

*The Sacrament of Matrimony*  
*St. Joseph-St Stephen Catholic Parish*



*1505 Kane St., Houston, Texas 77007 713-222-6193*  
*www.stjosephststephen.org*

## *Weddings at St. Joseph-St Stephen*

### **Congratulations on your engagement!**

As one of the Seven Sacraments of the Catholic Church, the Rite of Marriage is a sacred ceremony, expressing and celebrating the faith not only of the couple being married, but of our entire community of faith. We at St. Joseph will assist you in every way possible in planning the liturgy for this special day, and guide you in making certain that the wedding is a proper and worthy celebration of our Church. We also want to help you prepare not just for the special day, but also for your entire married life together.

These guidelines are part of our effort to help you enhance the sacred character of your wedding. The guidelines reflect the church's desire to celebrate your wedding as an integral and welcome part of the parish's worship life.

We ask your cooperation in following these guidelines. If you have other questions after reading our guidelines, please contact the **Parish Office at 713-222-6193** or the Wedding Coordinator: Linda Camacho at 713-298-2710

### **Wedding Guidelines**

**Preliminary Planning:** At least six months prior to the anticipated wedding date the couple should contact the parish office at (713) 222-6193 to speak with the pastor and discuss marriage preparation. Please do not make tentative wedding arrangements or make a firm commitment to a wedding date until you have met with a priest or deacon.

The priest or deacon who assists you in the preparation process will ordinarily be the person who presides at your wedding. You are welcome to approach the pastor of our parish and ask him to preside. If you have a priest or deacon friend, you may ask him to help you prepare and to preside. It is important that the Pastor be notified of this request and that the visiting clergy adhere to our parish guidelines. Delegation must be granted by the Pastor for any priest or deacon outside of the parish to officiate at a wedding in the parish.

Weddings are celebrated on Saturday at 11 a.m. and 2 p.m. Please note that we discourage weddings during the penitential season of Lent.

**Decorations:** St. Joseph-St Stephen is an active parish church, and is decorated according to liturgical guidelines for seasons and feasts. These decorations will remain in place for your wedding.

**Wedding Parties:** All bridal attire must be appropriate to the sacredness of a wedding liturgy. Any children participating in your wedding party should be at least 4 years of age.

**Music:** the sacred nature of your wedding liturgy requires the use of approved ministers of music and the careful selection of appropriate music.

**Decorum:** Proper respect and decorum are required at all times on parish premises. At no time is eating,

drinking, chewing gum or smoking allowed in or around the church. Alcohol and individuals under the influence will result in the immediate dismissal of the offending wedding party members.

**Punctuality:** Out of respect for parish staff and for other scheduled events, wedding parties must be prompt for both the rehearsal and the wedding ceremony. Weddings beginning more than 20 minutes late will be restricted to a Liturgy of the Word and Exchange of Vows.

**Facilities:** There are no dressing rooms in the church, so please plan to arrive at the church dressed for your wedding. The bride and her attendants may use Meeting Room 1 beginning 1 hour before the ceremony; please let the wedding coordinator know if you would like to reserve it. The bride and her attendants may also use the choir loft prior to the ceremony, but only if there are no children in the bridal party.

**Fees:** In order to cover the costs associated with the use of the Church, preparation materials, Sacristan, Wedding Coordinator and altar server, there is a fee of \$500 for parishioners, and \$1300 for non-parishioners. This fee is due no later than 30 days prior to the ceremony.

Parishioners are defined as individuals who have been registered at St. Joseph-St Stephen for at least one year prior to their wedding and who have demonstrated an identifiable pattern of tithing to St. Joseph-St Stephen

A non-refundable deposit of \$100 for parishioners and \$250 for non-parishioners is due to secure your wedding date. The wedding date will not be confirmed until this deposit is paid. Canceling your wedding at St. Joseph-St Stephen will result in forfeiture of your deposit.

Music: You are responsible to hire the music service of your preference. We can also provide the contact information for some of our Organists and Cantors. These fees are not part of the overall church fees.



## *Checklist for the Marriage Preparation Process*

### **6-12 MONTHS BEFORE THE CEREMONY**

Meet with the priest/deacon that will be witnessing your wedding  
Take FOCCUS Inventory  
Pick up Marriage Preparation Books  
Set Wedding Date  
Set a rehearsal time  
Complete and turn in Marriage Preparation Plan  
Begin memorizing the vows  
Pay the deposit for the use of the Church

### **4 MONTHS BEFORE THE CEREMONY**

Complete the Engaged Encounter- ([www.familylifeministryhouston.org](http://www.familylifeministryhouston.org))  
Attend a Natural Family Planning class (contact Joe & Cinda DeVet at 713-683-8544)

### **3 MONTHS BEFORE THE CEREMONY: choosing people to assist with the liturgy itself**

Ushers  
Readers  
Cross bearer  
Candle lighters  
Gift bearers  
Greeters  
Extra-Ordinary Minister of Holy Communion

### **2 MONTHS BEFORE THE CEREMONY**

Choose the scriptures that will be read at the ceremony and prayers to be included.  
Make an appointment to prepare the Liturgy.  
Confirm rehearsal time.

### **1 MONTH BEFORE THE CEREMONY**

Confirm with the wedding party and all ushers, readers, greeters, cross bearer, etc. and remind them of the time of the rehearsal and wedding ceremony.  
Prepare the Prayers of the Faithful (intercessions).  
Be sure you have memorized the vows.  
Pay the fee for use of the church.

## *Required Documents*

1. Baptismal Certificates newly issued and dated within six months of the date you are to be married.
  - The church of your baptism should get you a copy.
  - Photocopies of originals cannot be accepted.
2. Affidavits of Freedom to Marry. You may be asked to name two people who know you well and would be willing to testify that you are free to marry. The people you choose can be parents, other relatives, or friends who know you well.
3. Civil Marriage License is required for your marriage to take place at St. Joseph. It is effective 72 hours after you obtain it and for 30 days thereafter. Bring the license to the church rehearsal and deliver it to the presiding priest or deacon. Please take care you acquire your license within the proper timeframe for it to be valid. You may contact the Harris County Courthouse for an explanation of the current legal requirements for marriage at 713-755-6404 or visit:  
**Harris County Clerk's Office Personal Records: Marriage License Information**  
(If you have attended the Engaged Encounter, you may receive a discount on the cost of the license.)

**You may reduce the wait time and cost of your marriage license through the Twogether in Texas program. More information available at the website, [www.twogetherintexas.com](http://www.twogetherintexas.com).**

**Here are a few locations where you may purchase your license:**

Harris Co. Courthouse 201 Caroline, 3rd floor, Admin. Bldg. 713-755-6411  
North Shepherd 7300 N. Shepherd, Houston 713-697-5193  
Chimney Rock 6000 Chimney Rock, Houston 713-660-7902  
Baytown 701 West Baker Rd., Baytown 281-422-0253  
Pasadena 107 East Shaw, Pasadena 713-473-9048

After your wedding the Church will record your information in the Sacramental register of the parish and mail the license back to the Harris County Clerk's office for you. The clerk will record the information in the public records of the county and return a certified copy to you, usually about 6 weeks after your wedding.

