

THE ORDER OF CELEBRATING MATRIMONY OUTSIDE MASS

*From "Order of Celebrating Matrimony," the Roman Ritual
revised by decree of the Second Vatican Ecumenical Council, published
by authority of Pope Francis, and adopted by the USCCB 2016.*

PRELUDE MUSIC

Instrumental or Instrumental/Vocal - about 15 minutes or so

ENTRANCE RITE

[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.

PROCESSION TO THE ALTAR

All Stand

Order: Junior Attendants, Ring Bearer (if desired)

Groom* **or May process in with the Bride**

Bridal Party **Couples walk together from the start
or Women meet men at the center cross-aisle
or Men wait for women at the front of church**

Bride* **or Bride and Groom may process together**

Processional Music

***Parents** **May be seated separately before the procession
or May escort the Groom and Bride separately in
the procession
or May have one parent seated prior and one
process in**

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.

[OPTIONAL] OPENING HYMN after the Procession

If the Procession was not a congregational hymn already

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*.

SIGN OF THE CROSS & GREETING

Priest: The Lord be with you.

All: And with your spirit.

52. Then, in these or similar words, the Priest addresses the couple and those present to dispose them inwardly for the celebration of Marriage:

**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.**

53. Or:

**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.**

COLLECT

**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 our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, forever and ever.**

Or:

**O God, who in creating the human race
willed that man and wife should be one,
join, we pray, in a bond of inseparable love
these your servants
who are to be united in the covenant of Marriage,
so that, as you make their love fruitful,
they may become, by your grace, witnesses to charity itself.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, forever and ever.**

All Sit after the Prayer

LITURGY OF THE WORD

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 (nos. 14-187). At least one reading that explicitly speaks of Marriage must always be chosen.

[1st] READING

Read by a Reader. If there are three readings, this reading is from the Old Testament. If there are only two readings, this reading may be from either the Old or New Testaments.

PSALM

Sung by a Cantor. The Congregation responds with the refrain.

[OPTIONAL 2ND] READING _____

Read by a Reader. This reading is from the New Testament.

ALLELUIA _____ **All Stand**

Sung by a Cantor. The Congregation responds with the refrain.

GOSPEL READING _____

Priest: The Lord be with you.

All: And with your spirit.

Read by the Priest while all remain standing.

Priest: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ. **All Sit**

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 individuals.

HOMILY Given by the Priest. After he is finished, he continues with the Rite of Marriage.

▬ **THE CELEBRATION OF MATRIMONY** ▬

The Priest invites all present to stand (no. 59). The Bridal Party arranges itself on the steps of the sanctuary. The Bride and Groom stand facing (or at an angle to) each other; though, hands are not yet joined. The Priest will step down and face the Bride and Groom.

THE QUESTIONS BEFORE THE CONSENT

59. The Priest addresses the couple 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 the 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 forever
and assume all the responsibilities of married life.
And so, in the presence of the Church,
I ask you to state your intentions.

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 into Marriage
without coercion,
freely and wholeheartedly?**

The Bride and Groom respond individually (no. 60):
I have. 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?**

I am. I am.

The following question may be omitted, if circumstances suggest this, for example, if the couple are 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?**

I am. I am.

THE CONSENT

61. The Priest 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.

62. 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 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 honor you all the days of my life.**

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.

63. If, however, it seems preferable for pastoral reasons, the Priest may obtain the consent of the contracting parties through questioning. (See: The Order of Celebrating Matrimony)

THE RECEPTION OF THE CONSENT

64. Then, receiving their consent, the Priest 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.**

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 or said.

(Optional Music: _____)

THE BLESSING AND GIVING OF RINGS

66. **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.

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.**

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.**

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

67A. **The husband places his wife's ring on her ring finger, saying, as the circumstances so suggest:**

**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.**

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

**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.**

68. **Then a hymn or canticle of praise may be sung by the whole community.
(Optional Music: _____)**

THE UNIVERSAL PRAYER

69. The Universal Prayer then takes place in the usual manner. After this, the Symbol or Creed is said, if required by the rubrics.

(Choose/Write a series of Intercessions)

The Priest invites the Reader to come forward and read the intercessions. The Congregation responds to each intercession with:

Lord, hear our prayer.

THE LORD'S PRAYER

THE NUPTIAL BLESSING

72. After the Our Father, the prayer Deliver us is omitted. The Priest, standing and facing the bride and bridegroom, invokes upon them God's blessing, which is never omitted.

In the invitation, if one or both of the spouses will not be receiving Communion, the words in parentheses are omitted.

73. The bride and bridegroom approach the altar or, if appropriate, they remain at their place and kneel. 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 of one heart in love
(by the Sacrament of Christ's Body and Blood)
those he has joined by a holy covenant.**

All pray in silence for a while.

74. Then the Priest, with hands extended over the bride and bridegroom, continues: (other prayer texts: see nos. 207 and 209)

**O God, who by your mighty power
created all things out of nothing,
and, when you had set in place
the beginnings of the universe,
formed man and woman in your own image,
making the woman an inseparable helpmate to the man,
that they might no longer be two, but one flesh,**

**and taught that what you were pleased to make one
must never be divided;**

**O God, who consecrated the bond of Marriage
by so great a mystery
that in the wedding covenant you foreshadowed
the Sacrament of Christ and his Church;**

**O God, by whom woman is joined to man
and the companionship they had in the beginning
is endowed with the one blessing
not forfeited by original sin
nor washed away by the flood.**

**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.**

**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.**

**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).**

**And grant that,
reaching at last together the fullness of years
for which they hope,
they may come to the life of the blessed
in the Kingdom of Heaven.
Through Christ our Lord.**

(The Congregation responds) Amen.

THE CONCLUSION OF THE CELEBRATION

**And may almighty God bless all of you,
who are gathered here,
the Father, and the Son, and the Holy Spirit.**

DISMISSAL

The Priest concludes Mass with one of the four phrases given in the Roman Missal. The people respond with: Thanks be to God.

RECESSIONAL

Order: Bride and Groom

Bridal Party

Junior Attendants, Ring Bearer (if desired)

Ministers

Priest **Ministers and Priest will exit via the side doors**

Recessional Music _____
