

THE GOSPEL

What God has united, man must not separate.

✠ A reading from the holy Gospel according to Matthew

19:3-6

Some Pharisees approached Jesus, and tested him, saying,
 “Is it lawful for a man to divorce his wife
 for any cause whatever?”

He said in reply, “Have you not read that
 from the beginning
 the Creator *made them male and female* and said,
*For this reason a man shall leave his father and mother
 and be joined to his wife, and the two shall become
 one flesh?*

So they are no longer two, but one flesh.
 Therefore, what God has joined together,
 man must not separate.”

The Gospel of the Lord.

57. After the reading of the Gospel, the Priest in the Homily uses the sacred text to expound the mystery of Christian Marriage, the dignity of conjugal love, the grace of the Sacrament, and the responsibilities of married people, keeping in mind, however, the various circumstances of individuals.

The Celebration of Matrimony

58. If two or more Marriages happen to be celebrated at the same time, the Questions before the Consent, the Consent itself, and also the Reception of the Consent must always take place individually for each Marriage; the remaining parts, however, including the Nuptial Blessing, should be spoken once for all in the plural.

59. With all standing, including the couple and the witnesses, who are positioned near them, the Priest addresses the couple in these or similar words:

**Dearly beloved,
 you have come together into the house of the Church,
 so that in the presence of the Church’s minister
 and the community**

**your intention to enter into Marriage
may be strengthened by the Lord with a sacred seal.
Christ abundantly blesses the love that binds you.
Through a special Sacrament,
he enriches and strengthens
those he has already consecrated by Holy Baptism,
that they may be faithful to each other for ever
and assume all the responsibilities of married life.
And so, in the presence of the Church,
I ask you to state your intentions.**

THE QUESTIONS BEFORE THE CONSENT

60. *The Priest then questions them about their freedom of choice, fidelity to each other, and the acceptance and upbringing of children, and each responds separately.*

**N. and N., have you come here to enter into Marriage
without coercion,
freely and wholeheartedly?**

The bridegroom and bride each say:

I have.

The Priest continues:

**Are you prepared, as you follow the path of Marriage,
to love and honor each other
for as long as you both shall live?**

The bridegroom and bride each say:

I am.

The following question may be omitted, if circumstances suggest this, for example, if the couple are advanced in years.

**Are you prepared to accept children lovingly from God
and to bring them up
according to the law of Christ and his Church?**

The bridegroom and bride each say:

I am.

THE CONSENT

61. *The Priest invites them to declare their consent:*

**Since it is your intention to enter the covenant
of Holy Matrimony,
join your right hands and declare your consent
before God and his Church.**

They join their right hands.

62. *The bridegroom says:*

I, **N.**, take you, **N.**, to be my wife.
I promise to be faithful to you,
in good times and in bad,
in sickness and in health,
to love you and to honor you
all the days of my life.

The bride says:

I, **N.**, take you, **N.**, to be my husband.
I promise to be faithful to you,
in good times and in bad,
in sickness and in health,
to love you and to honor you
all the days of my life.

The following alternative form may be used:

The bridegroom says:

I, **N.**, take you, **N.**, for my lawful wife,
to have and to hold, from this day forward,
for better, for worse,
for richer, for poorer,
in sickness and in health,
to love and to cherish
until death do us part.

The bride says:

I, **N.**, take you, **N.**, for my lawful husband,
to have and to hold, from this day forward,
for better, for worse,

for richer, for poorer,
in sickness and in health,
to love and to cherish
until death do us part.

63. If, however, it seems preferable for pastoral reasons, the Priest may obtain the consent of the contracting parties through questioning.

First, he asks the bridegroom:

**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?**

The bridegroom replies:

I do.

Next, the Priest 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.

The following alternative form may be used:

First, he asks the bridegroom:

**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?**

The bridegroom 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.

THE RECEPTION OF THE CONSENT

64. *Then, receiving their consent, the Priest says to the bride and bridegroom:*

**May the Lord in his kindness strengthen the consent
you have declared before the Church,
and graciously bring to fulfillment his blessing
within you.**

What God joins together, let no one put asunder.

Or:

**May the God of Abraham, the God of Isaac,
the God of Jacob,
the God who joined together our first parents
in paradise,
strengthen and bless in Christ
the consent you have declared before the Church,
so that what God joins together, no one may put asunder.**

65. *The Priest invites those present to praise God:*

Let us bless the Lord.

All reply:

Thanks be to God.

Another acclamation may be sung or said.

THE BLESSING AND GIVING OF RINGS

66. The Priest says:

**May the Lord bless † these rings,
which you will give to each other
as a sign of love and fidelity.**

R. Amen.

Other formulas for blessing the rings, nos. 194–195.

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

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

N., receive this ring
as a sign of my love and fidelity.
In the name of the Father, and of the Son,
and of the Holy Spirit.

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

N., receive this ring
as a sign of my love and fidelity.
In the name of the Father, and of the Son,
and of the Holy Spirit.

THE BLESSING AND GIVING OF THE ARRAS

67B. If the occasion so suggests, the rite of blessing and giving of the *arras* (coins) may take place following the blessing and giving of rings.

The Priest says:

**Bless, † O Lord, these *arras*
that **N.** and **N.** will give to each other
and pour over them the abundance of your good gifts.**

The husband takes the *arras* and hands them over to his wife, saying:

N., receive these *arras* as a pledge of God's blessing
and a sign of the good gifts we will share.

The wife takes the *arras* and hands them over to the husband, saying:

N., receive these *arras* as a pledge of God's blessing and a sign of the good gifts we will share.

68. Then a hymn or canticle of praise may be sung by the whole community.

THE UNIVERSAL PRAYER

69. The Universal Prayer then takes place in the usual manner (examples are provided in nos. 216–217).

After this, the Symbol or Creed is said, if required by the rubrics.

The Liturgy of the Eucharist

70. If appropriate, at the Preparation of the Gifts the bride and bridegroom may bring the bread and wine to the altar.

71A. A commemoration of the husband and wife in the Eucharistic Prayer is made with a formula provided in nos. 202–204.

THE BLESSING AND PLACING OF THE LAZO OR THE VEIL

71B. According to local customs, the rite of blessing and imposition of the *lazo* (wedding garland) or of the veil may take place before the Nuptial Blessing. 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.

The Priest says:

**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.**

The *lazo* (or the veil) is held by two family members or friends and is placed over the shoulders of the newly married couple.
