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My wedding day
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My Wedding Day



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MY WEDDING DAY

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MY WEDDING DAY

By

LOUIS LARAVOIRE MORROW

Bishop of Krishnagar

"For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh. Therefore now they are no longer two, but one flesh."

(Mark 10:7-8)



MY MISSION HOUSE
1324 Fifty-second Street
Kenosha, Wisconsin

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In festivitate Sanctae Familiae Jesu, Mariae, Joseph,
dic X Januarii 1949

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by

LOUIS LARAVOIRE MORROW

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FOREWORD

The purpose of this booklet is to help Catholics realize the beauty and significance of the ceremonies connected with the sacrament of matrimony, so that those who receive the sacrament may have a deeper knowledge of its meaning, "in Christ and the Church."

May those who use this pamphlet realize the meaning and duties of marriage, and blessed by God, fulfill His purposes for the sacrament, to the end of their days. It is indeed most sad that in our country broken marriages are becoming more and more common; this is due to unions without the blessings of God. Divorce, which in 1900 broke 8% of the marriages in the United States, has crept on and on steadily to undermine family life, and now threatens more than 20%. At least one out of every five marriages ends in divorce.

This booklet is divided into three parts: the first part is an instruction on marriage; the second part consists of the rite for the administration of the sacrament of matrimony; and the third part is composed of the Nuptial Mass and Benediction. The appendix contains useful suggestions for the wedding march, the complete ritual for the silver or golden wedding anniversary, form to be used for mixed marriages and relative promises, questionnaire for the canonical examination, and souvenir and certificate of marriage. With this booklet, those contemplating marriage will have a helpful and handy manual-and-devotion book to use, not only before, but on the very day of their wedding, and later, for their wedding anniversaries.

✠ *Bishop Morrow*

Feast of the Espousals of Mary and Joseph,
January 23, 1949.

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The Espousals of Joseph and Mary

MY WEDDING DAY

PART I

INSTRUCTION ON MATRIMONY

What is Matrimony?

Matrimony is the sacrament that unites a Christian man and woman in lawful marriage. God instituted matrimony in the Garden of Eden, when He created Adam and Eve. He said: "Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (*Gen. 2:24*). Before the coming of Christ, matrimony was a *sacred contract*, but not a sacrament. Our Lord raised matrimony to the dignity of a sacrament. In doing this, God has made a natural relation a means of grace for Christians.

COURTSHIP

What is the purpose of courtship?

Courtship is a time of preparation for marriage, the time of choosing a life partner. It requires prudence and wisdom.

Boys and girls should not indulge in courtship, but devote their time to their studies and to things proper to their age. It is only when young people have reached the proper age and are so situated as to be able to bear the responsibilities of the married state that courtship should engage their attention.

Then the young man and the young woman may seek each other's company, in order to find out whether, after knowing each other's character, they would like to take each other as companions for life.

Courtship should be conducted without secrecy. A secret courtship is open to suspicion. And young women should beware of the young man who strives to keep the courtship a secret.

It is perfectly proper for a young man to pay his attentions to several young women at the same time, and for a young woman to receive such attentions from several young men at the same time. This is precisely because courtship is the time for choosing, to determine which person will make the most suitable companion for life.

What should guide the choice during courtship?

One should make sure that the person chosen is a practical Catholic, and possesses the character needed to make a good companion and helper in life. The person chosen should have the mental and spiritual qualifications necessary for permanent partnership, and a disposition in harmony with the prospective partner's.

If young people will remember that marriage is *for life*, they will exercise greater prudence in courtship. With that prudence, by the grace of God, a man can surely find a partner of whom it can be said: "She is a help like to himself, and a pillar of rest" (Ecclus. 36:26).

It is wrong and foolish to look for beauty, riches, or honors alone, for these pass away quickly, and may be lost on the wedding day itself. One should chiefly seek a beautiful soul, for such a soul is pleasing to God and will be faithful to the responsibilities of married life; character grounded on religion does not pass away.

How long should courtship last?

The length of the period of courtship should be between six months and two years, no longer. A shorter period would be "rushing," and under ordinary circumstances would not give the parties enough time to know each other. A longer period would be wasteful of time and money, and might lead to serious temptations. If after two years a young man or a young woman still cannot decide, the safest course to follow is to break off the courtship.

ENGAGEMENT

What is engagement?

Engagement is a mutual promise of marriage. It implies marriage at an early date. It presupposes an understanding of the duties of the married state, and sufficient means to support it.

Young people should not be in too great a hurry to get married. "Marry in haste, and repent at leisure." Before deciding to become engaged, they should consult their parents, and be guided by their advice.

The engagement may be entered into by a contract in writing signed by both parties, with either the parish priest or the bishop, or by two others, as witnesses. Such a formal engagement has the security of a civil contract. Although there is no necessity for this formality before marriage, it may be desirable, especially in cases where hasty alliances are feared.

How long should the time of engagement last?

It should not last longer than a few months. As soon as the promise to marry each other is made, a definite date should be decided upon for the marriage. The engagement is only preparatory to marriage, to give time for the necessary arrangements.

During both the courtship and the engagement, no undue familiarities should be permitted; respect for each other's virtue before the marriage is a pledge of a happy and chaste married life.

Those who are engaged should frankly reveal to each other, before the intended marriage takes place, their financial status, social relations, and matters pertaining to health. Thus they prevent future misunderstandings, quarrels and misery.

During the interval between the engagement and the marriage, the couple should consider seriously the step they are about to take, and make a good preparation for their wedded life, frequently imploring God's blessing.

As the engagement should not be hastily entered into, so it should not be rashly broken. Still, if after the engagement either party becomes seriously convinced that the marriage would be a mistake, it should be broken off. Human respect or other similar considerations should not be allowed to jeopardize future happiness.

CHURCH LAWS ON MARRIAGE

Has the Catholic Church authority to make laws on marriage?

The Catholic Church received authority from Jesus Christ its Founder to regulate and administer the sacraments, of which matrimony is one.

The chief laws of the Church on marriage are:

1. The marriage ceremony must take place in the presence of an authorized Catholic priest and two witnesses, after three publications of the banns.
2. The contracting parties must be in the state of grace.
3. Catholics may not marry non-Catholics.
4. No marriage may take place between very near relatives; in the United States, second cousins or those more closely related may not marry.
5. No solemnity may accompany the celebration of marriage held during the penitential seasons of Advent and Lent.



(See pages 21-23 and 86-95)

The Canonical Examination

CIVIL AND NON-CATHOLIC MARRIAGE

In whose presence do the laws of the Church require a Catholic to be married?

The laws of the Church require a Catholic to be married in the presence of the parish priest, or of the bishop of the diocese, or a priest delegated by either of them, and before two witnesses.

The only exceptions are (a) in case of danger of death, should it not be possible to get a priest, marriage can be contracted by Catholics before two witnesses; and (b) even when there is no danger of death, the same may be done if it is certain that no priest can be had within a month. In these cases however the contract should be put in writing, signed, and given the priest or bishop when he comes.

May Catholics marry before a civil official?

Catholics who go through the form of marriage before a civil official, such as a judge, a justice of the peace, a squire, or any clerk of court, are not married. They have merely made a civil contract which before God is not only invalid but sinful. Therefore, if they live together as man and wife, they are living in sin against the Sixth and Ninth Commandments. Their legal contract may save them from jail, but it will not save them from hell.

Even if Catholics go through the form of a civil marriage with the intention of not living together before they have been properly married in Church, they nevertheless commit a grave sin. If there is any need of some binding contract before the actual marriage ceremony, the thing to do is not to go to the justice of the peace, but to sign a formal engagement before a priest or bishop or two witnesses. Such an engagement has the force of a civil contract. But on no account

may even such a formal engagement sanctioned by the Church be regarded as equivalent to marriage.

Catholics should, however, obey the state laws on marriage, such as those having to do with licenses, blood tests, registration, etc., as long as these laws do not contradict the laws of God and His Church.

May Catholics marry before a non-Catholic minister?

If Catholics attempt to marry before a non-Catholic minister, they not only commit sin, but they are excommunicated from the Church for recognizing a false religion. They are not married and are excluded from the sacraments, may not be godparents for baptism and confirmation, and may not receive Christian burial. Their excommunication lasts until they are absolved from censure by authority of the bishop. Then they should go to confession and get properly married before a Catholic priest, if they are to live as husband and wife.

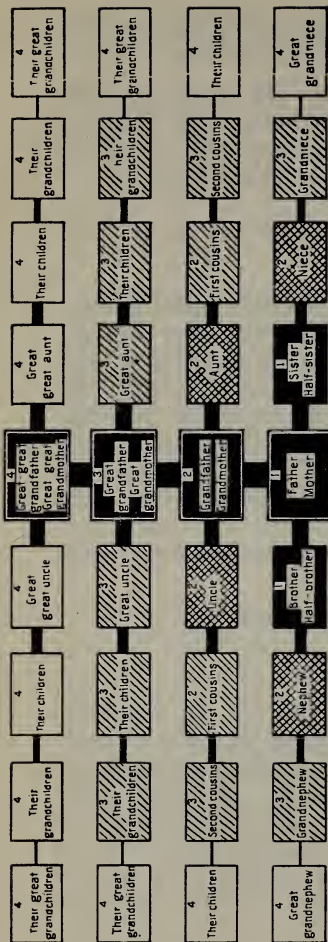
THE BANNES OF MATRIMONY

What are the banns?

Banns are a public proclamation of an intended marriage, made at the principal Mass on three successive Sundays or holy days, in the church or churches to which the bride and groom belong. If either party after reaching marriageable age, has lived for six or more months away from the community in which the marriage is to be celebrated, the bishop may require the publication of the banns also in the other place or places.

The purpose of the banns is to ascertain whether any impediment to the lawful union exists. Anyone knowing of any impediment is obliged in conscience to make it known to the priest; otherwise he is guilty of sin.

The banns must be published before the marriage; and this takes two full weeks. They are published for



KEY TO TABLE

- Direct Line
- Collateral Line
- Degree of Relationship
- No marriage permitted
- Dispensation granted with difficulty
- Dispensation granted more easily
- No necessity for dispensation

This table shows the line, and the degree of relationship in connection with the person to be married, John or Mary. In the direct line (represented by the vertical rectangles with double border) are all those descended from or from whom descended the person to be married, as grandson, father, etc. In the collateral line (represented by the horizontal rectangles to the right and left of the direct line) all other relatives belong, as cousins, uncles, etc. The degrees of relationship are indicated by number; for instance, a niece is in the second degree collateral, a grandson in the second degree direct.

Persons related in the direct line cannot marry; no dispensation will be granted to them. In the collateral line no dispensation is granted for marriages in the first degree, that is, brothers and sisters. Dispensations for relationships closer to the main family trunk are more difficult to secure than for those farther, though the degree might be the same.

(See pages 16 and 88, 90, 93, 95)

Table of Relationships

the benefit and protection of the contracting parties, not to shame them.

THE STATE OF GRACE

Should the parties to a marriage be in the state of grace?

The parties to a marriage should be in the state of grace; that is, they should be free from mortal sin. Since matrimony is a sacrament of the living, it would be a sacrilege for them to marry while in the state of mortal sin. They should therefore make a good confession—it is recommended, on account of the importance of the occasion, that they make a general confession—the day before their marriage. Moreover, they should receive Holy Communion during the Nuptial Mass, to implore God's blessing on their union.

Those who have not yet received the sacrament of confirmation should do so, if it is at all possible, before the marriage ceremony.

MARRIAGE WITH A NON-CATHOLIC

What is a mixed marriage?

A mixed marriage is one contracted between a Catholic and a non-Catholic, whether baptized or not. The Church strongly disapproves the marriage of Catholics with non-Catholics, because its long experience has shown that such unions are rarely happy, and because of the danger that the offspring of such unions may grow up without proper religious instruction and lose their faith.

How can there be perfect accord in a family where one is a Catholic and the other is a non-Catholic? The Catholic has strict duties which he is bound to perform. He must go to Mass on Sundays and holydays; while



The State of Grace

(See page 9)

Matrimony should be prepared for by a very good Confession.

the non-Catholic may go to his own church and want the children to go along or may conceivably lie abed, with evident amusement at the Catholic's beliefs. The Catholic must fast and abstain on certain days, while the non-Catholic may possibly say, "Why not just prepare meat for all and be done with it?" The Catholic must go to confession and Holy Communion, while the non-Catholic may think such practices "slavery" if not "idiocy." The non-Catholic may believe the veneration of saints to be idolatry. His church may permit him divorce; and it is not impossible to have him divorce his Catholic wife and marry another, while the Catholic must consider herself married to him while he still lives.

