DIOCESE OF DAVENPORT

Becoming One: A Resource for Couples Preparing their Wedding Liturgy

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Resource promulgated at the Pastoral Center of the Diocese of Davenport–September 8, 2016
Feast of the Nativity of the Blessed Virgin Mary

Most Reverend Martin Amos
Bishop of Davenport

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INTRODUCTION

Congratulations!

In the midst of all the busy-ness that comes with preparing for a wedding, I hope is that you will take the time to prayerfully prepare for the most important part of the day: the wedding liturgy. The guide that follows offers a step-by-step approach to explore the choices that you have among the different prayers and readings.

In what follows, we are presuming the marriage of two Catholics in the context of Mass. There are some adjustments that are made if the wedding is taking place outside of Mass (as is usually celebrated when a Catholic marries a Christian from another community) or if the special rite for a marriage between a Catholic and a person who is not baptized is being used.

Before we begin, we would like to offer a little perspective on what we are doing when we gather to celebrate the Sacrament of Matrimony in the Church.

The purpose of liturgy is two-fold: the worship of God and the sanctification of the human person. That is, first of all, we are coming together to give praise and thanks to God. In the case of a wedding, we are giving thanks for the love of the couple, for the gift of supportive family and friends, and for all that has brought them to this day. God is love; human love is an echo, a reflection, of the One who made us in God’s very own image. We are also praying for the couple: that they would be blessed with a long and happy life together.

Liturgy is also about our becoming more holy together. In the liturgy, we encounter Christ – in the word proclaimed, in the sacrament celebrated, in the people around us, and in the person of the ordained minister. Having encountered Christ, we are – or ought to be – changed, transformed; that is, grow in holiness. Changed, we are sent on mission into the world – to share the Good News of Jesus Christ by what we say and do. The nuptial blessings (as you will see below) express this dynamic: we call the Holy Spirit down upon you and then send you forth as witnesses to God’s love.

When we gather for worship, no one is a spectator. The entire assembly is to take full, conscious, and active part in the liturgy – making the gestures, singing the songs, joining in the responses, assuming the various postures, and – most of all – listening and praying with their hearts.

In doing so, it is important to keep in mind – as we’ve said above – that Christ is at the center of everything that we do. He is the focus. There are other voices out there that say the couple, or even just the bride, is at the center of a wedding. As Catholics, that is not the case. Perhaps an analogy will help. As the couple, you are like a pair of glasses that help us focus on Christ.

If we focus on the lenses, the One we are supposed to be attending to gets out of focus; if the lenses are doing their job, we see the One we are looking at clearly. As ministers of this Sacrament, you are the ones who help us see love right in front of our eyes, you help us see what it means to live for another; your witness is invaluable. You not only minister the Sacrament to each other, but you minister to all who are gathered.

Keeping the above core principles in mind will make it easier to make the decisions that need to be made as you and your minister prepare the liturgy.
# The Order of Celebrating Matrimony within Mass

## I. Introductory Rites
- a. Entrance
- b. Sign of the Cross and Greeting
- c. Introduction
- d. Glory to God (the *Gloria*)
- e. Collect (Opening Prayer)

## II. Liturgy of the Word
- a. First Reading
- b. Responsorial Psalm
- c. (Second Reading)
- d. Gospel Acclamation (Alleluia)
- e. Gospel
- f. Homily

## III. The Celebration of Matrimony
- a. Introduction /Questions Before the Consent
- b. The Consent
- c. The Reception of the Consent
- d. The Blessing and Giving of Rings
- e. (The Blessing and Giving of the *Arras*)
- f. The Universal Prayer (Intercessions)
- g. The Creed (if required)

## IV. The Liturgy of the Eucharist
- a. The Preparation of the Gifts and Altar
  - i. Prayer over the Offerings
- b. The Eucharistic Prayer
  - i. Preface
  - ii. Body (includes a commemoration of the spouses)
- c. The Preparation for Communion
  - i. (The Blessing & Placing of the *Lazo* or the Veil)
  - ii. The Nuptial Blessing - introduction
  - iii. The Nuptial Blessing – prayer
- d. Communion
  - i. Prayer after Communion

## V. The Concluding Rites
- a. Blessing (solemn)
- b. Dismissal

## VI. Music to Accompany the Processions
- a. Entrance Procession
- b. Preparation of the Gifts and Altar
- c. Communion Procession
- d. Recessional
The Order of Celebrating Matrimony without Mass

I. Introductory Rites
   a. Entrance
   b. Sign of the Cross and Greeting
   c. Introduction
   d. Collect (Opening Prayer)

II. Liturgy of the Word
   a. First Reading
   b. Responsorial Psalm
   c. (Second Reading)
   d. Gospel Acclamation (Alleluia)
   e. Gospel
   f. Homily

III. The Celebration of Matrimony
   a. Introduction/Questions Before the Consent
   b. The Consent
   c. The Reception of the Consent (and acclamation)
   d. The Blessing and Giving of Rings (and hymn of praise)
   e. (The Blessing and Giving of the Arras)
   f. The Universal Prayer (Intercessions)
   g. The Lord’s Prayer
   h. (The Blessing and Placing of the Lazo or the Veil)
   i. The Nuptial Blessing - introduction
   j. The Nuptial Blessing – prayer

IV. The Concluding Rites
   a. Blessing (simple only)

V. Music to Accompany the Processions
   a. Entrance Procession
   b. Recessional
The Order of Celebrating Matrimony without Mass (with Communion)

I. Introductory Rites
   a. Entrance
   b. Sign of the Cross and Greeting
   c. Introduction
   d. Collect (Opening Prayer)

II. Liturgy of the Word
   a. First Reading
   b. Responsorial Psalm
   c. (Second Reading)
   d. Gospel Acclamation (Alleluia)
   e. Gospel
   f. Homily

III. The Celebration of Matrimony
   a. Introduction/Questions Before the Consent
   b. The Consent
   c. The Reception of the Consent (and acclamation)
   d. The Blessing and Giving of Rings (and hymn of praise)
   e. (The Blessing and Giving of the Arras)
   f. The Universal Prayer (Intercessions)
   g. (The Blessing and Placing of the Lazo or the Veil)
   h. The Nuptial Blessing - introduction
   i. The Nuptial Blessing – prayer
   j. Holy Communion
      i. Placement of the reserved Sacrament on the altar
      ii. Lord’s Prayer
      iii. Sign of Peace
      iv. Invitation to Communion/response of the assembly
      v. Distribution of Holy Communion
      vi. Period of Sacred Silence (or psalm or canticle of praise sung by all the assembly)
      vii. Prayer (OCM #115)

IV. The Concluding Rites
   a. Blessing (simple or solemn)

V. Music to Accompany the Processions
   a. Entrance Procession
   b. Communion Procession
   c. Recessional
The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian

I. Rite of Reception

II. Liturgy of the Word
   a. First Reading
   b. Responsorial Psalm
   c. (Second Reading)
   d. Gospel Acclamation (Alleluia)
   e. Gospel
   f. Homily

III. The Celebration of Matrimony
   a. Introduction/Questions Before the Consent
   b. The Consent
   c. The Reception of the Consent (and acclamation)
   d. The Blessing and Giving of Rings (and hymn of praise)
   e. (The Blessing and Giving of the Arras)
   f. The Universal Prayer (Intercessions, Prayer of the Faithful)
   g. The Lord’s Prayer
   h. (The Blessing and Placing of the Lazo or the Veil)
   i. The Nuptial Blessing or other prayer

IV. The Concluding Rites
   a. Blessing (simple only)
INTRODUCTORY RITES

The purpose of the Introductory Rites is to gather us together as a worshipping community and to prepare us to listen to Word of God and celebrate the Sacraments. So, as we look at the choices in front of us, we need to ask: What will help us, and our family and friends, really take part in the liturgy? What will bring us together and help us give praise and glory to God? What will help us enter into the celebration of Matrimony and Eucharist with our whole selves?

