
*Wedding Liturgy
Guidelines*

for the

*Catholic Church
of Western Kentucky*

Prepared by:

Diocesan Liturgical Commission

With the approval of:

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OFFICE OF THE BISHOP

My Dear People,

Family life must continue to be a priority concern for all of us. We have established a pre-marriage policy to help prepare people for this most important step in their lives.

The following guidelines have been prepared in the hope of helping to insure a good celebration of this holy sacrament of Marriage.

A meaningful celebration of the sacrament is a further step in speaking to the importance of a happy marriage for good family life. I hope you will find these guidelines useful for this purpose.

The day of marriage is certainly the most important single day in the lives of these two people. It is a day of celebration and rejoicing for the couple, their families, and for the whole church. Such an important day deserves the best in preparation for the celebration of the liturgy. I encourage the couple, their families, and the priest to treat this with the seriousness that this sacred event deserves.

Many thanks to all who have made possible these guidelines, and God's blessings on those who will benefit from them.

Sincerely in Christ,

+Most Rev. John J. McRaith

Bishop of Owensboro

Table of Contents

	Page
Introduction	iii
Planning Your Wedding	1
Music	7
Before the Liturgy	11
Celebrating Marriage in the Context of the Mass	12
Extra-Liturgical Options	18
Final Comments	19
Celebrating Marriage Outside of the Mass	20

APPENDICES

A Processionals/Recessionals	22
B Opening Prayer	23
C First Reading	24
D Responsorial Psalm	26
E Second Reading	28
F Gospel Acclamation	32
G Gospel	32
H Exchange of Consent	35
I Blessing and Exchange of Rings	37
J General Intercessions	38
K Prayer over the Gifts	38
L Preface.	39
M Nuptial Blessing	40
N Prayer After Communion	42
O Final Blessing	42
P Liturgy Planning Worksheet (within Eucharist)	44
Q Liturgy Planning Worksheet (outside Eucharist)	46

INTRODUCTION

Throughout the scriptures the symbol of married love has often been used as a way of describing God's special relationship with God's people. Israel is referred to as the spouse of God to whom God pledges unending love as a reflection of the union between Christ and the Church. In marriage, you as a Christian woman and man will be joined in a grace-giving, lifelong union that is to be lived in such a way as to mirror Christ's love for the Church, and to show that love to the rest of humankind.

Of its nature, marriage is other-oriented. It is a vocation from God, calling you, the bride and groom, to be open to one another in love. It calls you to accept lovingly God's gift of children, and it asks you to form a Church nucleus in your family, being open and accepting of one another in love. Further, it calls you to be witnesses of God's love to your larger parish community. Finally, it is also a vocation to witness to God's world, God's love and fidelity.

The communal nature of marriage is most evident in the custom of inviting friends and relatives to join with you in this celebration. Since marriage is a sacrament, participation on the part of your family, relatives and friends takes on a much deeper meaning. Sacraments

by their nature are communal celebrations of one whole church. Wedding guests are not spectators but rather participants in a marriage celebration, exercising their universal priesthood and their unique ministry to the wedding couple. Therefore, the liturgical celebration of marriage should encourage the fullest participation possible on the part of all the wedding guests.

Bridal books and/or wedding consultants may be helpful for the planning of various aspects of your wedding, but they do not contain the norms of the Church. The Diocese of Owensboro publishes the following norms for the liturgical celebration of marriage. These norms are intended to assist you, as well as the priest or deacon, the minister of music, and others involved

in the wedding ceremony. Additionally, we encourage you to check with your parish concerning their own specific wedding guidelines to insure full compliance on that level as well.



PLANNING YOUR WEDDING

Rite of Celebration

Celebration of Marriage Between Two Catholics

Normally, when two Catholics request the sacrament of marriage, the sacrament would be witnessed within the context of the Mass. These guidelines will primarily concern themselves with such a celebration.

Celebration of an Interfaith Marriage

The marriage between a Catholic and a party of another faith may be most beautifully and meaningfully celebrated in the context of a Scripture service sharing the Word of God and many of our common hymns. A celebration of this type reveals and reflects the unity that exists among our separated churches and is most appropriate for a wedding. We recommend this type of ceremony for an interfaith marriage.

In order for an interfaith marriage to take place during Mass, permission must be given by the local Bishop. It is certainly within your rights as a Catholic to request this permission from the Bishop. However, your marriage is a time to celebrate unity and community. Eucharistic celebrations of marriage (i.e. Marriage within Mass) between a Catholic and a person of another faith, do not celebrate this unity. The Catholic party may receive Eucharist and the party of another faith may not. One half of the community present will be familiar with the liturgical celebration and customs; the other half will not, and may feel left out and/or uncomfortable. Such celebrations do not show how much we are united, but rather, show how much we are still divided.

Additionally, it has become the practice in recent years for the party of another faith to request that his or her minister participate in the wedding. This practice is welcomed and encouraged. However, if the wedding takes place within the context of Mass, the role of the minister of another faith is severely limited. Therefore, serious consideration should be given before celebrating an interfaith marriage in the context of the Eucharistic Liturgy.

On the other hand, many have found the beauty of the Catholic ritual can become a time of allowing the Eucharistic Liturgy to speak. Also, in the case of non-Catholics who do not have any particular or strong religious tradition, the celebration of the Eucharist might be a time of growing appreciation for it. Each couple will have to assess their own situation and decide what will unite the two families in prayer, and deep appreciation of God's love and power in the marriage bond.

In the event that an interfaith marriage is celebrated in the context of the Mass, the following liturgical norms are to be followed.

Who May Officiate at an Interfaith Marriage

The Catholic Church does grant a dispensation for a Catholic to be married in a Protestant Church. Such a dispensation is necessary for a marriage of a Catholic in a Protestant Church to be recognized as valid. The grounds for such a dispensation should be discussed with one's pastor.

On such an occasion, the Protestant minister is to be the sole officiating minister and use the ritual of that Church. The Catholic priest may be invited as a guest and take part in the ceremony. He may not receive the vows.

When the interfaith marriage is held in the Catholic Church, the Catholic priest is to be the only officiating minister (the one who receives the vows). The Protestant minister of the bride or groom may be invited to take part in the ceremony in other ways.

Thus, there are never two officiating ministers to a marriage. Nor is DUAL CONSENT permissible. By dual consent is meant a ceremony in which each clergyman receives the consent of the party of his particular faith. It is never permissible for a Catholic priest to participate in dual consent — in a Catholic church or a Protestant church. Such a ceremony is not legal civilly in some states.

Nor does the Catholic Church feel that a dual ceremony is an acceptable solution to ecumenical difficulties. By dual ceremony is meant a situation in which marriage is celebrated twice — once in the Catholic Church and again in some other church according to their rite.

Protestant Minister at a Catholic Interfaith Marriage

If the interfaith marriage is taking place at the Eucharist, the Protestant minister, according to Catholic norms, may not read Scripture or preach the homily. If the marriage is not at Eucharist, he or she may do either or both. In either case, the minister may be invited to offer a prayer over the couple, preside over signing of papers, introduce the couple to the congregation.

Intercommunion

In the marriage of a Catholic and a Protestant who believes in the Eucharist, questions sometimes arise regarding the reception of Communion. In our area of the country, the conditions do not seem to exist which would satisfy the requirements of intercommunion stated in paragraphs 54 and 55 of the Ecumenical Directory of Canon 844 of the Code of Canon Law. The prohibition of intercommunion applies to a Protestant participating in a Catholic nuptial Mass, or a Catholic participating in a Protestant Eucharistic service. Any exception to this must be granted by the Bishop of the Diocese.

