

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 favóre comitáre; ut quos legítima societáte connéctis, longæva pace custódiás. Per Dóminum 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 vobíscum: et ipse adimpleat benedictionem suam in vobis; ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam ætérnam habeátis sine fine: adjuvánte Dómino 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 unfailling 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 conjúngo vos in matrimónium, in nómine 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:

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

Ŕ. Who made heaven and earth.

Ÿ. O Lord, hear my prayer.

Ŕ. And let my cry come unto Thee.

Ÿ. The Lord be with you.

Ŕ. And with thy spirit.

Ÿ. Let us pray.

Ÿ. Adjutorium nostrum in nomine Domini.

Ŕ. Qui fecit caeli et terram.

Ÿ. Domine, exaudi orationem meam.

Ŕ. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

Ŕ. Et cum spiritu tuo.

Ÿ. Orémus.

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.

Ŕ. 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:

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

Ŕ. From Thy holy temple which is in Jerusalem.

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

BENEDIC, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quae eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat atque in mutua caritate semper vivat. Per Christum Dominum nostrum. Ŕ. Amen.

Ÿ. Confirma hoc, Deus, quod operatus es in nobis.

Ŕ. A templo sancto tuo, quod est in Jerusalem.

Kýrie eléison, Christe eléison, Kýrie eléison.

mysterio conjugalem copulam consecrasti, ut Christi et Ecclesiae sacramentum praesignares in foedere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione donatur, quae sola nec per originalis peccati poenam, nec per diluvii est ablata sententiam: respice propitius super hanc famulam tuam, quae maritali iungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat feminarum: sit amabilis viro suo, ut Rachel: sapiens, ut Rebbecca: longeva et fidelis, ut Sara: nihil in ea ex actibus suis ille auctor praevocationis usurpet: nexa fidei mandatisque permaneat: uni thoro juncta, contactus illicitos fugiat: munit in infirmitatem suam robore disciplinae: sit verecundia gravis, pudore venerabilis, doctrinis caelestibus erudita: sit fecunda in sobole, sit probata et innocens: et ad beatorum requiem, atque ad caelestia regna perveniat: et videant ambo filios filiorum suorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum 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 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 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 benedicetur omnis homo, qui timet Dominum: et videas filios filiorum tuorum: pax super Israel.

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 ...

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 ...

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*.

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 Dominatiónes, tremunt Potestátes. Cœli, cœlorúmque Virtútes ac beáta Séraphim sócia exsultatióne concelebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplicii confessióne dicéntes: — *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 ...

Orémus

PROPIIÁRE, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem húmáni géneris ordinásti, benignus assiste: ut quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum ...

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

Orémus

DEUS, qui potestáte virtútis tuæ de nihilo cuncta fecisti: qui dispósitis universitátis exórdiis, hómini, ad imáginem Dei factó, ideo inseparábilē mulieris adjutórium condidísti, ut femíneo corpora de virili dares carne principium, docens quod ex uno placuísset institúti, 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, auxiliúm 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 húmáni géneris ordinásti, benignus assiste, ut qui te auctóre júnguntur, te auxiliánte servétur. 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 conjúgat vos: et ipse sit vobíscum, qui miser-tus 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 principio, et nunc, et semper, et in sœcula 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.

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



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.

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 hábit: 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 auxiliúm 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 filiórurum tuórum: pax super Israël.

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

Allelúia, alleluia. Mittat vobis Dóminus auxiliúm 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 hómíni dimítere uxorem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legistis, quia qui fecit hómínem ab initio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet 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.