The Entrance

The official marriage rite offers two options for the entrance at the beginning of the liturgy.

Option One: Greeting before Procession

Whenever we celebrate a momentous life event – baptisms, weddings, funerals, welcoming those who are seeking admittance into the Church – we begin at the door. These are “threshold” (liminal) events; they change us. A doorway symbolizes that we are moving from a former way of life into a new one.

Therefore, in the Diocese of Davenport, we strongly recommend that this is the way that the wedding begins: in the back, by the entrance.

The priest (and deacon, if one is present) meet the couple and the rest of the wedding party at the door. There, he greets and welcomes the couple to the church in an informal way. Then, the procession to the altar begins.

In our diocese, we also strongly recommend that the procession follow the pattern that you see at a typical Sunday Mass: the servers with cross and candles, the readers, the deacon with the Book of the Gospel, and the Priest. These are followed by the couple and the wedding party. You may have your bride’s maids and groom’s men enter as couples, with the best man and maid/matron of honor last, followed by the couple. Or, rather than walking in as a couple, the groom can enter accompanied by both his parents and the bride can follow accompanied by both of her parents. Or the groom and then the bride may enter individually (without parents).

As with other liturgies, the gathering hymn is intended to unify the community – so a hymn that everyone can sing is preferred over instrumental music. Even if instrumental music is chosen for the procession, a hymn needs to be sung after everyone is in his or her place.

After arriving at the front of the church, the priest (and deacon) kiss the altar and go to their places. The wedding party bows to the altar and go to their places. The priest then leads everyone in the Sign of the Cross.

While this approach may not be what you are used to seeing, it “says” something important. We are gathering for worship. The emphasis is less on the bride alone but on the couple as part of their families in the midst of a community of faith.

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1 What of the idea that the bride and groom should not see each other before the wedding? This is an old superstition that dates back to the time of arranged marriages. Why was it bad luck? Because there were probably occasions when one of the spouses-to-be got a good luck at their future husband or wife and instead ran off! Such superstition has no place in a Christian wedding. Likewise, the custom of the father “giving away” his daughter to her soon-to-be husband dates back to a time when a woman’s identity was defined by the man in her life: she was either someone’s daughter or someone’s bride (nuns were called Brides of Christ) – not herself. Our Catholic theology of marriage holds that both members are of equal dignity. Likewise, why emphasize the bride’s father over all the parents? There are other parents who have been involved in bringing these two people to this day!
Option Two: Greeting after Procession

Alternatively, the priest (and ministers) go to the place prepared for the couple (up front). There, the couple joins them, and are greeted. The hymn begins, and the priest goes to the altar, kisses it, and goes to the chair. The priest then leads everyone in the Sign of the Cross.

Obviously, these instructions leave a lot of room for flexibility (for example, how does the couple make their way to their place, and what music accompanies them?), and a lot will depend on the layout of a particular church. But we would hope that in whatever decisions are made the principles of good liturgy are kept in mind.

Choice:

- Option 1: Greeting before Procession (in back)
  - Bride and Groom Together
  - Bride and Groom Accompanied by Parents
  - Bride and Groom Individually
  - Other: __________________________

- Option 2: Greeting after Procession (in front)

Comments / Description
The Greeting/Introduction

After the Sign of the Cross and liturgical greeting, the minister introduces the liturgy. His comments are intended to help the couple and the rest of the assembly enter into the celebration of Marriage more fully. He may speak in his own words, or use one of these two formulas:

<table>
<thead>
<tr>
<th>Option 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>We have come rejoicing into the house of the Lord for this celebration,</td>
</tr>
<tr>
<td>dear brothers and sisters, and now we stand with N. and N.</td>
</tr>
<tr>
<td>on the day they intend to form a home of their own.</td>
</tr>
<tr>
<td>For them this is a moment of unique importance.</td>
</tr>
<tr>
<td>So let us support them</td>
</tr>
<tr>
<td>with our affection,</td>
</tr>
<tr>
<td>with our friendship,</td>
</tr>
<tr>
<td>and with our prayer as their brothers and sisters.</td>
</tr>
<tr>
<td>Let us listen attentively with them</td>
</tr>
<tr>
<td>to the word that God speaks to us today.</td>
</tr>
<tr>
<td>Then, with holy Church,</td>
</tr>
<tr>
<td>let us humbly pray to God the Father,</td>
</tr>
<tr>
<td>through Christ our Lord,</td>
</tr>
<tr>
<td>for this couple, his servants,</td>
</tr>
<tr>
<td>that he lovingly accept them,</td>
</tr>
<tr>
<td>bless them,</td>
</tr>
<tr>
<td>and make them always one.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Option 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. and N., the Church shares your joy and warmly welcomes you,</td>
</tr>
<tr>
<td>together with your families and friends,</td>
</tr>
<tr>
<td>as today,</td>
</tr>
<tr>
<td>in the presence of God our Father,</td>
</tr>
<tr>
<td>you establish between yourselves a lifelong partnership.</td>
</tr>
<tr>
<td>May the Lord hear you on this your joyful day.</td>
</tr>
<tr>
<td>May he send you help from heaven and protect you.</td>
</tr>
<tr>
<td>May he grant you your hearts' desire</td>
</tr>
<tr>
<td>and fulfill every one of your prayers.</td>
</tr>
</tbody>
</table>

Choice:

- Own Words
- Option 1
- Option 2

Comments:
The Gloria

The Gloria is a hymn, and so should be sung (and not simply recited). When a Mass setting (set of music for the parts of the Mass) is chosen, the Gloria is usually included. The minister helping you prepare the liturgy, or the music minister, can help with any questions that you might have here.

Choice:

☐ Sung (Setting: ____________________________ )

☐ Recited

Comments:
The Collect ("Opening Prayer")

The following prayers are used at the beginning of the Mass; you may choose any one of them. Spend some time with each of the prayers. Pray them as a couple. What images do they call to mind? What do the prayers say about Christian marriage?

