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## 11 FOR THE BRIDE AND GROOM

*Matrimonium, nisi iusta causa a celebratione Missæ excuset, intra Missam, post Evangelium et homiliam, quæ nunquam est omittenda, celebretur.*

*Quoties Matrimonium intra Missam celebratur, semper, etiam tempore clauso, dicitur Missa votiva pro Sponsis aut de ea fiat commemoratio, iuxta rubricas.*

*Benedictio nuptialis intra Missam semper, etiam tempore clauso et etsi unus vel uterque coniux ad alias nuptias transit, impertiatur.*

*Si solemniter benedictio nuptiarum, intra Missam, facienda sit die dominico vel die I classis, dicitur Missa de Officio occurrenti, cum commemoratione sequentis Missæ pro sponsis, sub unica conclusione, etiam diebus in quibus commemoratio Missæ votivæ impeditur prohibetur; et in ea datur benedictio nuptialis more solito.*

*Si autem solemniter benedictio nuptiarum, intra Missam, facienda sit aliis diebus, dicitur sequens Missa votiva pro sponsis.*

*In Commemoratione omnium Fidelium defunctorum et Triduo sacro prohibetur sive Missa votiva, sive eius commemoratio in Missa diei, sive benedictio nuptialis infra Missam.*

*Cum vero tam Missa pro sponsis quam benedictio nuptialis prohibetur, Missa una cum benedictione transferri potest in opportuniorem diem non impeditum, post celebratum matrimonium.*

*Unless a just cause excuses from the celebration of Mass, matrimony shall be celebrated within Mass after the Gospel and the homily. The latter is never omitted.*

*Whenever matrimony is celebrated within Mass, the votive Mass for the spouses shall always be celebrated or a commemoration made of it, according to the rubrics, even during the prohibited season.*

*The nuptial blessing shall always be imparted within the Mass, even in the prohibited season and even if one or both spouses is entering a second marriage.*

*If the solemn blessing of marriage, within Mass, is to take place upon a Sunday or a day of class I, the Mass of the occurring office is celebrated, with a commemoration of the following Mass for the spouses, under one conclusion, even on days when the commemoration of an impeded votive Mass is prohibited. In this Mass the nuptial blessing is given in the usual manner.*

*If the solemn blessing of marriage, within the Mass, is to take place on other days, the following votive Mass for the spouses is celebrated.*

*On the commemoration of all the faithful departed and during the sacred Triduum, the votive Mass is prohibited, as are its commemoration in the Mass of the day and the nuptial blessing within Mass.*

### Entrance Antiphon

*Tob. 7, 15; 8, 19*

Deus Israël coniúgat vos: et ipse sit vobíscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedicere te. (T. P. Allelúia, allelúia.) Ps. 127, 1 Beáti omnes qui timent Dóminum: qui ámbulant in viis eius. V. Glória Patri. Deus.

May the God of Israel join you together; and may he be with you, who was merciful to two only children: and now, O Lord, make them bless you more fully. (P. T. Alleluia, alleluia). Ps. 127, 1 Blessed are all who fear the Lord, who walk in his ways. V. Glory be to the Father. May the God of Israel.

*Et dicitur Glória in excélsis.*

*The Gloria is said.*

### Prayer

Exáudi nos, omnípotens et miséricors Deus: ut, quod nostro ministrá-tur officio tua benedictióne pótius impleátur. Per Dóminum.

Almighty and merciful God, hear our prayer\* and let what we perform by our ministry be made perfect by your blessing. Through Jesus Christ.

(146)

A Reading from the Epistle of blessed  
Paul the Apostle to the Ephesians  
*Ephes. 5, 22–33*

Brethren: Wives should be submissive to their husbands as though to the Lord; because the husband is head of the wife just as Christ is head of the Church, his body, of which he is also the savior. Just as the Church submits to Christ, so should wives submit in everything to their husbands. Husbands, love your wives, just as Christ loved the Church and gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, so as to present to himself a glorious Church, holy and immaculate, without stain or wrinkle or anything of that sort. In the same way husbands, too, should love their wives as they do their own bodies. He who loves his wife loves himself. Now no one ever hates his own flesh; no, he nourishes and takes care of it, just as Christ does for the Church, because we are members of his body. “For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh.” This is a great foreshadowing: I mean to say it refers to Christ and the Church. But in any case, each one of you should love his wife just as he loves himself; and the wife should revere her husband.

*Gradual Ps. 127, 3* Your wife shall be like a fruitful vine in the recesses of your home. *℣.* Your children like olive plants around your table.

*Alleluia, alleluia. ℣. Ps. 19, 3* May the Lord send you help from the sanctuary, from Sion may he sustain you. *Alleluia.*

*After Septuagesima, the Alleluia with its following verse is omitted, and there is said:*

*Tract Ps. 127, 4–6* Behold, thus is the man blessed who fears the Lord. *℣.* The Lord

Lectio Epistolæ beati Pauli  
Apóstoli ad Ephésios  
*Ephes. 5, 22–33*

Fratres: Mulieres viris suis subditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclesiæ: Ipse, salvátor corpóris eius. Sed sicut Ecclesiá subiécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclesiám, et seípsum trádídít pro ea, ut illam sanctificáret, mundañs lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclesiám, non habéntem máculam, aut rugam, aut áliquíd huiúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut corpóra sua. Qui suam uxórem diligit, seípsum diligit. Nemo enim umquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiám: quia membra sumus corpóris eius, de carne eius, et de óssibus eius. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclesiá. Verúmtamen et vos sínguli, unusquisque uxórem suam, sicut seípsum dilígat: uxor autem tímeat virum suum.

