Section 1: Overview

The Order of Celebrating Matrimony

Outline of Today’s Virtual Workshop™

• Rationale / Overview of the Rites
• Role of the Deacon
• Evangelization Opportunities

The Order of Celebrating Matrimony

Background

<table>
<thead>
<tr>
<th>Year</th>
<th>Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>Latin first edition</td>
</tr>
<tr>
<td>1990</td>
<td>Latin second edition</td>
</tr>
<tr>
<td>2001</td>
<td><em>Liturgiam authentica</em>m</td>
</tr>
</tbody>
</table>

• September 8, 2016 (may use)
• December 30, 2016 (mandated use)

The Order of Celebrating Matrimony

Publishers

• USCCB
• Catholic Book Publishing
• Liturgical Press (bi-lingual)
The Revised Rite of Marriage:
Exploring the Theology of Marriage and the Changes to the Rite
February 4, 2017
Diocese of Charlotte – SESSION 1

The Order of Celebrating Matrimony

**Major Changes**

- Change in title
- Nuances in texts/syntax
- Descriptive/clarified rubrics
- Additional reading/Gospel acclamation
- Revised Grail
- Additional options for acclamations, hymns, and responses
- Nuptial blessings are focused on the couple
- Nuptial blessings include an epiclesis
- Cultural adaptations
- Addition of blessings

The Ritual Book

**1969**

- Praenotanda
- During Mass (c. I)
- Outside Mass (c. II)
- Between a Catholic and an Unbaptized Person (c. III)
- Order of Mass with the rite for celebrating Marriage (c. IV)
- Texts for use in the Marriage Rite and in the Wedding Mass (c. V)
- Appendices

**2016 Revised Rite**

- Praenotanda
- Within Mass (c. I)
- Without Mass (c. II)
- Between a Catholic and a Catechumen or Non-Christian (c. III)
- Various Texts (c. IV)
- Appendices

The Order of Celebrating Matrimony

**The Ritual Book**

Appendices (1969)

- Communion under Both Kinds
- Homiletic Notes for the New Readings

Appendices (2016)

- Universal Prayer
- Blessing an Engaged Couple
- Blessing a Married Couple within Mass on the Anniversary of Marriage
- Importance and Dignity of the Sacrament of Matrimony (1-7)
- Choice of Rite (8-11)
- Preparation of Local Rituals (12-16)
- Right to Prepare a Completely New Rite (17-18)

The Order of Celebrating Matrimony

**Praenotanda**

**1969**

- Importance and Dignity of the Sacrament of Matrimony (1-7)
- Choice of Rite (8-11)
- Preparation of Local Rituals (12-16)
- Right to Prepare a Completely New Rite (17-18)

**2016**

- Importance and Dignity of the Sacrament of Matrimony (1-11)
- Duties and Ministries (12-27)
- Preparation (28-32)
- The Rite to be Used (33-38)
- Adaptations by the Conference of Bishops (39-44)
Theology of Matrimony

By the Sacrament of Matrimony Christian spouses signify and participate in the mystery of unity and fruitful love between Christ and the Church; therefore, both help one another to become holy and have their own place and particular gift among the People of God.

— Order of Celebrating Matrimony, 8

DISCUSSION

How does your parish practice of weddings involve the whole community (preparation, the rites, and after marriage)?

Reflect on the richness of the Sacrament of Matrimony. From your experience with the 1969 Rite, how do you see the theology reflected in the liturgy? ...and in the couples you’ve worked with?

The Order of Celebrating Matrimony Within Mass

OCM, 29. Marriage should normally be celebrated within Mass ... with due regard both for the necessities of pastoral care and for the way in which the prospective spouses and those present participate in the life of the Church, the pastor should decide whether it would be preferable to propose that Marriage be celebrated within or outside of Mass.

• The Introductory Rite
• The Liturgy of the Word
• The Celebration of Matrimony
• The Liturgy of the Eucharist
• The Conclusion of the Celebration
The Revised Rite of Marriage:
Exploring the Theology of Marriage and the Changes to the Rite

February 4, 2017
Diocese of Charlotte – SESSION 1


The Introductory Rites

- Entrance Procession
- Entrance Chant
- Sign of the Cross
- Greeting
- Address to the Couple and those Present (2 options)
  - Penitential Act (including Kyrie) is omitted
  - Gloria (is to be used)
- Collect

Entrance Procession

1969 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 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.

