

Smart Loving Engaged: Imprimatur Updates 2019

How changes are being handled across the materials.

The content being reviewed exists in three forms: printed materials, digital materials which are viewed online or in some cases can also be printed, and video.

In relation to how edits will be handled the approach adopted is as follows:

1. All changes have been made to online text and printable downloads.
2. Existing printed stock (Mentor guides and Participant Workbook).
 - a. These will **not** be amended nor will it carry an imprimatur (for the same reason). An addendum of the theological edits will be made available with all future sales of the Mentor Guide and will also be available online (via the Mentor Support Hub).
 - b. Future print editions will be of the updated text and will be published with the Imprimatur noted.
3. Video Content.
 - a. Video transcripts (which appear in the Mentor Guide) will be updated to reflect edits. These updated video transcripts have been added to the online course.
 - b. Where we have subtitles for the video (English, foreign language) we will also edit the subtitles.
 - c. We will be unable to easily correct existing audio content in the videos and so we will address all changes that relate to video content on a case-by-case basis.
 - d. Future refilming will be an opportunity to update the transcripts and they will be reviewed by the censor before filming.

Location	Existing Text	Final Text
MG p2 WB p2	"The 'Theology of the Body' is the title that Saint Pope John Paul II assigned to a series of 129 General Audiences which he gave"	"The 'Theology of the Body' is the title assigned to a series of 129 General Audiences given by Saint Pope John Paul II"
MG p2 WB p2	"... are considered a prophetic revelation of the central place that married, sexual love..."	"... are considered a prophetic message of the central place that married, sexual love..."
MG p1.6 p 1.9 Transcript WB 1.3, Blog	"Sexuality <i>describes</i> our whole personhood"	"Sexuality touches upon every aspect of our personhood"
P1.12 WB 1.6 Blog post	"A parent-child relationship is most often a unilateral, or one-sided, gift of self. This is one reason why marriage is a Sacrament but parenthood is not; in parenthood, the relationship is most often unilateral, whereas marriage, as a mutual exchange , more accurately images the Trinity."	"When children are very young, the parent-child relationship is a unilateral, or one-sided, gift of self. This is one reason why marriage is a Sacrament but parenthood is not; Marriage, as a reciprocal gift of self , more accurately images the Trinity."
P 1.28 WB 1.14 Blog	"could it be that the erotic love of husband and wife is a sacred representation of Jesus' passionate love for us?"	"could it be that the erotic love of husband and wife is a sacred representation of Jesus' passionate (not erotic) love for us?"
P 3.16 WB 3.8 SLOE WB p 124		Added to the inventory "masturbation is wrong and self-centred"
P3.18 p3.17 (Mentor notes, p 7) WB p 3.10 SLOWB p66	[Ref to sexual abuse – Qn of implications for mandatory reporting]	See Safeguarding page 7 – new content (appendix)
P 3.30 Also: WB 3.17 Blog	"soulless married sex"	"self-serving married sex"

P 3.30 Also: WB 3.17 Blog	"Redemption is all about experiencing the liberation from lust"	"Redemption in Christ offers us liberation from lust".
P3.31	"Our emotional injuries are what lead us to sin"	"Our emotional injuries can lead us to sin"
P 3.40 Also: WB 3.23 Blog Also: P 3.10 transcript P3.39 notes SLOWB p 70	This extension activity says that there are fundamentally 2 basic kinds of love: intimacy and benevolence, and then goes on to speak of 3 different words/types of love: philia, eros, and agape. This is confusing. The Church typically speaks of the three kinds, not the two.	Reorganised this content so that we start with Deus Caritas Est, then unpack the Love of Intimacy, then the Love of Benevolence. At its simplest, love is typically experienced in two forms: The Love of Intimacy, and the Love of Benevolence. Added 'The' to the heading to read 'The Love of Intimacy'
P 3.41 WB 3.24	"Are you willing to love your fiancé above all others and consider their needs first?"	"Are you willing to love your fiancé above everyone else and consider his/her needs first?"
P 4.22 WB 4.10 Blog	Cite the Biblical verse, that is "Ephesians 4:26"	Added: "Ephesians 4:26"
P 4.34 WB p 4.16	"Unlike most relationships, a married couple in love can truly forgive and heal ..."	"A married couple in love can truly forgive and heal ..."
P 5.7 transcript	"In the Trinity, the Father gives himself in love to the Son, Jesus. Jesus gives himself totally to the Father."	"In the Trinity, the Father gives himself in love to the Son. The Son gives himself totally to the Father."
P 5.7 transcript	"it is in the relationship of husband and wife that human beings best image God"	"it is in the relationship of husband and wife that human beings image God in a very significant way"
P 5.10 Also: WB 5.5 Blog	"It speaks not only of your desire to be one flesh forever, but through the use of your genitals, it 'links' your love with future generations."	"It speaks not only of your desire to be one flesh for life, but through the use of your genitals, it 'links' your love with future generations."
P 5.10 WB 5.5	"It is through the messages of intercourse within the Sacrament of Marriage that you will also	"It is through the messages of intercourse within the Sacrament of Marriage that you can also begin to

