

The Order of Celebrating Matrimony

Diocese of Dodge City - 3 October 2016

Paul Turner

paulturner.org/workshops/

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.”



Table of Contents

Introduction

I. The Order of Celebrating Matrimony within Mass

II. The Order of Celebrating Matrimony without Mass

III. The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian

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 Order of Blessing
an Engaged Couple

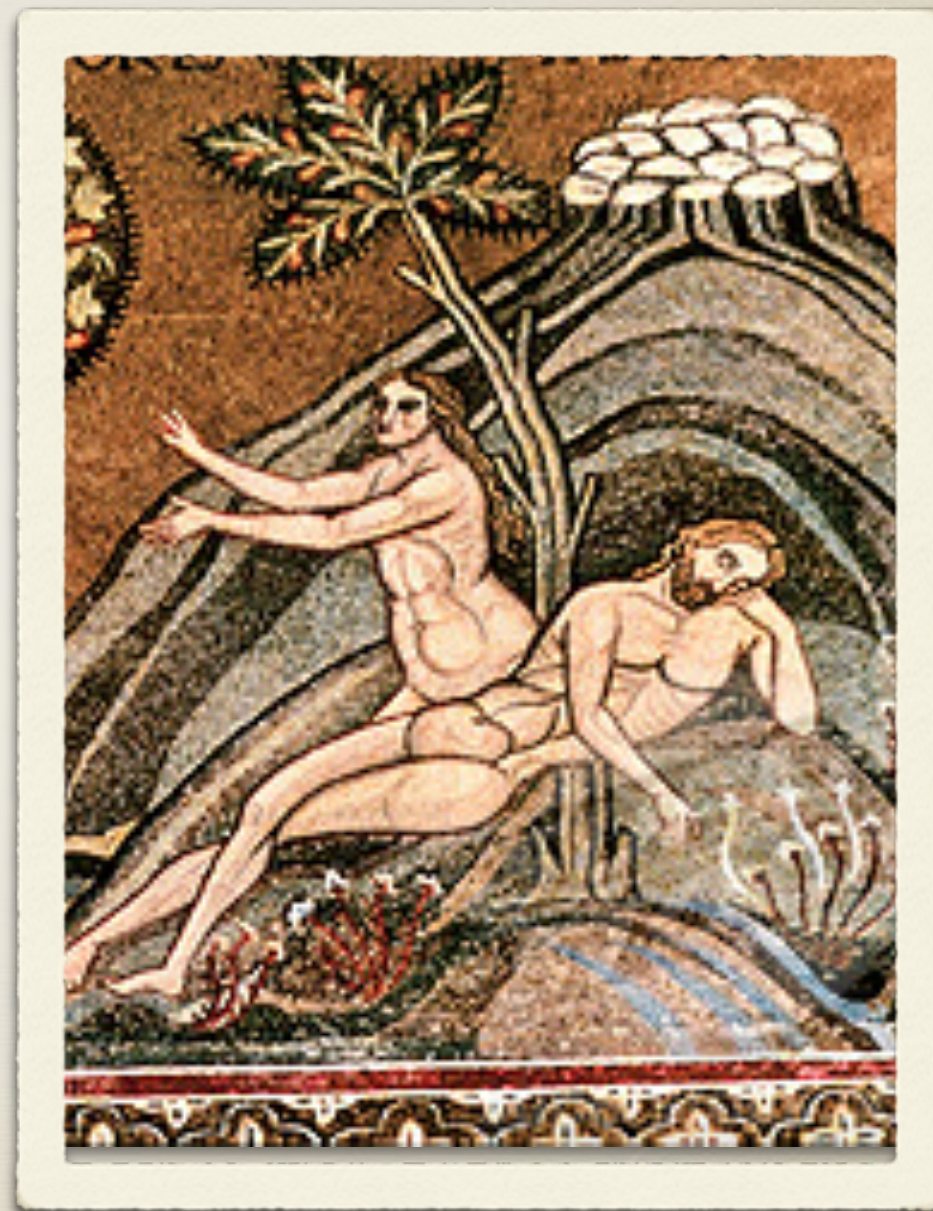
III. The Order of
Blessing a Married
Couple within Mass on
the Anniversary of
Marriage



Introduction I: Importance and Dignity

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

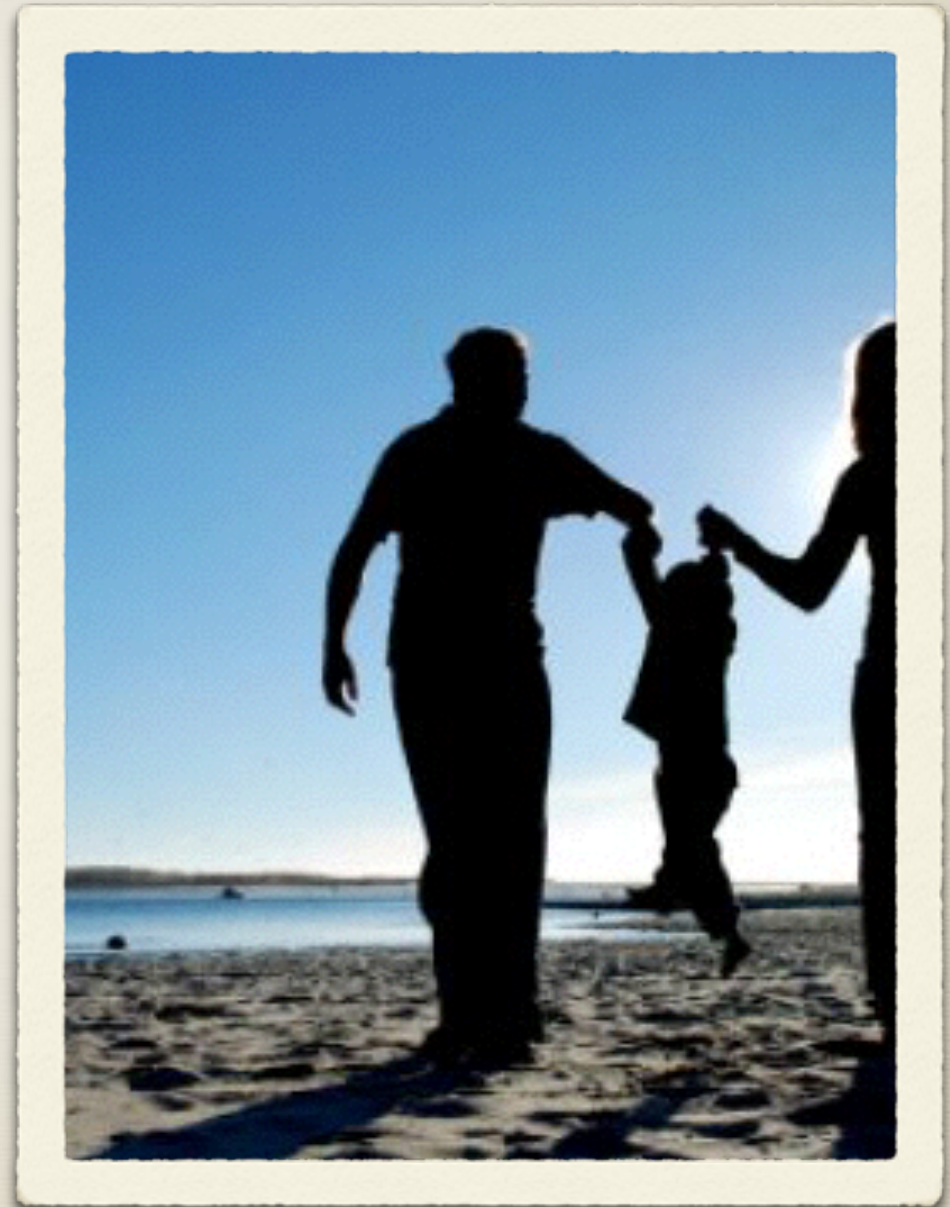
2 an irrevocable
consent given freely,
lived in fidelity for
the good of children