2016 Revised Rite

The First Form

45. At the appointed time, the Priest, wearing an alb and a stole and chasuble of the color of the Mass to be celebrated, goes with the servers to the door of the church, receives the bridal party, and warmly greets them, showing that the Church shares in their joy.

46. The procession to the altar then takes place in the customary manner. Meanwhile, the Entrance Chant takes place.

47. The Priest approaches the altar, reverences it with a profound bow, and venerates it with a kiss. After this, he goes to the chair.

The Second Form

48. At the appointed time, the Priest, wearing an alb and a stole and chasuble of the color of the Mass to be celebrated, goes with the servers to the place prepared for the couple or to his chair.

49. When the couple have arrived at their place, the Priest receives them and warmly greets them, showing that the Church shares in their joy.

50. Then, during the Entrance Chant, the Priest approaches the altar, reverences it with a profound bow, and venerates it with a kiss. After this, he goes to the chair.

Entrance Procession

- Servers with processional cross and candles (and even incense)
- Deacon or reader bearing the Book of the Gospels
- Priest
- Groom’s attendants
- Best man
- Groom, escorted by parents
- Bride’s attendants
- Maid/matron of honor
- Bride, escorted by parents (or father)
- Servers with processional cross and candles (and even incense)
- Deacon or reader bearing the Book of the Gospels
- Priest
- Groom’s attendants together with bride’s attendants
- Groom’s parents
- Bride’s parents
- Best man and maid/matron of honor
- Bride and groom

Editor’s pastoral recommendation.
Entrance Procession

Accompanied by parents

Couple processes together
Attendants together

Sign of the Cross and Greeting

51. Then, after the Sign of the Cross has been made, the Priest greets those present, using one of the formulas provided in The Roman Missal.

Address to the Couple and those Present

Option 1

52. ...in these or similar words ...

We have come rejoicing into the house of the Lord for this celebration, dear brothers and sisters, and now we stand with N. and N. on the day they intend to form a home of their own. For them this is a moment of unique importance. So let us support them with our affection, with our friendship, and with our prayer as their brothers and sisters.

Let us listen attentively with them to the word that God speaks to us today. Then, with holy Church, let us humbly pray to God the Father, through Christ our Lord, for this couple, his servants, that he lovingly accept them, bless them, and make them always one.
Address to the Couple and those Present

Option 2

53. ...in these or similar words ...

N. and N.,
the Church shares your joy
and warmly welcomes you,
with your families and friends,
as today,
in the presence of God our Father,
you establish between yourselves
a lifelong partnership.

May the Lord hear you
on this your joyful day.
May he send you help
from heaven and protect you.
May he grant you
your hearts' desire
and fulfill every one of your prayers.

The Gloria

• New addition to 2010 Missal
• “It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character.” --GIRM, 53

• Pastoral recommendation:
Refrain-based,
rather than through-composed

The Collect

• 6 options
• Chapter IV, OCM
• Mass texts: Ritual Mass V.
  “For the Celebration of Marriage”
• Not used on days listed in the
Table of Liturgical Days (1-4)
• Mass of the Day
  (Nuptial Blessing retained)

Ritual Masses Prohibited

Table of Liturgical Days

Universal Norms on the Liturgical Year and the Calendar

1. Paschal Triduum*
   Sundays of Advent, Lent, Easter, Ash Wednesday,
   Weekdays of Holy Week (Mon. – Thurs.),
   Octave of Easter.
3. Solemnities of the Lord, Blessed Virgin Mary,
   Saints and All Souls’ Day.
4. Proper Solemnities
Ritual Masses Prohibited

54. If, however, during Christmas and Ordinary Time, the parish community participates in a Sunday Mass during which Marriage is celebrated, the Mass of the Sunday is used.

The Liturgy of the Word

1969
21. The Liturgy of the Word is celebrated according to the rubrics. There may be three readings, the first of them from the Old Testament.

2016 Revised Rite
55. The Liturgy of the Word is celebrated in the usual manner. There may be three readings, of which the First Reading should be from the Old Testament, but, during Easter Time, from the Book of Revelation. . . . At least one reading that explicitly speaks of Marriage must always be chosen.
56. When the Ritual Mass is not said, one of the readings may be taken from those provided in the Lectionary for that Mass, except on a day listed in nos. 1-4 of the Table of Liturgical Days.