In addition, what kind of a home life would such a union between a Catholic and a non-Catholic offer their children? Would children be likely to think religion of any importance when even their parents are not in agreement on one? Frequently, to avoid disputes and heartaches, neither parent speaks of religion at all; religious practices become taboo, and the family ends by having no religion whatsoever.

To show her disapproval of mixed marriages, the Church has strict laws regulating them. Canon 1064 provides: The bishops and other pastors of souls shall:

1. Deter the faithful from contracting mixed marriages as much as they can;
2. If they cannot prevent them, they shall take the greatest possible care that such marriages are celebrated according to the laws of God and the Church;
3. After such a marriage has been contracted, either in their own territory or outside of it, they shall watch over the faithful fulfillment of the promises made;



The Wedding Party

(See page 25)

Ladies and girls in the wedding party should be modestly dressed. All those in the church should keep due silence and reverence.

4. In assisting at such marriages they shall follow the regulations governing other marriages, but shall not publish the banns. All sacred rites are prohibited. If, however, greater evils should be foreseen from this prohibition, the bishop or vicar general may permit one or the other of the usual ecclesiastical ceremonies, always exclusive of the Nuptial Mass.

What does the Church require when it does grant permission for a Catholic to marry a non-Catholic?

The Church first requires (Canon 1061) the non-Catholic party to sign a formal written promise:

- 1) not to endanger the faith of the Catholic party;
- 2) to have all the children of the union brought up in the Catholic faith, even in the case of the death of the Catholic party. (*See page 85 for the formula to be signed by the non-Catholic party.*)

Moreover, the Catholic is bound prudently to procure the conversion of the non-Catholic party (Canon 1062). When permission for a mixed marriage is granted, the marriage can be contracted only before a Catholic priest and two witnesses (Canon 1063).

Unless there is a special dispensation from the bishop for serious reasons, a mixed marriage is not celebrated in the church, but in the parish house or in some other decent place approved by the bishop. The priest is forbidden to say the Nuptial Mass, or to use any vestments or blessings whatsoever—not even the ring is blessed (Canon 1102). What a contrast to the beautiful ceremonies of a blessed Catholic marriage! (*See page 82 for the formula to be used in assisting at mixed marriages.*)

MARRIAGE WITH BAD CATHOLICS AND PUBLIC SINNERS

Who are considered bad Catholics and public sinners?

Bad Catholics and public sinners are those persons who, although baptized in the Catholic Church and not formally affiliated to any other, nevertheless do not practice their religion, and persistently disobey the Church in a public manner.

As examples, we may cite Catholics who are Freemasons, members of secret societies subversive of religion and government, supporters of societies forbidden by the Church, persons living in public concubinage, etc.

What is the attitude of the Church with regard to the marriage of Catholics with such persons as above described?

The Church disapproves the marriage of Catholics with indifferentists and public sinners, such as Freemasons, etc. (Canons 1065 and 1066.) Before such a marriage can take place, permission must be secured from the bishop. This permission is not granted unless there is a certainty that the children will be brought up in the Catholic faith, and that there is no danger that the Catholic party will be hindered in the practice of his or her religion.

The Church shows its disapproval of such marriages by not permitting the ceremony to take place in the church, and by forbidding the Nuptial Mass, vestments, blessings, etc., exactly as for a mixed marriage (*see previous section*). The formula used for such marriages is the same formula (*see page 82*) as that used in assisting at a mixed marriage, unless the bad Catholic is converted before the marriage.



Priest: N., wilt thou take N. here present for thy lawful wife according to the rite of our Holy Mother the Church?

(See pages 25 and 41-42)

The Form of Marriage

MARRIAGE BETWEEN CLOSE RELATIVES

Why does the Church forbid the marriage of close relatives?

The Church forbids the marriage of close relatives, such as nieces and nephews, first and second cousins, in order to enforce the respect due to blood relationship, and to increase the number of families bound together in friendship, and thus promote union among men. The prohibition also tends to prevent the birth of physically and mentally defective children, often found to be the result of such marriages.

MARRIAGE IN THE EASTERN RITES

Are Catholics belonging to the Eastern Rites subject to a special legislation in regard to marriage?

Yes, they are. Before May 2, 1949, each Eastern Rite had its own particular legislation sanctioned by the Holy See, but since this date Catholics belonging to the various Eastern Rites are subject to the 131 canons or rules given by Pope Pius XII in his "Motu Proprio" dated February 22nd, 1949.

The principal rulings are:

1. Catholics should be married in the Rite to which they belong.

2. When Catholics of different Rites are married, the marriage ceremony is performed by the pastor of the man, unless the man, having his residence in an Eastern Rite region, consents that the marriage may be performed with the rite of the bride and by her parish priest (*Canon 88, §3 of the Discipline on Marriage for the Oriental Church*).

3. The children of parents belonging to different Rites should be baptized in the Rite of their father and belong to his Rite.

4. The woman marrying a man of another Rite may

adopt the Rite of her husband, and after his death return to her former Rite, if she so wishes.

5. The man, when marrying a woman of another Rite, and his children, cannot change Rite, unless for a serious reason and such a change is authorized by the Holy See.

6. Where there are no parish priests of the Rite to which a prospective groom or bride live, the local Catholic parish should be consulted. With proper authorization he may perform the marriage.

7. Matrimonial impediments of consanguinity and spiritual relationship in the Eastern Rites are different from those in the Latin Rite. There are some other regulations different. The respective parish priests or bishops should be consulted, and if necessary, apply for a dispensation.

In the case of a Catholic marrying a member of a dissident oriental church (a Latin Rite Catholic desiring to marry a Greek Orthodox not in union with Rome), this case should be regarded as a Catholic wishing to marry a baptized non-Catholic. A dispensation for a mixed marriage should be obtained. If converted, the party belonging to the "dissident" Rite should join the Catholic Rite which corresponds to that of the dissident church in which he was baptized. However, if the converted party earnestly wishes to adopt a different Rite, he may be permitted to do so at the time of his conversion into the Church. This change is marked down in the parish records.

FORBIDDEN TIMES

What are the forbidden times for marriage solemnities?

The forbidden times, or "closed seasons" for marriage solemnities are: (a) from the first Sunday of Advent till Christmas Day, inclusive; and (b) from Ash Wednesday to Easter Sunday inclusive. This means that during those two penitential seasons it is forbidden to have the

Nuptial Mass and Blessing, without special dispensation. Even where a dispensation is granted, it is only under the understanding that no pompous celebrations and worldly festivities will follow.

It is an error to think that the Church forbids the contracting of marriage on any day of the year. It merely forbids ostentation, out of respect for the penitential seasons. Good Catholics avoid marriage during the closed seasons, from a desire to be united with the spirit of the Church, and to marry at a time when they may have a Nuptial Mass with the Nuptial Blessing, and receive communion.

IMPEDIMENTS

What is meant by impediments to matrimony?

Impediments are obstacles to the validity or lawfulness of a marriage. In safeguarding the sacrament of matrimony, the Church declares that certain circumstances tend to lessen, or actually destroy, the sacred nature of the sacrament. These obstacles are called "impediments," obstructing as they do the original sanctity of the sacrament. The Church has been moved by various reasons to declare these impediments. In some cases, the circumstances are incompatible with the sacrament and contract of matrimony. In other cases, the general welfare of society, or the protection of the marriage bond, is the reason.

There are two kinds of impediments to matrimony: (a) *Diriment* (also called annulling or nullifying) impediments render an attempted marriage altogether null and void, invalid. Dispensations are only rarely granted for diriment impediments. Should an attempt at marriage be made without dispensation, there is *no* marriage. It must be noticed that even when the impediment exists only on one side, the marriage is rendered illicit or invalid. Such an invalid marriage must be either declared null, or the impediment removed by a dispensation, and the marriage performed validly.



"I..take thee...for my lawful wife...to have and to hold.."

Confirming the Act

(See page 42)

The mutual consent having been duly expressed, the Priest bids the couple join hands and blesses them with holy water.

If a marriage is declared null, the contracting parties are free to marry other partners, if they so wish.

(b) **Prohibitive** (also called impedient or hindering) impediments render a marriage unlawful, illicit, but do not affect the validity. In this case the couple are married, though unlawfully. If a marriage is contracted with a prohibitive impediment without dispensation, the marriage although illicit, is valid. The parties commit a sin, if they concealed the impediment, and must confess it.

Which are the chief diriment impediments?

The chief diriment impediments are: physical incapacity for marriage, an existing marriage, coercion, lack of age, close blood relationship, close affinity, holy orders or solemn vows, public decency, disparity of worship, marital infidelity with conspiracy, spiritual relationship, and legal relationship.

A married person cannot contract another marriage while the other party is living, even if they are separated. A forced marriage is not valid. Boys under sixteen and girls under fourteen cannot enter into marriage. Second cousins, and those of closer relationship, cannot be married. A man cannot marry his sister-in-law or the sister of a supposed wife. Men who have received major orders, and religious who have taken a solemn vow of chastity, cannot contract a valid marriage. A Catholic cannot marry an unbaptized person. Godchildren may not marry their godparents, nor may anyone marry the one who baptized him. A person cannot marry the child he or she legally adopts.

Which are the chief prohibitive impediments?

The chief prohibitive impediments are: simple vows, apostasy from the Catholic Church, mixed religion, and forbidden times. Simple vows of virginity, chastity, or celibacy, a vow to enter a religious order or to become a priest; and marriage to baptized non-Catholics or Catholic apostates are such impediments.

DISPENSATIONS

What is a matrimonial dispensation?

A matrimonial dispensation is the relaxation in a particular case of an impediment prohibiting or annulling a marriage. When impediments exist, the Church either completely forbids the administration of the sacrament, or requires special assurances that the dangers are reduced as far as possible; in this latter case, a matrimonial "dispensation" is granted. It may be granted: (a) in favor of a contemplated marriage or (b) to legitimize one already contracted.

The Church has power to grant dispensations from its own laws, and uses this power when there is a sufficiently grave reason. The bishop and the parish priest have authority to investigate each case, to see whether there is reason for granting a dispensation. And in order to discourage unnecessary seeking after dispensations, an alms is required according to the petitioner's means. These alms help to defray the expenses of the ecclesiastical tribunal established to safeguard marriage. The poor are granted dispensations without charge.

Can the Church grant dispensations from all impediments?

The Church cannot grant dispensations from impediments that arise from divine or natural laws. For instance, no dispensation can ever be given to allow a father and daughter, or a brother and sister to be married, or to permit a married person to contract another marriage unless his first partner is dead.

CANONICAL EXAMINATION

What should a couple do who have decided to get married?

A couple who have decided to get married should separately appear, with their baptismal certificates, before the parish priest of the bride, for the canonical



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

The Wedding Ring

(See pages 43-44)

The wedding ring is blessed, and should always be worn, as a symbol of a holy union.

examination. This should be done about a month before the projected marriage, in order to allow time for the calling of the banns. Ordinarily the marriage ceremony is not performed till three days after the last publication of the banns.

At the canonical examination, with hand on the Gospels, the contracting party swears that he is telling the truth. The main questions asked by the pastor concern dispositions for the reception of the sacrament of matrimony: the baptism, first communion, and confirmation of the party questioned, and matrimonial impediments. After the canonical examination, the paper containing the main facts is signed by the party examined. (*See pages 86-95*).

Should there be any impediments, an application for a dispensation should be made. Should there be an impediment impossible of being given dispensation, the marriage cannot take place.

The canonical examination makes sure that the contracting parties are free to contract marriage, that they know what they are doing, and that they do it of their own free will. In this way Mother Church shows her solicitude for her children; every possible precaution is taken in order that all may enter the state of matrimony fully prepared and safeguarded.

After the canonical examination the marriage license should be secured and other requirements of the state complied with, such as blood tests, etc.

Where should the ceremony take place?

The marriage ceremony should take place ordinarily in the parish church of the bride. With the permission of the parish priest of the bride, the marriage may take place in some other Catholic Church. Marriage should not be celebrated in a private house, unless one party is in danger of death.

At what time of day should the marriage ceremony be held?

Usually the marriage ceremony should be held in the



The Nuptial Blessing

(See pages 60-63)

After the **Pater Noster**, the Priest faces the couple and reads the *Nuptial Blessing*.

morning, with a Nuptial Mass at which the bride and groom receive Holy Communion.

THE MARRIAGE CEREMONY

The rite for the celebration of matrimony is in complete form in the second part of this pamphlet.

In what part of the ceremony is the Sacrament of matrimony administered?

The part of the ceremony in which the sacrament of matrimony is administered is the act by which the parties give themselves to each other by expressing their mutual free consent to take each other as husband and wife (*See pages 41-42*). After this mutual consent is expressed, even if something interrupts the rest of the ceremonies, the man and woman are validly married. Without this mutual consent, there is no marriage.