3 children are the
supreme gift

4 community of life
and love not forfeited
by original sin

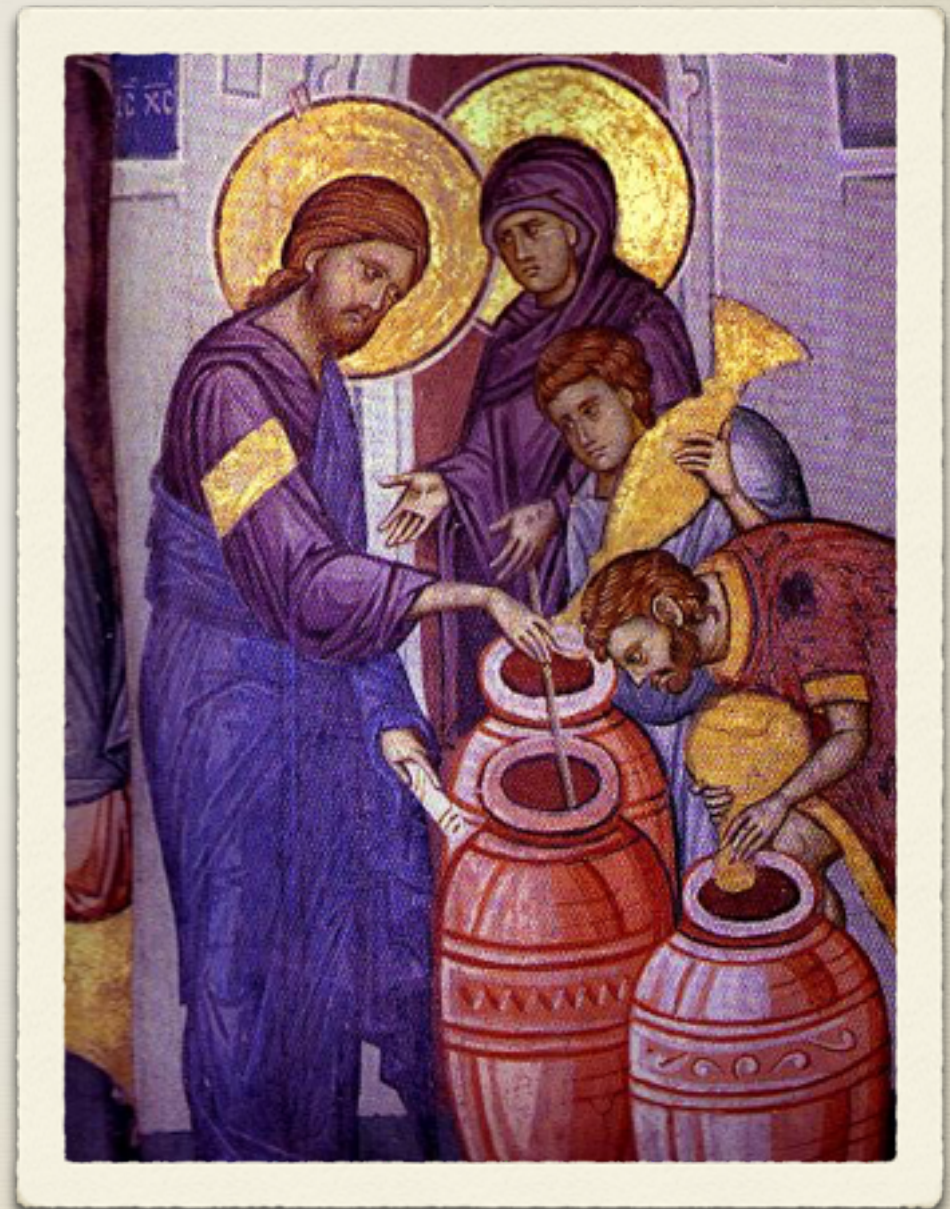
5 a sacrament of
Christ's covenant with
the Church



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

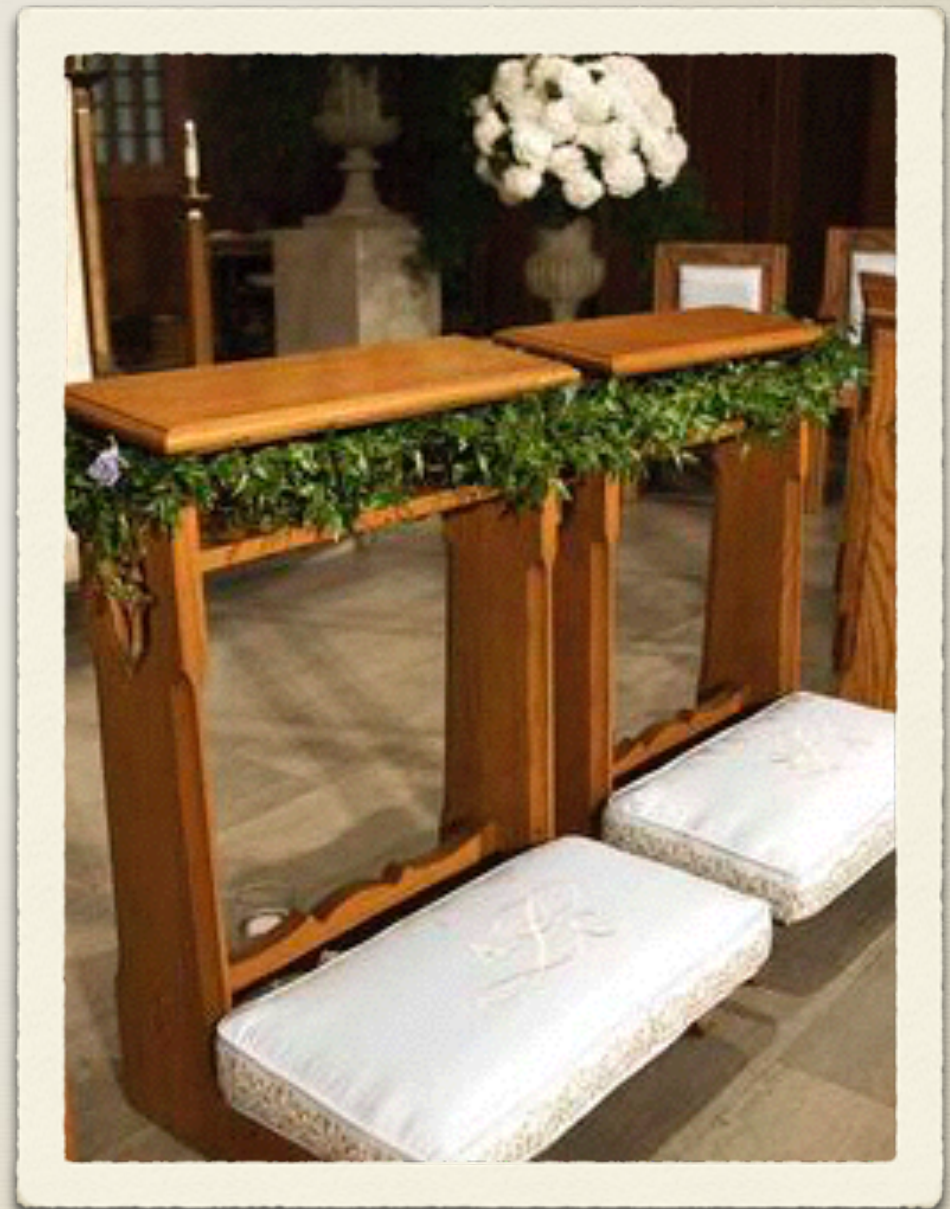
18 confirmation should precede marriage if it can be done without grave inconvenience, penance and the eucharist recommended