The Liturgy of the Word

- 9 Old Testament
- 14 New Testament
- 7 Responsorial Psalms
- 10 Gospel accounts
- Lectionary, 801-805
- For the Conferral of the Sacrament of Marriage
- OCM (c. IV, p. I), 144-187
- Ephesians 4:1-6
  - OCM, 158
  - Lectionary, 807.2 (For the Blessing of Abbots and Abbesses)
- “Marriage” readings are marked with an asterisk*
- Grail Psalter
- Revised Gospel acclamations/verses (Lenten option)

Lenten Gospel Acclamation

R. (Psalm 81:2)
Sing joyfully to God our strength.
God is love.
If God loved us, we also must love one another. R.
57. After the reading of the Gospel, the Priest in the Homily uses the sacred text to expound the **mystery of Christian Marriage**, the **dignity of conjugal love**, the **grace of the Sacrament**, and the **responsibilities of married people**, keeping in mind, however, the **various circumstances** of the individuals.

---

Celebration of Matrimony

**General Rubrics** *(OCM, 58-59)*
- If 2 or more marriages occur, what follows is to be done individually.
- Nuptial Blessing is communal (in the plural)
- All stand
- Witnesses are positioned near the couple

---

Address to the Couple

1969 Rite
*In these or similar words:*
23. My dear friends [dearly beloved/brethren], you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church's minister and community. Christ abundantly blesses this love. He has already consecrated you in baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity. And so, in the presence of the Church, I ask you to state your intentions.

2016 Revised Rite
*In these or similar words:*
59. ...in these or similar words:
Dearly beloved, you have come together into the house of the Church, so that in the presence of the Church's minister and 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

**1969 Rite**
- 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 life?
- [Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?]

**2016 Revised Rite**
- 60. N. and N. have you come here to enter into Marriage without coercion, freely and wholeheartedly? The bridegroom and bride each say: I have.
- Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live? The bridegroom and bride each say: I am.
- [Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church?] The bridegroom and bride each say: I am.

The Consent

**Invitation**

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

**1969 Rite**
- 61. Since it is your intention to enter into marriage, join your right hands and declare your consent before God and his Church.

**2016 Revised Rite**
- 61. 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.

The Consent

**Declaration, Option 1**

**1969 Rite**
- I, N., take you N., to be my wife/husband. 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.

**2016 Revised Rite**
- 62. I, N. take you N., to be my wife/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.

**Declaration, Option 2**

**1969 Rite**
- I N., take you N., for my lawful wife/husband, 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.

**2016 Revised Rite**
- 62. I N., take you N., for my lawful wife/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.
The Consent
Declaration, Option 1 (Q/A)

1969 Rite
N., do you take N., to be your wife/husband? Do you promise to be true to her/him in good times and in bad, in sickness and in health, to love her/him and honor her/him all the days of your life?
I do.

2016 Revised Rite
N., do you take N., to be your wife/husband? Do you promise to be faithful to her/him in good times and in bad, in sickness and in health, to love her/him and honor her/him all the days of your life? I do.

The Consent
Declaration, Option 2 (Q/A)

1969 Rite
N., do you take N. for your lawful wife/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?
I do.

2016 Revised Rite
N., do you take N. for your lawful wife/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? I do.

The Reception of Consent

1969 Rite
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.

2016 Revised Rite [Option 1]
64.
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.

2016 Revised Rite [Option 2]
64.
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.
**The Reception of Consent**

**Response**

- New to revised rite
- Pastoral guidance: Make sure this is printed in a worship aid.

**65. The Priest invites those present to praise God:**
Let us praise the Lord
R. Thanks be to God.

**Acclamation**

- No text is provided
- Psalm antiphon
  - “The earth is full of the goodness of the Lord.” (Ps. 33:5b)
  - “I will bless the Lord at all time.” (Ps. 34:2a)
  - “Let all praise the name of the Lord.” (Ps 148:13a)
- Alleluia used as the Gospel Acclamation
- Amen?
- Worship aid

**The Blessing and Giving of Rings**

**1969 Rite**

May the Lord bless these rings which you will give to each other as the sign of your love and fidelity. *Amen.*

**2016 Revised Rite [Option 1]**

**66.**
May the Lord bless these rings which you will give to each other as the sign of love and fidelity. *Amen.*

**1969 Rite**

Lord, bless these rings which we bless in your name. Grant those who wear them may always have a deep faith in each other. May they do your will and always live together in peace, good will, and love. We ask this through Christ our Lord. *Amen.*

**2016 Revised Rite [Option 2]**

**194.**

*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.* *Amen.*
The Blessing and Giving of Rings

1969 Rite

Lord,
bless ✝ and
consecrate N. and N.
in their love for each other.
May these rings be a symbol
of true faith in each other,
And always remind
them of their love.
Through Christ our Lord.
Amen.

