

Celebrant

Rev. Marcus Holden

With thanks to our choir & organist

Alto: Madeleine Herbert

Soprano: Grace Kane

Bass: Raul Fletcher

Tenor: Charles Aitken

Organ: Jamie McGowan

Welcome/Tervetuloa/Welkom

We wish to warmly welcome you to our wedding ceremony!

The morning begins with the marriage service, during which we promise our faithfulness to God and to one another. It continues to the Nuptial Mass in which a special blessing is given to us as newlyweds. This Nuptial Mass is in its ancient form. It may be new to some, particularly to the majority of you who are not Catholics. The Holy Sacrifice of the Mass is a re-presentation of the great Love which Jesus Christ bore for all of humanity when He, true God and true man, died upon the hill of Calvary to atone for our sins and offer us the fullness of life.

It is this Love which is to be the transcendent Love fueling and sustaining our marriage as long as we live.

The Eucharist – the climax of the Mass – is the source and summit of Christian life, and was instituted by Christ at the Last Supper before His Passion as a parting gift of Himself. It has nourished souls for two thousand years and assisted innumerable known and unknown saints.

This form of Mass is the foundation of most Christian liturgies with which you may be familiar. It is an immense privilege and gift to us that it can be celebrated today with you. Catholics and non-Catholics alike can participate in what the Mass has to offer. There is an abundance of silence given for us to listen, for God speaks in silence, as well as to contemplate and pray. We invite you to reap the divine mercy and graces it offers to the contrite. Otherwise, to listen to our beautiful choir, and pray for us as we pray for you.

“The Mass is the sacrament of Love; it signifies Love, it produces Love.”

Toivotamme teidät tervetulleeksi vihkiseremoniaan!

Aloitamme Häävalan kanssa, jossa lupaamme olla uskollisia Jumalalle ja toisillemme. Tämä Häämessu on muinaisessa muodossa mikä saattaa olla teille vieras, erityisesti ellette ole Katolilaisia. Messu muistuttaa meitä Jumalan rakkaudesta ihmislapsia kohtaan, Hän antoi ainokaisen poikansa, Jeesuksen Kristuksen, tosi Jumalan ja tosi ihmisen, Pyhäksi Uhriksi kuolemaan Golgatan kukkulalla sovittaakseen syntimme ja antaakseen meille elämän täyteen.

Tämän transsendenttisen rakkauden tulee olla Rakkaus mikä ruokkii ja ylläpitää avioliittoa elämämme loppuun asti.

Messun huipentuma on ehtoollinen, Eukaristia, kristillisen elämän lähde, minkä Jeesus asetti viimeisellä aterialla ennen Pääsiäistä muistolahjaksi itsestään.

Ehtoollinen on ruokkinut sieluja kaksi tuhatta vuotta ja ylläpitänyt tunnettuja ja tunteettomia pyhiä.

Tämä Messun muoto on perustana monille kristillisille liturgioille.

Meille on suuri etuoikeus ja lahja että saamme viettää messua tänään kanssanne.

Katolilaiset sekä muut voimme ottaa osaa siihen mitä messu tarjoaa, meille annetaan tilaisuus kuunnella hiljaisuudessa Jumalan ääntä, voimme myös mietiskellä ja rukoilla. Rohkaisemme teitä ottamaan vastaan Jumalan armon ja rakkauden joita Hän tarjoaa katuville, kuuntelemaan kaunista kuoroamme, ja rukoilemaan puolestamme.

“Messu on Rakkauden sakramentti, se merkitsee Rakkautta, se tuottaa Rakkautta.”

Ons wil julle hartlik verwelkom by ons huwelikseremonie!

Die oggend sal met die huweliksdien begin, waarin ons ons getrouheid aan God en aan mekaar beloof. Ons gaan daarna voort met die Huweliksmis waarin 'n spesiale seën oor die pasgetroudes uitgespreek word.

Hierdie huweliksmis is in sy antieke vorm. Dit is dalk nuut vir sommige van julle, veral vir diegene – die meerderheid van julle – wat nie Katolieke is nie. Die Heilige Misoffer is 'n hervoorstelling van die grootse Liefde wat Jesus Christus vir die hele mensdom gehad het toe Hy, ware God en ware mens, op Golgota gesterf het om ons sondes te versoen en aan ons die volheid van die lewe te bied. Hierdie Liefde is die transendente Liefde wat ons huwelik sal voed en onderhou solank ons leef. Die Nagmaal – die klimaks van die Mis – is die bron en hoogtepunt van die Christelike lewe, en is deur Christus by die Laaste Avondmaal voor Sy Lydenstyd ingestel as 'n afskeidsgeskenk van Hom aan die mensdom. Dit het siele vir tweeduisend jaar gevoed en 'n menigte bekende en onbekende heiliges ondersteun. Hierdie vorm van die Mis vorm die grondslag vir die meeste ander Christelike liturgieë, onder andere die waarmee julle moontlik bekend is. Dit is 'n groot voorreg en geskenk vir ons dat dit vandag met julle gevier kan word.

