilies.org.uk

## **One Accord**

One Accord, founded in 1974, believes in the Christian basis of marriage. It is an interdenominational, nationwide team of couples with a vision to create more rewarding marriages and stronger relationships in churches and in the wider community.

For Details: One Accord, Market Square, Petworth, West Sussex, GU28 0AH

Telephone: 01798 345222 Email: admin@oneaccord.org.uk Web: www.oneaccord.org.uk

## **One Parent and Step Parent Service**

A service offering advice, information and counselling to lone parents and step-parents.  
Details from: Mr A. Fairchild, 53 Myrtle Avenue, Peterborough, Cambridgeshire PE1 4LR  
Telephone: 01733 555719

## **Rainbow Groups**

Rainbow Groups work with all young people who have suffered a traumatic family loss, e.g. death, divorce, separation, imprisonment of a parent etc.

Details from: Sister Pat Daly, Rainbows Office, Hallam Pastoral Centre, St. Charles Street, Sheffield S9 3WU  
Telephone: 0114 2566445

## **Relate**

Relate is the UK's largest provider of relationship counselling and sex therapy. We also offer a range of other relationship support services.

To Find you nearest office call 0845 456 1310 or look on their website: [www.relate.org.uk](http://www.relate.org.uk)

## **Further Reading**

### **Annulment: Your Chance to Remarry within the Catholic Church**

Joseph P. Zwack. Harper & Row Publishers, London.

### **Breaking Up is Hard To Do**

Bond, Patrick. National Christian Education Council, Birmingham, 2000.

### **Divorce & Second Marriage: Facing the Challenge**

Kelly, Kevin T. Rev Ed. MO: Sheed & Ward, Kansas City, 1997.

### **Divorcing, Believing, Belonging**

Fr. James Young. Paulist Press.

### **Healing the Wounds of Divorce. A Spiritual Guide to Recovery**

Shleman, Barbara, Ave Maria Press, Notre Dame, Indiana, 1992.

### **John Paul II, On the role of the Christian family in the modern world (Familiaris Consortio)**

Catholic Truth Society, London, 1981.

### **Journey Through Single Parenting: A Practical Guide to Finding Fulfilment**

Worth, Jill. Hodder & Stoughton, London, 1997.

### **Marriage Annulment in the Catholic Church**

Brown, Ralph. Kevin Mayhew Publishers, Bury St Edmunds, Suffolk, 1990.

### **Marriage, Divorce and Annulment**

James, Joyce. Catholic Truth Society, 40-46 Harleyford Road, London, SE11 5AY.

### **Marriage in Canon Law. Texts and Comments, Reflections and Questions**

Orsy, Ladislav. Michael Glazier Books, Wilmington, Delaware, 1994.

### **No Way Out? Pastoral Care of the Divorced and Remarried**

Bernard Haring. St Paul Publications, 1990.

### **On Death and Dying**

Kubler-Ross, Elizabeth. Prentice-Hall, London, 1997.

### **Prayers for Catholics Experiencing Divorce**

Bedard, Vicky Wells & Rabior, William E. Liguori, Missouri: Liguori, 2004.

### **The Pain and the Possibility. An Affirming and Healing Guide for the Divorced and Separated and their Families**

Sr. Paula Ripple. Ave Maria Press.

### **What Binds Marriage? Roman Catholic Theology in Practice**

Buckley, Timothy J. Continuum, London, 2002.

### **What God has NOT United**

Paul Robbins. Minerva Press, London.

### **Where Do You Stand With The Church? The dilemma of divorced Catholics**

Catoir, John T. Alba House, New York, 1997.

### **<http://www.catholic-ew.org.uk/citizenship/mfl/separated&divorced/divorceindex.htm>**

Bishop's Conference for England and Wales, Department for Christian Responsibility and Citizenship section on 'Separation, Divorce and Annulment'.

## **Diocesan Marriage Tribunal Addresses**

### **Archdiocese of Westminster**

(Comprising the Greater London Boroughs north of the Thames and west of Waltham Forest and Newham, plus the districts of Staines and Sunbury-on-Thames, and the county of Hertfordshire).

Westminster Metropolitan Tribunal

Vaughan House, Francis Street, London SW1P 1QN

Telephone: 020 7798 9003 Fax: 020 7798 9012 Email: tribunaldepartment@rcdow.org.uk

Judicial Vicar: Rev. John Conneely (JCL)

Administrator: Miss M Smith

### **Diocese of Arundel and Brighton**

(Consisting of the counties of East Sussex and West Sussex, Brighton, Hove and Surrey outside the Greater London Boroughs).

Diocesan Marriage Tribunal

The Bishop's House, Upper Drive, Hove, East Sussex BN3 6NB

Telephone: 01273 859703 Fax: 01273 859713 Email: tribunal@dabnet.org

Judicial Vicar: Mgr. John Hull (V.G.)

