Welcoming
The Order of Celebrating Matrimony
editio typica altera

November 3-4, 2016
St. Louis, MO
A BRIEF HISTORY

• 12-4-1963  Constitution on the Sacred Liturgy (77) calls for the revision of the Rite of Marriage
• 1969 - First Latin typical edition
• 1969 - English translation of the First Edition
• 1991 - Second Latin typical edition
• 2010 - Spanish translation for USA
• 2013 - English translation by ICEL
• November 2013 - U.S. Bishops approve the English translation at their fall meeting
• Early 2014 - “White Book” sent to the Holy See
• June 29, 2015 - recognitio granted by the Holy See
Important Dates

- February 2, 2016
  Decree of Publication
  Archbishop Joseph Kurtz, USCCB

- September 8, 2016
  (Nativity of the Blessed Virgin Mary)
  first use date

- December 30, 2016 (Feast of the Holy Family)
  must use date
Gifts of this translation

- User-friendly layout of prayers, sense lines
- Clarification and expansion of rubrics
- Translation that reflects theology
- Inclusivity
- Pastoral sensitivity

“...assistance for the Christian faithful so that the state of Marriage may be preserved in a Christian spirit and advance in perfection” (13)
Same priest that prepares the couple should preside, preach, receive the consent... (23)
- Options -- intended to adapt to situations and cultures
What’s new?

Expanded Introduction - from 18 paragraphs to 44

Importance and Dignity of the Sacrament of Matrimony
1969 - 7  1991 - 11

Duties and Ministries
1969 - 0 (2)  1991 - 16

The Celebration of Matrimony
Preparation 1969 - 0 (5)  1991 - 5
The Rite to be Used 1969 - 4  1991 - 6

Preparation of Local Rituals/ Adaptations by Conference
1969 - 5  1991 - 6

Right to prepare a completely new rite
1969 -2  1991 - (1)
What’s new?

EXPANDED SET OF SCRIPTURE READINGS

- Old Testament - was eight pericopes, now nine
- New Testament - was ten, now fourteen
- Psalms - seven
- Gospel Verses - four
- Gospels - ten
The Table of Contents

- Introduction (*Praenotanda*)
- Chapter I - The Order of Celebrating Matrimony within Mass
- Chapter II -- The Order of Celebrating Matrimony without Mass
- Chapter III -- The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian
- Chapter IV - Various Texts to be used in the Rite of Marriage and in the Mass for the Celebration of Marriage
Appendices

I. Examples of the Universal Prayer

II. The Blessing of an Engaged Couple

III. The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage
THE IMPORTANCE AND DIGNITY OF THE SACRAMENT OF MATRIMONY (OCM 1-11)

1. Matrimonial covenant...derives its force and strength from creation... among the sacraments of the new covenant.
2. Conjugal covenant...freely give themselves to each other...singular union of man and woman, complete fidelity... indissoluble unity of the bond.
3. Ordered to the procreation and formation of children...
4. Established by God the Creator... sacred bond... depends on the Author of Marriage...
5. Christ raised this indissoluble conjugal contract to the dignity of a sacrament... his own nuptial covenant with the Church
6. Christ brought blessing and joy to the wedding at Cana...foreshadowed the new and eternal covenant...
7. Through Baptism, which is the Sacrament of faith, a man and a woman are once and for all incorporated into the covenant of Christ with the Church in such a way that their conjugal community is assumed into Christ’s charity and is enriched by the power of His Sacrifice.
INTRODUCTION

THE IMPORTANCE AND DIGNITY OF THE SACRAMENT OF MARRIAGE (OCM 1-11)

11. A Marriage that is desired, prepared for, celebrated, and lived daily in the light of faith is that which is “joined by the Church, strengthened by a sacrificial offering, sealed by a blessing, announced by Angels, and ratified by the Father. ... How wonderful the bond of the two believers: one in hope, one in vow, one in discipline, one in the same service! They are both children of one Father and servants of the same Master, with no separation of spirit and flesh. Indeed, they are two in one flesh; where there is one flesh, there is also one spirit.”
“joined by the Church” → the Wedding Sacrament
“strengthened by a sacrificial offering” → the Eucharistic offering
“sealed by a blessing” → the Nuptial blessing
“announced by Angels” → the incarnation, the marriage of God with the flesh, was announced by angels
“ratified by the Father” → the resurrection ratified the sacrificial love of Christ for the Church, which is the source of the love between bridegroom and bride.
II. DUTIES and MINISTRIES (OCM 12-27)