Place for Celebration

The Site

The sacrament of marriage is a symbol of the covenant made in faith between God and the “people God has chosen as God’s own.” Therefore, the rightful and normal place for liturgical celebrations of marriage is the parish church; the place where the People of God gather to give thanks for the wonders of their lives, to meet each other in warmth and hospitality, and to celebrate, nourish, and strengthen their faith. The parish church best enables your wedding ceremony to be celebrated with the excellence demanded by the Rite of Marriage, and further called for by these directives. It is the official policy of the Diocese of Owensboro that the ordinary place for the celebration of marriage is the parish church of the bride or the groom. Any other site requires the approval of the Bishop.

The Environment — The Decorations

We realize that the choice of decorations for your marriage is very important. Please keep the following in mind:

- You are the primary symbol in the wedding. Decorations should not take the focus away from you.
- Simplicity is the key to elegance.
- The worship space is the entire church, not just the sanctuary.
- Nothing is to be placed on the altar other than the book, the bread and the cup.
- Flowers and other decorations should not inhibit the movements required of the presider, the wedding couple, the ministers and the attendants or guests.
- Consult your pastor before you make arrangements with the florist.
- It is your responsibility to ensure that the environment (i.e. sanctuary, choir loft, sacristy, dressing rooms, etc.) is restored to its proper order.

Photographs

While wedding pictures are valuable souvenirs, the taking of pictures at a wedding must never become the central focus or an unwelcome intrusion. In order to maintain the proper emphasis and dignity, the following directives should be observed.

Flash Photographs

Flash may be used during the entrance and exit processions. No flash or camera lights may be used during any part of the ceremony itself, whether the ceremony includes the celebration of the Eucharist or not.

Photographs Taken During the Ceremony

Pictures may be taken during the ceremony without the flash or light but from behind the worshipping assembly. This norm applies also to video cameras.

Posed Photographs

Posed pictures are allowed before or after the ceremony provided that both the couple and the photographer understand that no part of the ceremony will be “staged” at this point for the benefit of the photographer (i.e. the exchange of rings, vows or nuptial blessing).

Ministers of the Celebration

The Bride and Groom

You are the actual ministers of the Sacrament of Marriage. You are to declare publicly your commitment to one another in married love. Therefore, in planning the celebration, the principal rite of the exchange of vows is to be done within the sight and hearing of all.

The Ordained Minister

The priest or deacon (i.e. the presider) is present to lead the assembly and coordinate the various ministries of the wedding celebration. He is called upon to witness and to accept your vows in the name of Christ and the Church, and to draw all present into an active, faith-filled participation.

Lectors, Eucharistic Ministers, Servers, Ushers, etc.

Additional ministers may be required for the celebration of marriage. You should give careful attention to the selection of those who will serve as lector, eucharistic ministers, cantors, ushers, etc. It is recommended that members of your families or special friends be invited to assume these roles provided they are qualified to do so; or you may choose to ask members of the local parish community who normally assume these functions at regular parish Masses.

Assembly

The sacrament of marriage is a public act of worship involving the whole Church. Those attending the wedding liturgy should be encouraged from the beginning to participate fully in the celebration. Their presence and participation are signs of Christian love and support for you, as you begin your married life. Since this is true, two norms seem to be in order at this point:

Seating Arrangement

Bridal party: you, the bride and groom, do not have to be “placed” at “the foot of the altar.” Discuss, if you like, with your pastor other possible seating arrangements which would take into consideration the available space and architectural limitations of your parish sanctuary. You may find it appropriate to be positioned so that your backs are not to the assembly. This would enable you to be seated during appropriate times during the liturgy.

Wedding party and assembly: special attention should be given to the seating of the wedding party. Since the members of the assembly are there as both witnesses and participants in your wedding, they are to be seated as close to the action of the celebration as possible. Seating attendants in individual pews results in the rest of the assembly being so far removed from the action of the ceremony itself that they cannot participate adequately. It is recommended that your guests be seated no more than three pews from the sanctuary. Traditionally, we have had the “bride’s side” and the “groom’s side” at weddings. Symbolic of the unity which you are about to enter into, you might wish to integrate your families on this day. Your ushers could seat your guests in the order that they arrive. This also provides a balanced seating arrangement. Finally, the placement of the wedding party should not obstruct the view of the celebration.

Wedding Booklet

In order to assist your guests to participate, you are encouraged to assemble a wedding booklet which would include the prayers and hymns for the celebration.

If you wish any music or words which are copyrighted, you must obtain prior written permission from the holders of the copyright and note that in your booklet. Help in this area is available from the Worship Office of the Diocese of Owensboro.

Music Ministers

The musicians you invite to participate in your wedding are truly ministers to you and the assembly that gathers. They should be chosen for their ability to lead the assembly in sung prayer and praise of God. You will want to choose people who understand the

liturgy, and help you select music that will truly make your wedding a communal celebration. More is said about these on pages 7-10.

Final Preparations for the Celebration

Rehearsals

Rehearsals are important, but they need not be complicated. The wedding ceremony is really quite simple. The presider will do his best to help everyone feel at ease and to see that it is done properly.

Please try to have all the persons in the wedding party at the church on time for the rehearsal. Additionally, you may wish to have the lector, cantor, etc. present. When proper consultation has been taken, the rehearsal need not last a long time.

Reconciliation

You have invested a great deal of time, energy, and money in preparation for your wedding. As a sacrament, your wedding also needs spiritual preparation. Part of this spiritual preparation includes conferences with your pastor, the Pre-Cana Program, the Engaged Encounter Program, the Sponsor Couple Program, etc. The final, most important spiritual preparation for your wedding is the sacrament of reconciliation. Your pastor will make time available for the reception of this sacrament following the wedding rehearsal.

Restoration

As you cannot personally ensure that everything will be cleaned up and restored in the church after your wedding ceremony, arrangements should be made prior to your wedding day to have someone from your family or wedding party to carry out this responsibility. As a matter of courtesy, this responsibility should not be treated lightly.



MUSIC

General Principles

The overall atmosphere of a Christian wedding must give witness to the joyful celebration of the Christian community. Although human, social and dramatic aspects have a real place in the wedding ceremony, the Christian dimension of marriage should take precedence and blend these other aspects within itself.

Music should be appropriate to the theme of the wedding liturgy within which it is played or sung. To be such, its selection must take into consideration:

- its place in the liturgy
- the length of the composition, and
- the unity of the entire rite.

Categories of Wedding Music

The task of selecting music to be used at a Christian wedding has been difficult for many prospective brides and grooms, as well as for the priest and the musicians. It is difficult to draw a line between sacred music and secular music, church music and popular music, because it is not easy, in many cases, to find a clear distinction between the secular and the sacred. On the one hand, there are so-called “secular” songs which have a religious connotation. On the other hand, just because a particular song mentions God and/or love, it is not automatically suitable for a wedding liturgy.

Perhaps the key consideration is CONTEXT. Most couples would feel uncomfortable if the dance band at their reception suddenly broke into a hymn. Why? Because such a selection would strike the “wrong chord” at an inappropriate moment. Similarly, during the Marriage Rite, when all the prayers and Scripture readings speak of your love as a sign and reflection of God’s love, a song that does not say something about this theme has “struck a wrong chord.”

Likewise, some songs may have a sentimental meaning for only a few members of the congregation, or may amplify only a single special relationship. An example is “Sunrise, Sunset,” from Fiddler on the Roof. This song speaks only of a father’s sentimental wedding-day reflections, and does not speak of the larger sacramental meaning of the Rite and is, therefore, inappropriate.