Administrator: Mrs Angela Fishenden (BSc, Dip, RSA)

### **Archdiocese of Birmingham**

(Consisting of the counties of Warwickshire, Oxfordshire, Staffordshire, West Midlands and Worcestershire)

Birmingham Metropolitan Tribunal

Cathedral House, St Chad's Queensway, Birmingham B4 6EX

Telephone: 0121 236 5535 Fax: 0121 230 6279

Officialis: Rt Rev. Mgr. Canon David Cousins (JCL)

### **Diocese of Brentwood**

(Consists of the geographical county of Essex, comprising the London Boroughs of Barking and Dagenham, Havering, Newham, Redbridge and Waltham Forest).

Brentwood Diocesan Tribunal

Cathedral House, Ingrave Road, Brentwood, Essex CM15 8AT

Telephone: 01277 265283 Fax: 01277 265273 Email: tribunal@dioceseofbrentwood.org

Judicial Vicar: Mgr. Gordon Read (MA, BD, JCL)

### **Diocese of Clifton**

(Consisting of the city and county of Bristol, Gloucestershire, Somerset, Wiltshire, South Gloucestershire, Bath, North East Somerset and North Somerset).

Diocesan Matrimonial Tribunal

Diocesan Offices, Egerton Road, Bishopston, Bristol BS7 8HU

Telephone: 0117 983 3907 Fax: 0117 983 3915 Email: tribunal@cliftondiocese.com

Judicial Vicar & Vicar Episcopal for Matrimonial Matters: Rev. Monsignor Canon William J Mitchell (MA, JCL, KHS, JV)

Administrator: Rev. Vincent Calder

## **Diocesan Marriage Tribunal Addresses**

### **Diocese of East Anglia**

(Consisting of the counties of Cambridgeshire, Norfolk, Suffolk and Unitary Authority of Peterborough).

Diocesan Marriage Tribunal

The White House, 21 Ugate, Poringland, Norwich NR14 7SH

Telephone: 01508 495168 Fax: 01508 495358 Email: tribunal@east-angliadiocese.org.uk

**Judicial Vicar: Rev. Simon Blakesley (JCL)**

**Administrator: Mrs Rosemarie Mingay**

(N.B. All correspondence to this address to: The Tribunal Administrator)

### **Diocese of Hallam**

(Consisting of the county of South Yorkshire, parts of the High Peak and Chesterfield districts of Derbyshire and the district of Bassetlaw in Nottinghamshire).

Hallam Diocesan Tribunal

Diocese of Hallam Pastoral Centre, St Charles Street, Sheffield S9 3WU

Telephone: 0114 256 6450 Fax: 0114 256 2673 Email: tribunal@hallam-diocese.com

**Judicial Vicar: Mgr. David Kirkwood (JCD)**

**Administrator: Mrs Anne Ashton**

(N.B. All correspondence to this address to: The Tribunal Administrator)

### **Diocese of Hexham & Newcastle**

(Consisting of the counties of Northumberland, Durham, Tyne & Wear and Cleveland north of the River Tees).

Hexham & Newcastle Diocesan Tribunal

St. Vincent's Diocesan Offices, St. Cuthbert's House, West Road, Newcastle-Upon-Tyne NE15 7PY

Telephone: 0191 243 3308 Fax: 0191 243 3309 Email: tribunal@edurcdhn.org.uk

**Judicial Vicar: Rev. Paul J. Zielinski (BD, JCL)**

### **Diocese of Lancaster**

(Consisting of Lancashire, (the hundred of Amounderness and Lonsdale), and Cumbria).

Rev. Judicial Vicar

Lancaster Diocesan Tribunal

SS Mary and James, Snow Hill, Scorton, Preston PR3 1AY

Telephone: 01524 791268 Fax: 01524 844212

**Judicial Vicar: Rev. Michael J Tully (STL, PHL, MA Canon Law)**

### **Diocese of Leeds**

(Consisting of the county of West Yorkshire and parts of North Yorkshire, North Humberside, Cumbria, Greater Manchester and Lancashire).

Leeds Diocesan Tribunal

Hinsley Hall, 62 Headingley Lane, Leeds LS6 2BX

Telephone: 0113 261 8029 Fax: 0113 261 8035 Email: tribunal@dioceseofleeds.org.uk

**Judicial Vicar: Mgr. Patrick Hennessey (JCD)**

**Administrator: Mrs Pauline Place**

### **Archdiocese of Liverpool**

(Consisting of Merseyside, parts of Lancashire, Cheshire, Greater Manchester and the Isle of Man).

