THE RITE FOR
CELEBRATING
MARRIAGE
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Sacred Congregation of Rites

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DECREE

The rite for celebrating marriage has been revised according to the decrees of the Constitution on the Sacred Liturgy, in order that this richer rite would more clearly signify the grace of the sacrament and that the responsibilities of the married couple would be better taught. This revision has been carried out by the Consilium for the Implementation of the Constitution on the Sacred Liturgy.

By his apostolic authority, Pope Paul VI has approved this rite and directs that it be published. Therefore this sacred Congregation, acting on the special mandate of the Holy Father, publishes this rite and directs that it be used from July 1, 1969.

Anything to the contrary notwithstanding.

From the Congregation of Rites, March 19, 1969, solemnity of Saint Joseph, husband of the Blessed Virgin Mary.

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Prefect of S.R.C.
President of the Consilium

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Secretary of S.R.C.
INTRODUCTION

Importance and Dignity of the Sacrament of Matrimony

1. Married Christians, in virtue of the sacrament of matrimony, signify and share in the mystery of that unity and fruitful love which exists between Christ and his Church; they help each other to attain to holiness in their married life and in the rearing and education of their children; and they have their own special gift among the people of God.

2. Marriage arises in the covenant of marriage, or irrevocable consent, which each partner freely bestows on and accepts from the other. This intimate union and the good of the children impose total fidelity on each of them and argue for an unbreakable oneness between them. Christ the Lord raised this union to the dignity of a sacrament so that it might more clearly recall and more easily reflect his own unbreakable union with his Church.

3. Christian couples, therefore, nourish and develop their marriage by undivided affection, which wells up from the fountain of divine love, while, in a merging of human and divine love, they remain faithful in body and in mind, in good times as in bad.

4. By their very nature, the institution of matrimony and wedded love are ordained for the procreation and education of children and find in them their ultimate crown. Therefore, married Christians, while not considering the other purposes of marriage of less account, should be steadfast and ready to cooperate with the love of the Creator and Savior, who through them will constantly enrich and enlarge his own family.

5. A priest should bear in mind these principles of faith, both in his instructions to those about to be married and when giving the homily during the marriage ceremony. He should relate his instructions to the texts of the sacred readings.

6. In the celebration of marriage (which normally should be within the Mass), certain elements should be stressed, especially the liturgy of the word, which shows the importance of Christian marriage in the history of salvation and the duties and responsibility of the couple in caring for the holiness of their children. Also of supreme importance are the consent of the contracting parties, which the priest asks and receives; the special nuptial blessing for the bride and for the marriage covenant; and finally, the reception of holy communion by the groom and the bride, and by all present, by which their love is nourished and all are lifted up into communion with our Lord and with one another.

7. Priests should first of all strengthen and nourish the faith of those about to be married, for the sacrament of matrimony presupposes and demands faith.

Choice of Rite

8. In a marriage between a Catholic and a baptized person who is not Catholic, the regulations which appear below in the rite of marriage outside Mass (nos. 39-54)
shall be observed. If suitable, and if the Ordinary of the place gives permission, the rite for celebrating marriage within Mass (nos. 19-38) may be used, except that, according to the general law, communion is not given to the non-Catholic.

In a marriage between a Catholic and one who is not baptized, the rite which appears in nos. 55-66 is to be followed.

9. Furthermore, priests should show special consideration to those who take part in liturgical celebrations or hear the gospel only on the occasion of a wedding, either because they are not Catholics, or because they are Catholics who rarely, if ever, take part in the eucharist or seem to have abandoned the practice of their faith. Priests are ministers of Christ’s gospel to everyone.

10. In the celebration of matrimony, apart from the liturgical laws providing for due honors to civil authorities, no special honors are to be paid to any private persons or classes of person, whether in the ceremonies or by external display.\textsuperscript{9}

11. Whenever marriage is celebrated during Mass, white vestments are worn and the wedding Mass is used. If the marriage is celebrated on a Sunday or solemnity, the Mass of the day is used with the nuptial blessing and, where appropriate, the special final blessing.

The liturgy of the word is extremely helpful in emphasizing the meaning of the sacrament and the obligations of marriage. When the wedding Mass may not be used, one of the readings in nos. 67-105 should be chosen, except from Holy Thursday to Easter and on the feasts of Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, and other holydays of obligation. On the Sundays of the Christmas season and throughout the year, in Masses which are not parish Masses, the wedding Mass may be used without change.

