

POSTCOMMUNION

WE beseech Thee, almighty God, to accompany with Thy gracious favor the institution of Thy Providence, and keep in lasting peace those whom Thou dost join in lawful union. Through our Lord Jesus Christ Thy Son, who liveth and reigneth ...

The Priest before giving the blessing, turns toward the Bridegroom and Bride, saying:

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and Himself fulfill His blessing on you: that you may see your children's children even to the third and fourth generation; and thereafter possess life everlasting, by the aid of our Lord, Jesus Christ ...

God himself is the author of marriage. The mutual love of husband and wife, due to their creation as man and woman, is an image of the unfailing love with which God loves man. In marriage God unites the two in such a way that, by forming "one flesh" they can transmit human life: "Be fruitful and multiply, and fill the earth." By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator's work.

By coming to restore the original order of creation disturbed by sin, Christ gives the strength and grace to live marriage in the new dimension of the Reign of God. By following Him, renouncing themselves, and taking up their crosses, spouses will be able to "receive" the original meaning of marriage and live it with His help. This grace of Christian marriage is a fruit of Christ's cross, the source of all Christian life.

The marriage service is a solemn and moving ceremony in which the two partners pledge their word to God and to each other to be loyal and faithful. Whenever both partners are baptized Christians the grace of the Sacrament is conferred. When both are Catholics the marriage ceremony may be followed by the Nuptial Mass during which a special blessing is given to them.

The beauty of this ceremony shows the Church's wish to bestow an abundance of grace on those who contract marriage in accordance with her mind.

Commentary by Fr. Sylvester Juergens S.M. (1894-1969).

QUÉSUMUS, omnípotens Deus: instituta providentiae tuae pio favore comitare; ut quos legitima societate connectis, longeva pace custodias. Per Dóminum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat ...

DEUS Ábraham, Deus Isaac, et Deus Jacob sit vobiscum: et ipse adimpleat benedictionem suam in vobis; ut videatis filios filiorum vestrorum usque ad tertiam et quartam generationem, et postea vitam æternam habetis sine fine: adiuvante Dómino nostro Iesu Christo ...

Proper Prayers of the Mass in the Extraordinary Form The Nuptial Mass



THE ORDER OF MARRIAGE

The Priest, in the presence of the witnesses, begins by putting the following question first to the Man, who stands at the right side of the Woman, and then to the Woman, addressing each by name:

P. N., wilt thou take N., here present, for thy lawful wife (husband), according to the Rite of our holy Mother the Church.

R. I will.

The Woman is then given to the Man by her father or friend. If she has not been married before, she has her hand uncovered, but covered if she is a widow. The Man receiving the Woman, holds her right hand in his right hand, and plights her his troth in the following words, which he repeats after the Priest:

I, N., take thee, N., to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death do us part; and thereto I plight thee my troth.

Then loosing hands and joining them again, the Woman repeats the above words, substituting husband for wife.

After which the Priest bears witness that by this mutual consent the reception of the Sacrament is accomplished. He says in Latin to the newly married, their right hands being joined:

EGO conjúngo vos in matrimónium, in nōmine Patris, ☧ et Filii, et Spíritus Sancti. Amen.

I JOIN you in holy matrimony, in the name of the Father ☧ and of the Son and of the Holy Ghost. Amen.

The Priest then sprinkles them with holy water and the Man next puts upon the Priest's book, or upon a salver, the Gold and Silver (to be presently delivered to the Woman), and also the Ring, which the Priest blesses in these words:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us pray.

Prayer

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 will, and ever live in mutual charity. Through Christ our Lord.
℟. Amen.

The Priest then sprinkles the ring with holy water; and the Bridegroom, receiving it from the Priest, gives the gold and the silver to the Bride, saying as he does so:

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.

The Bridegroom places the Ring on the thumb of the Bride's left hand, saying:

In the name of the Father;

then on the first finger, saying,

and of the Son;

then on the second, saying,

and of the Holy Ghost;

and then on the third, saying, Amen; and there leaves the ring.

Which being finished, the Priest says:

℣. Confirm, O God, that which Thou hast wrought in us.

℟. From Thy holy temple which is in Jerusalem.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit cœli et terram.

℣. Dómine, exáudi orationem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Orémus.

BENEDIC, ✠ Dómine, annul- um hunc, quem nos in tuo nómine benedícumus, ✠ ut quæ eum gestáverit, fidelitá- tem integrum suo sponso tenens, in pace et voluntáte tua permáneat atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum.
℟. Amen.

mysterio conjugálem cópulam consecrásti, ut Christi et Ecclésiae sacraméntum præsignáres in feedere nuptiárum: Deus, per quem muller júngitur viro, et societas principáliter ordináta ea benedictiōne donátur, qua sola nec per originális peccáti pœnam, nec per diluvii est ablata sentétiā: respice propítius super hanc fámulam tuam, quæ maritáli jungénda cónsortio, tua se éxpetit protectione muníri: sit in ea jugum dilectionis et pacis: fidélis et casta nubat in Christo, imitaríisque sanctárum permáneat feminárum: sit amabilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricationis usúper: nexa fidei mandatissime permáneat: uni thoro juncta, contáctus illicitos fúgiat: múniat infirmitátem suam róbore disciplínae: sit verecúndia gravis, pudore venerábilis, doctrínis cœlestibus eruditá: sit fœcunda in sóbole, sit probáta et innocens: et ad beatórum réquiem, atque ad cœlestia regna pervéniat: et videant ambo filios filiórū suórū usque in tertiam et quartam generationem, et ad optátam pervéniant senectútem. Per eúndem Dóminum nostrum ...

The Priest then continues the Mass as usual with the prayer: "Deliver us, we beseech Thee, O Lord".



