

And the Two Shall **BECOME ONE**



Wedding Preparation Manual

Church of St. Augustine

Welcome to the Marriage Preparation process!

We are delighted that the two of you are getting married and plan to 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. By seeking the Sacrament of Marriage, you indicate that you intend Jesus' message to be the guiding factor of your life together.

The celebration of the Sacrament of Marriage, which is rooted in the Sunday assembly, is not a private family function, nor is it merely a social affair or a personal expression of your love for one another. Rather, it is an action of the entire church in whose presence you commit yourselves to one another. Because the Sacrament of Marriage is worship, it is principally congregational. And because it is congregational, every effort is made to enable the assembly to participate in a full and active manner. The liturgy is neither a show nor a performance, and it is not enhanced by the presence of passive observers. Everyone present should be able to hear, see, speak, sing, and pray.

We encourage you to discuss, openly and freely, your concerns regarding your relationship and your upcoming marriage and the specific plans of your wedding with the pastoral team—presider, liturgist, wedding host, and couple-to-couple mentors. Each is grateful for the opportunity to assist you as you prepare for the celebration. Questions about any part of the preparation process may be directed to these individuals or the parish office.

Discuss the various options in the liturgy with each other, pray over the scripture readings, be sensitive to one another's tastes and be open to new ways of doing things. Taking time together in the sacramental preparation will bring you closer together as a couple and your marriage will be rooted in Christ.

Table of Contents

	Page
Sequence of Sacramental Preparation	5
The Order of Celebrating Matrimony	6
<u>Church Requirements</u>	
Sacramental Preparation	
Fully Engaged Inventory	
Diocesan Marriage Courses	
Baptismal Certificates	
Interview with Presider	
Promise of Marriage	
Ecumenical Marriages	
Marriage Validation	
<u>Parish Requirements</u>	7
Parish Membership	
Couple-to-Couple Ministry	
Music	
Cohabitation	
Liturgy	
<u>Civil Requirements</u>	9
Marriage License	
<u>Parish Policies</u>	10
Church Reservations	
Deposits and Fees	
Appropriate Attire	
Wedding Rehearsal	
Dressing Facilities	
Respect for Church Facilities	
Smoking and Alcoholic Consumption	
Lost, Stolen, or Damaged Articles	
Worship Aids/Programs	
<u>Church Environment</u>	12
Decorations	

The Wedding Liturgy

<u>Ministers of the Wedding Liturgy</u>	14
<u>Order of Worship</u>	15
<u>Liturgy of the Word</u>	16
<u>The Celebration of Matrimony</u>	16
<u>Liturgy of the Eucharist</u>	18
<u>Communion Rite</u>	18
<u>Concluding Rite</u>	19
<u>Option: Non-Eucharistic Liturgy</u>	20
<u>Sample Worship Aid: Eucharistic Celebration</u>	21
<u>Sample Worship Aid: Non-Eucharistic Celebration</u>	22
<u>Information Guide: Eucharistic Order of Celebrating Matrimony</u>	24
<u>Information Guide: Non-Eucharistic Order of Celebrating Matrimony</u>	28
<u>Music Policy</u>	32
<u>Musicians</u>	33
<u>Music Selections</u>	34
<u>Readings from the Old Testament</u>	40
<u>Readings from the New Testament</u>	50
<u>Intercessions</u>	66
<u>Handout A: For Ushers</u>	70
<u>Handout B: For Photographers and Videographers</u>	71
<u>Handout C: For Florist</u>	72
<u>Diagram of Church of St. Augustine</u>	73

Sequence of Sacramental Preparation for Marriage

- _____ Wedding date reserved—\$150.00 deposit paid (non-refundable)
- _____ Initial meeting with liturgist
- _____ Pre-Nuptial Investigation, establishes freedom to marry
- _____ Attend marriage workshop
- _____ Theology and spirituality of marriage
- _____ Fully Engaged inventory
- _____ Review of wedding liturgy planning
- _____ Diocesan Marriage Course (or Re-Marriage Course or Engaged Encounter)
- _____ Call liturgist to be assigned a Sponsor Couple
- _____ Appointment with liturgist for music selection approval
- _____ Contact at least three months prior to wedding
- _____ Approval of outside musicians
- _____ Bring Liturgy Outline Sheet
- _____ Sponsor Couple meetings
- _____ Dialogue on Fully Engaged results
- _____ Paperwork to liturgist
- _____ Baptismal certificates
- _____ Diocesan Workshop certificate
- _____ Annulments, divorce papers, death certificates, as necessary
- _____ Balance of fee to liturgist six weeks before wedding
- _____ Speak with or meet Wedding Host one month prior to wedding
- _____ Verify rehearsal time
- _____ Finalize liturgy planning
- _____ Couple will receive draft copy of worship aid for approval
- _____ Meet with presider one month prior to wedding
- _____ Consult about particular liturgy plans
- _____ Bring Marriage License to liturgist at least two weeks prior to wedding
- _____ Memorize marriage vows
- _____ Participate in the Sacrament of Reconciliation
- _____ Wedding Rehearsal
- _____ Rehearsals start promptly at scheduled time
- _____ Couple advises wedding party of appropriate dress for rehearsal
- _____ Celebration of Wedding Liturgy

The Order of Celebrating Matrimony

There are requirements particular to the Church, Parish and Civil entities.

Church Requirements

Sacramental Preparation

Register for a Sacramental Preparation session with the marriage preparation coordinator at least six months prior to the anticipated wedding date. All sacramental preparation, including liturgy preparation, needs to be completed at least one month prior to the wedding date.

Fully Engaged Inventory

The Fully Engaged premarital inventory and discussion instrument is to be completed at the marriage preparation workshop.

Diocesan Marriage Courses

Participation in and completion of an approved marriage preparation course is required by the Diocese of St. Cloud. The options include:

Diocesan Marriage Course, 320-252-4721, www.stcdio.org

Engaged Encounter Weekend, 651-426-9248

Re-Marriage Course, 320-252-4721

This requirement can be fulfilled in any location in the United States. Registration for the sessions is required and is your responsibility. Call the numbers above to register, or brochures are available at the parish office. *The signed certificate of completion needs to be included in your marriage file at the parish office, before you meet with the priest/deacon.*

Baptismal Certificates

A baptismal certificate will be requested of each party. A Catholic is required to provide a certificate issued within six months of the wedding date. Persons of other Christian faiths are required to give a photocopy of their baptismal certificate. *The certificates need to be included in your marriage file at the parish office before your interview with the priest/deacon.*

Interview with Presider

Meet with the priest or deacon presiding at the wedding liturgy. After completing the marriage preparation process, you will call the priest or deacon to schedule a meeting. The purpose of this meeting is for the presider to become acquainted with the you as a couple and to review the liturgy plans for the marriage.

Promise of Marriage

The wedding banns are printed in the parish bulletin on three successive Sundays prior to your wedding date regarding your intention to enter into marriage. This is part of a larger process of inquiry through which your freedom to contract marriage in the church community is established. Parishioners are able to know who is preparing for marriage and offer prayers for the couples.

The wedding banns should be published in both of the couple's home parishes. The couple is responsible for advising their home parishes of their wedding date and for asking that the wedding banns be published for that faith community's knowledge and prayers.

Ecumenical Marriages

We welcome interfaith marriages. Ministers of the non-Catholic party are most welcome to participate in the wedding liturgy.

Marriage Validation

Couples seeking Marriage Validation need to make arrangements for sacramental preparation with the marriage preparation coordinator. Seeking Marriage Validation means that a couple wishes to now receive the Sacrament of Marriage. After preparation is completed, it is recommended that the actual Marriage Validation occur in the Church.

Parish Requirements

Parish Membership

The Sacrament of Matrimony is available to parish members. Either the bride or groom or a parent must be registered at least six months prior to scheduling a wedding date. Non-members must find their own presider, must have their home parish complete marriage preparation, and pay the high non-member fee.

Couple-to-Couple Ministry

You are required to schedule meetings with your sponsor couple regarding your Fully Engaged results. At the meetings (a minimum of two), you will reflect on and dialogue about the results of your Fully Engaged inventory. When you have completed the diocesan marriage workshop, contact the marriage preparation coordinator at the parish office to assign a sponsor couple. The couples participating in this Couple-to-Couple ministry are trained in this ministry. Contact them to set a mutually convenient time to meet at their home.

Music

A consultation with the parish music director at least three months prior to the wedding for music selection approval is necessary. Complete the Liturgy Planning Worksheets in this manual and bring them with you to the meeting. This meeting is for the planning of the wedding liturgy and the approval of musical selections. A list of musicians is available in the Music section of this manual. Discuss additional musicians with the music director. If you will be using musicians from outside of the parish, it is required that the musicians have musical ability and knowledge of liturgical celebrations. The organ is to be played only by trained persons. The music they use must also be approved by the parish music director.

Cohabitation

“Cohabitation” is commonly referred to as “living together.” It describes the relationship of a man and woman who are sexually active and share a household, though they are not married. Our Christian faith teaches that a sexual relationship belongs only in marriage. Sex outside of marriage shows disrespect for the Sacrament of Marriage, the sacredness of sex, and human dignity. In conformity with the teachings of Jesus, the St. Cloud Diocesan Policy states that couples preparing for marriage will “live separately and chastely prior to marriage.” Individual circumstances which create concern for you with this policy should be discussed with the pastor.

Liturgy

The question is often raised whether a couple should have their marriage take place in a Liturgy of the Eucharist (Mass with communion) or Liturgy of the Word (without communion). It is important that we understand the difference. Every celebration of the Eucharist consists of a Liturgy of the Word (entrance rite, readings, homily, general intercessions) and a Liturgy of the Eucharist (presentation of the bread and wine, the Eucharistic prayer, and communion). When a wedding is celebrated at the Eucharist, the Rite of Marriage takes place after the homily and before the general intercessions; the Liturgy of the Eucharist then follows. When a wedding is celebrated apart from Eucharist, it is celebrated in a Liturgy of the Word in which the Rite of Marriage takes place after the homily and before the general intercessions: this rite concludes with prayers including the Lord’s Prayer and blessings. A Deacon may preside at the non-Eucharistic Liturgy. Both marriage celebrations are sacramental marriages.

Some persons seem to believe that a couple is not really married unless the wedding takes place at Eucharist. This is simply not true. Be open and honest with each other and with the coordinator and pastor with whom you are preparing and make the decision that will provide the best context for prayer and celebration.

If one of you is non-Catholic, how comfortably could your family members participate in a Mass? It is inappropriate and unwelcoming to use a form of prayer that leaves out a majority or large minority of the gathered assembly. In the St. Cloud Diocese, non-Catholics are not invited to receive Eucharist. The Eucharist is ideally a symbol of unity, and your marriage liturgy is to be a time to bring people together in common prayer and celebration. In an interfaith marriage, the unifying benefits of a non-Eucharistic liturgy need to be considered.

You should make your decision about the liturgy in consultation with the marriage preparation coordinator or the presider. You will want to consider the following:

- What is our relationship to the Sunday Eucharist?
- Are we faithful to the Church's Sunday prayer?
- Have we been away from the community's prayer?
- Have we committed ourselves to returning?
- Will the majority of the assembled congregation be able to receive the Eucharist?

In light of these questions ask yourself: Is a Eucharistic Liturgy or a Liturgy of the Word the better context for the celebration of our marriage?

Liturgical celebrations involve a lot of thoughtful planning on the part of the bride, groom, family, and the parish. Therefore, we ask that no last-minute changes be incorporated into the liturgy as a "surprise" to the bride and groom.

Civil Requirements

Marriage License

A valid State of Minnesota Marriage License is required. For information regarding marriage licenses, contact the Stearns County Courthouse. The license is valid for six months from the date of issuance. Current law allows a \$75.00 discount for completing a marriage preparation course. This will reduce the license fee from \$115.00 to \$40.00. We will prepare a certified letter for you to present for the discount. You must apply in person and present Social Security numbers for both parties listed on the license. Please present the license to the parish office at least two weeks before the wedding so we can type in the names of the two witnesses and presider prior to the marriage.