Blog SLOE/S	begin to understand the messages of love that God has for you in Christ:..."	understand the messages of love that God has for you in Christ: ..."
P 5.11 transcript 5.16 WB 5.8 Blog	"Every sacrament has both sacred words and sacred gesture"	"Every sacrament has both sacred words and sacred gesture (or matter and form in the more technical language of the Church)."
P 5.11 transcript Also: Blog	"The sacred gesture in baptism is the washing in water."	"The sacred gesture in baptism is the pouring of, or immersion in, water."
P 5.11 transcript 5.16 WB 5.8 Blog	"The couples sexual union is the sacred gesture"	"The couples total giving of themselves to each other best expressed in their sexual union is the sacred gesture" (updated paragraph in the workbook) The sacramental gesture is the spouses' total giving of themselves to each other, expressed in their sexual union - the act of love where they freely give themselves totally, faithfully and fruitfully to each other. Sexual union says with the body the vows spoken at the altar. Every act of love is thus a renewal of the wedding vows!
P 5.11	"The sacrament of marriage is not fully accomplished until the couples ..."	"The sacrament of marriage is not fully accomplished, or consummated, until the couples ..."
P 5.16 WB 5.8	"The matrimonial bed can be equated to the altar"	"The matrimonial bed can be compared to the altar"
P 5.21	In the paragraph on "Healing of Past Injuries" please note that there may be mandatory reporting issues should anyone disclose that sexual abuse occurred in their childhood."	See Safe-guarding Policy p7 (appendix)
P 5.22 WB 5.11	"vowed commitment taken before family and friends"	"vowed commitment taken before God, family and friends"

P 5.28 WB 5.14	"In what ways am I willing to be involved in planning our family? In what ways do I need you to be involved?"	Added a question: Am I open to the Church's teaching on family planning? Explain. NB: a similar question is already in the Online version of the course.
P 5.29	"as long as we keep our eyes fixed on God and trust him to reveal his plan to us"	"as long as we keep our eyes fixed on God, trust him to reveal his plan to us, and be open to follow that plan"
P 5.31	"All children are a gift and a blessing, even those with disabilities"	"All children are a gift and a blessing, including those with disabilities"
P 5.37 WB p 5.20 Also TGS	"wish to avoid pregnancy"	"wish to avoid pregnancy at a particular time"
P 5.39 WB 5.22	"is the same"	" <i>might</i> be the same"
P 5.40		Table formatted to make clear that Withdrawal is not a FAM
P 6.3	"... are as effective as many other birth control methods ..."	"...are as effective for avoiding pregnancy as many birth control methods ..."
P 6.4 WB 6.2 Blog	"Through their engagement with their faith community"	"Through their sacrament and their engagement with their faith community"
P 6.6 Transcript	"Matrimony, that is marriage between people of faith"	"Matrimony, that is marriage in the Church"
P 6.9 transcript	"We make these invitations, not because they will make you better, but that we will be better, so much the richer for your presence."	"We make these invitations, not only because they will make you better, but also that we will be better, so much the richer for your presence."
P 6.17 Mentor notes	"We can't see Christ loving us as a people"	"We can't see Christ physically loving us as a people, but we can easily see husband and wife loving each other."
P 6.18 WB p 6.8 SLEO WB	The fine print	This page completely reworked (Appendix)
P 6.19	"fulfil all these requirements"	"live marriage perfectly."