Also, certain “traditional” organ selections (e.g. the Bridal Chorus from Lohengrin, known as “Here Comes the Bride,” and the Wedding March from “A Midsummer Night’s Dream”) are not in themselves “bad” or “forbidden.” However, you may wish to consider how over-

exposed and unimaginative these pieces are. They have even been heard as background music in television commercials and as the theme music of T.V.'s "The Newlywed Game." A professional organist can share with you many excellent selections which you may not have heard before. These selections would bring a unique and original touch to the occasion.

There are four types of wedding music:

A. Music composed as liturgical music and, therefore, appropriate for use at weddings.

This music is in agreement with all the liturgical directives for Catholic weddings. That is, the lyrics express a truly Christian view of love and the songs selected fit, or are part of, the liturgical action taking place and enhance (without delaying) the action at that moment.

B. Contemporary music which speaks directly of the religious/spiritual dimension of love.

This music is generally acceptable for use within the Eucharistic wedding liturgy (e.g. "One Hand, One Heart" from West Side Story) provided the song is used at the appropriate time within the service.

C. Contemporary music which does not speak directly of religious dimension, but implies it.

This music can be used with discretion in church, but NOT during the actual Eucharistic Liturgy. These selections might be used before the liturgy, at the end of service, or at the signing of the marriage papers.

D. Popular music which refers only to the physical/emotional dimensions of love.

This music is definitely not acceptable for use at the wedding liturgy or in the church at all. The music and text of the songs do not display the basic characteristics of Christian love, that is, self-giving love which goes beyond the physical and emotional level. It is Christian love, a reflection of God's love for God's people, which is celebrated in the sacrament of matrimony.

This type of music would be more suited for your reception. It is strongly suggested that you ask the band playing for the wedding reception and dance to do any of the selections in this category that are favorable. Be sure to let the band know your choices well in advance to allow for adequate preparation.

Types A and B may be used at the Eucharistic Liturgy. Type C should not be used within the liturgy itself. Please note that the liturgy begins with the processional or entrance song. Type D music is not acceptable for use in church at a wedding ceremony.

Musicians

The musicians you choose for your wedding have a serious responsibility. He or she should be a well-trained musician.

Ample remuneration for the musicians is a matter of courtesy and justice. Since much time is spent in choosing and practicing the music, we suggest that the musicians be reimbursed for any rehearsals in addition to the celebration fees. Be sure to inquire in advance as to the musician's fees.

Parish Minister of Music

In selecting your music, consult with the parish minister of music (or the person who normally is responsible for music) who will advise you in selecting music which is not only liturgically correct but which also has a Christian significance. The experience of the music minister will be helpful in determining what songs are familiar to the community. If the parish has a choir, the members might be asked to participate in the wedding liturgy to help strengthen and encourage congregational singing.

Musicians from Outside the Parish

Musicians from outside the parish may be employed in special circumstances. This may be done only with the prior knowledge and consent of, and in consultation with, the parish minister of music and the pastor. When musicians from outside the parish and/or Diocese are employed, these Directives are to be followed regarding the choice and place of music within the wedding celebration.

Vocal Soloist — Congregational Singing

A vocal soloist may be used at weddings. Solo singing can be most effective at the responsorial psalm if it is known by the assembly, during the preparation of the gifts, and at the communion meditation. However, never should a soloist be engaged to sing in the place of the assembly, and a soloist may not be used when there is no congregational singing for the wedding service. The wedding liturgy is not a place for solo performances.

Congregational singing is to be considered the norm for the liturgical celebration of marriage within or outside of Mass. This means that when a wedding is celebrated within

the context of the Eucharist, the following should be sung by the assembly: a) Alleluia; b) Holy, Holy; c) Memorial Acclamation; and d) Great Amen.

Cantor/Song Leader

In order to facilitate congregational singing and the participation of all the wedding guests, you should engage the service of a cantor or song leader in helping the assembly feel comfortable and secure with the songs they will sing. To encourage congregational singing, it is advisable for the cantor/song leader to conduct a short rehearsal with the assembly before the ceremony begins. The cantor/song leader is not to be considered a soloist, but someone who leads the worshipping community in sung prayer. However, the soloist could also serve as a cantor.

Instrumentalists/Instrumental Music

Instrumentalists and instrumental music add much joy to the occasion of the wedding and should be integrated into the overall plan of the music. Instrumental music should be performed competently and artistically and should not unduly prolong the ceremony.

(N.B.: The criteria noted in the music section, page 8, concerning the various types of wedding music, is to be observed in your instrumental music.)

BEFORE THE LITURGY

Practice with the Congregation

As stated above, congregational singing is to be considered the norm. Now would be the appropriate time to familiarize the assembly with their responses, etc.

Preludes

The purpose of preludial music is to gather up and unite the thoughts of all present and to prepare them for the celebration of marriage. While guests are assembling, musicians may play music which reflects the tone and mood of the celebration. Care should be taken that any preludial music, either instrumental or vocal, does not become a focal point. It is simply intended to create a proper and dignified setting for the sacrament which will be witnessed.

Unity Candle

If the extra-liturgical option of the unity candle is used, your parents may light the two candles immediately before they are seated. *(Page 18)*



CELEBRATING MARRIAGE IN THE CONTEXT OF THE MASS

Entrance Rite

Procession

The practice of the father bringing his daughter “down the aisle” and “giving her away” has its origin in pagan custom where women were considered as chattel or the property of the father. The father would receive dowry or payment for his daughter. Two reasons would thus mitigate against this custom: a) it is not good liturgical practice, and b) considered in this way, it is degrading to the woman. Further, the attitude which is desired for the procession is one of “praising, not gazing.”

The preferred manner for the entrance procession is: crucifix and candles, ministers, priest, the bridal party (bridesmaids and groomsmen), and the bride and groom, who may be accompanied by their parents. This type of procession expresses the liturgical character of marriage. The music at this point in the liturgy is not intended to announce the arrival of the bride, but rather to call the community to prayer. (Normally, the processional music would

(Appendix A) be instrumental in character.)

Gathering Song

Once the wedding party has gathered before the altar, you may want to sing a gathering song as a call to the community to celebrate.

The gathering song should be a song which expresses the joy of the celebration and should be well known by all the assembly. The choice of the opening hymn indicates your desire that your invited guests participate fully in the wedding celebration and not take the role of silent spectators.

Greeting by Minister

Penitential Rite

As in any Eucharistic liturgy, we are invited to repent of our sins. Form A, B or C may be used.

Glory to God

The Gloria is not normally sung at a wedding unless the ceremony takes place on a major feast or solemnity of the Lord. If the Gloria is used, it should be sung.

Opening Prayer

(Appendix B)

Liturgy of the Word

The proclaiming of the Word of God is an integral part of the Christian celebration of marriage. You are encouraged to give special attention to the selection of appropriate scripture readings which will reflect to the assembled community the dignity and calling of Christian marriage. There are many scriptural selections which are available to you in planning your wedding ceremony.

The assistance of the priest/deacon in choosing appropriate readings can be most helpful. He can guide you, helping you make choices which reflect your understanding of a Christian marriage. In discussing the readings with you, he can also incorporate your insights into the homily.

First Reading

If you choose to have three readings for Mass, the first must be from the Old Testament. If you prefer only two readings, the first may be chosen from either the Old or New Testament, exclusive of the Gospel.

(Appendix C)

Responsorial Psalm

The Responsorial Psalm, after the first reading, can help the Liturgy of the Word come to life, if a cantor/soloist sings the psalm and all sing the response. The response, however, always belongs to the people, whether recited or sung.

(Appendix D)

Second Reading

This reading is taken from the New Testament (exclusive of the Gospel).