When a marriage is celebrated during Advent or Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these times.

\textit{Preparation of Local Rituals}

12. In addition to the faculty spoken of below in no. 17 for regions where the Roman Ritual for matrimony is used, particular rituals shall be prepared, suitable for the customs and needs of individual areas, according to the principle of art. 63b and 77 of the Constitution on the Sacred Liturgy. These are to be reviewed by the Apostolic See.

In making adaptations, the following points must be remembered:

13. The formulas of the Roman Ritual may be adapted or, as the case may be, filled out (including the questions before the consent and the actual words of consent).

When the Roman Ritual has several optional formulas, local rituals may add other formulas of the same type.

14. Within the rite of the sacrament of matrimony, the arrangement of its parts may be varied. If it seems more suitable, even the questions before the consent may be omitted as long as the priest asks and receives the consent of the contracting parties.
15. After the exchange of rings, the crowning or veiling of the bride may take place according to local custom.

In any region where the joining of hands or the blessing or exchange of rings does not fit in with the practice of the people, the conference of bishops may allow these rites to be omitted or other rites substituted.

16. As for the marriage customs of nations that are now receiving the gospel for the first time, whatever is good and is not indissolubly bound up with superstition and error should be sympathetically considered and, if possible, preserved intact. Sometimes the Church admits such things into the liturgy itself, as long as they harmonize with its true and authentic spirit.¹⁰

Right to prepare a Completely New Rite

17. Each conference of bishops may draw up its own marriage rite suited to the usages of the place and people and approved by the Apostolic See. The rite must always conform to the law that the priest assisting at such marriages must ask for and receive the consent of the contracting parties,¹¹ and the nuptial blessing should always be given.¹²

18. Among peoples where the marriage ceremonies customarily take place in the home, sometimes over a period of several days, these customs should be adapted to the Christian spirit and to the liturgy. In such cases the conference of bishops, according to the pastoral needs of the people, may allow the sacramental rite to be celebrated in the home.

NOTES

1. Ephesians 5:32.
2. 1 Corinthians 7:7; II Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 11.
CHAPTER I

RITE FOR CELEBRATING MARRIAGE DURING MASS

ENTRANCE 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 greets 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 the Mass.

20. If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses. Meanwhile, the entrance song is sung.

LITURGY OF THE WORD

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.

22. After the gospel, the priest gives a homily drawn from the sacred text. He speaks about the mystery of Christian marriage, the dignity of wedded love, the grace of the sacrament and the responsibilities of married people, keeping in mind the circumstances of this particular marriage.

RITE OF MARRIAGE

23. All stand, including the bride and bridegroom, and the priest addresses them in these or similar words:

My dear friends,* 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 this 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.

*At the discretion of the priest, other words which seem more suitable under the circumstances, such as friends, dearly beloved, brethren, may be used. This also applies to parallel instances in the liturgy.
24. The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children:

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?

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

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

Each answers the questions separately.

Consent

25. The priest invites the couple to declare their consent:

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

They join hands.

The bridegroom says:

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.

The bride says:

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

If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions.

First he asks the bridegroom:

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

The bridegroom:

I do.

Then he asks the bride:

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

I do.

If pastoral necessity demands it, the conference of bishops may decree, in virtue of the faculty in no. 17, that the priest should always obtain the consent of the couple through questions.

26. Receiving their consent, the priest says:

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.

Blessing and Exchange of Rings

27. Priest:

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

R. Amen.

Other forms of the blessing of rings:

(b) Lord, bless these rings which we bless + in your name. Grant that 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.

R. Amen.

(c) 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.

R. Amen.
28. The bridegroom places his wife's ring on her ring finger. He may say:

N., take 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.

The bride places her husband's ring on his ring finger. She may say:

N., take 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.

29. The general intercessions (prayer of the faithful) follow, using formulas approved by the conference of bishops. If the rubrics call for it, the profession of faith is said after the general intercessions.

LITURGY OF THE EUCHARIST

30. The Order of Mass is followed, with the following changes. During the offertory, the bride and bridegroom may bring the bread and wine to the altar.