12-13 Bishop

14-23 Pastors of Souls

- marriage preparation and pastoral situations;
- Confirmation, Penance before Marriage (18);
- nothing should stand in the way of a valid and licit celebration (19);
- rejection of what the Church intends (21)

24 Deacon

25 Lay Presider (conditions)

26 Entire Christian Community

27 Location of the ceremony
Pope Francis on Preparation for the Wedding

Short term preparations for marriage tend to be concentrated on invitations, clothes, the party and any number of other details that tend to drain not only the budget but energy and joy as well. The spouses come to the wedding ceremony exhausted and harried, rather than focused and ready for the great step that they are about to take. The same kind of preoccupation with a big celebration also effects de facto unions; because of the expenses involved the couple, instead of being concerned above all with their love and solemnizing it in the presence of others, never get married.

Here, let me say a few words to fiancés. Have the courage to be different. Don’t let yourselves be swallowed up by a society of consumption and empty appearances. What is important is the love you share, strengthened and sanctified by grace. You are capable of opting for a more modest and simple celebration in which love takes precedence over everything else. Pastoral workers and the entire community should make this priority the norm rather than the exception.

■ The Joy of Love, 212  [emphasis added]
Pope Francis on how the couple should prepare

The couple can also meditate on the biblical readings and the meaningfulness of the rings they will exchange and the other signs that are part of the rite. Nor would it be good for them to arrive at the wedding without ever having prayed together, one for the other, to seek God’s help in remaining faithful and generous, to ask the Lord together what he wants of them, and to consecrate their love before an image of the Virgin Mary. Those who help them prepare for marriage should help them to experience these moments of prayer that can prove so beneficial.

*The Joy of Love, 216*
Pope Francis on the Presider and the Assembly

[...] Frequently, the celebrant speaks to a congregation that includes people who seldom participate in the life of the Church, or who are members of other Christian denominations or religious communities. The occasion thus provides a valuable opportunity to proclaim the Gospel of Christ.

*The Joy of Love*, 216
Pope Francis on the Sacramental Celebration

In their preparation for marriage, the couple should be encouraged to make the liturgical celebration a profound personal experience and to appreciate the meaning of each of its signs. In the case of two baptized persons, the commitment expressed by the words of consent and the bodily union that consummates the marriage can only be seen as the covenantal love and union between the incarnate Son of God and his Church. In the baptized, words and signs become an eloquent language of faith. The body, created with a God-given meaning, “becomes the language of the ministers of the sacrament, aware that in the conjugal pact there is expressed and realized the mystery that has its origin in God himself.”

III. THE CELEBRATION OF MATRIMONY

Preparation (28-32)

28 Communal character
29 Diligently prepared, choosing a rite, choosing texts
30 Chants -- appropriate, express the faith of the Church
31 Festive character, decoration, no favoritism to private persons or classes of persons
32 On a day having a penitential character...
III. THE CELEBRATION OF MATRIMONY (cont’d)

The Rite to be Used (33-38)

33 Within Mass (Chapter I), Without Mass (Chapter II)

34 Ritual Mass, vestments, choice of day, use of readings

35 Main elements of the celebration of Marriage are to stand out clearly

36 Marriage between Catholic and baptized non-Catholic...; Marriage between a Catholic and a catechumen or non-Christian

37 Pastors as ministers of the Gospel; special attention to those who do not regularly take part...

38 Requisites for Mass
INTRODUCTION

IV. ADAPTATIONS TO BE PREPARED BY THE CONFERENCES OF BISHOPS (39-44)

39 Adaptation by the Conference of bishops and recognition by the Apostolic See

40 To formulate adaptations ...so as to foster the conscious and active participation of the faithful...to prepare texts...melodies...editions

