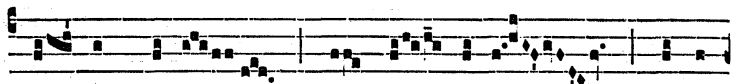
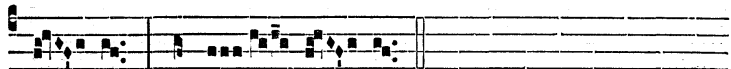




vo-luntá-tem tú- am : Dé-us mé-us, vó- lu- i et



lé- gem tú- am in mé- di- o Córdis



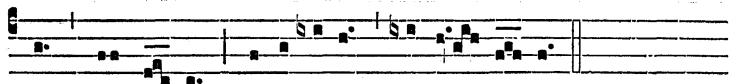
mé- i. Alle- lú- ia.

*Secret and Preface of the feast, p. 835.*

Comm. VI  
**S** I quis sí-tit \* véni- at ad

If any man thirst,  
 let him come to me  
 and drink.

*John 7, 37.*



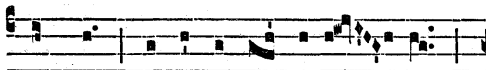
me et bí-bat, alle-lú-ia, alle- lú- ia.

*Postcommunion. Praébeant nobis. p. 836.*

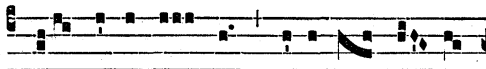
## NUPTIAL MASS.

Intr. III  
**D**

E-us Isra- el \* conjún-

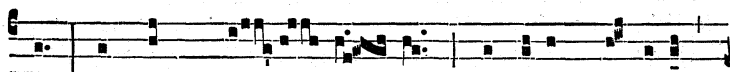


gat vos, et ípse sit vobís- cum,

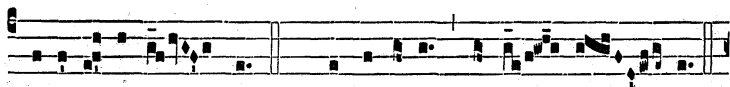


qui mi-sértus est du-óbus ú- ni-

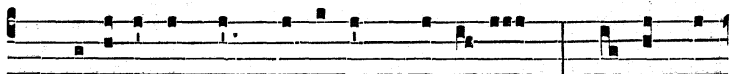
May the God of  
 Israel join you togeth-  
 er; and may he be  
 with you, who took  
 pity upon two only  
 children: and now, O  
 Lord, make them  
 bless thee more fully.  
*Ps.* Blessed are all they  
 that fear the Lord;  
 that walk in his ways.  
*Tobias 7, 15 and 8, 19;*  
*Ps. 127, 1.*



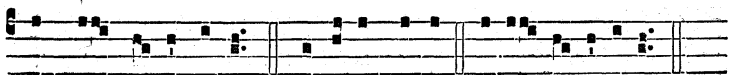
cis : et nunc, Dó- mi- ne, fac é-os plé-ni-us



benedí-ce-re te. *P. T.* Alle-lú-ia, alle- lú- ia.



*Ps.* Be- á-ti ómnes\* qui tíment Dómi-num : \* qui ámbu-



lant in ví- is é-jus. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

Glória in excélsis is not said.

### Collect.

**E**Xáudi nos, omnipotens et misericors Deus : ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per Dóminum nostrum.

**G**Raciously hear us, O Almighty and merciful God, and perfect by thy blessing the service which we perform. Through Jesus Christ our Lord.

### Lectio Epistolae beati Pauli Apostoli ad Ephesios.

In his *Epistle to the Ephesians*, 5, 22-33, "St. Paul sets up a parallel between human marriage and the union of Christ with the Church. The two terms throw light on one another. Christ may be called the Spouse of the Church, because he is its Head, and loves it as his own Body, as a husband his wife. This relationship once admitted, it provides in turn an ideal model for human marriage". (Père Benoît, O. P.).