21 if an engaged couple openly rejects what the Church intends, the pastor is not permitted to celebrate the sacrament since they - not the Church - prevent it

Other duties

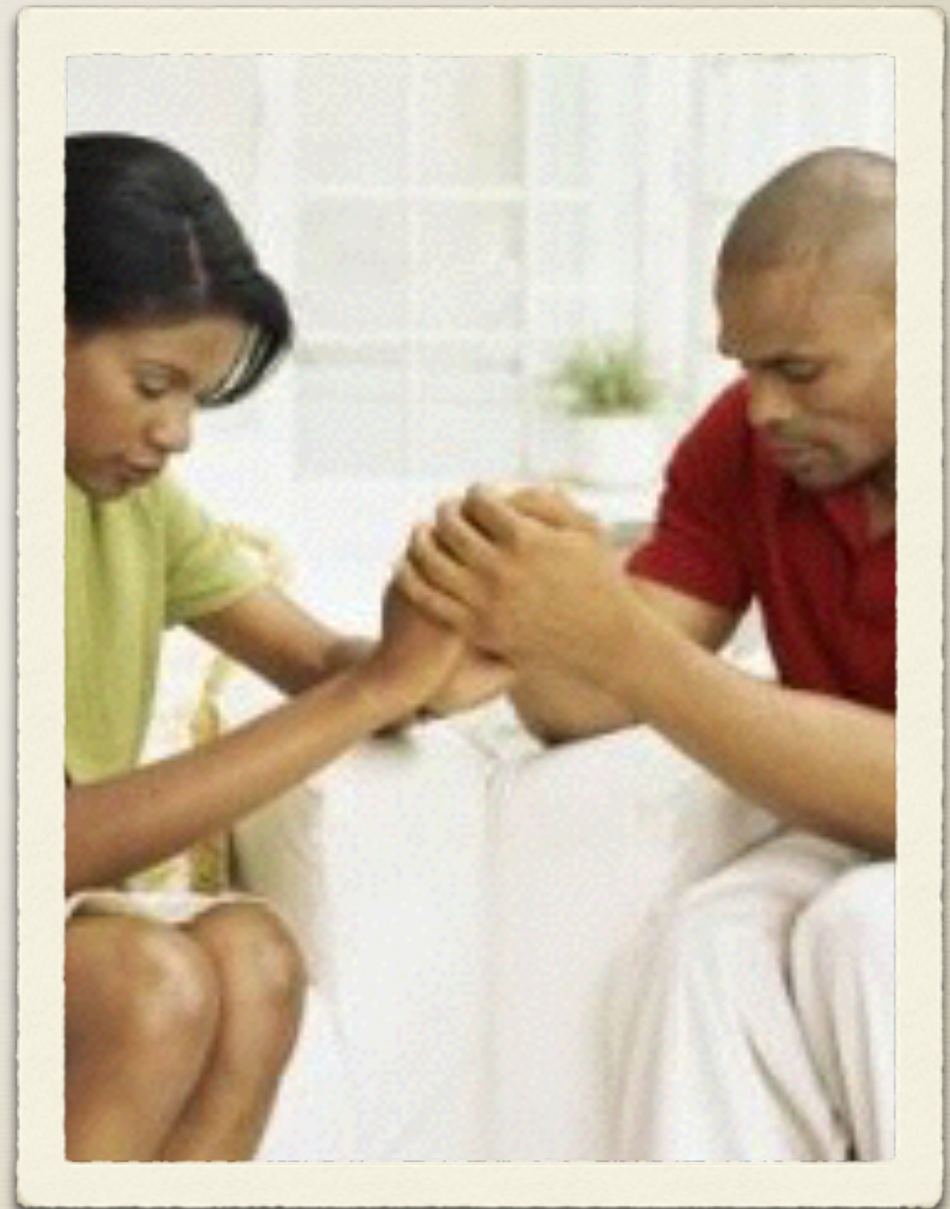
23 it is appropriate for the same priest who prepares the couple to give the homily, receive the consent, and celebrate the mass