The ministers of the sacrament are the contracting parties themselves, the groom and bride. The priest is the official witness authorized by the Church to be present and bless the union in the presence of two other Catholic witnesses.

On account of the dignity of the sacrament of matrimony and the sacredness of the Church where it takes place, special care should be taken that the bride, the witnesses, maid of honor, bridesmaids, and other attendants should be dressed in keeping with Christian modesty.

What music may be played or sung before the wedding ceremony, at the Nuptial Mass, or after the Mass?

Before the ceremony, at the Nuptial Mass, and afterwards only sacred music and hymns should be rendered. It is wrong in a church marriage to have secular songs rendered, such as love songs, however full of sentiment. A church is a place for prayer to God, not for speaking to each other, however devoted the couple may be.



Receiving Holy Communion

(See pages 65-67)

The newly-married pair should receive Holy Communion at their Nuptial Mass, in thanksgiving, and to ask Our Lord to bless their married life.

The place for such songs as "Will you be true, Dear?" "O Promise Me," etc., is the home, after the ceremony, not the church. Secular music in church is an abuse which is strictly forbidden by Church law.

Another abuse which should be curbed is that of taking pictures. It is natural for a newly-wedded pair to wish for a remembrance of the occasion, and to have pictures taken of the ceremony. But the photography should be done in a quiet and dignified manner. It is highly improper for photographers with a quantity of apparatus to install themselves in the middle of the aisle and in the sanctuary, and with the rapid lighting of flares take photographs in such a way as to distract and utterly spoil the dignity of the occasion. It is also wrong for the couple and their attendants to stand with their backs turned towards Our Lord in the Blessed Sacrament while a photograph is taken. Such actions in a church are disrespectful to Our Lord truly present there; people should treat a wedding not as a time to gossip and comment, but a time to pray.

Should the marriage ceremony be followed by the Nuptial Mass?

The marriage ceremony should certainly be followed by the Nuptial Mass; if this is not possible, at least the Mass should be said later at a time when the couple is present to receive the blessing. How many blessings the couple would miss were they to discard the Nuptial Mass! In that Mass—which can only be said for those being married in union with the Church, and only for the first marriage of the woman—God's holy Church pleads in behalf of the contracting parties, imploring His blessings on them at the beginning of their married life. In the Mass Christ as the sacrificial Victim offers Himself for the happiness of the newly-wedded pair.

Should the couple receive Holy Communion?

It would be folly and ingratitude on the part of those who receive the Sacrament of Matrimony not to receive also the Holy Eucharist. Would they not welcome Jesus into their home if He visited them on the day of their wedding? Why then should they not be eager to welcome Him into their very hearts? They will need His guidance continuously during their married life; let them receive Him on the day that He especially wills to bless them, that they may profit as much as possible from the generosity of His Love.

OFFERINGS

What offerings should be made to the Priest for the marriage ceremony?

Each diocese has a schedule of usual offerings for marriage; in all ordinary cases this schedule should be observed in all the parishes of the diocese.

People of small means make a modest offering and the very poor are excused from any offering.

For those who wish special altar decorations, there may be extra expenses, and arrangements in advance are made with the pastor. The offerings on such occasions are for the maintenance of the clergy.

There is surely a lack of proportion when Catholics spend extravagantly in pompous celebrations surrounding a wedding: dinners, dances, photographers, decorations, gifts, trips, and ignore the opportunity to show gratitude to the source of spiritual aid. How fitting it would be for prosperous Catholics to give more than the customary offering, out of the generosity of their hearts, in thanksgiving for the joyful occasion of their wedding day!

CHRISTIAN MARRIAGE

How should we regard Christian marriage?

We should regard Christian marriage as a holy state pleasing to God. Our Lord instituted special sacraments for two states of life: the priesthood and matrimony. From this fact we may understand how important He considered these states. By the sacrament of matrimony He grants the contracting parties grace to enter into partnership with God and with each other in the propagation of the human race and in that exalted function to bear the difficulties of the married state and to sanctify their common life for His glory and the salvation of their souls and the souls of their children.

What is meant by the unity of Christian marriage?

Christian marriage is a union between only one man and one woman; this is what we call the unity of marriage. In the beginning when God created Adam and gave him Eve as his helpmate, Adam exclaimed: "*This now is bone of my bones, and flesh of my flesh . . . Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh*" (Gen. 2:23, 24).

In the course of time men failed to observe the unity of marriage because the primitive revelation after the Fall had come to them obscured. Our Lord, when He came, restored marriage to its original unity. He said: "*Have you not read that the Creator, from the beginning, made them male and female, and said, 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh'? Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder. . . . Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning*" (Matt. 19:4-8).

St. Paul compares matrimony to the mystical union

of Christ and His Church. As Christ is one, and the Church is one, so is marriage between only one man and one woman.

DIVORCE

What is divorce?

Divorce is a legal separation of married persons; as generally understood today, it is a complete severance of the marriage bond, giving the parties the right to marry other persons.

But when Christ came into the world, He renewed all things. He restored marriage to its original dignity, and declared it thence-forward as in the beginning indissoluble and inviolable.

Christ definitely and strictly forbade the breaking of the marriage bond. Nobody can misinterpret His meaning: "*Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery*" (Luke 16:18).

Our Lord lifted marriage from the natural to the supernatural level, making of it a holy sacrament. And this consummated sacramental marriage can never be dissolved, except by the death of one of the parties. Divorce—breaking the marriage bond, with the right to remarry—is never permitted. Christ said: "*Whoever puts away his wife and marries another commits adultery against her; and if the wife puts away her husband and marries another, she commits adultery*" (Mark 10:11-12). These words of Our Lord can mean nothing else but that the marriage bond cannot be broken. Consummated Christian marriage cannot be broken except by the death of one of the parties.

The Church cannot and will not tamper with the laws of God. Canon 1118 says: "A valid Christian marriage, which has been consummated, cannot be dissolved by any human authority, or for any reason except by death."

The state that sanctions divorce commits slow suicide; the most shallow observer can see how divorce can and will annihilate a nation relentlessly. Several countries at first granted divorce on very strict grounds; but gradually the cancer grew, and today these same nations grant divorce for the most flimsy excuses, really to be had for the mere asking. It is stated on good authority that on the basis of present statistics, there will be in the United States in 1985 one divorce for every two marriages. Marriage and its burdens appear unbearable when the courts are ever ready to offer an escape. And marriage, degenerated to a temporary contract, is entered into carelessly and thoughtlessly, for there is always the expedient of divorce. What a travesty of a sacrament!

Divorce is the source of moral corruption. It is ever accompanied by birth control and a declining birth rate. When a couple enter matrimony with the belief in its insecurity, and the thought of a possible—and even probable—divorce, they are not inclined to complicate matters by the presence of children.

ANNULMENT; SEPARATION

Is not annulment divorce?

Annulment is certainly not divorce. When the Church declares a marriage null, it merely states that there never was a marriage, that the contract was invalid from the beginning, on account of certain circumstances unknown to the priest at the time of the ceremony. Annulment is not divorce—not the breaking of the marriage bond—for it is the authentic decision that the bond never existed.

When a marriage has been annulled by the Church the parties may marry whomsoever they please, since an annulment places them in the position of those who were never married.

May a married couple live separately?

A married couple, for very grave reasons, such as unfaithfulness, threats on the life of either, heresy, etc., may live separately, with the sanction of the bishop; but in no case may either spouse marry again during the lifetime of the other. This is called a separation.

The need of separation will seldom arise when both husband and wife are good practical Catholics who seriously considered the responsibilities of matrimony before embarking upon it, and who did so with prayer and the blessings of the Church. For they will be given ample grace to fulfill their duties and live a happy married life, in the joy of their children, "in Christ and in the Church." For who has trusted in God and found Him deaf to supplication?

MUTUAL DUTIES OF THE MARRIED

What are the mutual duties of married persons?

Husband and wife should love each other, help each other live chaste Christian lives, and bear patiently the burdens of the married state. They must comfort and support each other in the activities of their common life, in the fulfillment of their duties, individual as well as mutual, in all important matters, both spiritual and material. "Now they are no longer two, but one flesh" (Matt. 19:6).

They must remember that all marital relations must be in accord with natural and divine law, in the "faithfulness of chastity." Their affection should not be purely human, but holy and supernatural, in accordance with the purpose of their state, which was instituted by God. "*For we are the children of saints, and we must not be joined together like heathens who know not God*" (Tobias 8:5).

The husband should love his wife as Christ loves the Church, with a holy and supernatural love. The wife

should love and obey her husband as the head of the family. St. Paul says: "*Let wives be subject to their husbands as to the Lord, because a husband is head of the wife, just as Christ is head of the Church*" (Eph. V,23). In explaining the meaning of this passage, our Holy Father Pope Pius XI in his Encyclical on Christian Marriage says:

"This subjection does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request even if not in harmony with right reason or with the dignity due to her as a wife. . . . But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. *For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.*"

Husband and wife owe each other fidelity. They ought very carefully to avoid even the appearance of unfaithfulness, for where jealousy is awakened conjugal felicity ends. They should bear with each other's faults and infirmities, and not impair the happiness of their home life by dissensions. They should always live together, helping each other in illness, poverty, and other hardships of life, remembering that they have taken each other "for better, for worse, for richer, for poorer, in sickness and in health, till death."

MATRIMONY AND BIRTH CONTROL; ABORTION

What is the chief purpose of matrimony?

The first purpose of God in instituting matrimony was to populate the earth, and raise up souls who would fill heaven with saints. To Adam and Eve He said: "*Increase and multiply and fill the earth*" (Gen. 1:28).

Is birth control forbidden by divine law?

Artificial birth control is forbidden by both the natural and the divine law, for it contravenes the primary purpose of marriage, and prostitutes it for evil ends. Since the primary purpose of marriage is to bring children into the world, any attempt to frustrate this purpose while making use of its means is intrinsically evil, immoral, and necessarily a grievous sin.

God severely punishes even in this life those who practice artificial birth control; it results in sterility, vice, weakness of the will, ruined health, and broken homes. We read in Holy Scripture of one who practiced "birth control": "*Therefore the Lord slew Onan, because he did a detestable thing*" (Gen. 38:10). One who tries to circumvent God cannot escape punishment, either in this life or in the next.

The only licit way of preventing birth and limiting the number of children is by not using the marital rights. The Church, speaking in the name of God, severely and positively condemns any other ways. If a couple, upon contracting matrimony, agree not to have children, although intending to use the marital rights, their marriage is null, invalid, *no marriage*.

The practice of birth control will, if carried out to its inevitable conclusion, some day, as a sardonic writer comments, "give over the country to the animals." In the United States the birth rate is steadily going down; one-seventh of our couples are childless. It is estimated that by 1960 the population will remain stationary for some time, and then decline.

Is direct abortion evil?

Direct abortion is evil, a grave sin, contrary to the law of God. It is equivalent to murder. When the fetus is intentionally removed from the mother's womb before it is able to lead a separate life, even if this were done in the very earliest period of pregnancy, direct abortion is committed. Those guilty of direct abortion, or those who cooperate either physically or morally, incur excommunication.



Duties of Parents

(See pages 36-37)

Parents should take care of their children in soul and body. As early as possible children should be taught about God. They should be sent to Catholic schools, whenever available. Children should neither be spoiled nor harshly treated.

Direct abortion cannot be permitted even to save the mother's life. If the fetus or baby is purposely killed because by not doing so the mother might die, direct abortion is committed.

What is indirect abortion?

Indirect abortion occurs when, although not intended, the death of the fetus or child follows some operation or other treatment performed on the mother. Such treatments and operations are permitted only when *it is certain* that *both* mother and child would otherwise die; in such cases the child must receive Baptism. In order to be certain of circumstances, a conscientious Catholic physician should be consulted.

DUTIES OF THE MARRIED AS PARENTS

What are the duties of the married as parents?

It is the grave obligation of parents to care for their children and to bring them up in the love and fear of God. Thus they should provide for their children in both soul and body: look after their religious and moral training, their bodily needs, their education, manners, etc. Children are a gift of God; they are His creatures, and are only given in trust to their parents, in order to be trained in His holy service. It should be the aim of good parents to be able to say before God's judgment seat: "*Those whom thou hast given me I guarded; and not one of them perished*" (John 17:12).

In Matrimony a man and his wife take part in the work of the Creator, giving life to a deathless soul. If the married would ponder this fact, they surely would not neglect their duties towards their children, to "rear them in the discipline and admonition of the Lord" (Eph. 6:4). "'Tis education forms the common mind, just as the twig is bent, the tree's inclined" (Pope, Moral Essays). Even wild beasts take the utmost care of their young; but certain modern parents in their pursuit of pleasures neglect the proper upbringing of their offspring.