31. Proper preface (see nos. 115-117).

32. When the Roman canon is used, the special Hanc igitur is said (no. 118).

Nuptial Blessing

33. After the Lord's Prayer, the prayer Deliver us is omitted. The priest faces the bride and bridegroom and, with hands joined, says:

(a) My dear friends, let us turn to the Lord and pray that he will bless with his grace this woman (or N.) now married in Christ to this man (or N.) and that (through the sacrament of the body and blood of Christ,) he will unite in love the couple he has joined in this holy bond.

All pray silently for a short while. Then the priest extends his hands and continues:

Father, by your power you have made everything out of nothing. In the beginning you created the universe and made mankind in your own likeness.

You gave man the constant help of woman so that man and woman should no longer be two, but one flesh, and you teach us that what you have united may never be divided.

Father, you have made the union of man and wife so holy a mystery that it symbolizes the marriage of Christ and his Church.

Father, by your plan man and woman are united, and married life has been established as the one blessing that was not forfeited by original sin or washed away in the flood.
Look with love upon this woman, your daughter, now joined to her husband in marriage.

She asks your blessing.

Give her the grace of love and peace.

May she always follow the example of the holy women whose praises are sung in the scriptures.

May her husband put his trust in her and recognize that she is his equal and the heir with him to the life of grace.

May he always honor her and love her as Christ loves his bride, the Church.

Father, keep them always true to your commandments.

Keep them faithful in marriage and let them be living examples of Christian life.

Give them the strength which comes from the gospel so that they may be witnesses of Christ to others.

(Bless them with children and help them to be good parents.

May they live to see their children’s children.)

And, after a happy old age, grant them fullness of life with the saints in the kingdom of heaven.

(We ask this) through Christ our Lord.

R. Amen.

34. If one or both of the parties will not be receiving communion, the words in the introduction to the nuptial blessing, through the sacrament of the body and blood of Christ, may be omitted.

If desired, in the prayer Father, by your power, two of the first three paragraphs may be omitted, keeping only the paragraph which corresponds to the reading of the Mass.

In the last paragraph of this prayer, the words in parentheses may be omitted whenever circumstances suggest it, if, for example, the couple is advanced in years.

Other forms of the nuptial blessing:
In the following prayer, either the paragraph Holy Father, you created mankind or the paragraph Father, to reveal the plan of your love, may be omitted, keeping only the paragraph which corresponds to the reading of the Mass.

(b) Let us pray to the Lord for N. and N.
who come to God's altar at the beginning of their married life
so that they may always be united in love for each other
(as now they share in the body and blood of Christ).

All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, you created mankind in your own image
and made man and woman to be joined as husband and wife
in union of body and heart
and so fulfill their mission in this world.

Father, to reveal the plan of your love,
you made the union of husband and wife
an image of the covenant between you and your people.
In the fulfillment of this sacrament,
the marriage of Christian man and woman
is a sign of the marriage between Christ and the Church.

Father, stretch out your hand, and bless N. and N.
Lord, grant that as they begin to live this sacrament
they may share with each other the gifts of your love
and become one in heart and mind
as witnesses to your presence in their marriage.

Help them to create a home together
(and give them children to be formed by the gospel
and to have a place in your family).

Give your blessings to N., your daughter,
so that she may be a good wife (and mother),
caring for the home,
faithful in love for her husband,
generous and kind.

Give your blessings to N., your son,
so that he may be a faithful husband
(and a good father).

Father, grant that as they come together to your table on earth,
so they may one day have the joy of sharing
your feast in heaven.
(We ask this) through Christ our Lord.

R. Amen.
(c) My dear friends, let us ask God for his continued blessings upon this bridegroom and his bride (or N. and N.).

All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, creator of the universe, 
maker of man and woman in your own likeness, 
source of blessing for married life, 
we humbly pray to you for this woman who today is united with her husband in this sacrament of marriage.

May your fullest blessing come upon her and her husband so that they may together rejoice in your gift of married love (and enrich your Church with their children).

Lord, may they both praise you when they are happy and turn to you in their sorrows.

May they be glad that you help them in their work and know that you are with them in their need.

May they pray to you in the community of the Church, and be your witnesses in the world.

May they reach old age in the company of their friends, and come at last to the kingdom of heaven.
(We ask this) through Christ our Lord.

R. Amen.

35. At the words Let us offer each other the sign of peace, the married couple and all present show their peace and love for one another in an appropriate way.