<table>
<thead>
<tr>
<th>A1</th>
<th>A2</th>
</tr>
</thead>
<tbody>
<tr>
<td>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, for ever and ever.</td>
<td>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, for ever and ever.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B1</th>
<th>B2²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be attentive to our prayers, O Lord, and in your kindness pour out your grace on these your servants (N. and N.), that, coming together before your altar, they may be confirmed in love for one another. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.</td>
<td>O God, who consecrated the bond of Marriage by so great a mystery that in the wedding covenant you foreshadow the Sacrament of Christ and his Church, grant, we pray, to these your servants, that what they receive in faith they may live out in deeds. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C1</th>
<th>C2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grant, we pray, almighty God, that these your servants, now to be joined by the Sacrament of Matrimony, may grow in the faith they profess and enrich your Church with faithful offspring. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.</td>
<td>O God, who since the beginning of the world have blessed the increase of offspring, show favor to our supplications and pour forth the help of your blessing on these your servants (N. and N.), so that in the union of Marriage they may be bound together in mutual affection, in likeness of mind, and in shared holiness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.</td>
</tr>
</tbody>
</table>

² Collect (B2) may not be used when Nuptial Blessing (A) is used because it duplicates the content.
Choice:

☐ A1  ☐ A2  ☐ B1  ☐ B2  ☐ C1  ☐ C2

Comments:
LITURGY OF THE WORD

The marriage rite reminds us that the readings are a central part of the celebration; through them we hear of the importance of Christian Marriage in salvation history as well as what couples need to attend to if they want to grow in holiness in this vocation (#35). There may be up to three readings (plus the responsorial psalm); the first reading should come from the Old Testament (except in the Easter Season, when the Book of Revelation is used). The readings are listed here; at least one reading that speaks directly about marriage (marked with an asterisk*) must be chosen:

<table>
<thead>
<tr>
<th>RITE OF MARRIAGE – LECTIONARY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Reading</strong></td>
</tr>
<tr>
<td>Genesis 24:48-51,58-67*</td>
</tr>
<tr>
<td>Tobit 7:6-14*</td>
</tr>
<tr>
<td>Tobit 8:4b-8*</td>
</tr>
<tr>
<td>Song of Songs 2:8-10,14,16a; 8:6-7a</td>
</tr>
<tr>
<td>Sirach 26:1-4,13-16*</td>
</tr>
<tr>
<td>Jeremiah 31:31-32a,33-34a</td>
</tr>
<tr>
<td>Revelation 19:1,5-9a (used as 1st reading during Easter Season)</td>
</tr>
<tr>
<td>1 Peter 3:1-9*</td>
</tr>
<tr>
<td>1 John 4:7-12</td>
</tr>
</tbody>
</table>

Responsorial Psalms (should be sung):
- Psalm 33 (32): 12 and 18, 20-21, 22. (R. 5b)
- Psalm 34 (33):2-3, 4-5, 6-7, 8-9. (R. 2a or: R. 9a)
- Psalm 103 (102):1-2, 8 and 13, 17-18a. (R. 8a or: R. cf. 17):
- Psalm 112 (111):1-2, 3-4, 5-7a, 7bc-8, 9. (R. cf. 1 or: R. Alleluia)
- Psalm 128 (127):1-2, 3, 4-5. (R. cf. 1 or: 4)*
- Psalm 145 (144):8-9, 10 and 15, 17-18. (R. 9a)
- Psalm 148:1-2, 3-4, 9-10, 11-13ab, 13c-14a. (R. 13a or: Alleluia)

Alleluia Verses and Verses before the Gospel (omitted if not sung):
- 1 John 4:7b:
- 1 John 4:8b and 11:
- 1 John 4:12:
- 1 John 4:16:

Now, there are certain days on which the Ritual Mass for marriage cannot be used; on those occasions, the readings assigned to the day are used instead (though on some of those days, one of the readings may come from the list above). The minister helping you prepare the liturgy will let you know if these rules apply.

Please take some time to prayerfully reflect on these readings. Share your thoughts with each other. As you make your decisions, please note what in particular struck you about the reading. Why is this reading important to you? What does it say to you about marriage? If you don’t have a Bible handy, you can look up the readings on the USCCB website: http://www.usccb.org/bible/books-of-the-bible/index.cfm.
Choice:

Please circles your choices above.

Comments:

On First Reading:

On Psalm:

On Second Reading:

On Gospel:
THE CELEBRATION OF MATRIMONY

Introduction

The minister introduces the Marriage Rite itself, using his own words or the given text:

<table>
<thead>
<tr>
<th>Suggested Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dearly beloved,</td>
</tr>
<tr>
<td>you have come together into the house of the Church,</td>
</tr>
<tr>
<td>so that in the presence of the Church’s minister</td>
</tr>
<tr>
<td>and the community</td>
</tr>
<tr>
<td>your intention to enter into Marriage</td>
</tr>
<tr>
<td>may be strengthened by the Lord with a sacred seal.</td>
</tr>
<tr>
<td>Christ abundantly blesses the love that binds you.</td>
</tr>
<tr>
<td>Through a special Sacrament,</td>
</tr>
<tr>
<td>he enriches and strengthens</td>
</tr>
<tr>
<td>those he has already consecrated by Holy Baptism,</td>
</tr>
<tr>
<td>that they may be faithful to each other for ever</td>
</tr>
<tr>
<td>and assume all the responsibilities of married life.</td>
</tr>
<tr>
<td>And so, in the presence of the Church,</td>
</tr>
<tr>
<td>I ask you to state your intentions.</td>
</tr>
</tbody>
</table>

Choice:

- Own Words
- Suggested Text

Comments:
The Consent

After asking you whether you are ready to enter into marriage freely and wholeheartedly, if you are prepared to love and honor each other for life, and if you are prepared to accept children lovingly from God and raise them in accord with the law of Christ and the Church, the two of you will then exchange your consent (“vows”).

This can be done in one of three ways: you can memorize the text, the minister can say the text (in a low voice) which you then repeat out loud (like feeding an actor his or her lines from off stage), or the minister can propose the vows as a series of questions to which you respond, “I do.” We recommend that you actually speak the words to each other, rather than simply reply “I do.” Such a personal exchange can be a very powerful experience. There are two sets of texts – the one found in the Rite itself and then a text adapted for use in this country. So, we have 6 different ways that the promises can be exchanged:

<table>
<thead>
<tr>
<th>Option 1: Roman Form</th>
<th>Option 2: US Adaptation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A: Memorized</strong></td>
<td><strong>A: Memorized</strong></td>
</tr>
<tr>
<td><em>The bridegroom says:</em></td>
<td><em>The bridegroom says:</em></td>
</tr>
<tr>
<td>I, N., take you, N., to be my wife.</td>
<td>I, N., take you, N., for my lawful wife,</td>
</tr>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td><em>The bride says:</em></td>
<td><em>The bride says:</em></td>
</tr>
<tr>
<td>I, N., take you, N., to be my husband.</td>
<td>I, N., take you, N., for my lawful husband,</td>
</tr>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td><strong>B: Recited with Assistance of the Minister</strong></td>
<td><strong>B: Recited with Assistance of the Minister</strong></td>
</tr>
<tr>
<td>(same text as above)</td>
<td>(same text as above)</td>
</tr>
<tr>
<td><strong>C: Read from a Card</strong></td>
<td><strong>C: Read from a Card</strong></td>
</tr>
<tr>
<td>(same text as above)</td>
<td>(same text as above)</td>
</tr>
<tr>
<td><strong>D: Questions / Response</strong></td>
<td><strong>D: Questions / Response</strong></td>
</tr>
<tr>
<td><em>The minister asks the bridegroom:</em> 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?</td>
<td><em>The minister asks the bridegroom:</em> 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, to love and to cherish until death do you part?</td>
</tr>
</tbody>
</table>
Next, the minister 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.

