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The nuptial Mass  
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# The Nuptial Mass

EXPLANATION of the BEAUTIFUL RITES  
AND  
CEREMONIES of a CATHOLIC WEDDING

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BY  
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# Good Church Manners

## What to do at a Nuptial High Mass

1. *Absolute silence is required: No talking is permitted in Catholic Churches, before, during, or after the Nuptial Mass.*
2. *Stand*—When the Sacring Bell rings for the beginning of the Bridal Procession to the Sanctuary, and for the entrance of the Celebrant.
3. *Kneel*—When the bride reaches the Altar. Remain kneeling for the prayers at the foot of the Altar.
4. *Stand*—When the Celebrant sings Dominus Vobiscum.
5. *Sit*—When the Celebrant chants the Epistle.
6. *Stand*—When the Celebrant sings the Gospel.
7. *Sit*—During the Offertory.
8. *Stand*—During the Preface.
9. *Kneel*—When the Sanctus bell rings. Remain kneeling until the Tabernacle doors are closed after Holy Communion.
10. *Sit*—After the Tabernacle doors are closed after Holy Communion.
11. *Stand*—When the Celebrant sings the Dominus Vobiscum after Holy Communion.
12. *Kneel*—After the Choir answers Deo Gratias.
13. *Stand*—During the last Gospel.
14. *Genuflect* with the Celebrant at the end of the last Gospel.
15. *Stand*—Until the Celebrant has left the Sanctuary and the Bridal Procession has left the Church.
16. *Absolute silence must be observed by the people in Church and in the Vestibule.*

## INSTRUCTION BEFORE MARRIAGE

My dear friends: You are about to enter into a union which is most sacred and most serious. It is most sacred, because established by God Himself; most serious, because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future. That future, with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other, that recognizing their full import, you are, nevertheless, so willing and ready to pronounce them. And because the words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self sacrifice. And so you begin your married life by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth you will belong entirely to each other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect the sacrifice is complete. God so loved the world that He gave His Only begotten Son; and the Son so loved us that He gave Himself for our salvation. "Greater love than this no man hath, that a man lay down his life for his friends."

No greater blessing can come to your married life than pure conjugal love, loyal and true to the end. May, then, this love with which you join your hands and hearts today never fail, but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God. Nor will God be wanting to your needs; He will pledge you the life-long support of His graces in the Holy Sacrament which you are now to receive.



## THE RITUAL FOR THE CELEBRATION OF MATRIMONY

The Priest, vested for Mass, but without Maniple, attended by two acolytes, one of whom holds a vessel of holy water, asks in the vernacular, in the presence of two witnesses, the Bridegroom and the Bride, separately, as follows concerning their consent. He first asks the Bridegroom, who must stand at the right hand of the Bride:

. . . (Name) . . . wilt thou take . . . (Name) . . . here present, for thy lawful wife, according to the Rite of our Holy Mother the Church?

Answer. I will.

Then the Priest asks the Bride:

. . . (Name) . . . wilt thou take . . . (Name) . . . here present, for thy lawful husband, according to the Rite of our Holy Mother the Church?

Answer. I will.

The consent of one is not sufficient; it should be expressed by both, and there should be some sensible sign thereof. Having obtained this mutual consent, the Priest bids the Bridegroom and the Bride to join their right hands, kneel, and pledge themselves to one another, as follows, repeating these words after the Priest:

The Bridegroom first says:

I . . . (Name) . . . take thee . . . (Name) . . . 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.

Then the Bride says after the Priest:

I . . . (Name) . . . take thee . . . (Name) . . . 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.

This done, the Priest blesses the ring, saying:

I join you together in marriage, in the name of the Father ✠  
and of the Son and of the Holy Ghost. Amen.

He then sprinkles them with holy water.

## THE BLESSING OF THE RING

Then the Priest says:

- V. Our help is in the name of the Lord.  
R. Who hath made heaven and earth.  
V. O Lord, hear my prayer.  
R. And let my cry come unto Thee.  
V. The Lord be with you.  
R. And with thy spirit.

Let us pray.

