

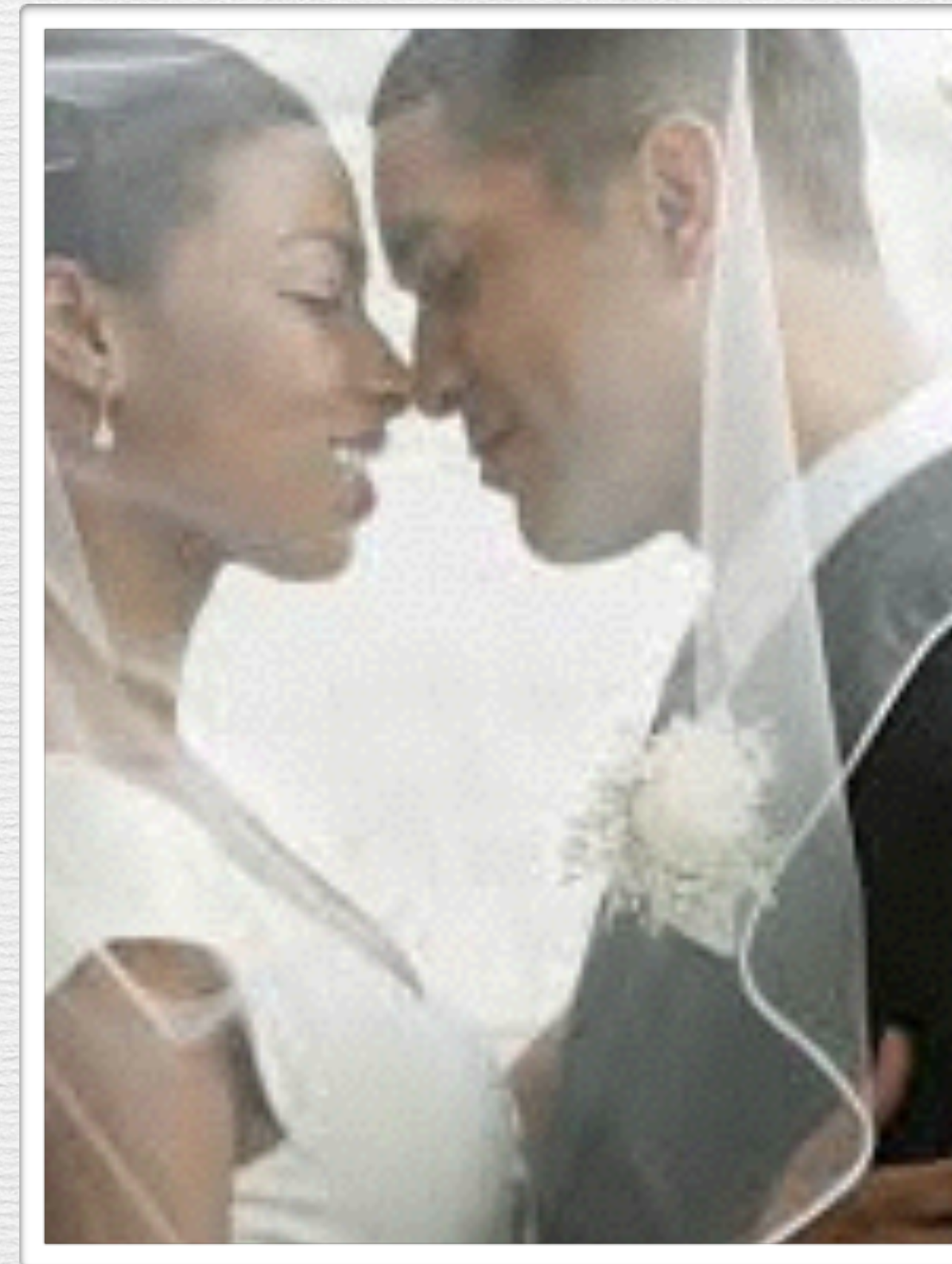
The Sacraments

DFP 220

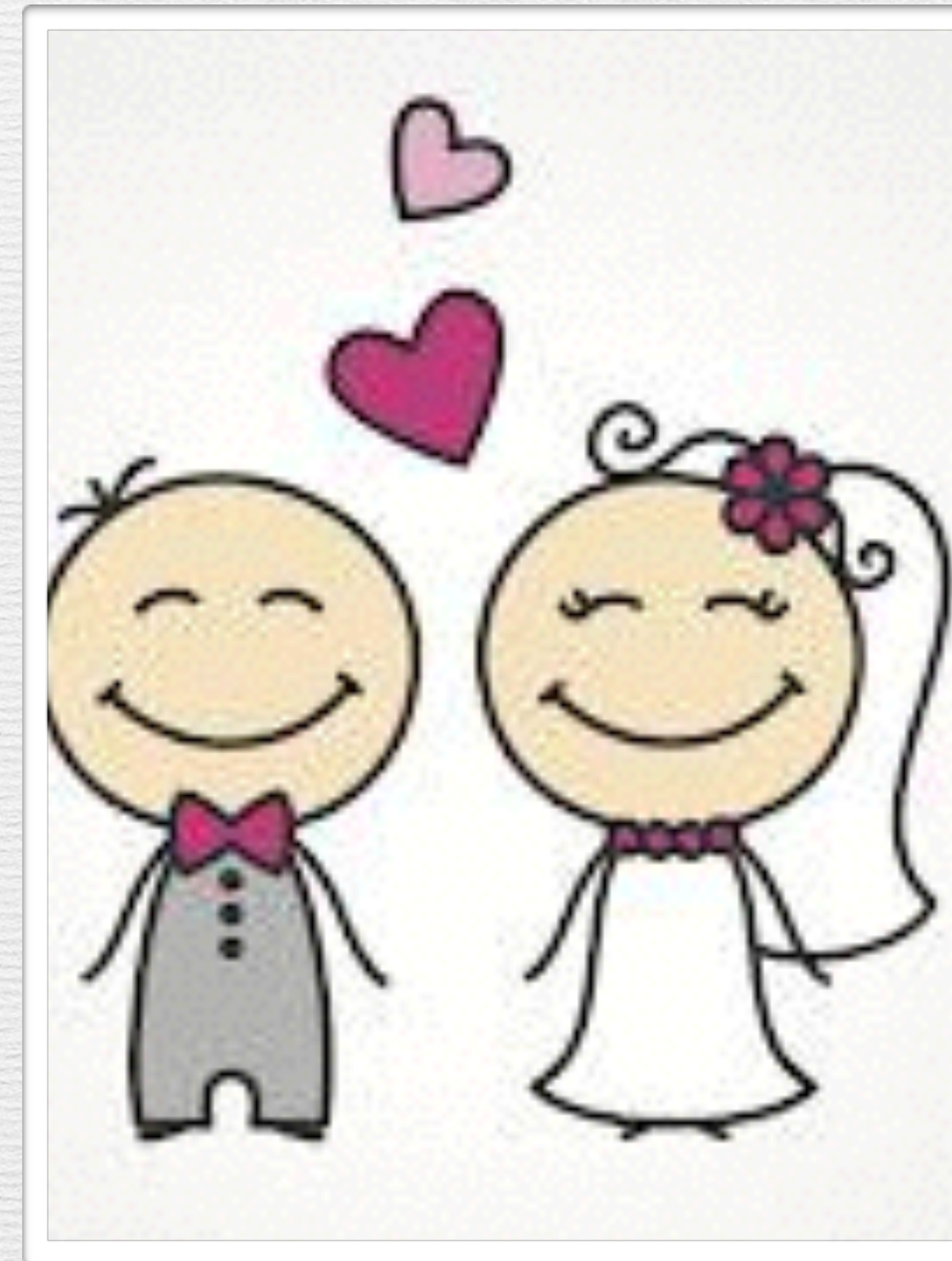
Marriage

12.1 Introduction

- Marriage originates in the order of creation, not of redemption
- Historical differences including biblical polygyny
- Prior to Vatican II purposes including begetting and education of children, support for partners, orderly satisfaction of sex drive



