

HOLY MATRIMONY & NUPTIAL MASS



ULH&UFRI IHHUDO DG LORPHID

Please leave these booklets in church.

THE RITE OF HOLY MATRIMONY

All STAND when the bride enters the church and then SIT when the bridegroom joins her at the entrance of the sanctuary. The priest addresses the bridegroom and the bride:

N. and N., I shall now ask you if you freely undertake the obligations of marriage, and to state that there is no legal impediment to your marriage.

The Bridegroom, instructed by the Priest, says:

I do solemnly declare that I know not of any lawful impediment why I, N.N., may not be joined in matrimony to N.N.

The Bride, instructed by the Priest, says:

I do solemnly declare that I know not of any lawful impediment why I, N.N., may not be joined in matrimony to N.N.

The Priest asks the Bridegroom:

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

The Bridegroom replies: I will.

The Priest asks the Bride:

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

The Bride replies: I will.

The Bride's father {or the man who is giving her away on his behalf} places the Bride's right hand in the Bridegroom's right hand. The Bridegroom, instructed by the Priest, says:

I call upon these persons here present to witness that I, N.N., do take thee, N.N., to be my lawful wedded wife; to have, and to hold; from this day forward; for better, for worse; for richer, for poorer; in sickness and in health; to love and to cherish; till death do us part; and thereto I plight thee my troth.

The Bridegroom and Bride separate their hands. The Bride takes the Bridegroom's right hand into her right hand. The Bride, instructed by the Priest, says:

I call upon these persons here present to witness that I, N.N., do take thee, N.N., to be my lawful wedded husband; to have, and to hold; from

this day forward; for better, for worse; for richer, for poorer; in sickness and in health; to love and to cherish; till death do us part; and thereto I plight thee my troth.

The Priest makes the sign of the cross over them, saying:

Ego conjungo vos in matrimonium. In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.		I join you in holy matrimony in the name of the Father ✠ and of the Son and of the Holy Ghost. Amen.
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He then sprinkles them with holy water and the spouses separate their hands. The best man places on a tray the rings, as well as coins of gold and silver.

Blessing of the Ring

℣. Adjutorium nostrum in nomine Domini. ℞. Qui fecit caelum et terram. blum ℣. Domine, exaudi orationem meam. ℞. Et clamor meus ad te veniat. ℣. Dominus vobiscum. ℞. Et cum spiritu tuo. Oremus. Benedic ✠ Domine, anulum hunc, quem nos in tuo nomine ✠ benedicimus: ut, quae eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua caritate semper vivat. Per Christum Dominum nostram. ℞. Amen.		℣. Our help is in the name of the Lord. ℞. Who hath made heaven and earth. ℣. O Lord, hear my prayer. ℞. And let my cry come to Thee ℣. The Lord be with you. ℞. 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 to her husband, may abide in Thy peace and obedience to Thy will, and ever live in mutual love. Through Christ our Lord. ℞. Amen.
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The Priest sprinkles the rings with holy water, in the form of a cross. The Bridegroom receives the ring from the Priest, gives the gold and silver (representing his worldly goods) to the Bride and then instructed by the Priest says:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

The Bridegroom puts the ring on the Bride's left thumb, saying: In the name of the Father, then on the forefinger: and of the Son, then on the second finger: and of

the Holy Ghost, *finally on the third finger*: Amen.

The Bride then receives the ring from the priest and then places it directly on the groom's finger.

Nuptial Blessing

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

℟. A templo tuo, quod est in Jerusalem.

Kyrie, eleison. Christe, eleison.

Kyrie, eleison.

Pater noster ...

✠. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

✠. Salvos fac servos tuos.

℟. Deus meus, sperantes in te.

✠. Mitte eis, Domine, auxilium de sancto.

℟. Et de Sion tuere eos.

✠. Esto eis, Domine, turris fortitudinis.

℟. A facie inimici.

✠. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

✠. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus. Respice, quaesumus, Domine, super hos famulos tuos: et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste; ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostram.

℟. Amen.

✠. Confirm, O God, what Thou hast wrought in us.

℟. From Thy holy temple in Jerusalem.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father {*continued silently*}

✠. And lead us not into temptation.

℟. But deliver us from evil.

✠. Save Thy servants.

℟. Whose trust is all in Thee, my God.

✠. Send them help from this holy place, O Lord.

℟. And defend them out of Sion.

✠. Be to them, O Lord, a tower of strength.

℟. Against the face of the enemy.

✠. Lord, hear my prayer.

℟. And let my cry come to thee.

✠. The Lord be with you.

℟. And with thy spirit.