## *Floral Décor and Candles*

*Please copy this page and share this information with your florist.*

1. Flowers may be placed in the sanctuary, around the altar, or to decorate the aisle pews. However no decoration is to be used which would obstruct the clear view of the worship symbols used in the sanctuary, namely the ambo (pulpit), priest's chair, or altar. No flowers are ever to be placed upon the altar. In selecting decorations, please keep in mind the sacredness of the event and the simple dignified elegance it calls for.
2. Potted plants must have waterproof pot covers or be provided with saucers.
3. Silk flower arrangements are not considered liturgically correct and are therefore not permitted.
4. Existing potted plants, seasonal floral arrangements, furnishing etc. in the sanctuary are to be left in position. Your florist can plan on these items as background for the floral décor. **THESE ITEMS MUST NOT BE MOVED.**
5. A kneeler is provided for weddings.
6. The only candles permitted are the altar candles provided by St. Joseph's. Aisle candles are not permitted. Unity Candles are not part of the Roman Catholic ritual, and are not allowed at wedding celebrations at St. Joseph-St Stephen's.
7. Pews must not be marred by any type of adhesive or tape, or damaged with screws, staples, clamps, etc. Bows and flowers may be placed along the aisle. **PARTICULAR CARE MUST BE TAKEN** to conform to these guidelines.
8. Flower petals may not be not be thrown in the aisle. The throwing of rice, confetti, petals, birdseed, etc. is not allowed on parish grounds.
9. Aisle runners and arches are not permitted.
10. No furnishings, pedestals or plants belonging to the church may be removed from the church building. We stress this because sometimes florists will inadvertently take these items.
11. **FLORISTS** – Most of the time the church is available for floral set up 1 1/2 hours before the wedding liturgy. (please verify this with your wedding coordinator before you set a time with your florist) Set up must be completed 30 minutes before the ceremony start time.
12. Please see that the church is left in the same order in which you found it.
13. It is not necessary to leave flowers in the church, but if you wish to do so, please notify the wedding coordinator. Your offering is greatly appreciated!

## *Wedding Music Guidelines*

Every aspect of your wedding celebration has as its primary purpose the engagement of those assembled in active prayer and worship. For this reason, only sacred music is appropriate to the occasion. Furthermore, all sacred music used within a wedding celebration must also be liturgical; that is, it must contribute to the active participation and prayer of the assembly. As a result, not all sacred music is appropriate to the celebration and not every song is appropriate to every moment.

St. Joseph-St Stephen's has available for weddings a number of excellent professional musicians. The fee for most musicians is \$225. Some musicians are more expensive due to cartage (the need to move a large instrument such as a harp or cello.) Couples wishing to be wed at St. Joseph-St Stephen Catholic Church can use the services of our musicians or hire another professional musician.

**Payment:** Payment for musical services must be made in full one month prior the ceremony. Checks should be made out to the individual musicians, and may be mailed to:



## *Photography*

*Please copy this page and give to your photographer*



It is expected that the photographer will respect the sacredness of the wedding liturgy and not become a distraction or an interruption.

1. The church is available for photography **NO EARLIER** than 1 hour before the wedding liturgy.
2. Pictures may be taken in the **church up to 20 minutes prior to the ceremony** (pictures of the groom, groom's family, best man, groomsmen, etc.)
3. When pictures are taken after the service, photography is limited to 30 minutes immediately following the service. There may be a wedding following yours, so please be considerate.
4. Flash pictures may **NOT** be taken during the liturgy. Flash pictures **ARE** permitted as the wedding party leaves the church. It is important that this be communicated to the wedding party, friends and guests.
5. The photographer is never permitted closer than the first row of pews during the Liturgy.
6. The photographer must not roam throughout the church during the liturgy. He/she may be asked to leave if they do not follow this simple request.
7. Videography is permitted during the service, but video cameras that require bright lights are not allowed. We have found the best position for the videographer is on the far left side of the church, below the altar in front of the first pew. The videographer is not permitted to roam throughout the church.
8. Both the photographer and videographer are welcome to film/take pictures from the choir loft as long as they do not interfere with the musicians.



## What is Christian Marriage?

The Catholic Church believes that Christian marriage is the union of a baptized man and woman who freely enter into a covenant of love with each other in Christ for the purpose of giving and receiving love and for the procreation and education of children. Married couples live their sacrament by the way they care for one another, love one another, and are enthusiastic for one another as husband and wife. In their daily love for each other, their children, and the larger community, they become a living sign (a sacrament) for all of how much Jesus loves us and wishes to embrace us as His brothers and sisters. As they work their way through marital and family crises and

struggles, they are witness to the power of the Holy Spirit at work in all our lives. In order to live out this ideal Christian marriage, couples must have the ability to give and receive love and to sustain an intimate relationship. They must also have a personal relationship with Jesus Christ and His Body, the Church.

## New Sacramental Emphases

In the previous description of Christian marriage we note several new emphases:

- Marriage is a covenant relationship (I will love you unconditionally), and not just a contractual relationship  
(I will love you if you love me).
- The principal goals of marriage are the mutual love of husband and wife and the openness to new life.
- The sacrament of marriage has two important community dimensions:
  - 1) Couples, by their love for each other, become living signs of how God loves us and wants to embrace us as family.
  - 2) A Catholic wedding is a celebration of the entire Christian community and not simply a private family function.
- Marriage enables a couple to sustain a close intimate relationship.
- A Catholic marriage assumes that a couple has a relationship to Christ and His Church. Before a marriage, couples will be expected to spend time with the priest or deacon, married couples, and other engaged couples, discussing marriage plans and expectations and receiving instruction concerning various aspects of marriage and family life. Arrangements are made with each couple.

## Special Circumstances

**Inactive Catholics...** In the event that one or both of the parties are not active in the practice of their faith, additional instructional sessions will be provided to help them become active again as practicing Catholics.

**Marriages of Young People ...**If either of the parties will be under 19 years of age at the time of the wedding:

- At least six months must elapse after the completion of the Primary Marriage Preparation.
- Parental consultation and completion of the canonical free state form must take place.

**Pregnancy...** If the couple had not planned to marry, pregnancy, of itself, will not be considered sufficient reason to enter marriage or to shorten the marriage preparation process.

**Validation...** If the couple has entered a marriage outside the laws of the Church, a validation of the marriage is permitted after the couple has completed the assessment process of these Pastoral Guidelines.

**Previous Marriage...** Any previous marriage (Catholic or non-Catholic) is an obstacle to marriage in the Catholic Church. The parties must disclose to the priest/deacon the facts of the previous marriage(s) in an effort to seek resolution.

**Cohabitation...** The Church has traditionally taught that sexual intercourse outside of marriage is contrary to the divine law. Times have not changed the Church's teaching with reference to this particular matter. Those who come to begin marriage preparations and are living together will need to enter into specific discussion with the priest/deacon concerning the marriage and the ceremony. Only after the matter has been discussed will the decision be made concerning the marriage and the nature of the ceremony.

---

### *Ten Things Every Couple Should Know About Preparing a Wedding Liturgy*

Engaged couples need not look far when it comes to planning many details of their wedding. From neon pink billboards promoting an upcoming "wedding expo" in the local civic center to Martha Stewart's recent entry into the world of wedding mega-magazines, there are more than enough people for "the big day". By the time many couples meet with a member of the parish staff to discuss the wedding liturgy, their notion of the ceremony has often been shaped by these resources. It is important, then, to break open the church's tradition regarding marriage with engaged couples early. Many couples contact the parish six months to a year in advance to reserve the wedding date. Take advantage of this time to present the church's priorities and values that shape the Catholic celebration of marriage.

