



Matrimoniale

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The Ritual for the Celebration of Matrimony

The Priest puts on a surplice and white stole (but, if the Nuptial Mass is to follow, he puts on all the vestments except the maniple) and is attended by an acolyte holding a vessel of holy water; then standing and facing the man and woman who are kneeling before the Altar, the Bridegroom at the RIGHT hand of the Bride, he addresses them as follows:

Instruction before Marriage

MY dear friends, you are about to enter upon a union, of which God Himself is the author, and which our Divine Saviour has consecrated in a special manner, giving to it a character of sanctity, which places it among the holiest institutions of religion. He knew full well the dangers by which we are surrounded, and the weakness of our nature, which requires a continual encouragement to the discharge of the duties that have been imposed on us. For this reason, He has annexed to the worthy reception of this Sacrament, peculiar graces which dispose the married couple to respect the sacred engagement which they have formed, and enable them to surmount the various obstacles and difficulties they may meet with in the discharge of the duties of life. The present occasion, then, is one of great interest to you both; nor can you view it in any other light than as a most important era in your lives, and most intimately connected with your temporal and eternal welfare. Alas! it but too often happens that the minister of God extends a trembling hand, in the performance of the nuptial ceremony. The scene, it is true, is one of joyous festivity; but how frequently is the blessing which the Priest imparts rendered null by the invisible maledictions of Him who penetrates the inmost recesses of the heart! how frequently, amid the rejoicings of the world, in the storm of tribulation already gathering over the heads of those who come to this holy alliance with unworthy dispositions! How different, we hope, are your prospects!

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We have every reason to believe that your anticipations of happiness in this holy state are founded on a solid basis; that you have duly prepared yourselves for this important event, and that your hearts are such, in the sight of God, as to draw down upon you His special favour and blessing.

With confidence, then, in the promises of our Blessed Saviour who condescended to honour, with His divine presence, the happy nuptials of Cana, invite Him to come and preside on this occasion also; to bless the contract you are about to enter into, and to render it, by His grace, a true emblem of that sacred union which exists between Him and His Church; a union of sentiment and action, founded in virtue and the love of God, a union not only for time, but for eternity.

The Priest then asks in the vernacular, in the hearing of two or three witnesses, the man and the woman separately, as follows, concerning their consent. And first he asks the Bridegroom:

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

Rx. 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?

Rx. 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 the woman JOIN their RIGHT HANDS.

In places where it is the custom, the man and woman pledge themselves to each other as follows, repeating these words after the Priest, the MAN first 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.

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Then WOMAN says after the Priest:

I, **N**, take thee, **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:

EGO conjúngo vos in matri-
mónium. In nómine Patris, et Fílii,
✠ et Spíritus Sancti. Amen.

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:

✠. Adjutórium nostrum in nómine Dómini.

✠. Qui fecit cælum et terram.

✠. Dómine, exáudi oratiónem meam.

✠. Et clamor meus ad te véniat.

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

Orémus.

Let us pray.

BÉNE ✠ DIC, Dómine, ánulum
hunc, quem nos in tuo nómine
bene ✠ dícimus: ut, quæ eum
gestáverit, fidelitátem íntegram
suo sponso tenens, in pace et
voluntáte tua permáneat, atque in
mútua caritáte semper vivat. Per
Christum Dóminum nostrum.

✠. Amen.

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.

Then the Priest SPRINKLES the RING with HOLY WATER; 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,

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saying:

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

The Priest then says:

IN nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

This done, the Priest adds:

℣. Confirma hoc, Deus, quod operatus es in nobis.

℟. A templo sancto tuo, quod est in Jerúsalem.

Kýrie, éleison. Christe, éleison. Kýrie, éleison.

Pater noster **secreto**

℣. Et ne nos indúcas in tentaiónem.

℟. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Let us pray.

RÉSPICE, quáesumus, Dómine, super hos fámulos tuos: et instítutis tuis, quibus propagatióem humáni géneris ordinásti, beníg-nus assíste; ut qu te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum.

℟. Amen.

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.

SACRAMENT OF MATRIMONY

After this the Mass Pro Sponso et Pro Sponsa should be said in the presence of the newly married couple.

(They may kneel at the Altar-rail or on kneeling stools within the sanctuary).