36. The married couple may receive communion under both kinds.

Blessing at the End of Mass

37. Before blessing the people at the end of Mass, the priest blesses the bride and bridegroom, using one of the forms below:

(a) God the eternal Father keep you in love with each other, so that the peace of Christ may stay with you and be always in your home.

R. Amen.

May (your children bless you,) your friends console you and all men live in peace with you.

R. Amen
May you always bear witness to the love of God in this world so that the afflicted and the needy will find in you generous friends, and welcome you into the joys of heaven.

R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R. Amen.

(b) May God, the almighty Father, give you his joy and bless you (in your children).

R. Amen.

May the only Son of God have mercy on you and help you in good times and in bad.

R. Amen.

May the Holy Spirit of God always fill your hearts with his love.

R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R. Amen.

(c) May the Lord Jesus, who was a guest at the wedding in Cana, bless you and your families and friends.

R. Amen.

May Jesus, who loved his Church to the end, always fill your hearts with his love.

R. Amen.

May he grant that, as you believe in his resurrection, so you may wait for him in joy and hope.

R. Amen.
And may almighty God bless you all, the Father, and the Son, and the Holy Spirit.

R. Amen.

38. If two or more marriages are celebrated at the same time, the questioning before the consent, the consent itself, and the acceptance of consent shall always be done individually for each couple; the rest, including the nuptial blessing, is said once for all, using the plural form.
CHAPTER II

RITE FOR CELEBRATING MARRIAGE OUTSIDE MASS

ENTRANCE RITE AND LITURGY OF THE WORD

39. At the appointed time, the priest, wearing surplice and white stole (or a white cope, if desired), proceeds with the ministers to the door of the church or, if more suitable, to the altar. There he greets 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 the liturgy of the word.

40. If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses. Meanwhile, the entrance song is sung. Then the people are greeted, and the prayer is offered, unless a brief pastoral exhortation seems more desirable.

41. The liturgy of the word takes place in the usual manner. There may be three readings, from the first of them from the Old Testament.

42. After the gospel, the priest gives a homily drawn from the sacred text. He speaks about the mystery of Christian marriage, the dignity of wedded love, the grace of the sacrament, and the responsibilities of married people, keeping in mind the circumstances of this particular marriage.

RITE OF MARRIAGE

43. All stand, including the bride and bridegroom, and the priest addresses them in these or similar words:

My dear friends, 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 this 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

13. According to the words of the Constitution on the Sacred Liturgy, Sacrosanctum Concilium, repeated in no. 6 of the introduction above, the celebration of marriage normally takes place during Mass. Nevertheless, a good reason can excuse from the celebration of Mass (Sacred Congregation of Rites, Instruction, Inter Oecumenici, no. 70: AAS 56 [1964] 893), and sometimes even urges that Mass should be omitted. In this case the rite for celebrating marriage outside Mass should be used.

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.

44. The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children:

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?

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

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

Each answers the questions separately.

Consent

45. The priest invites them to declare their consent:

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

They join hands.

The bridegroom says:

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.

The bride says:

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

If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions. First he asks the bridegroom:

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

The bridegroom:

I do.
Then he asks the bride:

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

The bride:

I do.

If pastoral necessity demands it, the conference of bishops may decree, in virtue of the faculty in no. 17, that the priest should always obtain the consent of the couple through questions.

46. Receiving their consent, the priest says:

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.

Blessing and Exchange of Rings

47. Priest:

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

R. Amen.

For other forms of the blessing of rings, see nos. 110, 111.

48. The bridegroom places his wife's ring on her ring finger. He may say:

N., take 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.

The bride places her husband's ring on his ring finger. She may say:

N., take 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.

General Intercessions and Nuptial Blessings

49. The general intercessions (prayer of the faithful) and the blessing of the couple take place in this order:

a) First the priest uses the invitatory of any blessing of the couple [see the first part of no. 33, 120, 121] or any other, taken from the approved formulas for the general intercessions.

b) Immediately after the invitatory, there can be either a brief silence, or a series of petitions from the prayer of the faithful with responses by the people. All the petitions should be in harmony with the blessing which follows, but should not duplicate it.
c) Then, omitting the prayer that concludes the prayer of the faithful, the priest extends his hands and blesses the bride and bridegroom.

