

The Order of Celebrating Matrimony

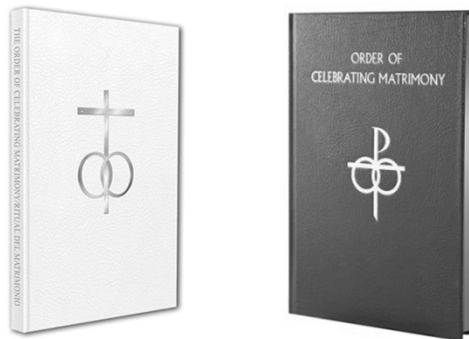
- OCM: A Liturgical Rite of the Church
- 1969
 - First Latin edition was translated into English and remained in use until now.
- 1990
 - Second Latin edition of the OCM released by the Vatican in Latin but never translated into English.
- 2011
 - 3rd Typical Edition of the Roman Missal translated into English containing some of the third edition of the OCM
- 2016
 - English translation approved for use in the USA of the 2nd edition of the OCM

A Liturgical Rite of the Church

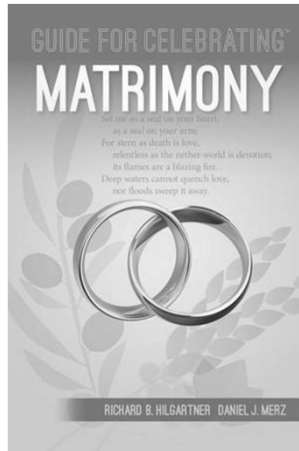
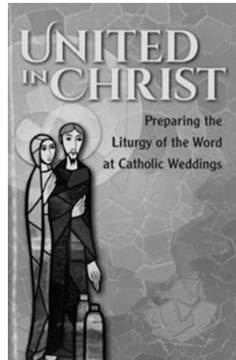
- Remember...
 - Sacraments are encounters with Christ
 - The Church is entrusted with these celebrations, not television or the movies or the wedding coordinator
- Keep in mind that the liturgy should look and feel the way the parish worships

Publications

- Mandated for use December 30, 2016
- Available in English, Spanish and Bi-Lingual Editions



Helpful Resources



Parish Policy

- Strongly Recommended that parishes create a policy for weddings
- Provide them to the couple one year before the wedding so there are no surprises



From "Rite of Marriage" to "Order of Celebrating Matrimony"

- An Order is a ceremony which includes various rites. A rite is only one part of the Order.
- Matrimony reflects a life time of marriage, not just the single celebration of the wedding day

Prerequisites

- Before the ceremony can take place, couples need to:
 - Attend *Pre-Cana*
 - Attend *God's Plan for a Joy Filled Marriage*
 - Meet with the priest or pastoral minister to complete all paperwork
 - Obtain a NJ State Marriage License
- All couples must be free to marry



Introduction

- Expanded from 18 to 44 paragraphs
- 1. Importance and Dignity of the Sacrament
- 2. Duties and Ministries
- 3. The Celebration
- 4. Adaptations

- References Constitution on the Sacred Liturgy, Pastoral Constitution on the Church in the Modern World, St. John Paul II's Role of the Christian Family in the Modern World & 1983 Code of Canon Law

Introduction



- Consent is given freely, lived in fidelity and open to children
- Reflects Christ's covenant with the Church
- A valid marriage between baptized couple is always a sacrament
- The Holy Spirit helps the Christian spouses

Order of Blessing an Engaged Couple

- New to this edition, also in the Book of Blessings
- Not required
- Not binding
- Parent may preside
- Be clear this is not the wedding!



The Order of Blessing a Married Couple

The format in the Book of Blessings is still usable

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

The rings may also be blessed

Location, Location, Location

- Normally in the parish church of the bride or groom
- Permission must be obtained for a marriage to take place in a non-Catholic church
- Permission must be obtained for a marriage to take place outside of a church, and then only given when one party is not Christian
- Permission is never given to celebrate a marriage outdoors

Timing, Timing, Timing

- The Ritual Mass is **not** permitted:
 - During the Paschal Triduum
 - On Christmas, Epiphany, Ascension, Pentecost; Sundays of Advent, Lent & Easter; Ash Wednesday, Holy Week & the Octave of Easter
 - On **ANY** Solemnity (including Proper Solemnities) and All Souls

Note:

On Good Friday and Holy Saturday, weddings are not permitted.
On all other days listed above,
the Mass texts and readings of the day must be used.