Next, the Priest 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,
to love and to cherish
until death do you part?

The bride replies:
I do.

As you write your comments, note what in the vows touches you most deeply. What hopes and fears/ What is consoling and what is challenging?

**Choice:**

- [ ] 1A
- [ ] 1B
- [ ] 1C
- [ ] 1D
- [ ] 2A
- [ ] 2B
- [ ] 2C
- [ ] 2D

**Comments:**
Reception of Consent

The minister then receives your consent, using one of these two formulas:

<table>
<thead>
<tr>
<th>Option 1</th>
<th>Option 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>May the Lord in his kindness strengthen the consent you have declared</td>
<td>May the God of Abraham, the God of Isaac, the God of Jacob,</td>
</tr>
<tr>
<td>before the Church, and graciously bring to fulfillment his blessing</td>
<td>the God who joined together our first parents</td>
</tr>
<tr>
<td>within you.</td>
<td>in paradise,</td>
</tr>
<tr>
<td>What God joins together, let no one put asunder.</td>
<td>strengthen and bless in Christ</td>
</tr>
<tr>
<td></td>
<td>the consent you have declared before the Church,</td>
</tr>
<tr>
<td></td>
<td>so that what God joins together, no one may put asunder.</td>
</tr>
</tbody>
</table>

The minister then invites those present to praise God, with the words, “Let us bless the Lord.” The people may make a simple response (“Thanks be to God”) or there may be another spoken or sung acclamation.

Choices:

- Reception: ☐ Option 1 ☐ Option 2
- Acclamation: ☐ “Thanks be to God” ☐ Other: __________________________

Comments:
The Blessing and Giving of Rings

Blessing: There are 3 options for the prayer for blessing the rings:

<table>
<thead>
<tr>
<th>Option 1</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>May the Lord bless + these rings, which you will give to each other</td>
<td></td>
</tr>
<tr>
<td>as a sign of love and fidelity.</td>
<td></td>
</tr>
</tbody>
</table>

| Option 2                                                                 |           |
| 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.                                                |           |

<table>
<thead>
<tr>
<th>Option 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bless + and sanctify your servants in their love, O Lord,</td>
</tr>
<tr>
<td>and let these rings, a sign of their faithfulness,</td>
</tr>
<tr>
<td>remind them of their love for one another.</td>
</tr>
<tr>
<td>Through Christ our Lord.</td>
</tr>
</tbody>
</table>

The rings may be sprinkled with Holy Water.

Giving: As you place the ring on the finger of the spouse, you can say (either memorized or with the minister assisting you):

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.

A hymn or canticle of praise may now be sung by the whole community.

Choices:

- **Blessing:** ☐ Option 1 ☐ Option 2 ☐ Option 3
- **Holy Water:** ☐ Yes (usual) ☐ No
- **Giving of Rings:** ☐ Memorized ☐ Assisted by Minister ☐ Read ☐ Omit
- **Hymn:** ☐ Yes: ____________________________________________
  ☐ Omit
The Universal Prayer (Prayer of the Faithful)

The marriage rite provides examples of intercessions. These may be used as they are or adapted; or you may choose to help write your own set. Are there particular persons or needs that you want us to keep in prayer on this special day? Here are the examples:

Example 1:
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.

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.

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 come to those you have filled with your blessing. Through Christ our Lord.
R. Amen.

Example 2:
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.

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.

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.
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

Choices:

☐ Example 1

☐ Example 2

☐ Other (combine petitions from above or compose own)

Comments / Ideas for your own intercession:
THE LITURGY OF THE EUCHARIST

Mass Parts (Acclamations / Responses) and Processions

The parts of the Mass that are usually sung are: the Holy, Holy (*Sanctus*), the Memorial Acclamation (Mystery of Faith), the Great Amen, and the Lamb of God (*Agnus Dei*).

In addition, there is usually a hymn or psalm that accompanies the preparation of the gifts and altar as well as the communion procession.

The minister helping prepare the liturgy with you, or the music minister, can help with these decisions (see pages 27-28 below). The focus here is on the various prayers that you can choose from.

**Prayer over the Offerings**

This prayer is said over the bread and wine as they are being prepared. What are the prayers asking for? Which need resonates most deeply with your own?

<table>
<thead>
<tr>
<th>Option A</th>
<th>Comments</th>
</tr>
</thead>
</table>
| Receive, we pray, O Lord,  
the offering made on the occasion  
of this sealing of the sacred bond of Marriage,  
and, just as your goodness is its origin,  
may your providence guide its course.  
Through Christ our Lord. |  |

| Option B |  |
|----------|  |
| Receive in your kindness, Lord,  
the offerings we bring in gladness before you,  
and in your fatherly love  
watch over those you have joined  
in a sacramental covenant.  
Through Christ our Lord. |  |

| Option C |  |
|----------|  |
| Show favor to our supplications, O Lord,  
and receive with a kindly countenance  
the oblations we offer for these your servants,  
joined now in a holy covenant,  
that through these mysteries  
they may be strengthened  
in love for one another and for you.  
Through Christ our Lord. |  |

Choice:

- ☐ A
- ☐ B
- ☐ C
### Preface

The Preface, or first part of the Eucharistic Prayer, names the particular reasons for our gratitude (the word “Eucharist” means “thanksgiving”) on this occasion. For what (or whom) are you most grateful? Which Preface best gives voice to your gratitude? Look at the images (and biblical references) used in the Prefaces. Which ones echo the readings you have chosen? Which ones are most evocative for you?

<table>
<thead>
<tr>
<th>A: The Dignity of the Marriage Covenant</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.</td>
<td></td>
</tr>
<tr>
<td>For you have forged the covenant of Marriage as a sweet yoke of harmony and an unbreakable bond of peace, so that the chaste and fruitful love of holy Matrimony may serve to increase the children you adopt as your own.</td>
<td></td>
</tr>
<tr>
<td>By your providence and grace, O Lord, you accomplish the wonder of this twofold design: that, while the birth of children brings beauty to the world, their rebirth in Baptism gives increase to the Church, through Christ our Lord.</td>
<td></td>
</tr>
<tr>
<td>Through him, with the Angels and all the Saints, we sing the hymn of your praise, as without end we acclaim:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B: The Great Sacrament of Matrimony</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.</td>
<td></td>
</tr>
<tr>
<td>For in him you have made a new covenant with your people, so that, as you have redeemed man and woman by the mystery of Christ’s Death and Resurrection, so in Christ you might make them partakers of divine nature and joint heirs with him of heavenly glory.</td>
<td></td>
</tr>
<tr>
<td>In the union of husband and wife you give a sign of Christ’s loving gift of grace, so that the Sacrament we celebrate might draw us back more deeply into the wondrous design of your love.</td>
<td></td>
</tr>
<tr>
<td>And so, with the Angels and all the Saints, we praise you, and without end we acclaim:</td>
<td></td>
</tr>
</tbody>
</table>
C: Matrimony as a Sign of Divine Love

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you willed that the human race, created by the gift of your goodness, should be raised to such high dignity that in the union of husband and wife you might bestow a true image of your love.