Bless ✠ O Lord, this ring, which we bless ✠ in Thy name, that she who shall wear it, keeping faith unchanged with her husband, may abide in peace and obedience to Thy will, and ever live in mutual love. Through Christ our Lord. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross; and the Bridegroom having received the ring from the hand of the priest, places it on the third finger of the left hand of the Bride, saying after the Priest these words:

With this ring I thee wed, and I plight unto thee my troth.

The Priest then says:

In the name of the Father ✠ and of the Son, and of the Holy Ghost. Amen.

- V. Confirm, O God, that which Thou hast wrought in us.  
R. From Thy holy temple which is in Jerusalem.  
V. Lord have mercy.  
R. Christ, have mercy.

Our Father who art in heaven; hallowed be Thy name; thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

- V. Save Thy servants.  
R. O, my God, who put their trust in Thee.  
V. Send them help, O Lord, from Thy holy place.  
R. And defend them out of Sion.  
V. Be unto them, O Lord, a tower of strength.  
R. From the face of the enemy.  
V. O Lord, hear my prayer.  
R. And let my cry come unto thee.  
V. The Lord be with you.  
R. And with thy spirit.

Let us pray.

Look down, we beseech Thee, O Lord, upon these Thy servants, and graciously protect this Thine ordinance whereby Thou hast provided for the propagation of mankind; that those who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord. Amen.

After this the Nuptial Mass is celebrated as follows; at which the newly married parties are present, kneeling on fald-stools in the Sanctuary, the Bridegroom on the right, and the Bride on the left.

### THE NUPTIAL MASS

The congregation kneels, while the Priest, at the foot of the Altar, begins, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Antiphon. I will go unto the altar of God.

Response. To God, who rejoiceth my youth.

Psalm xlii

Priest. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

Response by Server. For Thou, O God, art my strength, why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Priest. Send forth Thy light and Thy truth; they have conducted me and brought me to Thy holy mount and into Thy tabernacles.

Response. And I will go unto the altar of God; to God, who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise on the harp; why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise Him; the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, and is now, and ever shall be,  
one God, world without end. Amen.

P. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

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

R. Who made heaven and earth.

Then, joining his hands, and humbly bowing down, he says the Confiteor.

P. I confess, etc. (as in second following response).

R. May Almighty God be merciful to thee, and forgiving thy  
sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to blessed Mary, ever Virgin,  
to blessed Michael the Archangel, to blessed John the Baptist, to  
the holy Apostles Peter and Paul, to all the saints, and to you,  
Father, that I have sinned exceedingly, in thought, word and deed,  
through my fault, through my fault, through my most grievous  
fault. Therefore I beseech the blessed Mary, ever Virgin, blessed  
Michael the Archangel, blessed John the Baptist, the holy Apostles  
Peter and Paul, and all the Saints, and you, Father, to pray to our  
Lord God for me.

Then the Priest, with his hands joined, says:

P. May Almighty God be merciful unto you, and forgiving you  
your sins, bring you to life everlasting.

R. Amen.

Signing himself with the sign of the cross, he says:

P. ✠ May the almighty and merciful Lord grant us pardon,  
absolution and remission of our sins.

R. Amen.

Then bowing down, he proceeds:

P. Thou, O God, being turned, will enliven us.

R. And Thy people will rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.



Ascending to the altar, he says secretly:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Bowing down over the altar, he kisses it, saying

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Then the Priest goes to the right hand or Epistle side of the altar, and signing himself with the sign of the cross, reads the Introit.

#### THE INTROIT

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. Blessed are they that fear the Lord; that walk in His way. 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 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.

After the Introit, the Priest comes to the center of the altar and then is said alternately:

- P. Lord, have mercy upon us.  
R. Lord, have mercy upon us.  
P. Lord, have mercy upon us.  
R. Christ, have mercy upon us.  
P. Christ, have mercy upon us.  
R. Christ, have mercy upon us.  
P. Lord, have mercy upon us.  
R. Lord, have mercy upon us.  
P. Lord, have mercy upon us.

The Priest then kisses the altar and, turning to the people, says:

- P. The Lord be with you.  
R. And with Thy spirit.

Then he goes to the right hand or Epistle side of the altar, and reads:

### THE COLLECT

Graciously hear us, Almighty and Merciful God, that what is performed by our ministry may be abundantly filled with Thy blessing Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of God the Holy Ghost, world without end. Amen.

