

THE ORDER OF CELEBRATING MATRIMONY BETWEEN A CATHOLIC AND A CATECHUMEN OR NON-CHRISTIAN

THE ROMAN RITUAL

renewed by decree of the most holy second ecumenical council of the Vatican, promulgated by authority of Pope Paul VI and revised at the direction of Pope John Paul II

ENGLISH TRANSLATION ACCORDING
TO THE SECOND TYPICAL EDITION
For Use in the Dioceses of the United States of America

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118. When Marriage is contracted by a Catholic and a catechumen or a non-Catholic Christian, the celebration takes place in a church or in another suitable place, according to the following rite.

The order provided here is to be observed by a Priest or by a Deacon who has received delegation from the local Ordinary or the pastor to assist at the celebration of Marriages and to bless them in the name of the Church.

The Rite of Reception

119. At the appointed time, the one who presides, the Priest or Deacon, wearing an alb and stole, and even a cope (or a dalmatic for a Deacon) of the same color, goes with the servers to the door of the church or to the place that has been chosen, where he receives the bridal party, and warmly greets them.

After this, the one who presides, the servers, the couple, the witnesses, and all present go to the seats prepared for each one.

120. Then in these or similar words, the one who presides addresses them to dispose them inwardly for the celebration of Marriage:

N. and N., the Church shares your joy
and warmly welcomes you,
together with your families and friends,
as today you establish between yourselves
a lifelong partnership.
For believers God is the source of love and fidelity,
because God is love.
So let us listen attentive to his word,
and let us humbly pray to him,
that he may grant you your hearts' desire
and fulfill every one of your prayers.

121. If, however, circumstances so suggest, the Rite of Reception is omitted and the celebration of Marriage begins with the Liturgy of the Word.

The Liturgy of the Word

122. The Liturgy of the Word follows in the usual manner with texts taken from those provided from the readings indicated below (nos. 144-187). There may be one or two readings. If, however, circumstances make this more desirable, there may be only one reading. At least one reading that explicitly speaks of Marriage must always be chosen.

123. After this, there should be a homily on the sacred text, which should be adapted to the responsibilities and situation of the couple and other circumstances.

Readings for the Conferral of the Sacrament of Marriage

The Celebration of Matrimony

124. Then, with all standing, including the couple and the witnesses, who are positioned near them, the one who presides addresses the couple in these or similar words.

Dearly beloved,
you have come together here
before a minister of the Church,
and in the presence of the community
so that your intention to enter into Marriage
may be strengthened by the Lord with a sacred seal,
and your love enriched with his blessing,
so that you may have strength
to be faithful to each other for ever
and to assume all the responsibilities of married life.
And so, in the presence of the Church,
I ask you to state your intentions.

The Questions before the Consent

125. The one who presides 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 into Marriage
without coercion,
freely and wholeheartedly?

The bridegroom and bride each say:

I have.

The one who presides 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 have.

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 have.

The Consent

126. The one who presides invites them to declare their consent:

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.

They join their right hands.

Form A: (i) Ritual (ii) United States

Form B: (i) Ritual (ii) United States

A.

127. The bridegroom says:

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 bride says:

I, N., take you, N., to be my 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.

Go to The Reception of the Consent

[In the dioceses of the United States], the following alternative form may be used:

The bridegroom says:

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.

The bride says:

I, N., take you, N., for my lawful 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.

Go to The Reception of the Consent

Form B

128. If, however, it seems preferable for pastoral reasons, the one who presides may obtain the consent of the contracting parties through questioning.
First the one who presides asks the bridegroom:

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

The bridegroom replies: **I do.**

Next, the one who presides asks the bride:

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

The bride replies: **I do.**

Go to The Reception of the Consent

[In the dioceses of the United States] the alternative form may be used:

First the one who presides asks the bridegroom:

N., do you take, N. for your 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 you part?

The bridegroom replies: **I do**

Next, the one who presides asks the bride:

N., do you take N. for your lawful 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 you part?

The bride replies: **I do.**

The Reception of the Consent

129. Then, receiving their consent, the one who presides says to the bride and bridegroom::

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.

Or:

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.

130. The one who presides invites those present to praise God:

Let us bless the Lord.

All reply:

Thanks be to God.

Another acclamation may be sung or said.

The Blessing and Giving of Rings

131. If circumstances so suggest, the blessing and giving of rings may be omitted. If they are included, however, the Priest (or Deacon) says:

May the Lord bless + these rings,
which you give to each other
as a sign of love and fidelity.

R. Amen.

Or: [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.

R. Amen.

Or: [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.

R. Amen.

The one who presides sprinkles the rings, if appropriate, and gives them to the bride and bridegroom.

132. The husband places his wife's ring on her ring finger, saying, if appropriate:

N., receive this ring
as a sign of my love and fidelity.

If he is a Christian, he may add:

In the name of the Father, and of the Son,
and of the Holy Spirit.

Likewise, the wife places her husband's ring on his ring finger, saying, if appropriate:

N., receive this ring
as a sign of my love and fidelity.

If she is a Christian, she may add:

In the name of the Father, and of the Son,
and of the Holy Spirit.

The Blessing and Giving of the Arras

133. If the occasion so suggests, the rite of blessing and giving of the *arras* (coins) may take place following the blessing and giving of rings.