**F**Ratres : Mulieres viris suis súbditae sint, sicut Dómino : quóniam vir caput est mulieris : sicut Christus caput est Ecclésiæ : Ipse, salvátor córporis ejus. Sed sicut Ecclésiá subjécta est Christo, ita et mulieres viris suis in ómnibus.

**B**Rethren, 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 saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things.

Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquae in verbo vitae, ut exhibéret ipse sibi gloriósam

Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious

Ecclésiám, non habentem máculam, aut rugam, aut áliquíd hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut córpora sua. Qui suam uxórem diligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit : sed nutrit, et foveet eam, sicut et Christus Ecclésiám : quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relinquet 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. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum, díligat : uxor autem timeat virum suum.

Church, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall stick 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.

Grad. II

U - xor \* tú- a sic-ut

Thy wife shall be as a fruitful vine on the sides of thy house. *V.* Thy children as olive plants round about thy table.

*Ps. 127, 3-4.*

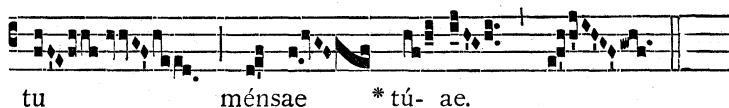
ví- tis abún- dans

in la-té- ribus dó- mus tú- ae.

*V.* Fí- li- i tú-

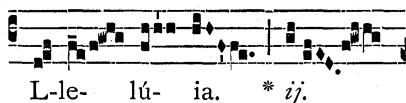
i sic- ut novéllae o-li-vá-

rum in circú- i-



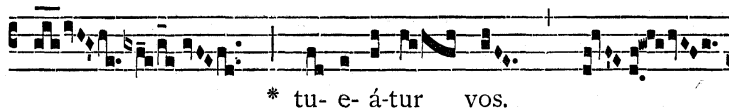
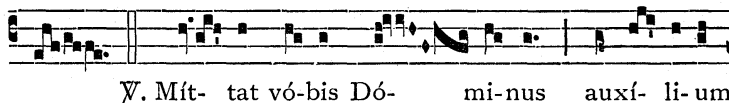
VIII

A



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

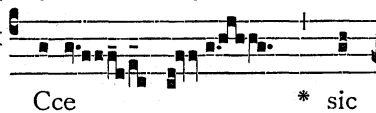
*Ps. 19, 3.*



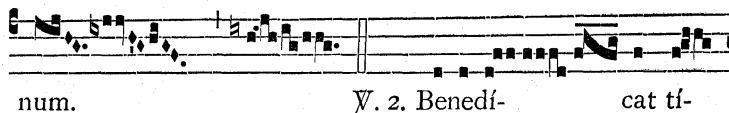
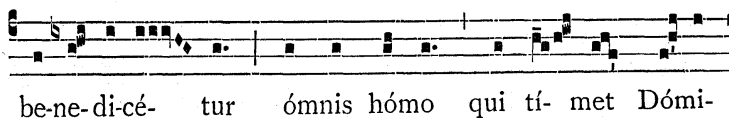
*After Septuagesima, instead of the Alleluia and its Verse, there is said :*

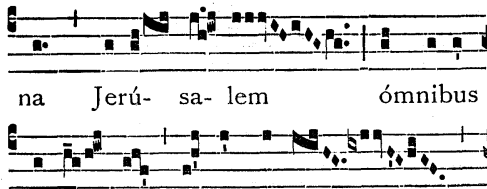
Tract VIII

E



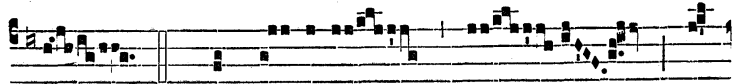
Behold, thus shall  
the man be blessed  
that feareth the Lord.  
V. 2. May the Lord  
bless thee out of Sion;





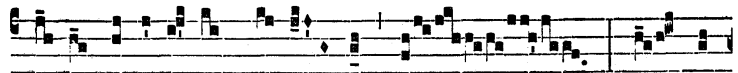
na Jerú- sa- lem ómnibus

di- é- bus ví-tae tú-ae.