### THE EPISTLE OF ST. PAUL, THE APOSTLE, TO THE EPHESIANS, v. 22-23.

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 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 nor wrinkle, nor 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.

### THE GRADUAL

(Psalm 127)

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. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

The Server changes the book to the left hand or Gospel side of the altar.  
The Priest goes to the center of the altar and bowing down, says  
The prayer, Cleanse my heart.

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isais with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel. Through Christ our Lord. Amen.

May the Lord be in my heart and on my lips, that I may worthily, and in becoming manner, announce His holy Gospel. Amen.

Then he goes to the Gospel corner. The whole congregation, to show their eagerness to hear the Word of God, stand while the Priest reads:

#### THE GOSPEL ACCORDING TO ST. MATTHEW, xix, 3-6.

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.

Then he kisses the book, saying:

By the words of the Gospel may our sins be blotted out.

The Server answers:

Praise be to Thee, O Christ.

The Priest then moves the book to the center of the altar, and bowing down, kisses the altar, and turning to the people, says:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Then the congregation kneels and the Priest begins:

#### THE OFFERTORY

In Thee, O Lord, have I hoped; I said, thou art my God; my lot is in Thy hands.

Uncovering the chalice, the Priest, taking the paten with the Host says:

Accept, O Holy Father, Almighty and Eternal God, this unspotted Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences and negli-

gences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Then he goes to the Epistle corner of the altar and pours wine and water into the chalice, saying:

O, God ✠ who in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, Thy Son, who with Thee, in the unity of, etc. Amen.

Offering up the Chalice, he says:

We offer unto Thee, O, Lord, the Chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet odor, for our salvation and for that of the whole world. Amen.

Bowing down, he says:

Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in Thy sight, may be pleasant to Thee, O Lord God.

Blessing the Bread and Wine, he says:

Come, O Almighty and Eternal God, the Sanctifier, and bless ✠ this sacrifice prepared for the glory of Thy holy name.

Going to the Epistle corner, he washes his hands and recites the following (Ps. xxv.):

I will wash my hands among the innocent, and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise, and tell all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul with the wicked, nor my life with men of blood.

In whose hands are iniquities; their right hand is filled with gifts.

But I have walked in my innocence; redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Glory be, etc.

Bowing before the Altar.

Receive, O Holy Trinity, this obligation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the Blessed Mary ever Virgin, of Blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. Amen.

Turning to the people.

Brethren, pray that my sacrifice and yours may be acceptable to God, the Father Almighty.

R. May the Lord receive the sacrifice from thy hands to the praise and glory of His own name, and to our benefit and that of all His Holy Church.

He then recites the Secret Prayer, so called because it is said in a very low tone of voice:

#### THE SECRET

Receive, we beseech Thee, O Lord, the gift which we here offer up in behalf of Thy holy Law of Marriage; and as Thou art the Giver of the work, be Thou also the Disposer thereof. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of God the Holy Ghost.

Which being finished, he says aloud:

#### THE PREFACE

P. World without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them up to the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always, and in all places give thanks to Thee, O Holy Lord, Father Almighty Eternal God. Through Christ our Lord; by whom the angels praise Thy majesty, the dominations adore it, the powers tremble before it; the heavens and heavenly virtues, and blessed seraphim, with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

### THE SANCTUS

Here the bell is rung thrice.

Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

### CANON OF THE MASS

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world, together with Thy servant, our Pope, Pius, XII, Hugh, our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

### THE COMMEMORATION OF THE LIVING

Be mindful, O Lord, of Thy servants, men and women.

Make a commemoration of the living you intend to pray for.

And of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living and true God.

Communicating with and honoring in the first place the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter

and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says:

We therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

Which oblation do Thou, O Lord, vouchsafe in all respects to bless ✠ approve, ✠ ratify, — and accept; that it may be made for us the body ✠ and blood of Thy most beloved Son, Jesus Christ our Lord.

#### THE CONSECRATION

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted towards heaven, giving thanks to Thee Almighty God, His Father, He blessed it, broke it, and gave it to His Disciples, saying, Take and eat ye all of this

#### FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and, rising, elevates it.

(At the Elevation the bell is rung thrice).