1. A wedding liturgy is not just a celebration of love; it is the establishment of a covenantal relationship. Love is, we hope, the basis of all marriages. Christian marriage goes one step further, though. Drawing on rich biblical imagery, the church sees marriage also as a covenant between husband and wife. The primary responsibility of pastoral ministers is to help couples understand that a marriage in the church is not just the "religiously correct" thing to do. It is, rather, a commitment to live out their marriage in such a way it will be a reflection of Christ's covenantal relationship with the People of God. This is why the church numbers marriage among the sacraments. The revised Order for Celebrating Marriage -- published by the Vatican in 1990 and currently being translated and adapted for use in the United States -- indicates that at least one of the Scripture readings at wedding liturgies should directly address the covenantal nature of Christian marriage. Even before the wedding, invite couples to pray over and discuss Scriptures and prayers of the wedding liturgy. These texts can help to keep the couple focused on issues of faith in the midst of all their planning for the wedding day. A handy resource for this is Austin Fleming's Prayer book for Engaged Couples (Chicago, IL: Liturgy Training Publications, 1990).

2. A wedding liturgy is an activity of the Church. Catholic liturgy is communal. As the Second Vatican Council's Constitution on the Sacred Liturgy indicated, "Liturgical services are not private functions but are celebrations of the Church which is the 'sacrament of unity'". The wedding liturgy is no exception. While the wedding touches the couple, their family and friends in a particularly intimate way, it nevertheless pertains to the local parish and to the larger church as well. The couple is not simply renting the church building for an hour. They are expressing their faith and undertaking a grace-filled commitment in the midst of a local church community. Similarly, the parish is not simply providing external religious trappings at an otherwise secular event. It is celebrating God's covenant with the church as expressed in this couple's marriage. As a celebration of the church, the wedding liturgy is shaped primarily by the church's Rite of Marriage, which presents the structure, texts, and symbolic actions that are basic to all Catholic weddings. As a celebration of the local parish, it will also be shaped by the parish's liturgical customs and musical repertoire. While a formal invitation may be required to attend a wedding reception, all parishioners are welcome to participate in parish wedding liturgies. The Order for Celebrating Marriage further highlights the ecclesial dimension of Catholic weddings by offering the option of celebrating weddings within the parish's Sunday Eucharist.

3. The minister of the sacrament of marriage is the couple. A priest or deacon presides at the wedding liturgy but the couple serves as the minister of the sacrament of marriage. Husband and wife marry each other; they are not married by the presiding priest or deacon, nor does the priest or deacon "pronounce them man and wife." The couple exercises their ministry by preparing the wedding liturgy with the presiding priest and deacon, the parish music director, and other pastoral ministers such as the parish wedding or liturgy coordinator. Within the wedding liturgy, they exercise their ministry when they exchange vows and rings and respond to the questions posed by the priest or deacon concerning their intentions. These actions are focal points of the wedding liturgy and should be seen and heard by all who have gathered. Position the couple in such a way that they are facing the assembly, at least during the marriage rite after the homily. It makes little sense to seat the couple in the sanctuary so that their backs are toward the assembly. Not only does such a placement create a well-dressed wall between the assembly and the altar, but it seems visibly inhospitable for the ministers of the sacrament to turn their backs to their family, friends, and fellow parishioners.

4. Bride and groom enter marriage as equal and complementary partners. In a covenantal relationship, the partners are equal and complementary. The decision to enter into marriage is made mutually by the man and woman. This has implications for the wedding liturgy and its preparations. Just as both partners participate in marriage preparation sessions, so both partners work with the parish staff to prepare the wedding liturgy. This is not just "her special day," but a special day for the couple, their families, and the church. Family members and friends can offer much assistance to couples, but they cannot pre-empt the primary role of the couple working together. Pastoral ministers should be concerned if, for example, the mother of the bride is more involved in the wedding preparations than the groom is. The entrance procession, as described in the Rite of Marriage, symbolizes the equality and complementarity of the bride and groom. Following the priest or deacon and the other members of the wedding party, the bride and groom enter, escorted by their parents. Rather than suggesting that the bride is being "given away" by her father, the church's approach to the procession also manifests and celebrates the emergence of a new family from two existing families. The father of the bride is not left out; he is simply joined in his happy role by the bride's mother and groom's parents, all of whom support their son or daughter on the journey to marriage.

5. The active participation of the entire assembly is the goal of all preparations for the wedding liturgy. Like all Catholic liturgies, a wedding is a participatory event, not a "spectator sport." When the bishops gathered at the Second Vatican Council declared "the full, conscious, and active participation by all the people (as) the aim to be considered before all else" in liturgical renewal (Constitution on the Sacred Liturgy), they did not make an exception for weddings. Pastorally, however, such participation at weddings has often proven elusive. Our culture tends to regard weddings as shows to be watched. The secular wedding industry, in general, pressures couples to spend large sums of money on lavish displays that reduce most of the people at the wedding to observers who are usually appreciative and occasionally impressed but nevertheless passive. It is far more important -- and more reflective of Christian values -- to prepare the wedding liturgy in such a way that it draws everyone into active participation. The assembly at a wedding can offer no greater gift to the couple than to surround them with the affirmation and support that come from a church full of people actively participating in the liturgy.

6. The tone of the wedding is usually set before the procession even comes down the aisle. No single thing will overcome people's natural inhibition to participate at a wedding; it requires a combination of efforts. These have to begin before the opening procession; the basic ingredient is hospitality. As John Buscemi says in our book *Celebrating Marriage*, "you can't make up in glitter and extra flowers what you lack in genuine hospitality and graciousness". Make sure everyone is greeted warmly at the door, preferably by the couple and their parents. This makes the monotonous receiving line at the reception unnecessary. Seat everyone close together toward the front of the church. Do not artificially divide the assembly into "bride's side" and "groom's side"; instead, introduce people to others they may not know. Provide a simple yet beautiful worship aid with the music to be sung and an order of service for those who may be unfamiliar with the Catholic wedding liturgy. Have light, upbeat music playing as people gather and a cantor who graciously and unobtrusively leads the assembly in song. Just before the procession, take a few moments for the cantor to briefly rehearse the music and invite everyone to participate fully in the liturgy.

7. There is a variety of ministries within the wedding liturgy. The fundamental liturgy at a wedding, as at any Catholic liturgy, is the entire assembly of people who gather to celebrate. This assembly of people is one of the expressions of Christ's presence in the liturgy. Then, there is the priest or deacon who presides at the wedding liturgy, and the couple who serve as minister of the sacrament of marriage. Other ministers at a wedding include lectors to proclaim the Scripture readings, ministers of hospitality to welcome and seat arriving worshipers, musicians to lead the assembly's song, and communion ministers if the wedding takes place within Mass. The parish music director coordinates the music for the wedding liturgy with the couple. The most important thing he or she can do is to provide a trained cantor to lead the assembly in song. Ministers of hospitality could include male and female members of the wedding party. If the couple and their parents greet arriving guests at the doors of the church, then members of the wedding party could distribute the worship aid and help to seat people near others in the front of the church. When choosing lectors and communion ministers, look first to parishioners who are going to be at the wedding and who are trained in these ministries. Next, look through the couple's guest list for people who serve in these ministries at their home parish. Finally, ask the couple to identify family members and friends whose faith and talents would qualify them for these roles at the wedding. Avoid the temptation to choose people for these ministries simply as a way to honor particular family members or friends.

