

Celebrating The Rite of Marriage: Liturgical Guidelines

**Office of Worship
Diocese of Saint Cloud**

2006

INTRODUCTION

Congratulations! Your love for one another has brought you to this moment in your lives. The Church of the Diocese of Saint Cloud is excited that you are getting married and will continue your Christian journey with us as a married couple.

As an assembly of believers we focus our lives on the Gospel of Jesus Christ. As an engaged couple, when you seek the Sacrament of Marriage you indicate that you intend Jesus' message to be the guiding factor of your life together. The Catholic Christian community, in turn, will commit itself to supporting you in this pursuit.

The celebration of the Rite of Marriage is an action of the entire church, in whose presence you commit yourselves to one another. Because it is community centered, every effort should be made to enable the assembled community to participate in a full and active manner. The liturgy is not enhanced by the presence of passive observers. Everyone present should be able to hear, see, speak, sing and pray, along with everyone else. The Rite of Marriage is not a private family function, nor is it merely a social affair or a personal expression of your love for one another, and should never appear to be a “show” or “performance.”

Pope John Paul II suggests that the wedding liturgy be valid, fruitful, simple and dignified. He also stresses: “Inasmuch as it is a sacramental action of the church, the liturgical celebration of marriage should involve the Christian community, with the full, active and responsible participation of all those present, according to the place and task of each individual: the bride and bridegroom, the priest, the witnesses, the relatives, the friends, the other members of the faithful, all of them members of an assembly that manifests and lives the mystery of Christ and His church.” *Familiaris Consortio*, John Paul II, 1981, n. 67.

Preparing the wedding liturgy should be a very pleasant experience for you, your families, and your parish faith community. As the day draws near and deadlines must be met, you will quite naturally want to assure the full, active and conscious participation of those who will gather with you in celebration at the wedding liturgy. You will want everything that happens at the wedding liturgy (the words, the gestures and the music) to be meaningful and appropriate. These guidelines are designed to help you prepare a beautiful and appropriate liturgical celebration in conjunction with the guidance received from your parish priest and staff. This booklet will take you through the different ritual segments and will give you guidance to ensure that the wedding liturgy will be a solemn liturgical celebration.

These guidelines were prepared by the Office of Worship of the Diocese of Saint Cloud

CHOICE OF CELEBRATION

Roman Catholic liturgy is always communal. The celebration of the Rite of Marriage, like any other liturgical service, is not a private function but rather a celebration of the entire Church. While a wedding liturgy touches the couple, their family and friends in a particularly intimate way, it nevertheless pertains to the entire parish faith community and the larger Church as well. Couples do not simply rent a church building for an hour. They are expressing their faith and undertaking a grace-filled commitment in the midst of a liturgical assembly.

The Rite of Marriage is a public, sacred, and official liturgical celebration of the church. It must be celebrated with reverence following the approved ritual and ceremonies of the Roman Catholic Church. The Church provides three forms for celebrating the Rite of Marriage:

- I. The **Rite for Celebrating Marriage During Mass** is normally used when two practicing Catholics marry.
- II. The **Rite for Celebrating Marriage Outside Mass** is normally used when a Catholic marries a baptized person from another Christian Church. (RM 8)
- III. The **Rite for Celebrating Marriage Between a Catholic and an Unbaptized Person** must be used when a Catholic marries someone who is not Christian. Mass is prohibited in this situation. (RM 8)

LITURGICAL MINISTERS FOR THE RITE OF MARRIAGE

THE LITURGICAL ASSEMBLY

The primary ministers at any Catholic liturgy are the members of the liturgical assembly, the People of God who gather to celebrate the liturgy. Everyone who gathers for the celebration is, first and foremost, a member of the liturgical assembly: the couple, the wedding party, the priest/deacon, relatives and friends, and the musicians included. The liturgical assembly celebrates the liturgy; individual members of the liturgical assembly fulfill various specific ministries within the liturgy based on their competence and a spirit of service rather than on honor.

THE COUPLE

In the Roman Catholic tradition, the bride and the groom are the ministers of the sacrament of marriage. A priest or deacon and at least two witnesses are required to be present. However, a couple is not married by the presiding priest or deacon, nor does the priest or deacon pronounce a couple "man and wife." The couple exercises their ministry by preparing the wedding liturgy with the presiding priest or deacon, the parish music director and the other liturgical ministers. Within the Rite of Marriage, the couple exercises their ministry when they exchange vows and rings and respond to the questions posed by the priest or deacon concerning their intentions.

THE PRESIDER

The role of the priest or deacon who presides at the Rite of Marriage, is to serve as the principal witness of the sacrament on behalf of the Christian community. Ordinarily, the parish pastor or deacon will preside at the liturgy. However, any priest or deacon who is a friend of the bride and groom, and who is in good standing with the Catholic Church, may preside at the liturgy. You must submit the name, address and telephone number of a guest presider to the parish pastor at least nine months before the wedding day. If the parish pastor is not acquainted with the guest presider, he will need to contact him for some specific information. Guest presiders are required to ask the pastor's permission to preside at

the wedding liturgy and must observe all principles, policies and procedures concerning liturgical practices as established by the diocese as well as by the parish.

When either the bride or groom is of another faith tradition, they may invite their minister or rabbi to participate in the Catholic wedding liturgy.

THE LECTOR(S)

The lector(s) proclaim the scripture readings from the Lectionary or Bible during the liturgy. Parish lectors are available to minister at wedding celebrations. If a couple wishes to ask friends or family members to serve in this ministry, these persons should be regular lectors in their home parish. It is an imposition to ask a member of the bridal party – or anyone else – to read when the person is not motivated by faith, does not have an adequate voice, or is not accustomed to speaking before a group of people. If the Rite of Marriage is celebrated within Mass, normally the readings are to be proclaimed by a Catholic. The lector(s) should receive a copy of the reading(s) well in advance of the wedding rehearsal to allow them to practice at home. Lector(s) are required to attend the wedding rehearsal. At the rehearsal they will receive instruction on procedure, familiarize themselves with the sound system and rehearse the proclamation in the worship space.

