

CHAPTER III
RITE FOR CELEBRATING MARRIAGE
BETWEEN A CATHOLIC AND
AN UNBAPTIZED PERSON

If marriage is celebrated between a Catholic and an unbaptized person (either a catechumen or a non-Christian), the rite may be performed in the church or some other suitable place and takes the following form.

Rite of Welcome and Liturgy of the word

55. At the appointed time, the priest wearing surplice and white stole (or a white cope if desired), proceeds with the ministers to the door of the church or to another appropriate place and greets the bride and the bridegroom.

Where it is desirable that the rite of welcome be omitted, the celebration of marriage begins at once with the liturgy of the word.

56. The liturgy of the word takes place in the usual manner. There may be three readings, the first of them from the Old Testament. If circumstances make it more desirable, there may be a single reading.

57. A homily, drawn from the sacred text, is given and should speak of the obligations of marriage and other appropriate points.

RITE OF MARRIAGE

58. All stand, including the bride and the bridegroom. The priest addresses them in these or similar words:

My dear friends, you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church's minister and this community. In this way you will be strengthened to keep mutual and lasting faith with each other and to carry out the other duties of marriage. And so, in the presence of the church, I ask you to state your intentions.

59. The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children:

N. and N., have you come here freely and without reservation to give yourselves to each other in marriage?

Will you love and honor each other as husband and wife for the rest of your lives?

The following question may be omitted if, for example, the couple is advanced in years.

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

Each answers the questions separately.

Consent

60. The priest invites them to declare their consent:

Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.

They join hands.

A The bridegroom says:

I N., take you, N., to be my wife. 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.

The bride says:

I, N., take you, N., to be my 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.

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In dioceses of the United States the following form may be used:

The bridegroom says:

B 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, 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, until death do us part.

If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions.

First he asks the bridegroom:

A N., do you take N. to be your wife? Do you promise to be true to her in good times and in bad, in sickness and in health, to love her and honor her all the days of your life?

The bridegroom: **I do.**

Then he asks the bride:

N., do you take N. to be your husband? Do you promise to be true to him in good times and in bad, in sickness and in health, to love him and honor him all the days of your life?

The bride: **I do.**

In dioceses of the United States the following form may be used:

First he asks the bridegroom:

B 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, until death do you part?

The bridegroom: **I do.**

Then he 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, until death do you part?

The bride: **I do.**

If pastoral necessity demands it, the conference of bishops may decree, in virtue of the faculty in no.17, that the priest should always obtain the consent of the couple through questions.

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61. Receiving their consent, the priest says:

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings.

What God has joined, men must not divide.

R. Amen.

Blessing and Exchange of Rings

62. If circumstances so require, the blessing and exchange of rings can be omitted.

If this rite is observed, the priest says:

May the Lord bless † These rings which you give to each other as the sign of your love and fidelity.

R. Amen.

For other forms of the blessing of rings, see nos. 110–111.

63. The bridegroom places his wife's ring on her ring finger. He may say:

N., take 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 bride places her husband's ring on his ring finger. she may say:

N., take 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.

General Intercessions and Nuptial Blessings

64. If circumstances so require, the blessing of the bride and bridegroom can be omitted. If used, it is combined with the general intercessions (prayer of the faithful) in this order:

a) First the priest uses the invitatory of any blessing of the couple (see the first part of nos. 33, 120, 121) of any other, taken from any approved formula for the general intercessions.

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- b) Immediately after the invitatory, there can be either a brief period of silence, or a series of petitions from the prayer of the faithful with responses by the people. All the petitions should be in harmony with the blessing which follows, but should not duplicate it.
- c) Then, omitting the prayer that concludes the prayer of the faithful, the priest blesses the bride and bridegroom.

65. Facing them, he joins his hands and says:

**My brothers and sisters, let us ask God
for his continued blessings upon this bridegroom and his bride.**

All pray silently for a short while. Then the priest extends his hands and continues:

**Holy Father, creator of the universe,
maker of man and woman in your own likeness,
source of blessing for the married life,
we humbly pray to you for this bride
who today is united with her husband in the bond of marriage.**

**May your fullest blessing come upon her and her husband
so that they may together rejoice in your gift of married love.
may they be noted for their good lives,
(and be parents filled with virtue).**

**Lord, may they both praise you when they are happy
and turn to you in their sorrows.
May they be glad that you help them in their work,
and know that you are with them in their need.
May they reach old age in the company of their friends,
and come at last to the kingdom of heaven.
We ask this through Christ our Lord. R. Amen.**

CONCLUSION OF THE CELEBRATION

66. The rite may be concluded with the Lord's prayer (or, if the nuptial blessing has been omitted, another prayer by the priest) and a blessing using the customary form, May almighty God bless you or another formula from nos. 125–127.