Beide Katolieke en nie-Katolieke kan deelneem aan wat die Mis bied. Daar is 'n oorfloed stilte vir ons om te luister, want God praat in stilte, asook tyd om te bepeins en te bid. Ons nooi julle uit om die goddelike genade te aanvaar wat dit aan die berouvolles bied. Andersins, nooi ons julle om na ons pragtige koor te luister, en vir ons te bid soos ons vir julle bid.

“Die Mis is die sakrament van Liefde; dit dui op Liefde, dit bring Liefde voort.”

The Marriage Service

Entrance of the Bride

Tē Deum

(A 4th Century Latin hymn played to a composition by Marc-Antoine Charpentier)

| | |
|------------------------|------------------------------|
| Te Deum laudámus: | You are God: we praise You; |
| Te Dominum confitémur. | You are God: we acclaim You; |
| Te ætérnum Patrem | You are the eternal Father: |
| Omnis terra venerátur. | All creation worships You. |

Exchange of Vows

Priest: Dearly beloved, you have come together into the house of the Church, so that in the presence of the Church's minister and the community your intention to enter into Marriage may be strengthened by the Lord with a sacred seal.

Christ abundantly blesses the love that binds you. Through a special Sacrament, He enriches and strengthens those He has already consecrated by Holy Baptism, that they may be faithful to each other for ever and assume all the responsibilities of married life. And so, in the presence of the Church, I ask you to state your intentions.

The priest now asks the Bride and Bridegroom for their consent to Holy Matrimony.

Receiving their consent, the priest says to the Bride and Bridegroom:

P: May the God of Abraham, the God of Isaac, the God of Jacob, the God who joined together our first parents in paradise, strengthen and bless in Christ the consent you have declared before the Church, so that what God joins together, no one may put asunder.

Versicle: Let us bless the Lord.

Response: Thanks be to God.

The Blessing and Giving of the Rings

P: Bless, O Lord, these rings, which we bless in Your name, so that those who wear them may remain entirely faithful to each other, abide in peace and in Your will, and live always in mutual charity. Through Christ our Lord.

The Bridegroom, taught by the priest, says:

Elena, I give you this ring as a sign of our marriage: with my body I honour you, all that I am I give to you, and all that I have I share with you, in the name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

The Bride, taught by the priest, says:

Hendrik, I give you this ring as a sign of our marriage: with my body I honour you, all that I am I give to you, and all that I have I share with you, in the name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

Please be seated as the couple and their two witnesses sign the register.

The choir sings the Veni Creator Spiritus.



Veni Creator Spiritus

A 9th Century Latin hymn by Rabanus Maurus Magentius

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti pectora.

Come, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid
And fill the hearts which Thou hast made.

Qui diceris Paraclitus,
Donum Dei altissimi
Fons vivus, ignis, caritas,
Et spiritalis unctio.

To Thee, the Comforter, we cry,
To Thee, the Gift of God Most High,
The Fount of life, the Fire of love,
The soul's Anointing from above.

Tu septiformis munere,
Dexteræ Dei tu digitus,
Tu rite promissum Patris,
Sermone ditans guttura.

The sevenfold gifts of grace are Thine,
O Finger of the Hand Divine;
True promise of the Father Thou,
Who dost the tongue with speech endow.

Accende lumen sensibus:
Infunde amorem cordibus:
Infirma nostri corporis
Virtute firmans perpeti.

Thy light to every thought impart
And shed Thy love in every heart;
The weakness of our mortal state
With deathless might invigorate.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te praevio,
Vitemus omne noxium.

Drive far away our wily Foe
And Thine abiding peace bestow;
If Thou be our protecting Guide,
No evil can our steps betide.

Per te sciamus da Patrem,
Noscamus atque Filium;
Te utriusque Spiritum
Credamus omni tempore.

Make Thou to us the Father known,
Teach us the eternal Son to own
And Thee, whose name we ever bless,
Of both the Spirit, to confess.

Gloria Patri Domino,
Natoque qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.

Praise we the Father and the Son
And Holy Spirit, with them One;
And may the Son on us bestow
The gifts that from the Spirit flow!