THE CANTOR

The cantor leads the liturgical assembly in sung prayer. The cantor serves as the "animator" of the assembly's song by giving cues and leading the assembly in singing those parts which they are to sing. These parts include the Gathering Song, the Responsorial Psalm, and the Gospel Acclamation. If the Rite of Marriage takes place during Mass, the cantor also leads the assembly in singing the Eucharistic Acclamations and the music during the Communion procession. The cantor is not a soloist. A soloist is not needed for a wedding liturgy. However, an experienced liturgical cantor is a necessary liturgical minister at every wedding liturgy. If you choose to have a soloist in addition to the cantor, the soloist is limited to approved liturgical music as a prelude to the liturgy.

THE ORGANIST/PIANIST

Parishes generally have musicians who can serve as organist and/or pianist for the wedding liturgy. These individuals should be secured, along with the cantor, from the list of parish musicians.

THE GIFT BEARERS

When the Rite of Marriage is celebrated during Mass, the bread and wine to be consecrated at Mass, are brought in procession to the presider by members of the liturgical assembly who are practicing Catholics. In addition to the bread and wine, only gifts to meet the needs of the poor (monies or food items which have been collected) may be brought forward in the procession.

THE EXTRAORDINARY MINISTERS OF HOLY COMMUNION

This ministry, when required, may be filled by those who have been commissioned by the parish to serve as extraordinary ministers of Holy Communion. The priest-presider may also commission individuals for service on a one-time basis.

THE ALTAR SERVERS

This ministry, when required, may be filled by those who serve the parish as altar servers. If a couple wishes to ask friends or family members to serve in this ministry, they should be experienced and must be present at the rehearsal.

THE MINISTERS OF HOSPITALITY

As people arrive at the church on the day of the wedding, it is important to provide a hospitable environment of welcome. Friendly, outgoing persons should be chosen as greeters who welcome the guests. The bride and groom themselves, along with their parents, might consider greeting the guests as they gather. It is an apt expression of the hospitality that should characterize Christians.

Other ministers of hospitality need to be selected for their ability to welcome people and assist their needs. Arrangements should be made to have at least two ushers present to assist in seating the guests. These ushers will need to be attentive to time so that the liturgy begins at the appointed time. During the liturgy, the ushers need to be attentive to the gathered assembly and prepared to assist with any emergency that might arise. Ushers should be familiar with the layout of the building, know the location of restrooms as well as the closest telephone should a medical emergency arise. Immediately following the liturgy, ushers are responsible for cleaning all areas used during the wedding celebration (church, bride's room, narthex, kitchenette, etc.), returning these areas to their original condition.

OTHER CONSIDERATIONS

PARTICIPATION

A brief welcome beforehand by the presider or cantor will encourage the guests to be active participants. This will help the liturgical assembly realize that they are present as witnesses of the Rite of Marriage and participants in the prayer of the church for the couple.

SEATING THE LITURGICAL ASSEMBLY

Just as the bride and groom are united, so are their family and friends joined together by this wedding. Marriage as a bond of unity has special significance to the church that identifies itself as the "sacrament of unity." The intermingling of guests – rather than separate seating according to bride or groom association – manifests that unity.

SEATING THE WEDDING PARTY

The couple should be given a place of honor in a visible, prominent location. Chairs should be provided for the couple to be seated during appropriate times. If possible, they should face the liturgical assembly. The bride and groom should assume the same posture as the liturgical assembly during the liturgy. If the Rite of Marriage takes place during Mass, kneelers should be provided for the bride and groom. All other members of the wedding party should have places within the liturgical assembly.

RING BEARER AND FLOWER GIRL

These children are not ministers, nor are their services required for the celebration of the Rite of Marriage. However, if a couple chooses to include children in the wedding party, it is recommended that they be at least five years of age. Experience shows that younger children often find the wedding liturgy overwhelming and even frightening. A member of the wedding party should be ready to attend to the needs of these children during the liturgy.

LITURGICAL ENVIRONMENT/DÉCOR IN THE CHURCH

Simplicity creates beauty and is key to any good liturgical celebration. Great care must be taken not to obscure or hinder the primary purpose of the gathering, which is to celebrate the Rite of Marriage within a liturgical assembly. The decorations should complement the assembly's participation.

Plans for decor and color must take into account the environment and furnishings present in the church. Liturgical furnishings are sacred; they are not liturgical props and may not to be moved, removed or replaced. As each liturgical season of the Church year unfolds, the environment in the church will also change. This seasonal environment is intended for all liturgical celebrations during that particular time of the year, including wedding liturgies. It is important to find out what colors, decorations, plants and flowers will be in place during the season in which the wedding will take place. In most cases, parish policies do not permit the environment or decor in the church to be moved or altered for a wedding.

A word about flowers: Living, natural flowers and plants are traditional signs of celebration and the gift of life given by God. The use of anything artificial works against this liturgical principle. Thus, per official directives, flowers and plants must be real, not artificial. You may want to choose flowers which coordinate with the liturgical season. Floral decor should be kept to a minimum during the seasons of Advent and Lent. Floral arrangements must be placed where they do not obscure the altar, ambo (pulpit) or chairs for the presider and couple. Flowers may NOT be placed on top of the altar. Most parishes have policies about using "pew holders" and do not allow the use of tape, wire or glue to secure decorations to pews.