The care of the children devolves in great part on the mother, although the father should not neglect his share. Both should exercise personal supervision over their children; God did not place the care of children in the hands of servants, but of parents.

It is false love for children to indulge them in their whims, for it spoils their character. Children who are not corrected while young will grow up self-willed and disobedient. However, parents should be careful not to punish their children too often or too harshly, or their children will grow up afraid of them, and probably of everybody and everything else.

The place of education for Catholic children is a Catholic school when it is possible. At all times both parents should give their children good example, for actions speak louder than words. Some parents are at great pains to amass wealth to bequeath to their children, but pay hardly any attention to their proper upbringing. The best legacy parents can leave their children is the love of God.



PART II

THE RITUAL FOR THE CELEBRATION OF MATRIMONY

The ceremonies used in the celebration of matrimony are taken from the Roman Ritual.

The priest officiating vests in surplice and white stole, and for greater solemnity, in a white cope; if the Nuptial Mass is to follow, he wears an alb stole and the chasuble, instead of a surplice. The priest is accompanied by an acolyte bearing the Ritual and holy water, and another acolyte bearing on a tray a wedding ring, or rings, if the groom also will have a ring blessed, should there be no ring bearer.

The wedding party should be punctual, so as not to delay other ceremonies scheduled to take place in the church.

The Ritual does not say in what part of the church the ceremony should be celebrated; our present custom, however, is to have it at the foot of the altar. The groom is placed at the right of the bride, with the two witnesses next to them.

Facing the bridal pair, the priest explains to them, as commanded, the fruits and effects of the sacrament they are about to receive, in the following or similar words:

INSTRUCTIONS BEFORE MARRIAGE

MY DEAR friends, you are about to enter into a union which is most sacred and most serious. It is most sacred, as having been instituted by God Himself, and raised to the dignity of a sacrament by Our Lord Jesus Christ. You who are about to enter into this holy bond of matrimony should consider that it is the state of life you have voluntarily chosen to attain the salvation of your souls; you should remember the unity and perpetuity with which the Creator endowed this

holy bond. Of the husband and wife Our Lord Himself says: "*And they two shall be in one flesh. What, therefore, God hath joined together, let no man put asunder.*" There is no human power that can dissolve your marriage, no court of appeal to which to apply for a divorce.

Consider well the ends for which you undertake this holy union. The first end of matrimony is to cooperate with God in raising up children for heaven: children who will be the heirs, not so much of your earthly possessions, as of your faith and virtue. Matrimony was also instituted so that you may help each other in the hardships of life. And to accomplish these ends, you must guard mutual fidelity, and rest the security of your wedded life upon the great principle of self-sacrifice. Be faithful in 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. Be generous: in proportion as you love each other deeply, your sacrifices will be made easy; perfect love can make any sacrifice a joy. God so loved the world that He gave Himself for our salvation. Nor will God be wanting to your needs: He pledges you the life-long support of His graces in the holy sacrament which you are now going to receive, taking each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

Christian marriage has been raised to the dignity of a sacrament, a symbol of the union between Christ and His Church; love each other, then, as Christ loves His Church. So the husband must look upon his wife as a companion, not a servant; he must occupy himself in honest labor to support his family, as well as to avoid idleness, which is the beginning of many evils. So the wife must be as an enclosed garden, a model of virtue, a comfort and a help to her husband. Let both live in Christian charity and understanding, giving good example to their children, and in all things subjecting themselves humbly to God.

Remember that some day you will have to give an account of your lives, and the lives of all who are confided to your care, before the throne of the Most High. Take care, then, to teach those under you the holy fear of God. Be holy, and teach those under you to be holy, for God our Father is holy. May Our Lord grant you a chaste wedded life, bless you with holy children, and give you eternal bliss: He Who with the Father and the Holy Ghost liveth and reigneth God, world without end. Amen.

The priest then addresses himself to the contracting parties and the witnesses, saying:

If you are aware of any impediment, on account of which this marriage cannot, or

should not, be contracted—if there is between you any impediment of consanguinity, or affinity, or spiritual relationship, or public honesty; if one of you is bound by a vow of chastity, or religion, or is betrothed or married to another person: finally, if there is between you any other impediment—if there is any such impediment whatsoever, I require and command you to manifest it. If any of you here present is aware of any impediment to this marriage, I likewise command that he make it known.

THE FORM OF MARRIAGE

After a pause, if no impediment is indicated, the priest turns to the bridegroom and asks:

N., wilt thou take **N.,** here present, for thy lawful wife, according to the rite of our holy Mother, the Church?

Bridegroom: I will.

The priest then turns to the bride and asks:

N., wilt thou take **N.,** here present, for thy lawful husband, according to the rite of our holy Mother, the Church?

Bride: I will.

The consent of one is not sufficient; it must be expressed in some sensible sign by both. Having obtained this mutual consent, the priest bids the contracting parties join their

right hands. In places where it is customary, the man and woman pledge themselves each to the other as follows, repeating these words after the priest.

The man says:

I, **N. N.**, take thee, **N. N.**, for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The woman says:

I, **N. N.**, take thee, **N. N.**, for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the priest says:

EGO conjúngo vos in matrimónium (*and making over both the sign of the cross, adds:*)
In nómine Pátris ✚,
et Fílii, et Spíritus Sancti. Amen.

I JOIN you together in marriage, (*and making over both the sign of the cross, adds:*)
In the name of the Father ✚, and of the Son, and of the Holy Ghost. Amen.

The priest then sprinkles the couple with holy water. This done, he turns toward the altar and blesses the wedding ring (or rings).

BLESSING OF THE RING (OR RINGS)

Adjutórium nóstrum
in nómine Dómini.

R. Qui fécit coelum
et térram.

V. Dómine, exaudi
oratiónem meam.

R. Et clámor meus
ad te véniat.

V. Dóminus vobís-
cum.

R. Et cum spírítu tuo.

Oremus .

BENEDIC, Dómine,
ánnulum hunc (án-
nulos hos) quem
(quos) nos in tuo
nómine benedícimus:
ut, quae eum gestá-
verit, (qui eos gestá-
verint), fidelitátem ín-
tegram suo sponso
tenens, (sibi ínvicem
tenéntes), in pace et
voluntáte tua permá-
neat (permáneant),
atque in mutua cari-

Our help is in the
name of the Lord.

R. Who made
heaven and earth.

V. 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 (these rings),
which we ✝ bless in
Thy name, that she
who is (they who are)
to wear it (them),
keeping true faith un-
to her husband (each
other), may abide in
Thy peace and obedi-
ence to Thy will, and
ever live in mutual

tâte sêmper vivat (vivant). Per Christum Dóminum nostrum.

R. Amen.

love. Through Christ our Lord.

R. Amen:

The priest sprinkles holy water on the wedding ring (rings). Receiving the bride's ring from the hand of the priest, the bridegroom places it on the third finger of the left hand of the bride, saying:

WITH this ring I thee wed, and I pledge unto thee my fidelity.

Then the priest says:

IN nómine Pátris, ✠
et Fílii, et Spíritus
Sáncti. Amen.

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

This done, the priest adds:

V. Confírma hoc,
Deus, quod operátus
es in nobis.

V. Preserve, O God,
what Thou hast
wrought in us.

R. A témplo sáncto
tuo, quod est in Jerú-
salem.

R. From out Thy
holy temple which is
in Jerusalem.

V. Kyrie eleison.

V. Lord, have mercy.

R. Christe eleison.

R. Christ, have
mercy.

V. Kyrie eleison.

V. Lord, have mercy.

Pater noster (*se-
creto usque ad*)

V. Et né nos indúcas
in tentatiónem.

R. Sed líbera nos a
malo.

V. Salvos fac servos
tuos.

R. Deus meus, sper-
ántes in te.

V. Mitte eis, Dómine,
auxílium de sáncto.

R. Et de Sion tuére
eos.

V. Esto eis, Dómine,
turrís fortitúdinis.

R. A facie inimíci.

V. Dómine, exáudi
oratiónem meam.

R. Et clamor meus
ad te véniat.

V. Dóminus vobís-
cum.

R. Et cum spírítu
tuo.

Oremus

Our Father (*silent-
ly*).

V. And lead us not
into temptation.

R. But deliver us
from evil.

V. Save Thy servants.

R. Who put their
trust in Thee, my
God.

V. Send them help
from the holy place.

R. And from Sion
come to their defense.

V. Be Thou to them,
Lord, a tower of
strength.

R. Against the face of
the enemy.

V. 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

RESPICE, quaésu-
mus, Dómine, super
hos fámulos tuos: et
institútis tuis, quibus
propagatiónem hu-
máni géneris ordinás-
ti, benígnus assiste;
ut, qui te auctóre jun-
gúntur, te auxiliante
servéntur. Per Chrís-
tum Dóminum nos-
trum. Amen.

LOOK down, we be-
seech Thee, O Lord,
upon these Thy ser-
vants, and graciously
safeguard Thy ordi-
nances whereby Thou
hast provided for the
propagation of man-
kind; that those who
are joined together by
Thine authority may
be preserved by Thy
help. Through Christ
our Lord. Amen.

Then follows the Nuptial Mass, *Pro Sponso et Sponsa*, during which the solemn Nuptial Blessing is given, unless for some reason the Mass is transferred to another day, or omitted on account of the woman's being a widow and having received the Blessing at her first marriage.

The priest puts on the maniple and starts the Nuptial Mass, *Pro Sponso et Sponsa*, beginning with *Deus Israel*. If the Nuptial Blessing is given on a Sunday, holyday of obligation, double of the first or second class, Vigil of Christmas, the Epiphany or Pentecost, or within the privileged Octaves of Epiphany, Easter, Pentecost or Corpus Christi, Ash Wednesday, Holy Week or All Souls, the Mass of the day is said, with the *Gloria* and *Credo*, if it is prescribed, and with the commemoration of the Nuptial Mass under the same conclusion as the Mass of the day, the prayers *Propitiare* and *Deus qui potestate*, the Blessing *Deus Abraham*, and whatever else pertains to the Nuptial Mass.

If such be the custom, lighted candles may be placed on candlesticks before the newly-married couple and their witnesses.

Part III

THE MASS PRO SPONSO ET SPONSA

PRAYER BEFORE MASS

Before the priest begins Mass, the following may be said:

O Lord God, we are Thy unworthy servants. Help us to be attentive and to pray with all our hearts during this holy Mass.

We offer this Mass:

First, for Thy honor and glory, that all may know and love Thee;

Second, to thank Thee for all Thou hast done for us and especially for having made us partakers of this holy sacrament;

Third, to implore Thy blessings on our union, that we may ever love and serve Thee and be to each other all that is well pleasing to Thee.

Holy Mother Mary, help us pray during this Mass that God may shower His blessings upon us.

THE BEGINNING OF MASS

Make the sign of the cross with the priest:

IN the name of the Father, ✝ and of the Son and of the Holy Ghost. Amen.

I adore Thee, O my God, and I firmly believe that the Mass at which I am going to assist is the Sacrifice of the Body and Blood of Thy Son Jesus Christ, my Saviour. O grant that I may assist at it with the attention, reverence and devotion due to such a holy mystery.

Give me those sentiments I should have had on Mount Calvary, if I had been a witness of that bloody Sacrifice.

Lord Jesus Christ, in union with Thee, we offer this holy Mass to implore Thy graces for ourselves and for our home.

O blessed Virgin, and all ye Saints and Angels, intercede and pray for us. And may the almighty and merciful God grant us pardon and peace.

When the priest goes up to the Altar, say:

Lord Jesus Christ, help us to know Thee better and to love Thee more.

THE INTROIT

The priest now goes to the Missal which is at the right or Epistle side.

DEUS Israel conjúgat vos: et ipse sit vobiscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te.

Ps. 127. Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus.

V. Glória Patri, et Fílio, et Spíritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculórum. Amen.

MAY the God of Israel join you together, and may He be with you, Who took pity on two only children (*Tab VIII, 19*): and now, O Lord, make them bless thee more fully.

Ps. 127. Blessed are all they that fear the Lord: that walk in his ways.

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

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

THE KYRIE AND THE GLORIA

The priest goes to the center of the Altar and says aloud: "*Kyrie Eleison,*" etc., and then the *Gloria*, if it is permitted by the rubrics.

K yrie eléison.
Kyrie eléison.

Kyrie eléison.

Christe eléison.

Christe eléison.

Christe eléison.

Kyrie eléison.

Kyrie eléison.

Kyrie eléison.

L ord, have mercy.
Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

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

Dominus vobiscum. (The Lord be with you.)

