

The Order of Celebrating Matrimony

Diocese of Grand Island - 13 October 2015
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Ordo celebrandi matrimonium

1969 *editio typica*

1969 English translation

1990 *editio typica altera*

2010 *Ritual del Matrimonio*

2016? English translation



Decree (1990)

“In this second typical edition the same *Ordo* is presented with an 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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Introduction I: Importance and Dignity

1 a covenant deriving
force from creation,
raised to the dignity
of a sacrament

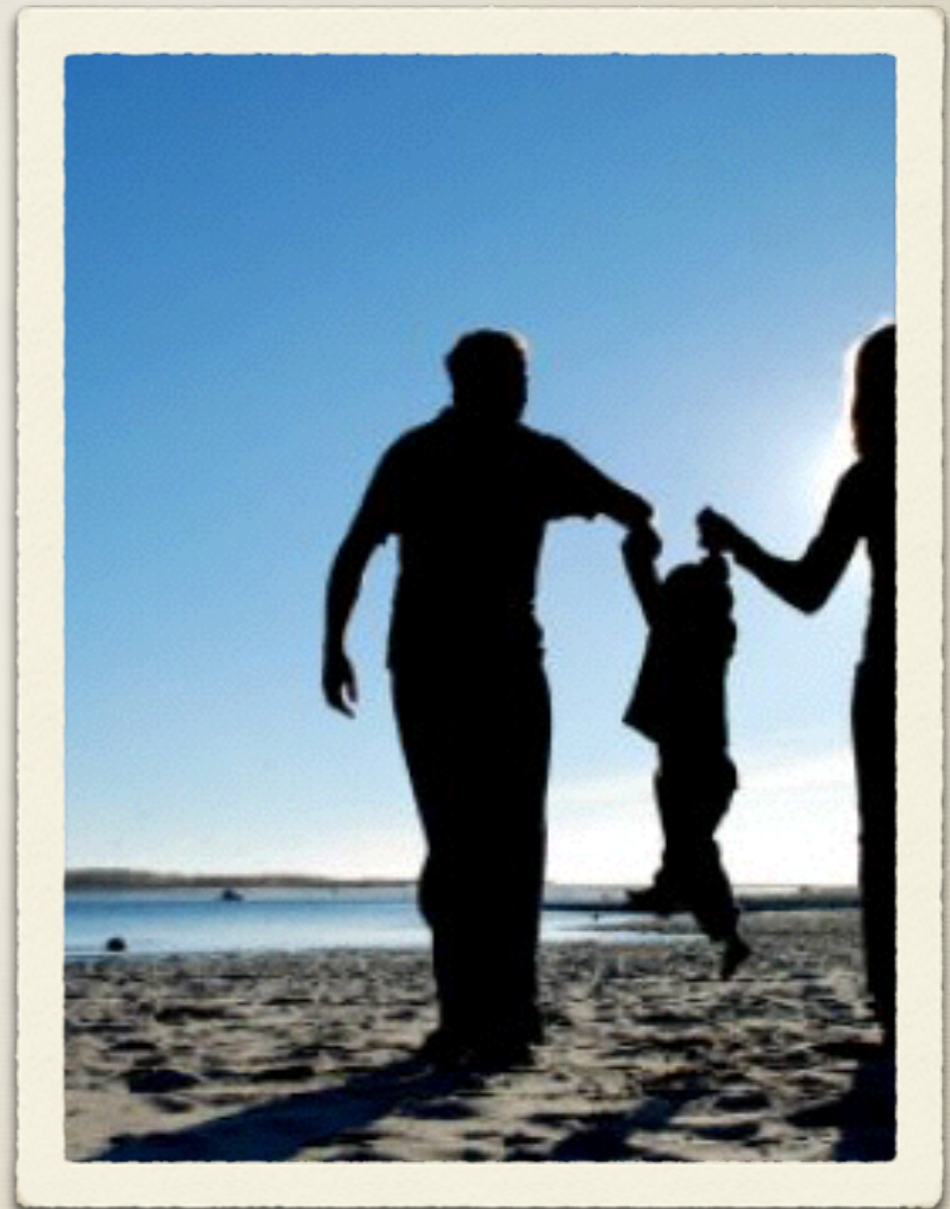
2 an irrevocable
consent given freely,
lived in fidelity for
the sake of children