Flowers used for the wedding celebration are not merely decorative but are offered for the further honor and glory of God. You may choose to dedicate your flowers in memory, in thanksgiving or in honor of anyone of your choice. Please consult parish staff regarding their policy on donating your floral arrangements to the parish following the wedding liturgy.

OTHER ENVIRONMENT/DÉCOR CONCERNS

- 1] In churches with carpeted aisles, the use of an "aisle runner" is strongly discouraged. Not only are they an additional expense, but they serve no useful function on a carpeted floor. When a runner is placed on top of carpeting, a significant safety hazard is created. As people are processing to receive Communion or leaving the church following the liturgy, they will have to walk on the runner. A person could easily lose their footing or trip on the runner/carpet combination.
- 2] Props, such as bubble machines, balloons, wagons, and Karaoke machines may NOT be used at any time before, during or after the wedding liturgy. The throwing of rice, birdseed, rose petals, potpourri, confetti or the like is prohibited on church property as these items can create a safety hazard and are quite difficult to clean up.
- 3] If you think it's necessary to bring an arbor or arch into the church, it must not obstruct the view or movement of the liturgical assembly and cannot be placed within the sanctuary. The best location for an arbor is in the back of the church, either at the entrance or at the last row of pews on the main aisle.
- 4] Food and beverages are not permitted within the sacred worship space and smoking is prohibited in all church buildings. Alcohol is not permitted on church property at the time surrounding the wedding rehearsal or at any time prior to the start of the wedding liturgy. Minnesota State law dictates that a marriage could be declared null if "a party lacked capacity to consent to the marriage at the time the marriage was solemnized (the wedding liturgy) because of the influence of alcohol, drugs, or other incapacitating substances." (MN Statute 518.02)
- 5] Many parishes have policies about the use of votive lights or candelabras in church. Please check with the parish about these policies.

PREPARING A WORSHIP AID FOR THE ASSEMBLY

A worship aid (program) is a means to help the members of the liturgical assembly participate in the liturgy. In other words, the worship aid exists to serve the liturgical assembly. A worship aid is not a script. It is neither a biographical scrapbook nor a compilation of favorite poems. It simply details the

order of the liturgy to allow the liturgical assembly to participate in the celebration. The worship aid normally includes: an order of the liturgy, words and music to those parts which the liturgical assembly is expected to recite or sing, directions for postures and a list of the liturgical ministers. It should have an attractive appearance that will contribute to the beauty of the prayer.

FEES

FEES TO THE PARISH

Most parishes have set fees for the use of church property. These fees assist the parish in paying for building upkeep and maintenance as well as utilities. Some parishes have trained parishioners to coordinate the wedding rehearsal and set-up of the liturgical items needed for the liturgy on the day of the wedding. The fee for this individual is generally included in the parish fee.

Fees will vary depending on your status in the parish. Couples who are registered and active members at the parish can expect to pay anywhere from \$100 to \$300 for the use of the facility. Couples who are not registered or active members can expect to pay \$250 to \$500 or more.

Some parishes also require a damage deposit be made before the wedding date. This fee is generally refundable after the wedding if: 1] areas and rooms used in preparation for the wedding are returned to their original appearance; 2] there is no damage to the church property or furnishings; 3] if the prohibition on alcohol, smoking, eating and drinking have been observed; and 4] no excessive trash or abuse of the property requires special attention or cleaning.

STIPEND TO THE PRESIDER

While priests and deacons don't have a set fee for presiding at a wedding liturgy, couples generally want to offer the presider a stipend. In determining an appropriate amount, take the following into consideration: 1] the number of hours spent in marriage preparation with you, 2] the number of hours spent in liturgical preparation with you, 3] a minimum of six hours for document preparation, homily preparation, the wedding rehearsal and the liturgy itself. If you were to consider giving the presider ten dollars per hour, an appropriate stipend would range from \$100 to \$200.

STIPEND TO MUSICIANS

Because music is such an important component of the Rite of Marriage, couples will want to contract with trained liturgical musicians. Cantors, organists, and other instrumentalists have acquired their proficiency at considerable time and expense. Most liturgical musicians have a set fee for weddings. It is important to keep in mind that liturgical musicians spend a great deal of time in preparation for the liturgy, including planning and rehearsal. Therefore, they should be reimbursed with a just wage for their service.

For the wedding liturgy, a couple can expect to pay each musician a base fee of \$75 minimum and a maximum of \$200, depending on training and experience. Musicians will generally charge an additional \$25 per music rehearsal or liturgical planning session.

THE WEDDING LITURGY

ENTRANCE PROCESSION

The Rite of Marriage envisions an entrance procession similar to what we experience at Sunday Mass. The procession includes the presider, servers carrying the cross and candles and a deacon or lector carrying the Book of the Gospels. The ministers would go to the door of the church where the presider would welcome the couple and lead them in procession. The ministers go first in the procession, followed by the presider and then the bride and bridegroom. According to local custom, the couple may be escorted by at least their parents and two canonical witnesses (the best man and maid of honor).

The Order of the Liturgical Procession

Cross Bearer
Candle Bearers
Deacon or lector with the Book of the Gospels
Presider
Witnesses walking as a couple
Bride and Bridegroom walking as a couple

or

Cross Bearer
Candle Bearers
Deacon or lector with the Book of the Gospels
Presider
Witnesses process together as couples
Groom escorted by both his parents
Bride escorted by both her parents

LITURGY OF THE WORD

This is one of the principal parts of the celebration. In a special way, Christ's presence in the liturgical assembly is experienced through the proclamation of the Word of God. There may be one or two scripture readings in addition to a sung responsorial psalm, a sung Gospel acclamation and the Gospel reading. All the readings must be from sacred scripture. It is expected that the readings will be read directly from the Lectionary or a Catholic Bible on the day of the wedding. See page ___ - ___ for a list of scripture passages appropriate for use during the Rite of Marriage.