8. Some things are essential to a Catholic wedding liturgy; others are not. A look through the Rite of Marriage reveals what is already in place before the couple's preparations even begin: a gathering of people, an opening and closing procession, two or three Scripture readings, a homily, general intercessions, the statement of intentions, the vows, the blessing and exchange of rings, the nuptial blessing. When the wedding takes place within Mass, all the elements of a Sunday Eucharist are also included. The Responsorial Psalm, the Gospel acclamation, and the Eucharistic acclamations are preferably sung. These are basic to a Catholic wedding. Some social customs related to weddings do not appear in the Church's Rite of Marriage and are not essential in a Catholic wedding. An example is the practice whereby the bride and groom do not see each other before the procession. Other social customs actually contradict what the Rite of Marriage presents for a Catholic wedding, such as the customary entrance procession which excludes the groom and all parents but the bride's father.

9. The non-verbal elements of the wedding liturgy are at least as important as the verbal elements. The wedding liturgy is more than a series of prayers, readings and verbal commentary. It is a ritual act made up of significant symbols, gestures and texts. The music, the environment of the church building, the manner in which people are greeted, the way that processions move, the printed worship aid given to people for the liturgy, the placement of the couple and other worshipers: all of these will "speak" as loudly as will the prayers, readings, and other texts of the liturgy. When carefully prepared, these non-verbal elements complement the verbal ones; ignored or poorly prepared and celebrated, they can negate even the most beautiful of texts.

10. The wedding liturgy is not the only place for religious expression and prayer. Most celebrations of marriage are not limited to the wedding liturgy. Other opportunities exist for couples to express and celebrate their faith concerning marriage. Some customs which are not part of the church's Rite of Marriage could add a healthy religious dimension to other parts of the marriage celebration. For example, the wedding rehearsal could begin with a prayer and the placing of flowers before a statue or image of Mary. The lighting of a "unity candle" could be part of a blessing or prayer before the meal at the reception. These customs, which are often squeezed into the already symbolically rich wedding liturgy, would probably be better appreciated if they were celebrated on their own at another event in the course of the marriage festivities. Pastoral ministers are competing with the secular wedding industry when they meet with couples to prepare the wedding liturgy. It is vitally important that they make the church's values and priorities for the wedding liturgy as accessible to the couple as possible. It takes time, but the result is well worth the effort.



## *Choosing People to assist with the Liturgy*

### **Ushers**

At least one usher for every 50 invited guests should be selected to function as greeters/ushers. It is their responsibility to help set up and take down the sanctuary furnishings, to greet and seat guests, and to help clean up the church after the wedding. They are expected to take responsibility in gathering up flower boxes, tissues, and other leftovers.

### **Greeters**

People who would simply stand at the doors of the church, distribute worship aides if applicable, and welcome the guests.

### **Altar Servers**

Altar Servers are not required, but if you have relatives or friends who are servers, we would welcome them to serve at your wedding. Altar servers from outside the parish will be expected at the rehearsal.

### **Readers**

Two readers (one will read the Old Testament passage, one will read the New Testament passage). They do not need to be Catholic, but it is advised that the individuals you ask to read the liturgical readings at your wedding be experienced at reading in public. People who are not used to reading in a church are frequently very nervous and ill at ease. The readers you choose should be given the chosen texts well before the wedding date to rehearse. They are expected to be at the rehearsal.

### **Attendants**

Your maid/matron of honor, bridesmaids, best man, groomsmen, flower girls or ring bearers and if you so choose, junior bridesmaids and/or groomsmen.

### **Cross bearer**

**Candle lighters** (if different from the ushers)

**Gift bearers** - Two people to bring up the gifts of bread and wine to the altar as it is prepared for the celebration of Holy Eucharist.

**Extra-Ordinary Ministers of Holy Communion** - If your wedding will include Mass and you wish your Catholic guests to receive the precious Blood from the cup, you must provide Extra-Ordinary Ministers of Holy Communion from among your guests. These ministers are expected at the rehearsal. (It is a consequence of the divisions among Christians that only active and practicing Catholics may receive the Eucharist).



## *The Liturgical Procession for Weddings*

In post-Vatican II wedding liturgies, including both those with and without the celebration of Eucharist, the procession is the major sign of the people gathering for worship. The Gathering Rites or Introductory Rites of a Wedding Liturgy serve the same purpose as they do at a daily mass or a Sunday mass; to gather God's people and prepare them to hear God's holy word. No one comes through a side door or entrance. All members of the wedding party are full participants in the worship of God. All process in the same manner as the Christian community does at a Sunday liturgy. In this manner, the Sunday liturgy remains the central act of the Christian community and all other liturgies use it as a model or guide. Couples, in preparing to celebrate the wedding liturgy, are invited to attend Sunday mass as a means of learning how the community gathers and worships God.

**SEATING OF GUESTS** (*Prelude music begins - usually 15-20 minutes before the hour of the wedding*)

**SEATING OF GRANDPARENTS** (*A special musical selection may honor the grandparents*)

**SEATING OF MOTHERS OR PARENTS** - *The Seating of the Mothers is the cultural beginning of a wedding ceremony for the United States of America. Often "Ave Maria" is sung or played to accompany the Seating of the Mothers unless, of course, they will be processing with their respective children.*

Once the mothers are seated the cantor will greet the people as is the custom at a Sunday liturgy. The cantor reminds the people that we are here to worship and participate (*"the active participation of the assembly is the goal to be fostered above all other goals"*). The cantor briefly reminds the assembly our guidelines regarding cell phones, flash photography and etc.

### **PADRINOS/SPONSOR COUPLES**

These people ought to be distinct from your groomsmen/bridal attendants. If a couple chooses to include the tradition of the Lazo, Arras, and Bible, the respective sponsors of each enter immediately before the cross bearer and the priest and/or deacon.

**CROSS BEARER**  
**ALTAR SERVERS** (if any)  
**LECTOR(S)**  
**DEACON** (with Book of the Gospels - if present)  
**PRIEST** and/or **DEACON**

**OPTION 1**

GROOMSMEN [Single file]GROOMSMEN /  
BRIDE'S MAIDS [Single file]  
RING BEARER (S) and/or FLOWER GIRL(S)  
GROOM [Alone or with father and/or mother]

† The Music Will Then Change †

BRIDE [Alone or with father and/or mother]

**OPTION 2**

GROOMSMEN / BRIDE'S MAIDS [as couples]  
RING BEARER (S) and/or FLOWER GIRL (S)  
RING BEARER (S) and/or FLOWER GIRL(S)  
GROOM [Alone or with father and/or mother]

† The Music Will Then Change †

BRIDE [Alone or with father and/or mother]

*Liturgical Recessional for Weddings*  
at the conclusion of the Liturgy

**BRIDE / GROOM**

**BRIDESMAIDS/ GROOMSMEN**

**PARENTS** (*as married couples, if applicable*)

**CROSS BEARER**

**ALTAR SERVERS** [if any]

**PRIEST** and /or **DEACON**

We encourage couples to prepare a worship aid for their wedding ceremony. The following page is an example of the order of worship or what you might call a flowchart of the liturgy. You may also list the names of the members of the wedding party and those serving as liturgical ministers. The Director of Music and Liturgy can assist you in proofreading and adding some musical refrains to the worship aid. Remember from the previous page, *“The goal to be fostered above all other goals is the full, conscious and active participation of the faithful at every liturgy”*. The Wedding liturgy ought to be a “mirror image” of the Sunday liturgy. For example, what we do on Sundays we should do at a wedding liturgy. The invited guests, therefore, are not spectators as they might be at the theater or a sporting event, but are part of the celebration. In fact, the best gift they can give to you on your wedding day is the gift of their prayers.