Parish Policies

Church Reservations

The church may be reserved for wedding liturgies on:

Friday – (flexible)

Saturday – 2:00 pm

The use of the church and dressing facilities is limited to three hours prior to the liturgy. All set-up for the liturgy and pictures prior to the liturgy must be completed during this time.

Deposits and Fees

An initial (non-refundable) deposit of \$150.00 is required at the time that the anticipated wedding date is reserved on the parish calendar. The balance of the fee is due six weeks before the wedding. The reservation includes the use of the worship area and dressing facility. It does not include other areas of the facility. If you wish to use these areas, please contact the parish office concerning policies, fees, and reservations. The wedding couple is responsible for scheduling musicians and making certain they are paid directly prior to the wedding.

Appropriate Attire

The liturgy is the celebration of the faith community coming together, bringing the best we have to offer to God. Since our bodies are temples of the Holy Spirit, we should present ourselves to God in an appropriate manner. The way we clothe our bodies expresses what is important to us – our values and beliefs. Therefore, we should clothe our bodies in a way that follows Christian modesty, being aware of hemlines and necklines.



Wedding Rehearsal

The primary purpose of the rehearsal is to walk through all aspects of the wedding liturgy. The time for the rehearsal is arranged with the wedding host, a trained parishioner who is employed by the parish and is responsible for communicating to you the proper care and use of the facility. The wedding host will conduct your wedding rehearsal, which is scheduled to last approximately 45 minutes. Please advise your wedding party that the rehearsal is to begin on time. Please encourage all attendants, ushers, parents, and readers to attend the wedding rehearsal. Having everyone present at the rehearsal ensures a smooth flow of events the day of your wedding and helps prevent any undue stress.

Dressing Facilities

Church facilities for dressing, changing clothes, or other personal preparations are limited. Dressing facilities are provided for the bride and her attendants to prepare and dress for the wedding celebration. Be sure the rooms are cleaned when finished.

Respect for Church Facilities

The wedding party and guests have the responsibility to maintain the cleanliness, dignity, and respect of church property and facilities.

- Food, beverages and smoking are **not** allowed in the worship space.
- Light snacks and beverages may be consumed in designated areas.
- The throwing of rice, bird seed, confetti or the release of balloons or birds is not permitted for ecological, maintenance and liability reasons.

Smoking and Alcoholic Consumption

Smoking and consumption of alcohol is not allowed in any part of the church, facilities, or grounds. Please instruct your wedding party regarding this policy.

Sobriety is expected of all persons participating in the liturgy, and especially the wedding party. Lack of sobriety adversely affects the ability to enter into the sacrament with sound mind and soul—this is one aspect of the Freedom to Marry. In canon law, Freedom to Marry is paramount in entering into the sacramentality of marriage.

It is the responsibility of the couple to advise their wedding party of the parish policies:

- No alcohol is allowed on church premises.
- No drinking of alcoholic beverages is allowed during the wedding rehearsal and before the wedding liturgy the day of the wedding.
- Violation of the alcohol policy may result in postponement of the time or even the day of the wedding.

Lost, Stolen, or Damaged Articles

The parish is not responsible for lost, stolen, or damaged articles on parish property.

Worship Aids/Programs

A worship aid (program) will be provided for all weddings. The worship aid will contain music, hymnal page numbers, responses and other information that will allow the assembly to fully participate in the wedding liturgy. The worship aid is created on legal size paper (8.5" x 14") and folded in half.

This program does not include wedding party participants (wedding party, musicians, parents, etc.), special notes (thank yous, memorials, etc.) or reception information. If you wish, you may create an insert with this information. We suggest you use half of 8.5" x 14" letter size paper or card stock. The worship aid will be available one week prior to the wedding date, which can be picked up at the parish office so you can add your insert.

Church Environment

Decorations

You may enhance the worship space to increase the festivity of the celebration, but existing decorations must remain in place. They cannot be moved or altered in any way. Please remember that no flowers are to be placed on the altar. Decorating may begin three hours before the wedding liturgy, not the evening of the rehearsal. It is possible that a funeral would be scheduled the morning of your wedding. Since our church has special settings for each of the Church seasons, you need to consider how the environment will fit your plans for decor and color. The seasons are:

- ***Advent:*** During the four weeks before Christmas, we reflect on Christ's coming into our world. Advent is a quiet and thoughtful time. The colors of the season are shades of blue, purple and pink.
- ***Christmas:*** The setting from December 24th until mid-January consists of holiday plants and décor. Usually, no additional flowers are needed. The colors can be reds, whites, and golds.
- ***Lent:*** These six weeks prior to Easter are penitential. Being a penitential season for the church, weddings are not typically scheduled during the Lenten Season. Those marrying during this time should incorporate the

simplicity of the season into their service. Flowers should be limited or perhaps green plants might be more fitting. The dominant color of the season is purple. Flowers are not part of our decor.

- ***Easter:*** We celebrate Easter for 50 days, and during that time the setting is bursting with plants and flowers. There may be no need for additional flowers, or perhaps these might be flowering plants to be left as part of the Easter setting. The colors of the season range from the yellows and golds to brighter pinks and pastels. Pentecost, which is celebrated on the 50th day after Easter, uses red and white as the primary colors.
- ***Autumn:*** During the fall season from mid-September to Thanksgiving, the colors include oranges, golds and browns. Dried wild flowers are often used, and mums in fall colors are appropriate. Pumpkins and wheat may be used. Harvest Sunday and Halloween may generate more elaborate fall decorations.
- ***Ordinary Time:*** During the rest of the year, the church is usually kept simple with a few green plants and perhaps green and white hangings.

Under the New Order of Celebrating Matrimony, the use of unity symbols is not permitted.

Bows on the pews are permitted but should not be fastened with tape. Bows are never to be placed on the altar, lectern, or on railings or doors.

Due to insurance and safety issues, aisle cloths, flower petals, balloons and other decorations are not permitted.

The Wedding Liturgy

Ministers of the Wedding Liturgy

Additional Priests or Ministers

Although only one minister may function as the official witness for the Church and for the State (normally the priest of the parish where the wedding is taking place), other priests, deacons or non-Catholic ministers are welcome to participate. The couple should indicate this during the time of the preparations. The pastor must grant delegation to the visiting presider. Confirmation of the participation of visiting clergy is to be given two weeks prior to the wedding. Clergy are required to submit a letter of suitability to the Chancery Office prior to the wedding.

Witnesses

According to Minnesota State law, two witnesses age 16 or older are required for a legal and binding marriage.

Greeters

Two Greeters are needed to distribute the worship aids.

Ushers

At least two ushers are required. The ushers' basic responsibility is to seat the guests prior to the designated starting time. They should be selected for their ability to be responsible and accountable. They will be primarily charged with maintaining the church's cleanliness before, during and following the liturgy.

Flower Girl/Ring Bearers

Those participating should be around seven years of age. If younger, parents or an adult other than one in the wedding party should be prepared to care for them, removing them if necessary.

Lector(s)

A lector should proclaim the Word of God in a dignified and worthy manner. The lector should be an adult who has been baptized and confirmed. More than one lector may be used (first reading, second reading, and Intercessions). The lector should be present during the rehearsal to practice using the microphone.

Eucharistic Minister(s)

If over 100 people are to receive communion, one bread minister (in addition to the priest) will be necessary. If communion is to be received under both forms (bread and wine), two additional cup ministers will be necessary.

Bread and Wine "Gift" Bearers

If the Rite of Marriage is to take place in the context of Eucharistic Liturgy (Mass), the church prefers the newly married couple present the gifts to the priest. However, the couple may select two other people to present the gifts of bread and wine to the priest. Others may accompany them even though they may not present any gifts at all.

Order of Worship

Gathering and Greeting

The prelude begins when the guests start to arrive. Ministers of greeting could include parents, guardians, or other family and friends. It is hospitable to invite guests to a celebration and then be present to welcome them at the door.

Options for Music During the Prelude

Instrumental music is preferred and should not delay the start of the wedding liturgy. It is a sign of respect to begin the liturgy on time.

Procession

Please see Model in Information Guide.

Options for Music During the Procession

Instrumental music is preferred.

Greeting and Welcome

The priest or deacon greets the people in the name of the Lord and then formally welcomes them to participate in the celebration.

Entrance Hymn

The Entrance Hymn is sung during the Procession. If instrumental music is preferred, one selection may precede the Hymn.

Gloria

Sung.

Opening Prayer

This is selected and recited by the presider.

Liturgy of the Word

Please note that the only translation used in Roman Catholic liturgies of the United States is the New American Bible translation. There may be three readings, of which the First Reading is from the Old Testament, but, during Easter Time, from the Book of Revelation (Rev 19: 1, 5-9a). At least one reading that explicitly speaks of Marriage must always be chosen. These are indicated with an asterisk (*).

First Reading

The first reading should be chosen by the couple from the Hebrew Scriptures. A non-scripture reading may not be substituted. A period of silence should be observed before singing the Psalm.

Responsorial Psalm

The Responsorial Psalm must be taken from the Book of Psalms. It must be sung—not recited—by a cantor or soloist who usually sings the verses and the congregation joins in singing a simple refrain.

Second Reading

The second reading should be selected by the couple from the Christian Scriptures, other than the Gospels. A non-scripture reading may **not** be substituted.

Gospel Acclamation

This is the Alleluia refrain sung by cantor and congregation. An additional verse may be sung by the cantor with a repeat of the alleluia refrain. This acclamation is always sung and never recited.

Gospel

The presider selects the Gospel reading from either Matthew, Mark, Luke, or John. Or, if you prefer, the couple may select the Gospel. Please consult the presider. This reading is proclaimed by the priest or deacon.

Homily

A reflection on the readings and meaning of marriage is given by the presider. At the conclusion of the homily we enter the Rite of Marriage.

The Celebration of Matrimony

The Questions Before the Consent

Presider: N. and N., have you come here to enter into Marriage without coercion, freely and wholeheartedly?

Groom and Bride: I have.

Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live?

Groom and Bride: I am.

Are you prepared to accept children lovingly from God and to bring them up according the law of Christ and his Church?

Groom and Bride: I am.

The Consent

Presider: Since it is your intention to enter into the covenant of Holy Matrimony, join your right hands and declare your consent before God and his Church.

(The words which are spoken by the couple are the outward sign of the sacrament. Therefore, couples are asked to speak the words of their vows from memory as they confer the sacrament upon one another. The couple may choose either form A or form B.)

Form A

Groom/Bride: I, N., take you, N., to be my wife/husband. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

OR

Form B

I, N., take you N., for my lawful wife/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 until death do us part.

The Reception of Consent

Presider: May the Lord in his kindness strengthen the consent you have declared before the Church, and graciously bring to fulfillment his blessing within you. What God joins together, let no one put asunder.

The Blessing and Giving of Rings

Presider: May the Lord bless † these rings, which you will give to each other as as sign of love and fidelity.

R: Amen

The groom/bride places ring on bride's/groom's finger and says:
N., receive this ring as a sign of my love and fidelity.
In the name of the Father, and the Son, and the Holy Spirit.

General Intercessions

The general intercessions (prayers of the faithful) follow. Couples may write their own petitions including prayers for themselves, their families, and for broader social concerns. Couples may also choose to use the examples in this manual. The form must include a presider's prayer at the beginning and end.

Liturgy of the Eucharist

Preparation of the Gifts

A short instrumental is preferred so as not to delay the liturgy. The bread and wine are taken from a credence table and brought in procession to the priest.

Eucharistic Prayer

Dialogue and Preface

Spoken by presider with responses by all present.

Holy, Holy, Holy

This acclamation must be sung.

Memorial Acclamation

This acclamation of faith must be sung.

*We proclaim your Death, O Lord, and profess your Resurrection until you
come again.*

*When we eat this Bread and drink this Cup, we proclaim your Death, O Lord,
until you come again.*

*Save us, Savior of the world, for by your Cross and Resurrection you have
set us free.*

Great Amen

This acclamation must be sung.