Following the Gospel, the homily is given by the priest or deacon.

When a wedding is celebrated on a solemnity, the Mass of the day is to be used. Usually one reading from the wedding Mass may be substituted. Consult the Rite of Marriage, paragraph #11 for details.

EXCHANGE OF CONSENT

Because this is the central element in the Rite of Marriage, the couple should move to a prominent place facing the liturgical assembly. The couple turns to face each other for an exchange of their vows and rings. The form of the vows must be from among those given in the Rite of Marriage. Therefore, the couple may not compose their own vows and adaptation is not allowed. The couple exchanges consent in one of the three forms as given in the Rite of Marriage.

GENERAL INTERCESSIONS

If possible, another person should be chosen to read the petitions. Again, the person chosen must be capable and rehearsed. The general intercessions follow the consent and the blessing/exchange of rings.

The couple may compose the petitions, which are to include the following prayers:

- for the whole church
- for civil concerns
- for those oppressed by any need
- for the newly married couple and/or all newly married couples (and for their families)
- for the assembled congregation.

Please refer to page 21 of this guide for sample petitions. The presider introduces and concludes the intercessions.

OTHER ELEMENTS OF THE WEDDING LITURGY

THE NUPTIAL BLESSING

When the wedding is celebrated during Mass, the nuptial blessing takes place after the Lord's Prayer. When marriage is celebrated outside Mass, the nuptial blessing replaces the concluding prayer of the general intercessions.

THE SIGN OF PEACE

For marriages celebrated during Mass, a sign of peace is exchanged by the entire assembly. Exchanging the sign of peace is part of the liturgical assembly's immediate preparation for receiving holy Communion. It is the outward expression of their desire to be one with each other in Jesus Christ, whose Body and Blood they are about to receive. Thus, the sign of peace is not a time for the casual greetings and verbal exchanges that we might give each other before or at the beginning of the liturgy. No song may be sung or music played during this time. Extending this time while the bride and groom present flowers to parents or greet all the members of the wedding party disrupts the flow of the liturgy. It also singles out some members of the assembly for special attention or recognition. For these reasons, presenting flowers is inappropriate. The receiving line after the liturgy provides ample opportunity for all to congratulate the couple and for them to thank their guests.

COMMUNION

For marriages celebrated during Mass, it is especially appropriate that Holy Communion be offered under both kinds (the consecrated bread and wine) to the couple and the liturgical assembly. Drinking from the one cup symbolizes so well the ratifying of God's covenant with us and has a special significance as the couple enters their marriage covenant together.

When pastorally appropriate, commissioned extraordinary ministers of holy Communion should assist with the distribution of Communion.

MUSIC WITHIN THE RITE OF MARRIAGE

The focus of a wedding liturgy, like all liturgy of the Church, is first of all the worship of God. Music is an essential element of that worship and is therefore an integral part of all liturgy. Music in the wedding liturgy enables those gathered to express their faith and to enter into the worship of God; music expresses thanksgiving for the mystery of the love that God has created and transforms through this sacrament. It creates an atmosphere of celebration, joy, and unity in the gathered assembly.

THE ROLE OF MUSIC

Music is sung or played instrumentally during the liturgy to create an environment of prayer. Music is the most accessible and concrete way in which the assembled community can be transformed from being passive spectators into being full, conscious and attentive participants in the prayer and action of the liturgy. Every song or musical selection should be chosen for its capacity to encourage and enable the assembled community to become active participants and to unite one another in worshipping God.

All of the events surrounding the Rite of Marriage --- the rehearsal dinner, the liturgy in which the Church will celebrate the Sacrament of Marriage, and the reception --- offer distinct yet ample opportunities for a couple to imprint their personalities on this joyful celebration. Expressions of personal taste, such as a favorite song, can be effectively used at the rehearsal dinner or wedding reception, but may not be used during the celebration of the Rite of Marriage at the church.

CHOOSING LITURGICAL MUSIC

Music during the wedding liturgy sets the tone for many levels of experience and should invite the assembled community to participate with heart, mind and spirit. Appropriate hymns, psalms, acclamations, and instrumental music enhance and sustain the ritual elements of the wedding liturgy. The principles used in choosing music for any liturgical celebration of the Church apply also to the wedding liturgy. There are three important principles to keep in mind when choosing liturgical music. Keeping these principles in mind when choosing the music will support the liturgical ritual and also encourage the full, active and conscious participation of those assembled

1] Appropriateness - The music chosen must be appropriate for the Sacrament of Marriage as celebrated within the Roman Catholic Church. Pastoral, liturgical and musical considerations must be taken into account when selecting music for any liturgical celebration.

Secular pop songs, show tunes and love songs may be used during your wedding reception and/or wedding dance and are **not** appropriate for use in a Catholic church before or during the celebration of the Sacrament of Marriage. Any song, inappropriate because of its words, is also inappropriate as an instrumental, since the tune alone will convey the song's words to those members of the assembly who are familiar with the song.

2] Readiness - The choice and type of music must contribute to the active participation by the assembled community. The assembly is more likely to participate in singing familiar music. Therefore, with each musical selection it is important to keep in mind the abilities, experience and faith traditions of the individuals who will form the liturgical assembly.

3] Graciousness - Just as Ministers of Hospitality greet guests at the door of the church to make them feel welcome, so a gracious invitation is needed to encourage the assembled community to participate in singing the liturgy. To facilitate active participation, the use of a cantor or song leader familiar with Catholic liturgical ritual is necessary. While a guest soloist may be familiar with a wide variety of

“performance” music for weddings, they are not always familiar with Catholic liturgical ritual and the role of the assembly within the Sacrament of Marriage. An experienced parish cantor will be familiar with the role of the assembly and will graciously animate and encourage them to sing the liturgy.

