



Preparing For Marriage

Saint Bede Catholic Church
Williamsburg, Virginia

The Diocese of Richmond sets forth the guidelines for Marriage Preparation. All parishes within the Diocese must adhere to Diocesan protocols.

As pastor of Saint Bede Catholic Church, and rector of the National Shrine of Our Lady of Walsingham, Monsignor Joseph P. Lehman, has approved this “Preparing For Marriage” booklet.



Revised September 2020



CONGRATULATIONS ON YOUR ENGAGEMENT!

In the coming weeks and months you will be making great plans for your life together. This booklet contains important information as you prepare to celebrate the Sacrament of Marriage with having your wedding at Saint Bede Catholic Church or at the Shrine.

Wedding arrangements must be made between the church and the couple, rather than with family members or wedding coordinators.



ENGAGEMENT PERIOD

Coming to a Catholic Church to celebrate your marriage is a big step. The engagement period is a time to prepare spiritually for this life-long commitment. The sacrament of Baptism calls us to respect chastity. Your sacramental preparation takes place most fully when an engaged couple is not living together as a married couple. If this is not your situation, we invite you to a conversation on the wisdom of the Gospel teaching in this area. Your celebrant (priest or deacon) or the persons preparing you for marriage will help you come up with a clear understanding of this teaching and a reasonable solution. Our wish for you is that your wedding day will be everything for which you hoped and dreamed.



CATHOLIC MARRIAGE

Catholics believe that marriage is a sacrament and a life long vocation. We believe that God Himself is the author of marriage. The Church has high expectations with regard to marriage; some might say the expectations are counter-cultural. Catholic marriages are expected to last forever. This understanding of marriage emphasizes, colors, and shapes the preparation and the celebration. When you marry you will pledge your lives to each other. You will vow fidelity to each other and to God. During your preparation you will learn more about the Catholic perspective regarding the sacrament of marriage and its celebration.

Spirituality in Marriage

Spirituality is a way to live out one's religious beliefs. The marriage vows are at the heart of married spirituality. The vows you will make to each other are vows before God and the community of believers. God's plan for marriage calls each of you to a relationship supported by your faith in Him. A marriage centered in God and celebrated within the context of a faith community provides couples with the grace needed to sustain a lifelong commitment to love and family.

Praying Together

Praying together as a couple is a way to deepen your spirituality as a couple. It will be important for the two of you to identify the prayers that you would like to pray together. Part of praying is listening to God and reading scripture. You might consider using the Catholic Church's Divine Office, commonly called Liturgy of the Hours, which is the official prayer of the church universal.

Nurturing Faith by Attending Communal Worship

Both of you must be true to your religious and faith traditions. It may be tempting to think you can both give up your churches and try a new one. This approach to faith and worship is rarely successful. It is best to come up with some compromise where both spouses are following their well-informed consciences and are being true to their faith traditions. Catholics are still obliged to participate in Mass each Sunday and on Holy Days of obligation. The centrality of Catholic worship is the Eucharist.

Reconciliation

It is suggested that Catholic couples avail themselves of God's grace by receiving the sacrament of reconciliation prior to their wedding.



TIME LINE FOR YOUR WEDDING

9 to 12 Months in advance

1. We ask that you fill out our Wedding Application Form. After the Pastor approves your request and confirms your date on the church calendar, you will receive a confirmation email from our wedding facilitator, Pat Scheil. She will monitor your progress with respect to your paperwork and be available to answer any questions you may have with the process. Please keep her informed as to any changes in plans or contact information.
2. Please contact the priest or deacon that has been assigned to prepare you for marriage to set up an initial meeting. Register for either *Unveiled* or *Engaged Encounter*. <http://www.cdrcmfl.org/marriage-preparation>
3. Arrange to complete the Prepare/Enrich inventory explained on page 8. Pat Scheil, our wedding facilitator, will help you register for this inventory. She can be reached at 757.229.3631.

6 Months in advance

1. You should be in regular contact with the priest or deacon who will be preparing you. The process of your wedding preparation should begin at this time. You will be asked to provide certain documents as listed on page 9 and 10.
2. If you are being prepared by a priest or deacon outside of the area, note that all paperwork must be submitted to the respective diocese which will then be sent to the Diocese of Richmond for forwarding to Saint Bede. Please make sure enough time is allowed for this process.
3. If your celebrant is from out-of-state, it may be helpful for that priest or deacon to contact the church office regarding information on registering with the Commonwealth of Virginia. Please note unless clergy are bonded in the Commonwealth of Virginia your marriage will not be legal.
4. Arrange to meet with the Prepare/Enrich facilitator to review your Prepare/Enrich inventory.

3 Months in advance

1. The planning of your wedding liturgy will be under the direction and supervision of the priest or deacon, and the parish Director of Liturgy and Music, who together are responsible for ensuring proper liturgical form. Please contact our Director of Liturgy and Music, Aaron Renninger who will help you select music and readings and guide you in preparing your wedding program.
2. Complete your marriage preparation and give copies of your certificates to the priest or deacon preparing you or to Pat Scheil for placement in your marriage file.

1 Month in advance

1. The liturgy planning should be completed; including basic information such as the size of the wedding party, witnesses, and the information for the intercessions, the Universal Prayer.
2. The wedding program should be forwarded to Aaron Renninger for review and approval.
3. All documents should be turned into the parish office for placement in your wedding folder.

2 Weeks in advance

1. The marriage license should be brought to or sent to the parish office. If it is not possible to obtain the license 2 weeks in advance, please let Pat Scheil know and other arrangements will be made.
2. Stipends and fees should be sent to the parish office.

OFFERINGS

Please provide a separate check payable to Saint Bede for the space (if applicable) and to each individual providing a service. Checks should be received two weeks prior to the wedding.