Let us pray. We beg of thee, O Lord, to turn thy eyes towards these Thy servants. Let thy goodness show through them thy own design for the growth in number of the human race. They have been joined together by Thy authority; may they be kept together by Thy help. Through Christ our Lord.

℟. Amen.

Signing of the Marriage Register

The bride and bridegroom, accompanied by the witnesses, now go to the sacristy to sign the marriage register, or else a table may be prepared for this purpose in the church.

HOLY MASS FOR THE BRIDE AND BRIDEGROOM

A special Mass – called the Nuptial Mass – may now celebrated for the bride and groom. The Mass is main act of worship in the Christian religion: a true sacrifice in which Jesus Christ offers himself to his heavenly Father, under the outward appearances of bread and wine, through the ministry of an ordained priest. Our Lord Jesus Christ instituted the Mass on the occasion of the Last Supper, on the night before he died. The sacrifice of Jesus on the Cross and the sacrifice of the Mass are one and the same: the Mass is not a repetition of the sacrifice of the Cross but rather renews this sacrifice in an unbloody manner. It is only an outward difference. This sacrifice does not exist in a void, but is encased in a beautiful progression of ceremonies called the rite or liturgy of the Mass: at LOW MASS, the priest simply reads the Mass texts aloud; at SUNG or HIGH MASS, the Mass is sung in Gregorian chant and the ceremony is more elaborate.

The Mass of the Catechumens

The Roman Mass is divided into two main parts: the MASS OF THE CATECHUMENS, a preparatory service of prayers and readings, and the MASS OF THE FAITHFUL, in which the actual sacrifice is offered. The Mass is offered in Latin, the Church's sacred language. The Latin tongue not only unites Catholics of all races, languages and backgrounds, but it also unites us across time with our distant ancestors in the faith going back two thousand years to the time when St. Peter, the first pope, planted the seat of the universal Church in Rome. This booklet contains English translations for you to follow.

The Prayers at the Foot of the Altar

The celebrant stands at the foot of the altar and recites the prayers of preparation, consisting of Psalm 42 and the Confiteor ("I confess..."), alternately with his ministers. At High Mass, the choir sings the Introit at this time and then the altar is incensed.

The Introit

Tobit 7:15 & 8:19

The people may KNEEL.

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 Thee more fully. *Ps. 127:1.* Happy are all who fear the Lord, who walk in His ways! 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 ...

The Kyrie

Kýrie, eléison.

Kýrie, eléison.

Kýrie, eléison.

Christe, eléison.

Christe, eléison.

Christe, eléison.

Kýrie, eléison.

Kýrie, eléison.

Kýrie, eléison.

Lord, 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 Collect

∇. Dóminus vobíscum.

℞. Et cum spírítu tuo.

∇. The Lord be with you.

℞. And with thy spirit.

Let us pray: Graciously hear us, almighty and merciful God, that what is performed by our ministry may be fulfilled by Thy blessing. Through Jesus Christ, thy Son our Lord. Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. ℞. Amen.

The Epistle

Ephesians 5:22-33.

SIT

Brethren: 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, being Himself Saviour of the body. But just as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, just as Christ also loved the Church, and delivered Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word of life; in order that He might present to Himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. Even thus ought husbands also to love their wives as their

own bodies. He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church (because we are members of His body, made from His flesh and from His bones). “For this cause a man shall leave his father and mother, and cleave to his wife; and the two shall become one flesh.” This is a great mystery: I mean in reference to Christ and to the church. However, let each one of you also love his wife just as he loves himself; and let the wife respect her husband.

The Gradual and Alleluia

Psalm 127:3

The people may REMAIN SEATED.

Thy wife will be as a fruitful vine on the sides of your house. Thy children will be as a plantation of olives about your table. *Ps. 19:3.* Alleluia, Alleluia. May the Lord send thee help from the sanctuary, from Sion may He sustain thee. Alleluia

After Septuagesima (preparation for Lent), the Alleluia and verse are omitted and replaced by the following:

TRACT

Psalm 127:4-6.

Such is the blessing that awaits every man that serves the Lord. May the Lord who dwells in Sion bless thee: mayest thou see Jerusalem in prosperity all thy life long. Mayest thou live to see thy children's children, and peace resting upon Israel.

In Eastertide, the Gradual is omitted and replaced by the following:

DOUBLE ALLELUIA

Psalm 19:3.

Alleluia, Alleluia. May the Lord send thee aid from his holy place: watch over thee from Mount Sion. Alleluia. *Ps. 133:3.* May the Lord who dwells in Sion bless thee, the Lord who made heaven and earth. Alleluia.

The Holy Gospel

St. Matthew 19:3-6.