PRE-RECORDED MUSIC

Taped music, pre-recorded sound tracks or any other form of recorded music replacing the sung prayer in the liturgy is prohibited from use at any time, either before, during or after the wedding liturgy. The liturgy is the action of the people who are there to worship, and music that is not "live" contradicts what the liturgy is meant to be.

MUSIC COLLECTIONS

Much of the approved music for use within the Rite of Marriage listed in this booklet is available from the following three publishers. The “key” below indicates the source in which the music can be located.

Oregon Catholic Press (OCP)

OCP 1 = Glory & Praise 2nd Edition, 1997

OCP 2 = United As One: Liturgical Music for Weddings, Volume One

OCP 3 = United As One: Liturgical Music for Weddings, Volume Two

Gregorian Institute of America (GIA)

GIA 1 = Worship III

GIA 2 = Gather Comprehensive

GIA 3 = Ritual Song

GIA 4 = When Love is Found

GIA 5 = Gather Comprehensive Second Edition

The Liturgical Press, Collegeville

LP 1 = Music for Wedding Services: An Ecumenical Collection

APPROVED MUSIC

The music selections listed below are approved by the Diocese of Saint Cloud for use within the wedding liturgy. While this list is not a comprehensive list, music that is not listed below or is not found in an approved Catholic hymnal will need to be examined carefully to see if the text and melody are appropriate for use in the liturgy.

PRELUDE MUSIC

The arrival of the worshipping assembly may be accompanied by instrumental music. You may also decide to include a sung solo piece as part of the prelude to the procession. The music selected should be in keeping with the sacred liturgy that will follow, that is, a period of prayerful preparation.

The section at the end of this booklet titled *Other Approved Assembly Songs and Solos* contains options that have been approved for use as *Prelude Music*.

PROCESSIONAL MUSIC

Music is played to accompany the entrance of the liturgical procession. This procession includes the presider (priest and/or deacon), readers and servers, the wedding party, and the bride and groom. It is most desirable to use a single piece of instrumental music to accompany the entire procession as its members proceed from the entrance of the church to take their place within the liturgical assembly. The so-called traditional “wedding marches” by Wagner and Mendelssohn have nothing to do with the Sacred Liturgy and may not be used. In fact, the origin of these compositions borders on the profane and the ridiculous. The “Bridal Chorus” (*Here Comes the Bride*) from Wagner’s opera *Lohengrin*, accompanies an illicit ceremony, a tragic bedroom fiasco. Mendelssohn’s incidental music to Shakespeare’s *Midsummer Night’s Dream* accompanies a farcical wedding.

The following selections are approved for use during the *Processional* and *Recessional*:

Title	Composer/Tune/Meter	Publisher	Source
Arioso in A	Corelli		
•Air from the Suite in D	J.S. Bach	Theodore Presser Co.	LP 1
•Canon in D Major	J. Pachelbel	Various	Various
•Hornpipe from “Water Music”	G.F. Handel	Novello & Company	LP 1
•Jesu, Joy of Man’s Desiring	J.S. Bach	C.F. Peters Corp.	LP 1
March Jubilante	Lorie Line		
Minuet in G	Bach		
My Spirit Be Joyful	Bach		
Prelude in Classic Style	G. Young		
•Prelude to a Te Deum	M.A. Charpentier	Pamela Hoswitschka	LP 1
•Prince of Denmarke’s March	J. Clarke	Michael Jarvis	LP 1
•Rondeau	J.J. Mouret	Belwin-Mills	LP 1
•Sheep May Safely Graze	J.S. Bach	Oxford	
Six Processionals	Handel/Wolff		
THAXTED	Gustaf Holst		
Threads of Love	Lorie Line		
•Trumpet Tune	J. Clarke or H. Purcell	Theodore Presser Co.	LP 1
•Trumpet Voluntary	J. Clarke or J. Stanley or H. Purcell	C.F. Peters Corp.	LP 1

GATHERING HYMN/SONG

After the members of the procession have reached their place within the liturgical assembly, it is recommended that a joyous, familiar hymn or song be sung by the entire assembly to unite them for worship. This is especially appropriate when the liturgical assembly is made up of guests and family members who come from different Christian denominations.

The following selections are approved for use as the *Gathering Song*:

Title	Composer/Tune/Meter	Publisher	Source
•All Creatures of Our God and King	Tune: lasst uns erfreuen	Oxford University Press	Various
•Canticle of the Sun	Composer: Marty Haugen	GIA	GIA 2/3
•Gather Us In	Composer: Marty Haugen	GIA	GIA 2/3
•God Beyond Glory	Composer: Iona Community	GIA	GIA 4
•God In the Planning	Tune: Slane	GIA	GIA 2
•God is Here! As We His People	Meter: 87 87 D	Hope Publishing Co.	GIA 1/2/3
•God is Love, Let Heaven Adore Him	Meter: 87 87 D	Hope Publishing Co.	LP 1
•God of Love and Joy and Laughter	Meter: 87 87 D	John Knox Press	LP 1
•God, We Praise You	Tune: DIX	Worship Arts	LP 1
•God Who Created Hearts to Love	Meter: lasst uns erfreuen	OCP	OCP 3
•Hear Us Now, Our God and Father	Meter: 87 87 D	Augsburg Fortress	OCP 3
•Joyful, Joyful, We Adore You	Meter: 87 87 D	Charles Scribner's Sons	Various
•Love Divine, All Loves Excelling	Meter: 87 87 D	Public Domain	Various
•Praise My Soul the King of Heaven	Tune: LAUDA ANIMA	Public Domain	Various
•Praise to the Lord, the Almighty	Tune: Lobe den Herren	Public Domain	Various
•Sing to the Mountains	Composer: Bob Dufford	New Dawn Music	Various
•Table of Plenty	Composer: Dan Schutte	OCP	OCP 1
•Your Love O God Has Called Us Here	Meter: LM	Church Pension Fund	LP 1
•We Gather Together	Tune: Kremser	J. Curwen & Sons	Various