Celebrating Matrimony within or without Mass?

Marriage should normally be celebrated within Mass, especially the marriage of two Catholics (29)

In the marriage between a Catholic and a baptized non-Catholic, the rite of Matrimony outside Mass should be used. If, however, the situation warrants it, the rite for celebrating Matrimony within Mass may be used.

Vesture for Matrimony within Mass: the priest wears an alb, a stole and a chasuble.

The Introductory Rites: First Form

- The entire wedding party, including bride and groom, gather at the door of the church where they are greeted by the priest and ministers.
- A single procession moves up the aisle with ministers and priest first followed by family and lastly the couple. The entrance chant accompanies the procession.

- The priest venerates the altar and goes to the chair
- The priest makes the Sign of the Cross and greets those present using the formulas found in the *Roman Missal*
- Then using “these or similar words” found in number 52, the priest greets everyone present

“Similar words” - 53

N. and N., the Church shares your joy
and warmly welcomes you,
together 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 Introductory Rites: The Second Form

- The priest goes to the place prepared for the couple or to his chair
- The couple takes their place and then the priest warmly welcomes them
- Then the entrance chant is sung, the priest venerates the altar and goes to the chair

- The priest makes the Sign of the Cross and greets those present using the formulas found in the Roman Missal
- Then using "these or similar words" found in number 52 or 53, the priest greets everyone present
- It is also permissible to incorporate the text of the Entrance Chant if it were not sung

Note

- *The couple can sit inside or outside the sanctuary depending on the arrangement of the church*
- *chairs recommended*
- *Consider your environment*
- *Do not seat the couple in front of the altar; keep them to the side or near the assembly*

Gloria

- The Penitential Act is omitted
- The Gloria **is** sung:
 - Whenever the **Ritual Mass** is used, even during Advent and Lent
- The Gloria is **not** sung:
 - At marriages outside of Mass or
 - At Masses when the Gloria is not permitted, such as the **Sundays** of Advent & Lent

Music

- Entrance
- Gloria



The Liturgy of the Word 55-56

- Reading selections are found in OCM 144-187
- They are also in the Lectionary for Mass
- 9 OT readings
- 7 Responsorial Psalms
- 14 NT readings
- 10 Gospel Readings



- Some of the readings are asterisked * and at least one of them must be chosen because of its reference to marriage
- 55. There may be three readings
One or two readings may be read before the Gospel
- If two readings are used:
 - Two different readers should be chosen
 - First: OT Second: NT
 - During Easter Time, from Revelation

Note

- The readings should be read from the Lectionary, not a piece of paper
- The responsorial psalm should be led by a cantor from the ambo
- The gospel book may be used but be certain the text is in the Book of the Gospels
- If the ritual Mass is not permitted, the readings must be from the Mass of the day, **but one reading may be substituted with a marriage reading.**
- In special circumstances, a non-Catholic may proclaim a reading

Psalm and Gospel Acclamation



- Psalms 33, 34, 103, 112, 128, 145, 148
- Verse Before the Gospel
- Everyone who loves is begotten of God and knows God 1Jn4:7b
- God is love. Let us love one another, as God has loved us. 1 Jn 4:8b, 11
- If we love one another, God remains in us and his love is brought to perfection in us. 1 Jn 4:12
- Whoever remains in Love, remains in God and God in him. 1 Jn 4:16

The Order of Celebrating Matrimony Various Texts to Be Used – Responsorial Psalms

Psalm 33 vs 12 & 18, 20-21, 22a
The earth is full of the goodness of the Lord

Psalm 34 vs 2-3, 4-5, 6-7, 8-9
I will bless the Lord at all times
Gather No. 46, Refrain II



I will bless the Lord at all times.
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OR. Taste and see the goodness of the Lord – Michel Guimont
Any setting from OT 19-B

Psalm 103 vs 1-2, 8 & 13, 17-18a
The Lord is Kind and Merciful – David Haas
Worship IV No. 79, Antiphon II



The Lord is kind and merciful.
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OR. The Lord's kindness is everlasting to those who fear him.