Communion Rite

Lord's Prayer

The presider leads all in this prayer. It must be spoken or sung by the entire assembly.

The Nuptial Blessing

The presider blesses husband and wife. There are options for sung blessings too.

Sign of Peace

Everyone is encouraged to exchange some form of the greeting of peace.

Lamb of God

The Lamb of God must be sung to accompany the breaking of bread.

Communion

The Body and Blood of Christ are now ministered to those who wish to receive. Family members may assist in administering the Eucharistic to the assembly if they are a commissioned minister in this or another Catholic church. An additional Eucharistic Minister is only necessary for very large weddings.

Options for Music at Communion

Hymns or songs that speak of the Eucharist or our union with Christ are encouraged. Simple responsorial psalms are also appropriate. Instrumental music may serve the communion rite and provide for prayerful reception of the Eucharist. Vocal solo love songs are not appropriate during communion.

Presentation of Flowers to Mary (optional)

Prayer after Communion

After distribution of the Body and Blood of Christ, the Communion Rite concludes with a prayer.

Concluding Rite

Final Blessing

The presider blesses all present.

Presentation of the Couple

The presider now presents the couple to the assembly.

Recessional

The couple and wedding party exit the church via the main aisle.

Options for Music: Instrumental music is preferred. Additional music may be necessary if the reception line is to take place in the church.

Reception Line

Couples may have a receiving line at their reception hall or in the church entrance following the celebration.

Non-Eucharistic Liturgy Concluding Prayers and Blessings

Lord's Prayer

The presider leads all in this prayer, which richly serves to unify those of all Christian denominations. It must be spoken or sung by the entire assembly.

Sign of Peace

Everyone is encouraged to exchange some form of the greeting of peace.

Options for Music for the Sign of Peace: Instrumental music is preferred.

The Nuptial Blessing

The priest or deacon blesses husband and wife.

Final Blessing

The priest or deacon blesses all present.

Presentation of the Couple

The priest or deacon now presents the couple to the assembly.

Recessional

The couple and wedding party exit the church via the main aisle.

Options for Music: Instrumental music is preferred. Additional music may be necessary if the reception line is to take place in the church.

Reception Line

Couples may have a receiving line at their reception hall or in the church entrance following the celebration.

Sample Worship Aid
(Eucharistic Celebration of Matrimony)

Order of Worship

Processional
Opening Hymn
Gloria

Liturgy of the Word

First Reading
 Response: *Thanks be to God.*
Responsorial Psalm
Second Reading
 Response: *Thanks be to God.*
Gospel Acclamation
 Please repeat after cantor
Gospel
 Response: *Praise to you, Lord Jesus Christ*
Homily

Rite of Marriage

Statement of Intentions
Exchange of Vows
Blessing and Exchange of Rings
General Intercessions
 Response: *Lord, hear our prayer.*

Liturgy of the Eucharist

Preparation of Gifts
Holy, Holy, Holy
Memorial Acclamation
Great Amen
Lord's Prayer
Nuptial Blessing
Sign of Peace
Lamb of God
Communion
Final Blessing

**Sample Worship Aid
(Non-Eucharistic Celebration of Matrimony)**

Order of Worship

Prelude
Processional
Opening Hymn

Liturgy of the Word

First Reading
 Response: *Thanks be to God.*
Responsorial Psalm
Second Reading
 Response: *Thanks be to God.*
Gospel Acclamation
 Please repeat after cantor
Gospel
 Response: *Praise to you, Lord Jesus Christ*
Homily

Rite of Marriage

Statement of Intentions
Exchange of Vows
Blessing and Exchange of Rings
General Intercessions
 Response: *Lord, hear our prayer.*

Concluding Prayers and Blessing

Lord's Prayer
Nuptial Blessing
Sign of Peace
Final Blessing
Recessional

INFORMATION GUIDE

Eucharistic Order of Celebrating Matrimony

CEREMONY DETAILS

Couple _____

Wedding Date _____ Wedding Time _____

Rehearsal Date _____ Rehearsal Time _____

Presider _____ # of Worship Aids _____

Musicians

Organist/Pianist _____ Email _____

Cantor _____ Email _____

Soloist _____ Email _____

Other Musicians

_____ Email _____

_____ Email _____

_____ Email _____

THE ORDER OF WORSHIP

Rite of Reception (Introductory Rites)

Prelude #1 _____

Prelude #2 _____

Instrumental Procession _____

Entrance Hymn (optional) _____

 Composer _____ Source _____

Introduction/Sign of the Cross/Greeting: Presider

Gloria: Mass of Creation

Collect: Presider

The Liturgy of the Word

First Reading Chapter and Verse _____ Option # _____

Responsorial Psalm _____

Composer _____ Source _____

Second Reading Chapter and Verse _____ Option # _____

Gospel Acclamation: Celtic Alleluia

Gospel Reading _____

Homily

The Celebration of Matrimony

After the homily, the presider will invite the wedding party forward.

The Questions before the Consent: Form A _____ Form B _____

The Reception of the Consent

The presider invites those present to praise God: "Let us bless the Lord."

All: "Alleluia" or "Thanks be to God." (See insert)

The Blessing and Giving of Rings

Hymn/Canticle _____

Composer _____ Source _____

Intercessions: A _____ B _____ C _____ D _____ Composed _____ (A copy of Intercessions must be submitted to the liturgist)

Creed (If on Sunday or Solemnity as prescribed)

The Liturgy of the Eucharist

Preparation of Gifts and Altar

Hymn _____

Composer _____ Source _____

Holy, Holy; Memorial Acclamation; Great Amen (Mass of Creation)

The Lord's Prayer

The Nuptial Blessing

Sign of Peace (Accompanist may play a short instrumental selection)

Lamb of God (Mass of Creation)

Communion Hymn _____

Composer _____ Source _____

The Concluding Rite

Blessing and Sending

Recessional _____

Composer _____

Postlude _____

Composer _____

WEDDING PROCESSION

There is a simple, practical reason for the procession: to get from the back of church to the altar. However, the procession takes on added meaning when we think of it as a symbol of a spiritual journey. You are embarking on a new chapter in your life—surrounded by family and friends—in the presence of God and the Church.

If you think of an opening procession at a Sunday Mass, you recall that the priest and other ministers partake. Give some thought to whom you would like to partake in the procession. The bride and groom are the principal ministers of the wedding ceremony (not the priest—the priest acts just as the Church’s witness), so both the bride and groom are in the procession. Family members and friends (wedding party) also act as ministers—as they have assisted (and will continue to assist) the couple in their lives. They should also be considered part of the opening procession.

PROCESSION ORDER

(Please list names with correct pairings. Print clearly and list names how the individual prefers to be addressed.)

Grandparents

Escort

Parents

Escort

Bridesmaids

Groomsmen

Maid of Honor

Best Man

Flower Girl

Ring Bearer

Bride

Escort

WEDDING PARTICIPANTS

First Reading -----

Second Reading -----

Intercessions -----

Gift Bearers -----

Eucharistic Ministers

Plate Minister -----

Cup Minister -----

Cup Minister -----

INFORMATION GUIDE

Non-Eucharistic Order of Celebrating Matrimony

CEREMONY DETAILS

Couple _____
Wedding Date _____ Wedding Time _____
Rehearsal Date _____ Rehearsal Time _____
Presider _____ # of Worship Aids _____

Musicians

Organist/Pianist _____ Email _____
Cantor _____ Email _____
Soloist _____ Email _____
Other Musicians
_____ Email _____
_____ Email _____
_____ Email _____

THE ORDER OF WORSHIP

Rite of Reception (Introductory Rites)

Prelude #1 _____
Prelude #2 _____
Instrumental Procession _____
Entrance Hymn (optional) _____
Composer _____ Source _____
Introduction/Sign of the Cross/Greeting: Presider
Collect: Presider

The Liturgy of the Word

First Reading Chapter and Verse _____ Option # _____

Responsorial Psalm _____

Composer _____ Source _____

Second Reading Chapter and Verse _____ Option # _____

Gospel Acclamation: Celtic Alleluia

Gospel Reading _____

Homily

The Celebration of Matrimony

After the homily, the presider will invite the wedding party forward.

The Questions before the Consent: Form A _____ Form B _____

The Reception of the Consent

The presider invites those present to praise God: "Let us bless the Lord."

All: "Alleluia" or "Thanks be to God." (See insert)

The Blessing and Giving of Rings

Hymn/Canticle _____

Composer _____ Source _____

Intercessions: A _____ B _____ C _____ D _____ Composed _____ (A copy of Intercessions must be submitted to the liturgist)

The Concluding Rite

The Lord's Prayer

The Nuptial Blessing

Sign of Peace (Accompanist may play a short instrumental selection)

Blessing and Sending

Recessional _____ Composer _____

Postlude _____ Composer _____

WEDDING PROCESSION

There is a simple, practical reason for the procession: to get from the back of church to the altar. However, the procession takes on added meaning when we think of it as a symbol of a spiritual journey. You are embarking on a new chapter in your life—surrounded by family and friends—in the presence of God and the Church.

If you think of an opening procession at a Sunday Mass, you recall that the priest and other ministers partake. Give some thought to whom you would like to partake in the procession. The bride and groom are the principal ministers of the wedding ceremony (not the priest—the priest acts just as the Church’s witness), so both the bride and groom are in the procession. Family members and friends (wedding party) also act as ministers—as they have assisted (and will continue to assist) the couple in their lives. They should also be considered part of the opening procession.

PROCESSION ORDER

(Please list names with correct pairings. Print clearly and list names how the individual prefers to be addressed.)

Grandparents

Escort

Parents

Escort

Bridesmaids

Groomsmen

Maid of Honor

Best Man

Flower Girl

Ring Bearer

Bride

Escort

WEDDING PARTICIPANTS

First Reading -----

Second Reading -----

Intercessions -----

Gift Bearers -----

Eucharistic Ministers

Plate Minister -----

Cup Minister -----

Cup Minister -----

Music Policy

The Marriage Rite is a Sacrament of the Church, a solemn exchange of vows between a bride and a groom, and an act of worship on the part of all those present to offer thanks and praise for God's blessings on the couple's life together as husband and wife. All of the music before, during and after the wedding liturgy reflects the Christian meaning of the Rite. Therefore, all music must be taken from the treasury of sacred repertoire.

Sacred music is sung prayer; put simply, music that has been created in petition or thanks to God. It is important to present sacred music for your Wedding Liturgy, while reserving favorite cultural and/or popular music for your reception. Any song not on the list must be approved by the Director of Liturgy.

You must contact musicians directly to hire them. The cantor will lead the hymns/songs, psalm and acclamations from the cantor stand and ambo. Some of our cantors may also sing solo selections depending on their repertoire.

The use of an outside singer (soloist) is permitted. The singer should be a professional singer who is trained in sacred literature and has had training in voice. The church is an immense space and requires a trained singer, not just a friend or a relative with a "nice voice." Any soloist from the outside will perform from behind the altar, next to the organist. The soloist may sing during the prelude, preparation of the gifts and altar, and post communion meditation. The same requirements apply to potential outside cantors. Please discuss with the Director of Liturgy.

Additional musicians can be contracted if desired. Most popular are trumpet, violin, and flute. Prices vary greatly and should be requested by contacting the musician directly well in advance. Additional singers or a small choir can be engaged as well.

Outside soloists and instrumentalists are allowed to perform under the following conditions:

1. Musical selections are to be approved by the liturgist.
2. There is a fee for additional meetings and rehearsals with outside musicians in addition to the regular fee for the organist.
3. Any vocalists and instrumentalists should be experienced, professional musicians.

All music fees (organist, cantor, instrumentalists, choir, and extra rehearsal time) must be paid as agreed upon with the musician.