(Appendix E)

Gospel Acclamation

The Alleluia must always be sung. The cantor/soloist or choir may introduce the Alleluia with the assembly responding. During Lent, other appropriate acclamations should be chosen.

(Appendix F)

(Appendix G) **Gospel**

Homily

After the Gospel, the priest gives a homily drawn from the sacred text. He speaks about the mystery of Christian marriage, the dignity of wedded love, the grace of the sacrament and the responsibilities of married people, keeping in mind the circumstances of your marriage.

Rite of Marriage

The Rite of Marriage consists of the following:

- Address by the priest and statement of the intentions.
- Exchange of Consent.

It is at this point in the ceremony that you actually become husband and wife. Much consideration will have already been given to this particular moment in your marriage preparation. The exchange of consent is a public statement which should be seen and heard by the assembly.

(Appendix H)

- Blessing and Exchange of Rings.

To show community support, affirmation, praise and thanksgiving for what they have just witnessed, a brief hymn or acclamation of assent may be sung by the whole community at the conclusion of the exchange of vows and rings. This song must not cause undue delay. If you choose to have such a song of thanksgiving, the lighting of the marriage candle should occur simultaneously with the song or be omitted so as to not cause undue delay.

(Appendix I)

- (Page 18)
- Lighting the Unity Candle (*optional*)

- General Intercessions

You are encouraged to be creative in the composition of the General Intercessions. At the same time, these intercessions follow a basic pattern (i.e., for the needs of the Church, for public authorities and the salvation of the world, for those oppressed by any need, and for the local community). It is appropriate that the assembly pray for your happiness and well-being on this day, and that of your families, but the needs of the whole church should also be expressed.

(Appendix J)

Liturgy of the Eucharist

Preparation of the Gifts

It is desirable that the participation of the whole assembly be expressed by members of the congregation offering the gifts of bread and wine for the eucharist. You, the bride and groom, may receive the bread and wine and present them to the priest at the altar.

The couple might want to bring a special offering for the poor, in addition to bread and wine. Such a gesture would reflect the final blessing (option 1), which prays, “May you be ready and willing to help and comfort all who come to you in need.”

This is a time for the congregation to reflect on what has just taken place and to prepare themselves for the Liturgy of the Eucharist to follow. While a solo or instrumental selection will provide the proper atmosphere for meditation, undue emphasis should not be placed on this section of the celebration.

Prayer Over the Gifts

(Appendix K)

Preface

(Appendix L)

Holy, Holy, Memorial Acclamation, Great Amen

These Eucharistic Acclamations should be sung by the whole assembly. We recommend that you use familiar musical settings. They are never to be sung only by a choir or a soloist. These parts of the liturgy actually have preeminence over any other music in the liturgy.

Our Father

The Our Father may be sung or recited. In either case, the congregation should take part in it. (Just as the presider is never allowed to recite the Our Father alone, neither is any choir or soloist allowed to do it alone.)

Nuptial Blessing

After the Our Father, the priest imparts the Nuptial Blessing, the solemn consecratory prayer over the couple. As bread and wine have been consecrated and made the Body and Blood of Christ, the church now prays the prayer over the couple to declare that they are a sacred sign of Divine Love on this earth. In the ancient church, the priest would, at this point pray over oil, or other things that were to be used as sacred signs by the community.

There are three expressions of this prayer from which you might choose.

(Appendix M)

Sign of Peace

The communion rite resumes with the prayer of the priest “Lord Jesus Christ, you said to your apostles. . .” The married couple and all present show their peace and love for one another in an appropriate way. The ceremony should not be unduly prolonged for any reason.

Lamb of God

The Lamb of God is a litany-song to accompany the breaking of the bread. Since it is not necessarily a song of the people, it may be recited or sung by the choir or soloist.

Communion Rite

Communion may be received under both species, by you and by the whole congregation. All Catholics participating in the Mass should be encouraged to receive Communion.

Because the Communion song fosters a sense of unity, it should be sung by all assembled. It gives expression to the joy of unity in the Body of Christ and the fulfillment of the mystery being celebrated.

Meditation after Communion

You may use one of the following options:

- Meditation hymn

This should be a musical selection which serves as a reflection following the reception of Communion. It may be sung by the congregation, choir, or the soloist.

- Silence

This would be a time to quietly reflect on the beauty and joy of this day.

(Appendix N) **Prayers After Communion**

(Page 18) **Marian Devotions/Signing of Marriage Papers** *(optional)*

Concluding Rite

Final Blessing to Couple

Before blessing the people at the end of Mass, the priest blesses you with a special *(Appendix O)* blessing.

Final Blessing to All

Dismissal

The priest, as in any Mass, dismisses the people. He then may choose to present you, for the first time, as husband and wife to the assembly.

Recessional

The presider's dismissal is followed immediately by a strong, joyous recessional. It is highly recommended that the selection be instrumental in nature.

Extra-Liturgical Options

(Page 12) (N.B. *The extra-liturgical options may be used in either celebration — Celebrating Marriage in the Context of the Mass; or Celebrating Marriage Outside of the Eucharist.*)
(Page 20)

Lighting the Unity Candle

A practice that has become widely followed in recent years is that the newly married couple symbolize the union and commitment of their new life by lighting a candle specially decorated with marriage symbols. The usual arrangement is to have the marriage candle unlit on a special stand along with two smaller lighted candles (previously lit by the parents before Mass) which symbolize the two individuals entering into the Sacrament of Marriage. After their vows, the couple takes the two individual candles, unites the two flames, and together light the marriage candle.

It is a simple and meaningful symbol in its own right which can speak for itself without explanation. It should be done simply, without commentary, perhaps against a background of song related to the symbol, but without elaborating this gesture out of proportion to the rest of the rite.

Special triple holders for the marriage candle and the two smaller candles are normally available at your parish church. You may also purchase your own candles and holders at your local religious goods supplier or florist.

Marian Devotion

Although devotion to the Blessed Mother has no liturgical connection with the wedding liturgy, it has been the custom of many brides to present a bouquet at the altar of the Blessed Mother. In deference to this tradition, we recognize this as an acceptable option. At this point in the liturgy, the entire assembly joins with the bride, and groom as well, as they place themselves under the care and guidance of the Blessed Mother. Mary is not only a role model for women, but is a model for discipleship for all of the faithful.

(Page 16)

Signing of the Marriage Papers

If this option is chosen, an appropriate musical selection may be used.

FINAL COMMENTS

Please note that although your wedding ceremony has now been planned, there are final important details which are in need of your attention.

- As a sign of appreciation, it is customary to offer a stipend to the priest celebrant and/or the person who has prepared you for marriage. The amount of the stipend is left to your personal discretion.
- Your church is often a busy place. In consideration of the other liturgical celebrations in your parish, you should arrange to have all decorations and whatever personal belongings you have removed from the church as soon as possible following the ceremony.
- Rice, confetti, and bird seed may not be used following the Liturgical Celebration of Marriage. We suggest that this be done following the reception.
- Out of consideration for your guests and as a matter of expediency, immediately following the ceremony you should return to the sanctuary to complete your photographs. The receiving line should be held at the reception.

CELEBRATING MARRIAGE OUTSIDE OF THE MASS

In most instances, when this occurs it will be an interfaith marriage. The guidelines that follow will envision that situation.

Even though there is no Eucharistic celebration, the celebration of marriage is sacred liturgy. It is a sacred and solemn act of the Church and of Christ. All the general guidelines concerning ministers, place, and music apply.

The Catholic priest is the officiating minister. The minister of the non-Catholic party may be invited to participate by offering prayer, reading the Scriptures, or offering a blessing. When the situation is reversed, and the ceremony is in the Protestant Church with the dispensation of the Bishop, the minister of that church is the officiating minister and the priest is the guest.