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, giving Thee also thanks, He blessed ✠ and gave it to His Disciples, saying: Take and drink ye all of this

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS.

As often as ye do these things ye shall do them in remembrance of Me.

(The bell rings thrice.)

Kneeling he adores, and rising, elevates the Chalice.

Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the dead, and admirable ascension into heaven, offer unto Thy most excellent majesty, of Thy gifts bestowed upon us, a pure ✠ Host, a holy ✠ Host, an unspotted ✠ Host, the Holy ✠ Bread of eternal life, and Chalice ✠ of everlasting salvation.

From now until after the Communion before and after touching either the Sacred Host or the Precious Blood, the Priest genuflects. This will explain the frequent genuflections in this part of the Mass.

Extending his hands, he proceeds:

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou were graciously pleased to accept the gifts of Thy just servant, Abel, and the sacrifice of our patriarch, Abraham, and that which Thy high priest Melchisedech offered to Thee—a holy sacrifice and unspotted victim.

Bowing down, he says:

We most humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy holy angels, to Thy altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most sacred body ✠ and ✠ blood of Thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

#### COMMEMORATION OF THE DEAD

Be mindful, O Lord, of Thy servants (Names), who are gone before us, with the sign of faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the dead  
as are to be prayed for.

To these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ, our Lord. Amen.

Here, striking his breast, and raising his voice, he says:

Also, to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs. With John, Stephen, Matthias,



Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and with all Thy saints, into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things. By Him and with Him, ✠ and in Him, ✠ is to Thee, God, the ✠ Father Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

P. For ever and ever.

R. Amen.

P. Let us pray.

Instructed by Thy saving precepts, and following Thy divine directions, we presume to say:

#### THE OUR FATHER

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

After the Our Father, the Priest, standing at the Epistle side of the altar, and turning towards the Bridegroom and Bride, who kneel before the altar, says over them the following prayers:

#### THE NUPTIAL BLESSING

Graciously hear our prayers, O Lord, and in Thy loving kindness impart Thy blessing to the union which Thou hast appointed for the propagation of the race of man; nor, by Thy grace may what Thou Thyself hast joined, ever be put asunder.

Let us pray.

O God, who by Thy might hast out of nothing made all things, who, in the beginning having set up the world, on man, whom Thou hadst created in Thine own likeness, didst bestow the inseparable help of woman, fashioning her body from his very flesh

and thereby teaching us that it is never lawful to put asunder what it has pleased Thee to make of one substance: O God, who hast consecrated wedlock by a surpassing mystery, since in holy matrimony is shown forth the sacrament of Christ and His Church; O God, who joinest woman to man, and ordainest their life in common chiefly in order that there might be that blessing given by Thee in the beginning, and which alone, neither the punishment Thou didst inflict for the sin of our first parents, nor Thy wrath shown in the flood, took away; look down in mercy upon this Thine handmaid who, being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and of peace; faithful and chaste, may she marry in Christ; her whole life modelled upon that of holy women, may she be pleasing to her husband as was Rachel; may she be wise as Rebecca; may she be long-lived and true, as was Sara; may he who is author of all evil tell not at all in her actions; may she pass her days true to the troth she has plighted, and faithful in her obedience, devoted to one man only, may she take heed lest she care for another; may she strengthen her own weakness with wholesome discipline; may she be respected for her seriousness, and venerated for her modesty; may she be well versed in all heavenly teachings; may she be prolific in offspring. In all things may she be approved and innocent, and thus, in the end, attain to the rest of the blessed and to the kingdom of heaven. And may they both see their children's children unto the third and fourth generation, and arrive at a happy old age. Through the same Jesus Christ, Thy Son, our Lord, who with Thee liveth and reigneth in the unity of God the Holy Ghost, world without end. Amen.

He then says, in a low voice, "Amen," and going to the middle of the Altar, he continues the Mass.

Breaking the Host, he makes the sign of the Cross thrice, with a Particle thereof, over the Chalice. He says:

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, God.