Musicians

Organ (and Piano)

Andrew Floerke	320-290-4085 / 320-281-3670
Charles Echols	320-259-9303 / 320-260-1830
Sean Jacobson	320-226-6580
Tony Kapinos	320-237-7239
Sheila Leavell	sleavell@gmail.com

Piano

Eric Dahlberg	edahlberg4@gmail.com
Katie Manar	themanars@gmail.com

Cantors

Christopher and Katie Manar	themanars@gmail.com
Jennifer Julius	jbjulius@hotmail.com
Donna Harris	320-250-1899
Jody Martinson	320-492-0901
Anne Cota	320-253-6699 (soprano)
Anita Fischer	320-333-2179
Mark McGowan	320-281-3305
Dan Pfannenstein	320-290-9285

Other Instrumentalists

Violin—Jennifer Wildeson	320-291-6030
Violin—Bev Kampa	320-253-4745
Flute—Michelle Sauer	320-290-3943
Flute—Marcia Goss	320-251-0159
Trumpet—Tom Pattock	320-248-3869
Trumpet—Sean Jacobson	320-226-6580
Clarinet - Tom Gaetz	320-493-6390

String Quartet

The Saint Cloud String Quartet
Jennifer Wildeson
jenniferwildeson@gmail.com
320-291-6030

Music Selections

The following selections have been approved for use at the Church of St. Augustine. Any music selections not found on this list must be approved by the liturgist.

Prelude Music

Title	Tune/Composer	Source
Air	Bach	
All I ask of You	Nobert	OCP
Arioso	Bach	
*Ave Maria	Bach-Gounod	Traditional
*Ave Maria	Schubert	Traditional
Bist du bei mir	Stölzel, attr. Bach	
Bridal Prayer	Copeland	Music Collection
C Major Prelude	Bach	
Come My Way, My Truth, My Life	Traditional	Worship 662
Gift of Love	Hopson	Hope Publishing
The Love of the Lord	M. Joncas	Worship 776
In Love We Choose to Live	J. Cotter	GIA
La Grace	Telemann	
Largo	Handel	
No Greater Love	Joncas	GIA
Not for Tongues of Heaven's Angels	M. Joncas	W 701 / G 709
O Perfect Love	J. Barnaby	Music Collection
*Panis Angelicus	Franck	Traditional
Praise the Lord	M. Greene	Music Collection
St. Anthony Chorale	Brahms, attr. Haydn	
The Servant Song	Gillard	Gather
Sheep May Safely Graze	Bach	
Wedding Song	Heinrich Schuertz	Traditional
When Love is Found	Wren	Hope Publishing
Where There Is Love (Bist du bei mir)	Bach	Music Collection
Wherever You Go	Norbert	OCP
You Are All We Have	O'Brien	GIA

**Requires an especially strong cantor or otherwise may be instrumental.*

Entrance Hymn

Title	Tune/Composer	Source
All Are Welcome	M. Haugen	W 833 / G 850
All People That on Earth Do Dwell	Old Hundredth	G 853
As We Gather at Your Table	Holy Manna	W 831 / G 839
For the Beauty of the Earth	Dix	W 632 / G 633
Come Now Almighty King	Italian Hymn	W 549 / G 562
Come, You Thankful People, Come	St. George's Windsor	W 858 / G 634
For the Fruits of All Creation	Ar Hyd y Nos	Worship 857
Gather Us In	M. Haugen	W 836 / G 848
God of Love, Embrace Your People	Hymn to Joy	Worship 983
God, in the Planning	Slane	Worship 984
God is Here! As We His People	Abbot's Leigh	W 835 / G 843
God, Who Created Hearts to Love	Lasst Uns Erfreuen	
Joyful, Joyful We Adore You	Hymn to Joy	G 614
Hear Us Now, Our God and Father	Hyfrydol	

Let's Praise the Creator	Kremser	Worship 986
Love Divine, All Loves Excelling	Hyfrydol	W 642 / G 641
Love Has Brought Us Here Together	Hyfrydol	W 985 / G 969
Love is the Sunlight	Buessan	G 967
Morning Has Broken	Buessan	W 847 / G 855
Not for Tongues of Heaven's Angels	M. Joncas	W 701 / G 709
O God, Almighty Father	Gott Vater Sei	W 551 / G 566
Praise and Thanksgiving	Buessan	W 856 / G 861
Praise to the Lord, the Almighty	Lobe Den Herren	G 616
This Is a Miracle-Moment	Lobe Den Herren	Worship 987
Where Charity and Love Prevail	Christian Love	W 700 / G 706
When Love Is Found	O Waly Waly, LM	W 982 / G 96
Where True Love and Charity Are Found	Ubi Caritas	W 694 / G 705

Responsorial Psalms

Title	Tune/Composer	Source
*Psalm 34: Taste and see the goodness of the Lord.	Guimont	Worship 49/Antiphon II
*Psalm 34: Taste and see the goodness of the Lord.	Haugen	GC 47/Gather 45
Psalm 34: I will bless the Lord at all times.	Guimont	Worship 49/Antiphon I
Psalm 103: The Lord is kind and merciful.	Duncan	Worship 79/Antiphon IV
Psalm 103: The Lord is kind and merciful.	Haugen	Worship 80
Psalm 103: The Lord is kind and merciful.	Cotter	G 72
**Psalm 104: Lord, Send Out Your Spirit	Lisicky	Worship 82
**Psalm 104: Lord, Send Out Your Spirit	Proulx	Gather 77
Psalm 112: Happy are those who do what the Lord commands.	Kisman	Worship 86
Psalm 118: Give thanks to the Lord for he is good	Waddell	Worship 94
Psalm 128: Blest Are Those Who Love You	Haugen	Worship 101
Psalm 145: I Will Praise Your Name for Ever	Chepponis	Worship 107
Psalm 148: Let all praise the name of the Lord.	Batastini	Worship 111

**This Psalm is may be used when Holy Communion is distributed.*

***This Psalm may be used when the Genesis 1: 26-28, 31a or Genesis 2: 18-24 reading is proclaimed.*

Hymn/Canticle (Song of Praise following The Consent & Giving of Rings)

Title	Tune/Composer	Source
All Creatures of Our God and King	Lasst Uun Erfreuen	W 607 / G 611
Canticle of the Turning (Magnificat)	Cooney	W 624 / G 622
Come, Christians, Join to Sing	Madrid	Worship 628
Father, We Thank You, Who Have Planted	Rendez A Dieu	W 631 / G 632
For the Beauty of the Earth	Dix	Worship 632
Glory and Praise to Our God	Schutte	W 597 / G 606
God of Love, Embrace Your People	Hymn to Joy	Worship 983
God, in the Planning	Slane	Worship 984
God, Our Father, You Have Granted	Regent Square	W 633 / G 633
God, We Praise You!	Nettleton	Worship 599
Holy God, We Praise Thy Name	Grosser Gott	W 614 / G 615
Immortal, Invisible, God Only Wise	St. Denio	Worship 630
Joyful, Joyful, We Adore You	Hymn to Joy	W 611 / G 614
Let All Things Now Living	Ash Grove	W 636 / G 635
Let's Praise the Creator	Kremser	Worship 986
Love Divine, All Loves Excelling	Hyfrydol	W 642 / G 641
My Heart Sings Out (Magnificat)	Kingsfold	Ritual Song 17
My Soul Gives Glory (Magnificat)	M. Joncas	W 120 / G 100
New Songs of Celebration	Rendez A Dieu	Worship 606

Now Thank We All Our God	Nun Danket	W 637 / G 636
Nuptial Blessing	Joncas	
O God beyond All Praising	Thaxted	W 627 / G 598
Praise, My Soul, the King of Heaven	Lauda Anima	W 610 / G 613
Praise the Lord! You Heavens, Adore Him	Hyfrydol	Worship 604
Praise to the Lord, the Almighty	Lobe Den Herren	W 616 / G 616
Proclaim the Greatness of God (Magnificat)	Chepponis	W 123 / G 101
Sing a New Song	Schutte	W 600 / G 607
Sing Praise to God Who Reigns Above	Mit Freuden Zart	Worship 617
Sing Praise to the Lord	Laudate Dominium	Worship 612
Soli Deo Gloria	Haugen	Worship 621
The Summons	Kelvingrove	Worship 773
We Praise You, O God	Kremser	Worship 634
When Love Is Found	O Waly Waly, LM	W 982 / G 966

Preparation of the Gifts and Altar

Title	Tune/Composer	Source
A New Commandment	Quinn /Janco	WLP
Alleluia! Sing to Jesus	Hyfrydol	Worship 953
Build a Family	Bolduc	WLP
Eye Has Not Seen	Haugen	W 713 / G 728
Blessed One (Marian Song)	Thompson	WLP
For the Fruits of All Creation	Ar Hyd y Nos	Worship 857
God, in the Planning	Slane	Worship 984
God is Love	Proulx	Worship Aid
Hail Mary: Gentle Woman	Landry	Gather 889
Love Divine, All Loves Excelling	Hyfrydol	W 642 / G 641
Not for Tongues of Heaven's Angels	Joncas	W 701 / G 709
O God, You Search Me	Farrell	Gather 581
The Servant Song	Gillard	Gather Comp 669
Set Your Heart on Higher Gifts	Warner	Gather 708
Song of St. Patrick	Haugen	Gather 793
The Summons	Kelvingrove	Worship 773
Ubi Caritas	Taize	W 702 / G 500
We Are Many Parts	Haugen	W 882 / G 834
We Remember	Haugen	W 938 / G 681
The Wedding Feast	Dufner / Morris	W 955 / G 941
When Love Is Found	O Waly Waly, LM	W 982 / G 966
Where Charity and Love Prevail	Christian Love	W 700 / G 706
Where True Love and Charity Are Found	Ubi Caritas	W 694 / G 705
You Are Near	Schutte	Gather 695

Communion Songs

Title	Tune/Composer	Source
All Who Hunger	Moore	W 951 / G 925
Alleluia! Sing to Jesus	Hyfrydol	W 953 / G 949
As the Bread of Life is Broken	Chepponis / Thaxted	Worship 932
Amen. El Cuerpo de Christo	Schiavone	W 934 / G 912
Amen to the Body of Christ	Guimont / Dufner	Worship 927
Bread of Life, Cup of Blessing	Guimont / Dufner	W 924 / G 947
Draw Near	Janco	W 935 / G 935
Eat This Bread	Taize	Worship 943

Eye Has Not Seen	Haugen	Worship 713
God is Love	Proulx	Worship Aid
I Receive the Living God	Living God	W 923 / G 916
In the Breaking of the Bread	Guimont	W 944 / G 941
The King of Love My Shepherd Is	St. Columba	Worship 712
Let Us Be Bread	Porter	Gather Comp 816
Life-Giving Bread, Saving Cup	Chepponis	W 956 / G 926
Make Me A Channel of Your Peace	Temple	Gather Comp 726
Make of Our Hands a Throne	Warner	
No Greater Love	Joncas	W 698 / G 728
One Bread, One Body	Foley	W 931 / G 932
Seed, Scattered and Sown	Feiten	Gather Comp 834
Take and Eat	Joncas	W 940 / G 950
Taste and See	B. Moore	W 945 / G 930
Ubi Caritas	Taize	W 702 / G 500
We Are Many Parts	Haugen	W 882 / G 834
We Remember	Haugen	W 938 / G 681
The Wedding Feast	Dufner / Morris	Worship 955
Where Charity and Love Prevail	Benoit	W 700 / G 706
You Satisfy the Hungry Heart	Bicentennial	W 939 / G 940

Hymn of Praise (Optional)

Follows the Prayer after Communion in Nuptial Masses before the final blessing and dismissal. Any hymn/song listed under the Entrance Chant or Hymn of Praise.