## *The Rite of Marriage*

Following is the text of the Rite of Marriage. Remember, the readings set the “stage” upon which the Rite of Marriage is celebrated, hence the importance of taking time to carefully choose readings that speak to both of you about Holy Matrimony. ***In no circumstances should anyone but you, the bride and groom, choose the readings.***

This is the heart of the Wedding Liturgy. Your exchange of consent, vows and rings form the sacramental moment of Holy Matrimony. The presider will invite you and your two primary witnesses and often all the bridesmaids and groomsmen to come forward and stand before the assembly. Here, the Bride and Groom are the primary ministers and the priest or deacon stands in the place of Holy Mother Church as the Church’s official witness. ***For this reason you are asked to begin memorizing your vows from the very beginning of the Marriage Preparation Process.*** All of the friends and family you have invited to come and join in the celebration of your marriage have come to see and HEAR you on this special day/night. Speak with confidence and intent, looking at one another with the deep love you feel for each other. The couple asks God to sustain and nourish their marriage and to allow them to be a sign of God’s love for the world.

***The priest addresses the bride and groom 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.***

(Name) and (Name), have you come here freely and without reservation to give yourselves to each other in marriage? They answer: ***“We have.”***

Will you love and honor each other as man and wife for the rest of your lives? They answer: ***“We will.”***

***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?

They answer: ***“We will.”***

***Consent - The presider 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 his Church.

***The bride and groom then join hands.***

### Option A

*The bridegroom says: I, (Name), take you, (Name), 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: I, (Name), take you, (Name), 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.*

### Option B

**In the dioceses of the United States, the following form may be used:**

*The bridegroom says: I, (Name), take you, (Name), for my lawful wife, 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.*

*The bride says: I, (Name), take you, (Name), for my lawful 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, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions.*

### Option A

*First he asks the bridegroom: (Name), do you take (Name) 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 bridegroom: **I do.***

*Then he asks the bride: (Name), do you take (Name) 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 form may be used:

First the presider asks the bridegroom: (Name), do you take (Name) for your lawful wife, 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 you part?

The bridegroom: *I do.*

Then the presider asks the bride: (Name), do you take (Name) for your lawful wife, 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 you part?

The bride: *I do.*

*Receiving their consent, the Presider 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, no one must divide.

All present respond: Amen.

## Blessing and Exchange of Rings

### Option 1

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

All present respond: Amen.

### Option 2

Presider: 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.

All present respond: Amen.

### Option 3

Presider: Lord, bless and consecrate (Name) and (Name)  
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.  
Through Christ our Lord.

All present respond: Amen.

Then the bridegroom places his wife's ring on her ring finger saying: *(Name), 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.*

Finally, the bride places her husband's ring on his ring finger saying: *(Name), 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.*

*Excerpts from the English translation of Rite of Marriage are copyright © 1969, International Committee on English in the Liturgy, Inc. All rights reserved.*



# *The Celebration of Holy Matrimony*

## **The Exact Order or Flowchart of the Liturgy**

### **THE LITURGY OF THE WORD**

(Wedding Ceremony without Mass)

Prelude Procession

#### **Introductory Rites**

Gathering Hymn

(optional without Mass)

Opening Prayer

#### **The Liturgy of the Word**

First Reading

Responsorial Psalm (sung)

Second Reading

Gospel Acclamation (sung) / Gospel

Homily

#### **Rite of Marriage**

Exchange of Consent

Blessing and Exchange of Rings

Prayers of the Faithful

Our Father

Nuptial Blessing

#### **Concluding Rites**

Recessional / Postlude

### **THE CELEBRATION OF HOLY**

**MATRIMONY AND EUCHARIST** (Wedding Ceremony with Nuptial Mass)

Prelude Procession

#### **Introductory Rites**

Gathering Hymn

Opening Prayer

#### **The Liturgy of the Word**

First Reading

Responsorial Psalm (sung)

Second Reading

Gospel Acclamation (sung) / Gospel

Homily

#### **Rite of Marriage**

Exchange of Consent

Blessing and Exchange of Rings

Prayers of the Faithful

#### **The Liturgy of the Eucharist**

Preparation of the Gifts

Eucharistic Prayer and its sung acclamations

#### **The Communion Rite**

Our Father

Nuptial Blessing

Sign of Peace

Fraction Rite / Lamb of God (sung)

Procession for the Reception of Holy Communion

Prayer after Communion

#### **Concluding Rites**

Recessional / Postlude

## *Music for the Celebration of Holy Matrimony*

### **Choosing your music**

**Music before the Ceremony** - The organist will begin playing approximately fifteen to twenty minutes before the ceremony is to begin *depending upon when the guests are being seated*. Couples may request special music at this point or leave it to the discretion of the organist. One or more vocal selections may be executed at this time. Music before the Ceremony or Prelude Music should serve to unite the thoughts of the assembly toward the sacrament which is about to take place, this is not the time to remind them of the period of romance and courtship which the couple has already experienced. Although the ceremony has not yet begun, we are gathering at the altar of God, in a sacred room where we encounter the "Divine". To use music of a secular nature would be entirely inappropriate and is not allowed at St. Joseph Catholic Church. Finally, all music should clearly convey what we as Roman Catholics believe about Holy Matrimony.

### **Procession/Gathering**

The seating of the mothers will commence at the five minutes before the hour the ceremony is to begin. Appropriate music could be either vocal or instrumental. A traditional selection would be either the Bach-Gounod or Schubert "Ave Maria."

Some couples choose to have an instrumental procession followed by the singing of a hymn. (This is especially helpful if the wedding party is large.)

### **Responsorial Psalm**

These are the ancient songs and hymns of the Hebrew Scriptures. The church provides that some scriptural texts are more appropriate for some liturgies than for others.

### **Gospel Acclamation / Eucharistic Acclamations**

The Gospel and Eucharistic Acclamations will be selected by the Director of Music from among those which would most likely be familiar to the majority of the people present. (Generally the "Mass of Creation" by Marty Haugen or the Proulx "Community Mass" are used for Eucharistic acclamations.) If a couple has a particular mass setting they would like to have used they should make such request to the Director of Music at the time of their consultation.

### **The Our Father (Lord's Prayer)**

The Our Father is properly the prayer of the total assembly. The singing of this prayer at weddings may discourage participation by those who may not know the musical setting or who may not care to sing. For this reason it is spoken rather than sung at weddings. Under no circumstances will the Lord's Prayer be sung as a solo.

### **Communion Songs**

The purpose of the Communion Song is to express the unity within the members of the body of Christ that is experienced in the reception of the Eucharist. The song should be one that fosters this sense of unity. Here, once again, a song is needed that invites and allows for the singing of the assembly. A solo,

such as "Panis Angelicus" is a song for Eucharistic adoration and not communion and would be inappropriate.

**Recessional**

The recessional music should suggest the joy of the occasion. Any of the hymns suggested for the Gathering would also be appropriate here. An instrumental recessional is usually selected in place of a hymn.

**SUGGESTED MUSIC**

The following selections are appropriate for use within the wedding liturgy. This list also includes the function for which the song might be appropriate. This is by no means an exhaustive list, but contains a wealth of excellent options from which to choose.