3 children are the
supreme gift

4 community of life
and love that survived
original sin

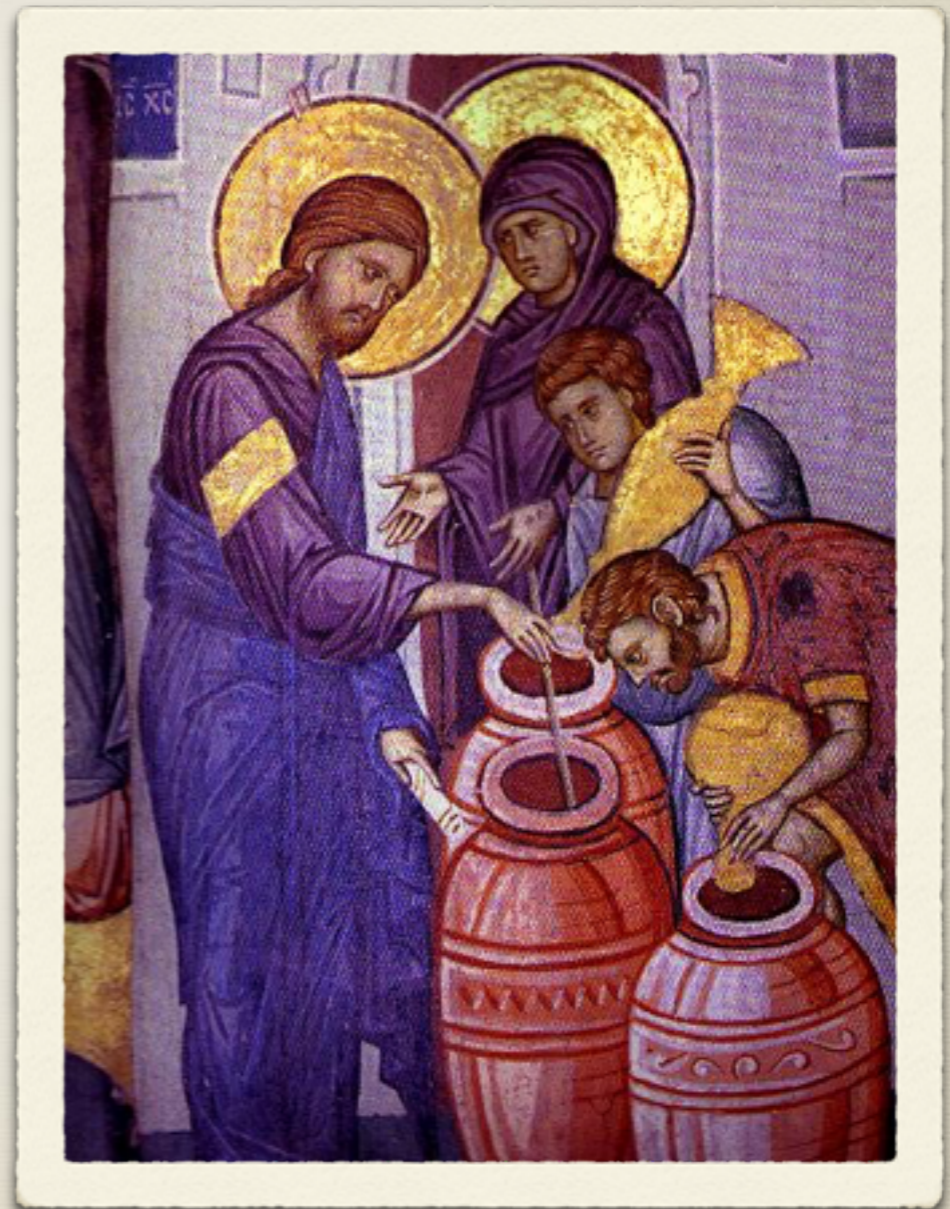
5 a sacrament of
Christ's covenant with
the Church



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 if an engaged couple openly rejects what the Church intends, the pastor may not admit them to the sacrament since they - not the Church - prevent it

Other duties

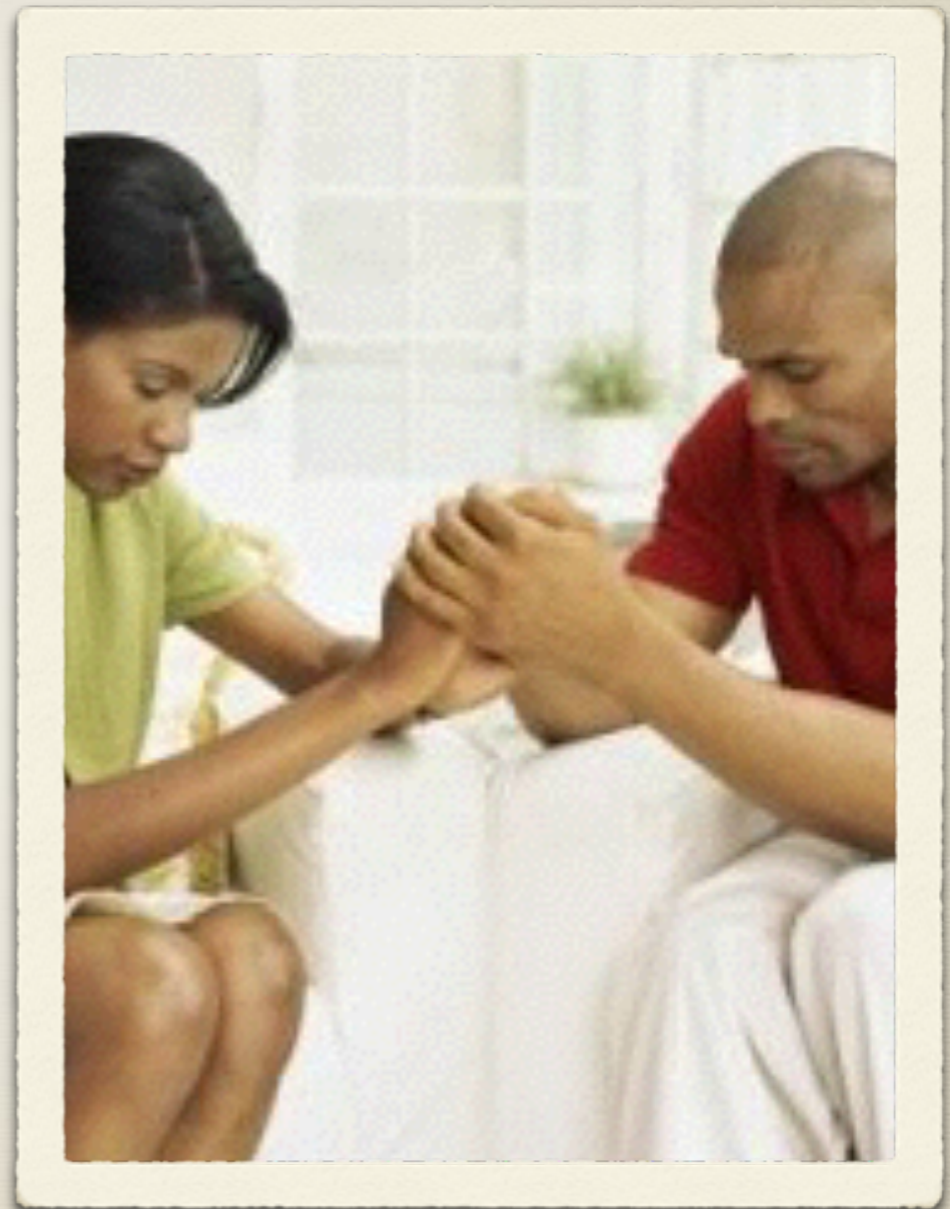
23 it is appropriate for the same priest who prepares the couple to give the homily, receive the consent, and celebrate the mass