Instrumental Music (Prelude, Processional, Recessional)

Title	Tune/Composer	Placement
Abide with Me/Be Thou With Them	Bach	Prelude
Air from D Major Suite	Bach	Prelude
Air from Water Music	Handel	Prelude, Processional
Allegro Maestoso (Hornpipe)	Handel	Recessional
Arioso in F	Bach	Prelude
Canon in D	Pachelbel	Prelude, Processional
The Emperor's Fanfare	Soler	Recessional
Fanfare	Lemmens	Recessional
Festal March from Rinaldo	Handel	Prelude
Hornpipe from Water Music	Handel	Recessional
Hymn to Joy	Beethoven	Recessional
Jesu, Joy of Man's Desiring	Bach	Prelude, Processional
La Réjouissance	Handel	Recessional
March from Occasional Oratorio	Handel	Prelude
Nuptial March	Moore	
Ode to Joy	Beethoven	
Prelude in Classic Style	Young	Recessional
Prelude to a Te Deum	Charpentier	Prelude
Prince of Denmark's March	Clarke	Processional, Recessional
Processional from Water Music	Handel	Prelude
Psalm 19	Marcello	Recessional, Processional
Psalm XIX	Marcello	
Rigaudon	Campra	
Rondeau	Mouret	Processional, Recessional
Rondeau from Premiere Suite	Mouret	Prelude, Recessional
Thaxted (Jupiter from the Planets)	Holst	Processional, Prelude

Toccata in F	Widor	Recessional
Trumpet Tune in D	Clarke	Recessional
Trumpet Tune in D Major	Johnson	Processional, Recessional
Trumpet Voluntary in D	Clarke	Processional
Trumpet Voluntary in D, Op. 6, No. 5	Stanley	Prelude
Trumpeting in Bb	Melby	Prelude
Voluntary in Bb	Stanley	Prelude

The Wedding March (Mendelssohn), Bridal Chorus (Wagner), A Thousand Years (Perri) are not permitted due to their origins and secular connotations. All other music not listed must be approved by the Director of Liturgy.

Seasonal Music

May be used for the Entrance Chant and/or Hymn of Praise.

Season	Title	Tune/Composer	Source
Advent	O Come, Divine Messiah!	Venez Divin Messie	W 387 / G 401
Advent	C Come, O Come, Emmanuel	Veni Emmanuel	W 386 / G 395
Advent	People, Look East	Besancon	W 398 / G 409
Christmas	Angels We Have Heard on High	Gloria	W 417 / G 430
Christmas	Hark! The Herald Angels Sing	Mendelssohn	W 414 / G 424
Christmas	Lo, How a Rose E'er Blooming	Traditional	W 438 / G 451
Christmas	Of the Father's Love Begotten	Divine Mysterium	W 415 / G 427
Lent	The Cross of Jesus	Tremont	Worship 465
Lent	Lord, Who throughout These Forty Days	St. Flavian	W 461 / G 479
Easter	Alleluia! Jesus Is Risen!	Earth and All Stars	Worship 503
Easter	At the Lamb's High Feast We Sing	Salzburg	Worship 512
Easter	Be Joyful, Mary	Regina Caeli	W 501 / G 526
Easter	Christ is Alive!	Turo	Worship 510
Easter	Christ the Lord Is Risen Today	Llanfair	W 496 / G 523
Easter	*O Sons and Daughters	O Filii et Filiae	W 507 / G 532
Easter	Sing with All the Saints in Glory	Hymn to Joy	Worship 526
Ascension	A Hymn of Glory Let Us Sing!	Lasst Uns Erfeuen	Worship 530
Holy Spirit	Come, Holy Ghost	Lambilotte	Worship 544
Holy Spirit	O Sprit All-Embracing	Thaxted	Worship 536

*Weddings that take place during Lent should reflect the simple and penitential nature of the season.
Communion hymn during Eastertide.

Helpful Websites

You may find the following websites helpful in listening to most of these selections. Music will sound different depending on the musicians hired. The acoustics of the Cathedral lend itself well to stunning beautiful music.

www.youtube.com – The majority of these selections are on YouTube. Search by title, hymn tune (text/words maybe different but the tune/melody should be the same) or composer. Please keep in mind there are professional and amateur recordings.

www.wlp.jspaluch.com – for **WLP** titles, use the search bar at the top of the website. Click the “listen” tab.

www.giamusic.com – for **GIA** titles, choose the sacred music section and use the search bar. MP3 files or preview files often have recordings. Click the speaker icon.

www.ocp.org – for **OCP** title, use the search bar at the top of the website.

Readings from the Old Testament

The First Reading is taken from the Old Testament. Please select 1 of the following 9 options:

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

**reading references marriage*

A reading from the Book of Genesis

Then God said:

"Let us make man in our image, after our likeness.

Let them have dominion over the fish of the sea,

the birds of the air, and the cattle,

and over all the wild animals

and all the creatures that crawl on the ground."

God created man in his image;

in the image of God he created him;

male and female he created them.

God blessed them, saying:

"Be fertile and multiply;

fill the earth and subdue it.

Have dominion over the fish of the sea, the birds of the air,

and all the living things that move on the earth."

God looked at everything he had made, and he found it very good.

The word of the Lord.

Commentary:

There are two accounts of the creation of the world and of humankind in Genesis. In this first account, the creation of man and woman represents the climax of creation; they are created in the image and likeness of God, man and woman together constituting this image and likeness of God. The wonderful dignity of man and woman is taught in this story as well as their complementarity, the essence of the gift of sexuality which God pronounced very good.

A reading from the Book of Genesis

The Lord God said: "It is not good for the man to be alone.
I will make a suitable partner for him."
So the Lord God formed out of the ground
various wild animals and various birds of the air,
and he brought them to the man to see what he would call them;
whatever the man called each of them would be its name.
The man gave names to all the cattle,
all the birds of the air, and all wild animals;
but none proved to be the suitable partner for the man.
So the Lord God cast a deep sleep on the man,
and while he was asleep,
he took out one of his ribs and closed up its place with flesh.
The Lord God then built up into a woman the rib
that he had taken from the man.
When he brought her to the man, the man said:
"This one, at last, is bone of my bones
and flesh of my flesh;
This one shall be called 'woman,'
for out of 'her man' this one has been taken."
That is why a man leaves his father and mother
and clings to his wife,
and the two of them become one body.

The Word of the Lord!

Commentary:

This is the second and, according to today's standards, less popular account of creation. In the past, this description of the creation of the first woman from the rib of man was sometimes used to point out the subordination of woman to man as his helpmate. But contemporary scholars point out that the Hebrew word for help does not indicate subordination. It is used, for example, of God as the helper of Israel. The version of the Bible which is used in Catholic liturgy translates helpmate properly as partner. This story might be used if the wedding homily were to teach of the sanctity of physical creation, including human sexuality. Man and woman in marriage are to be one flesh; so it has been ordained by God.

A reading from the Book of Genesis

The servant of Abraham said to Laban: "I bowed down in worship to the Lord, blessing the Lord, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son. If, therefore, you have in mind to show true loyalty to my master, let me know; but if not, let me know that, too. I can then proceed accordingly."

Laban and his household said in reply: "This thing comes from the Lord; we can say nothing to you either for or against it. Here is Rebekah, ready for you; take her with you, that she may become the wife of your master's son, as the Lord has said."

So they called Rebekah and asked her, "Do you wish to go with this man?" She answered, "I do." At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men. Invoking a blessing on Rebekah, they said: "Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies!"

Then Rebekah and her maids started out; they mounted their camels and followed the man. So the servant took Rebekah and went on his way. Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb.

One day toward evening he went out ... in the field, and as he looked around, he noticed that camels were approaching. Rebekah, too, was looking about, and when she saw him, she alighted from her camel and asked the servant, "Who is the man out there, walking through the fields toward us?" "That is my master," replied the servant.

Then she covered herself with her veil. The servant recounted to Isaac all the things he had done. Then Isaac took Rebekah into his tent; he married her, and thus she became his wife. In his love for her Isaac found solace after the death of his mother Sarah.

The Word of the Lord!

Commentary:

Many of the people at your wedding will not be familiar with this story. In order for the reading to make sense, the homilist will need to explain the verses in chapter 24 that precede it. If that is done, this reading will be revealed as a beautiful reading which emphasizes how Yahweh proved his fidelity by providing an appropriate wife for Abraham's son, Isaac. The first of the three nuptial blessings from the Rite of Marriage mentions the holy women whose praises were sung in the Scriptures. Rebekah was one of those holy women. This reading might be used to stress God's fidelity to you in marriage as well as the importance of the companionship and consolation husband and wife can offer each other in difficult times. So, it should be, as Rebekah consoled Isaac after the loss of his mother.

Option #4: Tobit 7:6-14

**May the Lord of heaven prosper you both.
May he grant you mercy and peace.*

A reading from the Book of Tobit

Raphael and Tobiah entered the house of Raguel and greeted him. Raguel sprang up and kissed Tobiah, shedding tears of joy. But when he heard that Tobit had lost his eyesight, he was grieved and wept aloud.

He said to Tobiah: "My child, God bless you! You are the son of a noble and good father. But what a terrible misfortune that such a righteous and charitable man should be afflicted with blindness!" He continued to weep in the arms of his kinsman Tobiah. His wife Edna also wept for Tobit; and even their daughter Sarah began to weep.

Afterward, Raguel slaughtered a ram from the flock and gave them a cordial reception. When they had bathed and reclined to eat, Tobiah said to Raphael, "Brother Azariah, ask Raguel to let me marry my kinswoman Sarah." Raguel overheard the words; so he said to the boy: "Eat and drink and be merry tonight, for no man is more entitled to marry my daughter Sarah than you, brother. Besides, not even I have the right to give her to anyone but you, because you are my closest relative. But I will explain the situation to you very frankly. I have given her in marriage to seven men, all of whom were kinsmen of ours, and all died on the very night they approached her. But now, son, eat and drink. I am sure the Lord will look after you both."

Tobiah answered, "I will eat or drink nothing until you set aside what belongs to me." Raguel said to him: "I will do it. She is yours according to the decree of the Book of Moses. Your marriage to her has been decided in heaven! Take your kinswoman from now on you are her love, and she is your beloved. She is yours today and ever after. And tonight, son, may the Lord of heaven prosper you both. May he grant you mercy and peace."

Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with the words: "Take her according to the law. According to the decree written in the Book of Moses she is your wife. Take her and bring her back safely to your father. And may the God of heaven grant both of you peace and prosperity."

He then called her mother and told her to bring a scroll, so that he might draw up a marriage contract stating that he gave Sarah to Tobiah as his wife according to the decree of the Mosaic law. Her mother brought the scroll, and he drew up the contract, to which they affixed their seals. Afterward they began to eat and drink.

The Word of the Lord!

Commentary:

This and the following reading from Tobit are parts of the same story. But as in the previous reading from Genesis, one needs to know something of the story of the Book of Tobit to grasp the full significance of these selections from the account. Tobit, a devout and charitable man, lived in exile at Ninevah. His kinsman Raguel lived at Ecbatana. Each had a serious problem. Tobit was blind and Raguel's daughter Sarah had seven bridegrooms in succession killed on the wedding night by demon Asmodeus. God heard the prayer of Tobit and Sarah; he sent Tobit's son Tobiah to Raguel, married him to Sarah (and he was not killed on the wedding night) and gave him a cure for his father's blindness. The story has a certain human warmth and gentle humor. Tobit's talk of following the law of Moses refers to the patriarchal custom of keeping marriage within the clan. Making God and trust in God the foundation of your marriage is a formula for success.

A reading from the Book of Tobit

On their wedding night Tobiah arose from bed and said to his wife,
"Sister, get up. Let us pray and beg our Lord
to have mercy on us and to grant us deliverance."

Sarah got up, and they started to pray
and beg that deliverance might be theirs.

They began with these words:

"Blessed are you, O God of our fathers;
praised be your name forever and ever.

Let the heavens and all your creation
praise you forever.

You made Adam and you gave him his wife Eve
to be his help and support;
and from these two the human race descended.

You said, 'It is not good for the man to be alone;
let us make him a partner like himself.'

Now, Lord, you know that I take this wife of mine
not because of lust,
but for a noble purpose.

Call down your mercy on me and on her,
and allow us to live together to a happy old age."

They said together, "Amen, amen."

The Word of the Lord!