For those you created out of charity you call to the law of charity without ceasing and grant them a share in your eternal charity.

And so, the Sacrament of holy Matrimony, as the abiding sign of your own love, consecrates the love of man and woman, through Christ our Lord.

Through him, with the Angels and all the Saints, we sing the hymn of your praise, as without end we acclaim:

Choice:

☐ A  ☐ B  ☐ C
Nuptial Blessing

The nuptial blessing “interrupts” the usual flow after the Eucharistic Prayer. Immediately after the Lord’s Prayer, the usual prayers that follow are omitted and the special nuptial blessing is prayed over the couple. Again, as you look at these prayers, what images grab your attention? What do these blessings say about marriage in general, and about your hopes and dreams for your marriage? What blessing do you seek from God – as individuals and as a couple?

After the minister’s introduction, there is a pause for silence as your family and friends pray for you. What does that mean to you to have their prayers and support? What is your prayer during this time of silence?

Note that as part of this blessing the Holy Spirit is being invoked on you – just as the Spirit is invoked on the gifts of bread and wine at Eucharist, on those to be baptized or confirmed, and on those being ordained for ministry in the Church.

Note, too, that such an invocation brings with it a mission. How is your mission as a married person and couple spoken of in these prayers? How do you see your mission in the Church and in the world?

The prayer ends with a reminder that what we do here has eternal consequences; that the joy and hope and love that we celebrate now is but a foreshadowing of what awaits us in God’s Reign.

Introduction:

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dear brothers and sisters,&lt;br&gt;let us humbly pray to the Lord&lt;br&gt;that on these his servants, now married in Christ,&lt;br&gt;he may mercifully pour out&lt;br&gt;the blessing of his grace&lt;br&gt;and make of one heart in love&lt;br&gt;(by the Sacrament of Christ’s Body and Blood)&lt;br&gt;those he has joined by a holy covenant.</td>
<td>Let us pray to the Lord for this bride and groom,&lt;br&gt;who come to the altar as they begin their married life,&lt;br&gt;that (partaking of the Body and Blood of Christ)&lt;br&gt;they may always be bound together by love for one another.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C (within Mass)</th>
<th>C (without Mass)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Let us humbly invoke by our prayers,&lt;br&gt;dear brothers and sisters,&lt;br&gt;God’s blessing upon this bride and groom,&lt;br&gt;that in his kindness he may favor with his help&lt;br&gt;those on whom he has bestowed the Sacrament&lt;br&gt;of Matrimony.</td>
<td>Now let us humbly invoke God’s blessing&lt;br&gt;upon this bride and groom,&lt;br&gt;that in his kindness he may favor with his help&lt;br&gt;those on whom he has bestowed the Sacrament of Matrimony</td>
</tr>
</tbody>
</table>
Prayer of Blessing

<table>
<thead>
<tr>
<th>A³</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>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;</td>
<td></td>
</tr>
<tr>
<td>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;</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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;</td>
<td></td>
</tr>
</tbody>
</table>

³ Collect (B2) may not be used when Nuptial Blessing (A) is used because it duplicates the content.
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.

B

Holy Father, who formed man in your own image, male and female you created them, so that as husband and wife, united in body and heart, they might fulfill their calling in the world;

O God, who, to reveal the great design you formed in your love, willed that the love of spouses for each other should foreshadow the covenant you graciously made with your people, so that, by fulfillment of the sacramental sign, the mystical marriage of Christ with his Church might become manifest in the union of husband and wife among your faithful;

Graciously stretch out your right hand over these your servants (N. and N.), we pray, and pour into their hearts the power of the Holy Spirit.

Grant, O Lord, that, as they enter upon this sacramental union, they may share with one another the gifts of your love and, by being for each other a sign of your presence, become one heart and one mind.

May they also sustain, O Lord, by their deeds the home they are forming (and prepare their children to become members of your heavenly household by raising them in the way of the Gospel).

Graciously crown with your blessings your daughter N., so that, by being a good wife (and mother), she may bring warmth to her home with a love that is pure and adorn it with welcoming graciousness.
Bestow a heavenly blessing also, O Lord, on N., your servant, that he may be a worthy, good and faithful husband (and a provident father).

Grant, holy Father, that, desiring to approach your table as a couple joined in Marriage in your presence, they may one day have the joy of taking part in your great banquet in heaven. Through Christ our Lord.

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 Sacrament of Matrimony.

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 afame from on high, so that, living out together the gift of Matrimony, they may (adorn their family with children and) enrich the Church.

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; let them pray to you in the holy assembly and bear witness to you in the world, 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.

### Choice:

<table>
<thead>
<tr>
<th>Introduction</th>
<th>□ A □ B □ C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer</td>
<td>□ A □ B □ C</td>
</tr>
</tbody>
</table>
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

### Prayer after Communion

The Prayer after Communion asks for a particular grace of the Sacrament just received. What is it that you need, what is it that you hope for, not just as individuals anymore – but as a married couple?

<table>
<thead>
<tr>
<th>A</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>By the power of this sacrifice, O Lord, accompany with your loving favor what in your providence you have instituted, so as to make of one heart in love those you have already joined in this holy union (and replenished with the one Bread and the one Chalice). Through Christ our Lord.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Having been made partakers at your table, we pray, O Lord, that those who are united by the Sacrament of Marriage may always hold fast to you and proclaim your name to the world. Through Christ our Lord.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Grant, we pray, almighty God, that the power of the Sacrament we have received may find growth in these your servants and that the effects of the sacrifice we have offered may be felt by us all. Through Christ our Lord.</td>
<td></td>
</tr>
</tbody>
</table>

**Choice:**

- [ ] A
- [ ] B
- [ ] C
THE CONCLUDING RITES

Final Blessing

A Solemn Blessing precedes the dismissal. The procession out of the church is accompanied by music. As in other liturgies, congregational singing would be most appropriate.