P 6.20 WB 6.9	Delete "should you wish to use readings or prayers that are not part of the Church's liturgical selection, you will need to discuss it with your priest."	Corrected
P 6.22 WB p 6.10 SLEO WB Hub	Add a note that the form should be completed in conjunction with their priest or deacon. Note that any "symbolic gifts" cannot be taken back at the end of the liturgy. Anything offered to God and the Church cannot be taken back again. Change "Bread only" to "Communion Host only"	"Use this form as a guide in preparation for your meeting with your celebrant on the wedding liturgy." Removed ref to additional symbolic gifts Corrected: Bread to 'host'. Both kinds to 'Host and chalice'
P 6.23 Mentor Notes	Remove the word "unusual".	Corrected
P 6.24 Also WB 6.11 Liturgy guide	Remove the word "most likely" Note that with the new translation of the Rite of Marriage "true to you" has been changed to "faithful to you" and "I will love you" changed to "to love you".	Corrected
P 6.26 WB 6.12	Remove "that Jesus' living spirit is present in the communion bread and wine".	Corrected
P 6.26 WB 6.12	"When we consume the bread and wine,(now the Body and Blood of Christ."	"When we consume the Body and Blood of Christ."
P 6.26 WB 6.12	"It is the same message that husband and wife give when make love".	"It is the same message that husband and wife give when they exchange their vows and make love".
P 6.26 WB 6.12	"In this way marital sex and the Mass"	"In this way marriage and the Mass".
P 6.27 Notes for mentor sharing	Remove "alternate churches" lest Catholics think it is OK to go to Mass only every second Sunday.	Corrected

P 6.27	"Church's stand"	"Church's teaching"
P 6.27	"We make this invitation not because they will be better for becoming a Catholic, but rather, that we will be richer for having them in the Church."	"We make this invitation not only because they will be better for becoming a Catholic, but also because we will be richer for having them in the Church."
P 6.31	"Graces are simply qualities God gives us to help us love more deeply and fully."	"Graces are spiritual help God gives us to help us love more deeply and fully."
P 6.31	"One grace that married couples need in constant supply is 'passion'. The grace of passion is simply having the desire to love our fiancé generously and without self-interest."	"One grace that married couples need in constant supply is to love with passion. 'Passion' is simply having the desire to love our fiancé generously and without self-interest."
P 6.32 WB 6.15 Blog	"One grace that is foundational to marriage is passion. When you pray for the grace of passion it can lift you out of self-centredness into relationship with each other."	"One grace that is foundational to marriage is to love with passion. When you pray for passion it can lift you out of self-centredness into relationship with each other."
P 6.32 WB 6.15 Blog		Added: "Grace is favour, the free and undeserved help that God gives us to respond to his call to become children of God." CCC 1996
P 6.34 6.37 WB 6.16	"...by regularly using the Evening Prayer during your engagement."	Added: "...by regularly using the Evening Prayer during your engagement before you separate for the night."
P 6.37 Wrap up	"gives us access to the grace"	"calls upon God for access to the grace"
6.38 WB 6.18 Blog	"Communion"	"The Eucharist"

The End

SL Engaged Supplementary Notes

Safeguarding Policy

The safeguarding of children and vulnerable adults is an area of acute attention within the Church as part of its mission to care for vulnerable and marginalised people, as well as doing all it can to provide safe ministries for all.

In general, there are two areas of focus:

1. **Pre-emptive actions** taken to protect vulnerable individuals. This includes (but is not limited to) policies and practices such as:
 - a. Screening of parish staff and volunteers
 - b. Creating safe environments that are supportive and transparent. For example, encouraging visible interactions, not being one-on-one, or having carers accompany the vulnerable person
 - c. Training staff and volunteers on how to reduce risks, apply safe practices and what to do if a concern arises.
2. **Reporting obligations** in the event of disclosure of a crime.
 - a. If a SmartLoving leader (mentor, sponsor, facilitator) becomes aware of an allegation, or has a concern, that a person has been or may be abused or subject to a crime – they should seek advice. A report to relevant authorities may be required.
 - b. The responsibilities and laws in this area vary between, and within countries. This document does not attempt to identify the reporting obligations in any one jurisdiction
 - c. It is incumbent on those who use the SmartLoving materials, professionally or as a volunteer, to be aware of these obligations, in their own country and its jurisdiction. It is expected that a SmartLoving leader will be informed and act according to the laws of the local country and Church in reporting concern of abuse or crimes.
 - d. Concerns or alleged crime may include matters of sexual or physical abuse, neglect, ill treatment or psychological harm upon a child or adult (including domestic violence),

SmartLoving Guidelines

The following guidelines are provided to assist SmartLoving personnel to support their local civil and diocesan policies in safeguarding, and where inconsistencies occur, one should default to the more rigorous safeguarding position. Anyone involved in delivering SmartLoving is expected to:

- 1) Understand their responsibilities and obligations in safeguarding and reporting as per local laws and diocesan policies
- 2) Know who to report matters to
- 3) Know what requires reporting
- 4) Know where to seek advice if unsure, and
- 5) Seek advice if uncertain.