Commentary:

If one knows of Sarah's experience on her seven previous wedding nights, one can understand the urgency of both Sarah's and Tobiah's prayer. It is a lovely scene. Tobiah shows great respect for Sarah in his prayer. God created man and woman to be companions, partners. So he does not take her for any lustful motive, but in singleness of heart. To love each other with singleness of heart is a grace to be sought for in every marriage. And it is one God fully intends to grant, because fidelity and love in marriage are ordained to point to the faithful love of God for us. Marriage is to be a mystery pointing to the mysterious union of Christ with his Church.

A reading from the Book of Proverbs

When one finds a worthy wife,
her value is far beyond pearls.
Her husband, entrusting his heart to her,
has an unfailing prize.
She brings him good, and not evil,
all the days of her life.
She obtains wool and flax
and makes cloth with skillful hands.
She puts her hands to the distaff,
and her fingers ply the spindle.
She reaches out her hands to the poor,
and extends her arms to the needy.
Charm is deceptive and beauty fleeting;
the woman who fears the Lord is to be praised.
Give her a reward of her labors,
and let her works praise her at the city gates.

The Word of the Lord!

Commentary:

Proverbs is an anthology of didactic poetry designed to inform and train the young about making good choices, and partly to provide advanced training in wisdom. This passage speaks of finding a “woman of worth,” extolling her value in practical, domestic terms. She is a priceless gift, not only to her husband, but to the needy to whom “she extends her arms.”

There is another feminine entity, Wisdom, which is extolled in the first nine chapters of the same Book of Proverbs. If you read the later passage through the lens of the earlier, the “woman of worth” is also the “woman of wisdom.” This, of course, in addition to enhancing her mystery and attractiveness, enhances many fold her value to her husband.

*“Happy the man who finds wisdom, the man who gains understanding!
For her profit is better than profit in silver, And better than gold is her revenue;
She is more precious than corals, And none of your choice possessions can compare with her.”*
(Proverbs 3:13-15)

If husband and wife were alert not so much to the charm or beauty of the other but to the wisdom the other gained through the years, wouldn't their interest in one another keep advancing year after year?

A reading from the Song of Songs

Hark! my lover—here he comes
springing across the mountains,
leaping across the hills.
My lover is like a gazelle
or a young stag.
Here he stands behind our wall,
gazing through the windows,
peering through the lattices.
My lover speaks; he says to me,
“Arise, my beloved, my dove, my beautiful one, and come!
“O my dove in the clefts of the rock,
in the secret recesses of the cliff,
Let me see you,
let me hear your voice,
For your voice is sweet,
and you are lovely.”
My lover belongs to me and I to him.
He says to me:
“Set me as a seal on your heart,
as a seal on your arm;
For stern as death is love, -
relentless as the nether world is devotion;
its flames are a blazing fire.
Deep waters cannot quench love,
nor floods sweep it away.”

The Word of the Lord!

Commentary:

Some commentators, both Jewish and Christian, interpret the Song of Songs, which means ‘the greatest of all songs,’ allegorically. That is, they see the relationship of lover and beloved in the poems as pointing to various moments in the love relationship between God and Israel or between Christ and the Church. Other scholars see the book as a collection of hymns to true love sanctified by union. The inclusion of the Song of Songs in the canon of holy Scripture leads us to interpret the work as an analogy of the love of God for us; this interpretation also affirms the goodness and sanctity of sexual love. The passionate love of God for us is a mystery as is the passionate love of man and woman. It is as strong as death. The love of God for us in Christ conquered death forever and God’s Spirit of love given to us is the guarantee of our living and loving forever.

Option #8: Sirach (Ecclesiasties) 26:1-4, 13-16

**Like the sun rising in the Lord's heavens,
the beauty of a virtuous wife is the radiance of her home.*

A reading from the Book of Ecclesiasties

Blessed the husband of a good wife,
twice-lengthened are his days;
A worthy wife brings joy to her husband,
peaceful and full is his life.
A good wife is a generous gift
bestowed upon him who fears the Lord;
Be he rich or poor, his heart is content,
and a smile is ever on his face.
A gracious wife delights her husband,
her thoughtfulness puts flesh on his bones;
A gift from the Lord is her governed speech,
and her firm virtue is of surpassing worth.
Choicest of blessings is a modest wife,
priceless her chaste soul.
A holy and decent woman adds grace upon grace;
indeed, no price is worthy of her temperate soul.
Like the sun rising in the Lord's heavens,
the beauty of a virtuous wife is the radiance of her home.

The Word of the Lord!

Commentary:

Much of the Book of Sirach consists of advice from a father to his son and includes advice on sex and marriage. No doubt, many couples today will not choose this reading given the viewpoint taken in it. The selection is a description of a good wife from the husband's point of view which seems to place too great an emphasis on her function to provide him happiness. Roles and relationships change in society. But even in the second century before Christ, which is reflected in this reading, the centrality of one's marriage partner in one's life is clearly spelled out. There is a lesson here for us today when often two careers in one household, or the temptation to materialism which financial security and affluence brings, puts serious stresses on marriage relationships and tempts one to think that one's marriage partner is just one among many important things in one's life. That is not the message in Sirach.

A reading from the Book of the Prophet Jeremiah

The days are coming, says the Lord,
when I will make a new covenant with the house of Israel
and the house of Judah.
It will not be like the covenant I made with their fathers:
the day I took them by the hand
to lead them forth from the land of Egypt.
But this is the covenant which I will make
with the house of Israel after those days, says the Lord.
I will place my law within them, and write it upon their hearts;
I will be their God, and they shall be my people.
No longer will they have need to teach their friends and relatives
how to know the Lord.
All, from least to greatest, shall know me, says the Lord.

The Word of the Lord!

Commentary:

For the nomadic peoples of the desert, a covenant was a bond as strong as blood. The welfare of a covenant partner meant as much to you as your own welfare; whenever in need, what is mine is yours, what is yours is mine. The covenant in this reading from Jeremiah is that promised to Israel as the people of God and fulfilled, according to Christian faith, in Christ. If you choose this for the first reading and Ephesians for the second, you would highlight the relationship between God's covenant with his people and the marriage covenant. It is the faith of the Church that marriage is the privileged place where the covenant of God's love may be most effectively embodied among God's people. Marriage covenant love ought to be a pledge and an anticipation of the love shown in the kingdom of heaven. Marriage is, in a true sense, a herald announcing that kingdom.

Readings from the New Testament

The second reading is taken from the New Testament. Please select 1 of the following 12 options:

- #1 **Romans 8:31b-35, 37-39**
What will separate us from the love of Christ?
- #2 **Romans 12:1-2, 9-13 (Short Form)**
Romans 12:1-2, 9-18 (Long Form)
Offer your bodies as a living sacrifice, holy and pleasing to God.
- #3 **Romans 15:1b-3a, 5-7, 13**
Welcome one another as Christ welcomed you.
- #4 **1 Corinthians 6:13c-15a, 17-20**
Your body is a temple of the Spirit.
- #5 **1 Corinthians 12:31-13:8a**
**If I do not have love, I gain nothing.*
- #6 **Ephesians 4: 1-6**
**One Body and one Spirit.*
- #7 **Ephesians 5:2a, 21-33 (Long Form)**
Ephesians 5:2a, 21-33 (Short Form)
**This is a great mystery, but I speak in reference to Christ and the Church.*
- #8 **Philippians 4:4-9**
**The God of peace be with you.*
- #9 **Colossians 3:12-17**
And over all these put on love, that is, the bond of perfection.
- #10 **Hebrews 13:1-4a, 5-6b**
**Let marriage be held in honor by all.*
- #11 **1 Peter 3:1-9**
**Be of one mind, sympathetic, loving toward one another.*
- #12 **1 John 3:18-24**
Love in deed and in truth
- #13 **1 John 4:7-12**
God is love.
- #14 **Revelation 19:1, 5-9a**
Blessed are those who have been called to the wedding feast of the Lamb.
***This is the required First Reading during Eastertide.*

** reading references marriage*

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If God is for us, who can be against us?

He did not spare his own Son

but handed him over for us all,

how will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones?

It is God who acquits us.

Who will condemn?

It is Christ Jesus who died, rather, was raised,

who also is at the right hand of God, who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress, or persecution, or famine,

or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly

through him who loved us.

For I am convinced that neither death, nor life,

nor angels, nor principalities, nor present things, nor future things,

nor powers, nor height, nor depth,

nor any other creature will be able to separate us

from the love of God in Christ Jesus our Lord.

The word of the Lord.

Commentary:

For Saint Paul, the power of the love of God was demonstrated by the obedient death of Jesus on the cross. The death and resurrection of Jesus was the definitive victory over all of life's troubles, including death, so that nothing in the future can interfere with God's love for us; nothing can take us out of God's reach. God's powerful and unconditional love is the ideal of love married persons should strive for: first between themselves, then for all their brothers and sisters. While this reading fits well into any series of readings in the marriage Lectionary, it might be very fitting after the reading from the Song of Songs (OT-7). It is difficult for humans to imagine the depth and breadth of God's unconditional love for them; we are so conscious of our own limits, our pride and self-centeredness. But we must resist the temptation to model God's love on our own rather strive to model our love on God's, relying on the Spirit who is love to empower us.

Option 2: Rom 12:1-2, 9-18 (Long Form)

Offer your bodies as a living sacrifice, holy and pleasing to God.

A reading from the Letter of Saint Paul to the Romans

I urge you, brothers and sisters, by the mercies of God,
to offer your bodies as a living sacrifice,
holy and pleasing to God, your spiritual worship.

Do not conform yourselves to this age
but be transformed by the renewal of your mind,
that you may discern what is the will of God,
what is good and pleasing and perfect.

Let love be sincere;
hate what is evil,
hold on to what is good;
love one another with mutual affection;
anticipate one another in showing honor.

Do not grow slack in zeal,
be fervent in spirit,
serve the Lord.

Rejoice in hope,
endure in affliction,
persevere in prayer.

Contribute to the needs of the holy ones,
exercise hospitality.

Bless those who persecute you,
bless and do not curse them.

Rejoice with those who rejoice,
weep with those who weep.

Have the same regard for one another;
do not be haughty but associate with the lowly;
do not be wise in your own estimation.

Do not repay anyone evil for evil;
be concerned for what is noble in the sight of all.

If possible, on your part, live at peace with all.

The word of the Lord.

Commentary:

The Commentary for this reading follows the Short Form of this reading on the next page

Option 2: Rom 12:1-2, 9-13 (short Form)

Offer your bodies as a living sacrifice, holy and pleasing to God.

A reading from the Letter of Saint Paul to the Romans

I urge you, brothers and sisters, by the mercies of God,
to offer your bodies as a living sacrifice,
holy and pleasing to God, your spiritual worship.

Do not conform yourselves to this age
but be transformed by the renewal of your mind,
that you may discern what is the will of God,
what is good and pleasing and perfect.

Let love be sincere;
hate what is evil,
hold on to what is good;
love one another with mutual affection;
anticipate one another in showing honor.

Do not grow slack in zeal,
be fervent in spirit,
serve the Lord.

Rejoice in hope,
endure in affliction,
persevere in prayer.

Contribute to the needs of the holy ones,
exercise hospitality.

The word of the Lord.

Commentary:

Paul urges the Christians at Rome to put their beliefs into practice so that their Christian behavior might become a sacrifice to God. He follows this with a warning not to model their lives on the behavior patterns of the world. Married couples would do well to frame this passage on Christian love and pray over it daily. Paul includes hospitality among the qualities Christians should manifest; this is a special virtue of married couples who should not be turned in on themselves, but make their home a place of welcome for others. In our society which encourages expectations of affluent living, our dreams of the future should encompass the welfare of all people, especially the poor, not just our own families.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

We ought to put up with the failings of the weak and not to please ourselves;
let each of us please our neighbor for the good,
for building up.

For Christ did not please himself.

May the God of endurance and encouragement
grant you to think in harmony with one another,
in keeping with Christ Jesus,
that with one accord you may with one voice
glorify the God and Father of our Lord Jesus Christ.

Welcome one another, then, as Christ welcomed you,
for the glory of God.