The server answers for us: Et cum spiritu tuo (And with thy spirit.)

THE COLLECT AND THE EPISTLE

The priest goes again to the right or Epistle side, and reads the *Collect* and the *Epistle*.

Oremus

EXAUDI nos, omnipotens et miséricors Deus: ut, quod nostro ministratur officio, tua benedictione potius impleatur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitate Spíritus sancti

Let us Pray

HEAR us, almighty and merciful God, that what is done by our ministry may be abundantly fulfilled with Thy blessing. Through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of

Deus. Per ómnia saecula saeculórum. **R.** Amen.

(*Lectio Epistolae beati Pauli Apostoli ad Ephesios, c. 5.*)

FRATRES: Mulieres viris suis subditae sint, sicut Dómino: quóniam vir caput est mulieris, sicut Christus caput est Ecclesiae: ipse salvátor córporis ejus. Sed sicut Ecclésia subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seipsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquae in verbo vitae, ut exhiberet ipse sibi gloriósam Ecclésiám, non habéntem máculam, aut rugam, aut áliquíd hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui suam uxórem dilígít, seípsum dilígít. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclésiám: quia membra sumus córporis ejus, de carne

the Holy Ghost, one God. For ever and ever.

R. Amen.

Lesson from the Epistle of St. Paul the Apostle to the Ephesians, c. 5.

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, cleaning it by the laver of water in the word of life; that He might present it to Himself a glorious Church, nothaving 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: because

ejus, et de óssibus ejus. Propter hoc relínquet homo patrem, et matrem suam, et adhaerébit uxóri suae: et erunt duo in carne una. Sacraméntum hoc magnum est; ego autem dico in Christo, et in Ecclésia. Verúm-tamen et vos sínguli, unusquísque uxórem suam sicut seípsum díligat: uxor autem tímeat vírum suum.

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.

GRADUALE. *Ps. 127*

UXOR tua sicut vitis abundans in latéribus domus tuae.

V. Fílii tui sicut novéllae olivárum in circuitu mensae tuae. Alleluia, alleluia. *Ps. 19.* Mittat vobis Dóminus auxilium de sancto: et de Sion tueátur vos. Alleluia.

GRADUAL. *Ps. 127*

THY wife shall be as a fruitful vine on the walls of thy house.

V. Thy children as olive plants round about thy table. Alleluia, alleluia. *Ps. 19.* May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima, instead of the *Alleluia* and its Verse, the following Tract is said:

TRACTUS. *Ps. 127*

ECCE sic benedicétur ómnis homo, qui timet Dóminum. V. Benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitae tuae. V. Et vídeas

TRACT. *Ps. 127*

BEHOLD thus shall the man be blessed that feareth the Lord. V. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life.

fílios filiórum tuórum: pax
super Israel.

V. And mayest thou see
thy children's children:
peace upon Israel.

In Paschal Time the Gradual is omitted, and in its place the following is said:

Alleluia, allelúia. *V.*
Ps. 19. Mittat vobis
Dóminus auxilium de
sancto: et de Sion tueátur
vos. Allelúia. *V. Ps. 133.*
Benedícat vobis Dominus
ex Sion, qui fecit coelum et
terram. Allelúia.

Alleluia, alleluia. *V.*
Ps. 19. May the Lord send
you help from the sanctu-
ary, and defend you out of
Sion. Alleluia. *V. Ps. 133.*
May the Lord out of Sion
bless you; He that made
heaven and earth. Alleluia.

THE GOSPEL

The Missal is carried to the left or Gospel side of the altar. We make the sign of the cross on our forehead to show that we believe what Jesus Christ has taught us, on our lips to show we will never speak against it, on our breast to show we love it and will do as He bids us.

*(Sequentia sancti Evan-
gelii secundum Matthaeum,
c. 19.)*

*(Continuation of the holy
Gospel according to St.
Matthew, c. 19.)*

IN illo témpore: Accessé-
runt ad Jesum Phari-
saei tentántes eum, et
dicéntes: Si licet hómini
dimíttere uxórem suam,
quacúmque ex causa?
Qui respóndens, ait eis:
Non legístis quia qui fecit
hóminem ab inítio, más-
culum et féminam fecit
eos? et dixit: Propter
hoc dimíttet homo patrem
et matrem, et adhaerébit
uxóri suae, et erunt duo

AT that time: The Pha-
risees came to Jesus,
tempting Him and saying:
Is it lawful for a man to
put away his wife for
any cause? Who answer-
ing, said to them: Have
ye not read, that He who
made man from the begin-
ning, 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

in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

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.

After the Gospel, the priest kisses the altar again and turning to the people, says:

Dominus vobiscum (The Lord be with you).

The server, answers for us: Et cum spiritu tuo (And with thy spirit).

THE OFFERTORY

The first principal part of the Mass.

IN te sperávi, Dómine:
I 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.

The priest now takes the veil off the chalice, and holds up with both hands the paten on which lies the host—the bread which is to be changed into the Body of Our Lord. He then pours wine—and adds in a few drops of water—which will be changed into the Blood of Christ—into the chalice and offers it to God as he did with the host.

ACCCEPT, O heavenly Father, this unspotted host, and the chalice which the Priest offers up to Thee, and which will soon become the Body and Blood of our Saviour. I offer it to Thy Divine Majesty for my innumerable sins and offenses.

And in union with this offering, O my God, I offer Thee my heart though unworthy; change it, and make it like unto the sacred Heart of Jesus, meek and humble, and full of love for Thee and my neighbor.

I also offer up to Thee whatever I shall do or suffer today and all my life. I wish to do all things, and suffer all things for the love of my Saviour, who offered Himself for me in a bloody manner on the cross, and offers Himself anew in an unbloody manner in this holy Mass.

THE LAVABO

The priest washes his hands to show how pure we ought to be when we come near our Blessed Lord.

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine.

Ut áudiam vocem laudis: et enárrem univérſa mirabília tua.

Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam: et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingressus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto; in ecclésiis benedícám te, Dómine.

Glória Patri, et Fílio, et Spíritui Sancto.

Sicut erat in principio et nunc, et semper, et in sæculasæculorum. Amen.

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

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

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

Destroy not my soul with the wicked, O God: nor my life with men of blood.

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

But I have walked in mine innocence: redeem me, and have mercy on me.

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

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.

Then, bowing a little at the middle of the altar, with his hands joined above it, the priest says:

SUSCIPE, sancta Trínitas, hanc oblatiónem quam tibi offérimus ob memóriam passiónis, resurrectiόnis et ascensiόnis Jesu Christi Dómini nostri, et in honórem beátae Maríae semper Vírginis, et beáti Joánnis Baptístae, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium sanctórum; ut illis profíciat ad honórem, nobis autem ad salútem; et illi pro nobis intercédere dignentur in coelis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

RECEIVE, O Holy Trinity, this offering which we make to Thee, in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these and of all the saints: that it may avail to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

ORATE FRATRES

This means: "Brethren, pray." The priest turns to the people and asks them to pray with him.

ORATE, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipóntem.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

The server answers:

R. Suscípíat Dóminus sacrificium de mánibus tuis ad laudem et gloriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiae suae sanctae.

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

THE SECRET PRAYERS

SUSCIPE, quaesumus, Dómine, pro sacra connúbii lege munus oblátum: et cujus largítor es óperis, esto dispósitor. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saecula saeculórum. **R.** Amen.

RECEIVE, we beseech thee, O Lord, the offering we make to Thee on behalf of the holy bond of wedlock; and even as this institution is the gift of Thy bounty, do Thou so dispose of it according to Thy will. Through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God. For ever and ever. **R.** Amen.

THE PREFACE

With hands extended, the priest reads the Preface.

(Reflection)

INDEED, it is but meet and just that we make such offerings to God, and that we praise and glorify His name, for He is the only God; He is the Holy One who deserves all praise and glory. And as we are but poor wretched sinners who can never praise such a God as we should do, let us unite ourselves with all the Angels and Saints, who humbly adore Him; let us join our

voices with them and cry out from the bottom of our heart. (*The bell rings three times.*)

We say the same words the Angels sing in Heaven:

SANCTUS, sanctus, sanctus
tus Dóminus Deus
sábaoth. Pleni sunt coeli
et terra glória tua:
Hosánna in excélsis.
Benedíctus qui venit in
nómine Dómini: Hosánna
in excélsis.

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.

THE CANON OF THE MASS

The most solemn part of Mass is near

All is still around the altar now and the priest prays in a low voice. Many Angels have come down from Heaven, and are waiting to adore their God.

PRAYER FOR THE LIVING

NOW the moment is drawing near when Thou, O my Lord, wilt come down from heaven and dwell in our midst. Cleanse, therefore, our hearts, purify and bless them, that we may become worthy of Thy most holy presence. Bless and protect our Holy Church; pour forth Thy benediction on our Holy Father, the Pope, on our bishop, on our pastor and on all the faithful. Accept this Sacrifice in thanksgiving for all the benefits which I have received from Thee; in satisfaction for my sins; for obtaining Thy holy grace, especially for a happy wedded life. Grant us Thy blessing, spiritual and temporal, O Lord God.

But it is not only Thy blessing I desire; no, it is Thyself, O Jesus. Thou art coming; the gates of heaven open; the great God is about to come on the altar.

THE CONSECRATION

The second principal part of the Mass.

The priest takes the bread in his hands and says the very words Our Lord said at the Last Supper: "THIS IS MY BODY," and at once the bread is changed into the Body of Jesus Christ. The Priest bends his knee to adore Our Lord really present, and then holds up the Sacred Host for people to adore, places it on the altar and genuflects again. The bell rings three times.

LOOK FOR A MOMENT ON THE SACRED HOST, saying reverently:

"My Lord and My God!"

Then bow down and adore.

HAIL, Sacred Host, Victim of Love, Eternal King!
Hail, precious Body of the Incarnate Son of God!
Bless, preserve, and sanctify our souls, that we may never be separated from Thee. I believe in Thee, I hope in Thee, I love Thee; to Thee be honor, praise, and glory forever and ever. Have mercy on me, according to Thy great mercy. Amen.

The priest takes the chalice in his hands and says over the wine the very words Our Lord said at the Last Supper: "THIS IS MY BLOOD." The wine is immediately changed into the Blood of Jesus Christ. The chalice like the Host is lifted up for the people to adore. The bell rings again three times.

LOOK FOR A MOMENT AT THE CHALICE, in which is the Precious Blood of Jesus, then bow down and adore, saying reverently:

"My Jesus, mercy!"

HAIL, Sacred Blood, flowing from the wounds of Jesus Christ to wash away the sins of the world!
Wash my heart clean of all defilement, that I may be

pleasing to Thee, and be made worthy of Thy promises, O Jesus, only-begotten Son of God, full of grace and truth. Cleanse and purify me; live, Jesus, in me, and make me live in Thee. Amen.

AFTER THE CONSECRATION

Jesus is now on the altar. He is there for us, to hear us tell Him what we want and to help us. He has said: "Ask and you shall receive." Think what things you want for your new state of life and ask Him for them. Offer yourself to Jesus, and be united with Him. Then pray to the Eternal Father.

O Eternal Father, here is Thy beloved Son on this altar. I offer Him to Thee, as my most precious gift. But since I never wish to be separated from Him, accept also, with Him, the gift of myself: all that I am and have—my mind, my body, my heart, and my soul, and this my beloved spouse whom Thou hast given me. Bless my offerings in union with Thy Divine Son, and grant that I may be faithful to my vows, for the love of Thee.

PRAYER FOR THE DEAD

O Eternal Father, looking down upon the unspotted Sacrifice of Thy own divine Son, Who cries out to Thee for mercy, have mercy on the poor souls who are yet suffering in purgatory; and in particular on the souls of N. N.; and on those of our deceased parents, relations, benefactors, neighbors, etc.; likewise on such as I have in any way injured, or to whom I have been the occasion of sin, or who have injured me.

And also to us, poor miserable sinners, grant the same, O Lord; judge us not according to our sins, but according to Thy infinite mercy by which we hope to obtain pardon of them, and Thy holy grace. We ask it

of Thee in the name of Him Who is here on the altar, and who liveth and reigneth with Thee forever and ever.

THE PATER NOSTER

The priest now raises his voice and says Our Lord's Prayer.

PATER noster, qui es in
coelis, sanctificétur
nomen tuum: advéniat
regnum tuum: fiat vo-
luntas tua, sicut in coelo
et in terra. Panem nos-
trum quotidiánum da
nobis hódie; et dimítte
nobis debita nostra, sicut
et nos dimittimus debi-
tóribus nostris: et ne nos
indúcas in tentatióem.

R. Sed líbera nos a
malo.

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.