Preludes

Entrance Rite

Procession

The preferred manner for the entrance procession is: crucifix and candles, lectors, ministers (of both parties), the bridal party (bridesmaids and groomsmen), and the bride and groom, who may be accompanied by their parents. This type of procession expresses the liturgical character of marriage. The music at this point in the liturgy is not intended to announce the arrival of the bride, but rather to call the community to prayer. (Normally, the processional music would be instrumental in character.)

Gathering Song

Greeting and Opening Prayer

The priest greets the couple and their families, and speaks a few words as a call to worship and prayer, and as an invitation for all to join. This is followed by an opening prayer. The guest minister might be invited to lead this prayer.

(Appendix B)

Liturgy of the Word

As in the celebration of marriage during Mass, there are two or three readings. You may choose the persons who read. They may be non-Catholic, but they should be someone who can read well, and who has respect for the sacred Scripture.

(Page 13)

Old Testament Reading

(Appendix C)

Response Psalm

(Appendix D)

New Testament Reading

(Appendix E)

Gospel Reading

(Appendix F)

Homily

(Page 14)

Rite of Marriage

(Page 14)

Exchange of Consent

(Appendix H)

Blessing and Exchange of Rings

(Appendix I)

Lighting the Unity Candle (optional)

(Page 18)

General Intercessions and Nuptial Blessing

*(Appendices
J & M)*

The priest invites all to pray. There would be offered several petitions to which all the people would respond.

Instead of a concluding prayer, the priest would pray the Nuptial Blessing over the couple. This Nuptial Blessing is the consecratory blessing of the Church over the newly married couple. The intercessions offered before the blessing should be harmonious with it, and should not duplicate it.

Conclusion of the Ceremony

The Lord's Prayer

Final Prayer and Blessing

The guest minister might be invited to pray either or both.

*(Appendices
N & O)*

Recessional

The presider's dismissal is followed immediately by a long, joyous recessional. It is highly recommended that the selection be instrumental in nature.

(Appendix A)

PROCESSIONALS/RECESSIONALS

A wide variety of melodies for processionals and recessionals is available. It is wise to hear several different selections before making a choice. The processional sets a tone for the entire liturgy: joyful, solemn, serene, majestic, etc. By the same token, the recessional completes the celebration and communicates the final mood to the wedding party and guests as they leave. Caution is necessary when choosing processionals and recessionals. Some of the more traditional marches (e.g. "Here Comes the Bride," the march from Lohengrin) have humorous associations born of overuse. Many more lovely selections exist from which to choose. Consult a competent organist.

ITEM	COMPOSER	TITLE & SOURCE	SUGGESTED USE	
			P	R
1	BACH, J.S.	IN DIR IST FREUDE		X
2	BACH, J.S.	JESU, JOY OF MAN'S DESIRING		X
3	BACH - VIVALDI	CONCERTO IN A MINOR: 1ST MOVEMENT		X
4	BARNBY - SCHEHL	THE BRIDE'S MARCH/ "REBECCA"	X	
5	BEETHOVEN, LUDWIG VAN	ME HEAVENS ARE TELLING		X
6	BEETHOVEN, LUDWIG VAN	ODE TO JOY		X
7	BELLANDO, D.	PROCESSIONAL IN B FLAT MAJOR	X	
8	BENOIT, S.	JUBILATE DEO OMIS TERRA/"PIECES D'ORQUE"	X	X
9	BOELLMAN, LEON	SUITE GOTHIQUE: ALLEGRO/SECOND MOVEMENT	X	
10	BOTTAZZO, L. - ROSSINI	PROCESSIONAL IN C MAJOR	X	
11	COUPERIN, F.	MASS FOR PARISH USE - OFFERTORY	X	
12	GOUNOD, C.	MARCH	X	
13	GUILMANT, A.	TWO PROCESSIONAL MARCHES IN A MAJOR	X	
14	GUILMANT, A.	WEDDING MARCH	X	
15	HANDEL, G.F.	FESTAL MARCH/RINALDO		X
16	HANDEL, G.F.	FOR THE ROYAL FIREWORKS		X
17	HANDEL, G.F.	LA REJOUISSANCE/MUSIC		X
18	HANDEL, G.F.	WITH TRUMPETS AND HORNS/WATER MUSIC		X
19	KARG - ELERT	NOW THANK WE ALL OUR GOD		X
20	KELLER	HER GOTT, DICH LOBEN ALLE WIR	X	
21	MARCELLO, B.	PSALM 19: THE HEAVENS DECLARE		X
22	MARCHANT, A.W.	PROCESSIONAL IN F MAJOR	X	
23	MOURET	RONDEAU		X
24	PURCELL, H.	TRUMPET TUNE AND AIR	X	
25	PURCELL, H.	TRUMPET VOLUNTARY	X	
26	ROULERS, D. - ROSSINI	PROCESSIONAL IN D MAJOR	X	
27	SALVADOR, M.	WEDDING MARCH	X	
28	SALVADOR, M.	WEDDING MARCH		X
29	SCHEHL, J.A.	FESTIVAL MARCH		X
30	VISONA, G.	POSTLUDE OF THANKSGIVING/E.SILAS "PRIZE MASS"		X
31	WIDOR, C.	MARCH/THIRD ORGAN SYMPHONY		X

OPENING PRAYER

Option A

Father, you have made the bond of marriage a holy mystery, a symbol of Christ's love for his Church. Hear our prayers for N. and N. With faith in you and in each other they pledge their love today. May their lives always bear witness to the reality of that love.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Option B

Almighty God, hear our prayers for N. and N., who have come here today to be united in the sacrament of marriage. Increase their faith in you and in each other, and through them bless your Church (with Christian children).

We ask this through Christ our Lord . . .

Option C

Father, hear our prayers for N. and N. who today are united in marriage before your altar. Give them your blessing, and strengthen their love for each other.

We ask this through Christ our Lord . . .

Option D

Father, when you created mankind you willed that man and wife should be one. Bind N. and N. in the loving union of marriage; and make their love fruitful so that they may be living witnesses to your divine love in the world.

We ask this through our Lord . . .

FIRST READING (Old Testament)

Recommended Scripture Passages:

Genesis 1:26-28, 31a

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.

Genesis 2:18-24

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 the 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.

Genesis 24:48-51, 58-67

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.

Tobit 7:6-14

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.

Tobit 8:4b-8

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.”

Proverbs 31:10-13, 19-20, 30-31

When one finds a worthy wife, her value is far beyond pearls. The 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.

Song of Songs 2:8-10, 14, 16a; 8:6-7a

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.”

Sirach 26:1-4, 13-16

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.

Jeremiah 31:31-32a, 33-34a

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.

RESPONSE PSALM

Recommended Psalms:

Psalm 33:12 and 18, 20-21, 22

All: The earth is full of the goodness of the Lord.

Leader: Blessed the nation whose God is the Lord, the people he has chosen for his own inheritance. But see, the eyes of the Lord are upon those who fear him, upon those who hope for his kindness.

All: The earth is full of the goodness of the Lord.

Leader: Our soul waits for the Lord, who is our help and our shield. For in him our hearts rejoice; in his holy name we trust.

All: The earth is full of the goodness of the Lord.

Leader: May your kindness, O Lord, be upon us who have put our hope in you.

All: The earth is full of the goodness of the Lord.

Psalm 34: 2-3, 4-5, 6-7, 8-9

All: I will bless the Lord at all times. Or: Taste and see the goodness of the Lord.

Leader: I will bless the Lord at all times; his praise shall be ever in my mouth. Let my soul glory in the Lord; the lowly will hear me and be glad.

