

TRADITIONAL CATHOLIC PRIEST

Mater Dei, Ora Pro Nobis

SEPTEMBER 4, 2014 BY FATHER CAROTA

Traditional Catholic Wedding Ceremony Vs New Wedding Ceremony



Take time to study the two Wedding ceremonies. You will see that the Traditional One has the wedding rite before the Latin Mass. IN the Novus Ordo it is during the Mass after the homily. there are no options in the Latin Wedding and many (especially the readings) in the Novus ordo.



The TRADITIONAL Rite of Marriage

The bride and groom stand before the priest, just outside the sanctuary. The groom stands on the Joseph/Epistle side of the church (the right from the point of view of the congregation), and the bride stands on the Mary/Gospel side.

The priest then asks the following question of the groom:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church? .

R. I will

Then the priest asks the bride:

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church?

R. I will.

Having obtained their mutual consent, the priest asks the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest. The man begins:

I, N. N., take thee, N. 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, until death do us part.

The woman follows:

I, N. N., take thee, N. 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, until death do us part.

The priest then says:

I join you together in marriage, in the Name of the Father, + and of the Son, and of the Holy Ghost. Amen.	Ego conjugo vos in matrimonium, in nomine Patris, + et Filii, et Spiritus Sancti. Amen.
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The priest sprinkles the couple with Holy Water.

Then he blesses the bride's ring, saying:

V. Our help is in the Name of the Lord.	V. Adjutorium nostrum in nomine Domini.
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R. Who made heaven and earth.	R. Qui fecit caelum et terram.
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V. O Lord, hear my prayer.	V. Domine, exaudi orationem meam.
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R. And let my cry come unto Thee.	R. Et clamor meus ad te veniat.
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V. The Lord be with you.	V. Dominus vobiscum.
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R. And with Thy spirit.	R. Et cum spiritu tuo.
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Let us pray. Bless, + O Lord, this ring, which we bless + in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

R. Amen.

Then the priest sprinkles the ring (which is considered a sacramental) with holy water in the form of a cross; and the bridegroom, having received the ring from the hand of the priest, places it on the third finger of the left hand of the bride, saying the following:

With this ring I thee wed and I plight unto thee my troth.[Another form:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Another method of placing the ring on the bride's finger is to slide it onto the thumb while saying "In the Name of the Father," then onto the index finger while saying, "and of the Son," and onto the middle finger while saying "and of the Holy Ghost," then finally onto the ring finger while saying "Amen.]"

Then the priest says:

In the name of the Father + and of the Son and of the Holy Ghost. Amen.	In nomine Patris, + et Filii, et Spiritus Sancti. Amen.
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This done, the priest says:

V. Confirm, O God, that which Thou hast wrought in us.	V. Confirma hoc, Deus, quod operatus es in nobis.
R. From Thy holy temple, which is in Jerusalem.	R. A templo sancto tuo quod est in Jerusalem.
V. Lord, have mercy.	V. Kyrie eleison.
R. Christ, have mercy.	R. Christe eleison.
V. Lord, have mercy.	V. Kyrie eleison.
Our Father, etc. (inaudibly).	Pater noster (secreto).
V. And lead us not into temptation.	V. Et ne nos inducas in tentationem.
R. But deliver us from evil.	R. Sed libera nos a malo.
V. Save Thy servants.	V. Salvos fac servos tuos.
R. Who hope in Thee, O my God.	R. Deus meus, sperantes in te.
V. Send them help, O Lord, from Thy holy place.	V. Mitte eis, Domine, auxilium de sancto.
R. And defend them out of Sion.	R. Et de Sion tuere eos.
V. Be unto them, Lord, a tower of strength.	V. Esto eis, Domine, turris fortitudinis. R.: A facie inimici.
R. From the face of the enemy.	V. Domine exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

R. Et clamor meus ad te veniat.

V. The Lord be with you.

V. Dominus vobiscum.

R. And with Thy spirit.

R. Et cum spiritu tuo.

Let us pray. Look down with favor, O Lord, we beseech Thee, upon these Thy servants, and graciously protect this, Thine ordinance, whereby Thou hast provided for the propagation of mankind; that they who are joined together by Thy authority may be preserved by Thy help; through Christ our Lord. Amen.

The Nuptial Mass and Nuptial Blessing are optional for the couple. If they are desired, they will follow the Marriage Rite above. The Nuptial Mass is like any other Mass except that the Gloria and Creed are omitted, and the following Propers are said. The Nuptial Mass can't be offered on any of the following days: Feasts of the first or second class; on Sundays or holydays of obligation; within the octaves of the Epiphany, Easter, Pentecost, Corpus Christi; on Ash Wednesday; during Holy Week; on the vigils of Christmas, Epiphany or Pentecost; All Soul's Day.



Readings from the Traditional Wedding Latin Mass

Epistle: Ephesians 5:22-33

Brethren: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the savior of His body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present

it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Gospel: Matthew 19:3-6

At that time: The Pharisees came to Jesus, tempting Him and saying; It is lawful for a man to put away his wife for every cause? Who answering said to them, Have ye not read, that He who made man from the beginning, made them male and female? and He said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two but one flesh. What, therefore, God hath joined together, let no man put asunder.

After the Pater Noster, the priest goes to the Epistle side of the Altar. The Bride and Groom kneel before him. The priest folds his hands and, turning towards the bridegroom and bride, says over them the following two prayers.

