

"The Revised *Rite of Marriage* [*Order of Celebrating Matrimony*] "
Archdiocese of New York Office of Liturgy
June 8 and 9, 2016

Presenter: Fr. Matthew S. Ernest, S.T.D.

I. Overview of the History of the post-Conciliar *Rite of Marriage*

- A. *Sacrosanctum concilium*: "The marriage rite now found in the Roman Ritual is to be revised and enriched in a way which more clearly expresses the grace of the sacrament and the duties of the spouses. If certain localities traditionally use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, this sacred Synod earnestly desires that these by all means be retained. Moreover, the competent territorial ecclesiastical authority, mentioned in Article 22, 2, of this Constitution is free to draw up its own rite suited to the usages of place and people.... But the rite is always to honor the requirement that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties" (77).
- B. *Inter oecumenici* (1964)
 - 1. Marriage could be celebrating during Mass or within the celebration of the Word of God = importance of placing the celebration of this sacrament within the context of the proclamation of Scripture
- C. Process of Reform -1966-1968
 - 1. Proposed rite was celebrated, with approval, in different parishes throughout the world, culminating in a marriage of 24 couples at the Eucharistic Congress in Bogotà
- D. 1969 *Ordo celebrandi matrimonium*
 - 1. Praenotanda is quite brief (18 paragraphs)
 - 2. Preparation of local rituals: a reflection of both *Sacrosanctum concilium* 37-40 and longstanding practice
 - 3. Despite a wide latitude given by the rite itself, only limited instances of liturgical adaptation were included in the US edition of the 1970 *Rite of Marriage*
- E. 1991 *Ordo celebrandi matrimonium - editio typica altera*
 - 1. Why the delay in translation? The publication of *Liturgiam authenticam* in 2001 and the subsequent process of retranslating the *Roman Missal* (2011)
- F. *Liturgiam authenticam* - Review of translation model
 - 1. Goals:
 - a. More closely follow the style of Roman prayers:
 - 1) not simply narrative in character, but also persuasive
 - 2) God's past saving actions embolden us to ask for what it is that we now need
 - 3) expressed through "extended subordination"
 - b. Respect and promote the use of the vernacular, in accordance with Vatican II
 - c. Recapture unique images, Scriptural references, and theological richness of prayers

2. "Translations are not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately. While it is permissible to arrange the wording, the syntax and the style... to prepare a flowing vernacular text... the original text, insofar as possible, must be translated integrally and in the most exact manner" *Liturgiam authenticam*, 20.
- G. What, then, is the 2016 English (US) edition of the *Ordo celebrandi matrimonium*?
1. a retranslation of the post-Conciliar Rite of Marriage
 2. this edition also includes an enrichment of the Praenotanda, rites, and prayers
 3. that is, it is not simply a re-translation of the 1969 *Ordo celebrandi matrimonium*

II. 2016 *Order of Celebrating Matrimony*: What's new?

A. Standardization of vocabulary

1. "And with your spirit"/ "Bow down for the blessing"/ "Universal Prayer"
2. *Order of Celebrating Matrimony* = *Ordo celebrandi matrimonium*

B. Large-scale additions and deletions

1. The "Order for the Celebration of the Wedding Mass" has been removed
 - a. Reflecting the fact that this book is not a *Missal*!
2. A new chapter: "Order of Celebrating Matrimony before an Assisting Layperson"
 - a. Will not be included in the US edition
3. New appendices:
 - a. Examples of the Universal Prayer
 - b. Order of Blessing an Engaged Couple
 - c. The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage

1) Formula for "renewing the couple's commitment publicly":

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

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

Both: *Blessed are you, Lord, for in the good and the bad times of our life you have stood lovingly by our side. Help us, we pray, to remain faithful in our love for one another, so that we may be true witnesses to the covenant you have made with humankind.*

C. Expanded Praenotanda - from 18 to 44 paragraphs

1. Examples of enrichment:

- a. Paragraph 7: "Through Baptism, which is the Sacrament of faith, a man and a woman are once and for all incorporated into the covenant of Christ with the Church in such a way that their conjugal community is assumed into Christ's charity and is enriched by the power of his Sacrifice."
- b. Paragraph 11: "A Marriage that is desired, prepared for, celebrated, and lived daily in the light of faith is that which is 'joined by the Church, strengthened by a sacrificial offering, sealed by a blessing,

announced by Angels, and ratified by the Father.... How wonderful the bond of the two believers: one in hope, one in vow, one in discipline, one in the same service! They are both children of one Father and servants of the same Master, with no separation of spirit and flesh. Indeed, they are two in one flesh; where there is one flesh, there is also one spirit."