The above includes: priests, deacons, religious, employed workers, and volunteers who may have any number of roles in SmartLoving including as Mentor, Sponsor, Group Facilitator, Team member, Local Coordinator, Trainer and others. Each person's obligations and responsibilities may or may not differ depending on their country and local laws and diocesan policies.

Confidentiality

1. It is important for the dignity and integrity of individuals and the effectiveness of the course that all discussions between participant and their facilitators/mentors/sponsors are managed confidentially. However, confidentiality does not restrict any reports required by the local law or diocesan policies.
2. If there is any doubt or uncertainty it is important to obtain advice from the relevant diocesan personnel, such as the safeguarding officer.
3. Confidentiality should be discussed at the beginning of each course so that participants and facilitators/mentors/sponsors understand their obligations to protect the privacy of each other – as well as the limits to confidentiality. At the very least they should be made aware that any concern about a crime or abuse to a person may be reported according to local laws and diocesan policy.

SmartLoving Help Centre

If you have any concerns about any part of the program or a safe-guarding issue, please raise your concern with your parish leader or contact us through our Help Centre. The Help Centre includes information about Safeguarding.

The SmartLoving Help Centre is a point of information about safeguarding for all participants and leaders in SmartLoving and can be accessed from www.smartloving.org or www.members.smartloving.org

Pastoral Care

SmartLoving has Pastoral Care Guidelines to assist those who use the SmartLoving materials as a facilitator or mentor. These guidelines are updated as required and can be accessed in the Mentor Guide (printed) or via the SmartLoving online support hubs.

Pastoral Care Guidelines

When you undertake to mentor an engaged couple, it comes with important responsibilities. These include the requirement to be well prepared and ensuring that your home is suitably organised so that the engaged couple can give their full attention to the task. You also have a responsibility to maintain your currency with the material by undertaking regular in-servicing. Check with our websites, or those of your own or local relevant organisations for resources and in-service opportunities in your area.

Another important responsibility to understand the limits of your role as a Mentor as well as having the necessary pastoral skills and duty-of-care procedures.

Guidelines for Pastoral Care

Confidentiality - the dignity and privacy of the engaged couple should be respected at all times. If you need to debrief or seek advice on how to handle a situation, please seek the counsel of an appropriate person such as your parish priest, supervisor, coordinator or an experienced Mentor.

Your privacy also needs to be respected. It is good practice to establish at the beginning of the course the confidentiality policy.

When a couple or an individual fiancé approaches you for advice or counselling in the face of difficulties, apply the following guidelines.

1. Affirm.

Warmly and sincerely affirm the couple/fiancé. Point out all the good things they have going for them. You can support and affirm them without implying a course of action.

2. Listen.

Avoid giving advice. Use all the Listener skills as taught in Session 2:

- **Unclutter** - clear your mind and focus fully on the couple/fiancé.
- **Understand** - ask questions of clarification, paraphrase what you have heard.
- **Unite** - validate and embrace the emotions and experience of the couple.

3. Pray.

Offer to not just pray **for** the couple but **with** them, right then if appropriate. Your prayer can be something very simple like the Lord's Prayer or Hail Mary.

4. Trust the Process.

The process embedded in this course is designed to carry couples through to closure. If the couple is stuck on a particular point, check that they have understood what they need to do and if necessary, walk them through the steps one by one.

5. Refer.

The course does not equip you to be a counsellor. Unless you have certified professional qualifications in this area, you must refer an engaged couple or individual to a suitable professional when you identify that such help is appropriate. Some situations Mentor Couples may face from time to time include:

- One or both individuals may present with a need for counselling or professional assistance in dealing with a significant emotional injury, psychological addiction, or a spiritual issue. Keep on hand a list of suitable local professionals to which you can refer couples when needed. If in doubt contact the equivalent of the local diocesan 'marriage and family office' for recommendations.
- Very rarely you may have serious doubts about the emotional maturity or mental capacity of the couple to undertake the marriage commitment in a fully informed manner. Addictions, substance abuse and mental illness seriously interfere with a person's ability to give full and free consent. In such rare situations, and if appropriate, encourage the couple to seek professional assistance to address the issues and make note of any such concerns in your final evaluation records as required by your organisation as appropriate.
- Sometimes information comes to light that may impact on the couple's eligibility to marry in the Catholic Church, such as one or both being previously married, being under pressure to marry against their will, or refusing to consider having children. These should all be referred to the priest/deacon marrying them. Listen sympathetically, but your role does not extend to providing advice on such matters.
- Another more common issue is the couple wishing to alter the wedding liturgy or to have the non-Catholic fiancé receive Communion. Again, refer the couple to their priest on these matters. It may be appropriate to note that there are a number of prayers and parts of the liturgy in which the couple do have options. These are explained fully in Session 6 and listed on the SmartLoving website). Likewise, it can often help to affirm the beauty of the formal vows which link the couple with a long tradition. However, it is inappropriate to imply that it is permissible to change the vows or central prayers of liturgy and, as a general principle, Mentors should not be involved directly in liturgy planning as this is the appropriate responsibility of the Priest who is preparing them for marriage.



THE Fine Print

It's important to read the fine print before you sign on a dotted line and marriage in the Catholic Church is no different. Matrimony is more than just getting married in a church; in order to make a free and informed commitment on your wedding day, there are specific obligations of which you should be aware.

1. THE PERMANENCY OF MARRIAGE.

The Sacrament of Matrimony witnesses to God's permanent love and endures until death. Although some Catholic marriages break down and legally divorce, the couple is still considered married in the eyes of the Church and of God. Such marriages may be 'annulled', which is a declaration, after investigation, that the marriage was invalid; that is, from the beginning it didn't meet, or was missing, some critical requirement of a Sacramental bond.

2. THE FREEDOM TO MARRY.

Free Consent: Both you and your fiancé need to freely consent to be married in the Catholic Church. This includes being fully informed of the commitment you are making, psychologically mature enough to make it, and free of any sense of coercion or pressure to marry this person or to marry in the Church.

Free from Previous Marriage: If you or your fiancé were previously married in a union recognised by the Church, you cannot have a Catholic wedding unless it has been annulled. If you have not done so already, you should immediately speak to your priest or deacon about this.

3. SEXUAL INTIMACY.

Sexual intercourse, or Lovemaking, is the sacred gesture that consummates a marriage and is an essential part of the Sacrament. Couples who wish to marry for companionate reasons only, or to facilitate the application of visa or residency permits for example, are not permitted to marry in the Catholic Church.

4. SEXUAL EXCLUSIVITY (FIDELITY).

Sexual exclusivity is foundational to Matrimony and the wedding rings are explicitly noted as "a sign of love and fidelity". Sexual exclusivity is more than avoiding sexual intimacy with other persons; it includes the rejection of pornography, masturbation, and anything that undermines the sacred nature of your sexual love.

- 5. UNCONDITIONAL SHARING.** After marrying in the Catholic Church, your material assets become shared property. Both husband and wife also share the responsibilities of a common life, like raising children and caring for each other in times of illness. Prenuptial agreements are consequently incompatible with Matrimony except in rare circumstances, such as when a widow or widower remarries and has children for whom they wish to preserve the family inheritance upon his or her own death.
- 6. OPENNESS TO CHILDREN.** On your wedding day, you will be asked if you will "accept children lovingly from God". Except in the case of mature couples past the age of childbearing, this presumes that couples are open to having children, will plan their families according to the principles of 'conscious parenthood' and reject the use of contraception, artificial reproductive technologies, sterilisation and abortion.
- 7. RAISING CHILDREN CATHOLIC.** Children from Catholic marriages are to be raised as Catholics. If you are not Catholic, you are not responsible for raising your children in the Catholic faith, but your Catholic spouse is, and it is important for your unity that you support them.

Not all couples in Catholic marriages fulfil all these elements perfectly; the Church has high ambitions for us, but she is always merciful when we fail. She holds out these foundations of Matrimony as an invitation to deeper faith, greater love and more fulfilled living.

In choosing to marry in the Catholic Church you commit to striving to live your married life according to the vision of the Church. It's a vision that will extend you personally and will lead your marriage towards deeper intimacy and love. But it is a vision that you must freely choose for yourself.

If you have any questions about any of the obligations of Matrimony it is critically important that you explore them together and get appropriate advice from your priest or deacon as necessary.



At Home: DISCUSS

1. The Church calls you to be a Sacrament – a living sign of Christ's love for his people. How do you feel about that? (L.I.F.E.)
2. Looking at the points above, what reservations do you have about entering the Sacrament of Matrimony?
3. What questions do you have about the Sacrament of Matrimony that you would like answered by your priest?