COMMUNION (Ps. 127. 4-6)

ECCE sic benedicútur omnis homo, qui timet Dóminum: et vides filios filiórū tuórū: pax super Israél.

BEHOLD, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children; peace upon Israel.

SECRET

ACCEPT, we beseech Thee, O Lord, the gifts offered for the sacred law of marriage: and do Thou direct the work which Thou didst establish. Through our Lord Jesus Christ Thy Son, who liveth and reigneth ...

THE COMMON PREFACE

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldest bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

After the Pater Noster, the Priest standing at the Epistle corner of the Altar, and turning towards the bridegroom and bride, says over them the following prayers:

Let us pray

BE gracious, O Lord, to our humble supplications: and graciously assist this Thine institution, which Thou has established for the increase of mankind: that what is joined together by Thine authority, may be preserved by Thine aid. Through our Lord ...

Let us pray

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 helpmate 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

SUSCIPERE, quássumus, Dómine, pro sacra connubii lege munus oblátum: et cuius lárgitor es óperis, esto dispósitor. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat ...

VERE dignum et justum est, áequum et salutáre, nos tibi semper, et ubique grátiás ágere: Dómine sancte, Pater omnípotens, aéterne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominationes, tremunt Potestátes. Céli, colorúmque Virtútes ac beáta Séraphim sócia exultatióne concelebrant. Cum quibus et nostras voces, ut admíti júbeas, deprecámur, supplici confessióne dicéntes: — *Sanctus*.

Orémus

PROPITIÁRE, Dómine, suppli-catióni bus nostris, et institutiis tuis, quibus propagatióne humáni géneris ordinásti, benígnus assíste: ut quod te auctóre jungúntur, te auxiliánte servéntur. Per Dóminum ...

Orémus

DEUS, qui potestáte virtútis tuæ de níhilo cuncta fecísti: qui dispósitós universitátis ex-ordiis, hómini, ad imáginem Dei facto, ídeo inseparábile mulieris adjutórium condidísti, ut femineo corpora de viríli dares carne principium, docens quod ex uno placuisset institui, numquam licére dis-jungi: Deus, qui tam excellénti

Pater noster ... (*secreto*).

℣. Et ne nos indúcas in tentatióne.

℟. Sed libera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxílium de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℟. A fácie inimici.

℣. Dómine, exáudi oratióne meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíitu tuo.

℣. Orémus.

RÉSPICE, quássumus, Dómine, super hos fámulos tuos et institutiis tuis, quibus propagatióne humáni géneris ordinásti, benígnus assíste: ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. ℟. Amen.

Our Father ... (*silently*).

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save Thy servants.

℟. Who hope in Thee, O my God.

℣. Send them help, O Lord, from the sanctuary.

℟. And defend them out of Sion.

℣. Be unto them, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us pray.

Prayer

LOOK, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thine authority may be preserved by Thy help. Through Christ our Lord. ℟. Amen.



THE MASS

INTROIT (Tobias 7. 15; 8. 19)

DEUS Israél conjúngat vos: et ipse sit vobíscum, qui miser-tus est duóbus únicis: et nunc, Dómine, fac eos plénius benedicere te. *Psalm 127. 1.* Blessed are all they that fear the Lord, that walk in His ways. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

— Deus Israél ...

COLLECT

HEAR us, almighty and merciful God: that what is performed by our ministry, may be abundantly fulfilled with Thy blessing. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.



EPISTLE

From Blessed Paul the Apostle to the 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.

EXAUDI nos, omnipotens et misericors Deus: ut, quod nostro ministratur officio, tua benedictione potius impleatur. Per Dominum nostrum Iesum Christum, Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

GRADUAL (Ps. 127. 3)

UXOR tua sicut vitis abundans in latribus domus tuae. Filii tui sicut novelle olivarum in circitu mensae tuae.

Alleluia, alleluia. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia.

After Septuagesima the Alleluia and the .V. Mitat... are omitted and the following is said:

Tract (Ps. 127. 4-6)

ECCE sic benedicetur omnis homo, qui timet Dominum. Benedicat tibi Dominus ex Sion: et video bona Jerusalem omnibus diebus vitae tuae. Et video filios filiorum tuorum: pax super Israelem.

During Easter tide the Gradual is omitted and the following Alleluia is said:

Alleluia, alleluia. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluia. Benedicat vobis Dominus ex Sion: qui fecit celum et terram. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 19. 3-6.

IN ILLO TEMPORE: Acceserunt ad Iesum pharisei tentantes eum, et dicentes: Si licet homini dimittere uxorem suam, quacumque ex causa? Qui respondens, ait eis: Non legistis, quia qui fecit hominem ab initio, masculum et feminam fecit eos? et dixit: Propter hoc dimittet homo patrem et matrem, et adhaerabit uxori suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separat.

OFFERTORY (Ps. 30. 15-16)

IN TE speravi, Domine: dixi: Tu es Deus meus: in manibus tuis tempora mea.

THY wife shall be as a fruitful vine on the sides of thy house. Thy Children as olive plants round about thy table.

Alleluia, alleluia. (Ps. 19. 3.) May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima the Alleluia and the .V. Mitat... are omitted and the following is said:

Tract (Ps. 127. 4-6)

BEHOLD thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children: peace upon Israel.

Alleluia, alleluia. (Ps. 19. 3.) May the Lord send you help from the sanctuary and defend you out of Sion. (Ps. 133. 3.) May the Lord out of Sion bless you: who hath made heaven and earth. Alleluia.

GOSPEL

AT THAT TIME: The Pharisees came to Jesus, tempting Him and saying: Is it 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 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.

OFFERTORY (Ps. 30. 15-16)

IN THEE, O Lord, have I hoped: I said, Thou art my God; my times are in Thy hands.