<table>
<thead>
<tr>
<th>A</th>
<th>Comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>May God the eternal Father</td>
<td></td>
</tr>
<tr>
<td>keep you of one heart in love for one another,</td>
<td></td>
</tr>
<tr>
<td>that the peace of Christ may dwell in you</td>
<td></td>
</tr>
<tr>
<td>and abide always in your home.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>May you be blessed in your children,</td>
<td></td>
</tr>
<tr>
<td>have solace in your friends</td>
<td></td>
</tr>
<tr>
<td>and enjoy true peace with everyone.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>May you be witnesses in the world to God’s charity,</td>
<td></td>
</tr>
<tr>
<td>so that the afflicted and needy who have known</td>
<td></td>
</tr>
<tr>
<td>your kindness</td>
<td></td>
</tr>
<tr>
<td>may one day receive you thankfully</td>
<td></td>
</tr>
<tr>
<td>into the eternal dwelling of God.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>And may almighty God bless all of you,</td>
<td></td>
</tr>
<tr>
<td>who are gathered here,</td>
<td></td>
</tr>
<tr>
<td>the Father, and the Son, + and the Holy Spirit.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May God the all-powerful Father grant you his joy and bless you</td>
<td></td>
</tr>
<tr>
<td>in your children.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>May the Only Begotten Son of God stand by you with compassion in</td>
<td></td>
</tr>
<tr>
<td>good times and in bad.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>May the Holy Spirit of God</td>
<td></td>
</tr>
<tr>
<td>always pour forth his love into your hearts.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
<tr>
<td>And may almighty God bless all of you,</td>
<td></td>
</tr>
<tr>
<td>who are gathered here,</td>
<td></td>
</tr>
<tr>
<td>the Father, and the Son, + and the Holy Spirit.</td>
<td></td>
</tr>
<tr>
<td>R. Amen.</td>
<td></td>
</tr>
</tbody>
</table>
C

May the Lord Jesus, who graced the marriage at Cana by his presence, bless you and your loved ones.
R. Amen.

May he, who loved the Church to the end, unceasingly pour his love into your hearts.
R. Amen.

May the Lord grant that, bearing witness to faith in his Resurrection, you may await with joy the blessed hope to come.
R. Amen.

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

Comments:

Choice:

☐ A  ☐ B  ☐ C

☐ Simple Blessing (must be used if the marriage is celebrated without Mass and Communion is not distributed)
OTHER OPTIONS:

The Blessing and Giving of the **Arras** & the Blessing and Placing of the **Lazo** or **Veil**

There are two customs from the Hispanic community that have been approved for use in weddings in the United States: the giving of the *arras* (or coins) and the placing of the *lazo* or veil:

<table>
<thead>
<tr>
<th>The Blessing and Giving of the <strong>Arras</strong></th>
<th>The Blessing and Placing of the <strong>Lazo</strong> or <strong>Veil</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>(takes place after the blessing &amp; giving of rings)</td>
<td>(takes place before the Nuptial Blessing)</td>
</tr>
<tr>
<td><strong>The minister says:</strong></td>
<td><strong>The minister says:</strong></td>
</tr>
<tr>
<td>Bless, <strong>O Lord,</strong> these <strong>arras</strong></td>
<td>Bless, <strong>O Lord,</strong> this <strong>lazo</strong> (or: this <strong>veil</strong>),</td>
</tr>
<tr>
<td>that <strong>N.</strong> and <strong>N.</strong> will give to each other</td>
<td>a symbol of the indissoluble union</td>
</tr>
<tr>
<td>and pour over them the abundance of your good gifts.</td>
<td>that <strong>N.</strong> and <strong>N.</strong> have established from this day forward</td>
</tr>
<tr>
<td><strong>The husband takes the arras and hands them over to his wife,</strong> saying:</td>
<td><strong>The lazo (or the veil) is held by two family members or friends and is placed over the shoulders of the newly married couple.</strong></td>
</tr>
<tr>
<td><strong>N.</strong>, receive these <strong>arras</strong> as a pledge of God’s blessing and a sign of the good gifts we will share.</td>
<td><strong>The spouses remain kneeling in their place. If the lazo has not been placed earlier, and it is now convenient to do so, it may be placed at this time, or else, a veil is placed over the head of the wife and the shoulders of the husband, thus symbolizing the bond that unites them.</strong></td>
</tr>
<tr>
<td><strong>The wife takes the arras and hands them over to the husband,</strong> saying:</td>
<td><strong>The minister says:</strong></td>
</tr>
<tr>
<td><strong>N.</strong>, receive these <strong>arras</strong> as a pledge of God’s blessing and a sign of the good gifts we will share.</td>
<td>Bless, <strong>O Lord,</strong> this <strong>lazo</strong> (or: this <strong>veil</strong>),</td>
</tr>
<tr>
<td>a symbol of the indissoluble union that <strong>N.</strong> and <strong>N.</strong> have established from this day forward before you and with your help.</td>
<td>a symbol of the indissoluble union</td>
</tr>
</tbody>
</table>

Choice(s):
- ☐ The Blessing and Giving of the **Arras**
- ☐ The Blessing and Placing of the **Lazo** or **Veil**
- ☐ Omit

Comments:
MUSICAL SELECTIONS: The Processions

The Entrance Procession

The purpose of music here is to accompany the procession, help unify the community that has gathered to pray for you, and express what it is that we are coming together to celebrate.

Music:

☐ Hymn to accompany procession: ________________________________

or

☐ Instrumental for procession: ________________________________

   Plus

   Hymn after all are in place: ________________________________

Comments:

The Preparation of the Gifts and Altar

Music here helps us to enter into the action of the Eucharist: the offering of ourselves through and with Christ to the Heavenly Father. A hymn sung by all the people is appropriate; one may choose to use a hymn or psalm in which the verses are sung by the cantor or choir and the refrain sung by everyone. Alternatively, instrumental music may be used.

Choices:

☐ Hymn(s): ________________________________

☐ Instrumental: ________________________________

Comments:
The Communion Procession

During communion, a hymn (or hymns) may be sung by the people. Alternatively, the choir or cantor may sing or there may be instrumental music. It is recommended that this music express joy, wonder, unity, gratitude, and praise, and/or reflect the liturgical action (eating and drinking the Body and Blood of Christ, journeying together, becoming one).

Choices:

- ☐ Hymn(s):
- ☐ Solo or Choir:
- ☐ Instrumental:

Comments:

Usually, there is silence after communion. Alternatively, a hymn of praise and thanksgiving may be sung by everyone.

Choices:

- ☐ Silence
- ☐ Hymn:

Comments:

Recessional

The recessional accompanies the couple, rest of the wedding party, and ministers as they leave the sanctuary and exit the church. A hymn (for example, expressing joy or the theme of mission) or instrumental music may be chosen.

Choices:

- ☐ Hymn:

or

- ☐ Instrumental:

Comments:
PARTICULAR TEXTS: Marriage between a Catholic and a Catechumen or a Non-Christian

While most of the texts used in this marriage rite are the same as those above, some are unique to this situation. Therefore, we have listed them here for you.