After the Pater Noster, the priest interrupts the usual sequence of the Mass, and, turning to the bridal couple who kneel before the altar, confers the Nuptial Blessing upon them, with the following prayers:

Oremus

PROPITIARE, Dómine,
supplicatióibus nostris,
et institútis tuis, quibus

Let us Pray

BE favorable, O Lord,
unto our humble
prayers, and graciously

propagatiónem humáni géneris ordinásti benígnus assíste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitate Spíritus sancti Deus. Per ómnia saecula saeculórum.

R. Amen.

Oremus

DEUUS, qui potestáte virtútis tuae de níhilo cuncta fecísti: qui dispositis universitátis exórdiis, hómini, ad imaginem Dei facto, ídeo inseparábile mulieris adjutórium condidísti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placuísset instítui, nunquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiae sacraméntum praesignáres in foedere nuptiárum: Deus, per quem mulier júngitur

safeguard Thine ordinances, which Thou hast ordained for the increase of mankind: that what is now united by Thy authority may be preserved by Thy help. Through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever.

R. Amen.

Let us Pray

O God, who out of nothing didst create all things by the might of Thy power; who after having set in order the beginnings of the universe and made man to the image of God brought into existence woman to be his inseparable helpmate in such manner that from the flesh of the man Thou mightest give a beginning to the body of woman thus teaching that what was united in its origin should never be allowed to be put asunder; O God, Who hast made marriage sacred by a significance so sublime that in the nuptial con-

viro, et societas principá-
liter ordináta, ea benedic-
tione donatur, quae sola
nec per originális peccati
poenam, nec per dilúvii
est ablata sententiam:
respice propítius super
hanc famulam tuam, quae
maritali jungenda con-
sörtio, tua se expetit pro-
tectione muniri: sit in ea
jugum dilectionis, et pacis:
fidélis et casta nubat in
Christo, imitatrixque
sanctarum permáneat
feminarum: sit amábilis
viro suo, ut Rachel:
sápiens, ut Rebécca:
longaeva et fidélis, ut
Sara: nihil in ea ex áctibus
suis ille auctor praeverica-
tionis usurpet: nexa fidei,
mandatisque permáneat:
uni thoro juncta, contactus
illícitos fugiat: múniat in-
firmitatem suam róbre
disciplinae: sit verecundia
gravis, pudóre venerábilis,
doctrinis coeléstibus
erudíta: sit foecúnda in
sóbole, sit probáta et ín-
nocens: et ad beatórum
réquiem, atque ad
coeléstia regna pervéniat:
et vídeant ambo filios
filiórum suórum, usque in
tértiam et quartam gener-

tract Thou wast pleased
to foreshadow the mystical
union of Christ and the
Church; O God by Whom
husband and wife are made
one, and human society is
essentially ordained and
endowed with a unique
blessing which was with-
drawn neither by the pun-
ishment of original sin
nor of the flood; look
with favor upon this Thy
handmaid who now, upon
entering the holy state of
marriage, humbly seeks
the help of Thy protection.
May her yoke be one of
affection and peace; spot-
less and true be her mar-
ried life in Christ; may she
follow always the saintly
models of her sex; may
she be dear to her hus-
band as Rachel was; wise
as Rebecca; long-lived and
faithful as Sara; may the
author of man's downfall
have no place in her
through deeds of his
prompting; may she ad-
here in all things to the
rule of faith and the pre-
cepts of Thy law; loyal to
her plighted troth, may
she abhor all unlawful ad-
vances; may she gain

atióne, et ad optátam pervéniant senectútem. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saccula sacculórum.

R. Amen.

strength from the practice of virtue; may her demeanor befit her state, and her modesty inspire respect; may she be enriched in the knowledge of heavenly truth, favored with offspring, upright and incorruptible; may she come at last to the peace of the blessed and the glory of heaven above. And may they both see their children's children unto the third and the fourth generation, and come at length to a happy old age: Through Jesus Christ thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever. **R.** Amen.

The priest then turns to the altar and says:

LIBERA nos, quæsumus Dómine, ab ómnibus malis præteritis, præsentibus, et futúris, et intercedente beáta et gloriósa semper Vírgine

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever virgin,

Dei genitrice María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem in diébus nostris: ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne securi.

Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saecula saeculórum.

R. Amen.

Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the help of Thy mercy we may always be free from sin, and safe from all trouble.

Through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever.

R. Amen.

THE AGNUS DEI

The priest bows down and strikes his breast, saying:

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

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, grant us peace.

O Lord Jesus Christ, Who art here present, I adore Thee with a lively faith. All my hope is in Thee; and I love Thee above all things.

Come, O Lord, to me, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; sanctify me, and deliver me from all sins, and make me always obedient to Thy Commandments. Let me never be separated from Thee, O my Saviour, but let me always be united with Thee now and forever.

THE PRIEST'S COMMUNION

The third principal part of the Mass.

The bell rings. We say three times with the priest:

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

The priest bows down and consumes first the Sacred Host, then the Precious Blood in the chalice. Unite yourself with the priest, with an ardent desire to receive Our Lord.

Now prepare yourself by acts of faith, hope, love, and contrition to receive Jesus Christ, Son of God Himself, in Holy Communion. Beg Him for blessings on you and your spouse, graces for your life that is beginning. Offer up your Holy Communion for a happy and blessed wedded life.

The priest turns and makes the sign of the cross over the people, after which he holds the Blessed Sacrament before them, saying:

BEHOLD the Lamb of God, behold Him Who taketh away the sins of the world.

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo et sanabitur anima mea.

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

The priest gives Holy Communion to the newly wedded pair, saying for each:

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

Excite yourself to love and fervor. Jesus comes as your Wedding Guest, ask what you will of Him, and He will grant it. Say:

Anima Christi

S OUL of Christ, sanctify me;
 B Ody of Christ, save me;
 B lood of Christ, inebriate me;
 W ater from the side of Christ, wash me;
 P assion of Christ, strengthen me;
 O good Jesus, hear me;
 W ithin Thy wounds hide me;
 S uffer me not to be separated from Thee;
 F rom the malicious enemy, defend me;
 I n the hour of my death call me;
 A nd bid me come to Thee,
 T hat with Thy saints, I may praise Thee:
 F or ever and ever. Amen.

O Jesus, I believe that I have received Thy Flesh to eat and Thy Blood to drink, because Thou hast said it, and Thy word is true. O my God, my Creator, I adore Thee because from Thy hands I came and with Thee I am to be happy forever. I am but dust and ashes, and yet Thou hast come to me, and my poor heart may speak to Thee. Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee and wish to love Thee daily more and more. I am sorry for all my sins; wash them away in Thy most Precious Blood.

My good Jesus, I thank Thee with all my heart for coming to me. I thank Thee for this my beloved spouse whom Thou hast given me. How good, how kind Thou art to me, sweet Jesus!

Jesus, receive my poor offering; Thou hast given Thyself to me, and now let me give myself to Thee:

I give Thee my body, that it may be chaste and pure.

I give Thee my soul, that it may be free from sin.

I give Thee my heart, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last. And O my Jesus, I give Thee myself united with my beloved spouse, that, one in Thee and for Thee, we may be Thine in life and in death, till at last we join the holy Angels and Saints to glorify Thee forever.

O Jesus, have mercy on us and bless us. Grant us a happy wedded life, guarding mutual fidelity, and zealous for each other's good and the good of all committed to our care. Be with us, always, O Lord, and we shall want nothing.

Most Holy Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all ye Angels and Saints of God, unite your prayers with mine; be ever mindful of us, and obtain from Him, that with you we may bless Him and love Him forever. Amen.

COMMUNIO

ECCE sic benedicétur omnis homo, qui timet Dóminum; et vídeas filios filiórú tuórum: pax super Israel.

THE COMMUNION

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

POSTCOMMUNIO

QUAESUMUS omnípotens Deus: institúta providéntiae tuae pio favóre comitáre: ut quos legítima societáte connéctis, longæva pace custódias. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saecula saeculorum. **R.** Amen.

POSTCOMMUNION

WE beseech Thee, almighty God, to accompany thy providential ordinances with Thy gracious favour; that Thou mayest keep in lasting peace those whom Thou dost join in lawful union. Through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, forever and ever. **R.** Amen.

Having said *Benedicamus Domino*, or, if the rubrics require it, *Ite missa est*, the priest, before blessing the people, turns towards the bridegroom and bride and says:

DEUS Abraham, Deus Isaac, et Deus Jacob sit vobiscum: et ipse adimpleat benedictiónem suam in vobis: ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatióem, et póstea vitam aetérnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus, per ómnia saecula saeculórum.

R. Amen.

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill his blessing in you: that you may see your children's children even to the third and fourth generation and afterwards possess life everlasting, by the assistance of our Lord Jesus Christ Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end.

R. Amen.

The priest then sprinkles the spouses with holy water, gives the blessing, and concludes with the Gospel of St. John, unless the rubrics ordain otherwise. After the last Gospel, he may read the following exhortation, or say a few words of congratulations.

EXHORTATION AFTER THE CEREMONY

Now that you are united in the holy bonds of matrimony, offer thanksgiving to God for the graces bestowed upon you. Those graces will be inexhaustible, ever strengthening you in the discharge of duties and responsibilities imposed by the married state, ever inspiring you to make of such duties and responsibilities an unexcelled privilege.

So live together, as “two in one flesh”, that each day you can make of your wedded life a beautiful offering to God. That offering will bring down more heavenly gifts for you, and will be a pledge of your everlasting union before the throne of the Most High.

Therefore I exhort you to guard mutual love and fidelity, always remembering the words of the Apostle: “Be subject to one another in the fear of Christ. Let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church . . . Husbands, love your wives, just as Christ also loved the Church, and delivered Himself up for her . . . in order

that He might present to Himself the Church in all her glory" (Eph. 5:21-27).

(Turning to the bridegroom, the priest says:)

God gives you a companion, not a servant. Love her, as Christ loves His Church.

Then looking at both, he may add:

Receive my heartfelt congratulations. May God bless you on this beautiful day of your wedding.

The priest leaves the sanctuary and enters the sacristy. If the marriage has not been previously registered, the bride and groom and their witnesses enter the sacristy for this purpose, which completes the ceremony. For the recessional procession, see page 73.

A Bridegroom's Prayer

O gracious Father, Maker and Preserver of heaven and earth, Who in the beginning didst institute matrimony, thereby foreshadowing the mystical union of the Church with our Saviour Jesus Christ, Who in the time of His ministry upon earth, didst honor matrimony with His first miracle; enable me, I pray Thee, by Thy grace to live in holiness and purity with the wife whom Thou hast given me. Mortify in me all violence of earthly passion, all selfishness and inconsiderateness, that I may love her as Christ loved His Church, cherish and comfort her as my own body, and

have as great care for her happiness as for my own. Grant that we may live in peace, without contention; in unity, without discord. And give us, O Lord, a competence of estate, to maintain ourselves and our family according to that rank and calling wherein Thou hast placed us, without excess of vainglory, in singleness and purity of heart. Grant this for the sake of Jesus Christ, to Whom with Thee and the Holy Ghost, be all honor and glory, now and forever. Amen.

A Bride's Prayer

O merciful Lord God, who in the beginning didst take Eve out of Adam and didst give her to him as a **helpmate**; give me grace to live worthy of the honorable estate of matrimony to which Thou hast called me, that I may love my husband with a pure and chaste love, acknowledging him as my head, and truly reverencing and obeying him in all good things; that thereby I may please him, and live with him in all Christian quietness. Keep me from all worldliness and vanity. Help me, O Lord, that I may, under him, prudently and discreetly govern our household. Let no fault of mine be to him the occasion of sin; enable me to soothe him in perplexity, to cheer him in difficulty, to refresh him in weariness, and as far as may be, to advise him in doubt. Grant that our perfect union here may be the beginning of the still more perfect and blissful union hereafter in Thy kingdom; and this I pray, through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, now and forever. Amen.

APPENDIX

THE WEDDING MARCH and RECESSION

The wedding march or procession is not an essential part of the marriage ceremony. The gathering of guests may easily be limited or entirely suppressed if a quiet celebration is desired. It is optional to have more or less ushers, bridesmaids, flower girls, ring bearer and pages.

The wedding procession is not a secular spectacle. All those taking part in a wedding should remember that they are in the presence of the Most Blessed Sacrament in the tabernacle, and therefore should behave properly as in the house of God.

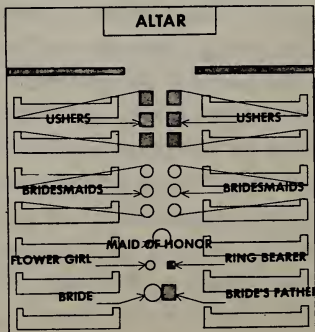
Before making any arrangements on these points for the marriage, the parish priest should be consulted. Not in all the churches are there the same customs.

A rehearsal of the wedding ceremony is most helpful to determine the position of each member of the bridal party in the procession and the ceremony in the church.

The usual practice is for the party to line up at the vestibule or church door in the following order: 1) the ushers, two by two; 2) the bridesmaids, two by two; 3) the maid of honor, alone; 4) the flower girls, two by two; 5) the ring bearer; 6) the bride, on the arm of her father or nearest male relative; and 7) the pages, if any, holding the bride's veil or train.

The following sketch shows the position of the bridal party during the wedding procession:

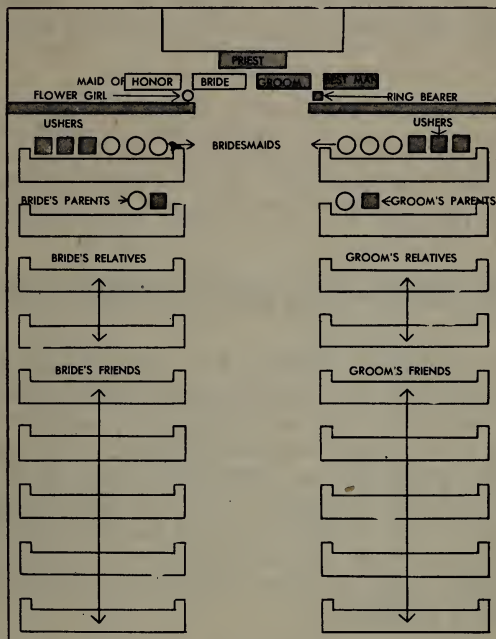
Formation of the Wedding Procession



The bridegroom accompanied by the best man, usually waiting in the sacristy, approaches from the epistole side in front of the altar rail at a pace that will enable him to meet the bride at the sanctuary gate and proceed to their places in the sanctuary.

The following sketch shows the position of the bridal party before the altar, during the marriage ceremony and Holy Mass:

POSITION OF THE BRIDAL PARTY AT THE ALTAR



RECESSION

At the end of the Nuptial Mass and usually after the priest congratulates the new couple, the organ begins the recessional, and the procession goes out in reversed order, that is, 1) the bride and groom; 2) the maid of honor, alone; 3) the bridesmaids, two by two; 4) the ushers, two by two; 5) the bride's parents; and 6) the groom's parents.

BLESSING FOR THE SILVER OR THE GOLDEN WEDDING ANNIVERSARY

Mother Church is very liberal in her liturgy about marriage, since those contracting it are or have been themselves the ministers of the sacrament. If it should be their wish, on the occasion of the silver or golden jubilee we believe there is no objection to have some sort of procession when entering and leaving the church, provided that proper behavior is observed in the house of God, and that there be no diocesan regulations against it.

Before the Mass of Thanksgiving for the 25th or 50th wedding anniversary, the priest goes to the married pair at the foot of the altar. He then may read the following exhortation, or make a short sermon, urging the couple to give thanks for all the graces and benefits received during their married life, and to continue in the love and fear of the Lord.

Exhortation for the Silver (Golden) Jubilee

My dear friends: Twenty-five (*fifty*) years ago you bound yourselves by a most solemn pledge before the altar of God. By that sacrament of matrimony you accepted duties and responsibilities; but you also received graces from the Most High, with the blessings of our Holy Mother Church. I am sure that those graces have been for you an inexhaustible fount, strengthening you in the discharge of your duties and responsibilities, and inspiring you to form out of your obligations an unexampled privilege.

In the long period of time that has passed, you must have received numberless joys; and very likely you must also have felt sorrows. For man's life on earth is often bright, but at times dark clouds obscure the sky. Today is one of your days of joy, for God accords you the exceptional privilege of celebrating the silver (golden) anniversary of your wedding. Let gratitude fill your hearts; offer praise and thanksgiving to God, for all the benefits He has granted you during your married life,

for all the happiness, and even for all the trials and pains that must have drawn you closer to Him.

In the presence of God you are now renewing the solemn promises you made on your wedding day; and you are receiving the blessings of our Holy Mother Church for the years that still remain. In those remaining years it is for you to continue in the love and fear of God, so that, ever striving to know and fulfill His wishes, you may both find eternal life together, in Him.

After the exhortation, the priest bids the couple to join hands, and gives them the blessing, saying:

BENEDICTIO Dei omnipotentis, Patris, et Filii ✠ et Spíritus Sancti, descéndat super vos et maneat semper vobiscum. Amen.

MAY the blessing of Almighty God, Father, Son, ✠ and Holy Ghost descend upon you and remain with you forever. Amen.

The priest then recites the following:

Ant. **E**CCE sic benedicé-
tur homo qui
timet Dóminum.

Psalmus 127. Beátus,
quicúmque times Dómi-
num, * qui ámbulas in
viis ejus!

Nam labórem mánuum
tuárum manducábis, *
beátus eris et bene tibi
erit.

Uxor tua sicut vitis fru-
ctífera * in penetrálibus
domus tuæ,

Ant. **B**EHOLD, thus shall
the man be
blessed that feareth the
Lord.

Psalm 127. Blessed art
thou who fearest the Lórd
who walkest in His ways.

For thou shalt eat the
fruit of the labours of thy
hands: blessed shalt thou
be, and it shall be well
with thee.

Thy wife shall be as a
fruitful vine, in the inner
recesses of thy house.

fílii tui ut súrculi oli-
várur. * circa mensam
tuam.

Ecce sic benedícitur
viro, * qui timet Dóminum!

Benedícat tibi Dóminus
ex Sion, * ut vídeas pros-
peritátem Jerúsalem óm-
nibus diébus vitæ tuæ;

ut vídeas fílios filiórur
tuórur: * pax super Israel!

Glória Patri, et Filio, *
et Spiritui Sancto.

Sicut erat in princípí-
o, et nunc, et sémper, * ét in
saécula saeculórur. Amen.

Ant. Ecce sic benedi-
cétur homo qui timet Dó-
minum.

When the couple have knelt at the prie-dieux where they are to hear Mass, the priest continues:

V. Domine, exaudi ora-
tionem mean.

R. Et clamor meus ad
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Thy children shall be as
olive shoots around thy
table.

Behold, thus shall the
man be blessed that fear-
eth the Lord:

May the Lord bless thee
out of Sion: that thou
mayest see the good things
of Jerusalem all the days
of thy life.

That thou mayest see
thy children's children,
peace upon Israel.

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

As it was in the begin-
ning, is now, and ever shall
be, world without end.
Amen.

Ant. Behold, thus shall
the man be blessed that
feareth the Lord.

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.

Oremus

OMNIPOTENS sempiternus Deus, respice propitius super hos famulos tuos, ad templum sanctum tuum pro gratiarum actione lactos accedentes, et praesta, up post hanc vitam ad aeternae beatitudinis gaudia, (cum prole sua,) pervenire mereantur. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia saecula saeculorum. Amen.

Let us Pray

ALMIGHTY and everlasting God, look down in Thy mercy upon these Thy servants who have joyously come to Thy temple to make their thanksgiving to Thee; and grant that after this life they may, (with their children), attain to the unending bliss of heaven. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The priest then sprinkles the couple with holy water, and begins Mass, which should be the Votive Mass of the Blessed Virgin, if the rubrics so permit. At the end of Mass the *Te Deum* with its prayer is recited or sung, in thanksgiving, and thus ends the ceremony.

HYMN OF THANKSGIVING

TE DEUM

TE Deum laudamus:* te Dominum confitemur.

Te aeternum Patrem* omnis terra veneratur.

Tibi omnes Angeli;* tibi coeli et universae potestates.

WE praise Thee, O God; we acknowledge Thee to be the Lord.

Thee, the Father everlasting, all the earth doth worship.

To Thee all the Angels, to Thee the heavens, and all the powers,

Tibi Cherubim et Seraphim* incessabili voce proclamant:

Sanctus, Sanctus, Sanctus,* Dominus Deus Sabaoth.

Pleni sunt coeli et terra* majestatis gloriae tuae.

Te gloriosus* Apostolorum chorus;

Te Prophetarum* laudabilis numerus;

Te Martyrum candidatus* laudat exercitus.

Te per orbem terrarum* sancta confitetur Ecclesia:

Patrem* immensae majestatis;

Venerandum tuum verum,* et unicum Filium;

Sanctum quoque* Paraclitum Spiritum.

Tu Rex gloriae,* Christe.

Tu Patris* sempiternus es Filius.

Tu ad liberandum suscepturus hominem,*

To Thee the Cherubim and Seraphim cry out with ceaseless voice.

Holy, Holy, Holy, Lord God of hosts.

Full are the heavens and the earth of the majesty of Thy glory.

The glorious choir of the Apostles praises Thee;

The admirable company of the Prophets praises Thee;

The white-robed army of Martyrs praises Thee.

Thee, the holy Church throughout the world doth proclaim:

The Father of infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon Thee to deliver

non horruisti Virginis
uterum.

Tu devicto mortis
aculeo,* aperuisti creden-
tibus regna coelorum.

Tu ad dexteram Dei
sedes* in gloria Patris.

Judex crederis* esse
venturus.

Te ergo quaesumus,
tuis famulis subveni,* quos
pretioso sanguine redemi-
misti.

Aeterna fac cum
Sanctis tuis* in gloria
numerari.

Salvum fac populum
tuum, Domine,* et benedic
haereditati tuae.

Et rege eos* et extolle
illos usque in aeternum.

Per singulos dies* benedi-
cimus te.

Et laudamus nomen
tuum in saeculum,* et in
saeculum saeculi.

Dignare, Domine, dic
isto* sine peccato nos
custodire.

Miserere nostri, Domi-
ne,* miserere nostri.

man, didst not disdain
the Virgin's womb.

Thou, having overcome
the sting of death, hast
opened to believers the
kingdom of heaven.

Thou sittest at the right
hand of God, in the glory
of the Father.

Thou, we believe, art
the Judge to come.

We beseech Thee, there-
fore, to help Thy servants,
whom Thou hast redeemed
with Thy Precious Blood.

Make them to be
numbered with Thy
Saints in glory everlasting.

O Lord, save Thy
people, and bless Thine
inheritance.

And govern them, and
exalt them forever.

Day by day we bless
Thee.

And we praise Thy
Name forever; yea, for
ever and ever.

Vouchsafe, O Lord,
this day, to keep us with-
out sin.

Have mercy on us, O
Lord; have mercy on us.

Fiat misericordia tua,
Domine, super nos*
quemadmodum speravi-
mus in te.

In te, Domine, speravi:*
non confundar in aeter-
num.

V. Benedictus es, Dom-
ine, Deus patrum nostro-
rum.

R. Et laudabilis, et
gloriosus in saecula.

V. Benedicamus Patrem
et Filium, cum Sancto
Spiritu.

V. Laudemus et super-
exaltemus eum in saecula.

V. Benedictus es,
Domine Deus, in firma-
mento coeli.

R. Et laudabilis, et
gloriosus, et superexalta-
tus in saecula.

V. Benedic, anima
mea, Dominum.

R. Et noli oblivisci
omnes retributiones ejus.

V. Domine, exaudi
orationem mean.

R. Et clamor meus ad
te veniat.

Let Thy mercy, O
Lord, be upon us; as we
have trusted in Thee.

In Thee, O Lord, have
I trusted; let me not be
confounded in eternity.

V. Blessed art Thou,
O Lord, the God of our
fathers.

R. And worthy to be
praised, and glorified for-
ever.

V. Let us bless the
Father and the Son, with
the Holy Ghost.

R. Let us praise and
magnify Him forever.

V. Blessed art Thou,
O Lord, in the firmament
of heaven.

R. And worthy to be
praised, and glorified, and
exalted forever.

V. Bless the Lord, O
my soul.

R. And forget not all
His benefits.

V. O Lord, hear my
prayer.

R. And let my cry come
unto Thee.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

DEUS, cujus misericordiae non est numerus, et bonitatis infinitus est thesaurus: piissimae majestati tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad praemia futura disponas.

Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia saecula saeculorum.

Amen.

V. The Lord be with you.

R. And with thy Spirit.

Let us Pray

O God, of Whose mercies there is no number, and the treasure of Whose goodness is infinite; we give thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency; that as Thou grantest the petitions of those that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Amen.

N. B.—This celebration of the Wedding Anniversary is to be used only for validly married Catholics who are living a good Christian life.

FORM TO BE USED FOR MIXED MARRIAGES

(The same form is to be used in marriages between Catholics and indifferentists and public sinners, such as Freemasons, etc.)