- Later, loving relationship of equal partnership, freedom and tenderness
- Crises: divorce, decline of Church authority (birth control), [cohabitation, gay unions]



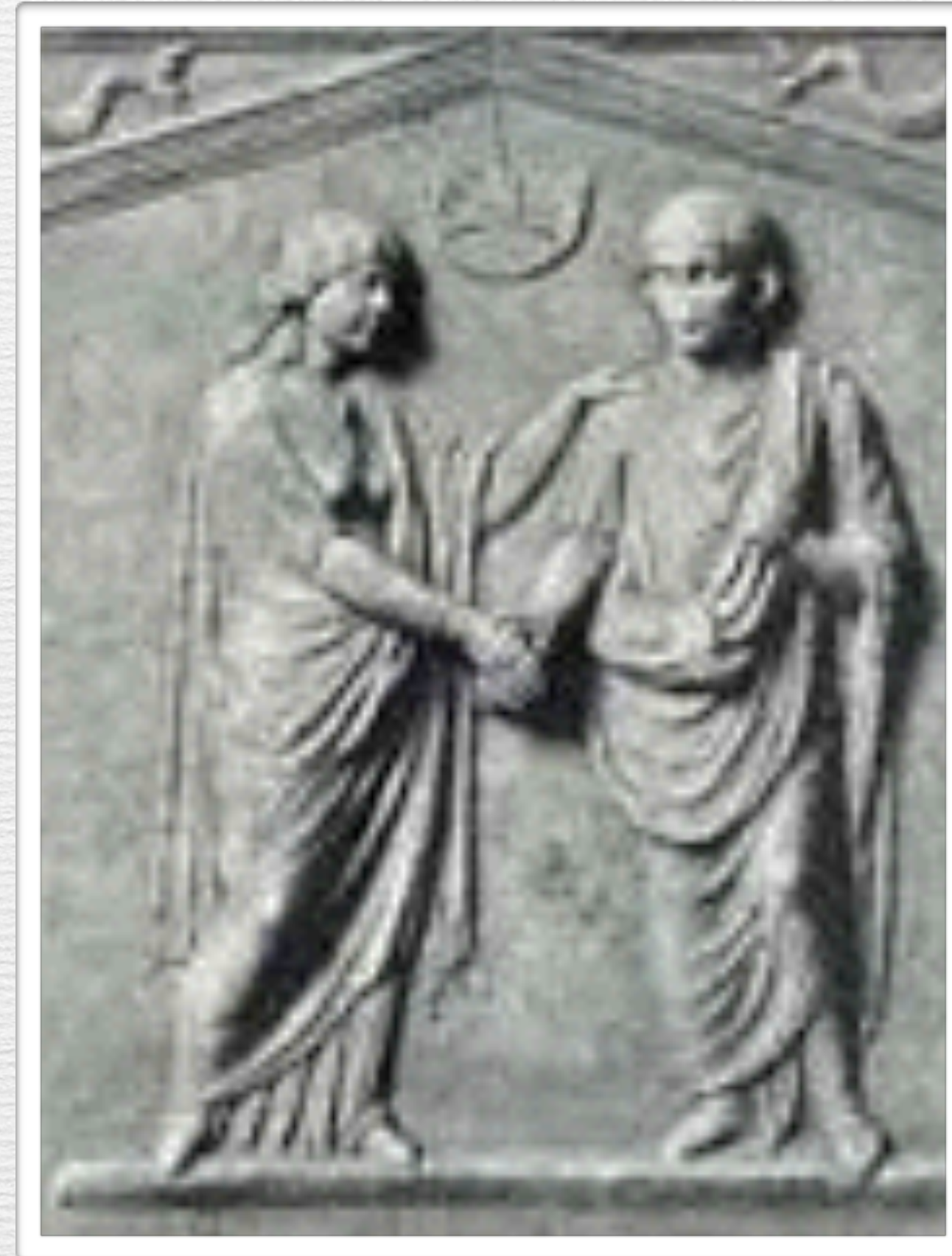
12.2.1 Biblical Foundations: Old Testament

- Genesis 1-2
- Betrothal as image of relationship between God and Israel (Hos 1-3; Jer 2:2; 3:1; Ezek 16:23; Mal 2:14-16)
- Blessing of parents (Gen 24:60; Tobit 11:17)



Jesus' day

- Betrothal of 18-year old groom and 12-year old bride
- Feast
- Contract between fathers
- Divorce permitted (Deut 24:1-4)



12.2.2 Jesus and the Jesus Traditions

- Mark 10:9 Jesus on divorce
- Mark 10:10-12 remarriage as adultery, Luke 16:18
- Matthew 5:31-32 no separation except πορνεία
- Matthew 19:1-2 refers to Gen 1:27 and 2:24
- Jesus favors women



12.2.3 Paul and the Letter to the Ephesians

- 1 Corinthians 7 justifies sexuality and marriage in human weakness
- Christian partner sanctifies the Gentile partner and their children; if unbeliever separates, Christian may remarry (Pauline privilege)
- Celibacy preferred
- Eph 5:22-33 household code



- Theology of marriage as Christology, ecclesiology and theology of grace
- 1 Cor 7:39 marriage “in the Lord”
- Statements of equality Gal 3:28; 1 Pet 3:7
- Matt 5:28 adultery begins with desire, but contrite sinners deserve compassion (John 8:2-11)
- Celibacy of Jesus, John the Baptist and Paul v early leaders in 1 Tim 3:2-12; Titus 1:6; repeat marriage question in 1 Tim 5:9; perpetuity question Matt 22:29-29, 1 Cor 7:29-31

12.3.1 Historical Decisions: Theology, Liturgy, Law

- Legal status: contract and common life
- 1st - 2nd c. Christians probably added a blessing at the hearth
- 4th - 5th c Church fathers - instituted by God, leading to salvation, love imitates Christ



Augustine and sexuality

- Legal bond and religious symbol of Christ and Church
- Goods of marriage: offspring, sexual fidelity, fulfillment of natural love in sanctification



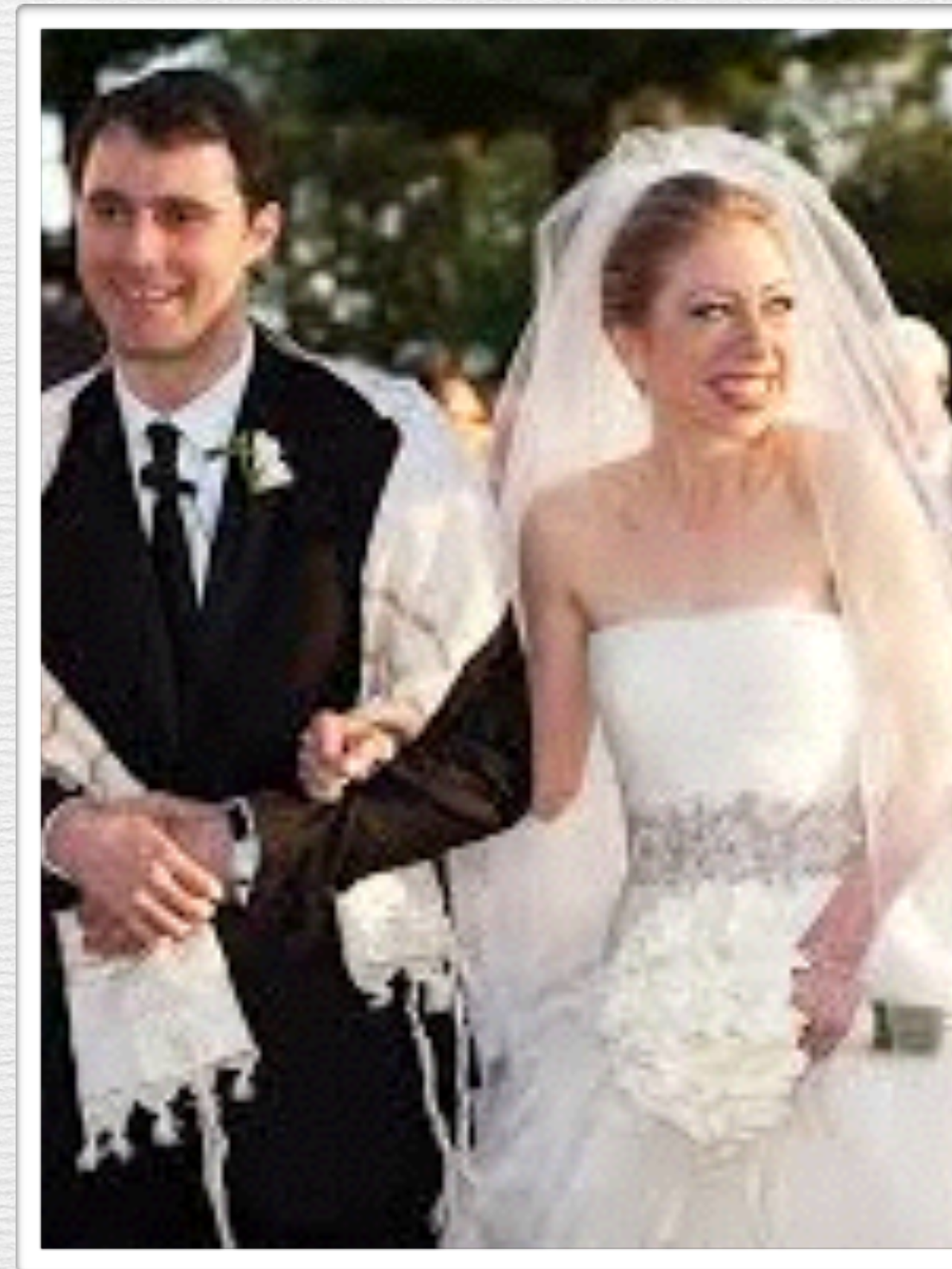
Ceremonies

- Secular law
- blessing and eucharist, veil, crown, joining right hands, and a mass for the couple



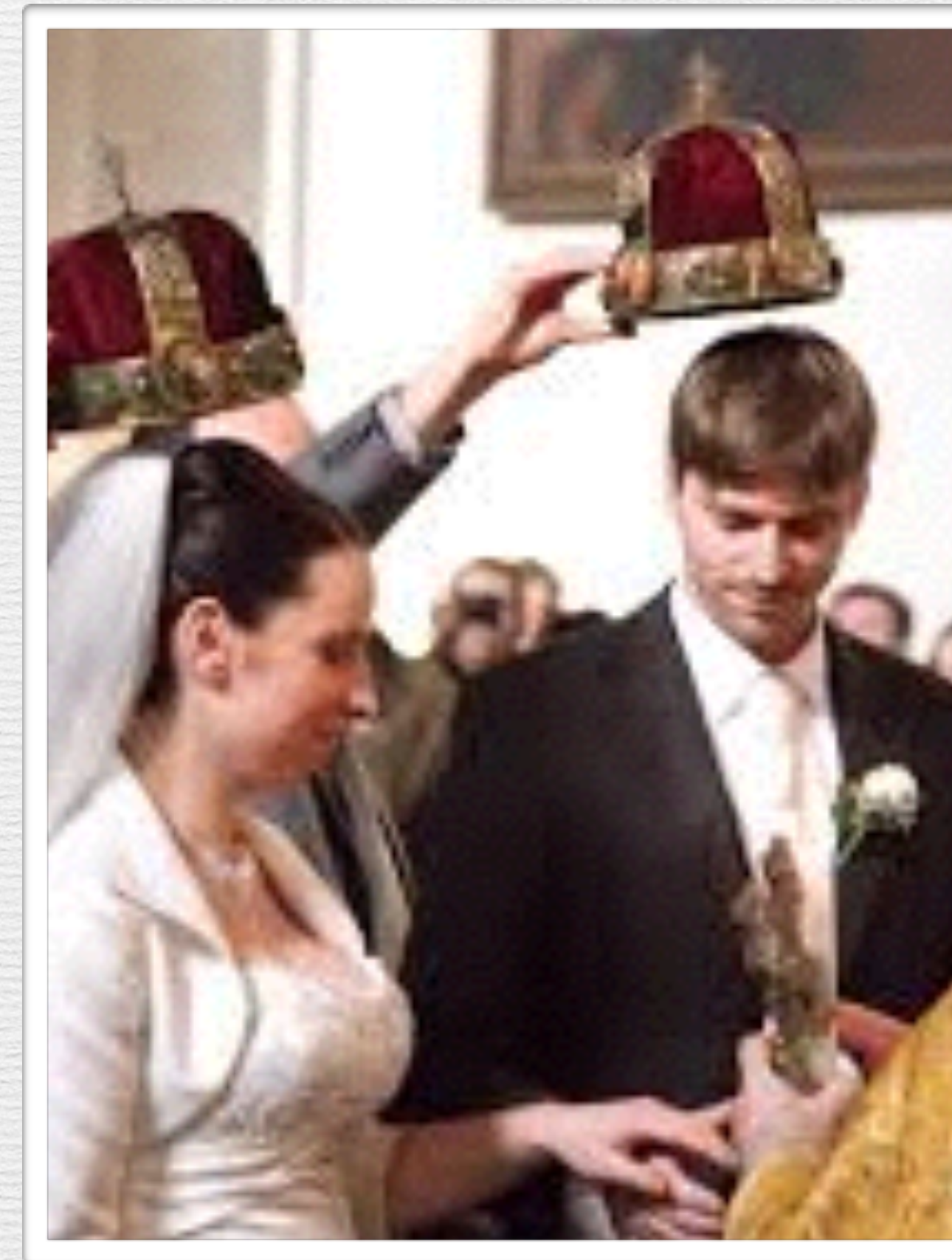
Canon law

- Impediments to marriage: difference of religion, blood relationships
- Question of remarriage after death of spouse
- Separation due to difference of religion followed by penance and remarriage



Eastern Church

- 10th c. priest's blessing necessary for valid marriage
- Rituals had pledge and crowning



Western Church: Frankish

- Middle Ages: priest investigated impediments and did ceremony
- *Decretum Gratiani* mid-12th c. the same, but marriage before secular official was valid



- 1200 only Church marriages, done at church door, priest declares “I join you”; then the eucharist follows
- 1300 the wedding itself in church

Western Church

- Germanic theory: First intercourse made marriage indissoluble
- Roman law: willingness, vow for indissolubility
- Paris school: + consummation

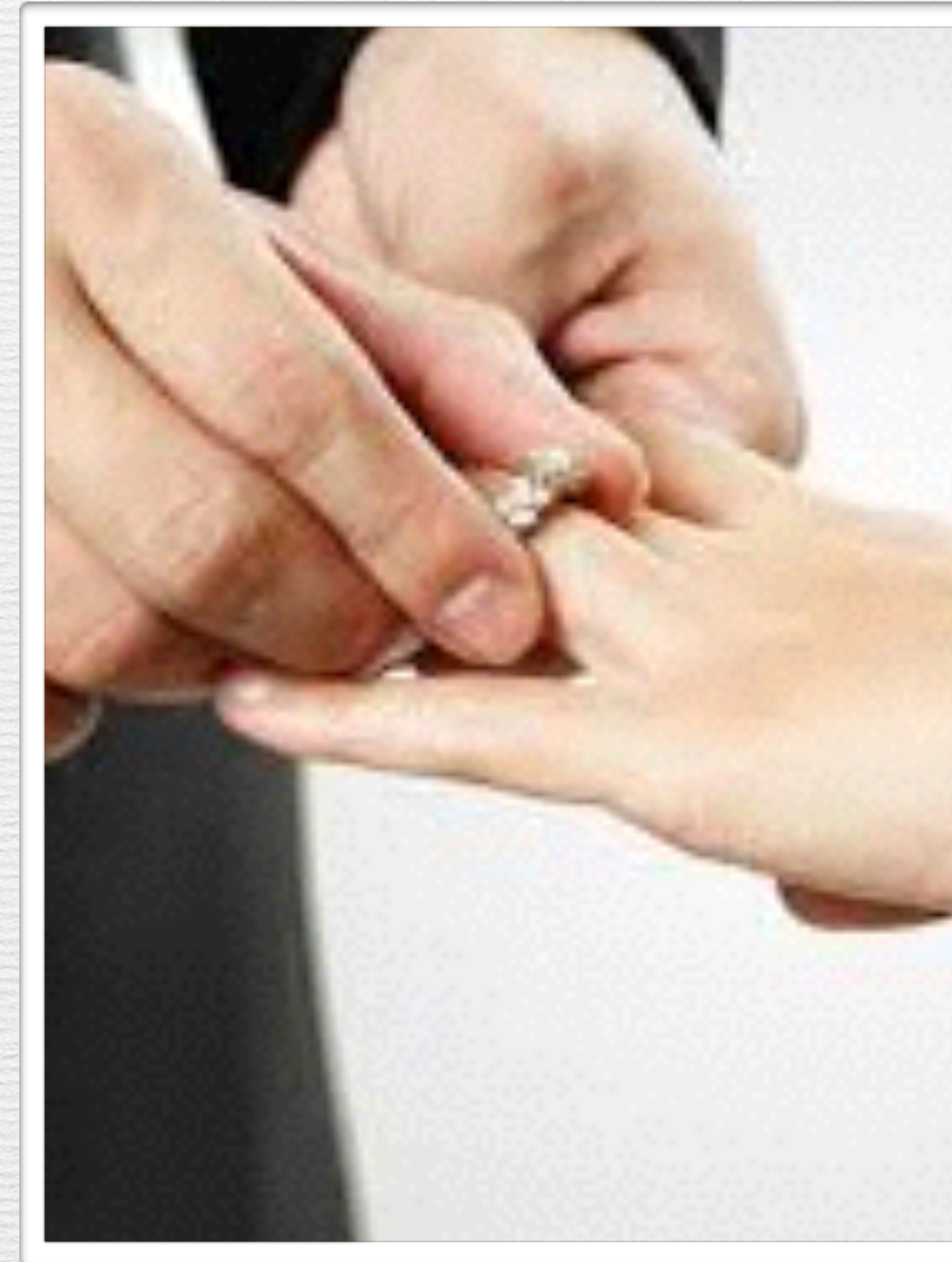
Alexander III

- Consent makes marriage valid, consummation makes it indissoluble



One of the sacraments

- Marriage of baptized persons is sacrament by the giving of consent - *ratum et non consummatum*
- Scholastic matter and form: consent is cause and form, effects of obligation and symbolism, couples as ministers



12.3.2 Statements of Earlier Church Teaching

- Second and third marriages permitted upon death of spouse
- Reformers challenged value of celibacy over marriage and dominant role of canon law
- Luther: sexual desire is good, marriage not a sacrament, sign of God's action, required witnesses, may be dissolved



Council of Trent 1574

- Adam proclaimed marriage perpetual and indissoluble; only two are united; Christ sanctifies the union; numbered as a sacrament; church may govern impediments; consummation required; celibacy and virginity are better; times of year carry prohibitions



Trent 1563

- The marriage ceremony becomes obligatory, before priest with witnesses, required for validity

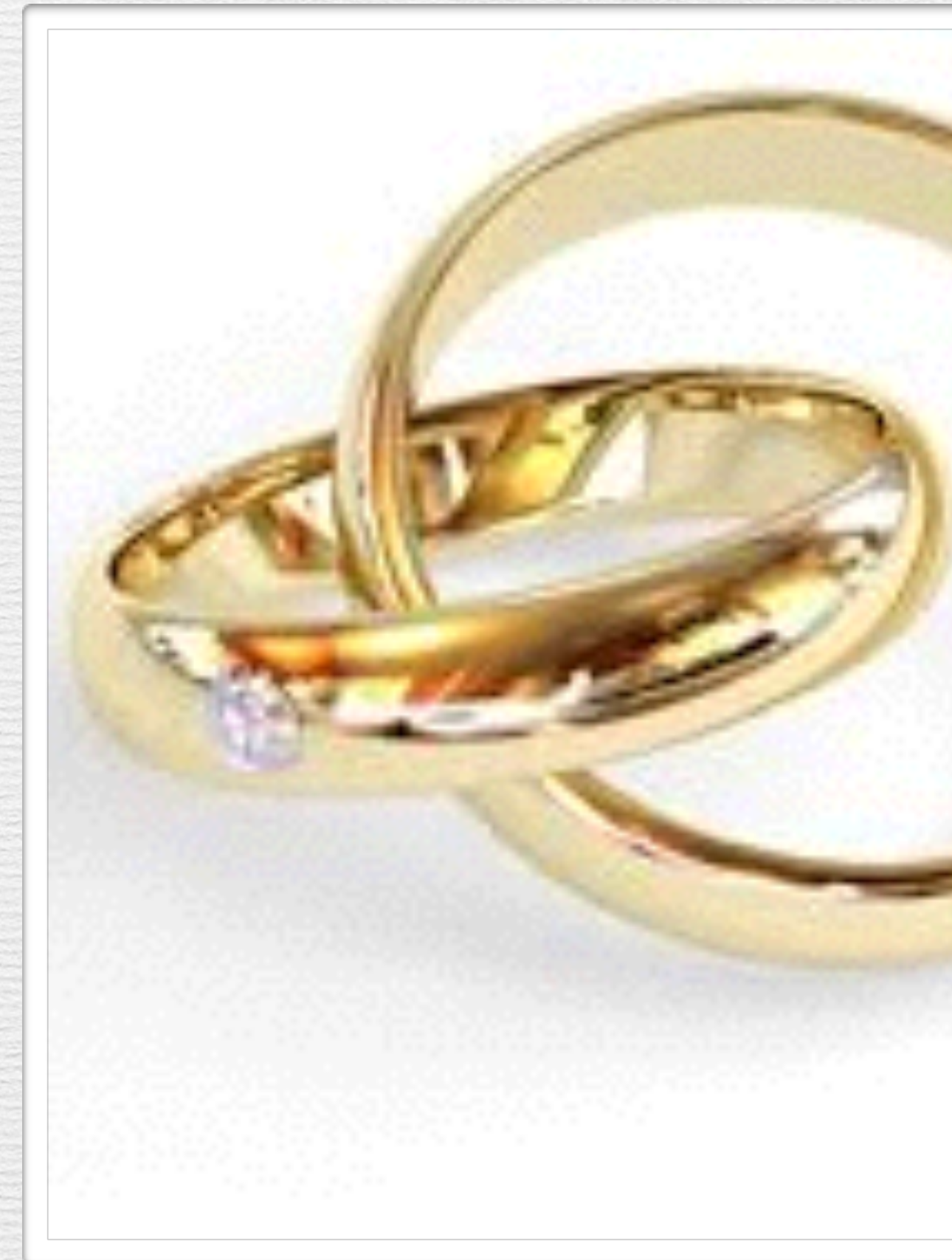


Vatican II

- Constitution on the Liturgy called for revised rite
- Constitution on the Church: spouses help each other attain holiness, new citizens and Christians are born
- Church in the *Modern World*: dangers to marriage and family, marriage as covenant, ordered to procreating and educating children (no hierarchy of goods), sacramentality based on love, true love expressed in the marital act

Code of Law

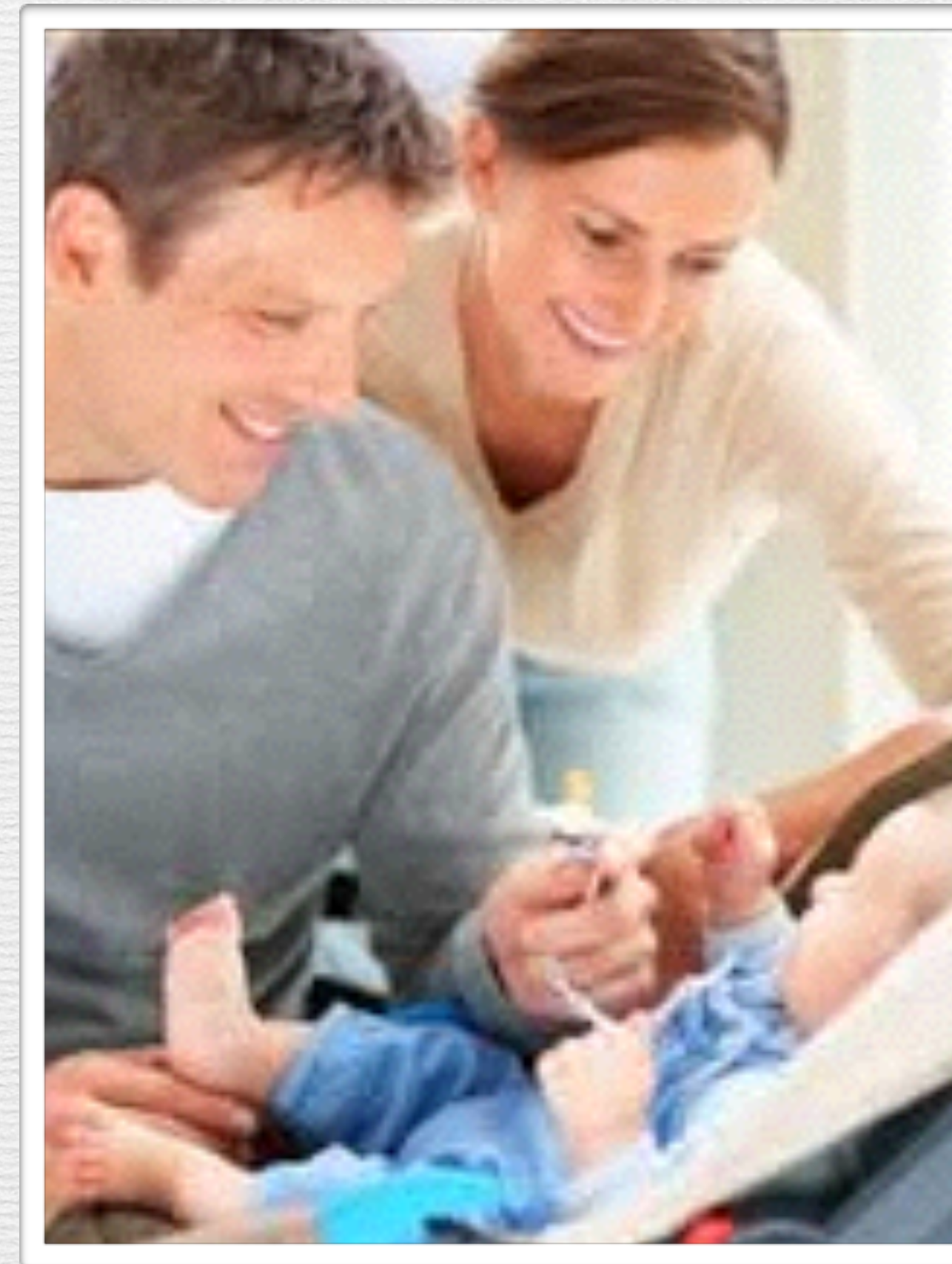
- still understood as a contract through mutual expression of will; covenant, sacrament
- aims: good of the spouses and to the procreation and education of offspring
- singleness and indissolubility
- unconsummated and nonsacramental marriages may be dissolved



- Marriage before a minister who requests and receives the couple's consent, but dispensations from form are possible
- Church may declare impediments
- Two witnesses required
- Interconfessional marriages may happen
- The sacrament is between the baptized
- Dissolution v death of the bond of marriage

12.4 Theology of Marriage: Summary

- Marriage is both legal and a source of grace
- Liturgy is a consent of the partners in the presence of the community
- God's love becomes perceptible in the liturgy
- Marital grace embraces fruitfulness and fidelity



The Order of Celebrating *Marriage*

Diaconate Preparation

Ordo celebrandi matrimonium

1969 editio typica

1990 editio typica altera

2010 Ritual de

Matrimonio

2014? English translation



Decree (1990)

- “In this second typical edition the same enrichment of the Introduction, rites and prayers, and with certain changes introduced in keeping with the norm of the Code of Canon Law promulgated in 1983.