Psalm 112 vs. 1bc-2, 3-4, 5-7a, 7bc-8, 9
Blessed the man who greatly delights in the Lord's commands.

OR. Alleluia

Prayers

- OCM, 29
- *The following should be chosen with the engaged couple:*
 - *the readings*
 - *the consent*
 - *the blessing of rings*
 - *the Nuptial Blessing*
 - *the intentions of the Prayer of the Faithful*
 - *the chants*



The Celebration of Matrimony

- Consent makes the marriage
- Three parts
 - 1. Series of questions to the couple
 - 2. Exchange of consent by the couple
 - 3. The minister receives the consent

The Questions Before the Consent 60

60. The Priest then questions them about their freedom of choice, fidelity to each other, and the acceptance and upbringing of children, and each responds separately.

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

The bridegroom and bride each say: I have.

The Priest continues:

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.

The following question may be omitted, if circumstances suggest this, for example, if the couple is advanced in years.

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

61-63

The Priest invites them to join their right hands and declare their consent before God and the Church.

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 honor you
all the days of my life.

The Reception of the Consent 64-65

Then, receiving their consent, the Priest says:
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.

*Note: The second option refers to Old Testament figures
and may be useful in marriages of mixed religions*

The Priest invites those present to praise God:
Let us bless the Lord.

All reply:
Thanks be to God.

Another acclamation may be sung or said.

Notes

- Consent
 - Memorize
 - Read
 - Repeat after priest
- Posture 59 all standing
 - Couple face each other
 - Prefer that the priest stand facing the couple and assembly; don't abdicate role as president
 - Witnesses stand on either side of the priest



Acclamation

- Acclamation 65
- The priest invites those present to praise God
 - Let us bless the Lord
 - All reply: Thanks be to God.
- Another acclamation may be sung
 - e.g. Alleluia



The Blessing and Giving of Rings 66-67

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

He sprinkles the rings, as the circumstances suggest, and gives them to the bride and groom.

The husband places his wife's ring on her finger, saying, as the circumstances suggest:

N., receive this ring
 as a sign of my love and fidelity.
 In the name of the Father...



(The Blessing and Giving of the Arras) 67B

- This is an optional custom
- The coins are presented to the priest for blessing
- The groom takes the arras and hands them to his wife while reciting the formula and she does the same

Hymn of Praise

- 68. Then a hymn or canticle of praise may be sung by the whole community
- *This occurs after the exchange of rings.*
- *This is not a solo piece of music but a hymn sung by all*
- *This is optional; without Mass it may be preferred*
 - *Praise God from whom all blessings flow*
 - *God who created hearts to love*



1. God who cre - a - ted hearts to love, Show -
 2. Je - sus at Ca - na gave a sign, Turn -
 3. Spi - rit of God, be at their side: Wis -
 4. Sing, friends and fam - 'ly gath - ered here, Voic -
 5. God, let our joy - ful sing - ing be Sign

'ring all bless - ings from a - bove, Al - le - lu - ia! Al - le -
 ing the wa - ter in - to wine: Al - le - lu - ia! Al - le -
 dom and com - fort, guard - ian, guide: Al - le - lu - ia! Al - le -
 es in wit - ness ring - ing clear; Al - le - lu - ia! Al - le -
 of our faith com - mu - ni - ty. Al - le - lu - ia! Al - le -

lu - ia! Give these, who come to you with praise, Peace,
 lu - ia! Sign that con - tin - ues as he said Love,
 lu - ia! Make of their hearts a rest - ing place, In
 lu - ia! Here is the mys - ter - y be - gun: Wo -
 lu - ia! Bap - tized in wa - ter, we are fed, Shar -

love and laugh - ter all their days. Al - le - lu - ia! Al - le -
 liv - ing, ri - sen from the dead.
 ev - ery tri - al, gen - tle grace.
 man and man be - com - ing one.
 ing the liv - ing wine and bread.

lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Unity Candle?