P. World without end.

R. Amen.

P. The peace ✠ of the Lord be ✠ always ✠ with you.

R. And with thy spirit.

He puts the Particle into the Chalice, saying:

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Bowing and striking his breast three times, he says:

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

Lord Jesus Christ, who saidst to Thy Apostles, I leave you peace, I give you My peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; who livest and reignest God forever and ever. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of Thy Father, hast by Thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never permit me to be separated from Thee; who livest and reignest with God the Father, etc. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive turn to my judgment and condemnation; but through Thy mercy may it be a safeguard and remedy, both to soul and body; who with God the Father in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Taking the Sacred Host in his hands, he says:

I will take the bread of heaven and call upon the name of our Lord.

Striking his breast with humility and devotion, he says, three times:

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

The bell rings thrice, after which he says:

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then reverently receives the Sacred Host, and after a short pause, says:

What return shall I make the Lord for all He has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

Receiving the Precious Blood:

May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

### COMMUNION OF THE PEOPLE

After this the Priest gives Holy Communion to all those who are to communicate. During the recitation of the Confiteor, (see above, page 5) by the server, the Priest removes from the Tabernacle of the altar the golden vessel called the Ciborium, containing the Blessed Sacrament. Placing it on the altar, he genuflects and, turning towards the people, pronounces the Absolution, as follows:

May the Almighty God have mercy upon you, and forgive you your sins, and bring you to life everlasting.

R. Amen.

Making the Sign of the Cross over the people, the Priest continues:

May the Almighty and merciful Lord grant you pardon, ✠ absolution and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament and turning towards the people, he says:

Behold the Lamb of God, behold Him who taketh away the the sins of the world.

And then he says, three times:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Descending the steps of the altar, going first to the Bridegroom and Bride, he administers Holy Communion, saying to each:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

The Priest then, returning to the altar, replaces the Ciborium in the Tabernacle, genuflects, and closes the door. Then pouring a little wine into the Chalice and taking the first ablution, he says:

Grant O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

Here the server, at the Epistle corner, pours wine and water over the Priest's fingers, and the Priest, returning to the middle of the altar, dries his fingers and takes the second ablution, saying:

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my inmost parts; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, etc.

He wipes the Chalice, which he covers and having folded the Corporal, he places it on the altar, then reads the Communion.

#### THE COMMUNION

(Psalm 127)

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

He turns to the people and says:

- P. The Lord be with you.  
R. And with thy spirit.

#### POST COMMUNION

Let us pray.

We beseech Thee, O Almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself has established, and to keep in abiding peace those whom Thou hast joined together in lawful bond.

Afterwards, he turns again towards the people and says:

- P. The Lord be with you.  
R. And with thy spirit.  
P. Let us bless the Lord.  
R. Thanks be to God.

Before giving his blessing to the people, the Priest again turns to the Bridegroom and Bride, and blesses them in particular, saying:

#### THE SECOND NUPTIAL BLESSING

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and fulfill in you the words of His blessing.

May you see your children's children to the third and fourth generation, and in the end may you enjoy forevermore life everlasting. By the help of Jesus Christ our Lord, who with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then he sprinkles them with Holy Water. Afterwards, bowing down before the Altar, he says:

Let the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom it has been offered. Through, etc.

He kisses the altar, and turning to the people, gives the blessing:

(Bow down reverently to receive the Blessing bestowed on all who have assisted at the Holy Sacrifice).

May Almighty God, ✠ the Father, Son and Holy Ghost bless you.

R. Amen.

Turning to the Gospel side of the altar, he says:

P. The Lord be with you.

R. And with thy spirit.

The Bridegroom and Bride and all the Congregation stand while the Priest reads the Gospel according to St. John:

P. The beginning of the Holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made; in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into the world. He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God; to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor

of the will of man, but of God. *And the Word was made flesh* (all genuflect), and dwelt among us; and we saw His glory, as it were the glory of the Only Begotten of the Father, full of grace and truth.

R. Thanks be to God.

#### LAW OF THE CATHOLIC CHURCH REGARDING MARRIAGE

Any marriage between Catholics, or any mixed marriage, is absolutely null and void, that is, no real marriage at all, unless it is celebrated in the presence of a duly authorized pastor and two witnesses. By a duly authorized pastor is meant the Bishop of the Diocese, or a Parish Priest of the place, or a priest delegated by either of these.