The Rite of Reception

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong> and <strong>N.</strong>, the Church shares your joy and warmly welcomes you,</td>
<td></td>
</tr>
<tr>
<td>together with your families and friends, as today you establish between</td>
<td></td>
</tr>
<tr>
<td>yourselves a partnership of the whole of life. For believers God is the</td>
<td></td>
</tr>
<tr>
<td>source of love and fidelity, because God is love. So let us listen</td>
<td></td>
</tr>
<tr>
<td>attentively to his word, and let us humbly pray to him, that he may</td>
<td></td>
</tr>
<tr>
<td>grant you your hearts’ desire and fulfill every one of your prayers.</td>
<td></td>
</tr>
</tbody>
</table>

Choice:

- Own Words
- Given Text

The Celebration of Marriage: Introduction

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

Choice:

- Own Words
- Given Text
The Celebration of Marriage: Blessing

<table>
<thead>
<tr>
<th>Nuptial Blessing</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now let us humbly invoke God’s blessing upon this bride and groom,</td>
<td></td>
</tr>
<tr>
<td>that in his kindness he may favor with his help those on whom he has bestowed</td>
<td></td>
</tr>
<tr>
<td>the bond of Marriage.</td>
<td></td>
</tr>
<tr>
<td><em>Holy Father, maker of the whole world,</em></td>
<td></td>
</tr>
<tr>
<td><em>who created man and woman in your own image</em></td>
<td></td>
</tr>
<tr>
<td><em>and willed that their union be crowned with your blessing,</em></td>
<td></td>
</tr>
<tr>
<td><em>we humbly beseech you for these your servants,</em></td>
<td></td>
</tr>
<tr>
<td><em>who are joined today in the Marriage covenant.</em></td>
<td></td>
</tr>
<tr>
<td><em>May your abundant blessing, Lord,</em></td>
<td></td>
</tr>
<tr>
<td><em>come down upon this bride, N., and upon N., her companion for life,</em></td>
<td></td>
</tr>
<tr>
<td><em>and may the power of your Holy Spirit set their hearts aflame from on high,</em></td>
<td></td>
</tr>
<tr>
<td><em>so that, living out together the gift of Matrimony,</em></td>
<td></td>
</tr>
<tr>
<td>*they may be known for the integrity of their conduct (and be recognized as</td>
<td></td>
</tr>
<tr>
<td><em>virtuous parents).</em></td>
<td></td>
</tr>
<tr>
<td><em>In happiness may they praise you, O Lord,</em></td>
<td></td>
</tr>
<tr>
<td>*in sorrow may they seek you out; may they have the joy of your presence to</td>
<td></td>
</tr>
<tr>
<td><em>assist them in their toil,</em> and know that you are near to comfort them in</td>
<td></td>
</tr>
<tr>
<td>*their need; and after a happy old age, together with the circle of friends</td>
<td></td>
</tr>
<tr>
<td><em>that surrounds them, may they come to the Kingdom of Heaven.</em></td>
<td></td>
</tr>
<tr>
<td>Through Christ our Lord.</td>
<td></td>
</tr>
<tr>
<td><em>R. Amen.</em></td>
<td></td>
</tr>
</tbody>
</table>

Alternative Prayer

<table>
<thead>
<tr>
<th>Alternative Prayer</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Be attentive to our prayers, O Lord,</td>
<td></td>
</tr>
<tr>
<td>and in your kindness uphold what you have established for the increase of the</td>
<td></td>
</tr>
<tr>
<td>human race, so that the union you have created may be kept safe by your</td>
<td></td>
</tr>
<tr>
<td>assistance.</td>
<td></td>
</tr>
<tr>
<td>Through Christ our Lord.</td>
<td></td>
</tr>
<tr>
<td><em>R. Amen.</em></td>
<td></td>
</tr>
</tbody>
</table>

Choice:

- Nuptial Blessing
- Alternative Prayer
**Liturgy Preparation Forms for the Celebration of Matrimony**

**General Information**

Wedding Rehearsal Date: ________________  
Time: __________________

Wedding Date: ________________  
Time: __________________

Presiding Minister: _______________________________________________________

**Bride:** ___________________________  
E-Mail: ___________________________

Work Phone: ________________  
Cell Phone: ________________

Home Phone: ______________________

Fax: ________________  
Address: _______________________

City/State/Zip: ______________________

---

**Groom:** ___________________________  
E-Mail: ___________________________

Work Phone: ________________  
Cell Phone: ________________

Home Phone: ______________________

Fax: ________________  
Address: _______________________

City/State/Zip: ______________________

---

**Ministers:** Number of attendants in procession: ______________________

Music Ministers: Cantor(s): ______________________

Organist/Pianist: ______________________

Other Instrumentalist(s): ______________________

Reader(s): ______________________

Altar Servers: ______________________

Gift-Bearers (if Mass): ______________________
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

**Wedding within Mass**

**MASS BEING CELEBRATED:**  □ Ritual Mass  □ Mass of the Day: _________________________

Prelude/other music before procession: ____________________________

**THE INTRODUCTORY RITE**

Rite of Welcoming & Procession

□  Form One:
  □  Bride and Groom Together
  □  Bride and Groom Accompanied by Parents
  □  Bride and Groom Individually
  □  Other (describe below)

□  Form Two (describe below)

Comments / Description:

Hymn (Procession): __________________________

or

Instrumental (Procession) + Hymn: __________________________

Greeting:

□  Option 1 (#52)  □  Option 2 (#53)  □  Own words

□ The Act of Penitence is omitted at the Ritual Mass, otherwise:

□  Act of Penitence:  □  (A) Confiteor + Kyrie  □  (B) + Kyrie  □  (C) Kyrie w. Tropes (specify #: ____)

□  Sprinkling Rite (Hymn to accompany: __________________________)

**Gloria** (required at Ritual Mass):

□  Sung  □  Recited  □  Omitted

Collect (if Ritual Mass, from RM3; otherwise, □ Collect of the Day)


*Collect B2 (#188) may not be used when Nuptial Blessing A (#74) is used; it duplicates the content.*

**LITURGY OF THE WORD** *(Please give citation and lectionary # or # from Order of Celebrating Matrimony)*

First Reading: __________________________

Psalm: __________________________ □ check here if sung

Second Reading: __________________________ □ omit

Alleluia: __________________________ □ omit if not sung

Gospel: __________________________

Homily (preacher, if not presider: __________________________)
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

THE CELEBRATION OF MATRIMONY

Introduction:  □ From the Rite (#59) □ Own words

The Questions before the Consent (#60)

The Consent:
□ Option 1: Roman form
   □ Active-memorized □ Active-cue □ Active-read
   □ Passive (“I do”)

□ Option 2: U.S. form
   □ Active-memorized □ Active-cue □ Active-read
   □ Passive (“I do”)

The Reception of the Consent (#64):  □ Option 1 □ Option 2

Acclamation (#54):  □ “Thanks be to God” □ Other: ________________________________

Bless Rings:  □ Option 1 (#66) □ Option 2 (#194) □ Option 3 (#195)

   Sprinkle with Holy Water:  □ Yes □ No

Giving of the Rings:  □ memorized □ cue □ read □ omit

(Optional: □ Blessing and Giving of Arras [#67B])

Song or Hymn of Praise: ________________________________ □ Omit

Universal Prayer (Prayer of the Faithful)

Creed (if called for by the rubrics; otherwise □ Omit)

LITURGY OF THE EUCHARIST

Mass setting: ________________________________

Hymn to accompany gifts: ________________________________

Prayer over the Offerings
If Ritual Mass (from RM):  □ A (#196) □ B (#197) □ C (#198)
If Mass of the Day:  □ Proper (specify: ____________________)

Preface
If Ritual Mass (from RM):  □ A (#199) □ B (#200) □ C (#201)
If Mass of the Day:  □ Proper (specify: ____________________)
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

Sanctus: □ sung (preferred)) □ spoken

Eucharistic Prayer (note inserts): □ I □ II □ III

Mystery of Faith □ sung (preferred) □ spoken
☐ We proclaim your death... ☐ When we eat... ☐ Save us, Savior...