Unless with a special permission from the bishop, granted for serious reasons, mixed marriages may not be celebrated in the church, but in some part of the parish house or in some other convenient place. The parish priest, after having obtained of the Ordinary the dispensation from the impediment of "mixtae religionis," or "disparity of cult" and having complied with all the requirements of canon law, may proceed with the celebration of the marriage in the following form.

EXHORTATION BEFORE THE MARRIAGE CEREMONY

My friends: I hope that you have given serious consideration to this step which you are about to take. I trust that you have deliberated on the significance of this contract which you now propose to make before God. It is not of a temporary nature, because the bonds of matrimony are indissoluble as long as both contracting parties are alive. Our Lord Himself said, "*What therefore God has joined together, let no man put asunder*" (Matt. 19:6). This is the divine law.

By the marriage contract, you are accepting from the hand of God Himself certain duties and responsibilities. Be ever mindful of them, ever solicitous in the discharge of your obligations towards each other and towards those who may be committed to your care. Some day you will have to render an exact account to Almighty God.

In the state of life which you are choosing, you will need vision and perseverance, wisdom and strength. Days of trial are bound to come, when you will require

all the faith of a true Christian in order to continue in the security of a happy union. Implore, therefore, the blessings of God on your wedded life. Those blessings will be security for your happiness on earth as well as in the life to come. Without God's grace, all hopes will only end as empty dreams, and the gold of expectation will only turn to tinsel. For God alone is the Source of all courage, and wisdom, and power.

Love each other, my dear friends, and live in the fear of God.

The priest, without putting on any sacred vestment or ornament, addresses the bridegroom:

N. N., wilt thou take *N. N.* here present, for thy lawful wife?

Bridegroom: I will.

Then the priest asks the bride in the same manner:

N. N., wilt thou take *N. N.* here present, for thy lawful husband?

Bride: I will.

The priest bids the couple join their right hands, and pledge their faith to one another, after the following form:

Bridegroom: I, *N. N.*, take thee, *N. N.*, for my lawful wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Bride: I, *N. N.*, take thee, *N. N.*, for my lawful husband, to have and to hold from this day forward, for

better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says:

By the authority committed to me, I pronounce you united in the bonds of matrimony.

Lastly the bridegroom places the ring on the third finger of the bride's left hand, saying:

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

This ceremony finished, the priest may say a few words of advice to the couple, as he thinks best, or read the following exhortation:

EXHORTATION AFTER THE CEREMONY

My friends: You are now united in the holy bonds of matrimony. May you ever keep in mind the singular holiness of the state of life which you have chosen, in order that you may be steadfast in the loyal observance of your manifold obligations. Preserve mutual love and fidelity, always striving to have understanding prevail. *"For we are the children of saints: and we must not be joined together like heathens that know not God"* (Tobias 8:5). Be truly "two in one flesh", of one heart and soul, in order that you may receive plentiful blessings from God. If you are firm in the belief that He is a merciful Father Who is always near to help you, you will win over all difficulties. Then the happiness that will be yours on earth will be a promise of everlasting bliss in heaven.

FORM OF PROMISES FOR NON-CATHOLIC

I, **N. N.**,
the undersigned non-Catholic, desiring to contract marriage with **N. N.**,
the Catholic party named in this application, before a Catholic priest, duly authorized by a special dispensation from the bishop of,
hereby promise in the presence of the undersigned witnesses:

- (1) That all children of either sex born of this marriage shall be baptized and educated in the Catholic religion.
- (2) That I will neither hinder nor obstruct in any manner whatsoever the Catholic party in the exercise of the Catholic religion.
- (3) That in the solemnization of my marriage there shall be only the Catholic ceremony.

(Signature of non-Catholic.)

FORM OF PROMISES FOR CATHOLIC

I, **N. N.**,
the undersigned Catholic party, hereby promise in the presence of the undersigned witnesses:

- (1) That all children of either sex born of my marriage to **N. N.**, shall be baptized and educated in the Catholic religion.
- (2) That in the solemnization of my marriage there shall be only the Catholic ceremony.

(Signature of Catholic.)

We, the undersigned hereby declare that we witnessed the signatures of the above mentioned contracting parties in their presence and in the presence of each other, on this _____ day of the month of _____ 19____

(Signature of priest.)

(Signature of witness.)

QUESTIONNAIRE ON THE STATE OF
LIBERTY OF THE CONTRACTING
PARTIES

For the Canonical Examination

A. The Bridegroom

(The parties must be interrogated separately

The priest will propose the questions and write the
answers.)

*The prospective bridegroom is to be reminded of
the sacred character and binding force of an oath
and then asked to take the following oath:*

"I solemnly swear to tell the whole truth and nothing
but the truth in answer to all the questions that shall
be proposed to me, so help me God."

What is your full name? _____

When and where were you born? _____

What is your address? _____

How long have you lived at that address? _____

Have you lived in any other parish for six months or
more since you were fourteen years old and if so in what
parishes and for how long a time in each one?

What is your father's name? _____

His religion? _____

What is your mother's name? _____

Her religion? _____

What is your religion? _____

If non-Catholic, indicate particular denomination _____

Were you baptized? _____ When? _____

Where? _____

Have you proof of baptism? (a) Check whether proof was obtained by certificate _____, or by competent witnesses _____

(b) If not baptized, check whether person is a Jew _____, or a Mohammedan _____, Neither _____.

Catholics are to be asked:

Did you receive First Communion? _____

When and where? _____

Did you receive Confirmation? _____

When and where? _____

When and where did you receive religious instruction?

Arrange for instructions before marriage if necessary. Remind person to go to Confession and receive Holy Communion before marriage.

Have you ever been married before? _____

How often? _____

1. _____

To Whom?

When?

Where?

Priest, Minister or Civil Magistrate?

2. _____

To Whom?

When?

Where?

Priest, Minister or Civil Magistrate?

Proof of death of former spouse or of nullity of former marriage must be obtained. Check whether or not there is present the impediment of crime_____

Are you related to your intended wife by blood?

By marriage?_____

If a relationship exists please indicate the precise degree by use of the genealogical tree at bottom of page 90.

Are you aware of any physical defect that will prevent you from fulfilling the marital duties of a husband?

Have you ever been treated by a neurologist or psychiatrist or suffered any mental disturbance?_____

If so, how often?_____

When?_____

Are you marrying freely, i.e., free from compulsion or pressure exerted by any person or circumstance?

Is your intended wife marrying freely?_____

Investigate and check if any of the following impediments are present:

(a) Sacred Order_____

(b) Vow in Religion_____

(c) Spiritual Relationship_____

(d) Legal Relationship_____

(e) Public Propriety_____

Explain the nature and essential obligations of Christian marriage and then ask:

(a) Do you intend to enter a permanent marriage, i.e., a marriage that cannot be dissolved by divorce or any other way except by death?

(b) Do you intend to be faithful to your wife always?

(c) Do you intend to fulfill with the primary purpose of marriage in the begetting of children, God willing?_____

(d) Does your intended wife accept and propose to fulfill these obligations?_____

(e) Do you know that the use of methods or means to frustrate the purpose of marital relations is sinful?_____

(f) Have you or your prospective wife the intention of denying to the other the right to true marital relations and the natural consequences thereof?

(g) Have you or your prospective wife made any conditions or reservations concerning marriage or marital relations?_____

Did you ever make a private or public vow?_____

What was the precise nature of the vow?_____

Are you a member of the Masonic Order?_____

Knights of Pythias?_____, Odd Fellows?_____

any condemned or atheistic society?_____

If either party has not yet completed his twenty-first year ask:

Do your parents consent to your marriage _____
(If not, consult canon 1034.)

When do you intend to be married? _____

Are the witnesses to the marriage to be Catholics?

Have you fulfilled the license and other civil requirements? _____

Do you now swear to the truth of the above answers?

GENEALOGICAL TREE
(GIVE NAMES IF POSSIBLE)
CONSANGUINITY OR AFFINITY

Stipes.	
1° N _____	1° N _____
2° N _____	2° N _____
3° N _____	3° N _____

Explanation _____

Signature of Bridegroom

Signature of Priest

Date _____

The Bride

(The parties must be interrogated separately.

The priest will propose the questions and write the answers.)

The prospective bride is to be reminded of the sacred character and binding force of an oath and then asked to take the following oath:

"I solemnly swear to tell the whole truth and nothing but the truth in answer to all the questions that shall be proposed to me, so help me God."

What is your full name?_____

When and where were you born?_____

What is your address?_____

How long have you lived at that address?_____

Have you lived in any other parish for six months or more since you were twelve years old and if so in what parishes and for how long a time in each one?

What is your father's name?_____

His religion?_____

What is your mother's name?_____

Her religion?_____

What is your religion?_____

*If non-Catholic, indicate particular denomination*_____

Were you baptized?_____When?_____

Where?_____

Have you proof of baptism? (a) Check whether proof was obtained by certificate _____, or by competent witnesses _____.
(b) If not baptized, check whether person is a Jew _____, or a Mohammedan _____, Neither _____.

Catholics are to be asked:

Did you receive First Communion? _____

When and where? _____

Did you receive Confirmation? _____

When and where? _____

When and where did you receive religious instruction?

Arrange for instructions before marriage if necessary. Remind person to go to Confession and receive Holy Communion before marriage.

Have you ever been married before? _____

How often? _____

1. _____

To Whom?

When?

Where?

Priest, Minister or Civil Magistrate?

2. _____

To Whom?

When?

Where?

Priest, Minister or Civil Magistrate?

Proof of death of former spouse or of nullity of former marriage must be obtained. Check whether or not there is present the impediment of crime_____

Are you related to your intended husband by blood?

By marriage?_____

If a relationship exists please indicate the precise degree by use of the genealogical tree at bottom of page 95.

Are you aware of any physical defect that will prevent you from fulfilling the marital duties of a wife?_____

Have you ever been treated by a neurologist or pshycia-
trist or suffered any mental disturbance?_____

If so, how often?_____

When?_____

Are you marrying freely, i.e., free from compulsion or pressure exerted by any person or circumstance?

Is your intended husband marrying freely?_____

**Investigate and check if any of the following im-
pediments are present:**

(a) Vow in Religion_____

(b) Spiritual Relationship_____

(c) Legal Relationship_____

(d) Public Propriety_____

Explain the nature and essential obligations of Christian marriage and then ask:

(a) Do you intend to enter a permanent marriage, i.e., a marriage that cannot be dissolved by divorce or any other way except by death?

(b) Do you intend to be faithful to your husband always? _____

(c) Do you intend to fulfill the primary purpose of marriage in the begetting of children, God willing?

(d) Does your intended husband accept and propose to fulfill these obligations? _____

(e) Do you know that the use of methods or means to frustrate the purpose of marital relations is sinful? _____

(f) Have you or your prospective husband the intention of denying to the other the right to true marital relations and the natural consequences thereof? _____

(g) Have you or your prospective husband made any conditions or reservations concerning marriage or marital relations? _____

Did you ever make a private or public vow? _____

What was the precise nature of the vow? _____

Are you a member of any condemned or atheistic society? _____

If either party has not yet completed his twenty-first year ask:

Do your parents consent to your marriage _____
(If not, consult canon 1034.)

When do you intend to be married? _____

Are the witnesses to the marriage to be Catholics?

Have you fulfilled the license and other civil requirements?

Do you now swear to the truth of the above answers?

GENEALOGICAL TREE
(GIVE NAMES IF POSSIBLE)
CONSANGUINITY OR AFFINITY

	Stipes.	
1° N _____		1° N _____
2° N _____		2° N _____
3° N _____		3° N _____

Explanation _____

Signature of Bride

Signature of Priest

Date _____

The Priest will record the following:

1. Date and place of marriage _____

2. Dispensations granted _____

3. Delegation asked for or given _____

4. Permission asked for or given _____

5. Date of notice sent to parishes of baptism _____

Souvenir
of Our Wedding Day

Church of _____

Date _____

Hour _____

Autographs

The Priest _____

The Bridegroom _____

The Bride _____

Best Man _____

Maid of Honor _____

Witnesses _____

Ushers _____

Bridesmaids _____

Flower Girl _____

Ring Bearer _____

Train Bearer _____

Certificate of Marriage

This Certifies That

_____ and _____

_____ were united in

Holy Matrimony

According to the Rite of the Roman Catholic Church
and in Conformity with the Laws of the State of _____

_____ In

_____ Church,

at _____

on the _____

day of _____ 19 _____

The Rev. _____ officiating

as appears from the Marriage Register of this Church.

Witnesses { _____

Issued by _____

Date _____

**Quod ergo Deus conjuxit, homo non separet
(Matt. 19:6).**

**What therefore God has joined together, let no
man put asunder (Matt. 19:6).**

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