50. This blessing may be Father, by your power, (no. 33) or another from nos. 120, 121.

CONCLUSION OF THE CELEBRATION

51. The entire rite can be concluded with the Lord’s Prayer and the blessing, whether with the simple form, May almighty God, or with one of the forms in nos. 125-127.

52. If two or more marriages are celebrated at the same time, the questioning before the consent, the consent itself, and the acceptance of consent shall always be done individually for each couple; the rest, including the nuptial blessing, is said once for all, using the plural form.

53. The rite described above should be used by a deacon who, when a priest cannot be present, has been delegated by the bishop or pastor to assist at the celebration of marriage, and to give the Church’s blessing.15

54. If Mass cannot be celebrated and communion is to be distributed during the rite, the Lord’s Prayer is said first. After communion, a reverent silence may be observed for a while, or a psalm or song of praise may be sung or recited. Then comes the prayer, Lord, we who have shared (no. 123, if only the bride and bridegroom receive), or the prayer, God, who in this wondrous sacrament or other suitable prayer.

The rite ends with a blessing, either the simple formula, May almighty God bless you, or one of the forms in nos. 125-127.

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CHAPTER III

RITE FOR CELEBRATING MARRIAGE BETWEEN A CATHOLIC AND AN UNBAPTIZED PERSON

If marriage is celebrated between a Catholic and an unbaptized person (either a catechumen or a non-Christian), the rite may be performed in the church or some other suitable place and takes the following form.

Rite of Welcome and Liturgy of the Word

55. At the appointed time, the priest wearing surplice and white stole (or a white cope if desired), proceeds with the ministers to the door of the church or to another appropriate place and greets the bride and the bridegroom. Where it is desirable that the rite of welcome be omitted, the celebration of marriage begins at once with the liturgy of the word.

56. The liturgy of the word takes place in the usual manner. There may be three readings, the first of them from the Old Testament. If circumstances make it more desirable, there may be a single reading.

57. A homily, drawn from the sacred text, is given and should speak of the obligations of marriage and other appropriate points.

RITE OF MARRIAGE

58. All stand, including the bride and the bridegroom. The priest addresses them in these or similar words:

My dear friends, 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 this community. In this way you will be strengthened to keep mutual and lasting faith with each other and to carry out the other duties of marriage. And so, in the presence of the Church, I ask you to state your intentions.

59. The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children:

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

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

Each answers the questions separately.

Consent

60. *The priest invites them to declare their consent:*

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

*They join hands.*

The bridegroom says:

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.

The bride says:

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

*If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions. First he asks the bridegroom:*

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

The bridegroom:

I do.

*Then he asks the bride:*

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

The bride:

I do.

*If pastoral necessity demands it, the conference of bishops may decree in virtue of the faculty in no. 17, that the priest should always obtain the consent of the couple through questions.*
61. Receiving their consent, the priest says:

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.

Blessing and Exchange of Rings

62. If circumstances so require, the blessing and exchange of rings can be omitted.
If this rite is observed, the priest says:

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

R. Amen.

For other forms of the blessing of rings, see nos. 110-111.

63. The bridegroom places his wife's ring on her ring finger. He may say:

N., take 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.

The bride places her husband's ring on his ring finger. She may say:

N., take 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.

General Intercessions and Nuptial Blessings

64. If circumstances so require, the blessing of the bride and bridegroom can be omitted. If used, it is combined with the general intercessions (prayer of the faithful) in this order:

a) First the priest uses the invitatory of any blessing of the couple [see the first part of nos. 33, 120, 121] or any other, taken from any approved formula for the general intercessions.

b) Immediately after the invitatory, there can be either a brief period of silence, or a series of petitions from the prayer of the faithful with responses by the people. All the petitions should be in harmony with the blessing which follows, but should not duplicate it.

c) Then, omitting the prayer that concludes the prayer of the faithful, the priest blesses the bride and bridegroom:

65. Facing them, he joins his hands and says:

My brothers and sisters, let us ask God for his continued blessings upon this bridegroom and his bride.
All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, creator of the universe,  
maker of man and woman in your own likeness,  
source of blessing for the married life,  
we humbly pray to you for this bride  
who today is united with her husband in the bond of marriage.

May your fullest blessing come upon her and her husband  
so that they may together rejoice in your gift of married love.  
May they be noted for their good lives,  
(and be parents filled with virtue).