<p><b>PRELUDES, GIFTS MEDITATIONS</b></p> <p>The Prayer of St. Francis          The Gift of Love          I Have Loved You          I Will Greatly Rejoice          A Wedding Prayer          O God of Love          When Love Is Found          In This Very Room          Bless O Lord These          O Father All Creating          The Wedding Song          The Bridal Prayer          Wherever You Go          Wherever You Go</p> <p>S. Temple          Hal Hopson          Michael Joncas          R. Hillert          T. Beck          E. Butler          Trad. English          Ron &amp; Carol Harris          Rings Joseph Roff          D.Buxtehude          Traditional          R. Copeland          Gregory Norbert          David Haas</p>	<p><b>GATHERING HYMNS</b></p> <p>Love Divine All Loves Excelling          Gather Us In          All Creatures of Our God and King          Praise to the Lord The Almighty          O God Beyond All Praising          Joyful, Joyful, We Adore Thee          Alleluia, Sing To Jesus</p> <p><b>PSALMS</b></p> <p>The Lord Is Kind and Merciful          Taste and See          Blest Are those Who Love You          For Weddings          May the Lord Bless Us          We Praise You O Lord          The Lord Is My and Light          Loving and Forgiving          This is the Day          Let All The Earth M.          What Return Can I Make to the Lord</p> <p>Haugen          Haugen          Haugen          C. Conley          J. Chepponis          Ducote, Daigle          D. Haas          Soper          Joncas          Haugen          C. Conley</p>
<p><b>PROCESSIONAL, RECESSIONALS</b></p> <p>Jesu, Joy of Man's Desiring          Prelude In Classic Style          Sheep May Safely Graze          Trumpet Voluntary in D          Trumpet Tune          Allegro Maestoso          Air in F (Water Music)          Air on the G String          Arioso          Canon in D          Psalm 19          Rigaudon          Hymn To Joy (9th Symphony)          Hymne          Trumpet Voluntary          Sound The Trumpets          La Réjouissance</p> <p>J.S. Bach          Gordon          J.S. Bach          Clarke          Henry Purcell          G.F. Handel          G.F. Handel          J.S. Bach          J.S. Bach          J. Pachelbel          B. Marcello          Andre Campra          Beethoven          Vangelis          Gordon Young          G.F. Handel          G.F. Handel</p>	<p><b>COMMUNION SONGS</b></p> <p>We Have Been Told          No Greater Love M.          On Eagle's Wings M.          Taste and See          Now In This Banquet          In The Breaking of the Bread          Pan De Vida          The Name of God          One Bread, One Body          Here I Am, Lord          Our Blessing Cup M.          The Servant Song          Pescador de Hombres</p> <p>D. Haas          Joncas          Joncas          J. Moore          M. Haugen          B. Hurd          B. Hurd          D. Haas          J. Foley, S.J.          D. Schutte          Joncas          Gilliard          Gabaraín</p>

## *Sequence of Symbols in the Hispanic and/or Filipino Wedding Ceremony*

The sharing/exchange of the Wedding Coins / Arras takes place immediately after the exchange of rings. The Wedding Coins are blessed, and then the presider gives it to the couple to share or pass from one to the other.

### **Prayers for: Wedding Coins**

The Couple's Veil is placed over the shoulders of the couple as they kneel side-by-side. This is usually done immediately after the exchange of arras and before the General Intercessions.

### **Prayers for: Couple's Veil & Cord** *(The placing of the Cord follows after the veil is in place.)*

\*If the bride and groom want to be part of the Offertory, either as gift bearers or as those receiving the gifts from the bearers and handing them to the presider, then the veil and cord are placed after that. Once the veil and cord are in place, they are to remain kneeling until after Communion. IF the bride and groom would like to participate in the Sign of Peace the veil and cord can be removed after the nuptial blessing.

### **Blessing of the Wedding Coins**

**Arras #1** (name of Coin Bearer) will present the pillow with the coins.

(The Presider:) Originally, there was an understanding of husband as "bread winner" and wife as "home maker" so the coins were given and received not in a spirit of reciprocity but in a give/take relationship. Nowadays the coins are a reminder of good stewardship for all couples; that they will mutually support each other, their children and the world around them. (As the couple exchange the coins): One says: (name of spouse), take these coins as a pledge of our commitment to share God's gifts. The other says: (name of spouse), I accept and treasure your gift. Let us together always share God's blessings.

**Arras #2** (name of Coin Bearer) will present the pillow with the coins.

(The Presider:) Lord, bless these coins. Grant (names of couple) not only material possessions, but abundant spiritual strength, which these coins symbolize, so that they use them to bless others and to attain eternal life. Hold the coins in your hands as a sign that your blessings will no longer be held separately, but together. And may you always show that whatever gift you may have in this life is not ultimately yours but the Lords. (One of the couple) lets the coins fall into the hands of the other) One says: (name of spouse), accept these coins as a pledge of my total dedication and constant concern for your welfare. In the name of the Father, and of the Son and of the Holy Spirit.

**Arras #3** (name of Coin Bearer) will present the pillow with the coins.

(The Presider: ) May God bless these coins / arras as a sign of mutual support and responsibility. (One of the couple): I give you these coins as a pledge of my dedication to you, the care of our home, and the welfare of our children. (The other): I accept them and in the same way pledge my dedication to you, the care of our home, and the welfare of our children.

### **WEDDING CEREMONY PRAYERS FOR COUPLE'S VEIL & CORD:**

**#1** (The Presider reads as Veil Sponsors place veil over couple's shoulders): (couple's names), at Baptism you were clothed with the white garments symbolizing the new life of purity and joy in the Lord, to which the Risen Christ has called you. We clothe you again with this precious garment as you enter into the new phase of your life with God. Wear it unstained and let the joy of the spirit shine forth to you and your children whom the Lord's loving design will bring into your life.

(The Presider reads as Cord Sponsors place cord over couple's shoulders): This cord symbolizes the love of God which brings your hearts and souls together. May your love grow stronger and bind you closer together through years, from here to eternity. We ask this from the Father, through Christ our Lord. ALL: Amen.

**#2** (The Presider reads as Veil Sponsors place veil over couple's shoulders):

Let this veil be a symbol of the faithful love you have for each other.

(The Presider reads as Cord Sponsors place cord over couple's shoulders): May this cord remind you to face your life together courageously and to be in mutual support of each other in carrying out your duties and responsibilities as a couple. ALL: Amen.

**#3** (The Presider reads as Veil Sponsors place veil over couple's shoulders): The Veil covers this couple today reminding them and us that Christ covers us in his love. Their new home will be a place where God dwells because this couple chooses to be under the mantle of his love.

(The Presider reads as Cord Sponsors place cord over couple's shoulders): The Cord, looped and crossed in the middle is wrapped around the bride and groom to symbolize the Blessed Trinity; The Father, the Son and the Holy Spirit, who are one and the same. The cord symbolizes this same union and the infinite nature of marriage. ALL: Amen.

**#4** (The Presider reads as Veil Sponsors place veil over couple's shoulders):

Lord, with this veil, which represents this couple's union and mutual surrender to each other, may you always protect (names of couple) from any harm and strengthen them to provide continuous moral and spiritual support to each other and their children. May they remain loyal helpmates to each other as they carry life's burden with joy.

(The Presider reads as Cord Sponsors place cord over couple's shoulders): Lord, with this cord, may the bond of love and friendship uniting (names of couple) grow stronger over the years. May they remain united to you all their lives knowing, loving and serving in each other and the community. ALL: Amen.

**#5** (The Presider reads as Veil Sponsors place veil over couple's shoulders):

(names of couple), (names of Veil Sponsors) will now place a veil over you. Let this be a symbol of the faithful love you have for each other. Through the passing of the years, let the veil remind you that you belong to each other and to no one else, and that the love you have for each other becomes more beautiful in self-surrender that is total and pure.

(The Presider reads as Cord Sponsors place cord over couple's shoulders): (names of couple), (names of Veil Sponsors) will lay the cord on you to remind you of your responsibility to hold each other with the tenderness that Christ has for His Church. Keep the bond of your love steadfast so that you can support one another throughout your lives.