41 Points to keep in mind when preparing adaptations

42 Conference may draw up its own rite in accordance with CSL 63b

43 Customs ...may be admitted into the Liturgy as long as it harmonizes with a true and authentic liturgical spirit

44 If it is local custom... Conference may determine if the rite can be celebrated in homes
Chapter I: The Order of Celebrating Matrimony within Mass
THE INTRODUCTORY RITES

- Greeting of the Bride and Groom  [bridal party]
- Procession
- Entrance Song
- Greeting of the People
- Introduction
- Glory to God
- Collect
THE INTRODUCTORY RITES

Greeting of the Bride and Groom

- Form One - greeting of the bridal party at the entrance to the church
- Form Two - greeting the bride and groom after they have arrived at their place
THE INTRODUCTORY RITES

Entrance Procession

- Order of Procession -- “takes place in the customary manner”
- Best Practice - a liturgical procession
  - Cross Bearer
  - Servers
  - [Assisting Deacon]
  - Priest
  - Bridesmaids/Groomsmen
  - Maid of Honor/Best Man
  - Bride and Groom
    - Bride and Groom together
    - Groom with parents, Bride with parents
    - Groom, then Bride (with her father)
THE INTRODUCTORY RITES

Entrance Chant/Song

- Purpose is the same as it is for any liturgy

- Entrance procession may be accompanied by a suitable song or instrumental music

- If instrumental is played, the assembly may join in song once all have taken their places (Sing to the Lord, 222)

- Perhaps consider a refrain-style hymn
THE INTRODUCTORY RITES

Greeting of the People
- Sign of the Cross
- Greeting (options in the *Roman Missal* as at Mass)

Introduction (new)
- Two texts provided
- as well as “in these or similar words”

Penitential Act
- omitted
THE INTRODUCTORY RITES

Glory to God
- Sung or recited at all Ritual Masses, even in Advent and Lent
  (except on Sundays of Advent and Lent -- when Ritual Masses are not permitted anyway)
- Sung or recited on days when the Gloria is prescribed
- Through-composed
- Responsorial style
- Text or refrain should be in the worship aid

Collect
- Six new or newly-translated options (cf. Roman Missal or OCM, Chapter Four)
- Collect from Mass of the Day, if Ritual Mass is not used
LITURGY OF THE WORD

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily
LITURGY OF THE WORD

- Introduction to OCM stresses the importance of Scripture in the Wedding Liturgy

- See *Lectionary for Mass*, nos. 801-805 or *OCM* 144-187

- New Scripture readings have been added

- Readings marked with asterisk * explicitly speak of Marriage

- At least one reading that explicitly speaks of Marriage

- Use of one reading about Marriage, even when not using the Ritual Mass

- Importance of the Homily (cf. Introduction 1-11)
LITURGY OF THE WORD

HOMILY

- Based on the Sacred Scripture
- Orations of the Mass
- Text of the rite, particularly the Consent
- To expound the mystery of Christian Marriage, the dignity of conjugal love, the grace of the sacrament, responsibilities of married people (see OCM 1-11)
- Pastoral circumstances
The Celebration of Matrimony

- Address to the Bride and Groom
- Questions before the Consent
- The Consent
- The Reception of the Consent, and an Acclamation with the Assembly
- The Blessing and Giving of Rings
- [The Blessing and Giving of the Arras]
- [Hymn or Canticle of Praise]
- The Universal Prayer
- [Creed, if prescribed for the day]
The Celebration of Matrimony

Some highlights:

- Rules for alterations in the rite if there are more than one 
  Marriage celebrated at the same liturgy (OCM 58)
- The witnesses are to stand near the bride and groom (OCM 59)
- Cultural adaptations bracketed within the ritual text
- May omit #3 of Questions Before the Consent (if circumstances 
  suggests, e.g., for an elderly couple; not a new rubric)
- Options for Consent (vows)
- Two options for Reception of Consent (OCM 64)
- New acclamation after the Reception of Consent
- New Hymn/Canticle of Praise after Giving of Rings
The Celebration of Matrimony

Address to the Bride and Groom  (OCM 59)
Dearly beloved,
you have come together into the house of the Church, so that in the presence of the Church’s ministers and the community your intention to enter into Marriage may be strengthened by the Lord with a sacred seal. Christ abundantly blesses the love that binds you. Through a special Sacrament, he enriches and strengthens those he has already consecrated by Holy Baptism, that they may be faithful to each other for ever and assume all the responsibilities of married life.
And so, in the presence of the Church, I ask you to state your intentions.
Questions before the Consent (OCM 60)

Priest: N. and N., have you come here to enter into Marriage without coercion, freely and wholeheartedly?