STAND

At that time: there came to Jesus some Pharisees, testing Him, and saying, “Is it lawful for a man to put away his wife for any cause?” But He answered and said to them, “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."

The Mass of the Faithful

Now begins the most sacred part of the Mass, when the Eucharistic sacrifice itself is offered, consisting of three main parts: the Offertory, the Consecration and the Communion. In ancient times, only baptised Christians attended the offering of the sacrifice, hence the name of the two parts of the Mass ('catechumens' are those who are not yet baptised).

The Offertory Anthem

Psalm 30:15-16.

SIT

In thee, O Lord, have I put my trust: I have said: Thou art my God, in thy hands are my goods.

The priest now recites the Offertory prayers – presenting the bread and wine to God – in silence. At High Mass, the offerings, the altar, the clergy and all the people are incensed.

The Preface

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks unto the Lord our God.

℟. It is meet and right so to do.

It is very meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, ever-lasting God, through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them we entreat Thee, that Thou mayest bid our voices also to be admitted, while we say in lowly praise:

The Sanctus & Benedictus

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt coeli et terra glória tua. Hosánna in excélsis.	Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest!
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At High Mass, this is sung after the Consecration:

Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.	Blessed is He that cometh in the name of the Lord.
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The Canon of the Mass {excerpt}

The priest begins the Canon, or Eucharistic prayer, in silence. The server rings the bell just before the consecration and then all KNEEL.

🔔 HANC IGITUR oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placates accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.	🔔 This oblation, therefore, of our service and that of thy whole family, we beseech thee, O Lord, graciously to accept, and to order our days in thy peace, and bid us to be delivered from eternal damnation and numbered among the flock of thy elect. Through Christ our Lord. Amen.
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QUAM OBLATIONEM tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.	Which oblation do thou, O God, vouchsafe in all things to bless, approve, ratify, make worthy and acceptable: that it may become for us the Body and Blood of thy most beloved Son our Lord Jesus Christ.
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THE TRANSUBSTANTIATION AND ELEVATION

The Consecration of the Host

... Qui pridie quam pateretur, accepit panem in sanctas, ac venerabiles manus suas: et elevates oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens,	... Who the day before he suffered took bread into his holy and venerable hands, and with his eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke
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benedixit, fregit, deditque
discipulis suis, dicens: Accipite, et
manducate ex hoc omnes.

HOC EST
ENIM CORPUS MEUM.



and gave it to his disciples, saying:
Take and eat ye all of this.

FOR THIS IS MY BODY.



It is customary to look up in adoration when the celebrant elevates the Body of Christ and then the Precious Blood, marked each time by the ringing of the bell.

The Consecration of the Chalice

Simili modo postquam coenatum
est, accipiens et hunc praeclarum
Calicem in sanctas, ac venerabiles
manus suas: item tibi gratias
agens, benedixit, deditque
discipulis suis, dicens: Accipite, et
bibite ex eo omnes.

HIC EST ENIM CALIX
SANGUINIS MEI, NOVI ET
ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI: QUI
PRO VOBIS ET PRO MULTIS
EFFUNDETUR IN
REMISSIONEM
PECCATORUM.

Hæc quotiescumque feceritis, in
mei memoriam facietis.




Likewise after he had supped,
taking this excellent chalice into
his holy and venerable hands:
rendering thanks also unto thee,
he blessed, and gave unto his
disciples, saying: Take ye and
drink ye all 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 ye do these things, ye
shall do them in remembrance of
me.



The bell is rung  when the priest uncovers the chalice and slightly elevates the host and chalice. At the conclusion of the prayers of the Canon, the celebrant says:

The Lord's Prayer

Recited by the celebrant alone

... per omnia sæcula sæculorum.
℞. Amen.

STAND {*High Mass*}

... world without end.
℞. Amen.

Orémus: Præcéptis salutáribus
móniti, et divína institutione
formati audemus dicere:

Pater noster, qui es in caelis,
Sanctificetur nomen tuum.
Adveniat regnum tuum. Fiat
voluntas tua, sicut in coelo et in
terra. Panem nostrum
quotidianum da nobis hodie. Et
dimitte nobis debita nostra, sicut
et nos dimittimus debitoribus
nostris. Et ne nos inducas in
tentationem:

℟. Sed libera nos a malo.

Let us pray. Instructed by Thy
saving precepts, and following
Thy divine institution, 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.

℟. But deliver us from evil.

After the Lord's Prayer, the priest turns toward the couple and says the following prayers over 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 this union made here, joined by Thy authority, may be preserved by Thy help. Through our Lord.