May the God of hope fill you with all joy and peace in believing,
so that you may abound in hope by the power of the Holy Spirit.

The word of the Lord.

Commentary:

This passage offers some tough but vital advice to those entering marriage. Here's why: married people, over time, get to appreciate one another's strengths. Inevitably, however, they also discover one another's weaknesses with a clarity they did not have on the day of their wedding. When this happens in their relationship, when they are surprised, disappointed and, perhaps, worried, they should read and be strengthened by this passage from Saint Paul, starting with his prayer: "May the God of hope fill you with all joy and peace..." Have hope, he says, that the Holy Spirit will empower you to love one another well. This means that, when necessary, you can "put up with the failings of the weak." The primary literal meaning of the Greek word translated here as "put up with" is actually much stronger. It means "support" or "carry." It seems that Paul is asking for more than toleration; rather, he is asking for serious, sustained assistance for the weak. And his next phrases show that he understands what that will sometimes ask for the partner: we ought "not to please ourselves; let each of us please our neighbor for the good, for building up." This can be a tall order. But, lucky for us, Christian marriage is not limited to reliance on one's own resources to make it successful. Christ, "who did not please himself," has won for us and shared with us the power of the Holy Spirit. Our God is a god "of endurance and encouragement" who shares those dispositions with us so that we may endure difficulties for the sake of one another and be able to encourage one another when one's weaknesses challenge one's hope. The meaning of God's gift to us in Jesus Christ is that if we die to ourselves out of love, we can discover a deeper, fuller life both here and hereafter. "Welcome one another, then, as Christ welcomed you, for the glory of God."

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

The body is not for immorality, but for the Lord,
and the Lord is for the body;

God raised the Lord and will also raise us by his power.

Do you not know that your bodies are members of Christ?

Whoever is joined to the Lord becomes one spirit with him.

Avoid immorality.

Every other sin a person commits is outside the body,
but the immoral person sins against his own body.

Do you not know that your body

is a temple of the Holy Spirit within you,

whom you have from God, and that you are not your own?

For you have been purchased at a price.

Therefore glorify God in your body.

The word of the Lord.

Commentary:

Do not be put off by Paul's chastening tone; the passage contains a very important Christian affirmation: the flesh and all material creation are holy and belong to the Lord. Paul uses two images to stress the sanctity of the human body: he reminds the Christians that their bodies are members of Christ's body and that they are temples of the Holy Spirit. We are not our own; we have been bought and paid for by the life and death of Jesus. There is evidence that this reading was already in use in some Christian marriage services in the sixth century.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

Strive eagerly for the greatest spiritual gifts.

But I shall show you a still more excellent way.

If I speak in human and angelic tongues

but do not have love,

I am a resounding gong or a clashing cymbal.

And if I have the gift of prophecy

and comprehend all mysteries and all knowledge;

if I have all faith so as to move mountains,

but do not have love, I am nothing.

If I give away everything I own,

and if I hand my body over so that I may boast

but do not have love, I gain nothing.

Love is patient, love is kind.

It is not jealous, is not pompous,

it is not inflated, it is not rude,

it does not seek its own interests,

it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing

but rejoices with the truth.

It bears all things, believes all things,

hopes all things, endures all things.

Love never fails.

The word of the Lord.

Commentary:

Paul teaches us that, while talent and knowledge are wonderful gifts, love is the one thing required of us in this life. But love is demanding; it encompasses patience, humility, selflessness, courtesy and respect. Love puts good interpretations on what others say and do; it does not resent others' success but rejoices in it and in the truth. Love is ready to forgive, to trust and to endure. Little more needs to be said about the heart of a marriage relationship. But the source of such a love, which is promised to every couple in the sacrament of marriage, can only be God.

This is a great mystery, but I speak in reference to Christ and the Church.

A reading from the Letter of Saint Paul to the Ephesians

Brothers and sisters:

Live in love, as Christ loved us

and handed himself over for us.

Be subordinate to one another out of reverence for Christ.

Wives should be subordinate to their husbands as to the Lord.

For the husband is head of his wife

just as Christ is head of the Church,

he himself the savior of the body.

As the Church is subordinate to Christ,

so wives should be subordinate to their husbands in everything.

Husbands, love your wives,

even as Christ loved the Church

and handed himself over for her to sanctify her,

cleansing her by the bath of water with the word,

that he might present to himself the Church in splendor,

without spot or wrinkle or any such thing,

that she might be holy and without blemish.

So also husbands should love their wives as their own bodies.

He who loves his wife loves himself.

For no one hates his own flesh

but rather nourishes and cherishes it,

even as Christ does the Church,

because we are members of his Body.

For this reason a man shall leave his father and his mother

and be joined to his wife,

and the two shall become one flesh.

This is a great mystery,

but I speak in reference to Christ and the Church.

In any case, each one of you should love his wife as himself,

and the wife should respect her husband.

The word of the Lord.

Commentary:

The Commentary for this reading follows the Short Form of this reading on the next page.

This is a great mystery, but I speak in reference to Christ and the Church.

A reading from the Letter of Saint Paul to the Ephesians

Brothers and sisters:

Live in love, as Christ loved us
and handed himself over for us.

Husbands, love your wives,
even as Christ loved the Church
and handed himself over for her to sanctify her,
cleansing her by the bath of water with the word,
that he might present to himself the Church in splendor,
without spot or wrinkle or any such thing,
that she might be holy and without blemish.

So also husbands should love their wives as their own bodies.
He who loves his wife loves himself.

For no one hates his own flesh
but rather nourishes and cherishes it,
even as Christ does the Church,
because we are members of his Body.
*For this reason a man shall leave his father and his mother
and be joined to his wife,
and the two shall become one flesh.*

This is a great mystery,
but I speak in reference to Christ and the Church.

The word of the Lord.

Commentary:

This reading is part of what scholars call a household code. Taken by early Christianity from Hellenistic Judaism, these codes set forth the duties of husband, wives, parents, children, masters and slaves. In some cases the codes were borrowed almost without change, but his passage in Ephesians added a special elaboration on the meaning of marriage by comparing it to the relation between Christ and his Church. The reading reflects the subordinations pattern of societal relationships in force at the time. Notice, however, that this is not the distinctly Christian element in the household code presented here. The Christian community, including our own, is never exempt from cultural conditioning. The inspiring heart of this passage, however, portrays the love of husband and wife as so special that it can be compared analogously to the great love of Christ for the Church.

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

Rejoice in the Lord always.

I shall say it again: rejoice!

Your kindness should be known to all.

The Lord is near.

Have no anxiety at all, but in everything,
by prayer and petition, with thanksgiving,
make your requests known to God.

Then the peace of God that surpasses all understanding
will guard your hearts and minds in Christ Jesus.

Finally, brothers and sisters,
whatever is true, whatever is honorable,
whatever is just, whatever is pure,
whatever is lovely, whatever is gracious,
if there is any excellence
and if there is anything worthy of praise,
think about these things.

Keep on doing what you have learned and received
and heard and seen in me.

Then the God of peace will be with you.

The word of the Lord.

Commentary:

"For better, for worse, for richer, for poorer, in sickness and in health, don't worry!" This is what Saint Paul could be saying to you if you choose the Philippians passage for your wedding liturgy. He describes in a few lines the Christian formula for peace of heart in all circumstances. "Have no anxiety at all," he says. Looking back on your experience of life so far and looking ahead to the challenges, known and unknown, in your life together, an anxiety-free life may seem like a fool's dream. Yet, that is what is promised us in this inspired reading. The formula for peace sounds simple: pray. Pray, first of all, for stronger faith and trust that "the Lord is near." Pray for yourselves and for others. Don't hesitate to ask for what you need but (and this is the key to the formula) do it in a context of gratitude, or thanksgiving. It can be correctly said that gratitude is the foundational Christian attitude. People who habitually count their blessings and give thanks to God are fundamentally peaceful people. Try it. Try living just one day conscious that all you are and have is pure gift. You will then understand why the central prayer of the Church is Eucharist-thanksgiving, reverent acknowledgement of God's dominion and extraordinary love. The peace of God that surpasses all understanding does not mean simply the absence of conflict. It is deeper than that, a gift from God that is beyond our mind's calculations, yet is promised to those who are grateful and who pray.

And over all these put on love, that is, the bond of perfection.

A reading from the Letter of Saint Paul to the Colossians

Brothers and sisters:

Put on, as God's chosen ones, holy and beloved,
heartfelt compassion, kindness, humility, gentleness, and patience,
bearing with one another and forgiving one another,
if one has a grievance against another;
as the Lord has forgiven you, so must you also do.

And over all these put on love,
that is, the bond of perfection.

And let the peace of Christ control your hearts,
the peace into which you were also called in one Body.

And be thankful.

Let the word of Christ dwell in you richly,
as in all wisdom you teach and admonish one another,
singing psalms, hymns, and spiritual songs
with gratitude in your hearts to God.

And whatever you do, in word or in deed,
do everything in the name of the Lord Jesus,
giving thanks to God the Father through him.

The word of the Lord.

Commentary:

This is another household code but some distinctive Christian elements in human relationships are highlighted in it. In the wedding liturgy, special emphasis might be placed on the special need of forgiveness in love relationships. It is God's love and forgiveness of us that is the reason for and the model of our forgiveness of another. The author urges us to let the word of Christ dwell in us and to speak with each other with the wisdom granted us by the Spirit. Communication on a regular, sustained basis is absolutely essential to a healthy marriage.

A reading from the Letter to the Hebrews

Brothers and sisters:

Let mutual love continue.

Do not neglect hospitality,

for through it some have unknowingly entertained angels.

Be mindful of prisoners as if sharing their imprisonment,

and of the ill-treated as of yourselves,

for you also are in the body.

Let marriage be honored among all

and the marriage bed be kept undefiled.

Let your life be free from love of money

but be content with what you have,

for he has said, *I will never forsake you or abandon you.*

Thus we may say with confidence:

The Lord is my helper,

and I will not be afraid.

The word of the Lord.

Commentary:

These ethical admonitions at the conclusion of the letter to the Hebrews apply to all people, but for those entering marriage they are singularly appropriate: maintaining mutual love for one another, offering hospitality in your new home—your domestic church, not being so preoccupied with one another that you forget the marginalized and are unable to identify with them, fidelity to one another in sexual matters, being content with what you have, not making money more important than it deserves to be.

What supports this kind of Christian married life are the gifts of faith and trust in God's promises, such as: "I will never forsake you or abandon you." Clearly marriage, which should be honored by all, demands regular listening to the Word of God and celebration of the sacred mysteries entrusted to us so that one will be constantly reminded of how much God loves us and how faithful God has always been to the promises made to God's people. If a couple is grounded in gratitude to God, it is much easier for them in their married life to be light for one another and a sign of God's kingdom to the world.

A reading from the first Letter of Saint Peter

Beloved:

You wives should be subordinate to your husbands so that,
even if some disobey the word,
they may be won over without a word by their wives' conduct
when they observe your reverent and chaste behavior.

Your adornment should not be an external one:
braiding the hair, wearing gold jewelry, or dressing in fine clothes,
but rather the hidden character of the heart,
expressed in the imperishable beauty
of a gentle and calm disposition,
which is precious in the sight of God.

For this is also how the holy women who hoped in God
once used to adorn themselves
and were subordinate to their husbands;
thus Sarah obeyed Abraham, calling him "lord."

You are her children when you do what is good
and fear no intimidation.

Likewise, you husbands should live with your wives in understanding,
showing honor to the weaker female sex,
since we are joint heirs of the gift of life,
so that your prayers may not be hindered.

Finally, all of you, be of one mind, sympathetic,
loving toward one another, compassionate, humble.

Do not return evil for evil, or insult for insult;
but, on the contrary, a blessing, because to this you were called,
that you might inherit a blessing.

The word of the Lord.