RESPONSORIAL PSALM

The first reading is followed by reflective silence. Then the cantor leads the assembly in singing the psalm. The cantor intones the refrain which all then repeat. The cantor sings the verses of the psalm and the assembly sings the refrain between each verse. The text of this piece of music must be taken from that part of the Bible known as the Book of Psalms. A solo, sacred song or reading of another nature MAY NOT BE USED to replace the Responsorial Psalm.

The following selections are approved for use as the Responsorial Psalm:

Title	Composer/Tune/Meter	Publisher	Source
Psalm 33			
•The Earth is Full of the Goodness	Marty Haugen	GIA	GIA 2/3
•The Earth is Full of the Goodness	J. Robert Carroll/Joseph Gelineau	GIA	GIA 3
•Our God Fills the Earth with Love	Michel Guimont	Grail/Guimont	LP1
Psalm 34			
•Taste and See	Bob Hurd	OCP	OCP 1
•Taste and See	Marty Haugen	GIA	GIA 2/3
•Taste and See	Michel Guimont	GIA	GIA 3
Psalm 103			
•The Lord is Kind and Merciful	Jeanne Cotter	GIA	GIA 2/3
•The Lord is Compassion and Love	David Young	Grail/Young	LP 1
•My Soul, Give Thanks	Michel Guimont	Grail/Guimont	LP 1
Psalm 128			
•Blest Are Those	Marty Haugen	GIA	GIA 2/3
•O Blessed Are Those	Paul Inwood	OCP	OCP 1
•Happy Are Those	Daniel Laginya	GIA	Octavo #4712
Psalm 145			
•I Will Praise Your Name	David Haas	GIA	GIA 2/3
•I Will Praise Your Name	Guimont	Grail/Guimont	LP 1
•I Will Praise Your Name	J. Robert Carroll/Joseph Gelineau	GIA	GIA 3

GOSPEL ACCLAMATION

The proclamation of the gospel is preceded by the joyful singing of an acclamation. Outside the season of Lent, this acclamation is “alleluia.” The appropriate verse is taken from the Rite of Marriage. If the verse is not sung then the verse is omitted. Within the season of Lent, a “lenten gospel acclamation” is used in place of the “alleluia.”

The following selections are approved for use as the *Gospel Acclamation* outside the season of Lent:

Title	Composer/Tune/Meter	Publisher	Source
•Celtic Alleluia	O’Carroll/Walker	OCP	Various
•Chant Mode VI Alleluia	Traditional Chant	Public Domain	Various

Another setting of the Gospel Acclamation may be used if it is widely familiar.

The following refrains are approved for use as the *Lenten Gospel Acclamation*:

Title	Composer/Tune/Meter	Publisher	Source
•Praise to You, Lord Jesus Christ, King of Endless Glory!	Owen Alstott	OCP	OCP 1
•Glory and praise to You, Lord Jesus Christ!	Lucien Deiss	Liturgical Press	LP 1
•Glory to You, Word of God, Lord Jesus Christ!	Mass of Light: David Haas	GIA	GIA 2/3

THE RITE OF MARRIAGE

The actual Rite of Marriage does not call for any specific music.

THE LITURGY OF THE EUCHARIST

When the Rite of Marriage is celebrated within Mass, the Preparation of the Gifts and the Altar follows. Instrumental music may accompany this action. The music used here should not prolong this part of the liturgy. During the Eucharistic Prayer there are three acclamations which are sung by the entire assembly: the “Holy, Holy,” the “Memorial Acclamation,” and the “Great Amen.” Familiar settings should be used so that the assembly can actively participate in the singing.

The following are approved settings of the *Eucharistic Acclamations*:

Title	Composer/Tune/Meter	Publisher	Source
•Mass of Creation	Marty Haugen	GIA	Various
•Community Mass	Richard Proulx	GIA	Various
•Mass of the Holy Trinity	Jonathan Tuuk	GIA	Various
•Jubilation Mass	James Chepponis	GIA	GIA 5
•Heritage Mass	Owen Alstott	OCP	OCP 1

Other settings of the *Eucharistic Acclamations* may also be used if they are widely familiar.

THE LORD'S PRAYER

The entire liturgical assembly is to be involved in the singing or recitation of the Lord's Prayer. A solo rendition of the Lord's Prayer may NOT be used.

THE SIGN OF PEACE

It is inappropriate to sing a song during the *Sign of Peace*.

THE LAMB OF GOD

At the conclusion of the Sign of Peace, the sacred bread is broken and the sacred wine poured. During this ritual action, the cantor leads the assembly in the singing of the "Lamb of God."

The following are approved settings of the *Lamb of God*:

Title	Composer/Tune/Meter	Publisher	Source
•Lamb of God from Mass of Creation	Marty Haugen	GIA	Various
•Lamb of God from Holy Cross Mass	David Clark Isele	GIA	Various
•Lamb of God from Trinity Mass	Becket Senchur, OSB	Liturgical Press	Various
•Lamb of God from Mass of Glory	Bob Hurd	OCP	OCP 1

Another setting of the *Lamb of God* may also be used if it is widely familiar.