The Nuptial Mass

Introit

(Tobit 7: 15; 8: 19)

Deus Israel coniungat vos:
et ipse sit vobiscum, qui misertus
est duobus unicis: et nunc, Domine,
fac eos plenius benedicere te.
Beati omnes qui timent Dominum:
qui ambulant in viis eius.
Gloria Patri et Filio et Spiritui Sancto.
Sicut erat in principio et nunc et semper,
et in saecula saeculorum. Amen.

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. Blessed
are all they that fear the Lord, that walk in
His ways. Glory be to the Father, and to
the Son, and to the Holy Spirit. As it was in
the beginning is now and ever shall be,
world without end. Amen.

The choir sings from Missa Secunda by Hans Leo Hassler:

Kyrie Eleison

Kyrie eleison
Christe eleison
Kyrie eleison

Lord have mercy
Christ have mercy
Lord have mercy

Gloria

Glória in excélsis Deo et in terra pax
homínibus bonæ voluntátis.
Laudámus te, benedicimus te,
adorámus te, glorificámus te,
grátias ágimus tibi propter magnam
glóriam tuam, Dómine Deus, Rex
cæléstis, Deus Pater omnípotens.
Dómine Fili Unigénite, Iesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi, súscipe
deprecatiónem nostram.
Qui sedes ad dexteram
Patris, miserére nobis.
Quóniam tu solus Sanctus, tu solus
Dóminus, tu solus Altíssimus,
Iesu Christe, cum Sancto Spírítu:
in glória Dei Patris. Amen.

Glory to God in the highest, and on earth
peace to people of good will.
We praise You, we bless You,
we adore You, we glorify You,
we give You thanks for Your great glory,
Lord God, heavenly King,
O God almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of The Father,
You take away the sins of the world, have
mercy on us; You take away the sins of the
world, receive our prayer;
You are seated at the right hand of the
Father, have mercy on us.
For You alone are the Holy One, You alone
are the Lord, You alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

*Please **kneel**, if able, as the priest greets the people and invites them to pray*

The server responds on behalf of the people:

V: Dominus vobiscum.

R: Et cum spiritu tuo.

Oremus.

V: The Lord be with you.

R: And with your spirit.

Let us pray.

Exaudi nos, omnipotens et
miséricors Deus: ut quod nostro
ministratur officio, tua benedictióne
pótius impleatur.

Per Dominum nostrum Jesum Christum
Filium tuum: Qui tecum vivit et regnat
in unitate Spiritus Sancti Deus,
per omnia saecula saeculorum.

R. Amen.

Graciously hear us, almighty and
merciful God, that what is done by
our ministry may be abundantly
fulfilled by Your blessing.

Through our Lord Jesus Christ,
Your Son, who lives and reigns with You
in the unity of the Holy Spirit,
one God for ever and ever.

R. Amen.

*The Epistle (**Ephesians 5: 22-33**) is chanted in Latin, for which, please **sit**:*

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; and women must owe obedience at all points to their husbands, as the Church does to Christ. You who are husbands must show love to your wives, as Christ showed 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.

*The choir sings the Gradual (**Psalms 127:3**):*

Uxor tua sicut vitis abúndans
in latéribus domus tuæ.

Fílii tui sicut novéllæ olivárum in
circúitu mensæ tuæ.

Thy wife as a fruitful vine,
on the sides of thy house.

Thy children as olive plants,
round about thy table.

Please **stand** as the choir sings the Alleluia (**Psalm 19:3**):

Allelúia, allelúia

Mittat vobis Dóminus auxiliúm de
sancto: et de Sion tueátur vos
Allélúia.

Alleluia, alleluia

May He send thee help from the sanctuary:
and defend thee
out of Sion. Alleluia.

*The Holy Gospel according to **St. Matthew (19: 3-6)** is chanted in Latin
and then read in English:*

At that time: the Pharisees came to Jesus, 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, And so they are no longer two, they are one flesh;
What God, then, has joined, let not man put asunder.

R. Praise to you O Christ.

*Following the Gospel, the homily is preached by Fr. Marcus Holden. Please be **seated**.*

*After the homily, the choir sings the Offertories, beginning with **Psalm 30: 15-16**:*

In te speravi, Domine: dixi:
Tu es Deus meus:
in manibus tuis tempora mea.

In Thee, O Lord have I hoped: I said,
Thou art my God:
my times are in Thy hands.

Adoro Te Devote (*Text composed by St. Thomas Aquinas*)

Adoro te devote, latens deitas,
Quæ sub his figuris vere latitas;
Tibi se cor meum totum subicit,
Quia te contemplans totum deficit.
Visus, tactus, gustus in te fallitur,
sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius;
nil hoc verbo Veritátis verius.

