

The Mass on the Day of Marriage

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and

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The Leaflet Missal

The text of the Mass arranged in continuous sequence to enable the faithful to take part, consciously and completely, in the offering of the sacrifice.

The Mass on the Day of Marriage

Including the Marriage Ceremony
and the Nuptial Blessing. With an
Explanatory Introduction.

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INTRODUCTION

Our Lord and Savior came into the world to give supernatural Life to the human race. The human race is called upon to receive that Life. The reception of that Life makes one a member of the Church. Thus the Church is catholic (universal) because it has Life for all.

The Life which our Lord and Savior gives is His own Life. He allows the race to share in His Life. His Life is the Life of God. Thus It is called supernatural (above the) natural.

Between those who receive that Life, and Christ, who gives It, there is a very close unity. The Church (those who have Life from Baptism) is the mystical Body of Christ. Christ is the Head, men and women are the members. Christ is the Vine, members of the Church are the branches. Christ is the Bridegroom, the Church is Bride; He is the man, she the woman; He gives Life, she receives Life; He generates, she brings forth new spiritual children.

Between Christ and the Church there is a deep interior fellowship of Life. Christ and the Church are *one* Body, *one* Spirit, *one* Christ. When we speak of Christ we mean that unique union of the divine and human in one Person in so far as it is considered

as giving, as bestowing Life. When we speak of the Church we mean the same thing in so far as it is considered as accepting, as receiving Life.

The union of man and woman in marriage in the natural order is a picture of the union of Christ and the Church in the supernatural order. Their fellowship of love and life is a type of the fellowship of the love and life of Christ and the Church.

In the spiritual order Christ gives, produces in, bestows upon the Church His divine Life. The Church receives, cherishes, protects, and develops that Life in her children, so that her children are said to be *reborn*. In the natural order the husband, who in this respect is like Christ, bestows new life upon the wife. The wife, who in this respect is like the Church, receives, cherishes and develops that new life till it attains existence in the wonder of a child *born*.

This will enable you to understand the epistle of the Mass on the Day of Marriage. Women should see Christ in their husbands. They should be subject to them as to the Lord, for the wife has the same relation to her husband as the Church has to Christ. Likewise, the husband has the same relation to his wife as Christ has to the Church. Christ loves the Church (and all men called to be in it) so much that

He delivered Himself up on the Cross for it. So also should the husband love his wife.

The Church and Christ are no longer one and one. They together are one mystical Christ. The husband and wife are no longer one and one. They are two in one flesh. St. Paul says that the union of Christ and the Church is a great *mysterium*. The union of husband and wife is likewise great because it is a picture, a type of the Christ-Church-*mysterium*.

Besides being a picture, it is also a *pattern*. Those married should be to each other as the Church is to Christ. The wife must live in her husband as the Church lives in Christ. And as Christ assists the Church, so must the husband love, honor, and protect his wife.

Husband and wife are united in Christ. That is most perfect when they both receive Holy Communion. Remaining thus, their earthly fellowship of love and life will become impenetrated with heavenly love and life, such as exists between Christ and the Church, until their union is perfected unto that oneness by which Christ and the Church make one mystical Christ.

Such is the task of their mutual life; for this are they given sacramental strength; of such greatness is their privilege.

THE MARRIAGE CEREMONY

The Priest asks the Bridegroom:

(Stand)



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

Response: I will.

Then the Priest asks the Bride:

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

Response: I will.

The consent of one is not sufficient; it must be expressed in some sensible sign by both. After obtaining their mutual consent, the Priest bids the man and woman 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.

Then the woman says after the Priest:

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 Bridegroom and Bride may kneel, and the Priest says:



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

He then sprinkles them with holy water. This done, the Priest blesses the ring, saying:

Versicle: Our help is in the name of the Lord.



Response: Who made heaven and earth.

V.: O Lord, hear my prayer.

R.: And let my cry come unto Thee.

V.: The Lord be with you.


R.: And with thy spirit.

Let us pray: Bless  O Lord, this ring, which we bless  in Thy name, that she who is to wear it, keeping true faith unto her husband, may abide in Thy peace and obedience to Thy will, and ever live in mutual love. Through Christ our Lord. Amen.

The Priest sprinkles the ring with holy water in the form of a cross; and the Bridegroom, having received the ring from the hand of the Priest, puts it on the third finger of the left hand of the Bride, saying:

"With this ring I thee wed, and plight unto thee my troth." (*Plight is an old English word which means promise; troth means faithfulness or fidelity. The sentence then means: "With this ring I thee wed and promise unto thee my fidelity."*)

The Priest then says:

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

This done, the Priest adds:

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

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

V.: Lord, have mercy.

R.: Christ, have mercy.

V.: Lord, have mercy.

Our Father (*silently*)

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, O Lord, a tower of strength.

R.: Against the face of the enemy.

V.: O Lord, hear my prayer.

R.: And let my cry come unto Thee.

V.: The Lord be with you.

R.: And with thy spirit.

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

The Mass follows with the Nuptial Blessing.

THE MASS OF THE CATECHUMENS

In ancient times the catechumens (those who were studying catechism and who were not yet baptized) were dismissed before the Offertory. The Mass of the Catechumens may be divided into a prayer part (Introit, Kyrie, Gloria, Collect) and an instruction part (Epistle, Gradual, Gospel, Sermon).

The little drawings which you will find in the Mass-text, are designed to enable you to follow the Mass more accurately. Every time the priest changes position you will find a picture. If there is no picture that means the priest is in the same position as before.

THE PRAYERS AT THE FOOT OF THE ALTAR

(These are said alternately by Priest and server.)

(Kneel)

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

I will go to the altar of God.

To God who is the joy of my youth.

Give judgment for me, O God, and decide my cause,
Against an unholy people!

Rescue me from the godless and treacherous.

For Thou art my strength!

Why hast Thou forsaken me?

And why must I go about in sadness,
Humiliated by my enemy?

O send forth Thy light and Thy truth,
That they may lead me,
And guide me to Thy holy mountain,
And to Thy tabernacle!

That I may go in to the altar of God:
To God who is the joy of my youth,
That I may praise Thee with the harp,
O God, my God!

My soul, why art thou sad, and why troublest thou me?

Put thy trust in the Lord, for even yet I shall praise Him (thus):

My Rescuer and my God!

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.

I will go to the altar of God.

To God who is the joy of my youth.

Priest: Our help is in the name of the Lord.

Server: Who made heaven and earth.

(The Priest says the Confiteor, at the end of which he asks the people to pray for him.)

Server: May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

Priest: Amen.

Then the Server: I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you father, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you father, to pray to the Lord our God for me.

Priest: May almighty God have mercy upon you, for-

give you your sins, and bring you to life everlasting.

Server: Amen.

Priest: May the almighty and merciful God grant us pardon, absolution and full remission of our sins.

Server: Amen.

Priest: Thou wilt turn, O God, and bring us to life.

Server: And Thy people shall rejoice in Thee.

Priest: Show us, O Lord, Thy mercy.

Server: And grant us Thy salvation.

Priest: O Lord, hear my prayer.

Server: And let my cry come unto Thee.

Priest: The Lord be with you.

Server: And with thy spirit.

Priest: Let us pray.

Going up the steps: Take from us our sins, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

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

THE INTROIT

The prayers at the foot of the altar are for preparation. The Introit is actually the public opening chant of the Mass.

(Kneel)



Tobias 7, 15; 8, 9. May the God of Israel join you together;

And may He be with you, who took pity upon two only children;

And now, O Lord, make them bless Thee more and more.

Ps. 127. Blessed are all who fear the Lord.

Who walk in His paths.

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

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

May the God of Israel join you together;

And may He be with you, who took pity upon two only children;

And now, O Lord, make them bless Thee more and more.

THE KYRIE



Priest: Lord, Kyrie eleison.
have mercy.

People: Lord Kyrie eleison.
have mercy.

Pr.: Lord, have mercy. Kyrie eleison.

P.: Christ, have mercy. Christe eleison.

Pr.: Christ, have mercy. Christe eleison.

P.: Christ, have mercy. Christe eleison.

Pr.: Lord, have mercy. Kyrie eleison.

P.: Lord, have mercy. Kyrie eleison.

Pr.: Lord, have mercy. Kyrie eleison.

THE COLLECT

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.



Let us pray. Graciously hear us, O almighty and merciful God; that what is administered by our service may be more effectually fulfilled by Thy blessing.

Through our Lord Jesus Christ, Thy Son, who liveth

and reigneth with Thee, in the unity of the Holy Ghost, God

for ever and ever. per omnia saecula saeculorum.

People: Amen. Amen.

THE EPISTLE

Ephesians 5, 22-33. Brethren: Wives must obey their husbands as they would obey the Lord; the man is the head to which the woman's body is united, just as Christ is the head of the Church, he, the Saviour on whom the safety of his body depends. Why then, women must owe obedience at all points to their husbands, as the Church does to Christ. You who are husbands must shew love to your wives, as Christ shewed love to the Church when he gave himself up on its behalf. He would hallow it, purify it by bathing it in the water to which his word gave life, he would summon it into his own presence, the Church in all its beauty, no stain, no wrinkle, no such disfigurement; it was to be holy, it was to be spotless. And that is how husband ought to love wife, as if she were his own body; in loving his wife, a man is but loving himself. It is unheard of, that a man should bear ill will to his own flesh and blood; no, he keeps it fed and warmed; and so it is with Christ and his Church; we are limbs of his body; flesh and bone, we belong to him. That is why a man will leave his father and mother and will cling to his wife, and the two will become one flesh. Yes, those words are a high mystery, and I am applying them here to Christ and his Church. Meanwhile, each of you is to love

his wife as he would love himself, and the wife is to pay reverence to her husband.

Server: Thanks be to God. Deo gratias.

THE GRADUAL

Ps. 127, 3. Thy wife is like a fruitful vine.

In the inmost parts of thy house:

Thy sons are like shoots of the olive,

Round about thy board. Alleluia, alleluia.

Ps. 19. May He send thee help from the sanctuary,
And from Sion may He guard thee! Alleluia.

(After Septuagesima, time of penance, the Gradual above is said up to the first alleluia only, then the following Tract is added):

THE TRACT

Ps. 127, 4-6. Yea, thus is he blessed,
Who feareth the Lord.

May the Lord bless thee from Sion:

Mayest thou see the weal of Jerusalem,

All the days of thy life.

Mayest thou see thy children's children.

Peace be on Israel!

(During Eastertide all the above is omitted and the following is said):

THE ALLELUIA

Alleluia, alleluia.

Ps. 19, 3. May He send thee help from the sanctuary,
And from Sion may He guard thee!

Ps. 133. May the Lord bless thee from Sion,
He who made heaven and earth! Alleluia!

PRAYER BEFORE THE GOSPEL

Cleanse my heart, and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Lord, grant Thy blessing. The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel.

(Stand)

THE GOSPEL



Priest: The Lord Dominus vobiscum.
be with you.

People: And Et cum spiritu tuo.
with thy spirit.

Continuation of the holy Gospel according to St. Matthew:

People: Glory be to Thee, Gloria tibi, Domine.
O Lord.

Matth. 19, 3-6. Then the Pharisees came to him, and put him to the test by asking, Is it right for a man to put away his wife, for whatever cause? He answered, Have you never read, how he who created them, when they first came to be, created them male and female; and how he said, A man, therefore, will leave his father and mother and will cling to his wife, and the two will become one flesh? And so they are no longer two, they are one flesh; what God, then, has joined, let not man put asunder.

Server: Praise be to Thee, Laus tibi, Christe.
O Christ.

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

THE MASS OF THE FAITHFUL

This is the actual eucharistic sacrifice. It is divided into two parts, the sacrifice oblation (Offertory and Consecration) and the sacrifice-banquet (Communion).

THE OFFERTORY

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.

Priest: Let us pray: Oremus:

OFFERTORY CHANT


(Sit)

Ps. 30. I put my trust in Thee, O Lord!
I say: Thou art my God!
In Thy hand is my fate.

OFFERTORY PRAYERS

OFFERING OF THE BREAD



 Accept, O holy Father, almighty and eternal God, this host for the all-holy sacrifice, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

WHEN THE PRIEST POURS WINE AND WATER IN THE CHALICE



O God, who hast established the nature of man in wondrous dignity and still more admirably restored it, grant that through the mystery of this water and

wine, we may be made partakers of His divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God through all eternity. Amen.

WE OFFER THE CHALICE



We offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine majesty with a pleasing fragrance, for our salvation and that of all mankind. Amen.

WE OFFER OURSELVES



In a spirit of humility and with a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day as to please Thee, O Lord God.

PRAYER TO THE HOLY GHOST Come, Thou source of holiness, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy name.

The priest washes his hands and says the "Lavabo." The washing of hands is necessary after handling the censer. But the action expresses the spiritual purity everyone who offers the sacrifice should possess.



I wash my hands in innocence;
And I walk in procession round Thy altar,
To hear the words of praising song,
And to chant of all Thy wondrous deeds.
O Lord, I love Thy beauteous house,
And the place where Thy glory dwelleth!

Destroy not my soul with the impious, O God,
Nor my life with men of blood:
On whose hands injustice abideth,
And whose right hand is full of bribes.
But I do walk in blamelessness;
Rescue me and pity me!
My foot is on the straight path;
In the assemblies I will praise Thee, 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.

PRAYER TO THE HOLY TRINITY



Accept most holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord; and in honor of blessed Mary ever virgin, blessed John the Baptist, the holy apostles Peter and Paul, and of these, and of all the saints; that it may add to their honor and procure our salvation; and may they deign to intercede in heaven for us who cherish their memory here on earth. Through the same Christ our Lord. Amen.



Priest:

Brethren,
pray that my sacrifice and yours may become acceptable to God the Father almighty.

People: May the Lord

Orate, fratres; ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
Suscipiat Dominus sac-

accept the sacrifice at thy hands, unto the praise and glory of His name, for our advantage and that of all His holy Church.

Priest: Amen.

rificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

Amen.

THE SECRET



Receive, we beseech Thee, O Lord, the offering made for the holy law of marriage; and be Thou ruler of this institution of which Thou art author. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God

for ever and ever.

Per omnia saecula saeculorum.

People: Amen.

Amen.

THE CONSECRATION

The great eucharistic prayer or the Canon of the Mass.

THE PREFACE

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.

Priest: Lift up your hearts. Sursum corda.

People: We have them lifted up to the Lord. Habemus ad Dominum.

Priest: Let us give thanks to the Lord our God.

Gratias agamus Domino Deo nostro.

People: It is meet and just. Dignum et justum est.

Priest: It is fitting indeed and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord. Through whom the angels praise Thy majesty, the Dominions adore, the Powers are in awe, the Virtues of highest heaven and the blessed Seraphim unite in blissful exultation. With them, we pray Thee, grant that our voices, too, may blend, saying in adoring praise:

(Kneel)



Holy, holy, holy, Lord God almighty! Heaven and earth are filled with Thy glory. Hail to Thee in the highest! Blessed is He that cometh in the name of the Lord. Hail to Him in the highest.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

THE CANON

Three Mementos:

I. THE CHURCH And now, most gracious Father, we humbly beg of Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts now set apart for the holy and all-perfect sacrifice; which we offer unto Thee especially for Thy holy Catholic Church, that Thou wouldst deign

to keep it in peace and unity, to protect and sustain it throughout the world; together with Thy servant Pius, our Pope, and *N.*, our bishop, and all the bishops and their flocks, who cherish the catholic and apostolic faith.

II. THE LIVING Be mindful, O Lord, of Thy servants (*name them*) and of all here present, whose faith is known to Thee, and likewise their devotion, on whose behalf we offer unto Thee, and who themselves offer unto Thee, this sacrifice of praise for themselves and all who are theirs, for the good of their souls, according to their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

III. THE SAINTS United in Thy only Church, we celebrate the memory, first of the glorious and immaculate Virgin Mary, mother of our Lord and God Jesus Christ; then that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, by whose merits and prayers grant that we may be always favored with the help of Thy protection. Through the same Christ our Lord.
Amen.



OFFERING PRAYER We further beseech Thee, O Lord, to receive in atonement this sacrifice of adora-

tion from us and from all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered among those whom Thou hast chosen. Through Christ our Lord. Amen.

INVOCATION PRAYER Do Thou, O God, deign to bless what we offer, and make it approved, effective, worthy, and pleasing in every way, that it may become for our good, the Body and the Blood of Thy dearly beloved Son, Jesus Christ our Lord.

CONSECRATION OF THE BREAD

Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, His almighty Father, giving thanks to Thee, blessed it, and broke it, and gave it to His disciples, saying: Take ye all and eat of this: **FOR THIS IS MY BODY.**



CONSECRATION OF THE WINE

In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it and gave it to His disciples, saying: Take ye all, and drink of this: **FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As often as you shall do these things, in memory of Me shall you do them.**



OFFERING IN
MEMORY

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind not only the blessed passion of the same Christ Thy Son, but also His resurrection from the dead, and finally His glorious ascension into heaven, offer unto Thy supreme majesty, of Thy gifts bestowed upon us, the pure, the holy, the all-perfect sacrifice of thanks for our redemption: the holy Bread of life eternal and the Chalice of unending salvation.

OFFERING
PRAYER

Which do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to esteem the offerings of Thy holy servant Abel, and the sacrifice of Abraham our patriarch, and that which Thy chief priest Melchisedech offered unto Thee, a holy sacrifice of thanks, in full accordance with Thy will.

INVOCATION
PRAYER

Most humbly we implore Thee, almighty God, cause these our mystic offerings to be brought by the hands of Thy holy angel unto Thy altar above, before the face of Thy divine majesty; that those of us who, from this sharing in the heavenly sacrifice, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Three Mementos:

I. THE
DEAD

Be mindful, O Lord, also of Thy servants who have gone before us with the sign of faith and rest in the sleep of peace. (*Name them.*) To these, O Lord, and to all who sleep in Christ, we

beseech Thee to grant, of Thy goodness, a state of comfort, light and peace. Through Christ our Lord. Amen.

II. US
SINNERS

To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some share of heavenly bliss in union with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon. Through Christ our Lord.

III. ALL
NATURE

Through whom, O Lord, Thou dost provide, make holy, fill with life, make fruitful of good, and bestow upon us all these Thy gifts.

DOXOLOGY

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever. per omnia saecula saeculorum. *People:* Amen. Amen.

THE COMMUNION THE LORD'S PRAYER

Priest: Let us pray: Directed by saving precepts and prompted by divine instruction, we make bold to say: 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.

People: But deliver us Sed libera nos a malo. from evil.

Priest: Amen.

Amen.

(After the "Our Father" 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.)



Let us pray: Be appeased, O Lord, by our humble prayers, and in Thy kindness assist this institution of marriage which Thou hast ordained for the propagation of the human race; so that what is here joined by Thy authority may be preserved by Thy assistance. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God for ever and ever. Amen.

Let us pray: O God, by Thy mighty power Thou didst make all things out of nothing. First, Thou didst set the beginnings of the universe in order. Then, Thou didst make man in Thy image, and didst appoint woman to be his inseparable help-mate. Thus Thou didst make woman's body from the flesh of man, thereby teaching that what Thou hast been pleased to institute from one principle might never lawfully be put asunder. O God, Thou hast sanctified marriage by a mystery so excellent that in the marriage union Thou didst foreshadow the union of Christ and the Church.

O God, Thou dost join woman to man, and Thou dost endow that fellowship with a blessing which was not taken away in punishment for original sin nor by the sentence of the flood. Look, in Thy mercy, upon this Thy handmaid, about to be joined in wedlock, who entreats Thee to protect and strengthen her. Let the yoke of marriage to her be one of love and peace. Faithful and chaste, let her marry in Christ. Let her ever follow the model of holy women: let her be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara.

Let the author of sin work none of his evil deeds within her; let her ever keep the faith and the commandments.

Let her be true to one wedlock and shun all sinful embraces; let her strengthen weakness by stern discipline. Let her be grave in demeanor, honorable for her modesty, learned in heavenly doctrine, fruitful in children. Let her life be good and innocent. Let her come finally to the rest of the blessed in the kingdom of heaven.

May they both see their children's children unto the third and fourth generation, thus attaining the old age which they desire. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God for ever and ever. Amen.

Priest: Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary, ever virgin, mother of God, together with Thy blessed

apostles, Peter and Paul and Andrew, and all the saints, grant of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disturbance. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God

for ever and ever.

per omnia saecula saeculorum.

People: Amen.

Amen.

THE PEACE OF THE LORD

Priest: May the peace of the Lord be always with you. Pax Domini sit semper vobiscum.

People: And with thy spirit. Et cum spiritu tuo.

Priest: May this mingling and hallowing of the body and the blood of our Lord Jesus Christ help us who receive it unto life everlasting. Amen.

THE AGNUS DEI




Lamb of God, who takest away the sins of the world, have mercy on us.	Agnus Dei, qui tollis peccata mundi: miserere nobis.
Lamb of God, who takest away the sins of the world, have mercy on us.	Agnus Dei, qui tollis peccata mundi: miserere nobis.
Lamb of God, who takest away the sins of the world, grant us peace.	Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

THE COMMUNION OF THE PRIEST

O Lord Jesus Christ, who hast said to Thy apostles: Peace I leave unto you, my peace I give unto you, regard not my sins but the faith of Thy Church, and deign to keep it in peace and unity according to Thy will. Who livest and reignest, God through all eternity. Amen.

Lord Jesus Christ, Son of the living God, who by the Father's will, with the cooperation of the Holy Ghost, hast given life to the world through Thy own death, deliver me by this Thy most holy Body and Blood from all my sins and from every evil. Make me always obedient to Thy commandments, and never permit me to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest, God through all eternity. Amen. Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, am about to receive, turn to my condemnation and punishment, but by reason of Thy fatherly love, may it be to my advantage as a safeguard of both soul and body, like a well-taken remedy. Who livest and reignest with God the Father in the unity of the Holy Ghost, God through all eternity. Amen.

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

Lord, I am not worthy that Thou should enter under my roof; say but the word and my soul shall be healed (<i>three times</i>).		Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo et sanabitur anima mea.
		
		

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

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

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

THE COMMUNION OF THE PEOPLE

(The people say the Confiteor as given in the prayers at the foot of the altar. Half-turning, the Priest says the two prayers which follow it there, making the sign of the cross at the second.)



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

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

(For each communicant the Priest says):

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

THE ABLUTIONS

What we have taken like bodily food, O Lord, may we treasure in a pure mind; and may what is given us in time be our provision for eternity.

May Thy Body, O Lord, which I have eaten, and Thy Blood, which I have drunk, affect me to the depths of my being, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed. Who livest and reignest through all eternity. Amen.

(Sit)

COMMUNION CHANT

Ps. 127. Yea, thus is he blessed, Who feareth the Lord.

Mayest thou see thy children's children. Peace be on Israel!



THE POST-COMMUNION

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.

Let us pray. We beseech Thee, almighty God, accompany the institutions of Thy providence with gracious favor; that Thou mayest preserve with lasting peace those whom Thou unitest in lawful union. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God

for ever and ever. per omnia saecula saeculorum.

Priest: Amen. Amen.

(Kneel) DISMISSAL AND BLESSING

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.



Priest: Let us bless the *Benedicamus Domino.*
Lord.

People: Thanks be to God. *Deo gratias.*

(Before the Last Blessing of the Mass, the Priest once more turns to the bridal couple. These are the final good wishes, the final prayer of the Church for the married. Afterwards the Priest blesses them with holy water.)

May the God of Abraham, the God of Isaac, and the God of Jacob be with you. May He fulfill His blessing in you so that you may see your children's children even to the third and fourth generation. Afterwards may you have life everlasting, by the assistance of our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth, God for ever and ever. Amen.

(Bowing down at the center of the altar):



May the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all those for whom I have offered it. Through Christ our Lord. Amen.



Priest: May God almighty bless you: The Father, the Son, and the Holy Ghost.

Server: Amen.

(Stand)

THE LAST GOSPEL



Priest: The Lord *Dominus vobiscum.*
be with you.

Server: And with *Et cum spiritu tuo.*
thy spirit.

The beginning of the holy Gospel according to St. John.

Server: Glory be to Thee, O Lord.

At the beginning of time the Word already was; and God had the Word abiding with Him, and the Word was God. He abode, at the beginning of time, with God. It was through Him that all things came into being, and without Him came nothing that has come to be. In Him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it.

A man appeared, sent from God, whose name was John. He came for a witness, to bear witness of the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness to the light. There is one Who enlightens every soul born into the world; He was the true Light. He, through Whom the world was made, was in the world, and the world did not recognize Him. He came to what was His own, and they who were His own gave Him no welcome. But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from God. *And the Word was made*

flesh, and came to dwell among us; and we had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

Server: Thanks be to God. Deo gratias.

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THE LEAFLET MISSAL

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