



NewsLetter

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CDWDS Confirms *Order of Celebrating Matrimony, Second Edition*

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the English translation of the *Order of Celebrating Matrimony, Second Edition* (OCM), with a *recognitio* decree dated June 29, 2015 (Prot. n. 84/14). At present, the Secretariat for Divine Worship is engaged with a standard review to resolve any issues that are commonly addressed with new liturgical translations. Following this process, Archbishop Joseph E. Kurtz, USCCB President, will issue a decree of publication establishing the implementation date.

Significant Changes in the Second Edition

The first post-Conciliar *Ordo Celebrandi Matrimonium* was issued in 1969, and the English translation in use since then has been based on that edition. A second typical edition was issued in 1990, and is now finally appearing in an English translation. While the basic overall structure of the rite remains the same in this new edition, there are a number of interesting changes.

The Introduction in this second edition has been significantly expanded to include more extensive theological commentary, as well as pastoral instructions on the preparation of a couple for Marriage. This material should prove useful in catechesis and formation.

The rubrics for the Introductory Rites now make a clearer distinction between the two forms the entrance can take. Regarding the first, the Holy See observed that various countries have different practices for the entrance procession, and so the rubric now simply states: “The procession to the altar then takes place in the customary manner” (OCM, nos. 46, 81). The second form of the entrance remains as before, and the ministers greet the couple at the altar instead of processing with them from the narthex. After the Sign of the Cross and greeting, the new edition introduces two choices for an introductory admonition by the minister to the couple and the congregation. The Penitential Act is explicitly omitted and the *Gloria* is sung or said – an addition to the second edition that was already seen in the *Roman Missal, Third Edition*.

As before, the couple’s consent may be given as a declaration, or obtained through questions. Following the consent, the minister now has his choice of two options instead of one for the reception of the consent. Likewise new is the verse and response that follows, “Let us bless the Lord. / Thanks be to God.” Some flexibility with this new acclamation is permitted by the rubric that accompanies it: “Another acclamation may be sung or said” (OCM, nos. 65, 99). This introduction of an acclamation after the consent now more easily allows the gathered congregation to give expression to their joy at the joining of a couple in Marriage.

Another change to the second edition that has been apparent since the 2011 implementation of the *Roman Missal, Third Edition* is the inclusion of proper intercessions to be inserted in Eucharistic Prayers II and III, in addition to the proper *Hanc igitur* in Eucharistic Prayer I. The new translations of the three Nuptial Blessings have also been available since the promulgation of the current *Roman Missal*, though the ritual editions of the OCM will introduce musical notation for optional use when those blessings are prayed.

The rite for use outside of Mass is largely the same as the rite within Mass, and there have not been significant changes to the structure of the rite in the second edition. However, the rite as it appears in the ritual should be a little more “user friendly,” as one of the options for the Nuptial Blessing is now included in place, and as the ritual now provides the full text for a Communion Rite (whereas the previous version only referred to these texts in the rubrics).

“The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian” is largely unchanged, and the new aspects of marriage rite described above are found here as well. Newly included, however, is the recitation of the Lord’s Prayer between the Prayer of the Faithful and the Nuptial Blessing.

Unlike the previous edition, the Order of Mass will not appear in ritual editions of the *Order of Celebrating Matrimony, Second Edition*, though the various options for the orations, blessings, and prefaces will continue to be printed. The choices available for the Scripture readings and psalms will also be included, as before.

Finally, there are three new appendices in the second edition, with the first of them providing sample versions of the Prayer of the Faithful. The second and third appendices are particularly noteworthy and pastorally useful: rites for “Blessing an Engaged Couple” and “Blessing a Married Couple within Mass on the Anniversary of Marriage.” Similar versions of these rites already appear in the *Book of Blessings* (nos. 195-214 and 94-106, respectively), but now they will be available in a translation similar in style to the *Roman Missal*.

Adaptations for the United States

The body of Bishops requested a total of five adaptations to the *Order of Celebrating Matrimony, Second Edition*, three of which were accepted by the Holy See. The first is an alternate form of the consent formula based on the Sarum Rite; the text will appear in both declarative and interrogative forms. For consistency with the form used in England and Wales, the phrase “to love and to cherish” has been added to this alternate form of consent.

Two cultural adaptations commonly used among Spanish-speaking communities were also accepted for optional use in Matrimony celebrations in English. The blessing and giving of *arras* (coins) between the bride and bridegroom symbolizes “the good gifts [the couple] will share” during their married life (OCM, nos. 67B, 101B). In addition, the blessing and imposition of either the *lazo* (a wedding cord or lasso) or the veil may take place before the Nuptial Blessing as “a symbol of the indissoluble union that [the couple] have established” (OCM, nos. 71B, 103B).

The Congregation did not accept two proposed adaptations, however. The first was a request for the option to move the Nuptial Blessing during Mass from its place after the Lord’s Prayer to after the Universal Prayer. The Holy See has asked, instead, that catechetical efforts emphasize the “significance of the Nuptial Blessing and the appropriateness of its being placed at such a climactic moment of the Mass, particularly by pointing out the rich connections between the Most Blessed Sacrament and the Sacrament of Holy Matrimony.” The second proposed adaptation that was rejected was for the optional inclusion of the Litany of the Saints following the homily. The Congregation acknowledged the good intentions which motivated the request, but remarked that such a litany “must be seen as out of harmony with the structure of the marriage celebration through the centuries.”