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V. 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 Order of Blessing an Engaged Couple
- III. The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage

Introduction I: Importance and Dignity

- 1 a covenant deriving force from creation, raised to the dignity of a sacrament
- 2 an irrevocable consent given freely, lived in fidelity for the sake of children
- 3 children are the supreme gift
- 4 community of life and love that survived original sin
- 5 a sacrament of Christ's covenant with the Church

6 the joy of Cana foreshadowed the new covenant

7 a valid marriage between the baptized is always a sacrament

8 Christian spouses participate in the unity and fruitful love of Christ and the Church

9 the Holy Spirit helps Christian spouses

10 Family life cooperates with the Creator's love

11 God continues to call the couple to marriage

Duties of pastors

14 preach and instruct about marriage

16 led by love, pastors welcome the engaged and foster faith

18 confirmation should precede marriage if it can be done without grave inconvenience, penance and the eucharist recommended

21

Church intends, the pastor may not admit them to the sacrament since they - not the Church - prevent it

Other duties

- 23 it is appropriate for the same priest who prepares the couple to give the homily, receive the consent, and celebrate the mass
- 24 Deacons may preside and give nuptial blessing
- 25
and deacons are lacking, after a vote by the conference of bishops and approval of apostolic see

Preparation

29

mass, but pastor may judge based on the couple and those present to have marriage outside of mass; if appropriate the couple should assist to choose the readings, the form of consent, formularies for the rings, nuptial blessing, universal prayer, chants; other local customs

Preparation

30 chants should express the faith of the church, especially the Responsorial Psalm - “What is said concerning the chants applies also to the selection of other musical works.”

32 no weddings on Good Friday or Holy Saturday

Canon 1248/1

- T
the *Mass* is satisfied by assistance at a *Mass* which is celebrated anywhere in a Catholic rite either on the holy day or on the evening of the preceding day.

The Rite to be Used

34 the ritual mass and white or festive vestments

- but on 1-4 on Table of Liturgical days use that mass with nuptial blessing and if appropriate the final blessing
- at parish Sunday masses during Christmas and Ordinary Time, use the Sunday mass texts, but one wedding lectionary

Table of Liturgical Days

1 The Paschal Triduum of the Passion and Resurrection of the Lord.

2 The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost. Sundays of Advent, Lent, and Easter. Ash Wednesday. Weekdays of Holy Week from Monday up to and including Thursday. Days within the Octave of Easter.

3 Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary or of Saints. The Commemoration of All the Faithful Departed.

4 Proper Solemnities, namely: a) The Solemnity of the principal Patron of the place, city or state. b) The Solemnity of the dedication and of the anniversary of the dedication of one's own church. c) The Solemnity of the Title of one's own church. d) either of the Title or of the Founder or of the principal Patron of an Order or Congregation.

The Rite to be Used

36 for a marriage between a Catholic and a baptized non-Catholic should be used

- within mass with the consent of the local Ordinary
- for eucharistic communion, follow the
- for marriage between a Catholic and a catechumen or non-Christian, use the special rite

Directory for the Application of Principles and Norms on Ecumenism

- Communion may be shared with non-Catholic Christians if the local bishop judges the following: “that the person be unable to have recourse for the sacrament desired to a minister of his or her own church or ecclesial community, ask for the sacrament of his or her own initiative, manifest Catholic faith in this sacrament and be properly disposed”
- the “particular situation” of weddings (159-160)

I.

Marriage within Mass

Introductory Rites

45 Priest greets couple kindly at door

46 procession: servers, priest, couple accompanied at least by parents and 2 witnesses during the entrance chant

47 priest bows to and kisses the altar and goes to the chair

(2 forms)

48 priest and servers go to the place for the couple or his chair

49 the couple arrive and the priest greets them kindly

50 during the entrance chant, the approaches the altar, bows to and kisses it, goes to his chair

51 sign of the cross, greeting

52-53 priest greets the couple and those present

- the penitential rite is omitted
- the Gloria is said or sung (RM)
- Proper collect
 - RM: prayers within sets may be exchanged

Liturgy of the Word

55 There may be three readings

- The first is from the Old Testament
 - except during Easter when Revelation is used
- At least one reading must explicitly speak of marriage

56 When ritual mass is not said, one reading from wedding lectionary may be used

- except on 1-4 of table of days
- [“A reading from the Letter of the Blessed Apostle Paul to the Ephesians”]

57 the homily expounds on marriage, the dignity of conjugal love, the grace of the Sacrament, and the responsibilities of married people

The Celebration of Marriage

58 If 2 or more marriages are taking place, obtain consent individually, but other parts including nuptial blessing may go to the plural

59 Introduction in these or similar words, all stand

60 Questions before the consent

61 Priest's introduction

62 Bride and groom join right hands and give consent

63 Priest may obtain the consent through questions

64 Reception of the consent

65 “Let us bless the Lord.” / “Thanks be to God.” -
some other acclamation

66 The priest blesses the rings, sprinkling optional

67

67b

68 A hymn or canticle of praise may be sung by all

[unity candle?]

USCCCB 2004 Analysis of

Diocesan Marriage Prep Policies

Although lighting a "unity candle" is not part of the Rite of Marriage it has become very popular as an additional ritual. Most policies do not prohibit this custom but many suggest that it be done at the reception since the Rite of Marriage already has abundant symbols of unity.

Cincinnati's

explanation for this. If the unity candle is used, the couple should light their individual candles from the paschal candle, the individual candles should not be extinguished, and the candle should not be placed on the altar. The Sioux City policy reinterprets the unity candle as the "Christ candle." Liturgists continue to discuss the use and conflicting meanings of the unity candle.

69 Universal Prayer as usual, creed when called for

The Liturgy of the Eucharist

70 Bride and Groom may bring bread and wine to the altar

[preface translation example]

71

Eucharistic Prayer I:

Therefore, Lord, we pray:

graciously accept this
oblation of our service,

the offering of your
servants

and of your whole family,

who entreat your majesty
on their behalf;

and as you have brought
them to their wedding day,

so
gift of the children they
desire and

bring them in your kindness

to the length of days for
which they hope.

(
Amen.

Eucharistic Prayer II:

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

Eucharistic Prayer III:

Strengthen, we pray, in
the grace of Marriage
and

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
earth.

To our departed brothers
and sisters

71b

72 After the Our Father, omitting “Deliver us”, the priest faces the bride and groom and invokes the blessing. This is never omitted. He may omit the words about having children if the couple are advanced in years.