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 appointed woman to be his inseparable helpmate. 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. Joined in a single union, let her shun all others; let her be grave in demeanour, honourable 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 to the third and fourth generation, thus attaining the old age which they desire. Through the same Christ our Lord. Amen.

The priest fractions the host and puts the smallest piece into the chalice, saying:

V. Pax Domini sit semper vobiscum.	V. The peace of the Lord be always with you.
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R. And with thy spirit.

R. Et cum spiritu tuo.

The Agnus Dei

Agnus Dei, qui tollis peccáta mundi, miserere nobis.	Lamb of God, that takest away the sins of the world:
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have mercy upon us.

Agnus Dei, qui tollis peccáta mundi, miserere nobis.	Lamb of God, that takest away the sins of the world:
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have mercy upon us.

Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.	Lamb of God, that takest away the sins of the world:
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grant us peace.

The Communion

After the celebrant himself has received communion under both species, the deacon sings, or else the servers recite, the Confiteor on behalf of the congregation.

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater, quia peccávi nimis cogitatióne,	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 thee, Father, that I have sinned exceedingly in
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verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

thought, word, and deed, through my fault, through my own fault, through my own 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 thee, Father, to pray for me to the Lord our God.

The priest then gives the blessing, turning slightly towards the congregation.

Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

℟. Amen.

Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus. ℟. Amen.

May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

℟. Amen.

May the Almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins. ℟. Amen.

The priest then turns to the people holding up one of the hosts and says:

Ecce Agnus Dei: ecce qui tollit peccata mundi.

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

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

℟. Lord, I am not worthy that thou shouldst enter under my roof: say but the word and my soul shall be healed. {said thrice}

RECEIVING HOLY COMMUNION: *In keeping with the words of Our Lord: “the bread which I shall give for the life of the world is my flesh” (St. John 6:51), the Blessed Sacrament contains Jesus Christ **really present** with his true body, blood, soul and divinity under the outward appearance of bread. In order to receive communion it is necessary to be a practicing Catholic, in the state of grace, and fasting for at least one hour.*

Out of respect for the Real Presence of Christ in the Eucharist, holy communion is received directly on the tongue and, if possible, kneeling at the railing provided. The priest recites a brief prayer as he places the sacred host in the mouth of each communicant; the communicant does not need to reply "Amen" to this prayer. In giving holy communion the priest makes the sign of the cross with the host over each communicant, which he then places in his or her mouth, saying:

Corpus Dómini nostri Jesu Christi		May the Body of our Lord Jesus
✠ custódiat ánimam tuam in vitam		Christ ✠ preserve thy soul unto
ætérrnam. Amen.		life everlasting. Amen.

The Communion Anthem

Psalm 127:4-6.

SIT when tabernacle is closed.

Behold, this shall every man be blessed who fears the Lord: and thou shalt see thy children's children: peace be upon Israel.

The Postcommunion

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

| ✠. The Lord be with you.

| ✠. And with thy spirit.

Let us pray: We beseech thee, almighty God, to accompany the institutions of Thy providence with gracious favour; that thou may preserve with lasting peace those whom thou hast joined in lawful union. Through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. ✠. Amen.

The Dismissal and Nuptial Blessing

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

| ✠. The Lord be with you.

| ✠. And with thy spirit.

Turning towards the altar the deacon at High Mass or otherwise the priest then says the dismissal.

✠ Benedicamus Domino.

✠ Deo grátias.

| ✠. Let us bless the Lord.

| ✠. Thanks be to God.

Before blessing the people, the priest turns to the bridegroom and bride and says:

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 thereafter may have life everlasting, by the grace of our Lord Jesus Christ. Who with the Father and the Holy Ghost liveth and reigneth, God, world without end.

The priest then sprinkles them with holy water and then blesses the people. All KNEEL to receive the blessing.

Benedícat vos omnípotens Deus, ✠ Pater, et Fílius, et Spíritus Sanctus.		May almighty God bless you: the ✠ Father, the Son, and the Holy Ghost.
℟. Amen.		℟. Amen.

The Last Gospel

St. John 1:1-14.

STAND

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

Initium ✠ sancti Evangéllii
secúndum Joánnem.

The beginning ✠ of the holy
Gospel according to John.

℟. Gloria tibi Domine.

℟. Glory be to Thee, O Lord.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the Light, that all might believe through Him. He

créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his, qui credunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiaë et veritatis.

℟. Deo gratias.

was not the Light, but he was to testify concerning the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them He gave power to become sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. {*Genuflect*} AND THE WORD WAS MADE FLESH, AND DWELT AMONG US {*Arise*}: and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

℟. Thanks be to God.



Please leave these booklets in church.