The holy state of Matrimony was instituted by Almighty God in the beginning of the world and under the law of nature had a particular blessing annexed to it. "God created man to His own image: to the image of God He created him; male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth." (Gen. 1:27-28). Under the Mosaic law the Almighty more distinctly announced its dignity and obligations. Afterward, under the Christian law, our Divine Redeemer sanctified this state still more, and from a natural and civil contract raised Matrimony to the dignity of a Sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His spouse, the Church. "This is a great sacrament; but I speak in Christ and in the Church." (Eph. v. 32).

Since, therefore, the married state is so very holy and instituted for such great and holy ends, and moreover, since it has so great a grace annexed to it, when worthily received, as to enable the married couple to attain happiness in this world and in the world to come, they who intend to enter into this state ought to proceed with greatest prudence and make the best possible preparation, that they may obtain these precious and abundant graces from Almighty God.

The marriage should be celebrated in the morning, and with a Nuptial Mass, at which the Bride and Groom and their attendants ought to complete the ceremony by receiving Holy Communion.

The Catholic Church esteems the state of matrimony so highly that she allows the Bride and Groom to enter the sacred pre-

cincts of the Sanctuary to be married, a privilege accorded only to those who receive the Sacrament of Holy Orders, that is, Priests when they are ordained and Bishops when they are consecrated. And as if this were not enough to show their solicitude for the married couple, she actually interrupts the Holy Sacrifice of the Mass on two occasions to invoke upon them a heavenly benediction.

To have the ceremony take place during the Holy Sacrifice of the Mass and accompanied by the Nuptial Blessing is not merely a commendable one, but a necessary procedure in these present days, when the foes of religion are leaving nothing untried in their efforts to deprive, if possible, the Holy Sacrament of Matrimony of all resemblance to a Sacrament, and to degrade it to the level of a mere civil contract.

The wedding day is an occasion of gladness, and it is becoming that part of it should be spent in Christian festivity and rejoicing, without any dissipation, vulgar display, or unseemly conduct that would in any way offend against the decorum and dignity with which religion adorns the festival.

#### THE PUBLICATION OF THE BANNIS

In order to place a check upon secret marriages, to discover any impediments which may exist, to prevent deceptions and surprises, to afford parents and others interested an opportunity to interpose, if needful, and in order to procure the prayers of the faithful that God may give light, grace and prosperity to the contracting parties, the Church requires that the promise of marriage be published on three successive Sundays or Holy Days at the principal Mass by the Parish Priest of the contracting parties. This is a very important law and imposes very serious obligations. If any one knows of an impediment in the way of a proposed marriage, he is in duty bound to reveal it.

Christian marriage is one of the seven Sacraments of the Church of Jesus Christ. Persons contemplating marriage should be guided by reason and faith, and not by passion, personal fancy, or foolish infatuation. Their own souls as well as the souls of future children demand that Catholics should select their life companions with great care, and value faith and virtue before all other qualities and considerations. Without these there can be no enduring love or matrimonial happiness.



At least one month's notice on an intended marriage should be given the pastor, that proper arrangements may be made, instructions given and banns published. Marriages of Catholics should be celebrated with a Nuptial Mass.

The Catholic Church has great love and respect for those who are not Catholics. But filled with grief at the religious indifference and loss of faith resulting from mixed marriages, the Catholic Church strongly forbids Catholics to marry those who are not Catholics.

Before the granting of a dispensation for a mixed marriage the non-Catholic ought to receive instructions in Christian doctrine in the presence of the Catholic party, who will share in these instructions, which will cover all the matter in the small catechism. The object of the course of instructions is to enlighten ignorance, to overcome prejudice, remove erroneous notions in regard to Catholic doctrine and practice, and prevent, as far as possible, the divisions, differences and unhappiness that frequently arise in mixed marriages through misunderstandings in religious matters.

It should be clearly understood that since Matrimony is a Sacrament, the attempted marriage of a Catholic before a sectarian minister or a civil magistrate is not a Christian marriage; such a union is not only sinful in the eyes of God and the Church, but it is null and void, invalid and sacrilegious, that is, no real marriage at all. This law binds all Catholics. It does not, however, affect those who are not, and never have been, Catholics.



NIHIL OBSTAT:

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IMPRIMATUR:

✠ REGIS CANEVIN,  
Bishop of Pittsburgh.

Jan. 23, 1912

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