

# Outline of changes in the new *Order of Celebrating Matrimony*

- **Translation**
  - Our old *Rite of Marriage* was a translation from the first Latin typical edition in 1969. This new *Order of Celebrating Matrimony* is a translation of the second Latin typical edition, which was released in 1991. As such, in similar fashion to the new Roman Missal, there are changes in wording throughout the new rites. There are also some rubrical changes that reflect updates in the second edition.
- **Expanded Introduction (*Praenotanda*)** – from 18 paragraphs to a total of 44 paragraphs
  - Includes substantial theological/pastoral commentary, as well as additional material on the duties of those who help prepare the couples

## Chapter I: Matrimony within Mass

- **Introductory Rites**
  - Two forms for the entrance:
    1. Priest goes to door, receives bridal party, and is part of procession
    2. Priest goes to the place prepared for the couple or to his chair, then receives the couple when they arrive at their place in the front of the church
  - The entrance procession itself takes place “in the customary manner”
  - An entrance chant/song is prescribed for either form of entrance
  - There are now two options provided for an introductory address
  - The Penitential Act is omitted
  - The Gloria is sung (even on weekdays of Advent and Lent)
  - Six options for the Collect, as found in the Roman Missal
- **Liturgy of the Word**
  - One new Old Testament reading – Proverbs 31:10–13, 19–20, 30–31
  - Four new New Testament readings – Romans 15:1b–3a, 5–7, 13; Ephesians 4:1–6; Philippians 4:4–9; and Hebrews 13:1–4a, 5–6b
  - **At least one reading that explicitly speaks of Marriage must always be chosen for use at weddings, whether inside or outside of Mass. These readings are designated by an asterisk (\*).**
  - During Easter Time, the reading from the Book of Revelation (Rev 19:1,5-9a) should be used as the first reading, rather than an Old Testament option.
- **Rites of Matrimony**
  - Still two forms of consent (new translation) with the option for consent to be sought via questioning.
  - New line added in the second form of consent:

“...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”
  - Two options for the Reception of the Consent
  - New acclamation added after the Reception of Consent (could be chanted like dismissal):

Priest: “Let us bless the Lord” / All: “Thanks be to God.”
  - The option to sprinkle the rings with holy water is now explicitly mentioned
  - New option to have a hymn or canticle of praise after the Blessing and Giving of Rings

- **Liturgy of the Eucharist**
  - For Eucharistic Prayers I, II, and III, a commemoration of the couple is provided.
  - The Nuptial Blessing is revised (matches options in the Roman Missal)
  - Chant notation exists now for the Nuptial Blessing
- **Optional Cultural Adaptations** (Customs found in Hispanic and Filipino communities; these appeared in the 2010 Spanish edition of the *Ritual del Matrimonio*)
  - Blessing and Giving of the *Arras* (coins) – done after the exchange of rings
  - Blessing and Placing of the *Lazo* or the Veil – done before Nuptial Blessing
- **Other Clarifications**
  - The new ritual specifies that the Marriage record should not be signed at the altar.
  - In preparing the new *Order of Celebrating Matrimony*, it was determined that the litany of saints is not appropriate for use during a wedding Mass.
  - The unity candle is still not approved for use at wedding liturgies.

## Chapter II: Celebrations Outside of Mass

- The actual Rites of Matrimony are the same as within Mass
- A presiding deacon could wear a dalmatic, but not a cope
- Gloria is not sung
- Universal Prayer is followed immediately by the Lord’s Prayer and the Nuptial Blessing
- Holy Communion is not distributed at a wedding outside Mass under normal circumstances

## Chapter III: Matrimony between a Catholic and a Catechumen or a Non-Christian

- Prescribes either one or two readings
- In giving of rings, Trinitarian wording is omitted if the one placing the ring is not Christian
- Universal Prayer is followed immediately by the Lord’s Prayer (which is preceded by an introduction inviting those who are Christian to pray along) and a proper Nuptial Blessing
- A prescribed prayer over the bride and groom can be done in place of the Nuptial Blessing
- A simple blessing is prescribed for the conclusion of the celebration

## Chapter IV: Various Texts to Be Used in the Rite of Marriage and in the Mass for the Celebration of Marriage

- Includes the various proper prayers from the Ritual Mass for the Celebration of Marriage (the whole Order of Mass is not included)
- Texts of the Biblical readings
- Other formulas for the Blessing of Rings and the Nuptial Blessing

## Appendices

- Examples of the Universal Prayer
- The Order of Blessing an Engaged Couple
  - Updates the version found in the *Book of Blessings*; is never used within Mass
- The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage
  - Expands upon what is currently found in the *Book of Blessings*
  - Features a new “renewal of commitment” by couples (an actual “renewal of vows” should not be done)