2. "Duties and Ministries" of bishops and pastors
3. "The Celebration of Marriage" - outlines duties of the couple
 - a. Proximate preparation:
 - 1) select readings from Scripture
 - 2) formula for expressing mutual consent
 - 3) formula for blessing of rings
 - 4) Nuptial Blessing
 - 5) intentions of the Universal Prayer
 - 6) music: "The chants to be sung during the Rite of Marriage should be appropriate and should express the faith of the Church, with [particular] attention paid to the importance of the Responsorial Psalm within the Liturgy of the Word."

D. Rite of Celebrating Matrimony Within Mass

1. Entrance Rite

- a. 1970 edition: "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. If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and bridegroom."
- b. 2016 edition-Second Form: "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. When the couple have arrived at their place, the Priest receives them and warmly greets them, showing that the Church shares in their joy. 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. "

2. Sign of the Cross and Greeting

3. Address of the Couple (Option B): "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."

4. Penitential Act and Kyrie omitted.

5. Gloria - always sung, even during Advent and Lent

6. Expanded Scriptural readings
 - a. Additional OT reading:
 - 1) Proverbs 31:10–13, 19–20, 30–31 (meditation on a “woman of worth”)
 - b. Four additional NT readings:
 - 1) Romans 15:1b–3a, 5–7, 13 (thinking and living in harmony)
 - 2) Ephesians 4:1–6 (live in a manner worthy of your calling)
 - 3) Philippians 4:4–9 (rejoice in the Lord)
 - 4) Hebrews 13:1–4a, 5–6b (honoring marriage)
 - c. “At least one reading that explicitly speaks of Marriage must always be chosen.” - Indicated by an * next to the reading.
 7. Options for formulas of consent remain the same
 8. Two formulas for "Reception of Consent"
 - a. Option B: "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."
 9. Acclamation: "Let us bless the Lord"
 10. Blessing and exchange of rings - Holy Water may be sprinkled
 11. Optional "hymn or canticle of praise sung by the whole community"
 12. Ritual adaptations (optional)
 - a. *arras*: "N., receive these *arras* as a pledge of God’s blessing and a sign of the good gifts we will share."
 - b. *lazo* or veil: "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."
 13. Eucharistic Prayer (I-III) inserts: found in the *OCM* and the *Roman Missal*
 14. Nuptial Blessing
 - a. Couple should **kneel**
 - b. Three Nuptial Blessings - not simply a retranslation, but an expansion of these prayer texts:
 - 1) More pronounced pneumatology
 - 2) More balanced focus on both spouses
- E. Order of Celebrating Matrimony Without Mass: additional changes/clarifications
1. Deacon may wear dalmatic
 2. Two forms of the Rite:

Without the distribution of Holy Communion

- a. Consent
- b. Blessing and exchange of rings
- c. Universal Prayer
- d. Lord's Prayer
- e. Nuptial Blessing
- f. Final (simple) blessing

With the distribution of Holy Communion

- a. Consent
- b. Blessing and exchange of rings
- c. Universal Prayer
- d. Nuptial Blessing
- e. Lord's Prayer
- f. *Ecce Agnus Dei* and distribution of Holy Communion
- g. Post-Communion prayer
- h. Final blessing (option for Solemn Blessing)

F. Order Of Celebrating Matrimony Between a Catholic And a Catechumen Or a Non-Christian

1. Option to omit:

- a. Rite of Reception
- b. Blessing and exchange of rings
- c. Nuptial Blessing

1) Alternate text: "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."

G. Publication expected in late August

1. May be used starting September 8
2. Must be used starting December 30
3. Bilingual celebrations: strategies
4. "Flight plan" in the inside cover