- Not part of the ritual
- If you do it, don't overdo it
- Far better to use it at the reception
- See hand-out



The Universal Prayer 69

- A deacon or reader may proclaim the intercessions
- Samples can be found in the first appendix (216-217)
- The Creed follows if required by the rubrics (e.g. if it were a Sunday of Advent, Lent, Easter or if it were a Solemnity)

The Liturgy of the Eucharist 70-71

70. Bride and groom may bring gifts to altar.
(Another person may also bring the gifts)

A commemoration of the husband and wife
in the Eucharistic Prayer is made(202-204)

In Eucharistic Prayer II:

After the words and all the clergy:

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 peace.

The Blessing and Placing of the Lazo or the Veil

72B

- May take place before the Nuptial Blessing
- The rite envisions either the lazo or the veil
- Two family members or friends place the lazo or veil over the couple after the blessing

The Nuptial Blessing

- After the Our Father, the “Deliver us” is omitted
- The priest, standing, faces the couple
- **The Nuptial Blessing is not optional**
- Parenthetical parts of the prayer may be omitted
- The couple approach the altar or kneel in place
- Text with music and other formulas are provided



Communion Rite

- The prayer for peace is omitted after the Nuptial Blessing and the assembly is told to offer a sign of peace 75
- Communion is offered under both kinds 76
- Only Catholics may receive Communion

Music for the Liturgy of the Eucharist

- Prep of Gifts
- Singing Eucharistic Acclamations
- Chanting Nuptial Blessing
- Communion Song



Conclusion of the Celebration 77-78

- Formulas for solemn blessings are provided (77, 214-215)
- Flowers to the Blessed Virgin Mary?
 - As the couple process out after the blessing
- 78. When the Mass is concluded, the witnesses and the Priest sign the Marriage record. **It is not to be done on the altar.**

The Order of Celebrating Matrimony Without Mass 79+

- Vesture: alb and stole
(cope for priest, dalmatic for deacon)
- Introductory Rites
- Liturgy of the Word
- Celebration of Matrimony
- Consent



- Reception of the Consent
- The Blessing and Giving of Rings
 - (Arras)
 - (Hymn or Canticle of Praise)
- Universal Prayer
 - There is no concluding prayer to the universal prayer.
The Lord's Prayer follows as in the Liturgy of the Hours

- Lord's Prayer
 - (There is no mention of an introduction to the Lord's Prayer but one could be included)
 - (Lazo)
- Nuptial Blessing
 - (Holy Communion)
 - **In the Archdiocese of Newark, Communion is never distributed at a Marriage outside of Mass.**
- Conclusion of the Celebration
 - The simple or solemn blessing is used
 - 78. When the Mass is concluded, the witnesses and the Priest sign the Marriage record. **It is not to be done on the altar.**

Concluding Music

- A concluding chant is recommended for the conclusion of the Marriage without a Mass, but it is not mentioned at the end of a Marriage during a Mass. 107
- Nevertheless music would be appropriate at the end of both.



The Order of Celebrating Matrimony Between a Catholic and a Catechumen or a Non-Christian ¹¹⁸⁺

- The Rite of Reception
- Presider warmly greets the couple
- All go to their places
- The presider may then address the couple and the assembly with the provided words, or he may omit them and begging the word.

The Liturgy of the Word

- The liturgy of the word follows in the usual manner, or it may be abbreviated to just one reading. One reading should speak explicitly of marriage.

The Celebration of Matrimony

- All stand and the presider addresses the couple
- The Questions before the Consent
- The Consent
- The Reception of Consent
- One option refers to Old Testament figures
- The Blessing and Giving of Rings
- Option to omit the Trinitarian formula

- Universal Prayer
- Lord's Prayer
- Nuptial Blessing
 - It may be replaced with a shorter blessing provided 140
- The Conclusion of the Celebration
- Chant is recommended

Deacons

- Deacons may preside at marriages outside Mass
- Alb and stole and may wear dalmatic
- When considering where the deacon would sit, the arrangement of the sanctuary should be considered and the pastor's permission should be sought
- If a deacon is serving at a Marriage Mass, the priest would preside and normally preach and witness the consent.
- In the Archdiocese of Newark, Communion is not distributed in a Marriage outside of Mass.