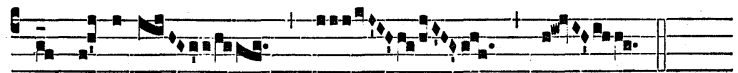
∇. 3. Et ví- de- as

fí-



li- os fi-li- ó- rum tu- ó- rum :

\* pax su-



pèr Isra- el.

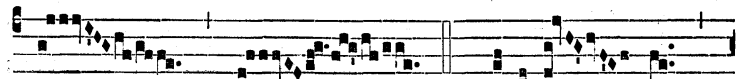
*In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ∇. Míttat vóbis. p. 1741, is sung; then :*

IV  
A

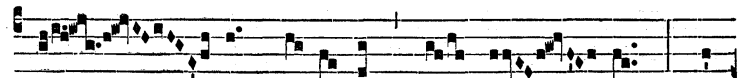


Lle- lú- ia. \*

May the Lord out of Sion bless you; he that made heaven and earth. *Ps. 133, 3.*



∇. Benedí- cat



vó- bis Dómi- nus ex Sí- on : qui



fé- cit caé- lum\* et térram.



✠ **Sequentia sancti Evangelii secundum Joannem.***The indissolubility of marriage. Matth. 19, 3-6.*

**I**N illo tēpore : Accesserunt ad Jesum pharisaei tentantes eum, et dicentes : Si licet homini dimittere uxorem suam quacūmque ex causa? Qui respondens, ait eis : Non legistis, quia qui fecit hominem ab infitio, masculum et feminam fecit eos? et dixit : Propter hoc dimittet homo patrem, et matrem, et adherēbit uxori suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjūxit, homo non séparet.

**A**T that time, the Pharisees came to Jesus, tempting him and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from the beginning, made them male and female? And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

*Credo is not said.**Offertory. In te speravi. p. 905.***Secret.**

**S**uscipe, quaesumus, Domine, pro sacra connubii lege munus oblatum : et, cujus largitor es operis, esto dispósitor. Per Dóminum nostrum.

**R**Eceive, we beseech thee, O Lord, the gift which has been offered to thee according to the sacred rite of marriage : thou hast made this union to come to pass, be it thine also to prosper it. Through Jesus...

*Common Preface, p. 14.***Nuptial Blessing.**

*After the Pater noster, before saying Libera nos, quaesumus, Domine, the Celebrant, standing at the Epistle side, faces the Bride and Bridegroom kneeling before the altar, and recites the solemn Nuptial Blessing. This must not be confused with the sacrament of Marriage; and cannot be given apart from Mass.*

*This Blessing is not given to a woman who is contracting a second marriage.*

**Orémus.**

**P**ropitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste : ut, quod te auctore júngitur, te auxiliante servetur. Per Dóminum nostrum Jesum Christum.

Let us pray.

**G**Raciously hear our prayers, O Lord, and in thy loving-kindness, impart thy blessing to the union which thou hast appointed for the propagation of the race of man; nor, by thy grace, may what thou thyself hast joined, ever be put asunder. Through Jesus Christ our Lord.

## Orémus.

**D**Eus, qui potestáte virtútis tuæ de nihilo cuncta fecisti : qui dispósitis universitatís exórdiis, hómini ad imáginem Dei factó, ideo inseparábilé mulieris adjutórium condidisti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placúisset instituí, numquam licéere disjúngi : Deus, qui tam excellenti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in foédere nuptiárum : Deus, per quem mulier júngitur viro, et societas princípáliter ordináta, ea benedictióne doná-  
tur, quæ sola nec per originális peccáti poenam, nec per dilúvii est abláta senténtiam : respice propítius super hanc fámulam tuam, quæ maritáli júngénda consórtio, tua se éxpetit protectióne muníri : sit in ea jugum dilectiónis et pacis : fidélis et casta nubat in Christo, imitárixque sanctárum permáneat femínarum : sit amábilis viro suo, ut Rachel : sápiens, ut Rebécca : longaéva et fidélis, ut Sara : nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet : nexa fidei, mandatisque permáneat : uni thoro júcta, contactus illicitos fúgiat : múniat infirmitátem suam róbre disciplinæ : sit verecúndia gravis, pudóre venerábilis, doctrínis caeléstibus erudíta : sit fecúnda in sóbole, sit probáta et inno-  
cens : et ad beatórum réquiem, atque ad caeléstia regna pervéniat : et vídeant ambo filios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum.