Let us pray. Be gracious, O Lord, to our humble supplications: and graciously assist this Thine institution, which Thou hast established for the increase of mankind: that what is joined together by Thine authority, may be preserved by Thine aid. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee., O God, who by Thine own mighty power, didst make all things out of nothing: who, having set in order the beginnings of the world, didst appoint Woman to be an inseparable helpmeet to Man, made like unto God, so that Thou didst give to woman's body its beginnings in man's flesh, thereby teaching that what it pleased Thee to form from one substance, might never be lawfully separated: O God, who, by so excellent a mystery hast consecrated the union of man and wife, as to foreshadow in this nuptial bond the union of Christ with His Church: O God, by whom Woman is joined to Man, and the partnership, ordained from the beginning, is endowed with such blessing that it alone was not withdrawn either by the punishment of original sin, nor by the sentence of the flood: graciously look upon this Thy handmaid, who, about to be joined in wedlock, seeks Thy defense and protection. May it be to her a yoke of love and peace: faithful and chaste, may she be wedded in Christ, and let her ever be the imitator of holy women: let her be dear to her husband, like Rachel: wise, like Rebecca:

long-lived and faithful like Sara. Let not the author of deceit work any of his evil deeds in her. May she continue, clinging to the faith and to the commandments. Bound in one union, let her shun all unlawful contact. Let her protect her weakness by the strength of discipline; let her be grave in behavior, respected for modesty, well-instructed in heavenly doctrine. Let her be fruitful in offspring; be approved and innocent; and come to the repose of the blessed and the kingdom of heaven. May they both see their children's children to the third and fourth generation, and may they reach the old age which they desire. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth...

After the prayers, the priest continues the Mass as usual with the prayer Deliver us, we beseech Thee, O Lord, and the Bride and Groom resume their places. The couple receive Communion as usual, at the proper time.

After the "Ite, Missa est" is said and before final blessing comes the Nuptial Blessing:

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing upon you: that you may see your children's children unto the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ; Who with the Father and the Holy Ghost liveth and reigneth, God for ever and ever. Amen.

If you are interested in the changes and have the time, there is a description from [L'Osservatore Romano](#) April 17, 1969, when the new rite for marriage was promulgated by the "Consilium" and Bugnini in Rome.



The Novus Ordo (New) Wedding Ceremony Within Mass

Entrance Rite

1. Gathering
2. Welcome of the bride and bridegroom (at the door of the church or at the altar)
3. Procession (many choices for the entrance song)
4. Greeting (three options)
5. Gloria (even on a Sunday during Advent and Lent; choice of musical settings)
6. Opening Prayer (four options)

Liturgy of the Word

1. Old Testament Scripture Reading (**nine options**)
2. Responsorial Psalm (seven options and many musical settings)
3. New Testament Scripture Reading (**thirteen options**)
4. Gospel Acclamation (choice of musical settings)
5. Gospel (**ten options**)
6. Homily (based on the Scriptures, Church teaching on marriage, and the couple's lives)

Rite of Marriage

1. Address to the couple
2. Questions regarding intentions

3. Wedding Vows or Consent (two choices of vows for the couple to speak to each another and a third alternative, when pastoral circumstances dictate, having the priest or deacon pose the vows as questions)
4. Reception of the consent (may be accompanied with a musical acclamation by the assembly)
5. Blessing and Exchange of Rings (three prayer options)
6. General Intercessions (three suggested forms available, personalization possible)
7. Profession of Faith (if Marriage is celebrated on a Sunday or Solemn Feast Day)

Liturgy of the Eucharist

1. Preparation of the gifts (may select two people to carry the bread and wine to the altar and choose from among three options for Prayer Over the Gifts)
2. Eucharistic Prayer (three options for Preface; several Eucharistic Prayer formulas; various sets of sung acclamations)
3. The Lord's Prayer
4. Nuptial Blessing (three options)
5. Sign of Peace
6. The Breaking of the Bread (musical settings as for the Eucharistic Prayer)
7. Communion (under forms of both consecrated bread and consecrated wine or under the form of consecrated bread alone; many choices for Communion processional song)
8. Prayer after Communion (three options)

Concluding Rite

1. Solemn Blessing (four options)
2. Dismissal (three options)
3. Recessional (many choices for music)

Novus Ordo (New) Wedding Vows

1. *I (name) take you (name) to be my wife/husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.*

2. *I (name) take you (name) for my lawful wife/husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.*

The bride and groom may also use one of the following formulas in which each answers **I do** after the priest or deacon poses the question.

3. *(Name), do you take (name) to be your wife/husband? Do you promise to be true to her/him in good times and in bad, in sickness and in health, to love her/him and to honor her/him all the days of your life?...I do.*

4. *(Name), do you take (name) for your lawful wife/husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do you part?...I do.*

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NUPTIAL BLESSING

Dear brothers and sisters, let us humbly pray to the Lord that on these his servants, now married in Christ, he may mercifully pour out the blessing of his grace and make of one heart in love (by the Sacrament of Christ's Body and Blood) those he has joined by a holy covenant.

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;

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;

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.

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.

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. 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.

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; 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. Amen.

Form B.

Let us pray to the Lord for this bride and groom, who come to the altar as they begin their married life, that (partaking of the Body and Blood of Christ) they may always be bound together by love for one another.

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 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 you 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. Amen.

Father Carota

The original author of this blog passed away in July of 2016. RIP Father Carota.