COMMUNION PROCESSION

A song or psalm, which gives expression to our unity in the Body of Christ, is sung by the cantor and assembly during the sharing of Communion. The song should be about what the community is doing at this time, sharing the body and blood of Christ. Since people will be processing to receive Communion, a simple refrain that can be sung from memory should be used. The "Ave Maria" by a soloist or any other Marian song does not fit this part of the liturgy.

The following selections are approved for use during the Communion Procession:

Title	Composer/Tune/Meter	Publisher	Source
•Eat This Bread	Taizé	GIA	GIA 1/2/3
•Gift of Finest Wheat	Robert Kreutz	Archdiocese of Philadelphia	Various
•One Bread, One Body	John Foley	New Dawn Music	Various
•Pan de Vida	Bob Hurd	OCP	OCP 1
•Song of the Body of Christ	David Haas	GIA	GIA 2/3
•Take and Eat	Michael Joncas	GIA	GIA 2/3
•Taste and See	Moore, Haugen, Guimont, Dean	Various	Various
•The Supper of the Lord	Rosania	OCP	OCP 1
•Ubi Caritas	Bob Hurd, Taize, Rosania, Modele	Various	Various

As long as the assembly is able to participate in singing during the communion procession, another appropriate song based on the psalms from the Bible may be used during the procession.

RECESSIONAL

At the conclusion of the liturgy, instrumental music is played as the liturgical assembly departs. The recession generally begins with the newly married couple followed by the wedding party, readers, servers, presider, and the guests. See the list of music under “Procession” for a list of approved selections.

OTHER APPROVED ASSEMBLY SONGS AND SOLOS

The following selections are approved for use within the Sacrament of Marriage and may be incorporated into the liturgy. An asterisk * next to the title indicates that the piece is written primarily as a solo and is approved for use only as prelude music to the entrance procession.

Title	Composer/Tune/Meter	Publisher	Source
•A Nuptial Blessing	Vicki Klima/Michael Joncas	GIA	GIA 2/3
•Blest Are They	David Haas	GIA	GIA 2/3
•Bridal Prayer*	Roger Copeland	Hope	LP 1
•By My Side*	Thomas Porter	GIA	Octavo #3357
•Come and Journey	David Haas	GIA	GIA 4
•Covenant Hymn	Rory Cooney	GIA	GIA 2/3
•God Be With You	David Haas	GIA	GIA 4
•God Is Love	David Haas	GIA	GIA 2/3
•Here I Am, Lord	Dan Schutte	New Dawn Music	Various
•I Hear My Beloved*	Kathy Powell	GIA	Octavo #4487
•I Will Be With You*	James Moore	GIA	GIA 2/3
•In Love We Choose To Live	Jeanne Cotter	GIA	GIA 2
•Love Is Patient	Tim Valentine	GIA	Octavo #4816
•Love One Another*	James Chepponis	GIA	GIA 2/3
•May Love Be Ours Lord	Michael Joncas	GIA	GIA 2/3
•May the Light of Christ	James Chepponis	GIA	Octavo #3751
•May You be Filled	David Haas	GIA	GIA 4
•My Song Will Be For You Forever	David Haas	GIA	Octavo #4336
•No Greater Love Than This	Michel Guimont	GIA	Octavo #3687
•No Greater Love Than This	Michel Joncas	GIA	GIA 2/3
•Now the Silence	Carl Schalk	Hope	GIA 1/2
•On Eagle’s Wings	Michael Joncas	OCP	Various
O Perfect Love*	Leo Sowerby	H.W. Gray	
•Let All the Peoples Praise You	Michel Guimont	Guimont	LP 1
•Put On Love*	Kathy Powell	GIA	Octavo #4078
The Gift of Love	Hal Hopson	Hope Publishing	
•The Love of the Lord	Michael Joncas	GIA	GIA 2/3
•We Are Called	David Haas	GIA	GIA 2/3
•When Love Is Found	Brian Wren	Hope	GIA 2/3
•Wherever You Go	David Haas	GIA	GIA 2/4
•Wherever You Go	Gregory Norbet	OCP	GIA2/OCP1
•You Are All We Have	Francis Patrick O’Brien	GIA	GIA 2/3

OTHER RITUALS

Local rituals and symbols, including ethnically derived traditions, may be admitted into the marriage liturgy after discussion with the liturgist, priest, or deacon as to their appropriate inclusion. It is important that they truly symbolize the sacramental significance of marriage. While the unity candle, the arras, lazo, veil and other popular customs may be authentic expressions of faith, they are not at this time part of the official Rite of Marriage in the United States and are secondary to the central ritual actions of the marriage liturgy.

FLOWERS AT THE MARIAN SHRINE

While praying to the Blessed Virgin Mary for intercession is a tradition in our church, this prayer and the taking flowers to her shrine is a private devotion and not part of the Rite of Marriage. Liturgy is a communal celebration and private devotions are not in keeping with the very nature of liturgy: full, active and conscious participation by the liturgical assembly.

If you would like to take time to pray to Mary and offer flowers at her shrine, you may want to consider doing this at the wedding rehearsal.

UNITY CANDLE

The lighting of the unity candle is not a prescribed element of the marriage liturgy. It is up to the individual pastor to decide if this ritual is done.

THE WEDDING REHEARSAL

The wedding rehearsal will enable the members of the wedding party to become familiar with their liturgical role. Following an opening prayer, a brief overview of the liturgy will help all to understand the prayerful nature of the celebration. Contact the parish to schedule a rehearsal time.

Listed below are essentials that will help the rehearsal run smoothly:

- 1: The wedding party along with the ushers, lector(s) and altar server(s) must be present for the rehearsal. It is important that everyone arrive on time.
- 2: Generally, the rehearsal is NOT a time for the musicians to practice. These rehearsals need to be scheduled separately.
- 3: The following items should be brought to the rehearsal:
 - the worship aids
 - the marriage license (unless it has already been given to the parish)
 - the fees/stipends for the parish, presider, musicians

The parish reserves the right to re-schedule the rehearsal in light of parish needs (ie: parish funeral or wake service).