*Graduale Ps. 127, 3* Uxor tua sicut vitis abúndans in latéribus domus tuæ. *℣.* Fílii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

*Allelúia, allelúia. ℣. Ps. 19, 3* Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. *Allelúia.*

*Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:*

*Tractus Ps. 127, 4–6* Ecce sic benedicétur omnis homo, qui timet Dó-

minum. V. Benedicat tibi Dóminus ex Sion: et vídeas bona Ierúsalem ómnibus diébus vitæ tuæ. V. Et vídeas filios filiórū tuórū: pax super Israël.

*Tempore autem paschali omittitur graduale, et eius loco dicitur:*

Allelúia, allelúia. V. Ps. 19, 3 Mittat vobis Dóminus auxiliū de sancto: et de Sion tueátur vos. Allelúia. V. Ps. 133, 3 Benedicat vobis Dóminus ex Sion: qui fecit cælum et terram. Allelúia.

✠ Sequéntia sancti Evangélii  
secúndum Matthæum  
Matth. 19, 3–6

In illo témpore: Accessérunt ad Iesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniúnxit, homo non séparet.

In te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea. (T. P. Allelúia.)

Súscipe, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cuius largítor es óperis, esto dispósitor. Per Dóminum.

*Dicto Pater noster, sacerdos antequam dicat Libera nos, quæsumus, Dómine, stans in latere Epistolæ versus sponsum et sponsam ante altare genuflexos, dicit super eos sequentes orationes:*

bless you from Sion: may you see the prosperity of Jerusalem all the days of your life. V. May you see your children's children. Peace be upon Israel!

*In paschal time the gradual is omitted, and in its place is said:*

Alleluia, alleluia. V. Ps. 19, 3 May the Lord send you help from the sanctuary, from Sion may he sustain you. Alleluia. V. Ps. 133, 3 May the Lord bless you from Sion, the maker of heaven and earth. Alleluia.

✠ A Reading from the holy Gospel  
according to Matthew  
Matth. 19, 3–6

At that time some Pharisees came up to Jesus and as a test said to him, "Is it permissible for a man to divorce his wife for any reason whatever?" In reply he said, "Have you not read that the Creator at the beginning made them male and female, and declared, 'For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. Therefore man must not separate what God has joined together."

Offertory Antiphon  
Ps. 30, 15–16

My trust is in you, O Lord; I say, "You are my God." In your hands is my destiny. (P. T. Alleluia.)

Prayer over the Gifts

O Lord, accept the offering we make to you in behalf of the sacred bond of matrimony,\* and rule over this union of which you are the author. Through Jesus Christ.

*After the Our Father, before the priest says Deliver us, we beg you, O Lord, he stands before the altar at the epistle side. Facing the spouses, who kneel, he says the following prayers over them:*

Let us pray.

Listen with favor, O Lord, to our prayers, and graciously uphold the institution of marriage established by you for the continuation of the human race, so that they who have been joined together by your authority may remain faithful together by your help. Through Jesus Christ.

Let us pray.

O God, by your mighty power you made all things where before there was nothing; you put in order the beginnings of the universe and formed for man, made to your image, an inseparable helpmate, woman. You gave woman's body its origin from man's flesh, to teach that it is never right to separate her from the one being from whom it has pleased you to take her.

O God, you consecrated the union of marriage, making it a sign so profound as to prefigure in the marriage covenant the mystery of Christ and the Church.

O God, you join woman to man and give to that society, the first to be established, the blessing which alone was not taken away in punishment for original sin or in the doom of the Flood:

Look with kindness on this your servant who is to be joined to her husband in the companionship of marriage and who seeks to be made secure by your protection.

May this yoke that she is taking on herself be one of love and peace. May she be faithful and chaste, marrying in Christ, and may she always imitate the holy women: may she be the beloved of her husband, as was Rachel; wise, as was Rebecca; long-lived and loyal, as was Sara.

May the author of sin have no mastery over her because of her acts. May she hold firm to the faith and the commandments. Faithful to one embrace, may she flee from unlawful companionship. By firm discipline

Orémus

Propitiare, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assiste: ut, quod te auctóre iúngitur, te auxiliánte servétur. Per Dóminum.