2016 Revised Rite [Option 3]

195.
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.
Amen.

The Blessing and Giving of Rings

2016 Revised Rite

• Rings may be sprinkled
with holy water “as
circumstances suggest.”
• Common practice,
not articulated in the
1969 rite
• Bridegroom and bride
may say accompanying
text (no changes in the
text) “as circumstances
so suggest.”
• Sense lines
• Ring is placed on
the ring finger.

67A.
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.
* No “Amen” articulated in the rite.

Hymn or Canticle of Praise

• Option
• Communal
• No text provided
• Magnificat
• Acclamation used before
• Worship aid

The Universal Prayer

• Usual manner
• Church, world, oppressed, local community
• Local community: needs of the married couple
• Examples in the appendix
The Creed

• “If required by the rubrics” (OCM, 69)
• Sunday Mass
• Solemnity
• Pastoral guidance
  • use the Creed normally used at Sunday Masses
  • Make sure it is printed in a worship aid

The Liturgy of the Eucharist

• Couple may bring up the gifts of bread and wine
• Ritual Masses (as noted earlier)
• Prayer over the Offerings, Preface, Prayer after Communion (Missal)
• Special inserts for EP I, II, and III (“Therefore, Lord, we pray…”)
• Proper Prefaces (3 options)

Nuptial Blessing

• Three options
• Follows the Lord’s Prayer
• Embolism is omitted
• May approach the altar, or remain at place and kneel
• Longer, more theological
• Chant

Nuptial Blessing

Invitation

73.
The Priest, with hands joined, calls upon those present to pray:
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 us of one heart in love (by the Sacrament of Christ’s Body and Blood) those he has joined by a holy covenant.
And all pray in silence for a while.
Nuptial Blessing

Epiclesis

74.

Then the Priest, with hands extended over the bride and bridegroom, continues:

... 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.

Nuptial Blessing

Bride and Bridegroom

74.

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. ...

Nuptial Blessing

Children

74.

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).

Communion Rite

• “Lord Jesus Christ, who said to your Apostles...” is omitted
• Sign of Peace is offered
• “The bride and bridegroom, their parents, witnesses, and relatives may receive Communion under both kinds” (OCM, 76).
• No song is mentioned*
The Conclusion of the Celebration

- Solemn Blessing over the couple (3 options)
- Option (D), for the US has been omitted
- Simple blessing over those present
- No mention of recessional
- Witnesses and minister sign the Marriage record either in the vesting room or in the presence of the people – not on the altar.

Solemn Blessing

77. ... with hands extended over the bride and bridegroom...
May the God the eternal Father keep you of one heart in love for one another, that the peace of Christ may dwell in you and abide always in your home. Amen.
May you be blessed in your children, have solace in your friends, and enjoy true peace with everyone. Amen.
May you be witnesses in the world to God's charity, so that the afflicted and needy who have known your kindness may one day receive you thankfully into the eternal dwelling of God. Amen.

Final Blessing

77. And he blesses all present, adding:
And may almighty God bless all of you, who are gathered here, the Father, and the Son, and the Holy Spirit. Amen.

Recessional

- Not noted in rite
- Custom bride and groom lead
- “Liturgical procession”
- Cross-bearer
- Instrumental
- Song (mission)
- After celebration, witnesses/minister sign Marriage record
  Sacristy (other place) / not on altar

Editor's pastoral recommendation.
Cultural Adaptations

**Arras**

67B. Bless, O Lord, these **arras** that N. and N. will give to each other and pour over them the abundance of your good gifts.

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

**Cultural Adaptations**

**Lazo or Veil**

71B. According to local customs, the rite of blessing and imposition of the **lazo** (wedding garland) or of the veil may take place before the Nuptial Blessing. The spouses remain at their place and kneel. Then, if it is convenient to do so, the **lazo** may be placed at this time, or else, a veil is placed over the head of the wife and the shoulders of the husband, thus symbolizing the bond that unites them. The **lazo** (or the veil) is held by two family members or friends and is placed over the shoulders of the newly married couple.

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.

**What Is Not in the Rite**

- Unity Candle
- Sand
- Flowers at the Sign of Peace
- Flowers to the Blessed Virgin
- Other “add-ons”