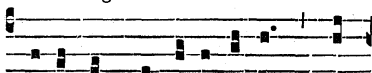
**O** God who by thy might hast out of nothing made all things, who, in the beginning having set up the world, on man, whom thou hadst created in thine own likeness, didst bestow the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased thee to make of one substance; O God, who hast consecrated wedlock by a surpassing mystery, since in holy matrimony is shown forth the sacrament of Christ and his Church; O God, who joinest woman to man, and ordainest their life in common chiefly in order that theirs might be that blessing given by thee in the beginning, and which alone, neither the punishment thou didst inflict for the sin of our first parents, nor thy wrath shown in the flood, took away; look down in mercy upon this thine handmaid who, being about to enter upon wedded life, seeks to be strengthened by thy protection; may the yoke she has to bear be one of love and of peace; faithful and chaste, may she marry in Christ; her whole life modelled upon that of the holy women, may she be pleasing to her husband as was Rachel; may she be wise as Rebecca; may she be longlived and true, as was Sara; may he who is author of all evil tell not at all in her actions: may she pass her days true to the troth she has plighted, and faithful in her obedience; devoted to one man only, may she take heed lest she care for another; may she strengthen her own weakness with wholesome discipline; may she be respected for her seriousness, and venerated for her modesty; may she be well versed in all heavenly teachings; may she be prolific in offspring. In all things may she be

approved and innocent, and thus, in the end, attain to the rest of the blessed and to the kingdom of heaven. And may both the one and the other see their children's children to the third and fourth generation, and come to the good old age for which they hope. Through the same.

*The Priest continues the Mass with the Prayer : Libera nos, quaesumus, Domine, p. 19.*

*After receiving the Precious Blood, the Priest gives Holy Communion to the Bride and Bridegroom.*

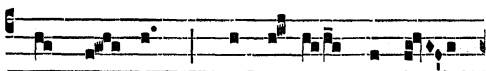
Comm. VI



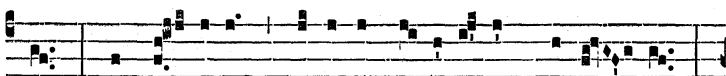
**E** Cce sic be-nedi-cé-tur \* óm-

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

*Ps. 127, 4 and 6.*



nis hó-mo, qui tímet Dómi-



num : et ví-de-as fí-li-os fi-li-ó-rum tu-ó-rum :



pax su-per Isra-el. *P. T.* Alle-lú-ia.

### Postcommunion.

**Q**uaesumus, omnipotens Deus : instituta providentiae tuae pio favore comitare; ut, quos legitima societate connectis, longaeva pace custodias. Per Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit.

**W**E beseech thee, O Almighty God, in thy great goodness, to show favour to that order of things which thou thyself hast established, and to keep in abiding peace those whom thou hast joined together in lawful bond. Through Jesus Christ our Lord : Who lives and reigns.

¶ *After the Benedicamus Domino (or, if the Mass of the day allows it, Ite Missa est), the Celebrant, before he blesses the people, turns to the Bride and Bridegroom, and says :*

**D**eus Abraham, Deus Isaac, et Deus Jacob sit vobiscum : et ipse adimpleat benedictionem suam in vobis : ut videatis filios filiorum vestrorum usque ad tertiam et quartam generationem, et postea vitam aeternam habeatis sine fine : adjuvante Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia saecula saeculorum. *Ry. Amen.*

**M**AY the God of Abraham, the God of Isaac, the God of Jacob, be with you, and fulfil in you the words of his blessing. May you see your children's children to the third and fourth generation, and, in the end, may you enjoy for evermore life everlasting. By the help of Jesus Christ, our Lord, who with the Father and the Holy Ghost lives and reigns God, world without end. *Ry. Amen.*