Lord, may they both praise you when they are happy  
and turn to you in their sorrows.  
May they be glad that you help them in their work,  
and know that you are with them in their need.  
May they reach old age in the company of their friends,  
and come at last to the kingdom of heaven.

(We ask this) through Christ our Lord.

R.  Amen.

CONCLUSION OF THE CELEBRATION

66. The rite may be concluded with the Lord's Prayer (or, if the nuptial blessing has been omitted, another prayer by the priest) and a blessing using the customary form,  
May almighty God bless you or another formula from nos. 125-127.
CHAPTER IV

TEXTS FOR USE IN THE MARRIAGE RITE
AND IN THE WEDDING MASS

I. SCRIPTURE READINGS

In the wedding Mass and in marriages celebrated without Mass, the following selections may be used:

Old Testament Readings

67. Genesis 1:26-28, 31a

Male and female he created them.

68. Genesis 2:18-24

And they will be two in one flesh.

69. Genesis 24:48-51, 58-67

Isaac loved Rebekah, and so he was consoled for the loss of his mother.

70. Tobit 7:9c-10, 11c-17 (Vulgate)

May God join you together and fill you with his blessings.

71. Tobit 8:5-10

May God bring us to old age together.

72. Song of Songs 2:8-10, 14, 16a; 8:6-7a

For love is as strong as death.

73. Ecclesiasticus 26:1-4, 16-21 (Greek 1-4, 13-16)

Like the sun rising is the beauty of a good wife in a well-kept house.

74. Jeremiah 31:31-32a, 33-34a

I will make a new covenant with the House of Israel and Judah.

New Testament Readings

75. Romans 8:31b-35, 37-39

Who will separate us from the love of Christ?

76. Romans 12:1-2, 9-18 (longer)

Offer to God your bodies as a living and holy sacrifice, truly pleasing to him.

77. I Corinthians 6:13c-15a, 17-20

Your body is a temple of the Spirit.

78. I Corinthians 12:31-13:8a

If I am without love, it will do me no good whatever.

79. Ephesians 5:2a, 21-33 (longer) or 2a, 25-32 (shorter)

This mystery has many implications, and I am saying it applies to Christ and the Church.
80. Colossians 3:12-17
Above all have love, which is the bond of perfection.

81. 1 Peter 3:1-9
You should agree with one another, be sympathetic and love the brothers.

82. 1 John 3:18-24
Our love is to be something real and active.

83. 1 John 4:7-12
God is love.

84. Revelation 19:1, 5-9a
Happy are those who are invited to the wedding feast of the Lamb.

Responsorial Psalms

85. Psalm 32:12 and 18, 20-21, 22
R. (5b) The earth is full of the goodness of the Lord.

86. Psalm 33:2-3, 4-5, 6-7, 8-9
R. (2a) I will bless the Lord at all times.
OR:
(9a) Taste and see the goodness of the Lord.

87. Psalm 102:1-2, 8 and 13, 17-18a
R. (8a) The Lord is kind and merciful.
OR:
(17) The Lord's kindness is everlasting to those who fear him.

88. Psalm 111:1-2, 3-4, 5-7a, 7bc-8, 9
R. (1b) Happy are those who do what the Lord commands.
OR:
Alleluia.

89. Psalm 127:1-2, 3, 4-5
R. (1a) Happy are those who fear the Lord.
OR:
(4) See how the Lord blesses those who fear him.

90. Psalm 144:8-9, 10 and 15, 17-18
R. (9a) The Lord is compassionate to all his creatures.
91. *Psalm 148:1-2, 3-4, 9-10, 11-12ab, 12e-14a*

R. (12c) Let all praise the name of the Lord.

*OR:*

**Alleluia.**

*Alleluia Verse and Verse before the Gospel*

92. 1 John 4:8 and 11  
God is love;  
let us love one another as he has loved us.

93. 1 John 4:12  
If we love one another  
God will live in us in perfect love.

94. 1 John 4:16  
He who lives in love, lives in God,  
and God in him.

95. 1 John 4:7b  
Everyone who loves is born of God  
and knows him.