24 Deacons may preside and give nuptial blessing

25 Laypersons may be delegated where priests and deacons are lacking, after a vote by the conference of bishops and approval of apostolic see

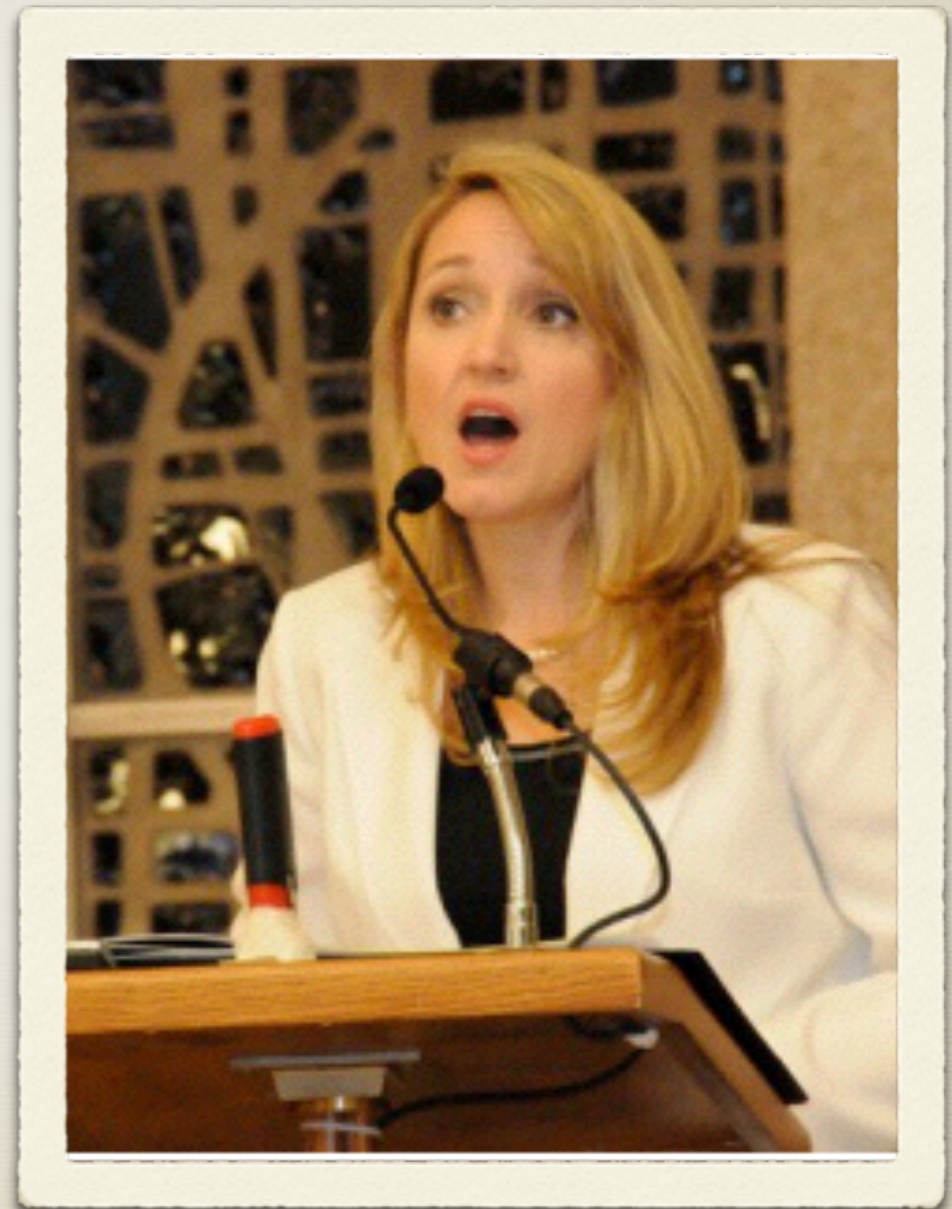
Preparation

29 normally marriage takes place during 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



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

The precept of participating in 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 of the 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 reading may be taken from the wedding lectionary

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) The Solemnity 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, the rite without mass should be used

- within mass with the consent of the local Ordinary**
- for eucharistic communion, follow the norms**
- 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” (130-131)**

159. ...the decision as to whether the non-Catholic party of the marriage may be admitted to Eucharistic communion is to be made in keeping with the general norms existing in the matter both for Eastern Christians and for other Christians, taking into account the particular situation of the reception of the sacrament of Christian marriage by two baptized Christians.

160. Although the spouses in a mixed marriage share the sacraments of baptism and marriage, Eucharistic sharing can only be exceptional and in each case the norms stated above concerning the admission of a non-Catholic Christian to Eucharistic communion, as well as those concerning the participation of a Catholic in Eucharistic communion in another Church, must be observed.

I. The Order of Celebrating Matrimony within Mass

Present entrance rite

19. At the appointed time, the Priest, vested for Mass, goes with the ministers to the door of the church or, if more suitable, to the altar. There he meets the bride and bridegroom in a friendly manner, showing that the Church shares their joy. Where it is desirable that the rite of welcome be omitted, the celebration of marriage begins at once with the Mass.

20. If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and the bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses. Meanwhile, the entrance song is sung.

Introductory Rites (2 forms)

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

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 priest approaches the altar, bows to and kisses it, goes to his chair

[still no “Who gives this bride?”]