Conclusion

Various liturgical publishers are expected to produce ritual editions of the *Order of Celebrating Matrimony, Second Edition*. The appearance of an English translation of the *Ordo celebrandi matrimonium, editio typica altera* has been anticipated for a long time, so it will be with some satisfaction that the new text will soon be published.

For the benefit of our readers, we publish below the Congregation's *recognitio* decree regarding the *Order of Celebrating Matrimony*:

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 84/14

UNITED STATES OF AMERICA

At the request of His Excellency the Most Reverend Joseph E. Kurtz, Archbishop of Louisville, President of the Conference of Bishops of the United States of America, in a letter dated June 23, 2015, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly approve and confirm the text of the English-language translation of the *Ordo Celebrandi Matrimonium, editio typica altera*, as found in the attached copy.

In printed editions, mention must be made of the approval and confirmation which this Congregation has conceded. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, June 29, 2015, the Solemnity of Saints Peter and Paul, Apostles.

Robert Card. Sarah
Prefect

✠ Arthur Roche
Archbishop-Secretary

Prayer for the 51st International Eucharistic Congress in January 2016

*Lord Jesus Christ, our hope of glory,
you are the fulfillment of the Father's plan to save all humanity.
You are the mystery hidden from the ages and from
generations past now manifested to us.
You abide in your Church in the most holy sacrament
of the Eucharist.*

*As we celebrate the Holy Eucharist and receive your
Body and Blood,
grant us the awareness that your presence in us
urges us to continue your saving mission in the world.
Send us your Holy Spirit, that he may lead us
to walk humbly with the poor and the marginalized,
in the company of Mary, your most holy mother and ours.*

*O Lord in the Most Blessed Sacrament,
to you be all honor and glory and praise
in the unity of the Father and the Holy Spirit,
one God, forever and ever. Amen.*



**DEADLINE FOR EARLY
REGISTRATION:
September 30, 2015**

Visit www.IEC2016.ph for
more information or to register

An Accurate Understanding of the Nature of Marriage

Marriage, a short work by Jorge Cardinal Medina Estévez, presents a concise summary of the Catholic perspective on holy matrimony, with an emphasis on practical considerations for marriage preparation and on a Christian spirituality for those in the midst of married life. It also addresses some of the many challenges to marriage in modern times.

Why should this be important to us?

Marriage has a human, biological, psychological, and social basis that goes far beyond the phenomenon of relationships between the sexes in the world of living things. Viewed from a faith perspective, the biological difference between man and woman acquires a deep spiritual meaning, which does not exclude the material but raises it to a higher and unexpected level. (pg. 9)

The proper understanding of marriage is of utmost concern because the success of marriage not only affects human flourishing in this life, but also has a tremendous impact on the next life.

While the original Italian title for the booklet – *Are you married or thinking of getting married?* – suggests a very specific audience, the text is also a useful resource for those who are involved in catechesis. In particular, what is said here about courtship is something that could be of great service if it were interiorized by the young and those who are discerning the vocation to marriage. Cardinal Medina describes key characteristics to look for in a potential spouse, things far more profound than physical attractiveness or wealth. These qualities include sincerity, generosity, industriousness, and a balanced character. Attention is also drawn to the importance of noting the way the other person loves his or her own family, and to his or her ability to admit their mistakes.

The liturgical celebration of matrimony gets little treatment here, as is appropriate. It is well known that it is too often the case that tremendous resources and energy are poured into the events surrounding the wedding day, while more important aspects of marriage get neglected. What deserves emphasis in the ceremony is the simplicity and nobility that should accompany a Catholic wedding, and the conviction that the sacrament joins them in a special way to the grace of Christ and inaugurates a beautiful new “domestic Church.” Cardinal Medina provides an interesting analogy for the grace that comes to a couple through marriage: “It is like a solar battery: every time it comes into contact with the light, it generates energy” (pg. 12). The sacrament received on the wedding day has a long-lasting effect, and this is a good reminder to those who are already married.

Many false ideas about human relationships have taken hold in much of Western culture, and some of these are confronted here in a forthright manner. Through an explanation of the harmfulness of various sins that tempt people during the period of courtship and that can tempt married couples, the Cardinal shows that these sins not only endanger the soul, but also have temporal ramifications. While there are many struggles in the present time, there have always been challenges to the truth of marriage, and believers must not lose heart. In fact, he insists that “to ignore [the present situation] is foolishness” (pg. 5).

Sadly, due to the difficulties many have experienced with regard to marriage, many people today lack confidence and hope when they contemplate entering into the marriage bond. Cardinal Medina offers beautiful and encouraging words about the meaning and goodness of marriage, and the ideas he presents are precisely the sort of thing needed if we are to begin to rebuild a healthy culture of Christian marriage.



Excerpts from *Marriage*, © 2014, Libreria Editrice Vaticana (LEV), Vatican City State. All rights reserved.

The Sacrament Series, written from a pastoral perspective by Jorge Cardinal Medina Estévez, provides the reader with a jumping-off point for reflection and prayerful study, and is aimed toward families and those interested in increasing their knowledge of the faith. The entire seven-booklet series – or each individual booklet – is available from USCCB Communications at store.USCCB.org/product-p/7-505.htm.