73 Couple approach the altar or remain at their place and kneel. The priest invites all to pray in silence

74 The nuptial blessing

from Nuptial Blessing A:

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.

from Nuptial Blessing B:

Graciously stretch out your right hand

over these your servants

and pour into their hearts the power of the Holy
Spirit.

from Nuptial Blessing C:

May your abundant
blessing, Lord,

come down upon this
bride,

and upon
companion for life,

and may the power of
your Holy Spirit

set their hearts aflame
from on high,

so that, living out
together the gift of
Matrimony,

they may
family with children

and

75 “Lord Jesus Christ” is omitted, and the priest says, “The peace of the Lord...” then all “offer one another a sign that expresses peace and charity.”

76 Communion under both kinds is permitted for the couple, parents, witnesses and relatives

The Conclusion of the Celebration

- 77 Solemn blessing

- 78

and the minister sign the *Marriage* record. The signing may take place either in the vesting room or in the presence of the people; however, it is not to be done on the altar.

II. The Order of Celebrating Marriage without

Liturgical Notes

80 alb or surplice and stole, cope or dalmatic optional

85 The entrance chant and kiss of the altar are mentioned in the first form, not in the second

86 other greetings from outside the missal are permitted

90 [Number of readings not specified]

92ff [Celebration speaks of “minister” instead of “priest”]

103 Universal Prayer - intentions should harmonize with but not repeat the nuptial blessing

- after the petitions, if communion will not be distributed, comes the Lord's Prayer
- then the concluding prayer is omitted

104-105 Nuptial blessing

106-107 If no communion, final blessing and optional chant

108 If communion is distributed, after the nuptial blessing the minister goes to the place of reservation, takes the ciborium, places it on the altar and genuflects

109-110 introduction and Lord's Prayer, sign of peace optional

111 minister genuflects, lifts host for "Behold the Lamb of God" / "Lord I am not worthy"

112 distribution of communion [communion of minister not indicated]

113-114 optional communion chant, silence or canticle of praise

115-116 prayer after communion, blessing

III. The Order of Celebrating
Marriage
Assisting Layperson

Liturgical Notes

121 when all have gathered, the layperson and servers receive the couple and greet them kindly

- [“assisting layperson” instead of “minister”]

122 opening dialogue

125 choose 1 or 2 readings, give exhortation or homily prepared by a bishop or priest

127 Dearly beloved
you have come together here before me,
the delegate of our Bishop to assist at this celebration,
and in the presence of the community of the Church,
so that your intention to commit yourselves to
Marriage may be strengthened by the Lord with a
sacred seal.....

134 rings blessed, no sign of the cross

140 nuptial blessing with acclamations, hands joined

150 final prayer, the layperson signs himself or herself
with cross

IV: The Order of Celebrating
Marriage Between a Catholic and
a Catechumen or a Non-Christian

152 also between two catechumens, or a catechumen with a non-Christian

- takes place in church or another suitable place
- if a layperson is the assisting minister, the nuptial blessing changes and appropriate attire is worn

153 vested, the minister goes to the door to receive the couple and greets them kindly

- presider, servers, couple, witnesses and all present go to their seats

154 introduction includes this: “Believers look to God as the wellspring of love and faithfulness because God is love.”

- [no sign of the cross, no dialogue, no opening prayer]

155 this introductory rite may be omitted

156 choose 1 or 2 readings

157 homily or exhortation

165 blessing and giving of rings may be omitted

170 introduction to the Lord's Prayer: "Let those who are Christian call upon him in the prayer of God's family," "and all the Christians continue: Our Father..."

171 usually the Nuptial blessing, but it may be omitted and replaced with

- bride and groom may kneel

175-177 blessing, optional song

V. Various Texts

Appendices

I. Biblical readings [some have asterisks]

II. Collects [first not to be used with first nuptial blessing]

III. Blessing of rings

IV. Prayers over the Offerings

V. Prefaces

VI. Commemoration of Couple in Eucharistic Prayer

VII. Nuptial Blessings [including circumstances when one is not receiving communion or couple too old to bear children]

VIII. Prayers after Communion

IX. Blessings at the End of the Celebration

Appendix I: Examples of Universal Prayer

Order of Blessing an Engaged Couple

253 A ceremony of betrothal of Christians is a special ceremony for two families; this celebration may be adapted

254 A parent may preside, if priest or deacon is present he presides, but do not confuse with wedding

255 Presider may be parent, priest, deacon, layperson

256 May also be used when couples begin catechesis for marriage, but not combined with mass

257 Sign of the cross, greeting (similar words)

258 Layperson sign of the cross and dialogue

259 Minister addresses people

260-262 Reading

263 Responsorial psalm

264 Address to shed light on the reading

265 Common prayer

266 Engaged couple may give a sign - sign a document, exchange rings or gifts

267 Blessing of the gifts

268-269 Blessing

270-271 Final prayer, optional chant

Order of Blessing
Couple within Mass on the
Anniversary of Marriage

272 Appropriate mass from VNO 11 - On the Anniversaries of Marriage

273 Readings from lectionary For the Celebration of Marriage (179-222) or Mass for Giving Thanks to God (LM 943-947)

274 Homily on the mystery and the grace of Christian married life

275 Priest invites the couple to pray

276 The couple renew their commitment privately

277

“Blessed are you, Lord,
for by your goodness I
took
husband.”

Then both
you, Lord

for in the good and the
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
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

”

278 Blessing of wedding rings if appropriate, the rings may be honored with incense

279 Or new rings may be exchanged

280-281 Universal Prayer

282 Husband and wife may bring bread, wine and water to the altar

283 After Lord’s Prayer, “Deliver us” is replaced with another prayer

284 All offer a sign of peace

285 Couple may receive communion under both kinds

286 Blessing

Requested US Adaptations

- Litany of the saints
- Hispanic customs in English
- Optional moving the nuptial blessing
mass

Exam - 250 words each segment

Due by 10 pm, *May 16, 2014*

- Write the text for a podcast you would give a youth group to explain why going to confession is a good idea.
- If no priest is available at your parish when you receive a message that a parishioner is dying, what options do you have?
- Outline a marriage preparation program for your parish. Explain what components you would like to include and why.
- Explain what a deacon is and how you think God wants you to use your gifts in that role.