51 sign of the cross, greeting

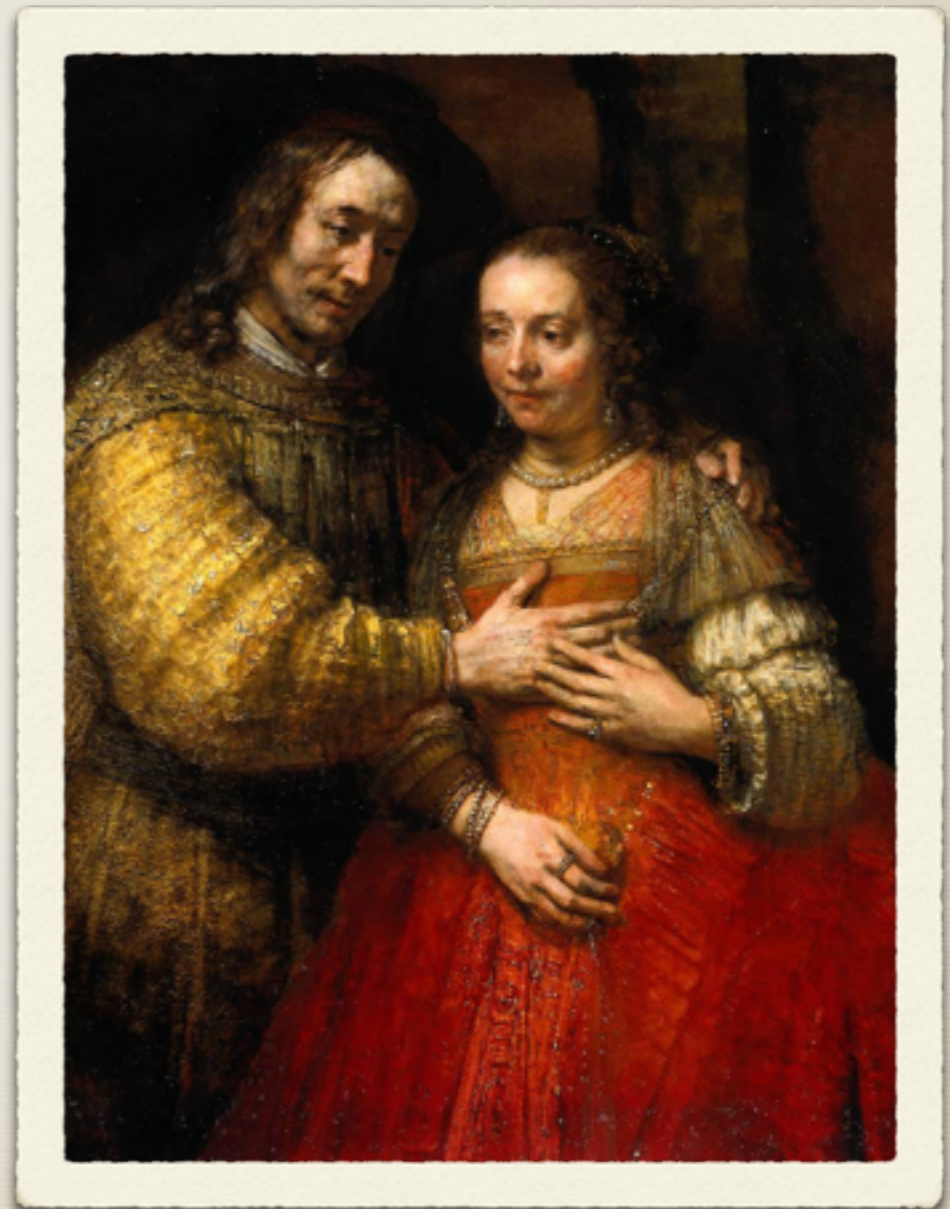
52-53 priest greets the couple and those present

- the penitential act 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



Ephesians 4:1-6

Brothers and sisters:

I, a prisoner for the Lord,
urge you to live in a manner worthy
of the call you have received,
with all humility and gentleness,
with patience,
bearing with one another through
love,
striving to preserve the unity of the
spirit through the bond of peace:

one body and one Spirit,
as you were also called to the one
hope of your call;
one Lord, one faith, one baptism;
one God and Father of all,
who is over all and through all and
in all.

*[17th Sunday in Ordinary Time,
Year B, LM 110]*

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”]

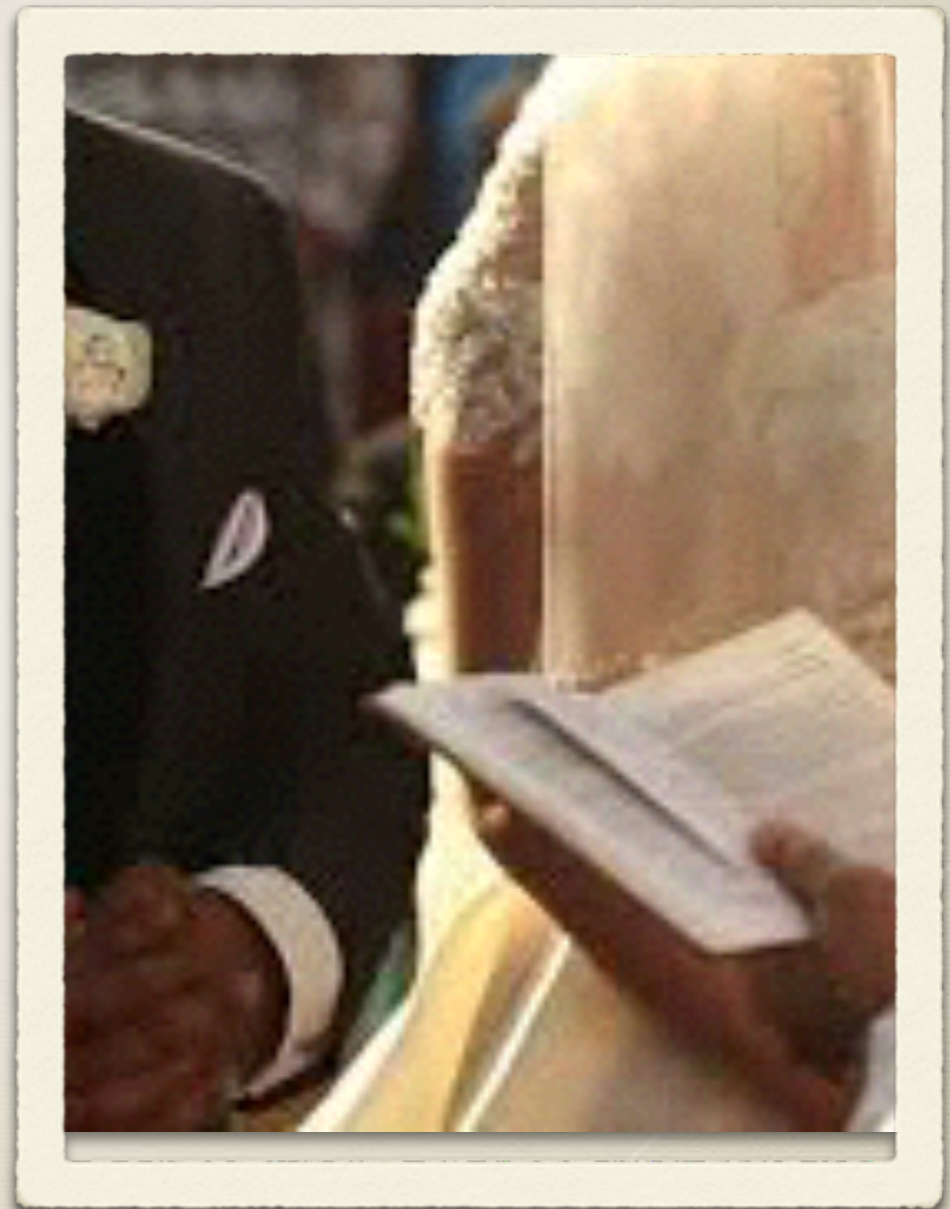
57 the homily expounds on the mystery of Christian marriage, the dignity of conjugal love, the grace of the Sacrament, and the responsibilities of married people