Great Amen □ sung (preferred) □ spoken

Lord’s Prayer: □ sung (setting: ______________) □ spoken
(the embolism and doxology are omitted)

(Optional: ☐ Blessing and Placing of the Lazo or the Veil [#71B])

NUPTIAL BLESSING
Introduction: ☐ A (#73) ☐ B (#206) ☐ C (#208)
Prayer: ☐ A (#74) ☐ B (#207) ☐ C (#209)
Collect B2 (#188) may not be used when Nuptial Blessing A (#74) is used; it duplicates the content.

FRACTION AND COMMUNION
☐ Check here if only one member of the couple will be receiving Communion. Adjust prayer texts accordingly.

Agnus Dei: □ sung (preferred) □ spoken

Hymn to accompany Communion: ____________________________ □ Omit

Prayer After Communion: ☐ A (#210) ☐ B (#211) ☐ C (#212)

CONCLUDING RITES

Blessing: ☐ A (#77/213) ☐ B (#214) ☐ C (#215)

Dismissal ☐ Go forth, the Mass is ended. ☐ Go and announce the Gospel of the Lord.
☐ Go in peace, glorifying the Lord by your life. ☐ Go in peace.

☐ Recessional Hymn: ____________________________ □ Omit

ADDITIONAL NOTES:
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

**Wedding without Mass**

Prelude/other music before procession: __________________________________________

**THE INTRODUCTORY RITE**

Rite of Welcoming & Procession

☐ Form One:

☐ Bride and Groom Together
☐ Bride and Groom Accompanied by Parents
☐ Bride and Groom Individually
☐ Other (describe below)

☐ Form Two (describe below)

Comments / Description:

Hymn (Procession): ____________________________________________________________

or

Instrumental (Procession) + Hymn: ____________________________________________

Greetings:

☐ Option 1 (#87) ☐ Option 2 (#88) ☐ Own words

Collect (if Ritual Mass, from RM3; otherwise, ☐ Collect of the Day)


Collect B2 (#188) may not be used when Nuptial Blessing A (#105) is used; it duplicates the content.

**LITURGY OF THE WORD** *(Please give citation and lectionary # or # from Order of Celebrating Matrimony)*

First Reading: ________________________________________________________________

Psalms:

______________ ☐ check here if sung

Second Reading: _____________________________________________________________ ☐ omit

Alleluia: ________________________________________________________________ ☐ omit if not sung

Gospel: ________________________________________________________________

Homily (preacher, if not presider: _______________________________
THE CELEBRATION OF MATRIMONY

Introduction:  □ From the Rite (#93)  □ Own words

The Questions before the Consent (#94)

The Consent:
□ Option 1: Roman form  □ Option 2: U.S. form
  □ Active-memorized □ Active-cue □ Active-read
  □ Passive (“I do”)

The Reception of the Consent (#98):  □ Option 1  □ Option 2

Acclamation (#99):  □ “Thanks be to God”  □ Other: ________________________________

Bless Rings:  □ Option 1 (#100)  □ Option 2 (#194)  □ Option 3 (#195)
  □ Sprinkle with Holy Water:  □ Yes  □ No

Giving of the Rings:  □ memorized □ cue □ read □ omit

(Optional:  □ Blessing and Giving of Arras [#101B])

Song or Hymn of Praise: ________________________________  □ Omit

If Communion is not Distributed:

Universal Prayer (Prayer of the Faithful)
  □ Closed with Lord’s Prayer:  □ sung (setting: __________)  □ spoken

(Optional:  □ Blessing and Placing of the Lazo or the Veil [#71B])

NUPTIAL BLESSING

Introduction:  □ A (#73)  □ B (#206)  □ C (#104)
Prayer:  □ A (#105)  □ B (#207)  □ C (#209)

Collect B2 (#188) may not be used when Nuptial Blessing A (#105) is used; it duplicates the content.

CONCLUDING RITES

Blessing: Simple Form

□ Recessional Hymn: ________________________________  □ Omit
§IV-401: Becoming One: A Resource for Couples Preparing their Wedding Liturgy

If Communion is Distributed:

Universal Prayer (Prayer of the Faithful)

(Optional: □ Blessing and Placing of the Lazo or the Veil [#71B])

NUPTIAL BLESSING
Introduction: □ A (#73) □ B (#206) □ C (#104)
Prayer: □ A (#105) □ B (#207) □ C (#209)
Collect B2 (#188) may not be used when Nuptial Blessing A (#105) is used; it duplicates the content.

Rite for Distribution of Holy Communion

Placement of the reserved Sacrament on the altar

Lord’s Prayer: □ sung (setting: _____________) □ spoken

Sign of Peace

Invitation to Communion/response of the assembly

Distribution of Holy Communion

Hymn: ________________

Period of Sacred Silence (or psalm or canticle of praise sung by all the assembly: ________________)

Prayer (#115)

CONCLUDING RITES

Blessing: □ A (#213) □ B (#214) □ C (#215) □ Simple Form

□ Recessional Hymn: ___________________________ □ Omit
Wedding Between a Catholic and a Catechumen / Non-Christian

Prelude/other music before procession: ________________________________________________

**THE RITE OF RECEPTION (check here if omitted: □ )**

Procession (Hymn or Instrumental): ____________________________________________________ □ Omit

Comments / Description:

Greeting: □ Given text (#120) □ Own words

**LITURGY OF THE WORD (Please give citation and lectionary # or # from Rite of Marriage)**

First Reading: ________________________________________________________________

Psalm: ________________________________________________________________ □ check here if sung

Second Reading: ____________________________________________________________ □ omit

Alleluia: ________________________________________________________________ □ omit if not sung

Gospel: _________________________________________________________________

Homily (preacher, if not presider: ____________________________)

**RITE OF MARRIAGE**

Introduction: □ Given text (#124) □ Own words

The Questions before the Consent

Consent:

□ Option 1: Roman form
   □ Active-memorized □ Active-cue □ Active-read
   □ Passive (“I do”)

□ Option 2: U.S. form
   □ Active-memorized □ Active-cue □ Active-read
   □ Passive (“I do”)

Reception (#129): □ Option 1 □ Option 2

Acclamation: □ “Thanks be to God” □ Other: ____________________________
Bless Rings:  □ Option 1 (#131)  □ Option 2 (#194)  □ Option 3 (#195)
Sprinkle with Holy Water:  □ Yes  □ No
Giving of the Rings:  □ memorized  □ cue  □ read  □ omit

(Optional: □ Blessing and Giving of Arras [#133])

Song or Hymn of Praise: ____________________________  □ Omit

Universal Prayer (Prayer of the Faithful)

Introduction (#136)

Lord’s Prayer

(Optional: □ Blessing and Placing of the Lazo or the Veil)

BLESSING
□ Nuptial Blessing (#139)
□ Alternative Prayer (#140)

CONCLUDING RITES

Blessing: Simple Form

□ Recessional Hymn: ____________________________  □ Omit

ADDITIONAL NOTES: