

Marriage Preparation

GUIDELINES



CHURCH OF THE HOLY ANGELS

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Most gracious God, we give You thanks for Your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank You, also, for consecrating the union of man and woman in His name. By the power of Your Holy Spirit, pour out the abundance of Your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in Your mercy, bring them to that table where Your saints feast forever in Your heavenly home; through Jesus Christ our Lord, who with You and the Holy S, _____ ne God,





Introduction

Congratulations on your engagement! The Holy Angels Church community shares your joy and excitement as you anticipate your wedding day.

Your marriage and the celebration of your wedding are important events for you, your family and your parish. Your marriage lived out is an expression of your love and commitment to one another as well as a sign of the love of God for all people. It is important that time be taken in preparing for your marriage.

The following guidelines are meant to provide you with important information to be used in the planning of your wedding. We are pleased to share the responsibility of helping you prepare for this day and more importantly, a lifetime together. Please take time to read these guidelines carefully.

God has called you to the vocation of Christian marriage. As you prepare for your wedding day, it is our hope that you will prayerfully reflect on the life you are beginning and how your faith can strengthen your marriage. God bless you on your journey.

Making Your Arrangements

Please plan to begin your preparation for marriage **6 to 12 months** prior to your wedding date. This allows us adequate time for dialogue and evaluation of your readiness for marriage. Our office staff is not able to provide you with a confirmed wedding date until instructed to do so by the Priest or Deacon.

Marriage as a Sacrament

A sacrament is an encounter with Jesus Christ. Every sacrament brings us into contact with the saving activity of the Lord. In every sacrament, we should experience God's presence in a visible, tangible way.

The ministers of the Sacrament of Marriage are the bride and groom. When a man and a woman exchange wedding vows, they share in the love of Christ. The ministers of marriage extend the Lord's presence to each other and become a sign of the Lord's presence to others.

The visible sign of the Sacrament of Marriage is the exchange of the wedding vows. In order to have a true exchange of promises, both the bride and groom must be responsible adults, capable of forming a community of life and love. The couple must honestly, freely and without reservation, declare to each other their willingness to assume the duties of marriage and parenthood according to the teachings of Christ and the Catholic Church.

Criteria for Assessment

Spiritual

Minimal religious readiness includes, among other things, the acceptance and practice of the faith by at least one of the parties, or the serious intention to resume such practice. This also includes the acceptance of the religious and sacramental nature of marriage.

Personal

Areas of psycho-social development: self-sufficiency, reality awareness, responsibility, selfless relationships and self-acceptance are evaluated to assess the ability to make a mature marriage commitment.

Canonical

Through dialogue, it must be determined that a couple is free to marry within the Church and that there are no impediments of Church law. If there has been a previous marriage that has not been annulled, a specific wedding date cannot be placed on the calendar until the annulment is granted. In the case of a remarriage or validation of an existing union, our staff will be happy to assist you in taking the necessary steps to ensure compliance with the Diocesan Tribunal.

NOTE: *All of the items described above will be evaluated during your meetings with our staff and through a pre-nuptial evaluation (see below).*

Preparation Process for Marriage

Marriage preparation must be taken very seriously by the couple who wishes to marry. The Church's preparation for marriage is not just for the wedding day but for a lifetime of love and commitment. It is hoped that couples recognize the importance of their preparation for Christian marriage.

Introduction

There will be an initial meeting with the Priest or Deacon during which the couple will be interviewed, will complete the necessary paperwork requesting marriage in the Church and barring any impediments, may set a preliminary wedding date. The Priest or Deacon establishes the couple's freedom to marry and explains to them the preparation process and the theology of marriage.

Evaluative Tool

The evaluative tool called **PREPARE-ENRICH** will be used to assess a couple's readiness for marriage and to help encourage communication on topics related to marriage. Ordinarily the Priest or Deacon will use this tool in conjunction with the couple-to-couple ministers in the preparation process.

Couple-to-Couple Ministry

Holy Angels is fortunate to have a number of couples trained by the Cleveland Diocese to provide marriage preparation sessions in the comfort of a home environment. It is usual for the engaged couple to meet with couple-to-couple ministers for three or more sessions during which a variety of pertinent topics are discussed. This method provides a comfortable and personalized approach to marriage preparation. Throughout the year there are prayer services offered for engaged couples. You will be notified and asked to attend if these occur during your engagement.

Liturgy Planning

Each couple will be asked to meet with the parish Priest or Deacon to prepare the wedding liturgy. Resources for planning the wedding liturgy are included in this booklet. A meeting with the parish Music Director is also a part of the liturgy planning process.

NOTE: In **addition** to the required couple-to-couple Ministry, an engaged couple may choose to participate in additional pre-marital programs. Please inquire with the parish Priest or Deacon or call the Diocesan Marriage and Family Life Office at (216) 696-6525 for details on the availability of additional marriage preparation programs or on the web visit: <http://www.dioceseofcleveland.org/mfm/marrprep.htm>

Documentation

In order to prepare for marriage, the following documents will be required:

New Record of Baptism

A new record of baptism is obtained by phoning the church of your baptism. This record should be issued **no more than six months** before the marriage. Machine copies cannot be used. This applies only to the Catholic parties. Baptized non-Catholics can present their original document. If you were baptized at Holy Angels, you do not need to get a new baptismal record.

Marriage Forms

The Priest or Deacon who helps plan your wedding will complete the marriage forms.

Minister's License

Visiting clergy must be validly licensed in the state of Ohio in order to witness marriages at Holy Angels. Information to obtain a minister's license in the state of Ohio may be found at: www.sos.state.oh.us/sos/ministerlicense.aspx

Prepare-Enrich

PREPARE-ENRICH will be administered as a pre-marriage evaluation tool.

Dispensation

If a dispensation is required, as in the case of inter-religious marriages, the dispensation will be submitted to the Chancery.

Civil License

A marriage license must be obtained no more than 60 days prior to the wedding in the Ohio County of residence of either party.

For Geauga county residents, marriage licenses are obtained from:

Geauga County Probate Court
231 Main Street, Second Floor
Chardon, OH 44024
(440) 279-1830

Either the bride or the groom must be a Geauga county resident. Both will need a driver's license and social security number. A **certified copy** of a divorce decree or death certificate is required if there was a prior marriage. There is no testing, and the license is issued on the same day the application is made. The cost is \$43 in cash or money order only, no checks.

For Portage county residents, marriage licenses are obtained from:

Portage County Probate Court
203 W. Main St., 2nd floor
Ravenna, OH 44266-2779
(330) 297-3871

Either the bride or the groom must be a Portage county resident and must show proof of their current Portage county address either on a driver's license or with three pieces of mail showing current Portage County address. Both must bring their passport, driver's license or **certified copy** of their birth certificate. A **certified copy** of a divorce decree or death certificate is required if there was a prior marriage. There is no testing, and the license is issued on the same day the application is made. Cost is \$57.00 in cash or money order only, no checks.

For Cuyahoga County residents, marriage licenses are obtained from:

Probate Court
Marriage License Department, Room 146
1 Lakeside Avenue, N.E.
Cleveland, Ohio 44114
(216) 443-8922

Either the bride or the groom must be a Cuyahoga resident. Both parties must be present at the time of the application. Both must provide a social security number. The marriage license costs \$40 in cash and is valid for 60 days. If there were any prior marriages a certified copy of the divorce decree with the location, date and case number is required.

If neither party is a resident of the Ohio the license must be obtained in the county where the marriage will take place. Holy Angels is in Geauga County.

Planning Your Wedding liturgy

Setting the Time

Most weddings are held on Friday evenings or Saturdays.

Friday – Since we presently have few weddings on Fridays, the time for a wedding is very flexible. Late afternoon or early evening is the time most couples choose.

Saturday –Saturday weddings are 11:00 a.m. and 2:00 p.m. While a later time may be desired, the church needs to be free at 3:30 p.m. for upcoming services. There are some instances when a wedding may be held during a regularly scheduled weekend Mass although it is the norm to celebrate at a separately designated time. Typically one and half to two hours is sufficient time for the wedding liturgy, receiving line (if you have one at church) and photographs. Weddings are not celebrated on Sundays.

Flowers and Aisle Runner

Flowers should be in good taste and should not detract from the altar as the focal point of the Sanctuary. Pedestals are available, if needed. A visit to the Holy Family shrine may include a small bouquet or a single rose. Dropping flower petals by the flower girl as she processes down the aisle is prohibited. Likewise the use of an aisle runner on the ceramic tile floor is prohibited as it poses a hazard.

Should other weddings be scheduled on the same day, you may share the expense of the flowers with other wedding party if you wish. You will have the responsibility for making those arrangements.

NOTE: A separate copy of the following notes is available for you to give to the florist.

Notes for Florists for Weddings at Holy Angels

The following are guidelines to help you in your preparations for providing flowers at your wedding:

If you need to see the church ahead of time, please call the Parish Office at (440) 708-0000 any weekday between 8:30 a.m. and 4:30 p.m.

We suggest that one or two arrangements of flowers on pedestals be placed behind the altar since the couple will be standing in front of the altar for the wedding liturgy. Another possible location for an arrangement is on the floor in front of the ambo (reader stand).

You may find the Sanctuary already decorated according to the liturgical season. Please do not plan to remove anything without speaking to someone from the Art & Environment Committee. Contact the Parish Office for a name and phone number.

The unity candle is not religious in origin; therefore, we recommend its use at the reception rather than at the wedding liturgy (see *Devotional Customs and Practices*). However if the couple still desires the unity candle lighting during the wedding liturgy, we have a unity candle stand. You will need to provide the candle set. Please plan on collecting your items immediately following the service to prevent loss. The church will be open one hour before the wedding liturgy. If you need other arrangements, please call the Parish Office. We will try to make accommodations.

Photography & Videography

The photographer and/or videographer must consult with the Priest or Deacon before the wedding liturgy. We ask that photographers and videographers be respectful and reverent throughout the wedding liturgy. There are some very specific directions listed below that must be followed in order not to become a distraction to the couple, the Celebrant, or the assembly. Most professional photographers are sensitive and use discretion when photographing a wedding.

NOTE: A separate copy of the following notes is available for you to give to the photographer.

Notes for Photographers & Videographers for Weddings at Holy Angels

In order to make things run smoothly and to keep the wedding liturgy as sacred as possible, all photographers and videographers must abide by the following guidelines:

It is important that you keep a low profile.

As the wedding party processes down the aisle, you may stand in front of the first row of chairs to take the pictures of the couple coming down the aisle. **Do not stop** the procession to take a picture. Once the bride reaches the front, use the side aisle and return to the back of the church.

During the wedding liturgy, all pictures must be taken from behind the last row of chairs or from the side aisles. This includes pictures of the couple, readers, or anyone else. The church is only 46 feet deep, so you can use a telephoto lens from the back of the church for any pictures.

After the wedding liturgy you are welcome to use the church or the grounds (weather permitting) for photos.

If there is another wedding following your wedding, you will need to be sensitive to the arrival of the next wedding party.

If your wedding liturgy is at 2:00 p.m. on Saturday, please be aware that Reconciliation begins at 3:30 p.m.

Rehearsal

Arrangements for the rehearsal are made with the Celebrant. If a visiting Celebrant will direct the rehearsal, arrangements must be made through our office. The entire wedding party and any participants in the wedding liturgy (readers etc.) are to be present at the rehearsal. All participants are asked to arrive on time. The following must be brought to the rehearsal:

1. Marriage license – The marriage license must be presented to the Celebrant no later than the rehearsal.
2. Programs – If you have prepared a wedding program, it must be approved by the Celebrant. You may bring the programs to the rehearsal to be stored for the wedding day. However, we ask that you not leave items of value overnight in the church, as we are unable to secure them.
3. Offering – The balance of the offering if not already submitted, should be brought to the rehearsal and given to the Celebrant.

Wedding Day

Plan on arriving 60 minutes before the wedding.

The Library will be available for the bride and bridesmaids. There is a full-length mirror on the inside of the closet door. We request that the wedding party be fully dressed before arrival.

The Sacristy will be available for the groom and best man. The remaining members of the wedding party may be in the Gathering Area to greet the guests. The bride and the groom, as the hosts of the celebration, are encouraged to greet their guests as well.

If it seems that there may only be a limited amount of time following the wedding for pictures, couples may decide to have some pictures taken ahead of time, e.g. groom and groomsmen, groom and his family, bride and bridesmaids, bride and her family.

There is to be no consumption of alcohol before the wedding and no alcohol is to be brought on the property. Canon law forbids the Celebrant to marry anyone who might be intoxicated, because the individual might not freely be giving his/her consent.

Please make arrangements to have someone pick up any personal items you leave behind.

Offerings to the Church

An offering to the church is given for weddings celebrated here: This offering includes the use of the church, a dispensation (if needed) and the stipend for the Celebrant, Music Minister, Mass Coordinator, Altar Servers and the Custodian. A deposit of \$100 is due on the day of the initial meeting with the Celebrant. The \$400 balance is due by the day of the rehearsal. An additional \$250 is requested at that time for non-parishioners.

Wedding Liturgy

The wedding liturgy should be understood as the public prayer of the Church that celebrates God's covenant in love. With this in mind, liturgy planning should strive for the full, active and conscious participation of the faithful in this prayer of the Church. Bearing in mind secular and cultural influences, a couple should use the experience of Sunday Eucharist as the model for preparation of their wedding liturgy.

Ecumenical Considerations – Celebrating Marriage without Mass

Whenever a wedding liturgy involves an inter-religious couple, the Church's preference is for the wedding liturgy to be celebrated without Eucharist. Since it is impossible for Eucharistic hospitality to be extended to the entire assembly, the wedding liturgy without Eucharist does not offend or exclude the family of the non-Catholic spouse. In some circumstances, permission may be granted for the non-Catholic spouse only, to receive Eucharist provided that certain criteria are met. Please ask the Celebrant of your wedding liturgy if you would like to make such a request.

Hospitality

The goal of the Gathering Rite is to gather the people into a praying community, open and ready to hear the Word of God. A key element in creating that openness is hospitality. People should be greeted warmly as they arrive. We suggest you consider extending this gesture to include the entire wedding party, the parent(s) of the bride and groom and especially the bride and groom, since they are the reason the guests are there. It is not necessary to separate guests into the “bride’s side” or the “groom’s side” of the church.

Programs

Wedding programs or worship aids are not required but may be helpful in encouraging the assembly to sing. If you are duplicating music (words and/or actual music) you must obtain copyright permission to do so. You must also give proper credit to the composer under the published music and/or words. The Celebrant and/or Music Minister for your liturgy should proof the wedding program before it goes to the printer.

Mementos

Throwing of rice, birdseed, confetti, or rose petals is not permitted. As the newly wedded couple leaves the church, you may use bubbles, balloons, bells, butterflies, or birds.

Gathering Rite

Entrance Procession

The wedding procession is a symbol of “journey”. At one time, it was a traditional practice that the bride be escorted down the aisle by her father symbolizing that time when a father “gave away” his daughter and the dowry (a sum of money or goods) attached to her. Today, we suggest the bride and/or groom may be walked down the aisle by their parents at the beginning of the wedding liturgy to symbolize the journey, which the parents have shared with their children in preparation for a new journey in marriage. The bride and groom process out of the church together as a symbol of a new journey begun. As the book of Genesis reminds us “A man shall leave his father and mother, shall cling to his wife and the two become as one body.” (Genesis 2:24) Processions should be structured to express the equality and mutuality of the couple and ought to be liturgical in nature. Therefore, the opening procession should include all involved in the liturgy: servers, cross bearer, lector(s), Celebrant, attendants, both sets of parents, and bride and groom. Two suggested ways of organizing such a procession follow:

Order I	Order II
Cross-bearer	Cross-bearer
Servers	Servers
Lector(s) carrying Lectionary	Lector(s) carrying Lectionary
Priest or Deacon	Priest or Deacon
Attendants as couples	Attendants as couples
Best man and maid of honor	Best man and maid of honor
Groom with parents (and/or stepparents)	Groom’s parents (and/or stepparents)
Bride with parents (and/or stepparents)	Bride’s parents (and/or stepparents)
	Bride and Groom

Music

Music is important to the celebration of the Sacrament of Marriage. All music played during a Church wedding liturgy is to be liturgical music. Our Music Minister, Christie Dilisio, is available to assist you with your wedding music preparation. In addition, if you wish to request Christie as a musician for your wedding day, please call her at (440) 708-0000 x206. Additional instruments are also welcome. Christie can assist you in the selection of cantors and instrumentalists if you desire. A cantor is available when requested. Pre-recorded music is not permitted. Furthermore, copyright permission must be obtained from the publisher for any music printed in the program. Final decisions regarding the appropriateness of music selections are left up to the discretion of the Music Minister.

Processional Music (instrumental)

Normally, the liturgical procession is accompanied by a selection of instrumental music. The following are some possible choices for the opening procession music:

Rondeau, <i>Mouret</i>	Jesu, Joy of Man’s Desiring, <i>Bach</i>
Canon in D, <i>Pachelbel</i>	Trumpet Voluntary, <i>Clarke</i>

Gathering Hymn

During the entrance procession music may be instrumental or a hymn that is sung. Because a hymn “gathers” the voices of the assembly into one voice, it is suggested that a couple consider a Gathering Hymn to be sung when the Bride and Groom enter the Sanctuary. The following are some possible selections for the Gathering Hymn:

Our God is Here, <i>Muglia</i>	Table of Plenty, <i>Schutte</i>
Christ Be Our Light, <i>Farrell</i>	Prayer of St. Francis, <i>Temple</i>
Here I Am Lord, <i>Schutte</i>	Open My Eyes, <i>Manibusan</i>
Enter the Journey, <i>Friedman & Vogt</i>	Hear Us Now, Our God and Father, <i>Pritchard</i>

Introductory Address

After the liturgical greeting, a few words of introduction and welcome are offered by the Celebrant. Then the Celebrant asks the bride and groom to state their “intentions” regarding their freedom of choice, faithfulness to each other and the acceptance and upbringing of children. The bride and groom respond “Yes” to each of the questions. The Celebrant prays the opening prayer, asking God to look lovingly upon the couple gathered here as they join their lives together as one.

Liturgy of the Word

After the Greeting by the Celebrant and an Opening Prayer, the Liturgy of the Word begins. Non-biblical texts may not be used during the Liturgy of the Word. Ordinarily, the readings for the wedding liturgy include an Old Testament (Hebrew Scriptures) reading, an Epistle or Letter from the New Testament (Christian Scriptures) and a Gospel Reading. Readers may be selected from among family, friends or lectors from the parish. Normally, Catholics commissioned as Lectors serve in this role. The Lector(s) should be given the readings well in advance of the liturgy. They must attend the wedding rehearsal to learn the church’s protocol, acoustics and sound system prior to the wedding liturgy. The following are texts commonly used for wedding liturgies; however, other Scriptural texts may be used.

First Reading (Shared Scriptures)

The first reading is ordinarily taken from the Old Testament. Please choose one of the following readings and indicate your choice on the planning form. You may choose a reading not listed here, as long as it can be found in the Old Testament.

(A-1) A reading from the book of Genesis (Genesis 1:26-28, 31a)

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created humankind 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. The Word of the Lord

(A-2) A reading from the book of Genesis (Genesis 2:18-24)

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

(A-3) A Reading from the Book of Proverbs (Proverbs 31:10-13, 19-20, 30-31)

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

(A-4) A reading from the book of Tobit (Tobit 8:4-7)

When Sarah's parents left the bedroom and closed the door behind them, 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." The Word of the Lord

(A-5) A reading from the Song of Songs (Song of Songs 2:8-10, 14, 16, 8:6-7)

I hear my beloved. See how he comes leaping on the mountains, bounding over the hills, My Beloved is like a gazelle, like a young stag. See where he stands behind our wall. He looks in at the window, he peers through the lattice. My Beloved lifts up his voice, he says to me, "Come then, my love, my lovely one, come. My dove, hiding in the clefts of the rock, in the coverts of the cliff, show me your face, let me hear your voice; for your voice is sweet and your face beautiful." My beloved is mine and I am his. He said to me: Set me like a seal on your heart, like a seal on your arm. For love is strong as Death, jealousy relentless as Sheol. The flash of it is a flash of fire, a flame of the Lord himself. Love no flood can quench, no torrents drown. The Word of the Lord

(A-6) A Reading from the Book of Sirach (Sirach 26:104, 13-16)

Blessed the husband of a good wife, twice lengthened are his days; A worthy wife brings joy to her husband, peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the Lord; Be he rich or poor, his heart is content, and a smile is ever on his face. A gracious wife delights in her husband, her thoughtfulness puts flesh on his bones; A gift from the Lord is her governed speech and her firm virtue is of surpassing worth. Choicest of blessings is

a modest wife, priceless her chaste soul. A holy and decent woman adds grace upon grace; indeed, no price is worthy of her temperate soul. Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home. The Word of the Lord

Responsorial Psalm

The Responsorial Psalm is **always** sung and is taken from one of the 150 Psalms in the Old Testament. The following is a selection of the most common Psalms chosen for wedding liturgies.

#	Psalm	Text (Refrain)
B1	Psalm 16	<i>You will show us the path of life and guide us to joy forever.</i>
B2	Psalm 91	<i>Angels beside me, angels to guide me, angels to watch over me.</i>
B3	Psalm	<i>Come let us praise the Lord, we are so grateful for this day.</i>
B4	Psalm 100	<i>We are God's people, the flock of the Lord.</i>
B5	Psalm 118	<i>This is the day the Lord has made; let us rejoice and be glad.</i>

Second Reading (New Testament)

The second reading is always taken from the New Testament and is often one of the letters of St. Paul. Please choose one of the following readings and indicate your selection on the planning form. You may choose a reading not listed here, as long as it can be found in the New Testament and is not one of the Gospels.

(C-1) A reading from the letter of St. Paul to the Romans (Romans 8:31-35, 37-39)

What then shall we say to this? 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. The Word of the Lord

(C-2) A reading from the first letter of St. Paul to the Corinthians (1 Corinthians 12:31-13:8a)

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 all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever. Love is always patient and kind, it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth. It is always ready to excuse, to trust, to hope, and to endure whatever comes. Love never ends. The Word of the Lord

(C-3) A reading from the letter of Paul to the Colossians (Colossians 3:12-17)

You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you were called together as parts of one body. Always be thankful. Let the word of Christ, rich as it is, find a home in you. Teach each other and advise each other in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God. And never say or do anything except in the name of the Lord Jesus, giving thanks to God the Father through him. The Word of the Lord

(C-4) A reading from the first letter of John (1 John 4:7-12)

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

(C-5) A Reading from the Letter of St. Paul to the Romans (Romans 15:1b-3a, 5-7, 13)

Brothers and Sisters: We ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbors for the good, for building up. For Christ did not please himself. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another then, as Christ welcomed you, for the glory of God. May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. The Word of the Lord

(C-6) A Reading from the Letter of St. Paul to the Philippians (Philippians 4:4-9)

Brothers and Sisters: Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you. The Word of the Lord

(C-7) A Reading from the Letter to the Hebrews (Hebrews 13:1-4a, 5-6b)

Brothers and sisters: Let mutual love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels. Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you also are in the body. Let marriage be honored among all and the marriage bed be kept undefiled. Let your life be free from love of money but be content with what you have, for he has said, "I will never forsake you or abandon you". Thus we may say with confidence: "The Lord is my helper, and I will not be afraid." The Word of the Lord

The Gospel Reading

The Gospel reading (chosen from one of the four Gospels) is proclaimed by a Priest or Deacon only. It may be chosen by the Bride and Groom or selected by the Celebrant for the liturgy.

(D-1) A reading from the holy Gospel according to Matthew (Matthew 5:1-12a)

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.

(D-2) A reading from the holy Gospel according to Matthew (Matthew 5:13-16)

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

(D-3) A reading from the holy Gospel according to Matthew (Matthew 7:21, 24-29)

"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."

(D-4) A reading from the holy Gospel according to Matthew (Matthew 19:3-6)

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."

(D-5) A reading from the holy Gospel according to Matthew (Matthew 22:35-40)

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and 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."

(D-6) A reading from the holy Gospel according to Mark (Mark 10:6-9)

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."

(D-7) A reading from the holy Gospel according to John (John 2:1-11)

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, 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.

(D-8) A reading from the holy Gospel according to John (John 15:9-17)

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. 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. This I command you: love one another.

(D-9) A reading from the holy Gospel according to John (John 17:20-23)

Jesus raised his eyes to heaven and said: "I pray not only for my disciples, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I am 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.

The Marriage Rite

Exchange of Wedding Vows and Rings

The proclamation of vows, when done prayerfully and meaningfully, expresses the unity and intimacy of a couple joining together as one. To express this life-long commitment and promise, the bride and groom may choose to memorize their vows. Whether memorized or repeated after the Celebrant, the vows should be audible to the assembly as witnesses to the promises the bride and groom make. Vows may not be composed by the couple, but may be added to the form below if deemed appropriate by the Celebrant.

The text of the vows is as follows:

The Exchange of Wedding Vows

I, _____, take you _____, 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.

I, _____, take you _____, 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.

The rings are first blessed by the Celebrant and then placed on the fingers of the Bride and Groom while saying the following words:

The Exchange of Rings

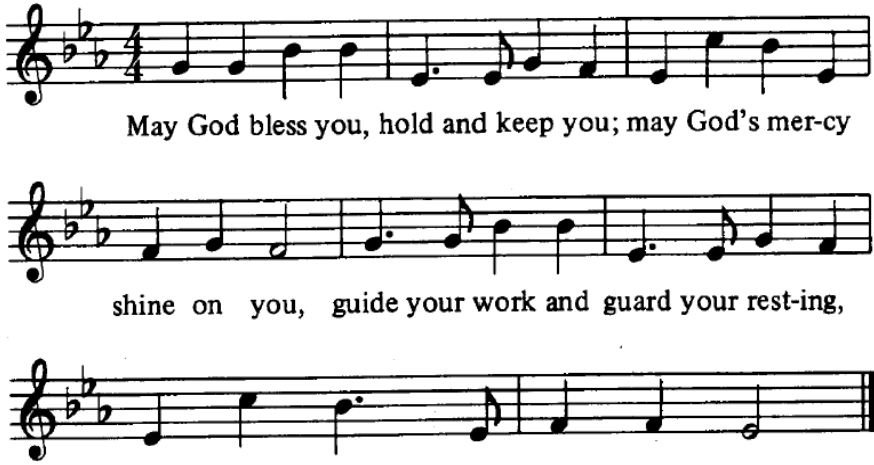
_____, take this ring as a sign of my love and fidelity, in the name of the Father,
and of the Son and of the Holy Spirit.

Nuptial Blessing

The Nuptial Blessing is the official prayer of the Church for the bride and groom. If recited, the Celebrant speaks the prayer on behalf of the assembly. If sung, the assembly responds with an acclamation repeated throughout the prayer.

A NUPTIAL BLESSING

Vicki Klima Michael Joncas
Adapted by Michael Joncas and George Szews



May God bless you, hold and keep you; may God's mer-cy
shine on you, guide your work and guard your rest-ing,
keep your love for - ev - er new.

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General Intercessions

The response to the intercessions may be spoken or sung. A family member or friend may offer these prayers. Suggested intercessions are listed here. Please choose at least one intercession from each section (A-E). The Celebrant introduces the intercessions and concludes the intercessions with a prayer.

Sample Intercessions:

A1	For the Church throughout the world and for those who serve the Church, that the people of God might proclaim the Gospel in word and in action, we pray to the Lord.
A2	That Christians throughout the world may reveal the presence of Christ through the love of God and the love of neighbor, we pray to the Lord.
A3	For our Holy Father on earth, the Pope and all Church leaders, that they may lead us to a deeper faith in God and a stronger love for others, we pray to the Lord.
B1	We pray for all leaders of government, that they may serve the needs of all God's people, but especially the poor, the homeless and the hungry, we pray to the Lord.
B2	For the poor and the oppressed, for the sick and the dying, that God may comfort them in their need, we pray to the Lord.
B3	For the outcast and downtrodden of our city and our nation, that they may find refuge and compassion in our churches and families, we pray to the Lord.
C1	For N. and N. that the Lord may bless them on this joyful day and be with them all the days of their lives, we pray to the Lord.
C2	That the marriage of N. and N. may always be a holy dwelling place where the presence of God's love is revealed, we pray to the Lord.
C3	For N. and N., that the Lord may bless them with many happy years together, we pray to the Lord.
D1	For the deceased relatives of N. and N., for the sick and for those who will be traveling from here, we pray to the Lord.
D2	For family members who have gone before us marked with the sign of faith, especially for (mention deceased relatives here), that they receive the reward of God's kingdom in eternal life, we pray to the Lord.
D3	For our families and friends and all those gathered here today, that we may never forget the love that God has for us and that we may bring God's love to others, we pray to the Lord.
D4	For the families and friends of N. and N. gathered here today and those unable to be with us, that we may support one another in times of need as we rejoice with one another today, we pray to the Lord.
E1	For the intentions and prayers we hold within our hearts, that God may respond generously to our needs, we pray to the Lord.
E2	We bring to the Lord all of our personal prayers and needs which we mention now in the silence of our hearts (pause) . . . we pray to the Lord.
E3	That God may be faithful to N. and N. and to the needs of all those gathered here, we pray to the Lord.

The Liturgy of the Eucharist

The Liturgy of the Eucharist is only celebrated when the wedding liturgy is celebrated “within Mass”.

Preparation of the Gifts

The procession of offertory gifts symbolizes the offering of our gifts: bread and wine, an offering for the poor as well as the offering of our very selves to the Lord. A gift for the poor (basket with non-perishable items) is recommended as a symbol of the couple’s love reaching out and embracing others in need. Instrumental music or a short song should accompany the action of the preparation of the gifts and not be unduly long.

Eucharistic Prayer

The Eucharistic Prayer is the prayer of the entire assembly with the Priest leading the prayer. The full, active and conscious participation of the assembly is encouraged when a cantor can lead the acclamations (Holy, Holy, Memorial Acclamation, Great Amen)

The Lord’s Prayer (Our Father...)

The entire assembly should sing or recite the Lord’s Prayer. It is never appropriate for a soloist to sing this prayer alone.

Sign of Peace

The Sign of Peace is a symbolic action of offering the peace of Christ to those around us. The Bride and Groom offer a sign of peace to each other, to the Celebrant and to other ministers and (when appropriate) to the wedding party and immediate family. If there is musical accompaniment for the sign of peace, it should be instrumental, simple and appropriate to the occasion.

Communion

Only those sharing full unity of the Catholic faith, life and worship may receive communion during Mass. Under specific conditions, a bride or groom from another Christian church may receive special permission to receive communion at their wedding Mass. However, permission cannot be extended beyond the bride or groom. If a large number of non-Catholics is anticipated at a wedding Mass, the following explanation may be printed in the wedding program:

Catholics believe communion is a sharing in the body and blood of Christ that signifies a full unity of faith, life and worship. This full unity is not yet a reality for the Christian churches. While we cannot invite all to receive communion, we do invite you to worship in song and to pray for this newly married couple and for the unity of the Church.¹ Those who will not be receiving communion are invited to come forward with their arms crossed over their chest to receive a blessing.

¹ *Liturgical Guidelines on the Sacrament of Marriage, Diocese of Cleveland, 1998.*

Communion Hymn

One of the following songs may be sung during Communion. It is also appropriate to have an “antiphonal” song (assembly sings only the refrain) during this time. The following are some appropriate selections for the Communion Hymn.

Come Taste and See, <i>Becker</i>	Bread of Life, <i>Cooney</i>
Taste and See	One Bread, One Body, <i>Foley</i>

Concluding Rites

Blessing

After the closing prayer, the Priest or Deacon asks the bride and groom and the assembly to bow their heads and pray for God’s blessing.

Dismissal and Recessional

After the dismissal, the newly married couple is formally “presented” to the assembly. The recessional procession is usually accompanied by instrumental music. The following are some possible selections:

Rondeau, <i>Mouret</i>	Hornpipe, <i>Handel</i>
Ode to Joy, <i>Beethoven</i>	Wedding March, <i>Mendelssohn</i>

Devotional Customs and Practices

Visit to the Holy Family

A visit to the Holy Family is sometimes included as a devotional time of prayer in the wedding liturgy. This devotional prayer is not ordinarily included in the Roman Rite of Marriage, however it remains an option for couples. When included, the couple should process together to the Holy Family and spend time praying for help and inspiration in their married life. Song Suggestions:

Ave Maria, <i>Schubert</i>	Gentle Woman, <i>Landry</i>
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The Unity Candle

The lighting of the unity candle as a part of the *Prayer Before Meals* at the wedding reception provides a bridge between the celebration of unity experienced during the Marriage Sacrament, and its celebration as the beginning of the lived expression of that Sacrament experienced at the Wedding Reception. We will provide a beautiful prayer of blessing, which may be led by a parent, friend or family member at the reception.

Ministers for the Wedding Liturgy

Celebrant

Ordinarily, one of the parish Priests or Deacons is to preside at the weddings of our parishioners. The couple should request the Celebrant they prefer when setting the wedding date. A Priest or Deacon who is a relative or a friend of the bride/ groom may also be chosen to celebrate the wedding. In such a case this Celebrant should contact the Pastor to clarify responsibilities for reserving the wedding date, preparing the couple and planning the liturgy. It is normally the responsibility of the Celebrant of your wedding to prepare all necessary paperwork.

Wedding Party Members – Ushers/Bridesmaids

The Church requires a Priest or Deacon and two witnesses in order for a marriage to take place with the blessing of the Church. Additional wedding party members are possible, but not required. They perform no “official” role but are an extension of the hospitality of the bride and groom.

Flower Girls/Ring Bearers

We encourage careful consideration when the selection of small children is made for the role of flower girl and/or ring bearer. Rehearsal of their roles helps to ease possible anxiety on the wedding day.

Lectors/Readers

Those chosen to read the Scripture texts and/or the General Intercessions should have a good reading voice and demonstrate a sense of reverence for the Scriptures. Their proclamation of the Word should be ministered prayerfully in keeping with the nature of the celebration. It is never permitted to add one’s own words or reflections to the liturgical texts.

Eucharistic Minister(s)

Friends or family members who have been trained and commissioned as Eucharistic Ministers may assist the Celebrant in distributing communion to the assembly. Please ask the Celebrant about this possibility.

Servers

The parish will provide servers at your request.



Conclusion

The parish staff extends heartfelt prayers and congratulations to you during this special time in your life. Please know that we are available to you in the days and years ahead as you discover and live your new vocation and mission. There are wonderful programs such as Marriage Encounter, enrichment programs, retreats and *Retrouvaille* which can all help enhance and enrich your married life together. Please feel free to call upon us if the need or desire arises. Furthermore, if you plan to make Holy Angels your home parish, please register with us at the Parish Office. Parishioners should notify us of a change in name or address. We hope and pray that your wedding will be a time of true celebration of your love for one another and for the Lord.