The Celebration of Matrimony

58 If two 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.” -
or some other acclamation

66 The priest blesses the rings, sprinkling optional

67a The couple exchange rings

67b *Bendición y entrega de las arras*

[kiss?]

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

[unity candle?]

69 The universal
prayer (prayer of the
faithful) as usual

the creed when called
for

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



Qui hominem **pietatis** tuæ dono creatum / ad tantam voluisti dignitatem extolli, / ut in viri mulierisque **consortio** / veram relinqueres tui **amoris** imaginem / quem enim ex **caritate** creasti / eum ad **caritatis** legem vocare non desinis / ut æternæ tuæ **caritatis** participem esse concedas. Cuius connubii sancti mysterium / dum tuæ **dilectionis** signum existit, / **amorem** sacrat humanum: / per Christum....

You created man in **love** to share your divine life.
We see his high destiny in the **love** of husband and wife,
Which bears the imprint of your own divine **love**.
Love is man's origin,
Love is his constant calling,
Love is his fulfillment in heaven.
The **love** of man and woman is made holy in the sacrament of marriage,
and becomes the mirror of your everlasting **love**.
Through Christ . . .

For you willed that the human race, created by the gift of your **goodness**, should be raised to such high dignity that in the **union** of husband and wife you might bestow a true image of your **love**.

For those you created out of **charity** you call to the law of **charity** without ceasing and grant them a share in your eternal **charity**.

And so, the Sacrament of holy Matrimony, as the abiding sign of your own **love**, consecrates the **love** of man and woman, through Christ our Lord.

Commemoration

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,

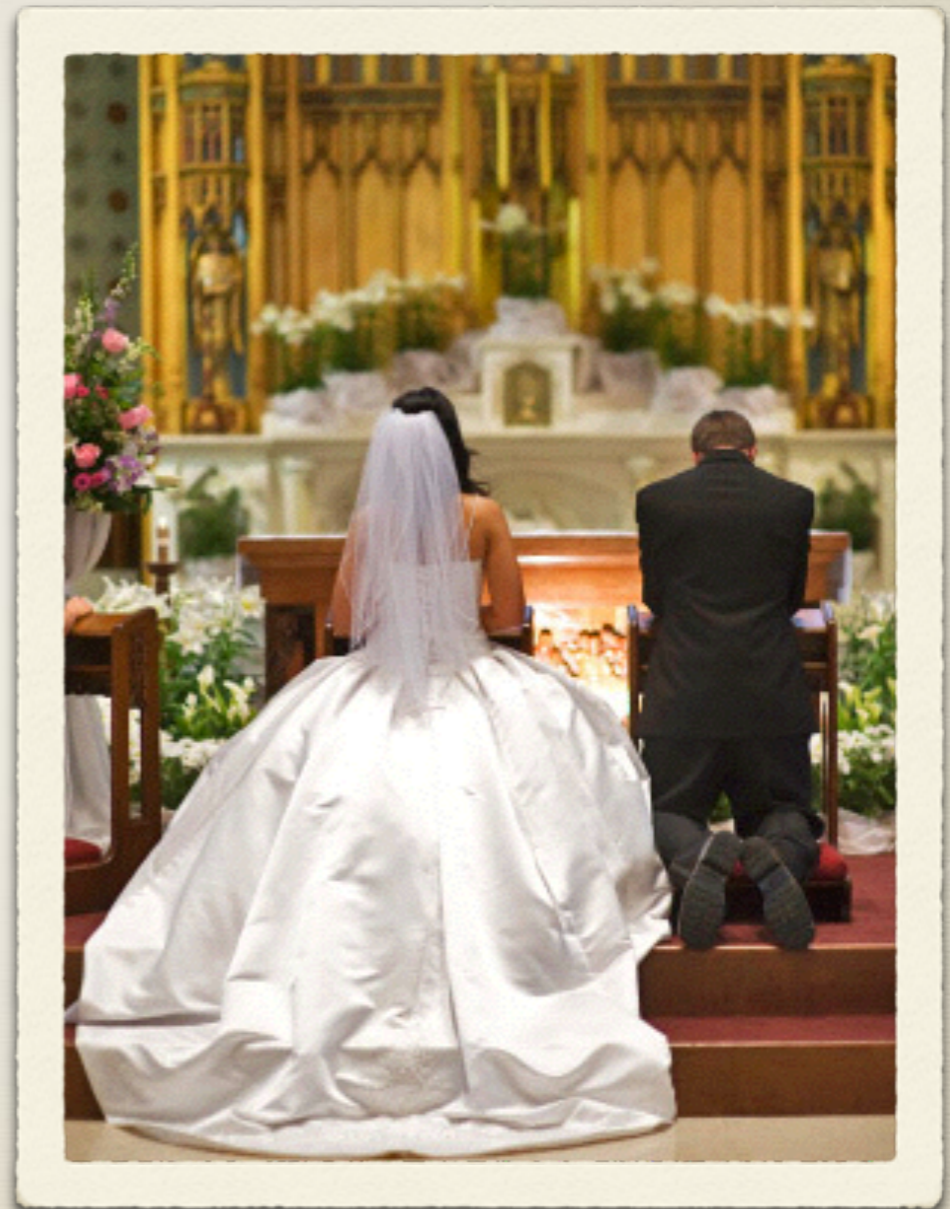
so (gladden them with your gift
of the children they desire and)

