

Consent

Option 1

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 and to honor you
all the days of my life.

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.

Note that the word “faithful” replaces the word “true.”

Option 2

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.

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.

The *Consent* can be given in a number of ways. The couple can repeat each line after the Priest, the couple can memorize the Consent, or the couple can answer “I do” to the words of consent expressed, by the priest, in the interrogatory form (OCM 63).

To whom does the couple speak during the giving of the Consent? They speak to one another. The Priest merely receives the Consent in the name of the Church. The two official witnesses (and the liturgical assembly) bear witness to this exchange of Consent between the bride and groom.

Often, couples may ask if they can “write their own vows,” but no other words of Consent are to be used in a Catholic liturgy.

The Reception of Consent

In the name of the Church, the Priest then receives the couple’s Consent. Two options now appear in this edition of *The Order of Celebrating Matrimony* (OCM 64. The word “*asunder*” appears in both options. The phrase also appears in the RSV translation of Matthew 19:6 – “*What God has joined together, let no man put asunder.*”

Option 1

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.

Option 2

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.

At this point in the rite, it is fitting that the assembly voice some kind of expression of thanks and praise to God for what has just taken place. Thus, the revised rite now includes a new acclamation of praise by the assembly after the consent.

Priest: Let us bless the Lord.
All: Thanks be to God.

Another acclamation can be sung or said (OCM 65). It can be a sung Alleluia, a psalm response (perhaps the psalm recently used in the Liturgy of the Word), or any psalm of praise. The acclamation is dialogical, between the priest and people. It is an acclamation, not an entire song.