## *General Intercessions/Prayers of the Faithful*

### WORKSHEET

Please prepare five or six prayers for use during the Celebration of Marriage. These prayers should come from your heart following the formula below. Please do this as a couple. *Prepare three copies: One for the Presider, one for the reader, and one to keep.*

**For** \_\_\_\_\_ **we pray that** \_\_\_\_\_, (*Need or desire, what you would desire to happen*) *let us pray to Lord; (all respond:) Lord hear our prayer.*

**Sample prayers: Please don't just copy these! Be original!**

1. For the world, that people everywhere may live together in peace and love, let us pray to the Lord; Lord hear our prayer.
2. For the country in which we live, that our society may care for the poor, the sick and the outcast, let us pray to the Lord; Lord hear our prayer.
3. For this couple N. & N., who are married today, that their love for each other may continue to grow and be a sign of God's love for all people, let us pray to the Lord; Lord hear our prayer.
4. For our relatives and friends who came from far and away to share this day with us, that they return safely home, let us pray to the Lord; Lord hear our prayer.
5. For our grandparents and all who have died, that they share in the resurrection of Jesus and the saints, let us pray to the Lord; Lord hear our prayer.

#### **EJEMPLOS EN ESPAÑOL:**

1. *Por el mundo* —que la gente de todo el mundo puedan vivir juntos en paz y amor, roguemos al Señor; Señor, oyenos.
2. *Por el país en el que vivimos*— que nuestra sociedad pueda cuidar a los pobres, los enfermos y los marginados, oremos al Señor, Señor, oyenos.
3. *Por esta pareja N. y N.*, que se casó hoy en día, que su amor entre ellos y por los demás pueda seguir creciendo y ser un signo del amor de Dios para todos los pueblos, oremos al Señor, Señor, oyenos.
4. *Por nuestros familiares y amigos* —que vinieron de lejos para compartir este día con nosotros, para que regresen a salvo a casa, oremos al Señor; Señor, oyenos.
5. *Para nuestros abuelos y todos los que han muerto*, que comparten en la resurrección de Jesús y de los santos, oremos al Señor, Señor, oyenos.

## *Preparing the Marriage Celebration*

### WORKSHEET

*The Engaged Couple completes as much of this form as they are able. They will be assisted in its completion by the Director of Music and Liturgy.*

BRIDE: \_\_\_\_\_ Ph # \_\_\_\_\_ Email: \_\_\_\_\_

GROOM: \_\_\_\_\_ Ph # \_\_\_\_\_ Email: \_\_\_\_\_

Number of Bridesmaids \_\_\_\_\_ Junior Bridesmaids \_\_\_\_\_

Number of Groomsmen \_\_\_\_\_ Junior Groomsmen \_\_\_\_\_

*(These numbers always include the Best Man and Maid of Honor/Matron of Honor)*

Padrinos/Sponsor Couples in Procession: \_\_\_\_\_ (by couples)

Flower Girl: Yes / No How Many \_\_\_\_\_

Ring Bearer: Yes / No How Many \_\_\_\_\_

Cross Bearer: \_\_\_\_\_ *(If servers are provided by the church, there is no need to select a cross bearer.)*

Organist: Marianna Underwood: mariannaunderwood@gmail.com

Other Musicians: \_\_\_\_\_

PRELUDE MUSIC WILL INCLUDE: *(This music should begin as the guest begin to take their seats)*

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

SEATING OF THE MOTHERS: \_\_\_\_\_

PROCESSIONS: Attendants: \_\_\_\_\_

Groom and his parents: \_\_\_\_\_

† The Music Will Change Here †

Bride and her Escort/Parents: \_\_\_\_\_

**THE LITURGY OF THE WORD**

First Reading: \_\_\_\_\_

Read by: \_\_\_\_\_

Psalm: \_\_\_\_\_ (Sung by the Cantor)

Second Reading: \_\_\_\_\_

Read by: \_\_\_\_\_

Gospel Acclamation: Celtic Alleluia w/wedding verse in English or Spanish

The Gospel: \_\_\_\_\_ *Read by the Priest or*

*Deacon (no exceptions)*

The Homily:

The General Intercessions: Read by: \_\_\_\_\_

**THE RITE OF MARRIAGE**

Consent / Vows / Blessing and Exchange of Rings *(Please check your selections)*

Vows: Option A \_\_\_\_\_ Option B \_\_\_\_\_ Option C \_\_\_\_\_ Option D \_\_\_\_\_

Rings: Option 1 \_\_\_\_\_ Option 2 \_\_\_\_\_ Option 3 \_\_\_\_\_

If there is (are) to be some other cultural symbols used please list them here:

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

**THE LITURGY OF THE EUCHARIST**

Preparation of the Gifts and Altar:

Gift Bearers: \_\_\_\_\_

Music to Accompany the Procession: \_\_\_\_\_

The Eucharistic Prayer and Consecration / Eucharistic Acclamations Setting: Community Mass by Richard Proulx or Mass of Creation by Marty Haugen

Communion Rite:

Our Father (always recited and never sung as a solo)

The Nuptial Blessing

Sign of Peace/Fraction Rite- Lamb of God: Community Mass by Richard Proulx or Mass of Creation by Marty Haugen

Song during Communion Procession: \_\_\_\_\_

Prayer after Communion

Gift of Flowers to the BVM: \_\_\_\_\_

Concluding Rites: Final Blessing / Dismissal

Recessional: \_\_\_\_\_

Postlude: \_\_\_\_\_

## Form Letter to Obtain Baptismal Certificate

Dear Father:

Please send a copy of my baptismal certificate to the following address:

Name \_\_\_\_\_

Street \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

My name \_\_\_\_\_

My father's name \_\_\_\_\_

My mother's maiden name \_\_\_\_\_

Date of birth \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Approximate date of my baptism \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Thank you and may God bless you.

Sincerely yours,

# *LECTIONARY FOR THE WEDDING LITURGY*



*OLD TESTAMENT  
NEW TESTAMENT  
AND GOSPEL READINGS*

## **READINGS FROM THE OLD TESTAMENT**

### **1. Genesis 1:26-28, 31a. Male and Female he created them.**

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 divine image 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.

### **2. Genesis 2:18-24 The two of them become one body.**

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.

### **3. Genesis 24:48-51, 58-67 In his love for Rebekah, Isaac found solace after the death of his mother.**

Then 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.

#### **4. Tobit 7:6-14 May the Lord of heaven prosper you both. May God grant you mercy and peace.**

Raphael and Tobiah entered the house of Raguel and greeted him. Raguel sprang up and kissed him, 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.

#### **5. Tobit 8: 4b-8 Allow us to live together to a happy old age.**

Tobiah arose from bed and said to his wife, "My love, get up. Let us pray and beg our Lord to have mercy on us and to grant us deliverance." She got up, and they started to pray and beg that deliverance might be theirs. He 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,"

#### **6. Proverbs 31:10-13, 19-20, 30-31 The woman who fears the Lord is to be praised.**

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and makes cloth with skillful hands. She puts her hands to the distaff, and her fingers ply the

spindle. She reaches out her hands to the poor, and extends her arms to the needy. Charm is deceptive and beauty fleeting; the woman who fears the LORD is to be praised. Give her a reward of her labors, and let her works praise her at the city gates.

**7. Song of Songs 2:8-10, 14, 16a; 8: 6-7a Stern as death is love.**

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 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; 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.

**8. Sirach 26:1-4, 13-16 Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home.**

Happy 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 person. Like the sun rising in the LORD'S heavens, the beauty of a virtuous wife is the radiance of her home.