B and G: I have.

Priest: Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live?

B and G: I am.

Priest: Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church?

B and G: I am.
The Celebration of Matrimony

Pope Francis on the Consent:

At times, the couple does not grasp the theological and spiritual import of the words of consent, which illuminate the meaning of all the signs that follow. It needs to be stressed that these words cannot be reduced to the present; they involve a totality that includes the future: “until death do us part.”

The content of the words of this consent makes it clear that freedom and fidelity are not opposed to one another; rather, they are mutually supportive, both in interpersonal and social relationships.

Indeed, let us consider the damage caused, in our culture of global communication, by the escalation of unkept promises... Honoring one’s word, fidelity to one’s promises: these are things that cannot be bought and sold. They cannot be compelled by force or maintained without sacrifice.

- Pope Francis, The Joy of Love, 214
The Celebration of Matrimony

The Consent (OCM 61-63)

Two forms
Two manners of expressing the consent

Priest: Since it is your intention to enter the covenant of Holy Matrimony, join your right hands and declare your consent before God and his Church.

Groom: I, N., take you, N., to be my wife. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

Bride: I, N., take you, N., to be my husband. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

I, N., take you, N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us part.

I, N., take you, N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us part.
Method Two: Obtaining the Consent through questioning

Priest: Since it is your intention to enter the covenant of Holy Matrimony, join your right hands and declare your consent before God and his Church.

Priest: N., do you take N., to be your wife? Do you promise to be faithful to her in good times and in bad, in sickness and in health, to love her and to honor her all the days of your life?

Groom: I do.

Priest: N., do you take you, N., for your lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do you part?

Bride: I do.

Priest: N., do you take N., to be your husband? Do you promise to be faithful to him in good times and in bad, in sickness and in health, to love him and to honor him all the days of your life?

Bride: I do.

Priest: N., do you take N., for your lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do you part?
The Celebration of Matrimony

The Reception of the Consent

May the Lord in his kindness strengthen the consent you have declared before the Church, and graciously bring to fulfillment his blessing within you. What God joins together, let no one put asunder.

OR

May the God of Abraham, the God of Isaac, the God of Jacob, the God who joined together our first parents in paradise, strengthen and bless in Christ the consent you have declared before the Church, so that what God joins together, no one may put asunder.

Priest: Let us bless the Lord.
All: Thanks be to God.
The Celebration of Matrimony

The Blessing and Giving of Rings

Three options; use of blessed water to bless the rings

Priest: May the Lord bless these rings, which you will give to each other as a sign of love and fidelity.

OR

Bless, O Lord, these rings, which we bless in your name, so that those who wear them may remain entirely faithful to each other, abide in peace and in your will, and live always in mutual charity. Through Christ our Lord.

OR

Bless and sanctify your servants in their love, O Lord, and let these rings, a sign of their faithfulness, remind them of their love for one another. Through Christ our Lord.

Groom, then Bride, while placing the ring on the other’s ring finger:

N., receive this ring as a sign of my love and fidelity.

In the name of the Father, and of the Son, and of the Holy Spirit.
The Celebration of Matrimony

[The Blessing and Giving of Arras]

An option, if it is the custom of the family/families

Priest: Bless, ✝ O Lord, these arras that N. and N. will give to each other and pour over them the abundance of your good gifts.

Groom, then bride, presenting the coins to the other:

N., receive these arras as a pledge of God’s blessing and a sign of the good gifts we will share.

Canticle of Praise (new)

A hymn or canticle of praise may be sung by the whole community.
The Celebration of Matrimony

Universal Prayer
- Examples are provided in Appendix I (OCM 216-217)

Creed
- Only if prescribed for the Mass of the Day
- Follows the Universal Prayer in this liturgy
Liturgy of the Eucharist

- Presentation and Preparation of the Offerings (Gifts)
- Prayer over the Offerings
- Eucharistic Prayer
  - Preface
  - Acclamations
  - Embolism (Commemoration of the Couple)
- Lord’s Prayer
- [Blessing and Placing of Lazo or Veil]
- Nuptial Blessing
- Sign of Peace
- Breaking of the Bread
- Holy Communion
- Prayer After Communion
Commemoration of the Couple

In Eucharistic Prayer I

Therefore, Lord, we pray: graciously accept this oblation of our service, the offering of your servants N. and N. and of your whole family, who entreat your majesty on their behalf; and as you have brought them to their wedding day, so (gladden them with your gift of the children they desire and) bring them in your kindness to the length of days for which they hope. (Through Christ our Lord. Amen.)
Liturgy of the Eucharist

In Eucharistic Prayer II
Be mindful also, Lord, of N. and N.,
whom you have brought to their wedding day,
so that by your grace
they may abide in mutual love and in peace.

In Eucharistic Prayer III
Strengthen, we pray, in the grace of Marriage N. and N.,
whom you have brought happily to their wedding day,
that under your protection
they may always be faithful in their lives
to the covenant they have sealed in your presence.
In your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.
Liturgy of the Eucharist

Lord’s Prayer
The prayer *Deliver us* is omitted

[Blessing and Placing of the Lazo or the Veil]
If this is the custom of the family/families
Takes place before the Nuptial Blessing

Priest:  Bless, ✝ O Lord, this *lazo* (or: this *veil*),
a symbol of the indissoluble union
that *N.* and *N.* have established from this day forward
before you and with your help.

The lazo or veil is held by two family members or friends
and placed over the shoulders of the newly married couple.
Liturgy of the Eucharist

About the Nuptial Blessing (OCM 72)

- This blessing is never omitted at celebration within Mass

- In the Invitation, if one or more of the spouses are not receiving Communion, the words in parentheses are omitted

- In the last paragraph, the words in parentheses may be omitted if circumstances suggest it, for example if the couple is advanced in years.
Dear brothers and sisters, let us humbly pray to the Lord that on these his servants, now married in Christ, he may mercifully pour out the blessing of his grace and make of one heart in love (by the Sacrament of Christ’s Body and Blood) those he has joined by a holy covenant.
The Nuptial Blessing

O God, who by your mighty power created all things out of nothing,
and, when you had set in place the beginnings of the universe,
formed man and woman in your own image, making the woman
an inseparable helpmate to the man, that they might no longer
be two, but one flesh, and taught that what you were pleased
to make one must never be divided;
The Nuptial Blessing

O God, who consecrated the bond of Marriage by so great a mystery that in the wedding covenant you foreshadowed the Sacrament of Christ and his Church;
The Nuptial Blessing

O God, by whom woman is joined to man and the companionship they had in the beginning is endowed with the one blessing not forfeited by original sin nor washed away by the flood.
The Nuptial Blessing

Look now with favor on these your servants, joined together in Marriage, who ask to be strengthened by your blessing. Send down on them the grace of the Holy Spirit and pour your love into their hearts, that they may remain faithful in the Marriage covenant.
May the grace of love and peace abide in your daughter N.,

and let her always follow the example of those holy women

whose praises are sung in the Scriptures.
May her husband entrust his heart to her, so that, acknowledging her as his equal and his joint heir to the life of grace, he may show her due honor and cherish her always with the love that Christ has for his Church.
And now, Lord, we implore you: may these your servants hold fast to the faith and keep your commandments; made one in the flesh, may they be blameless in all they do; and with the strength that comes from the Gospel, may they bear true witness to Christ before all; (may they be blessed with children, and prove themselves virtuous parents, who live to see their children's children).
The Nuptial Blessing

And grant that, reaching at last together the fullness of years for which they hope, they may come to the life of the blessed in the Kingdom of Heaven. Through Christ our Lord. R. Amen.
THE NUPTIAL BLESSING   (The Invitation)

Priest: Dear brothers and sisters,
let us humbly pray to the Lord
that on these servants of his,
now married in Christ,
he may mercifully pour out
the blessing of his grace
and make of one heart in love
(by the sacrament of Christ’s Body and Blood)
those he has joined by a holy covenant.

Silent Prayer
O God, who by your mighty power created all things out of nothing, and, when you had set in place the beginnings of the universe, formed man and woman in your own image, making the woman an inseparable helpmate to the man, that they might no longer be two, but one flesh, and taught that what you were pleased to make one must never be divided;

O God, who consecrated the bond of Marriage by so great a mystery that in the wedding covenant you foreshadowed the Sacrament of Christ and his Church;
O God, by whom woman is joined to man and the companionship they had in the beginning is endowed with one blessing not forfeited by original sin nor washed away by the flood. Look now with favor on these your servants, joined together in Marriage, who ask to be strengthened by your blessing. Send down on them the grace of the Holy Spirit and pour out your love into their hearts, that they may remain faithful in the Marriage covenant. May the grace of love and peace abide in your daughter N., and let her always follow the example of those holy women whose praises are sung in the Scriptures. May her husband entrust his heart to her, so that, acknowledging her as his equal and his joint heir to the life of grace, he may show her due honor and cherish her always with the love that Christ has for his Church.
And now, Lord, we implore you:
may these your servants
hold fast to the faith
and keep your commandments;
made one in the flesh,
may they be blameless in all they do;
and with the strength that comes from the Gospel,
may they bear true witness to Christ before all;
(may they be blessed with children,
and prove themselves virtuous parents,
who live to see their children’s children).
And grant that,
reaching at last the fullness of years for which they hope,
they may come to the life of the blessed in the Kingdom of Heaven.
Through Christ our Lord.
R. Amen.
Liturgy of the Eucharist

SIGN OF PEACE

- The prayer *Lord Jesus Christ...* is omitted
- *The peace of the Lord...* is said immediately
- The bride and groom and all present offer one another a sign that expresses peace and charity

Breaking of the Bread

Holy Communion

- The bride and groom, their parents, witnesses and relatives may receive Communion under both kinds

Prayer After Communion

- Roman Missal: Ritual Mass V or from the Mass of the Day
The Conclusion of the Celebration

Greeting

Solemn Blessing
❖ Three formulas (OCM 77, 214, 215)

[Song/recessional]
❖ Instrumental or hymn not mentioned in OCM

Signing of the Marriage Record
❖ “...in the vesting room or in the presence of the people, but not on the altar.”
The Order of Celebrating Matrimony without Mass
About this rite

- Presider may be a Priest or Deacon
- Priest wears alb or surplice, white or festive stole, and even a cope
- Deacon wears alb, white or festive stole, and even a dalmatic
- Choice of Rite: for a Catholic and a Baptized Christian or (if circumstances suggest) two Catholics
- “Outside Mass” becomes “without Mass”
- See *The Order of Celebrating Matrimony*, nos. 79-117
Celebration of Matrimony

- **Universal Prayer**
  Concluding prayer is omitted

- **Lord’s Prayer**
  Recited/sung here if Communion is not distributed
  “Deliver us Lord...” is omitted, a blessing follows

- **[The Blessing and Placing of the Lazo or the Veil]**
  Optional, if it is the custom of the family/families
  Spouses kneel; “wedding garland” (or veil) placed by family or friends

- **The Nuptial Blessing**
  Invitation (OCM 104, 205 A, 206, 208)
  Silent Prayer
  Nuptial Blessing (OCM 105, 207, 209)
  Text with music provided

- **Conclusion of the Celebration**
Rite II with the Distribution of Holy Communion

Introductory Rite
Liturgy of the Word
Celebration of Matrimony

Concluding prayer of the Universal Prayer is omitted, and the Nuptial Blessing is offered

Distribution of Communion
- After the Nuptial Blessing, minister goes to the tabernacle
- Lord’s Prayer
- Sign of Peace
- “Behold the Lamb of God... / Lord I am not worthy...”
- Distribution of Holy Communion (with a suitable chant)
- Silence, psalm, or canticle of praise
- Prayer After Communion (OCM 115)