Orémus

Deus, qui potestáte virtútis tuæ de níhilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei facto, ídeo inseparábile mulieris adiutórium condidísti, ut femíneo córpori de virili dares carne princípium, docens quod ex uno placuísset instítui, numquam licére disiúngi: Deus, qui tam excellénti mystério coniugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem múlter iúngitur viro, et societas principáliter ordináta, ea benedictiône donátur quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam: respice propítius super hanc fámulam tuam, quæ maritáli iungénda consórtio, tua se éxpetit protectiône muníri: sit in ea iugum dilectiόνis, et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fidei, mandatisque permáneat: uni thoro iuncta, contáctus illicítos fúgiat: múniat infirmitátem suam róbore disciplínæ: sit verecúndia gravis, pudóre venerábilis, doctrínis cæléstibus erudíta: sit fecúnda in sóbole, sit probáta et ínnocens: et ad beatórum réquiem atque ad cæléstia regna pervéniat: et videant ambo filios filiórum suórum, usque in tértiam et quartam generatióem, et ad optátam pervéniant senectútem. Per eúndem Dóminum.

may she fortify herself against her weakness. May she be grave in her modesty, honorable in her chastity, learned in the teachings of heaven.

May she be rich in children, may she prove worthy and blameless, and may she attain in the end to the peace of the blessed, the kingdom of heaven.

May she and her husband together see their children's children to the third and fourth generation and enjoy the long life that will fulfill their desires. Through Jesus Christ.

*Tunc sacerdos reversus ad medium altaris dicat* Líbera nos, quæsumus, Dómine *et reliqua more solito; et, postquam sumpserit Sanguinem, communicet sponso: et prosequatur Missam.*

*Then the priest returns to the center of the altar and says, Deliver us, we beg you, O Lord, etc., as usual. After he has received the precious Blood, he gives communion to the spouses, and Mass continues.*

### Communion Antiphon

*Ps. 127, 4 and 6*

Ecce sic benedicétur omnis homo qui timet Dóminum: et vídeas filios filiórum tuórum: pax super Israël. (T. P. Allelúia.)

Behold, thus is the man blessed who fears the Lord; may you see your children's children. Peace be upon Israel! (P.T. Alleluia.)

### Prayer after Communion

Quæsumus, omnípotens Deus: institúta providéntiæ tuæ pio favóre comitáre; ut, quos legítima societáte connéctis, longæva pace custódiás. Per Dóminum.

O almighty God, let your benevolent kindness hover protectively over this union which you have instituted in your providence.\* Preserve in lasting peace these two whom you have joined in lawful union. Through Jesus Christ.

*Dicto Ite, missa est, sacerdos antequam populo benedicat, conversus ad sponsum et sponsam, dicat:*

*After The Mass is ended. Go in peace, before the priest blesses the people, he turns to the spouses and says:*

Deus Abraham, Deus Isaac, et Deus Iacob sit vobíscum: et ipse adímpleat benedictiónem suam in vobis: ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam ætérrnam habeátis sine fine: adiuvánte Dómino nostro Iesu Christo, qui cum Patre et Spíritu Sancto vivit et reg-

May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may he fulfill in you his blessing, so that you may see your children's children to the third and fourth generation and afterward possess everlasting and boundless life. Through the help of our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns,

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God, forever and ever.  
R. Amen.

*The priest shall then instruct the spouses, in serious words, that they should be faithful to each other, that the man should love his wife and the wife love her husband, and that they should keep in the fear of the Lord. After this he sprinkles them with holy water and, having said Placeat, he gives the blessing.*

nat Deus, per ómnia sǎcula sǎculórum. R. Amen.

*Moneat eos sacerdos gravi sermone ut, in Dei timore manentes et alterutrum diligentes, mutuam fidem et coniugalem castitatem servant, atque prolem in catholica religione sódulo instituant. Postea eos aspergat aqua benedicta, et dicto Pláceat det benedictionem.*

## 12 FOR THE TWENTY-FIFTH AND FIFTIETH ANNIVERSARIES OF THE CELEBRATION OF MARRIAGE

*In thanksgiving on the 25th and 50th anniversaries of the celebration of marriage, either the Mass of the Holy Trinity or of the Blessed Virgin Mary may be celebrated, as a votive Mass of class II. The prayer for thanksgiving is added under one conclusion with the first prayer.*

*On days of class I and on Sundays this votive Mass is prohibited. On these days the prayer for thanksgiving may be added to the Mass of the day provided the following feasts do not occur: Christmas, the Epiphany of the Lord, the Sacred Triduum, Easter Sunday, the Ascension of the Lord, Pentecost, the Feast of the Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King, as well as the commemoration of all the faithful departed. At the end of Mass the prayers which are found in the Roman Ritual are said for the husband and wife.*

*Pro gratiarum actione in 25º et 50º anniversario a celebratione matrimonii, dici potest, ut votiva II classis, Missa aut de Sma Trinitate aut de B. Maria Virg., addita oratione “pro gratiarum actione” sub unica conclusione cum prima.*

*Diebus I classis et dominicis hæc Missa votiva prohibetur; tunc enim oratio pro gratiarum actione addi potest Missæ diei modo ne occurrant festa Nativitatis et Epiphaniæ Domini, Triduum sacrum, dominica Resurrectionis, festum Ascensionis Domini, dominica Pentecostes, festa SS. Trinitatis, Corporis Christi, Cordis Iesu et Christi Regis, necnon Commemoratio omnium Fidelium defunctorum.*

*Missa finita, super coniuges dicuntur preces quæ inveniuntur in Rituali romano.*