

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 ...

QUÆSUMUS, omnipotens Deus: instituta providentiæ tuæ pio favore comitâre; ut quos legitima societate connectis, longæva pace custodias. Per Dñm nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat ...

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 ...

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 habeatis sine fine: adjuvante Dño nostro Jesu Christo ...

* * *

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).

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 conjungo vos in matrimonium, in nomine Patris, & et Filii, et Spiritus 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
worshiped in us.

℞. From Thy holy temple which is in
Jerusalem.

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

℣. Adjutorium nostrum in
nómine Dómini.

℞. Qui fecit cæli et terram.

℣. Dómine, exáudi orationem meam.

℞. Et clamor meus ad te
véniat.

℣. Dóminus vobiscum.

℞. Et cum spirítu tuo.

℣. Orémus.

BENEDIC, ✠ Dómine, annulum hunc, quem nos in tuo
nómine benedicimus, ✠ ut
quæ eum gestáverit, fidelitatem
integram suo sponso
tenens, in pace et voluntate
tua permâneat atque in mútua
caritate semper vivat. Per
Christum Dóminum nostrum.
℞. Amen.

℣. Confirma hoc, Deus, quod
operátus es in nobis.

℞. A templo sancto tuo, quod
est in Jérusalem.

Kýrie eléison, Christe eléi-
son, Kýrie eléison.

mysterio conjugálem cópulam
consecrásti, ut Christi et Ecclési-
æ sacraméntum præsignáres in
fœdere nuptiárum: Deus, per
quem mûlier júngitur viro, et
societas principáliter ordináta
ea benedictióne donátur, quæ
sola nec per originális peccáti
pœnam, nec per dilúvii est
abláta senténtiam: réspice propi-
tius super hanc fámulam
tuam, quæ maritáli jungénda
consórtio, tua se éxpetit protec-
tione muníri: sit in ea jugum
dilectiónis et pacis: fidélis et
casta nubat in Christo, imitar-
ixque sanctárum permâneat
feminárum: sit amábilis viro
suo, ut Rachel: sápiens, ut
Rebécca: longæva et fidélis, ut
Sara: nihil in ea ex áctibus suis
ille auctor prævaricatiónis
usúrpet: nexa fidei mandatisque
permâneat: uni thoro juncta,
contáctus illicitos fúgiat: mún-
iat infirmitátem suam róbre
disciplinæ: sit verecúndia grav-
is, pudóre venerábilis, doctrínis
cœléstibus erudita: sit fœcúnda
in sóbole, sit probáta et inno-
cens: et ad beatórum réquiem,
atque ad cœléstia regna pervén-
iat: et vídeant ambo filios
filiórum suórum usque in
tértiam et quartam generationem,
et ad optátam pervéniant
senectútem. Per eúndem Dó-
minum nostrum ...

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, or by the
sentence of the flood: graciously look upon
this Thy handmaid, who, about to be joined
in wedlock, seeks Thy defense and protec-
tion. 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, cling-
ing to the faith and to the commandments.
Bound in one union, let her shun all unlaw-
ful 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 Jesus Christ, Thy Son,
our Lord ...

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 benedicétur omnis
homo, qui timet Dóminum: et
videas filios filiórum tuórum:
pax super Israël.

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 wouldst 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

SUSCIPE, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et cujus largitor es óperis, esto dispósitor. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat ...

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominationes, tremunt Potestátes. Cœli, cœlorúmque Virtútes ac beáta Séraphim sócia exsultatióne concelebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súplici confessiône dicéntes: — *Sanctus*.

Orémus

PROPITIÁRE, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assiste: ut quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum ...

Orémus

DEUS, qui potestáte virtútis tuæ de nihilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini, ad imáginem Dei factó, ideo inseparábile mulieris adjutórium condidísti, ut femíneo corpora de virili dares carne principium, docens quod ex uno placuísset instituí, numquam licére disjúngi: Deus, qui tam excellénti

Pater noster ... (*secreto*).

Ÿ. Et ne nos indúcas in tentatiónem.

Ř. Sed libera nos a malo.

Ÿ. Salvos fac servos tuos.

Ř. Deus meus, sperántes in te.

Ÿ. Mitte eis, Dómine, auxili-ium de sancto.

Ř. Et de Sion tuére eos.

Ÿ. Esto eis, Dómine, turris fortitúdinis.

Ř. A fácie inimíci.

Ÿ. Dómine, exáudi oratióem meam.

Ř. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

Ÿ. Orémus.

Our Father ... (*silently*).

Ÿ. And lead us not into temptation.

Ř. But deliver us from evil.

Ÿ. Save Thy servants.

Ř. Who hope in Thee, O my God.

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

Ř. And defend them out of Sion.

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

Ř. From the face of the enemy.

Ÿ. O Lord, hear my prayer.

Ř. And let my cry come unto Thee.

Ÿ. The Lord be with you.

Ř. And with thy spirit.

Ÿ. Let us pray.

Prayer

RÉSPICE, quæsumus, Dómine, super hos fámulos tuos et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assiste, ut qui te auctóre júnguntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. Ř. Amen.

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. Ř. Amen.



THE MASS

INTROIT (Tobias 7. 15; 8. 19)

DEUS Israél conjúngat vos: et ipse sit vobíscum, qui misertus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te. *Psalm*. Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. Ÿ. Glória Patri, et Fílio, et Spírítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Ř. Amen. — Deus Israél ...

MAY the God of Israel join you together: and may He be with you, who was merciful to two only children: and now, O Lord, make them bless Thee more fully. *Psalm 127. 1*. Blessed are all they that fear the Lord, that walk in His ways. Ÿ. 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. — May the God ...

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.

EXÁUDI nos, omnipotens et miséricors Deus: ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per Dóminum nostrum Jesum Christum, Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sǎcula sǎculórum.

FRATRES: Mulieres viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclesiæ: Ipse, salvátor corpóris ejus. Sed sicut Ecclesiá subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclesiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclesiám, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut corpora sua. Qui suam uxórem diligit, seípsum diligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiám: quia membra sumus corpóris ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclesiá. Verúm-tamen et vos sínguli, unusquisque uxórem suam, sicut seípsum diligat: uxor autem timeat virum suum.

GRADUAL (Ps. 127. 3)

UXOR tua sicut vitis abúndans in latéribus domus tuæ. Filii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Allelúia, alleluia. Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúia.

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

Tract (Ps. 127. 4-6)

ECCE sic benedicétur omnis homo, qui timet Dóminum. Benedicat tibi Dóminus ex Sion: et vídeas bona Jerúsalem omnibus diébus vitæ tuæ. Et vídeas filios filiórum tuórum: pax super Israël.

During Eastertide the Gradual is omitted and the following Allelúia is said:

Allelúia, alleluia. Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúia. Benedicat vobis Dóminus ex Sion: qui fecit cælum et terram. Allelúia.

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

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

IN ILLO TÉMPORE: Accesérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxorem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legistis, quia qui fecit hóminem ab initio, másculum et féminam fecit eos? et dixit: Propter hoc dimittet homo patrem et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

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 TE sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea.

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