**Gospels**

96. Matthew 5:1-12  
Rejoice and be glad, for your reward will be great in heaven.

97. Matthew 5:13-16  
You are the light of the world.

98. Matthew 7:21, 24-29 (longer)  
21, 24-25 (shorter)  
He built his house on rock.

99. Matthew 19:3-6  
So then, what God has united, man must not divide.

100. Matthew 22:35-40  
This is the greatest and the first commandment. The second is similar to it.

101. Mark 10:6-9  
They are no longer two, therefore, but one body.

102. John 2:1-11  
This was the first of the signs given by Jesus; it was given at Cana in Galilee.

103. John 15:9-12  
Remain in my love.

104. John 15:12-16  
This is my commandment: love one another.

105. John 17:20-26 (longer)  
20-23 (shorter)  
May they be completely one.
II. OPENING PRAYERS

1

106. Father,

you have made the bond of marriage
a holy mystery,
a symbol of Christ's love for his Church.
Hear our prayers for N. and N.
With faith in you and in each other
they pledge their love today.
May their lives always bear witness
to the reality of that love.
We ask you this
through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

2

107. Father,

hear our prayers for N. and N.,
who today are united in marriage before your altar.
Give them your blessing,
and strengthen their love for each other.
We ask you this
through our Lord . . .

3

108. Almighty God,

hear our prayers for N. and N.,
who have come here today
to be united in the sacrament of marriage.
Increase their faith in you and in each other,
and through them bless your Church
(with Christian children).
We ask you this
through our Lord . . .
109. Father,
when you created mankind
you willed that man and wife should be one.
Bind N. and N.
in the loving union of marriage;
and make their love fruitful
so that they may be living witnesses
to your divine love in the world.
We ask you this
through our Lord . . .

III. BLESSING OF RINGS

110. Lord, bless these rings which we bless + in your name.
Grant that 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.
R. Amen.

111. 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.
(We ask this) through Christ our Lord.
R. Amen.
IV. PRAYERS OVER THE GIFTS

112. **Lord,**
accept our offering
for this newly-married couple, N. and N.
By your love and providence you have brought them together;
now bless them all the days of their married life.
(We ask this) through Christ our Lord.

113. **Lord,**
accept the gifts we offer you on this happy day.
In your fatherly love watch over and protect N. and N., whom you have united in marriage.
(We ask this) through Christ our Lord.

114. **Lord,**
hear our prayers and accept the gifts we offer for N. and N.
Today you have made them one in the sacrament of marriage.
May the mystery of Christ’s unselfish love, which we celebrate in this eucharist, increase their love for you and for each other.
(We ask this) through Christ our Lord.

V. PREFACES

115. **Father,** all powerful and ever-living God,
we do well always and everywhere to give you thanks. By this sacrament your grace unites man and woman in an unbreakable bond of love and peace.
You have designed the chaste love of husband and wife for the increase both of the human family and of your own family born in baptism.
You are the loving Father of the world of nature; you are the loving Father of the new creation of grace.

In Christian marriage you bring together the two orders of creation: nature's gift of children enriches the world and your grace enriches also your Church.

Through Christ the choirs of angels and all the saints praise and worship your glory.

May our voices blend with theirs as we join in their unending hymn:

2

116. Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Through him you entered into a new covenant with your people. You restored man to grace in the saving mystery of redemption.

You gave him a share in the divine life through his union with Christ. You made him an heir of Christ's eternal glory.

This outpouring of love in the new covenant of grace is symbolized in the marriage covenant that seals the love of husband and wife and reflects your divine plan of love.

And so, with the angels and all the saints in heaven we proclaim your glory and join in their unending hymn of praise:

3

117. Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

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 the choirs of angels
and all the saints
praise and worship your glory.

May our voices blend with theirs
as we join in their unending hymn:

VI. HANC IGITUR

118. *The words in parentheses may be omitted if desired.*

Father, accept this offering
from your whole family
and from N. and N., for whom we now pray.

You have brought them to their wedding day:
grant them (the gift and joy of children and)
a long and happy life together.

(Through Christ our Lord. Amen.)

VII. NUPTIAL BLESSING

119. *Father, by your power,*

*with the proper invitatory, as in no. 33.*

120. *In the following prayer, either the paragraph*

Holy Father, you created mankind,

*or the paragraph*

Father, to reveal the plan of your love,

*may be omitted, keeping only the paragraph which corresponds to the reading of the Mass.*

The priest faces the bride and bridegroom and, with hands joined, says:

Let us pray to the Lord for N. and N.
who come to God’s altar at the beginning of their married life
so that they may always be united in love for each other
(as now they share in the body and blood of Christ).
All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, you created mankind in your own image
and made man and woman to be joined as husband and wife
in union of body and heart
and so fulfill their mission in this world.