The one who presides says:

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

The husband takes the *arras* and hands them over to his wife, saying:

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

The wife takes the *arras* and hands them over to her husband, saying:

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

134. Then a hymn or canticle of praise may be sung by the whole community.

The Universal Prayer

135. The Universal Prayer then takes place.

- a) first, the one who presides says the invitation to prayer;
- b) the invocations of the Universal Prayer with the reponse of the faithful follow, but in such a way that the individual invocations should be consistent with the Nuptial Blessing, yet should not duplicate it;
- c) then the concluding prayer is omitted and the one who presides invokes upon the bride and bridegroom God's blessing, which is never omitted.

[216]

The one who presides begins:

Dear brothers and sisters,
as we call to mind the special gift of grace and charity
by which God has been pleased to crown and consecrate
the love of our sister N. and our brother N.
let us commend them to the Lord.

Minister:

That these faithful Christians, **N.** and **N.**,
newly joined in Holy Matrimony,
may always enjoy health and well-being,
let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Or another appropriate response of the people.

That he will bless their covenant
as he chose to sanctify marriage at Cana in Galilee,
let us pray to the Lord. **R.**

That they be granted perfect and fruitful love,
peace and strength,
and that they bear faithful witness to the name of Christian,
let us pray to the Lord. **R.**

That the Christian people
may grow in virtue day by day
and that all who are burdened by any need
may receive the help of grace from above,
let us pray to the Lord. **R.**

That the grace of the Sacrament
will be renewed by the Holy Spirit
in all married persons here present, let us pray to the Lord. **R.**

The one who presides concludes:

Graciously pour out upon this husband and wife, O Lord,
the Spirit of your love,
to make them one heart and one soul,
so that nothing whatever may divide those you have joined
and no harm may come to those you have filled with your blessing.
Through Christ our Lord.

R. Amen.

[217]

The one who presides begins:

Dear brothers and sisters,
let us accompany this new family with our prayers,
that the mutual love of this couple may grow daily
and that God in his kindness
will sustain all families throughout the world.

Minister:

For this bride and groom,
and for their well-being as a family,
let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Or another appropriate response of the people.

For their relatives and friends,
and for all who have assisted this couple,
let us pray to the Lord. **R.**

For young people preparing to enter Marriage,
and for all whom the Lord is calling to another state in life,
let us pray to the Lord. **R.**

For all families throughout the world
and for lasting peace among all people,
let us pray to the Lord. **R.**

For all members of our families
who have passed from this world,
and for all the departed,
let us pray to the Lord. **R.**

For the Church, the holy People of God,
and for unity among all Christians,
let us pray to the Lord. **R.**

The one who presides concludes:

Lord Jesus, who are present in our midst,
as **N.** and **N.** seal their union
accept our prayer
and fill us with your Spirit.
Who live and reign for ever and ever.
R. Amen.

136. After the invocations, the one who presides continues:

God the Father wills that his children be of one heart in charity;
let those who are Christian call upon him
in the prayer of God's family,
which our Lord Jesus Christ has taught us:

And all the Christians continue:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth
as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

The Blessing and Placing of the *Lazo* or the Veil

137. 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 kneeling in their place. 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 the shoulders of the husband, thus symbolizing the bond that unites them.

The one who presides says:

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.

The *lazo* (or the veil) is held by two family members or friends and is placed over the shoulders of the newly married couple.

Nuptial Blessing

138. As a rule, the Nuptial Blessing is said over the bride and bridegroom. Nevertheless, if circumstances suggest this, it may be omitted and, in this case, the prayer provided in no. 140. is said in the place of the Nuptial Blessing.

The bride and bridegroom kneel at their place, if circumstances suggest this.

Then, the Priest (or Deacon) continues, with hands joined:

Now let us humbly invoke God's blessing
upon this bride and groom,
that in his kindness he may favor with his help

those on whom he has bestowed the Sacrament of Matrimony.

And all pray in silence for a while.

139. Then the Priest (or Deacon), standing and turned the bride and bridegroom with hands extended over them, says continues:

Holy Father, maker of the whole world,
who created man and woman in your own image
and willed that their union be crowned with your blessing,
we humbly beseech you for these your servants,
who are joined today in the Marriage covenant.

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 be known for the integrity of their conduct
(and be recognized as virtuous parents)

In happiness may they praise you, O Lord,
in sorrow may they seek you out;
may they have the joy of your presence
to assist them in their toil,
and know that you are near
to comfort them in their need;
and after a happy old age,
together with the circle of friends that surrounds them,
may they come to the Kingdom of Heaven.
Through Christ our Lord.

R. Amen.

140. If, because of circumstances, the Nuptial Blessing is omitted, this prayer is spoken over the bride and bridegroom:

Be attentive to our prayers, O Lord,
and in your kindness uphold
what you have established for the increase of the human race,
so that the union you have created
may be kept safe by your assistance.
Through Christ our Lord.

R. Amen.

The Conclusion of the Celebration

141. Then, the Priest (or Deacon) blesses the people, saying:

May almighty God bless all of you, who are gathered here,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

142. It is a praiseworthy practice to end the celebration with a suitable chant.

143. When the celebration is concluded, the witnesses and the one who presides 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.