All: I will bless the Lord at all times. Or: Taste and see the goodness of the Lord.

Leader: Glorify the Lord with me, let us together extol his name. I sought the Lord and he answered me and delivered me from all my fears.

All: I will bless the Lord at all times. Or: Taste and see the goodness of the Lord.

Leader: Look to him that you may be radiant with joy, and your faces may not blush with shame. When the poor one called out, the Lord heard, and from all his distress he saved him.

All: I will bless the Lord at all times. Or: Taste and see the goodness of the Lord.

Leader: The angel of the Lord encamps around those who fear him, and delivers them. Taste and see how good the Lord is; blessed the man who takes refuge in him.

All: I will bless the Lord at all times. Or: Taste and see the goodness of the Lord.

Psalm 103: 1-2, 8 and 13, 17-18a

All: The Lord is kind and merciful. Or: The Lord's kindness is everlasting to those who fear him.

Leader: Bless the Lord, O my soul; and all my being, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

All: The Lord is kind and merciful. Or: The Lord's kindness is everlasting to those who fear him.

Leader: Merciful and gracious is the Lord, slow to anger and abounding in kindness. As a father has compassion on his children, so the Lord has compassion on those who fear him.

All: The Lord is kind and merciful. Or: The Lord's kindness is everlasting to those who fear him.

Leader: But the kindness of the lord is from eternity to eternity toward those who fear him, And his justice toward children's children among those who keep his covenant.

All: The Lord is kind and merciful. Or: The Lord's kindness is everlasting to those who fear him.

Psalm 112:1bc-2, 3-4, 5-7a, 7b-8, 9

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Leader: Blessed the man who fears the Lord, who greatly delights in his commands. His posterity shall be mighty upon the earth; the upright generation shall be blessed.

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Leader: Wealth and riches shall be in his house; his generosity shall endure forever. Light shines through the darkness for the upright; he is gracious and merciful and just.

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Leader: Well for the man who is gracious and lends, who conducts his affairs with justice; He shall never be moved; the just one shall be in everlasting remembrance. An evil report he shall not fear.

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Leader: His heart is firm, trusting in the Lord. His heart is steadfast; he shall not fear till he looks down upon his foes.

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Leader: Lavishly he gives to the poor; his generosity shall endure forever; his horn shall be exalted in glory.

All: Blessed the man who greatly delights in the Lord's commands. Or: Alleluia.

Psalm 128:1-2, 3, 4-5

All: Blessed are those who fear the Lord. Or: See how the Lord blesses those who fear him.

Leader: Blessed are you who fear the Lord, who walk in his ways! For you shall eat the fruit of your handiwork; blessed shall you be, and favored.

All: Blessed are those who fear the Lord. Or: See how the Lord blesses those who fear him.

Leader: Your wife shall be like a fruitful vine in the recesses of your home; Your children like olive plants around your table.

All: Blessed are those who fear the Lord. Or: See how the Lord blesses those who fear him.

Leader: Behold, thus is the man blessed who fears the Lord. The Lord bless you from Zion; may you see the prosperity of Jerusalem all the days of your life.

All: Blessed are those who fear the Lord. Or: See how the Lord blesses those who fear him.

Psalm 145:8-9, 10 and 15, 17-18

All: The Lord is compassionate to all his works.

Leader: The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all and compassionate toward all his works.

All: The Lord is compassionate to all his works.

Leader: Let all your works give you thanks, O Lord, and let your faithful ones bless you. The eyes of all look hopefully to you and you give them their food in due season.

All: The Lord is compassionate to all his works.

Leader: The Lord is just in all his ways and holy in all his works. The Lord is near to all who call upon him, to all who call upon God in truth.

All: The Lord is compassionate to all works.

Psalm 148:1-2, 3-4, 9-10, 11-13a, 13c-14a

All: Let all praise the name of the Lord. Or: Alleluia.

Leader: Praise the Lord from the heavens, praise him in the height; Praise him, all you angels, praise him, all you his hosts.

All: Let all praise the name of the Lord. Or: Alleluia.

Leader: Praise him, sun and moon; praise him all you shining stars. Praise him, you highest heavens, and you waters above the heavens.

All: Let all praise the name of the Lord. Or: Alleluia.

Leader: You mountains and all you hills, you fruit trees and all you cedars; You wild beasts and all tame animals, you creeping things and winged fowl.

All: Let all praise the name of the Lord. Or: Alleluia.

Leader: Let the kings of the earth and all peoples, the princes and all the judges of the earth. Young men, too, and maidens, old men and boys, Praise the name of the Lord, for his name alone is exalted.

All: Let all praise the name of the Lord. Or: Alleluia.

Leader: His majesty is above earth and heaven, and he has lifted his horn above the people.

All: Let all praise the name of the Lord. Or: Alleluia.

SECOND READING

Recommended Scripture Passages:

Romans 8:31b-35, 37-39

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, 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.

Long Form: Rom. 12:1-2, 9-18

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.

Short Form: Rom. 12:1-2, 9-13

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.

Romans 15:1b-3a, 5-7, 13

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.

1Cor. 6:13c-15a, 17-20

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.

1Cor. 12:31-13:8a

Brothers and sisters: Strive eagerly for the greatest spiritual gifts.

But I will 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 interest, 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.

Long Form: Ephesians 5:2a, 21-33

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.

Short Form: Ephesians 5:2a, 25-32

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.

Philippians 4:4-9

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.

Colossians 3:12-17

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.

Hebrews 13:1-4a, 5-6b

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*.

1Peter 3:1-9

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 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.

1John 3:18-24

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.

1John 4:7-12

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.

Revelation 19:1, 5-9a

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."

GOSPEL ACCLAMATION

1John 4:7b

Everyone who loves is begotten of God and knows God.

1John 4:8b, 11

God is love. If God loved us, we also must love one another.

1John 4:12

If we love one another, God remains in us and his love is brought to perfection in us.

1John 4:16

Whoever remains in love, remains in God and God in him.

GOSPEL

Recommended Gospel Passages:

Matthew 5:1-12a

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

Matthew 5:13-16

Jesus said to his disciples: "You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set it on a lamp stand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

Long Form: Matthew 7:21, 24-29

Jesus said to his disciples: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.

“Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rains fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined.”

When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes.

Short Form: Matthew 7:21, 24-25

Jesus said to his disciples: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.

“Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock.”

Matthew 19:3-6

Some Pharisees approached Jesus, and tested him saying, “Is it lawful for a man to divorce his wife for any cause whatever?” He said in reply, “Have you not read that from the beginning the Creator *made them male and female*’ and said, *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?* So they are no longer two, but one flesh. Therefore, what God has joined together, man must not separate.”

Matthew 22:35-40

One of the Pharisees, a scholar of the law, tested Jesus by asking, “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”

Mark 10:6-9

Jesus said: “From the beginning of creation, *God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.”

John 2:1-11

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, “They have no more wine.” And Jesus said to her, “Woman, how does your concern affect me? My hour has not yet come.” His mother said to the servers, “Do whatever he tells you.” Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, “Fill the jars with water.” So they filled them to the brim. Then he told them, “draw some out now and take it to the headwaiter.” So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servants who had drawn the water knew), the headwaiter called the bridegroom and said to him: “Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.” Jesus did this as the beginning of his signs in Cana in Galilee and so

revealed his glory, and his disciples began to believe in him.

John 15:9-12

Jesus said to his disciples: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

“I have told you this so that my joy might be in you and your joy might be complete. This is my commandment: Love one another as I love you.”

John 15:12-16

Jesus said to his disciples: “This is my commandment; love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.”

Long Form: John 17:20-26

Jesus raised his eyes to heaven and said: “I pray not only for my disciples, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.”