Father, to reveal the plan of your love,
you made the union of husband and wife
an image of the covenant between you and your people.

In the fulfillment of this sacrament,
the marriage of Christian man and woman
is a sign of the marriage between Christ and the Church.

Father, stretch out your hand, and bless N. and N.

Lord, grant that as they begin to live this sacrament
they may share with each other the gifts of your love
and become one in heart and mind
as witnesses to your presence in their marriage.

Help them to create a home together
(and give them children to be formed by the gospel
and to have a place in your family).

Give your blessings to N., your daughter,
so that she may be a good wife (and mother),
caring for the home,
faithful in love for her husband,
generous and kind.

Give your blessings to N., your son,
so that he may be a faithful husband
(and a good father).

Father, grant that as they come together to your table on earth,
so they may one day have the joy of sharing
your feast in heaven.

(We ask this) through Christ our Lord.

R. Amen.

The priest faces the bride and bridegroom and, with hands joined, says:

121. My dear friends, let us ask God
for his continued blessings upon this bridegroom and
his bride (or N. and N.).
All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, creator of the universe,
maker of man and woman in your own likeness,
source of blessing for married life,
we humbly pray to you for this woman
who today is united with her husband in this sacrament
of marriage.

May your fullest blessing come upon her and her husband
so that they may together rejoice in your gift of married love
(and enrich your Church with their children).

Lord, may they both praise you when they are happy
and turn to you in their sorrows.

May they be glad that you help them in their work
and know that you are with them in their need.

May they pray to you in the community of the Church,
and be your witnesses in the world.

May they reach old age in the company of their friends,
and come at last to the kingdom of heaven.

(We ask this) through Christ our Lord.

R. Amen.

VIII. PRAYERS AFTER COMMUNION

1

122. Lord,
in your love
you have given us this eucharist
to unite us with one another and with you.

As you have made N. and N.
one in this sacrament of marriage
(and in the sharing of the one bread and the one cup),
so now make them one in love for each other.

(We ask this) through Christ our Lord.

2

123. Lord,
we who have shared the food of your table
pray for our friends N. and N.,
whom you have joined together in marriage.
Keep them close to you always.
May their love for each other
proclaim to all the world
their faith in you.
(We ask this) through Christ our Lord.

124. Almighty God,
may the sacrifice we have offered
and the eucharist we have shared
strengthen the love of N. and N.,
and give us all your fatherly aid.
(We ask this) through Christ our Lord.

IX. BLESSING AT THE END OF MASS

125. God the eternal Father keep you in love with each other,
so that the peace of Christ may stay with you
and be always in your home.

R. Amen.

May (your children bless you,)
your friends console you
and all men live in peace with you.

R. Amen.

May you always bear witness to the love of God in this world
so that the afflicted and the needy
will find in you generous friends,
and welcome you into the joys of heaven.

R. Amen.

And may almighty God bless you all,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

126. May God, the almighty Father,
give you his joy
and bless you (in your children).

R. Amen.
May the only Son of God have mercy on you and help you in good times and in bad.

R. Amen.

May the Holy Spirit of God always fill your hearts with his love.

R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R. Amen.

127. May the Lord Jesus, who was a guest at the wedding in Cana, bless you and your families and friends.

R. Amen.

May Jesus, who loved his Church to the end, always fill your hearts with his love.

R. Amen.

May he grant that, as you believe in his resurrection, so you may wait for him in joy and hope.

R. Amen.

And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R. Amen.
TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decree</td>
<td>163</td>
</tr>
<tr>
<td>Introduction</td>
<td>164</td>
</tr>
<tr>
<td>Rite for Celebrating Marriage during Mass</td>
<td>167</td>
</tr>
<tr>
<td>Rite for Celebrating Marriage outside Mass</td>
<td>176</td>
</tr>
<tr>
<td>Rite for Celebrating Marriage between</td>
<td></td>
</tr>
<tr>
<td>a Catholic and an Unbaptized Person</td>
<td>180</td>
</tr>
<tr>
<td>Texts for Use in the Marriage Rite</td>
<td></td>
</tr>
<tr>
<td>and in the Wedding Mass</td>
<td>184</td>
</tr>
</tbody>
</table>