Exhortation after Marriage

HAVING been united in the holy bonds of Matrimony, give thanks to the Almighty for the favours which He has bestowed upon you. The graces which you have received have been granted for the purpose of animating you in the discharge of the obligations which the marriage life imposes, and which are beautifully expressed in these words of the Apostle: "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... Therefore, as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life... So also ought men to love their wives as their own bodies."

EVER mindful of these duties which you owe to each other, and to those with whose welfare you may be especially charged, cherish with solicitude the grace that has this day been conferred upon you; it will direct you in every difficulty; it will comfort you in the hour of trial; it will be a continual source of peace, of joy, of mutual affection on earth, and a pledge of your eternal and perfect union in heaven.

Nuptial Blessing to be Given with proper permission out- side the Nuptial Mass

Immediately after the prayer Réspice (p.6) the Priest still facing the husband and wife, says the following prayers.

Psalmus cxxvii

BEÁTI omnes qui tíment Dóminum; * qui ámbulant in viis ejus.
Labóres mánuum tuárum quia manducábis, * beátus es, et bene tibi erit.
Uxor tua sicut viris abúndans, * in latéribus domus tuæ.
Fílii tui sicut novéllæ olivárum, * in circúitu mensæ tuæ.
Ecce sic benedicétur homo, * qui timet Dóminum.
Benedícat tibi Dóminus ex Sion; * et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ.
Et vídeas filios filiórum tuórum; * pacem super Israel.
Glória Patri.

Kýrie, éleison. Christe, éleison. Kýrie, éleison.

Pater noster **secreto**

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

BÉNE ✠ DIC, Dómine, et réspice de cælis super hanc conjunctiόnem: et sicut misísti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris, Dómine, mittere benedictiόnem tuam super hos cónjuges, ut in tua benedictiόne permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. ℟. Amen.

NUPTIAL BLESSING

Then, RAISING HIS HANDS and EXTENDING them over the HEADS of the newly married, he says:

DÓMINUS Deus omnípotens benedícat vos, impleátque benedic-tiónem in vobis, et videátis filios filiórurum vestrórum usque in tértiam et quartam generatiónem et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. **R̄**. Amen.

Then follows the Exortation after Marriage (Cf. above p.7).

PRAYERS to be said OUTSIDE OF MASS with proper permission, when the NUPTIAL BLESSING is FORBIDDEN.

Immediately after the prayer Réspice (Cf. above p.6) the Priest, still facing the newly married, says Psalm 127 Beáti omnes (Cf. above p.8) Kýrie eléison, etc; Pater noster, etc.; Dómine exáudi, etc.; Dóminus vobíscum, etc.

Orémus.

PRÆTENDE, quæsumus, Dómine, fidélibus tuis dèxteram cæléstis auxilií, ut te toto corde perquírant, et quæ digne póstulant, assequántur. Per Christum Dóminum. **R̄**. Amen.

Then follows the Exortation after Marriage (Cf. above p.7).

The Manner of Assisting at Mixed Marriages

The Priest having obtained the proper Dispensation for the marriage of a Catholic with a non-Catholic, must make sure that the Catholic party shall not in anywise be hindered in the practice of the Catholic religion; that there shall be no probable danger of perversion; that the Catholic party shall strive with all earnestness and discretion to bring the non-Catholic to the knowledge of the true faith; that all the children shall be baptized. and brought up in the Catholic Faith.

Mixed marriages should take place not in the Church, but in the Rectory (or elsewhere, by special permission of the Ordinary). NO sacred VESTMENT is to be used, NOR BLESSING given.

The officiating Priest first ASKS the MAN concerning his consent, as follows:

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

R. I will.

Then the Priest ASKS the WOMAN:

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

R. I will.

The BRIDEGROOM then PUTS the RING ON the THIRD FINGER of the LEFT HAND of the Bride. Saying after the Priest:

WITH this Ring I thee wed, and I plight unto thee my troth.

Then if the Priest sees fit, he may read the Exhortation (cf. above, P. 7) or, in a few appropriate words of his own, address the newly married couple.

He should remind them of the holiness and indissolubility of Marriage; of their duty to live in harmony and mutual love; and lastly, of the reward of eternal happiness, promised to those who strive to do God's holy will.

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