bring them in your kindness

to the length of days for which
they hope.

(Through Christ our Lord.
Amen.)

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.



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.



71b Bendición e Imposición del Lazo o Velación

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 (**N.** and **N.**),
we pray,
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, **N.**,
and upon **N.**, her 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 (adorn their family with children
and) enrich the Church.

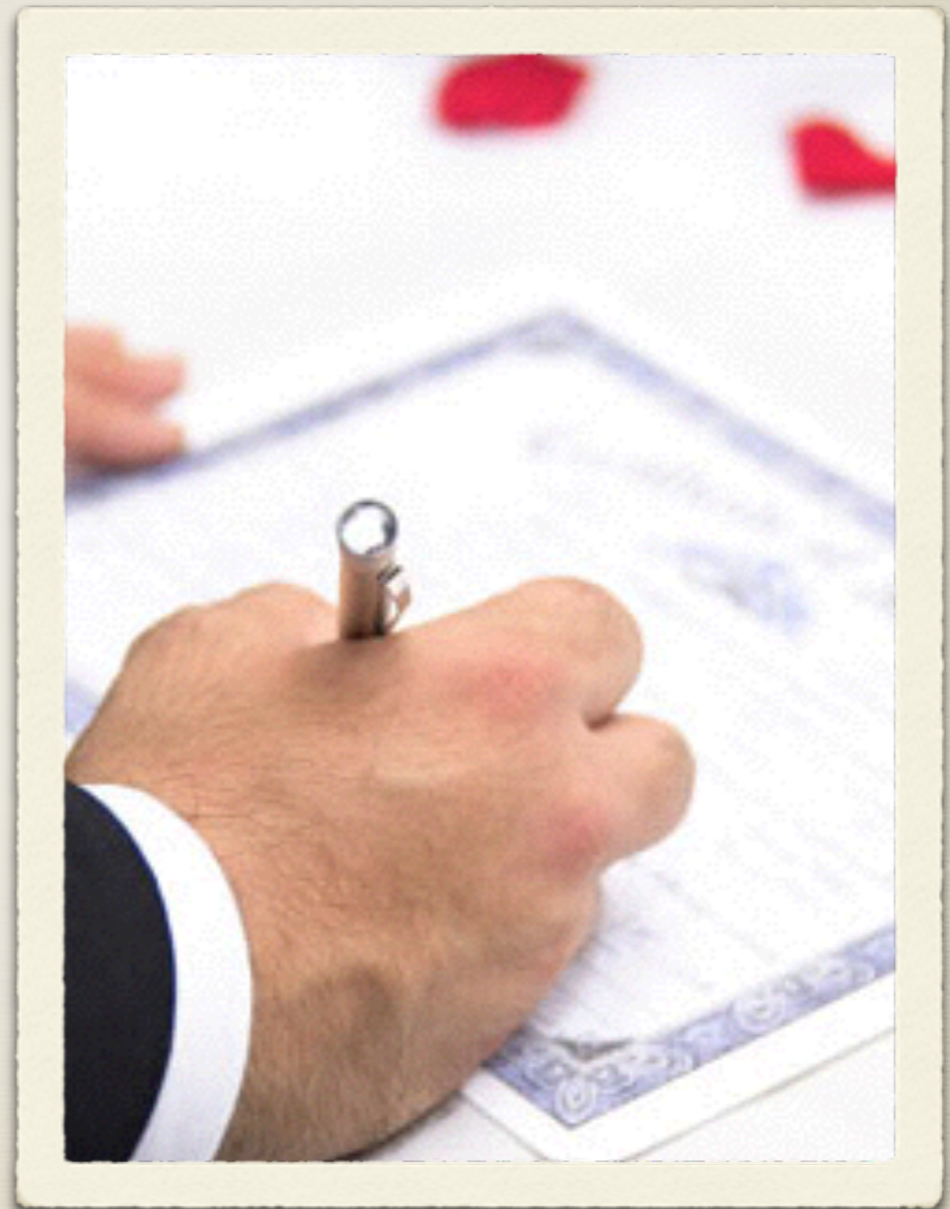
75 “Lord Jesus Christ” is omitted, and the priest says, “The peace of the Lord...” then all “offer one another a sign that expresses peace and charity.”