PHOTOGRAPHER/VIDEOGRAPHER

In keeping with the sacredness of the Rite of Marriage, the following guidelines are to be observed by all photographers within the Diocese of Saint Cloud:

- 1: The church is to be respected during the photography session because it is a house of worship. Professional attire and behavior is expected.
- 2: The liturgical furnishings (altar, lectern, candles, chairs) and liturgical environment (plants and décor) are NOT to be altered in order to accommodate a photography session in the church. These are sacred liturgical items, not props.
- 3: The photography session before the liturgy may utilize the worship space and church grounds. The photography session must be completed one-half hour before the start of the liturgy.
- 4: The photographer/videographer and their equipment are not permitted in the sanctuary during the liturgy. They, nor their equipment, must ever block the view the worshipping assembly. If you have any questions regarding where to stand, please contact the parish.
- 5: The photographer/videographer must limit movement during the liturgy. Equipment operators may not interfere with the procession nor are they permitted to walk with the procession in order to take pictures of the wedding party.
- 6: The use of flash photography is strictly forbidden during the sacred liturgy as well as the use of alternative light sources.
- 7: Generally, the church is not available for additional photographs following the liturgy. Check with the parish regarding their policy.
- 8: If the parish has a Eucharistic Chapel, this space may not be used for photography.

Appendix A: Sacred Scripture Readings

The following is a list of sacred scripture readings appropriate for use during the Liturgy of the Word. With the approval of the presider, other passages from sacred scripture may be used.

Readings from the Old Testament: (Proclaimed by a lector)

- Genesis 1: 26-28, 31a
Male and female he created them.
- Genesis 2: 18-24
The two of them become one body.
- Genesis 24: 48-51, 58-67
In his love for Rebekah, Isaac found solace after the death of his mother.
- Tobit 7: 6-14
May the Lord of heaven prosper you both. May he grant you mercy and peace.
- Tobit 8: 4b-8
Allow us to live together to a happy old age.
- Proverbs 31: 10-13, 19-20, 30-31
The woman who fears the Lord is to be praised.
- Song of Songs 2: 8-10, 14, 16a; 8: 6-7a
Stern as death is love.
- Sirach 26: 1-4, 13-16
Like the sun rising in the heavens, the beauty of a virtuous wife is the radiance of her home.
- Jeremiah 31: 31-32a, 33-34a
I will make a new covenant with the house of Israel and the house of Judah.

Readings from the New Testament: (Proclaimed by a lector)

- Romans 8: 31b-35, 37-39
What will separate us from the love of Christ?
- Romans 12: 1-2, 9-18 or Romans 12: 1-2, 9-13
Offer your bodies as a living sacrifice, holy and pleasing to God.
- Romans 15: 1b-3a, 5-7, 13
Welcome one another as Christ welcomed you.
- 1 Corinthians 6: 13c-15a, 17-20
Your body is a temple of the Spirit.
- 1 Corinthians 12: 31-13:8a
If I do not have love, I gain nothing.
- Ephesians 5: 2a, 21-33 or Ephesians 5:2a, 25-32
This is a great mystery, but I speak in reference to Christ and the Church.
- Philippians 4: 4-9
The God of peace will be with you.

- Colossians 3: 12-17
And over all these put on love, that is, the bond of perfection.
- Hebrews 13: 1-4a, 5-6b
Let marriage be held in honor by all.
- 1 Peter 3: 1-9
Be of one mind, sympathetic, loving toward one another.
- 1 John 3: 18-24
Love in deed and in truth.
- 1 John 4: 7-12
God is love.
- Revelation 19: 1, 5-9a
Blessed are those who have been called to the wedding feast of the Lamb.

Readings from the Gospel: (Proclaimed by a deacon or priest)

- Matthew 5: 1-12a
Rejoice and be glad, for your reward will be great in heaven.
- Matthew 5: 13-16
You are the light of the world.
- Matthew 7: 21, 24-29 or Matthew 7:21, 24-25
A wise man built his house on rock.
- Matthew 19: 3-6
What God has united, man must not separate.
- Matthew 22: 35-40
This is the greatest and the first commandment. The second is like it.
- Mark 10: 6-9
They are no longer two, but one flesh.
- John 2: 1-11
Jesus did this as the beginning of his signs in Cana in Galilee.
- John 15: 9-12
Remain in my love.
- John 15: 12-16
This is my commandment: love one another.
- John 17: 20-26 or John 17: 20-24
That they may be brought to perfection as one.

Appendix B: General Intercessions

- Presider: Let us call upon our faithful and loving God as we offer our petitions.
- Reader: For the Church, that all Christians be renewed in their love for Jesus Christ, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Reader: For *N.*_____ and *N.*_____, that their love for each other reflect the Lord's love for them, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Reader: For the family, relatives and friends of *N.*_____ and *N.*_____, that they continue to support this couple by their loving care, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Reader: For all families in need, that they receive abundant material and spiritual assistance for their well-being, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Reader: For this assembly, that we find in today's celebration a foretaste of the joyful banquet in heaven, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Reader: For those who have died, especially *N.*_____ and *N.*_____, that they be welcomed to the eternal wedding feast of the Lamb, let us pray to the Lord.
- Assembly: Lord, hear our prayer.
- Presider: Gracious God, you have manifested your love by uniting *N.*_____ and *N.*_____ in the bond of marriage. Let them and all people know your goodness in answer to these prayers. We ask this through Christ our Lord.
- Assembly: Amen.