Short Form: John 17:20-23

Jesus raised his eyes to heave and said: “Holy Father, I pray not only for these, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.”

EXCHANGE OF CONSENT

Rite of Marriage

All stand, including the bride and groom, and the priest addresses them in these or similar words:

My dear friends, you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church's minister and this community. Christ abundantly blesses this love. He has already consecrated you in baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity. And so, in the presence of the Church, I ask you to state your intentions.

The priest then questions them about their freedom of choice, faithfulness to each other, and the acceptance and upbringing of children.

N. and N. have you come here freely and without reservation to give yourselves to each other in marriage?

Will you love and honor each other as husband and wife for the rest of your lives?

The following question may be omitted, if, for example, the couple is advanced in years.

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church? (Each answers the questions separately.)

Consent

The priest invites the couple to declare their consent:

Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and the Church.

They join hands. The bridegroom says (either from memory or phrase-by-phrase, after the priest):

Option A:

I, N., take you N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

The bride says (either from memory or phrase-by-phrase, after the priest):

I, N., take you, N., to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions.

First he asks the bridegroom:

N., do you take N. to be your wife? Do you promise to be true to her in good times and in bad, in sickness and in health, to love her and honor her all the days of your life?

The groom: I do.

Then he asks the bride:

N., do you take N. to be your husband? Do you promise to be true to him in good times and in bad, in sickness and in health, to love him and honor him all the days of your life?

The bride: I do.

Option B

In the dioceses of the United States, the following alternate forms may be used:

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, until death do us part.

If it seems preferable for pastoral reasons for the priest to obtain consent from the couple through questions, in the dioceses of the United States the following alternate form may be used:

N. do you take N. for your lawful wife (husband), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and health, until death do you part?

Groom (Bride): I do.

Receiving their consent, the priest says:

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings.

What God has joined, men must not divide.

Response: Amen.

BLESSING OF RINGS

Option A

May the Lord bless these rings which you give to each other as the sign of your love and fidelity.

Response: Amen.

Option B

Lord, bless these rings which we bless in your name. Grant that those who wear them may always have a deep faith in each other. May they do your will and always live together in peace, good will, and love.

We ask this through Christ our Lord.

Response: Amen.

Option C

Lord, bless and consecrate N. and N. in their love for each other. May these rings be a symbol of true faith in each other, and always remind them of their love.

We ask this through Christ our Lord.

Response: Amen.

EXCHANGE OF RINGS

The bridegroom places his wife's ring on her ring finger. He may say:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

The bride places her husband's ring on his ring finger. She may say:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

GENERAL INTERCESSIONS

Presider: Now that we have heard God's word in the bible and experienced the Lord's presence in this exchange of vows, let us present these prayerful petitions for people in the word today.

Lector: For all religious leaders that they may lead us to deeper faith in God and a stronger love for others, let us pray to the Lord . . .

For all married persons that they may continue to give, be able to forgive and find happiness deepen with the passing of each day, let us pray to the Lord . . .

For _____ as they begin their new life together, that they may have divine assistance at every moment, the constant support of family and friends, a warm loving reaching out to others and good health, let us pray to the Lord . . .

For those who have died, especially the family members of _____, that they may enjoy perfect happiness and total fulfillment in eternal life, we pray to the Lord . . .

Presider: O ever-loving and caring God, Jesus taught us to ask, to seek and to knock. We have just done so, confident that you will now look upon our many needs, consider our trusting faith, and in your great love grant these requests which we present to you through Jesus Christ our Lord. Amen.

PRAYER OVER THE GIFTS

Liturgy of the Eucharist

The Order of the Mass is followed, with the following changes. At the Preparation of the Gifts, the bride and groom, parents, or others may bring the bread and wine to the altar.

Option A

Lord, accept our offering for this newly married couple, N. and N. By your love and providence you have brought them together; now bless them all the days of their married life. We ask this through Christ our Lord.

Option B

Lord, accept the gifts we offer you on this happy day. In your fatherly love watch over and protect N. and N., whom you have united in marriage. We ask this through Christ our Lord.

Option C

Lord, hear our prayers and accept the gifts we offer for N. and N. Today you have made them one in the sacrament of marriage. May the mystery of Christ's unselfish love, which we celebrate in this Eucharist, increase their love for you and for each other. We ask this through Christ our Lord.

PREFACE

Option A

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks. By this sacrament your grace unites man and woman in an unbreakable bond of love and peace.

You have designed the chaste love of husband and wife for the increase both of the human family and of your own family born in baptism.

You are the loving Father of the world of nature; you are the loving Father of the new creation of grace. In Christian marriage, you bring together the two orders of creation: nature's gift of children enriches the world and your grace enriches also your Church.

Through Christ the choirs of angels and all the saints praise and worship your glory. May our voices blend with theirs as we join in their unending hymn:

Option B

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Through him you entered into a new covenant with your people. You restored man to grace in the saving mystery of redemption. You gave all a share in the divine life through union with Christ. You made all heirs of Christ's eternal glory.

This outpouring of love in the new covenant of grace is symbolized in the marriage covenant that seals the love of husband and wife and reflects your divine plan of love.

And so, with the angels and all the saints in heaven, we proclaim your glory and join in their unending hymn of praise:

Option C

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

You created man in love to share your divine life. We see our high destiny in the love of husband and wife, which bears the imprint of your own divine love.

Love is man's origin, love is our constant calling, love is his fulfillment in heaven.

The love of man and woman is made holy in the sacrament of marriage, and becomes the mirror of your everlasting love.

Through Christ the choirs of angels and all the saints praise and worship your glory. May our voices blend with theirs as we join in their unending hymn:

NUPTIAL BLESSING

(After the Lord's Prayer, the priest faces the bride and bridegroom and says one of the following prayers which best corresponds to the biblical readings proclaimed:)

Option A

My dear friends, let us turn to the Lord and pray that he will bless with his grace this woman (or N.) now married in Christ to this man (or N.) and that through the sacrament of the body and blood of Christ he will unite in love the couple he has joined in this holy bond.

(All pray silently for a short while. Then the priest extends his hands and continues:)

Father, by your power you have made everything out of nothing. In the beginning you created the universe and made humankind in your own likeness. You gave man the constant help of woman so that man and woman should no longer be two, but one flesh, and you teach us that what you have united may never be divided.

Father, by your plan, man and woman are united, and married life has been established as the one blessing that was not forfeited by original sin or washed away in the flood.

Look with love upon this woman, your daughter, now joined to her husband in marriage.

She asks your blessing. Give her the grace of love and peace. May she always follow the example of the holy women whose praises are sung in the scriptures.

May her husband put his trust in her and recognize that she is his equal and the heir with him to the life of grace. May he always honor her and love her as Christ loves his bride, the Church.

Father, keep them always true to your commandments. Keep them faithful in marriage and let them be living examples of Christian life. Give them the strength which comes from the gospel so that they may be witnesses of Christ to others.

(Bless them with children and help them to be good parents. May they live to see their children's children.)

And, after a happy old age, grant them fullness of life with the saints in the kingdom of heaven.

We ask this through Christ our Lord.

Response: Amen.

Option B

Let us pray to the Lord for N. and N. who come to God's altar at the beginning of their married life so that they may always be united in love for each other (as now they share in the body and blood of Christ).

(All pray silently for a short while. Then the priest extends his hands and continues:)

Holy Father, you created mankind in your own image and made man and woman to be joined as husband and wife in union of body and heart and so fulfill their mission in this world.

Father, to reveal the plan of your love, you made the union of husband and wife an image of the covenant between you and your people.