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



The Conclusion of the Celebration

- [flowers to the statue of the Blessed Virgin Mary]
- 77 Solemn blessing
- 78 When the celebration is concluded, the witnesses 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 Matrimony without Mass

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 The number of readings is 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 Matrimony in the Presence of an 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

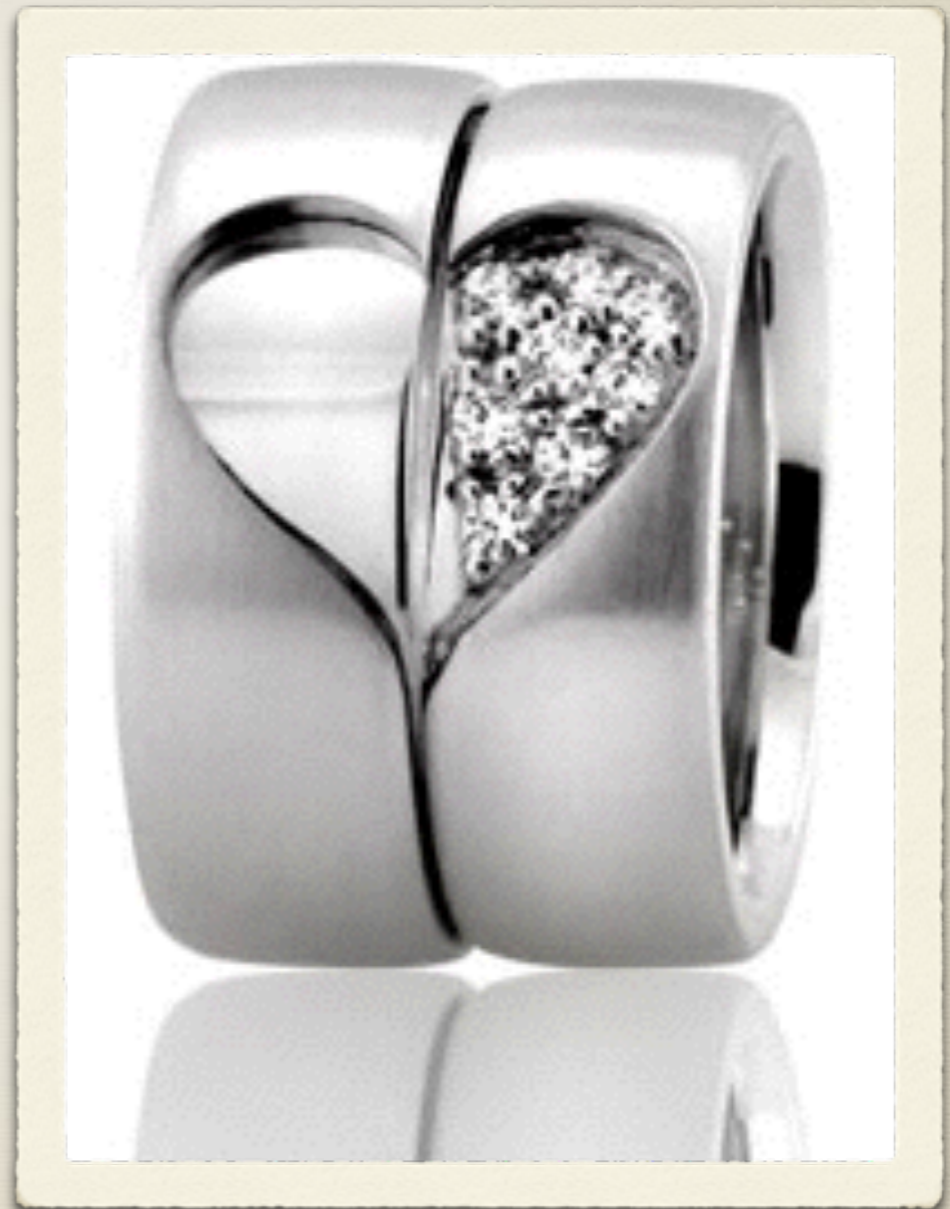
125 choose 1 or 2 readings, give exhortation or homily prepared by a bishop or priest

127 Dearly beloved (**or: N. and N.**),
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
Matrimony 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