Conclusion of the Celebration
Conclusion of the Celebration

- Greeting
- Blessing

Simple or Solemn (OCM 213-215)

- [Song/recessional]

- Signing of the Marriage Record
  in the vesting room or in the presence of the people, but not on the altar
The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian
The Rite of Reception

- **Greeting**
  Reception of the bridal party “at door of the church or at the place which has been chosen”
  Greets them warmly

- **Entrance Procession**
  All present go to their prepared seats

- **Introduction**
  Text provided (OCM 120) or “similar words”

*Note:* The Rite of Reception may be omitted and the celebration begins with the Liturgy of the Word
Liturgy of the Word

- **Reading(s)**
  - Readings taken from OCM 144-187
  - There may be one or two readings
  - At least one must explicitly speak of Marriage

- **Homily**
  - based upon the sacred texts
  - adapted to the situation of the couple and other circumstances
Celebration of Matrimony

- Address to the Bride and Groom (OCM 124)
  - Text provided or similar words

- The Questions before the Consent (OCM 125)
  - same as Chapter I, Chapter II

- The Consent (OCM 126-128)
  - Invitation
  - two formulas; two methods of expression

- The Reception of the Consent (OCM 129-130)
  - Same as Chapter I, Chapter II
  - followed by acclamation of praise

- The Blessing and Giving of Rings (OCM 131-132 or 194-195)
  - Same as Chapter I, Chapter II
  - May be omitted (OCM 131)
Celebration of Matrimony

- [The Blessing and Giving of the *Arras*]
  Optional
text the same as Chapter I, Chapter II

- [Hymn or Canticle of Praise]  (OCM 134)
  May be sung by the whole community

- The Universal Prayer (OCM 135)
  Examples provided in Appendix I, OCM 216-217
  Concluding prayer omitted

- The Lord’s Prayer  (OCM 136)
  Presider: God the Father wills that his children be of one heart in charity;
  let those who are Christian call upon him
  in the prayer of God’s family,
  which our Lord Jesus has taught us.
  
  *And all the Christians continue:*
  Our Father...
Celebration of Matrimony

- [The Blessing and Placing of the Lazo or the Veil]  (OCM 137)  
  optional

- The Nuptial Blessing
  
  Invitation  (OCM 138)  
  Silence  
  Nuptial Blessing  (OCM 139)  
  OR
  
  Omit and use the prayer provided (OCM 140):

  Be attentive to our prayers, O Lord,  
  and in your kindness uphold  
  what you have established for the increase of the human race,  
  so that the union you have created  
  may be kept safe by your assistance.  
  Through Christ our Lord.
Conclusion of the Celebration

- Simple Blessing

- Recessional or suitable chant

- Signing of the Marriage Record
  
  In the vesting room or in the presence of the people, but not on the altar
Chapter IV: Various Texts to be used in the Rite of Marriage and in the Mass for the Celebration of Marriage
Appendices
Dear brothers and sisters,
let us accompany this new family with our prayers,
that the mutual love of this couple may grow daily
and that God in his kindness
will sustain all families throughout the world.

[six petitions]

Lord Jesus, who are present in our midst,
as N. and N. seal their union
accept our prayer
and fill us with your Spirit.
The Order of Blessing an Engaged Couple

Introduction (OCM 218-221)

- Honorable betrothal of Christians is a special occasion appropriately celebrated with some ceremony and common prayer...
- Parents may preside, if no priest or deacon is present
- Order provided here may be used by parents, priest, deacon, or other lay person... with adaptation
- May also be used when engaged couples come together for catechetical preparation
- Never combined with Mass
The Order of Blessing an Engaged Couple

Introductory Rites
- Sign of Cross
- Greeting
- Introduction

Reading of the Word of God (four options)
- John 15:9-12
- 1 Corinthians 13:4-13
- Hosea 2:21-26
- Philippians 2:1-5

Psalm 145 or other suitable song (optional)

Reflection (optional)
The Order of Blessing an Engaged Couple

Prayers
Invitation and petitions

[Sign of their promise]
optional giving of rings, gifts, or signing of document
optional blessing of engagement rings or gifts

Prayer of Blessing (two options)

Conclusion of the Rite
Concluding Blessing
Suitable chant is “a praiseworthy practice”
The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage
Blessing of a Married Couple...