24 Deacons may preside and give nuptial blessing



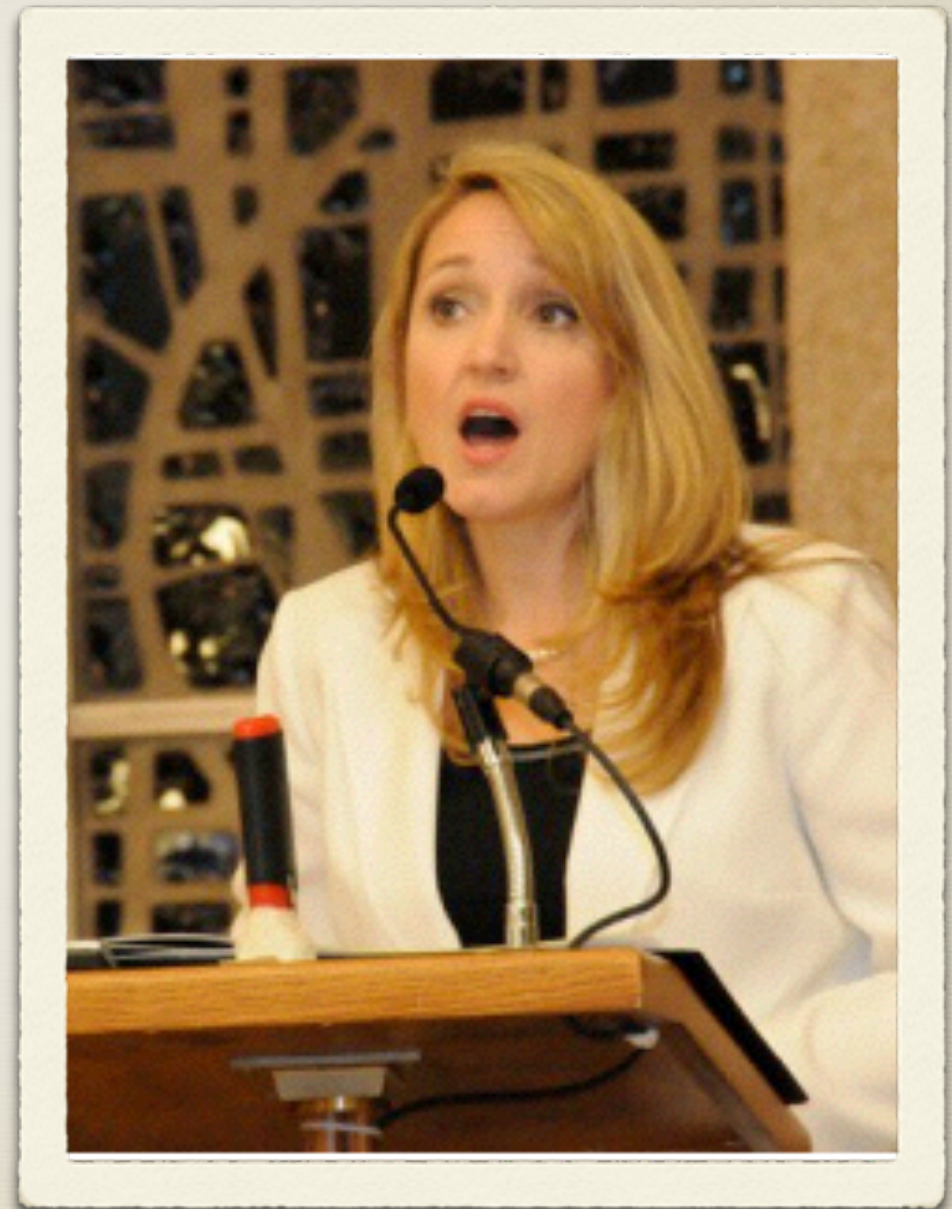
Preparation

29 normally marriage is celebrated within mass, but the pastor may propose based on the couple and those present to have marriage outside of mass; the couple may assist in choosing the readings, the form of consent, formularies for the rings, nuptial blessing, universal prayer, chants; options and local customs



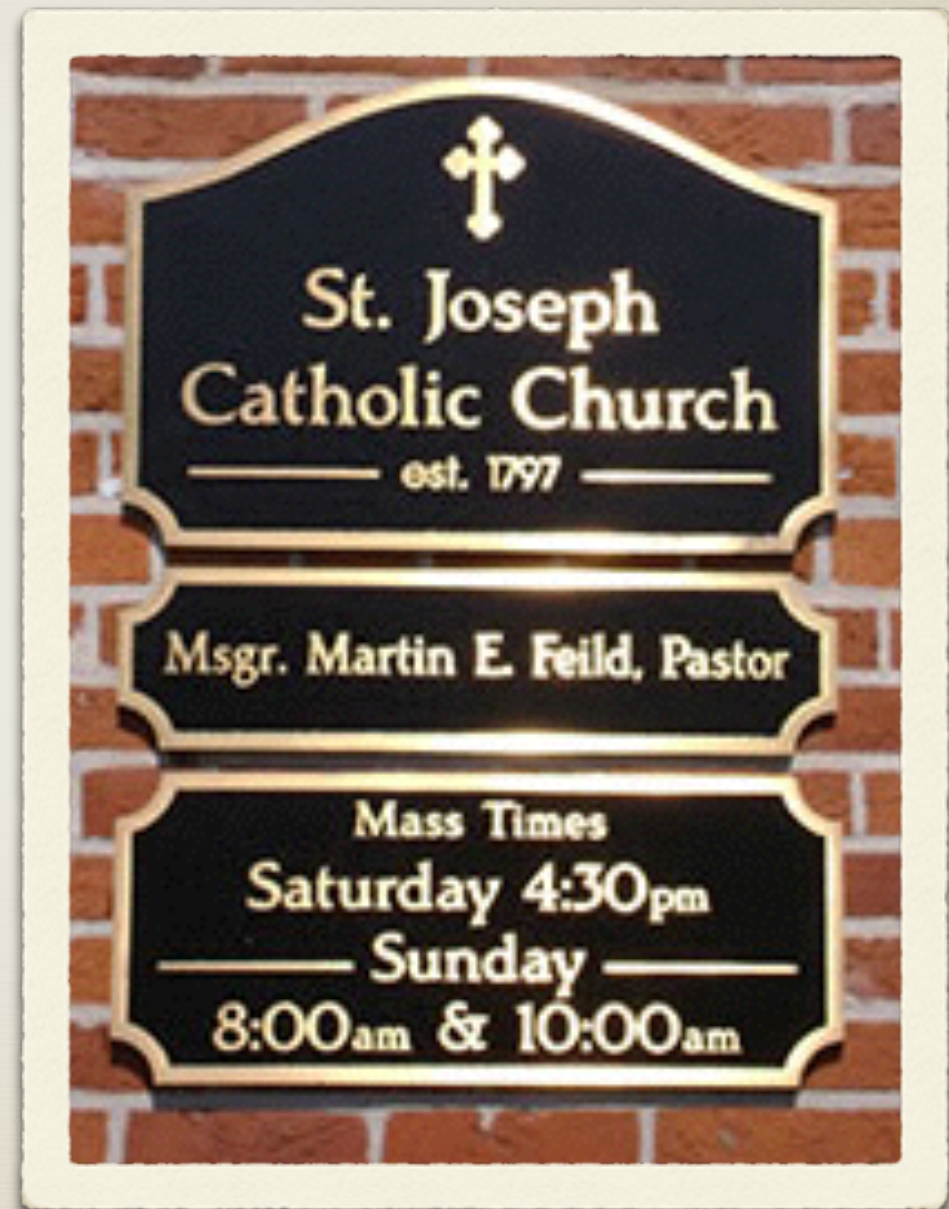
30 chants should express the faith of the church, especially the Responsorial Psalm -
“What is said concerning the chants applies also to the selection of other musical works.”

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 (cf. 56)

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**

Canon 844 §4

If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.



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

Introductory Rites (2 forms)

45 Priest greets couple warmly at door

46 procession “in the customary manner”

[los ayudantes, el sacerdote, los novios, tal vez acompañados por los padres y dos testigos]

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 warmly

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 addresses 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.