In fulfillment of this sacrament, the marriage of Christian man and woman is a sign of the marriage between Christ and the Church. Father, stretch out your hand, and bless N. and N.

Lord, grant that as they begin to live this sacrament they may share with each other the gifts of your love and become one in heart and mind as witnesses to your presence in their marriage. Help them to create a home together (and give them children to be formed by the gospel and to have a place in your family).

Give your blessings to N., your daughter, so that she may be a good wife (and mother), caring for the home, faithful in love for her husband, generous and kind.

Give your blessings to N., your son, so that he may be a faithful husband (and a good father).

Father, grant that as they come together to your table on earth, so they may one day have the joy of sharing your feast in heaven

We ask this through Christ our Lord.

Response: Amen.

Option C

My dear friends, let us ask God for his continued blessings upon this bridegroom and his bride (or N. and N.).

(All pray silently for a short while. Then the priest extends his hands and continues.)

Holy Father, creator of the universe, maker of man and woman in your own likeness, source of blessing for married life, we humbly pray to you for this woman who today is united with her husband in this sacrament of marriage.

May your fullest blessing come upon her and her husband so that they may together rejoice in your gift of married love (and enrich your Church with their children).

Lord, may they both praise you when they are happy and turn to you in their sorrows. May they be glad that you help them in their work and know that you are with them in their need. May they pray to you in the community of the Church, and be your witnesses in the world. May they reach old age in the company of their friends, and come at last to the kingdom of heaven.

We ask this through Christ our Lord.

Response: Amen.

(At the words, "Let us offer each other the sign of peace," the married couple and all present show their peace and love for one another in an appropriate way.)

(All communicants may receive communion under both kinds.)

PRAYER AFTER COMMUNION

Option A

Lord, in your love you have given us this Eucharist to unite us with one another and with you. As you have made N. and N. one in this sacrament of marriage (and in the sharing of the one bread and the one cup), so now make them one in love for each other. We ask this through Christ our Lord.

Option B

Lord, we who have shared the food of your table pray for our friends, N. and N., whom you have joined together in marriage. Keep them close to you always. May their love for each other proclaim to all the world their faith in you. We ask this through Christ our Lord.

Option C

Almighty God, may the sacrifice we have offered and the Eucharist we have shared strengthen the love of N. and N. and give us all your fatherly aid.

FINAL BLESSING

Option A

God the eternal Father keep you in love with each other, so that the peace of Christ may stay with you and be always in your home. Response: Amen.

May (your children bless you), your friends console you and all live in peace with you. Response: Amen.

May you always bear witness to the love of God in this world so that the afflicted and the needy will find in you generous friends, and welcome you into the joys of heaven. Response: Amen.

And may almighty God bless you, the Father, and the Son, and the Holy Spirit. Response: Amen.

Option B

May God, the almighty Father, give you his joy and bless you (in your children). Response: Amen.

May the only Son of God have mercy on you and help you in good times and in bad. Response: Amen.

May the Holy Spirit of God always fill your hearts with his love. Response: Amen.

And may almighty God bless you, the Father, and the Son, and the Holy Spirit. Response: Amen.

Option C

May the Lord Jesus, who was a guest at the wedding in cana, bless you and your families and friends.

Response: Amen.

May Jesus, who loved his Church to the end, always fill your hearts with his love.

Response: Amen.

May he grant that, as you believe in his resurrection, so you may wait for him in joy and hope.

Response: Amen.

And may almighty God bless you, the Father, and the Son, and the Holy Spirit.

Response: Amen.

Option D

May almighty God, with his words of blessing, unite your hearts in the never-ending bond of pure love.

Response: Amen.

May your children bring you happiness, and may your generous love for them be returned to you, many times over.

Response: Amen.

May the peace of Christ live always in your hearts and in your home. May you have true friends to stand by you, both in joy and in sorrow. May you be ready and willing to help and comfort all who come to you in need. And may the blessings promised to the compassionate be yours in abundance.

Response: Amen.

May you find happiness and satisfaction in your work. May daily problems never cause you undue anxiety, nor the desire for earthly possessions dominate your lives. But may your hearts' first desire be always the good things waiting for you in the life of heaven.

Response: Amen.

And may almighty God bless you, the Father, and the Son, and the Holy Spirit.

Response: Amen.

Planning Sheet for Rite of Marriage Within the Eucharist

Bride: _____ Phone: _____

Groom: _____ Phone: _____

Date of Wedding: _____ Time: _____

Rehearsal Date and Time: _____

Presider: _____

Musicians: Organist/Pianist: _____

Vocalist: _____

Instrumentalist: _____

Altar Servers: _____

*** Using the book *Wedding Liturgy Guidelines*, please complete as much of the following as possible. ***

Preludial Music: _____

INTRODUCTORY RITES

Processional: _____

Gathering Song: _____

Opening Prayer (page 23): Option: _____

LITURGY OF THE WORD

Reading I (pages 24-26) _____

Lector: _____

Response Psalm (pages 26-28) _____

Reading II (pages 28-32) _____

Lector: _____

Gospel Acclamation (page 32): _____

Gospel (pages 32-34): _____

Homily

RITE OF MARRIAGE

Exchange of Consent (pgs. 35-36): Option ____ *Check one:* Repeat after presider ____

Say "I do" ____

Memorize ____

Blessing and Exchange of Rings (page 37): Option ____

Unity Candle: (*Circle one*) YES NO *If you circled YES . . .

Music to accompany lighting: _____

General Intercessions Lector: _____

LITURGY OF THE EUCHARIST

Preparation of the Gifts:

Giftbearers: (2-4): _____

Music: _____

Prayer Over the Gifts (page 38): Option ____

Preface (page 39): Option ____

Holy, Holy: _____

Memorial Acclamation: _____

Great Amen: _____

Our Father: (*Circle One*) RECITE SING

Nuptial Blessing (pages 40-41): Option ____

Lamb of God: (*Circle One*) RECITE SING

Music During Communion: _____

Communion Meditation: (*Circle one*) SILENCE SING _____

Prayer After Communion (page 42): Option ____

CONCLUDING RITES

Marian Devotion: (*Circle One*) NO YES

*If you circled YES,

Music to accompany Marian Devotion: _____

Final Blessing (pages 42-43): Option ____

Recessional: _____

Planning Sheet for Rite of Marriage Outside the Eucharist

Bride: _____ Phone: _____

Groom: _____ Phone: _____

Date of Wedding: _____ Time: _____

Rehearsal Date and Time: _____

Presider: _____

Musicians: Organist/Pianist: _____

Vocalist: _____

Instrumentalist: _____

Altar Servers: _____

Using the book *Wedding Liturgy Guidelines*, please complete as much of the following as possible.

Preludial Music: _____

INTRODUCTORY RITES

Processional: _____

Gathering Song: _____

Opening Prayer: (page 23): Option _____

LITURGY OF THE WORD

Reading I (pages 24-26): _____

Lector: _____

Response Psalm (pages 26-28): _____

Lector (if psalm is to be recited): _____

Reading II (pages 28-32): _____

Lector: _____

Gospel Acclamation (page 32): _____

Gospel (pages 32-34): _____

Homily

RITE OF MARRIAGE

Exchange of Consent (pgs. 35-36): Option ____

Check one: ____ Repeat after presider

____ Say "I do"

____ Memorize

Blessing and Exchange of Rings (page 37): Option ____

Unity Candle: (*Circle One*) YES NO

*If you circled YES . . .

Music to accompany lighting: _____

General Intercessions: Lector _____

Nuptial Blessing (pages 40-41): Option ____

CONCLUDING RITES

Our Father: (*Circle One*) RECITE SING

Final Blessing (pages 42-43): Option ____

Recessional: _____