Liverpool Metropolitan Tribunal

LACE, Croxteth Drive, Liverpool L17 1AA

Telephone: 0151 522 1061 Fax: 0151 522 1062 Email: tribunal@rcaol.co.uk

**Officialis: Rev. Fr. Brian Murphy (BA, JCL, MCL)**

**Administrator: Miss Maureen Stigberg**

## **Diocesan Marriage Tribunal Addresses**

### **Diocese of Middlesbrough**

(Consisting of Middlesbrough, Redcar, Cleveland, Stockton-on-Tees (south of the River Tees), the cities of Kingston upon Hull and York, East Yorkshire and most of North Yorkshire).

Middlesbrough Diocesan Tribunal

Curial Offices, 50a The Avenue, Middlesbrough, Cleveland TS5 6QT

Telephone: 01642 850505 Fax: 01642 851404 Email: [chancellor.jv@dioceseofmiddlesbrough.co.uk](mailto:chancellor.jv@dioceseofmiddlesbrough.co.uk)

Judicial Vicar: Very Rev. Canon Alan Sheridan (JCL)

### **Diocese of Northampton**

(Consisting of the counties of Bedfordshire, Buckinghamshire, Northamptonshire and that part of Berkshire lying between the River Thames and the boundary of Buckinghamshire).

Northampton Diocesan Tribunal

Bishop's House, Marriott Street, Northampton NN2 6AW (Postal enquiries only)

Officialis: Rev. Dr. Brendan Killeen

Tribunal Secretary: Mrs Margaret Lacken

### **Diocese of Nottingham**

(Consisting of the counties of Derbyshire, Leicestershire, Lincolnshire, Nottinghamshire and Rutland except parts of the High Peak and Chesterfield districts of Derbyshire and the districts of Bassetlaw in Nottinghamshire).

Nottingham Diocesan Tribunal

Tribunal Offices, Willson House, Derby Road, Nottingham NG1 5AW

Telephone: 0115 953 9804 Fax: 0115 953 9808 Email: [marriage.tribunal@nrcdt.org.uk](mailto:marriage.tribunal@nrcdt.org.uk)

Judicial Vicar: Rev. Mgr. Canon Edward Walker

### **Diocese of Plymouth**

(Consisting of the counties of Cornwall, Devon, Dorset and the Isles of Scilly).

Plymouth Diocesan Tribunal

Rosary House, 27 Fore Street, Heavitree, Exeter EX1 2QJ

Telephone: 01392 271123 Fax: 01392 412145 Email: [sheila.mccarthy@prcdtr.org.uk](mailto:sheila.mccarthy@prcdtr.org.uk)

Judicial Vicar: Rev. Kristian Paver (JCL)

Administrator: Sister Sheila McCarthy

### **Diocese of Portsmouth**

(Comprising of the counties of Hampshire, Berkshire (south of the Thames), Oxfordshire (south of the Thames), Dorset, the Isle of Wight and the Channel Islands).

Portsmouth Diocesan Tribunal

61a Yorktown Road, Sandhurst GU47 9BS

Telephone: 01252 878789 Fax: 01252 871120 Email: [portsmouthtribunal@tiscali.co.uk](mailto:portsmouthtribunal@tiscali.co.uk)

Judicial Vicar: Rev. Dominic Golding (JCL, JV)

Administrator: Mrs Dani Marsden

## Diocesan Marriage Tribunal Addresses

### Diocese of Salford

(Consisting of the Hundreds of Salford and Blackburn in the old county of Lancashire and of Dunsop Bridge).

Salford Diocesan Marriage Tribunal

Curial Offices, Cathedral House, 250 Chapel Street, Salford M3 5LL

Telephone: 0161 834 0005 Fax: 0161 839 5259 Email: tribunal@salforddiocese.org

Chancellor and Judicial Vicar: Rev. Robert Lasio (STL, JCL)

Administrator: Mrs Catherine Clarke

### Diocese of Shrewsbury

(Consisting of the counties of New Cheshire (except parts of Warrington and Widnes) and Shropshire with parts of Derbyshire, Merseyside and Greater Manchester).

Shrewsbury Diocesan Tribunal

Our Lady's Presbytery, Cavendish Street, Birkenhead CH41 8AQ

Telephone: 0151 670 0097 Fax: 0151 652 5595 Email: shrewsbury.tribunal@tesco.net

Officialis: Canon John F Gordon

Tribunal Assistant: Mrs Angela Stevenson

### Archdiocese of Southwark

(Consisting of the London Metropolitan Boroughs (south of the Thames) and the county of Kent).