**9. Jeremiah 31:31-32a, 33-34a**

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

**THE PSALMS FOR WEDDINGS**

*As you choose the psalm for the wedding liturgy remember that the Psalm will be sung by a cantor.*

**1. Psalm 33: 12, 18, 20-21, 22**

**R.\ The earth is full of the goodness of the Lord.**

Blessed the nation whose God is the LORD, the people chosen as his very own. But see, the LORD'S eyes are upon the reverent, upon those who hope for his gracious help. Our soul waits for the LORD, who is our help and shield. For in God our hearts rejoice; in your holy name we trust. May your kindness, LORD, be upon us; we have put our hope in you.

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

**R.\ I will bless the Lord at all times (OR) R.\ Taste and see the goodness of the Lord.**

I will bless the LORD at all times; praise shall be always in my mouth. My soul will glory in the LORD that the poor may hear and be glad. Magnify the LORD with me; let us exalt his name together. I sought the LORD, who answered me, delivered me from all my fears. Look to God that you may be radiant with joy and your faces may not blush for shame. In my misfortune I called, the LORD heard and saved me from all distress. The angel of the LORD, who encamps with them, delivers all who fear God. Learn to savor how good the LORD is; happy are those who take refuge in him.

**3. Psalm 103:1-2, 8, 13, 17-18a**

**R.\ The Lord is Kind and Merciful (OR) R.\ The Lord's kindness is everlasting to those who fear him. (OR) R.\ Loving and forgiving are you, O Lord.**

Bless the LORD, O my soul, and all that is within me, bless his holy name. Bless the LORD, O my soul, and do not forget all his benefits. The LORD is merciful and gracious, slow to anger and abounding in steadfast love. As a father has compassion for his children, so the LORD has compassion for those who fear him. But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children's children, to those who keep his covenant.

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

**R.\ Blessed the man who greatly delights in the Lord's commands.**

Happy are those who fear the LORD, who greatly delight in his commandments. Their descendants will be mighty in the land; the generation of the upright will be blessed. Wealth and riches are in their houses, and their righteousness endures forever. They rise in the darkness as a light for the upright; they are gracious, merciful, and righteous. It is well with those who deal generously and lend, who conduct their affairs with justice. For the righteous will never be moved; they will be remembered forever. They are not afraid of evil tidings; their hearts are firm, secure in the LORD. Their hearts are steady, they will not be afraid; in the end they will look in triumph on their foes. They have distributed freely, they have given to the poor; their righteousness endures forever; their horn is exalted in honor.

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

**R.\ Blessed are those who fear the Lord.**

Happy is everyone who fears the LORD, who walks in his ways. You shall eat the fruit of the labor of your hands; you shall be happy, and it shall go well with you. Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Thus shall the man be blessed who fears the LORD. The LORD bless you from Zion. May you see the prosperity of Jerusalem all the days of your life.

**6. Psalm 145: 8-9, 10, 15, 17-18.**

**R.\ The Lord is compassionate toward all his works.**

The LORD is gracious and merciful, slow to anger and abounding in steadfast love. The LORD is good to all, and his compassion is over all that he has made. All your works shall give thanks to you, O LORD, and all your faithful shall bless you. The eyes of all look to you, and you give them their food in due season. The LORD is just in all his ways, and kind in all his doings. The LORD is near to all who call on him, to all who call on him in truth.

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

**R.\ Let all praise the name of the Lord. Or R.\ Alleluia.**

Praise the LORD! Praise the LORD from the heavens; praise him in the heights! Praise him, all his angels; praise him, all his host! Praise him, sun and moon; praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens! Mountains and all hills, fruit trees and all cedars! Wild animals and all cattle, creeping things and flying birds! Kings of the earth and all peoples, princes and all rulers of the earth! Young men and women alike, old and young together! Let them praise the name of the LORD, for his name alone is exalted. He has raised up a horn for his people.

## **READINGS FROM THE NEW TESTAMENT**

### **1. Romans 8: 31b-35, 37-39 What will separate us from the love of Christ?**

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

### **2. Romans 12:1-2, 9-18 Offer your bodies as a living sacrifice, holy and pleasing to God. (Long Form)**

I urge you therefore, 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.

#### **Or (Short Form)**

I urge you therefore, 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.

### **3. Romans 15:1b-3a, 5-7, 13 Welcome one another as Christ welcomed you.**

We who are strong 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.

### **4. I Corinthians 6:13c-15a, 17-20 your body is a temple of the Spirit.**

The body, however, 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? But 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.

### **5. I Corinthians 12:31-13:8a If I do not have love, I gain nothing.**

Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

### **6. Ephesians 5:2a, 21-33 This is a great mystery, but I speak in reference to Christ and the Church.**

(Long Form)

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.

**OR (Short Form)**

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. 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.

**7. Philippians 4:4-9 The God of peace will be with you.**

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.

**8. Colossians 3:12-17 And over all these put on love, that is, the bond of perfection.**

Brothers and sisters; put on then, 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.

**9. Hebrews 13:1-4a, 5-6b Let marriage be held in honor by all.**

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.

## **10. I Peter 3:1-9 Be of one mind, loving toward one another.**

Likewise, you wives should be subordinate to your husbands so that, even if some disobey the word, they may be won over without a word by their wives' conduct when they observe your reverent and chaste behavior. Your adornment should not be an external one: braiding the hair, wearing gold jewelry, or dressing in fine clothes, but rather the hidden character of the heart, expressed in the imperishable beauty of a gentle and calm disposition, which is precious in the sight of God. For this is also how the holy women who hoped in God once used to adorn themselves and were subordinate to their husbands; thus Sarah obeyed Abraham, calling him "lord." You are her children when you do what is good and fear no intimidation. Likewise, you husbands should live with your wives in understanding, showing honor to the weaker female sex, since we are joint heirs of the gift of life, so that your prayers may not be hindered. Finally, all of you, be of one mind, sympathetic, loving toward one another, compassionate, humble. Do not return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this you were called, that you might inherit a blessing.

## **11. I John 3:18-24 Love in deed and truth.**

Children, let us love not in word or speech but indeed 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.

## **12. I John 4:7-12 God is Love**

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 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.

## **13. Revelation 19:1, 5-9a Blessed are those who have been called to the wedding feast of the Lamb.**

I 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 READINGS**

### **1. Matthew 5:1-12a Rejoice and be glad, for your rewards will be great in heaven**

When he 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.

### **2. Matthew 5: 13-16 You are the light of the world.**

"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 on a lampstand, 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.

### **3. Matthew 7:21, 24-29 A wise person builds a house on rock. (Long Form)**

"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 rain 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.

#### **OR (Short Form)**

"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.

### **4. Matthew 19:3-6 What God has united, people must not separate.**

Some Pharisees approached him, 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, no human being must separate."

**5. Matthew 22:35- This is the greatest and the first commandment.**

One of them a scholar of the law tested him 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."

**6. Mark 10:6-9 They are no longer two, but one flesh.**

Jesus said, but 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."

**7. John 2:1-11 Jesus did this as the beginning of his signs in Cana in Galilee.**

On the third day 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 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 servers 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.

**8. John 15:9-12 Remain in my love.**

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 may be in you and your joy may be complete. This is my commandment: love one another as I love you.

**9. John 15:12-16 This is my commandment: love one another.**

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.

**10. John 17:20-26 That they may be brought to perfection as one. (Long Form)**

Jesus raised his eyes to heaven and said: "I pray not only for them, 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 that 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." or (Short Form) Jesus raised his eyes to heaven and said: "I pray not only for them, 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.