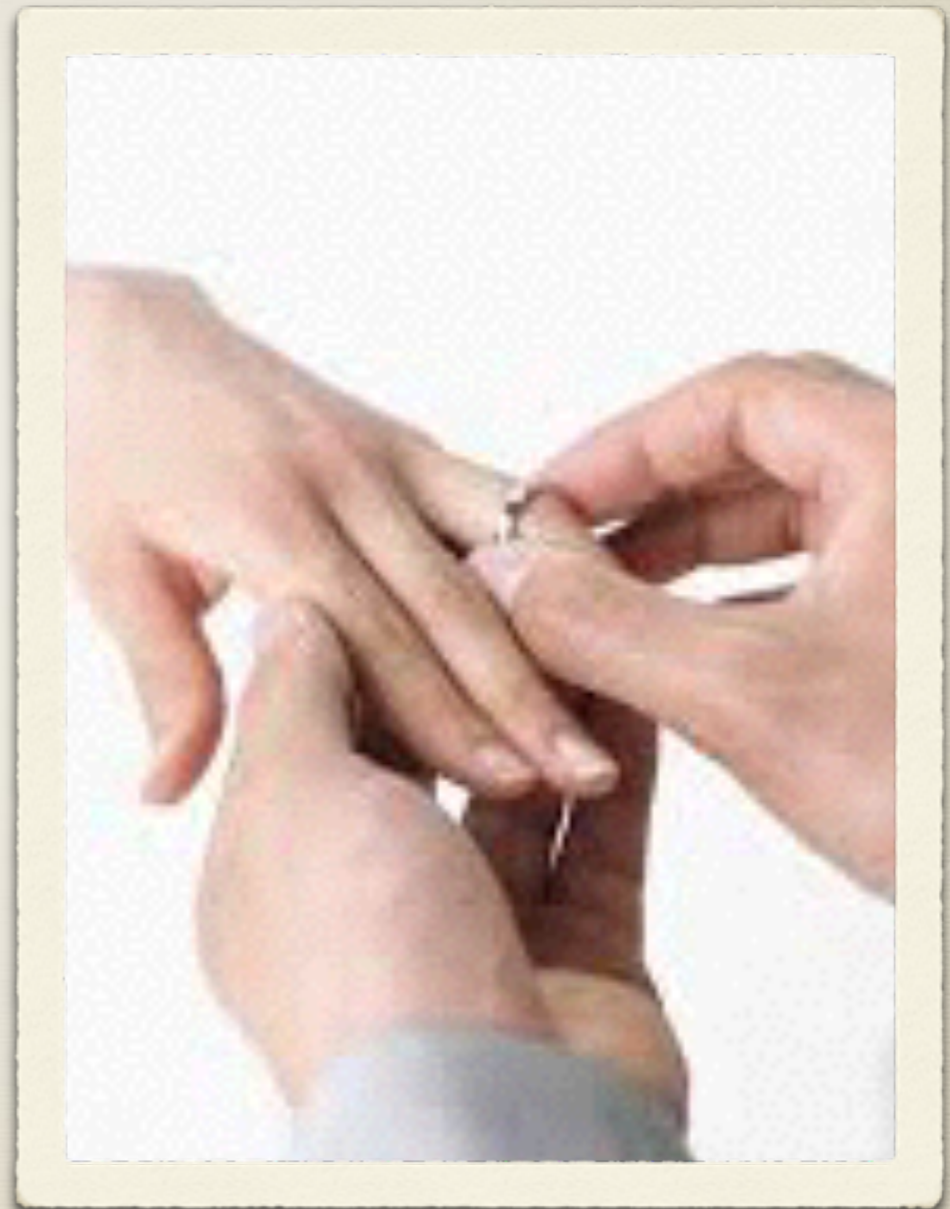
156 choose 1 or 2 readings

157 homily or exhortation

165 blessing and
giving of rings may
be included

Or omitted

Or the Catholic
party alone may
recite the words



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 the shorter prayer at 174

- 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

*** [not a prenuptial agreement]**

267 Blessing of the gifts

268-269 Blessing

270-271 Final prayer, optional chant

Order of Blessing a Married Couple
within Mass on the Anniversary of
Matrimony

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

275. **N.** and **N.**,

on the anniversary of that celebration

at which you joined your lives in an unbreakable bond

through the Sacrament of Matrimony,

you intend to renew before the Lord

the promises you then made to one another.

Turn to the Lord now in prayer,

that these vows may be strengthened by divine grace.

277 Or publicly: Each: “Blessed are you, Lord,
for by your goodness I took **N.** as my wife/husband.”

Then both: “Blessed are 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: “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.

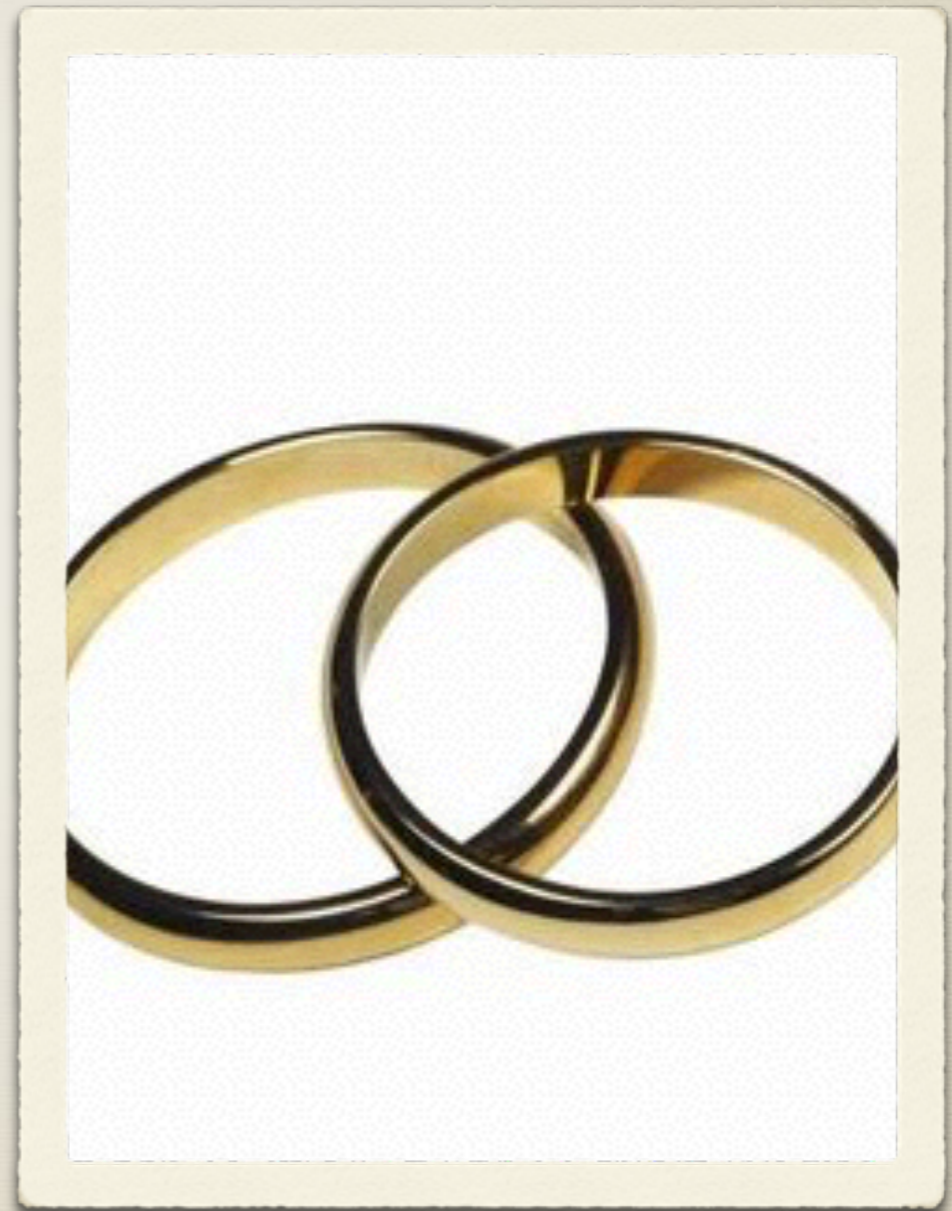
Through Christ our Lord.”

R. Amen.

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 to the end of mass~~