I devoutly adore you, hidden deity,
Who are truly hidden beneath these appearances.
My whole heart submits to You, because in
contemplating You, it is fully deficient.
Sight, touch, taste all fail in their judgment of
You, but hearing suffices firmly to believe.
I believe all that the Son of God has spoken;
There is nothing truer than this word of Truth.

The Preface

...Per omnia saecula saeculorum
R. Amen.

...Throughout all ages, world without end.
R. Amen

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias agere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Coeli coelórúmque Virtútes ac beáta Séraphim sócia exultatióne concélebrant. Cum quibus et nostras voces ut admitti iubeas, deprecámur, súpplíci confessione dicéntes:

It is truly right and just, and profitable unto salvation, that we should at all times, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, eternal God, through Christ, our Lord. Through Whom the angels praise Thy majesty, the dominions adore it, the powers are in awe. Which the heavens and the hosts of heaven together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to us join with them in confessing Thee, while we say with lowly praise:

*Please **kneel**, if able, as the choir sings the Sanctus:*

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

Holy, Holy, Holy
Lord God of hosts
Heaven and earth are full of Your glory
Hosanna in the highest
Blessed is he that comes
in the name of the Lord
Hosanna in the highest

The priest prays for the Church, the living and the dearly departed, for those near at hand and those far away, and especially for Hendrik and Elena.

*According to the earliest traditions of the Church, **the Canon of the Mass is prayed silently**, representing Christ's silence upon the Cross. This culminates in the consecration of the bread and wine, which bells indicate becoming Christ's Body, Blood, Soul and Divinity.*

Pater Noster (Our Father)

Pater Noster qui es in caelis:
sanctificetur nomen tuum;
adveniat regnum tuum: fiat voluntas tua,
sicut in caelo 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.**

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 and before the Agnus Dei, the priest prays a **Nuptial Blessing**.*



Agnus Dei

Agnus Dei, qui tollis peccata mundi,
misere nobis

Agnus Dei, qui tollis peccata mundi,
misere nobis

Agnus Dei, qui tollis peccata mundi,
dona nobis pacem

Lamb of God, who takes away the sins
of the world, have mercy on us

Lamb of God, who takes away the sins
of the world, have mercy on us

Lamb of God, who takes away the sins
of the world, grant us peace

*The priest receives Holy Communion and the Server prays the **Confiteor** (the prayer of humility and contrition) on behalf of the people:*

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,
verbo et ópere: mea culpa, mea
culpa, mea máxima culpa.
Ideo precor beátam Mariám
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.

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
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 you, Father, to pray for
me to the Lord our God.

The priest gives the absolution:

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

R: Amen.

Indulgéntiam, absolutiónem, et
remissionem peccatórum vestrórum
tríbuat vobis omnipotens et
miséricors Dóminus.

R. Amen.

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

R: Amen.

May the almighty and
merciful Lord
grant you pardon, absolution,
and remission of your sins.

R. Amen.

The priest turns to the people and, elevating the consecrated Host, says:

Ecce Agnus Dei,
Ecce qui tollit peccata mundi.

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

The people respond in the words of the centurion in Capernaum:

**R: Domine, non sum dignus,
ut intres sub tectum meum:
sed tantum dic verbo,
et sanabitur ánima mea. (x3)**

R: Lord, I am not worthy
that Thou shouldst enter under my roof:
say but the word
and my soul shall be healed. (x3)

Catholics in a state of grace are now invited to receive Holy Communion kneeling and on the tongue only.

All other guests are invited to enjoy a moment of silence and/pray in their p̄ew.

During the distribution of Holy Communion to Catholics, the choir sings from Psalm 127, followed by two chants which have been chosen by Hendrik and Elena.

Psalm 127: 4, 6

Ecce, sic benedicetur omnis
homo qui timet Dominum:
et videas filios filiorum tuorum:
pax super Israel alleluja.

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

O Salutaris Hostia

O salutaris Hostia,
Quae caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

O saving Victim,
opening wide the gate of heaven to man below;
Our foes press hard on every side;
Thine aid supply; Thy strength bestow.

Panis Angelicus

Panis Angelicus, fit panis hominum;
Dat panis coelicus figuris terminum:
O res mirabilis! Manducat
Dominum pauper, servus et humilis.

Thus Angels' Bread is made the Bread of man
today: the Living Bread from heaven with figures
dost away: O wondrous gift indeed! the poor and
lowly may upon their Lord and Master feed.

After the choir finishes, please kneel as the priest sings final prayers and the dismissal:

...V: Ite, missa est.
R: Deo gratias.

...V: Go, the Mass is ended.
R: Thanks be to God.