*[For the Blessing of Abbots and
Abbesses LM 807/2]*

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

- except on 1-4 of table of days

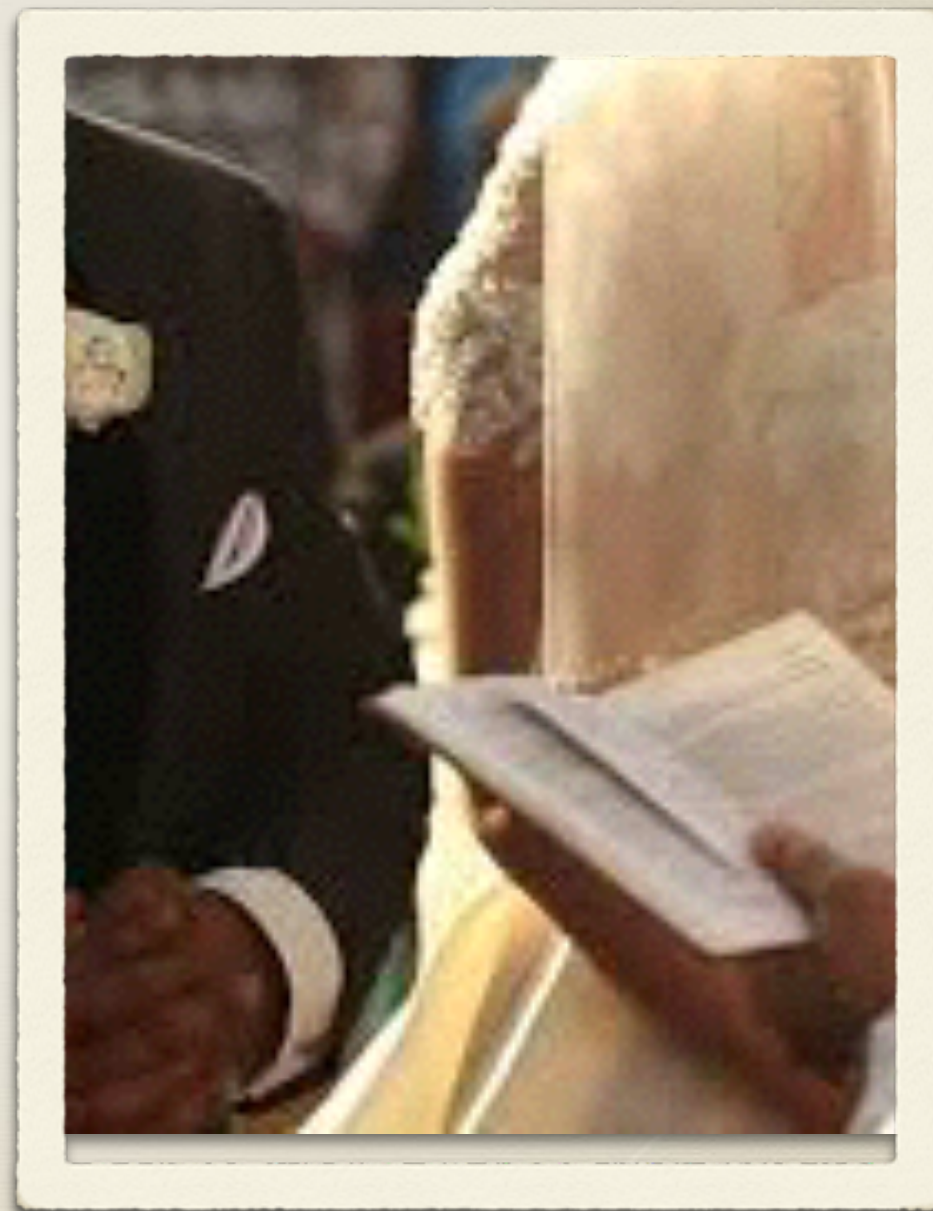
57 the homily expounds on the mystery of Christian marriage, the dignity of conjugal love, the grace of the Sacrament, and the responsibilities of married people

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



The Questions before the Consent

N. and **N.**, have you come here freely and without reservation to give yourselves to each other in marriage?

Will you love and honor each other as man and wife for the rest of your lives?

Will you accept children...?

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

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

Are you prepared to accept children...?

The Consent

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

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.**

The Alternative Consent

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, until death do us part.

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.

**63 Priest may
obtain the
consent through
questions**

**64 Reception of
the consent**



The Reception of the Consent

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings. What God has joined, men must not divide.

R. Amen.

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.

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.

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 give the rings

67b The blessing and giving of the *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,

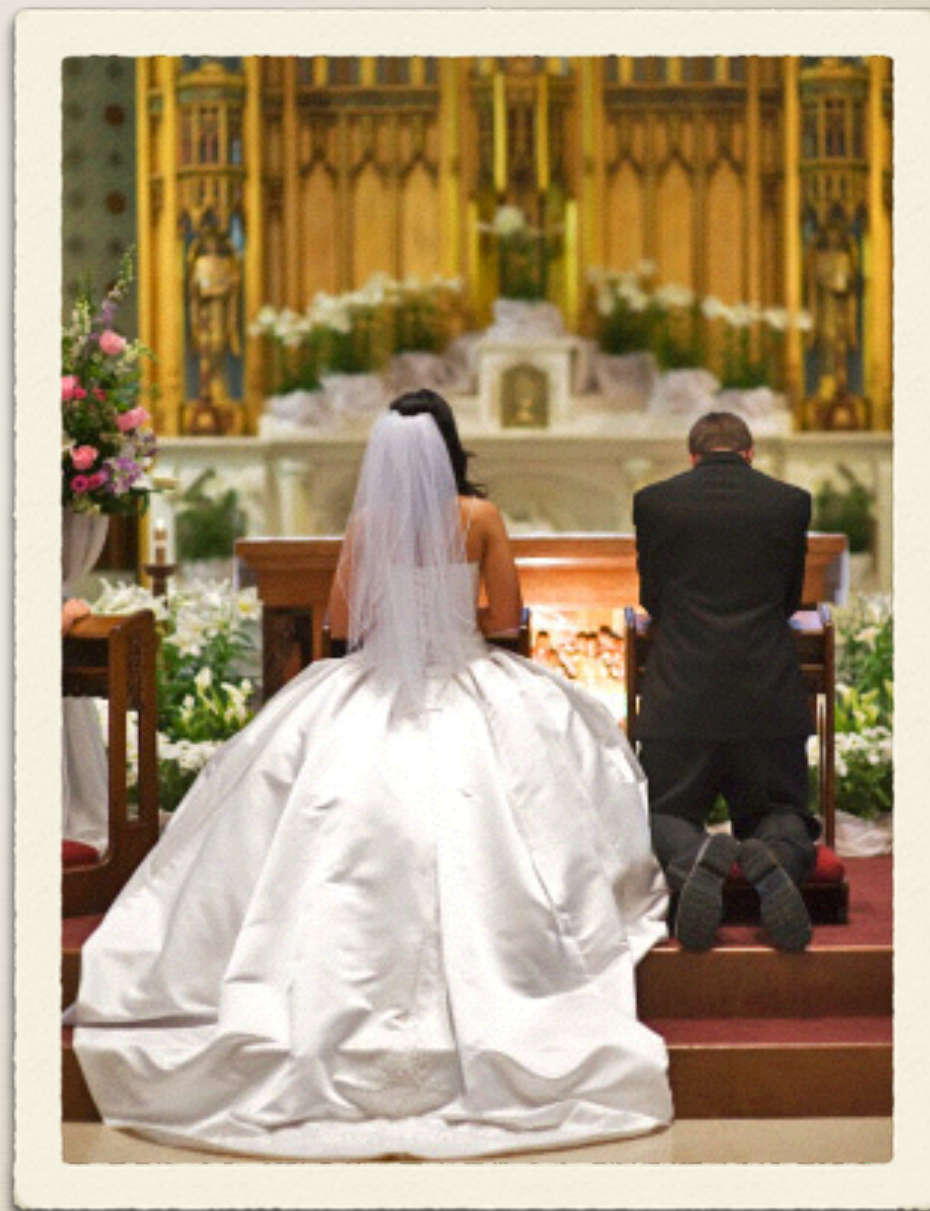
so (gladden them with your gift
of the children they desire and)

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 The Blessing and Placing of the *Lazo* or Veil

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:

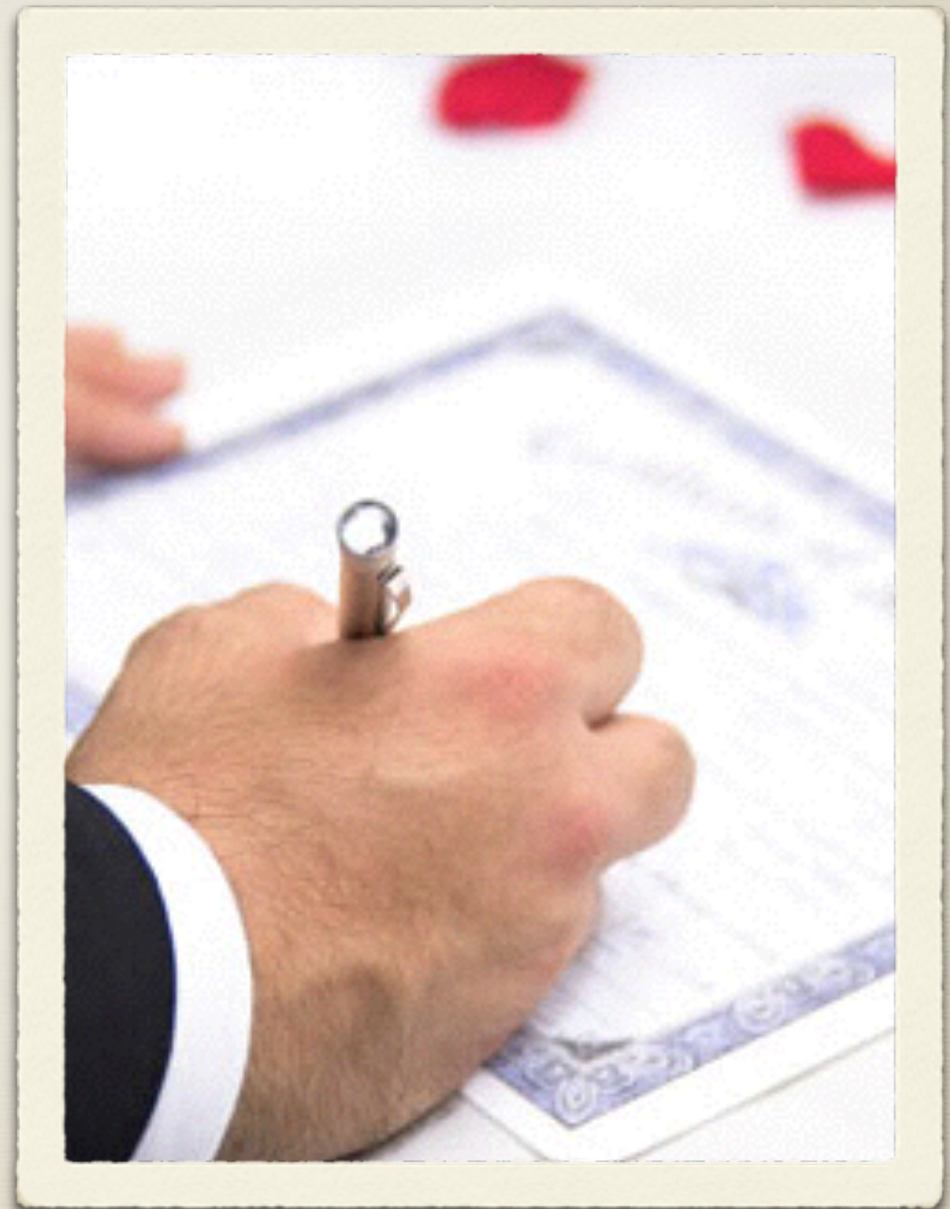
May your abundant blessing, Lord,
come down upon this bride, **N.**,
and upon **N.**, her companion for life,
and may the power of your Holy Spirit
set their hearts aflame from on high,
so that, living out together the gift of Matrimony,
they may (adorn their family with children
and) enrich the Church.

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.”



The Conclusion of the Celebration

- [flowers to the statue of the Blessed Virgin Mary]
- 77 Solemn blessing
- 78 “When the Mass is concluded, the witnesses and the Priest 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

82ff Rubrics speak of “minister” instead of “priest”

81-82, 85 The entrance chant and kiss of the altar
are mentioned in the first form, not in the second

86 Sign of the cross and greeting

90 The number of readings is not specified

103A 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 Between a Catholic and a Catechumen or a Non-Christian

Also between two catechumens, or a catechumen with a non-Christian

118 takes place in church or another suitable place

119 vested, the “one who presides” goes to the door to receive the party and warmly greets them

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

120 introduction includes this: “For believers God is the source of love and fidelity, because God is love.”

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

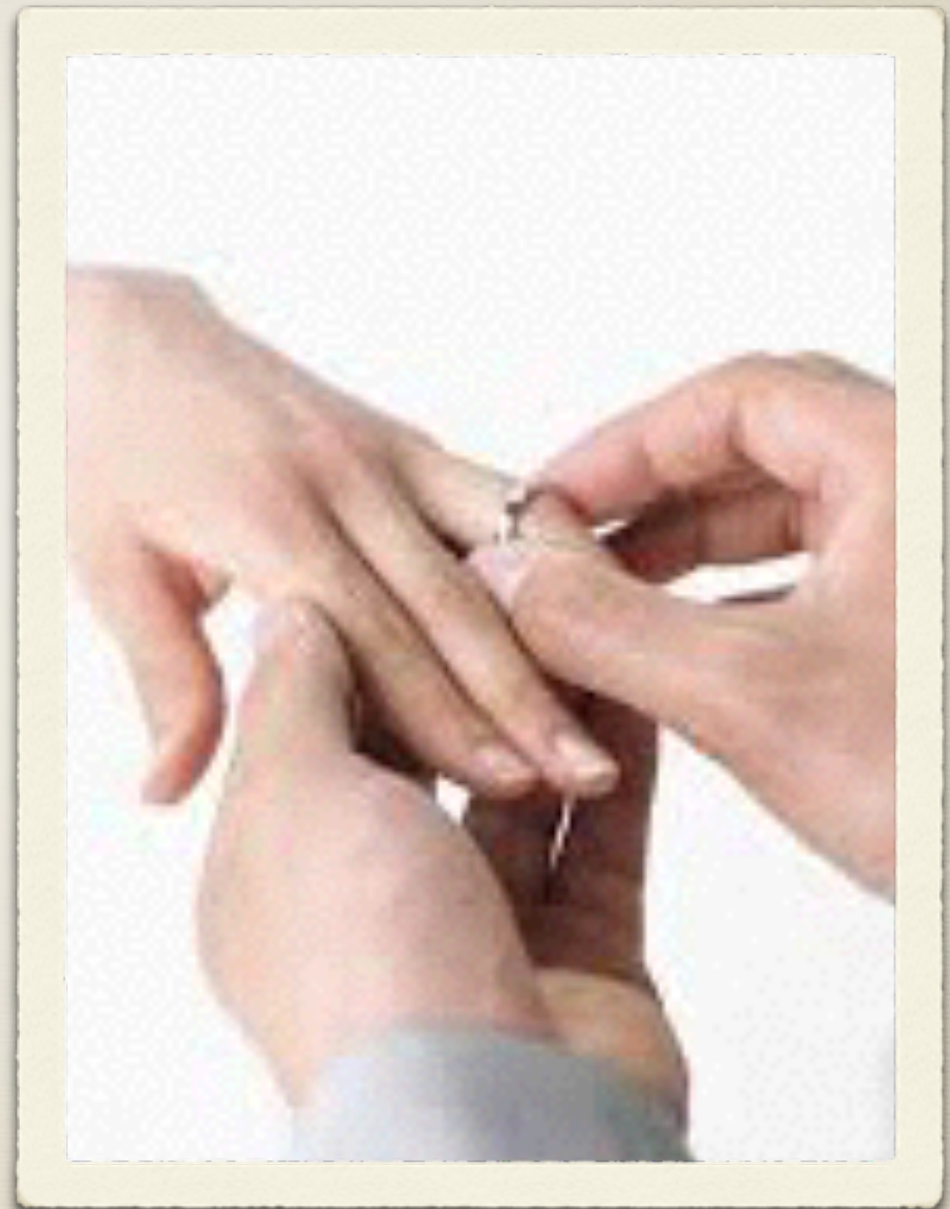
121 this introductory rite may be omitted

122 choose 1 or 2 readings

131 blessing and
giving of rings may
be included

Or omitted

132 The Christian
alone may recite the
Trinitarian words



136 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...'**"

138 usually the Nuptial blessing, but it may be omitted and replaced with the shorter prayer at 140

- bride and groom may kneel

141-142 blessing, optional song

IV. 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. Other Prayers of Nuptial Blessing

VIII. Prayers after Communion

**IX. Blessings at the End of the
Celebration**

**Appendix I: Examples of Universal
Prayer**

Order of Blessing an Engaged Couple

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

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

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

**222 Priest or Deacon: Sign of the cross,
greeting**

**223 Layperson sign of the cross and
dialogue**

224 Minister addresses people

225-227 Reading

228 Responsorial psalm

229 Address to shed light on the reading

230 Common prayer

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

*** [not a prenuptial agreement]**

232 Blessing of the gifts

233-234 Blessing

235-236 Final prayer, optional chant

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

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

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

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

240 Priest invites the couple to pray

241 The couple renew their commitment privately

240. **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 now intend to renew before the Lord

the promises you then made to one another.

Turn to the Lord in prayer,

that these vows may be strengthened by divine grace.

242 **Or publicly, each says:** “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.

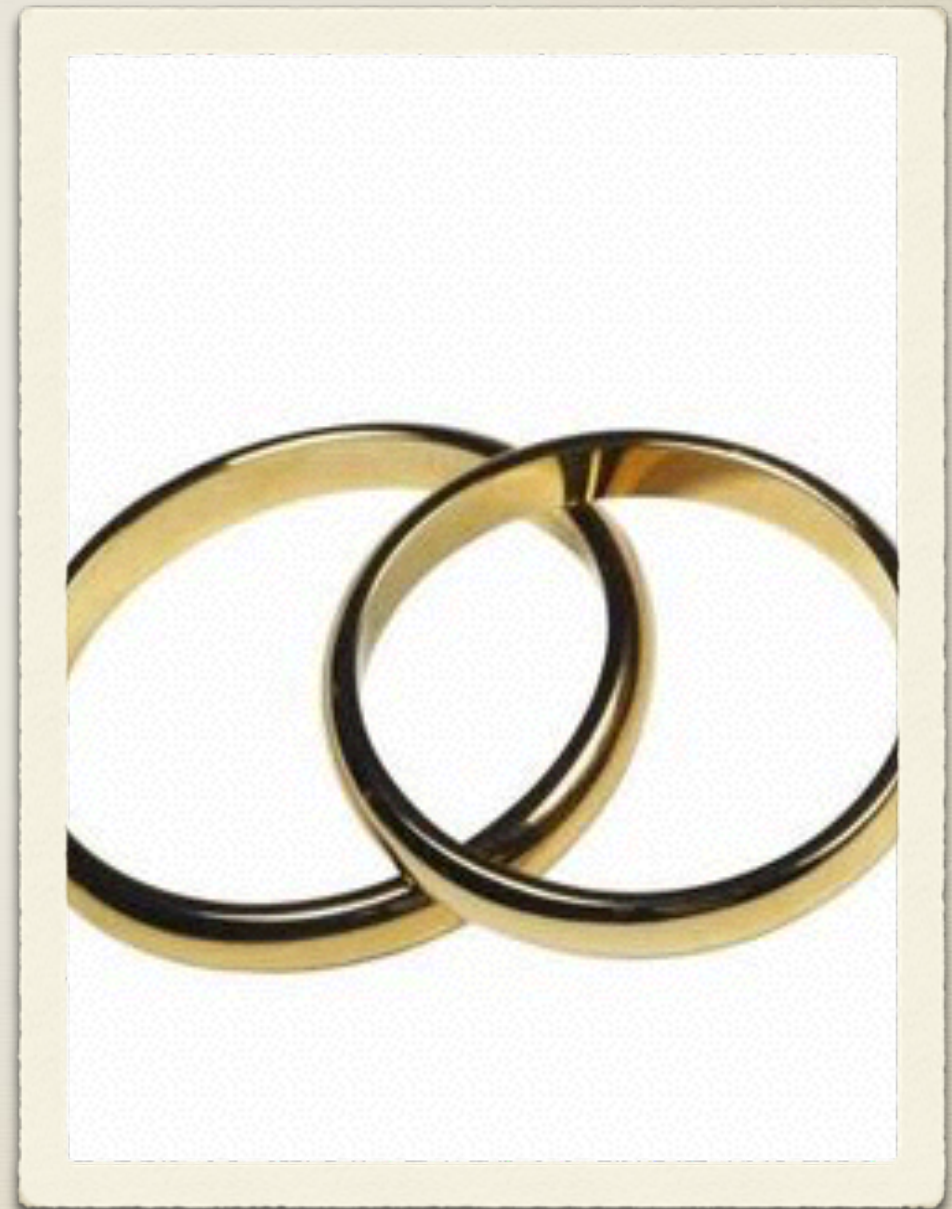
Through Christ our Lord.”

R. Amen.

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

244 Or new rings may be exchanged

245-246 Universal Prayer



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

248 After Lord's Prayer, "Deliver us" is replaced with another prayer

249 All offer a sign of peace

250 Couple may receive communion under both kinds

251 Blessing



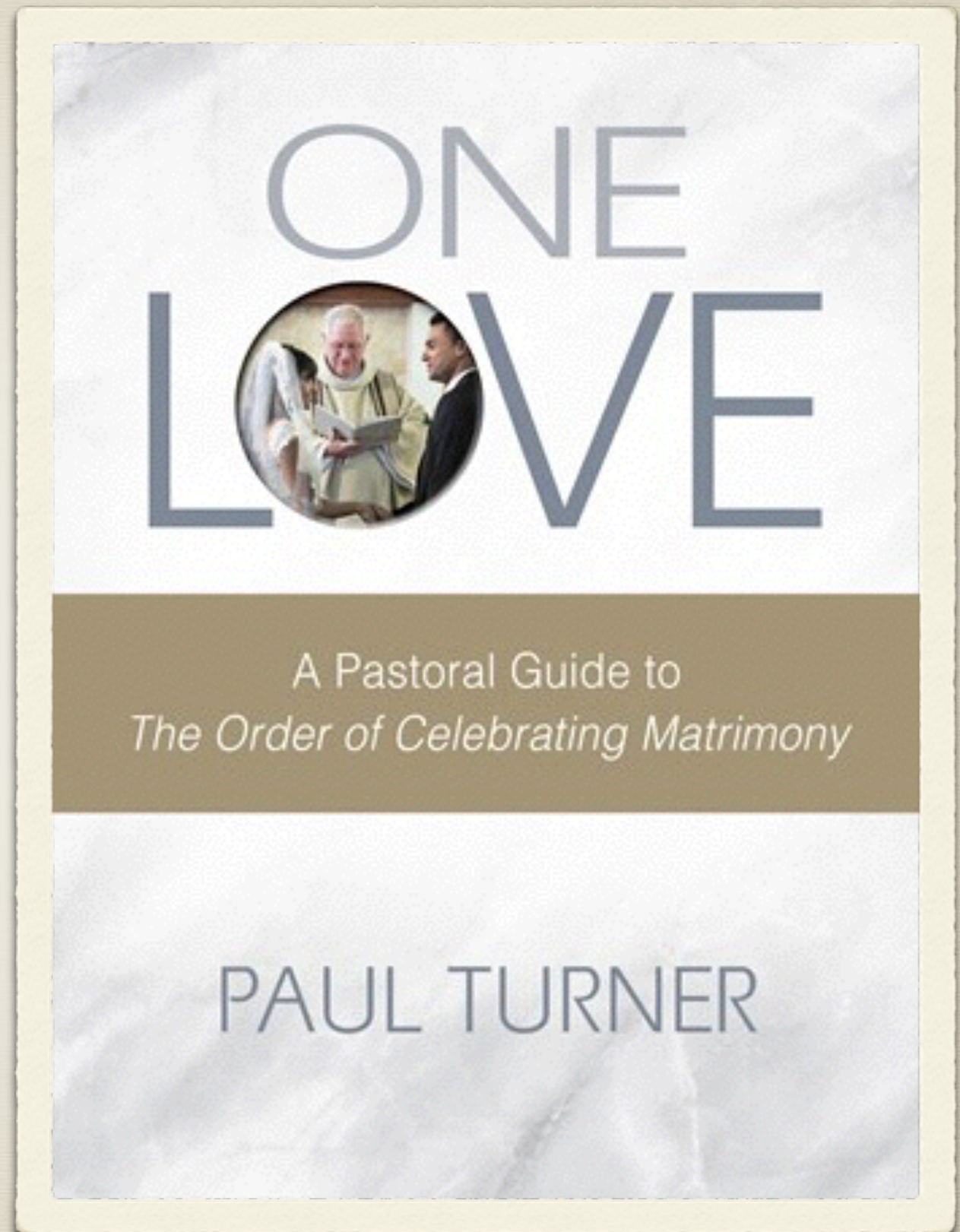
Requested US Adaptations

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



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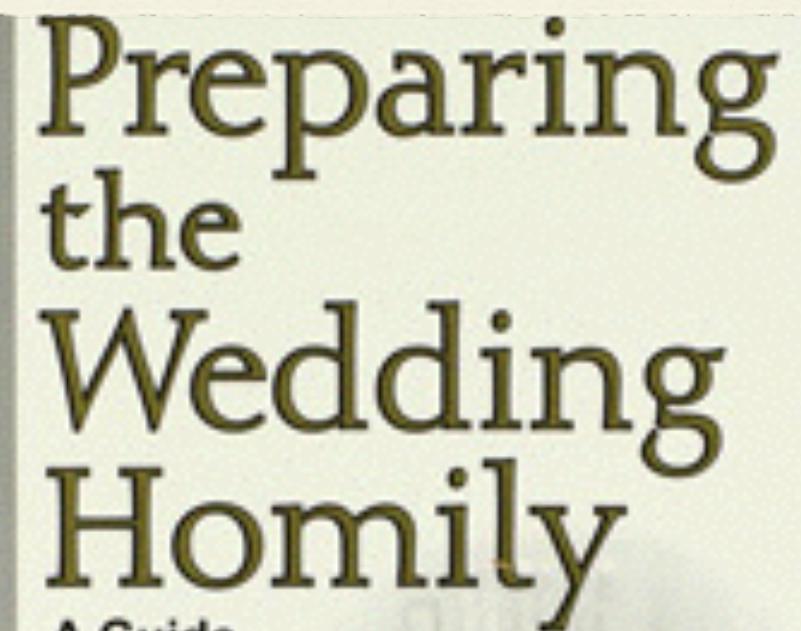
A Commentary on
The Order of Celebrating Matrimony
in the Catholic Church

PAUL TURNER



Catholic
Wedding

Answer Book



Preparing
the
Wedding
Homily

A Guide
for Preachers
and Couples