Introduction (OCM 237-239)

- On main anniversary of marriage, e.g., 25th, 50th, 60th

- Proper Mass - Roman Missal
  MVNO #11 “On the Anniversaries of Marriage”

- Readings from Lectionary
  Nos. 801-805 - “Celebration of Marriage” OR
  Nos. 943-947 “Mass for Giving Thanks to God”
Blessing of a Married Couple...

Invitation to Silent Prayer

Renewal of Commitment

- Presider invites them “to renew before God their commitment to live their marriage in holiness”
- Couple renews their commitment quietly or publicly

Husband: Blessed are you, Lord,
for by your goodness I took, N. as my wife.

Wife: Blessed are you, Lord,
for by your goodness I took, N. as my husband.
Husband and Wife:
Blessed are you, Lord,
for in the good and bad times of our life
you have stood lovingly by our side.
Help us we pray,
to remain faithful in our love for one another
so that we may be true witnesses
to the covenant you have made with humankind.

Priest:
May the Lord keep you safe all the days of your life.
May he be your comfort in adversity
and your support in prosperity.
May he fill your home with his blessings.
Through Christ our Lord.   R. Amen
Blessing of Married Couple...

Blessing of Rings
- Prayer -- over original rings (243) or over new rings (244)
- Incensation (optional)

Universal Prayer (Prayer of the Faithful)
- Sample texts provided (OCM 245)

LITURGY OF THE EUCHARIST
- Presentation of the Offerings -- Couple may bring bread, wine and water (sic.) to the altar (247)
- Lord’s Prayer (Deliver us… is omitted)
- Prayer of Blessing (248)
- Sign of Peace (249)
- Couple may receive Communion under both kinds (250)

CONCLUDING RITE
Solemn Blessing (251)
Some Practical Suggestions for implementing the New Order of Celebrating Matrimony

• The engaged couple should contact the priest and parish at least six months prior to their desired wedding date.
• Weddings during the Sunday Mass are legitimate (cf. Praenotanda no. 28)
• Regarding the selection of chants, no. 30 of the Praenotanda specifies that the music (sung and instrumental) “should be appropriate and should express the faith of the Church, with attention paid to the importance of the Responsorial Psalm within the Liturgy of the Word.”
• An Entrance Chant (hymn, song, refrain) is prescribed; this may take place after the procession.
• All music in the church building should be sacred music, including preludes; no ballads, pop, country, etc.
Some Practical Suggestions for implementing the New Order of Celebrating Matrimony

- The Entrance Procession should, if possible, include a Crossbearer to help set a sacred tone for the ceremony.
- The Entrance Procession should never include children being pulled in a wagon; if a child is not old enough to walk unassisted, they are not old enough for the Procession.
- The assembly should stand when the Celebrant and ministers enter and remain standing for the wedding party.
- The processional music should be the same for everyone in the Procession. There should be no change of music for the bride.
- There may be three options for the order of the Procession; after seating of any grandparents/parents, the ministers process in, then the wedding party; then:
  - bride and groom together
  - groom with parents; bride with parents
  - groom, then bride (with father)
- The bride and groom should stand, sit and kneel together with the assembly.
Some Practical Suggestions for implementing the New Order of Celebrating Matrimony

• The couple should be encouraged to see the acclamation after the Reception of Consent, and the option of a hymn or canticle of praise after the Blessing and Giving of Rings as now taking the place of the “unity candle.” If they insist on having a unity candle, it should be encouraged to be used as part of the grace before the meal at the reception after the wedding.

• There should not be a “song of peace” as part of the Sign of Peace and before the Lamb of God.

• If the couple desire to take flowers to Mary, this may be done either after the distribution of Holy Communion (understood as the meditation hymn after Communion), or after the Prayer after Communion, while all remain standing.
The Gift of Love: A Bride and Groom’s Guide to Preparing the Wedding Liturgy
Presiding at the Wedding Liturgy:
A Guide for Deacons
This Sacred Bond: A Pastoral Companion to The Order of Celebrating Matrimony