Southwark Metropolitan Tribunal (split into 2 offices)

(a) *South London Episcopal Areas*: 59 Westminster Bridge Road, London SE1 7JB

Telephone: 020 7960 2514 Fax: 020 7261 1099

Judicial Vicar: Rev. Derek Vidler

Secretary to JV: Mrs Margaret Hugkulstone

(b) *Kent Area*: Southwark Metropolitan Tribunal, 1a Hills Terrace, Chatham, Kent ME4 6PX

Telephone: 01634 830218 Fax: 01634 829535 Email: tribofficekent@tiscali.co.uk

Associate Judicial Vicar: Rev. Philip Gilbert

Co-Administrators: Mrs Veronica Weaver and Mrs Angela Andriot

### British Forces Tribunal

Bishopric of the Forces

AGPDO, Middle Hill, Aldershot GU11 1PP

Telephone: 01252 349004 Fax: 01252 349006

### Scottish National Tribunal

(Consisting of Archdiocese of St. Andrews and Edinburgh, Diocese of Aberdeen, Diocese of Argyll and the Isles, Diocese of Dunkeld, Diocese of Galloway, Diocese of Glasgow, Diocese of Motherwell and Diocese of Paisley).

Scottish National Tribunal

22 Woodrow Road, Glasgow G41 5PN

Telephone: 0141 427 3036 Fax: 0141 427 7715 Email: officialis@btconnect.com

President: Rev. James O'Kane (STB, JCL) Diocese of Motherwell

### Welsh National Tribunal

(Consisting of all of Wales and Herefordshire).

St Brigid's Presbytery, Crystal Glen, Cardiff, CF14 5QN

Telephone: 02920 752389 Email: matthew@3churches.org

Judicial Vicar: Rev. Canon Matthew Jones (MA, JCL)

Administrator: Rev. David Hayman

(The Priest's House, George Street, Pontypool, NP4 6HL, Tel: 01495 762280)

## **Diocesan Marriage Tribunal Addresses**

### **Dublin Regional Marriage Tribunal**

(Covering the Dioceses of Dublin, Ferns, Kildare and Leighlin, Meath and Ossory).

Diocesan Offices, Archbishop's House, Dublin 9, Ireland

Telephone: 01 837 9253 Fax: 01 836 8309 Email: dublinrmt@eircom.net

Judicial Vicar: Rev. Aiden McGrath (OFM, JCD)

### **Armagh Regional Marriage Tribunal**

(Covering the Diocese of Armagh, Clogher, Derry, Down and Connor, Dromore, Kilmore and Raphoe).

15 College Street, Armagh BT61 9BT

Telephone: 028 3752 4537 Fax: 028 3752 8763 Email: armthq@btconnect.com

Judicial Vicar: Very Rev. Eugene D O'Hagan (JCL)

*Down & Connor Office:* Armagh Regional Marriage Tribunal, The Good Shephard Centre, 511 Ormeau Road, Belfast BT7 3GS Telephone: 028 9049 1990 Fax: 028 9049 1440

*Derry Office:* 164 Bishop Street, Derry BT48 6UJ Telephone: 028 7136 2475 Fax: 028 7126 0970

### **Cork Regional Marriage Tribunal**

(Covering the Dioceses of Cashel, Colyne, Cork and Ross, Kerry, Limerick, Waterford and Lismore).

Tribunal Offices,

St. Finbarr's West, The Lough, Cork, Eire

Telephone: 021 496 3653 Email: crmt@iol.ie

Judicial Vicar: The Very Rev. Gerard Garrett (MCL, LCL)

Secretary: Marlies Ferriter

### **Galway Regional Marriage Tribunal**

(Covering the Dioceses of Galway, Tuam, Killala, Killaloe, Clonfert, Elphin, Ardagh and Clonmacnois and Achonry).

Galway Regional Marriage Tribunal, 7 Waterside, Woodquay, Galway, Eire

Telephone: +35391 565179 Fax: +35391 563512 Email: 7waterside@eircom.net

Officialis: Fr. Raymond Browne

Administrator: Ms Nicola Burke

### **National Marriage Appeal Tribunal of Ireland**

The Columba Centre, Maynooth, Co. Kildare, Ireland

Telephone: 01 505 3119 Fax: 01 836 0140

Judicial Vicar: Very Rev. Michael Smyth

Administrator: Rev. Brian Flynn

## **Membership of the Marriage & Family Life Standing Committee of The National Board of Catholic Women involved in the production of the first edition of this booklet**

**Rosemary Keenan**

Convenor.

**Moira Leigh**

(The Grail).

**Dinah McLaughlin**

(The Association of Separated & Divorced Catholics and Catholic Marriage and Family Life Commission - Portsmouth Diocese).

**Miriam Sigston**

(Catholic Social Workers Guild).

**Avery Triggs**

(Catholic Women's League).



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### **Constituent Organisations**

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Catholic Association of Teachers, Schools and Colleges  
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Catholic Women's Network  
Christian Life Community  
Conference of Religious  
English Society of the Grail  
Federation of Polish Catholic Women's Organisations Abroad  
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National Justice and Peace Networks  
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*For information or orders contact: The Development Officer: [enquiries@nbcw.org](mailto:enquiries@nbcw.org)  
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