Commentary:

The first part of this household code is directed to Christian women whose spouses are pagan. It suggests that by their conduct they might win over their husbands to the faith. There follows a diatribe against the use of cosmetics! If one can make allowances for the cultural setting of this reading which calls woman "the weaker sex" and extols Sarah who called her husband her master, the reading does commend some important Christian virtues that every marriage relationship should take to heart, in particular, not returning wrong for wrong or anger for anger, but returning a blessing when one has been harmed. The successful marriage is one which seeks the truly good things in life: a forgiving atmosphere, peace in the home, fidelity and hospitality.

A reading from the first Letter of Saint John

Children, let us love not in word or speech
but in deed and truth.

Now this is how we shall know that we belong to the truth
and reassure our hearts before him
in whatever our hearts condemn,
for God is greater than our hearts and knows everything.

Beloved, if our hearts do not condemn us,
we have confidence in God
and receive from him whatever we ask,
because we keep his commandments and do what pleases him.

And his commandment is this:
we should believe in the name of his Son, Jesus Christ,
and love one another just as he commanded us.

Those who keep his commandments remain in him, and he in them,
and the way we know that he remains in us
is from the Spirit that he gave us.

The word of the Lord.

Commentary:

If we do what God commands, we will abide in God. Sometimes it is not an easy thing to know what God's desires are for us or for others. This reading addresses this situation and reminds us that even if we are uncertain as to how we stand before God, we should trust that God understands us better than we know ourselves. If we have faith in Jesus and try to love one another as God loves us, we should be confident that God will care for us. Couples will have to make many decisions, the rightness or wrongness of which may not always be clear. A well informed conscience, marked by honesty, by careful inquiry and by prayer, will guarantee peace of mind. But our love must not reside in words alone; it must issue in deeds.

A reading from the first Letter of Saint John

Beloved, let us love one another,
because love is of God;
everyone who loves is begotten by God and knows God.
Whoever is without love does not know God, for God is love.
In this way the love of God was revealed to us:
God sent his only-begotten Son into the world
so that we might have life through him.
In this is love:
not that we have loved God, but that he loved us
and sent his Son as expiation for our sins.
Beloved, if God so loved us,
we also must love one another.
No one has ever seen God.
Yet, if we love one another, God remains in us,
and his love is brought to perfection in us.

The word of the Lord.

Commentary:

The author can testify that the Christian community believes that God is love because they have seen and felt the Father's love in Jesus, his son. Only the person who loves, the reading goes on to say, can truly know God because God is love. The invitation to love which marriage is, is an invitation to enter more deeply as time goes by into the mystery of your marriage partner and into the mystery that is God. It is the outpouring of God's love for us that brought us into being and enables us to live and love. Since we are made in God's image and likeness, we are called to imitate the love of God. Since God loved us first, we are called to love others first. We love others not because they love us, but because they are in themselves beautiful creations of our Father and worthy of our love as they are the objects of his.

Easter Season: *(Replaces first reading)* Rv 19:1, 5-9a
Blessed are those who have been called to the wedding feast of the Lamb.

A reading from the Book of Revelation

I, John, heard what sounded like the loud voice
of a great multitude in heaven, saying:

“Alleluia!

Salvation, glory, and might belong to our God.”

A voice coming from the throne said:

“Praise our God, all you his servants,
and you who revere him, small and great.”

Then I heard something like the sound of a great multitude
or the sound of rushing water or mighty peals of thunder,
as they said:

“Alleluia!

The Lord has established his reign,
our God, the almighty.

Let us rejoice and be glad
and give him glory.

For the wedding day of the Lamb has come,
his bride has made herself ready.

She was allowed to wear
a bright, clean linen garment.”

(The linen represents the righteous deeds of the holy ones.)

Then the angel said to me,

“Write this:

Blessed are those who have been called
to the wedding feast of the Lamb.

The word of the Lord.

Commentary:

The lamb is the symbol of Jesus in the Book of Revelation. This passage is a hopeful and faith-filled look into the future of our world when it will be transformed into a kingdom of peace and justice. It is a song of joy at the nuptials between Christ and his bride, the Church, at the end of time. Marriage can be and ought to be a foretaste, for the couple and for those who are touched by them, of that special time of union and peace. That is its prophetic character. Not only is marriage, therefore, a symbol of the mystical union now existing between Christ and his Church, but it points to the final union between the Messiah and the redeemed. Some commentators attribute the custom of the bride wearing white and to the white clothing of the saints who appear in the Book of Revelation.

Intercessions (A)

Presider: Introductory Prayer

As members of the same Christian family, let us rejoice over the sacred marriage union of N and N, and petition God to grant them the blessings of new life beginning today.

Reader:

1. For the Church throughout the world. May our faith in the love God has for us be expressed in our love for one another...we pray to the Lord.
2. For peace in our world. May all lands that suffer violence and injustice find peace and reconciliation...we pray to the Lord.
3. For the poor, the homeless, and for those who are unemployed. May our care and concern for those in need be a sign of God's love...we pray to the Lord.
4. For the protection and sanctity of human life from conception until natural death. May all people be treated with the dignity they deserve as God's children...we pray to the Lord.
5. For all those preparing for the Sacrament of Marriage. May they grow in wisdom and grace, and see their vocation to married life as a sign of God's love...we pray to the Lord.
6. For N and N, who begin their married life together this day. May they experience the love of God, the support of family and friends, and the blessings of children...we pray to the Lord.
7. For all those who have died, especially the relatives and friends of N and N and of all present for this wedding. May they enjoy perfect happiness and total fulfillment in eternal life...we pray to the Lord.

*Presider: (Reader remains at microphone until prayer is concluded with "Amen.")
God of love, you create man and woman to become one. Hear the prayer of your church and answer the needs of your children, especially of N and N. We ask this through Christ our Lord. Amen.*

Intercessions (B)

Presider:

As members of the same Christian family, let us rejoice over the sacred marriage union of N and N, and petition God to grant them the blessings of new life beginning today.

Reader:

1. That the teachings of the church be a guide and light for the marriage of N. & N., we pray to the Lord.
2. That the friends and neighbors of N. & N. always give them the support they need for a happy marriage, we pray to the Lord.
3. That the love of N. and N. overflow and become a blessing for all whom they meet, we pray to the Lord.
4. That all married couples in the world come to know the steadfast love of God, we pray to the Lord.
5. That the friends and family members who celebrate here today build up the body of Christ in faith, we pray to the Lord.
6. That N, and all our deceased family and friends may rest in the peace of Christ, we pray to the Lord.

Presider: (Reader remains at microphone until prayer is concluded with "Amen.")

God of love, you create man and woman to become one. Hear the prayer of your church and answer the needs of your children, especially of N and N. We ask this through Christ our Lord.

Intercessions (C)

Presider:

Filled with the joy of this wedding feast, we bring before God our highest hopes for N and N, and we pray for all who love them.

Reader:

1. For all God's people, loved by God as a bride is loved by her husband, we pray to the Lord.
2. For N and N, joined now in the sacred mystery of marriage in which the two become one body, we pray to the Lord.
3. For the daily growth of the love this husband and wife have for each other, sustained by the love of God, we pray to the Lord.
4. For the family members and friends gathered here today and for the growth of love among us all, we pray to the Lord.
5. For beloved deceased [grandparents], family and friends now in the company of God, we pray to the Lord.

Presider: (Reader remains at microphone until prayer is concluded with "Amen.")

Lord Jesus, you poured out blessings like wine upon the wedding couple of Cana. Show kindness to N and N. Be their strength, joy, light and love. Grant them all good things from your hand. We ask this through Christ, our Lord.

Intercessions (D)

Presider: Introductory Prayer

As we pray to the Lord for N and N on their wedding day, let us also remember the needs of the Church and the world.

Reader:

1. For the Church and its leaders. May our commitment to the Gospel lead us to deepen our faith and trust in God. We pray to the Lord...
2. For our world and its leaders. May all people be treated with the dignity they deserve as God's children. We pray to the Lord...
3. For our country and those who defend it. May our men and women who serve in the military be kept safe from all harm. We pray to the Lord...
4. For those who are sick, lonely, or depressed. May they be strengthened by God's love and aided by friends and family. We pray to the Lord...
5. For all of our guests gathered here with us today. May they enjoy the warm company of family and friends and have safe travel on their journey home. We pray to the Lord...
6. For N and N, may they live long, blessed lives together, may their love grow stronger each and every day, and may they build a family rooted in faith and unconditional love. We pray to the Lord...
7. For our family and friends that have died, (may add names) may they know the peace and fullness of eternal life with God. We pray to the Lord...

Presider: (Reader remains at microphone until prayer is concluded with "Amen.")

God of love, you create man and woman to become one. Hear the prayer of your church and answer the needs of your children, N and N. We ask this through Christ our Lord. Amen.

Handout A

For Ushers

- 1) Following the photo session and before the guests arrive, the ushers should walk through the church, making sure all is neat and presentable. Remove all debris such as boxes and wrappers and place them in receptacles or the dumpster. Please refrain from chewing gum.
- 2) All ushers should be aware of reserved seating needs for the wedding party, the parents, immediate family, and special guests. This should be discussed the night of the rehearsal. Traditionally, the bride's parents and immediate family are seated on the left and the groom's parents and immediate family are seated on the right. All other guests should be placed behind these family members in any pew regardless of whose guests they are.
- 3) The usher's main responsibility is to have all seated before designated starting time.
- 4) At approximately five minutes before the designated starting time, the ushers should seat the parents who are not in the procession.
- 5) During the liturgy the ushers should be attentive to any needs or concerns that may arise.
- 6) Ushers need to be aware of the locations of lavatories and drinking fountains.
- 7) If an emergency should arise, ushers should be ready to assist.
- 8) Ushers should not usher people during communion time.
- 9) Following the wedding liturgy, the ushers may be asked to usher guests out of the church, starting with the front pews.
- 10) After the guests have left, ushers should:
 - *put up all kneelers
 - *remove and dispose of all trash, boxes, tissues, debris
 - *remove wedding programs from pews
 - *remove flowers from the sanctuary and pew decorations

In general, ushers should check the church, dressing room and hallway and make sure they are left in their original condition.

Handout B

For Photographers and Videographers

The following polices regarding photography and videography are intended to maintain **respect for the participants, the church and the religious nature of this marriage celebration**. The Church is not a photo studio.

- 1) **Please begin photos no more than three hours before the wedding liturgy.**
Group photos in the sanctuary and church should be completed one half hour before the liturgy. It is possible that there will be a funeral on Saturday morning, and movement and use of space may need to be adjusted.
- 2) Pictures during the ceremony are permitted as long as no flash equipment is used and the prayer is not distracted. Video operators may not use extra light. **Flash pictures are allowed only during the procession and recession, not during the liturgy.**
- 3) Video/cameras are not allowed in the sanctuary during the liturgy, and should not be positioned between the couple and the worshipping assembly. **The view of any member of the assembly may not be blocked.**
- 4) Please use good judgment and limit movement during the liturgy. **Photographers and videographers may not walk in procession taking pictures of the bridal party.** If you have questions regarding where you are permitted to stand during the liturgy, speak to the Wedding Host or celebrant who will preside at the liturgy.
- 5) Any sanctuary furniture that is moved by the photographer must be returned to its original place before the liturgy.
- 6) Permission may be given to photograph following the liturgy if there is time before another liturgy.

Handout C

For the Florist

Welcome to our parish faith community. To help you utilize your talent in the celebration of this marriage, our floral policy is as follows:

- 1) The liturgical environment of the season must be considered. Seasonal decorations are not to be changed or removed for weddings.
- 2) The use of the church is limited to three hours before a wedding liturgy and for a one hour wedding liturgy. It will not be opened for delivery until three hours prior to the wedding.
- 3) All flowers must be delivered and positioned at least one half hour before the liturgy.
- 4) Flowers are never placed on the altar.
- 5) Because of limited space, we cannot store plants, pots, stands, etc. that have been rented for the wedding. These items must be removed from the church directly after the liturgy. If you are unable to remove them, please make arrangements for someone to take care of this. We are not responsible for damage or theft of these articles.
- 6) If you have any questions, please call the parish office.

Church of St. Augustine