Church fees

As set on application

Music Stipends:

Organist/Pianist	\$250.00
Cantor	\$150.00
Wedding Liturgy Coordinator	\$150.00
Altar Server (Mass only)	\$50.00

Please Note: These fees typically do not apply to Convalidations, as Convalidations are usually held in the Blessed Sacrament Chapel.

Marriage preparation has four parts:

- Premarital Counseling/Spiritual Readiness
- Document Gathering
- Catechesis
- Liturgy Planning

Make sure to begin your preparation process early.

Premarital Counseling/Spiritual Readiness

Couples being prepared here at Saint Bede will meet with the priest or deacon four times to complete the pre-marriage counseling portion of the Marriage Preparation. The meetings with the priest or deacon at Saint Bede will be approximately one hour in length.

First meeting: The first meeting will include the prenuptial investigation and completion of the necessary forms required by the Catholic Church. The pastoral minister (priest or deacon) will explain the marriage preparation process and provide information about the marriage preparation program. You are required to attend either *Unveiled* or *Engaged Encounter*. You may schedule either according to your convenience. You have the option of selecting the program best suited to your needs.

Second, Third, and Fourth meetings: These will focus on God's plan for marriage as found in the scriptures and the liturgy for marriage and the context of your relationship.

Prepare/Enrich Inventory

The Diocese of Richmond requires all couples to complete an 'Inventory' as part of premarital counseling. Pat Scheil, our wedding facilitator, will help you get registered for the Prepare/Enrich inventory. This inventory provides a personalized profile of your relationship. You will then be assigned a Prepare/Enrich facilitator who will review the results of the 'inventory' with you. The inventory is not a test.

Document Gathering

By the Celebrant

1. Prenuptial Investigation: Must be filled out, signed, dated and sealed with the Church seal by the priest or deacon.
2. Canonical Permissions and/or Dispensations: as needed. The priest or deacon will go over whether this applies in your situation.

By the Couple

1. Baptismal Certificates for both parties: Official copies are required. They must be issued by the church of baptism, before the wedding date but not more than six months prior to it. If you possess your Baptismal Certificate, please provide us a copy. If you do not, please provide the name of the church and city in which the Baptism took place. Our office will assist in obtaining the new certificates necessary for the file. If one party is not Catholic, any proof of baptism is acceptable.
2. Affidavits of Freedom to Marry: Two different witnesses are needed for each person (total of four witnesses). Family members are the preferred witnesses. The affidavits are to be filled out, signed, and dated by the witnesses in the presence of a priest or deacon (a notary is acceptable if necessary).
3. *Unveiled* or *Engaged Encounter* and *Prepare/Enrich* Completion certificates.
4. Marriage License: You may get this at any courthouse in the Commonwealth of Virginia not more than 60 days prior to your wedding. **Letter of Permission:** If either party is a Catholic who is not registered at Saint Bede, they should request a letter from their proper pastor granting permission to their celebrant to witness their marriage outside their home parish.

Catechesis

Please arrange to attend one of the following programs:

Unveiled is a one Saturday marriage preparation program offered by the Diocese of Richmond designed for engaged couples preparing to be married in the Catholic Church. Each session is facilitated by a married couple who will help the engaged couples attending to explore the core topics of Communication and Intimacy, Theology of Marriage and the Spirituality of a Marriage. This serves to lead the engaged couple into deeper discussion.

There are also occasions for facilitated larger group discussions and opportunities to interact with the other couples attending the session.

- See more at: <http://www.cdrcmfl.org/marriage-preparation/>

OR

Engaged Encounter

The Diocese's Catholic Engaged Encounter offers couples a weekend retreat to focus on their commitment to each other in a deeper way as they prepare for marriage. Couples experience in-depth, personal marriage preparation in peaceful surroundings during a weekend dedicated just to them. The time away offers a refreshing opportunity to deepen their relationship free from the pressures and distractions of everyday life and concentrate on each other and their future married life together.

- See more at: <http://www.cdrcmfl.org/marriage-preparation/>





PLANNING THE LITURGY

The celebration of Marriage is a public act of worship within the Church community. The priest or deacon presiding at your wedding will work with you to help plan your wedding liturgy within the framework of the Catholic rite and the spirit of the liturgical season.

Couples may choose the Scripture readings for their liturgy. Couples are encouraged to let the dignity and simplicity of the Church's wedding liturgy give meaning and beauty to their ceremony and not add extra rites or gestures.

In an ecumenical marriage between a Catholic and a baptized Christian of another denomination, the wedding is ordinarily celebrated in the "Rite of Marriage Outside of Mass". Exceptions to the norm are possible and a Mass may be celebrated. As a reminder, following are the norms for reception of Communion. Please discuss this with your priest.

GUIDELINES FOR THE RECEPTION OF COMMUNION

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as

possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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An inter-faith marriage between a Catholic and a non-baptized person is always celebrated in the "Rite of Marriage Outside of Mass".

A Wedding Liturgy Coordinator will be assigned to you about a month before your wedding. She will be able to help you with the final details of your wedding and will be present at both the rehearsal and the wedding. If you have a Mistress Of Ceremonies or a Wedding Coordinator/Planner, please be certain they know that the Saint Bede Wedding Liturgy Coordinator will lead all aspects of what transpires in the Church.

Members of the Wedding Party

1. The sacrament of marriage requires two witnesses in addition to the priest or deacon. Your best man and maid/matron of honor generally fill this role. These individuals do not have to be of the Catholic faith.
2. Additional members of the wedding party are optional and do not have an assigned role in the wedding liturgy. These attendants should include those relatives and friends who have special meaning in your lives. Please note that large wedding parties are especially difficult at the Shrine because of space. **Please Note: Children under the age of four may not be in the wedding party** as they often do not understand their role and might easily lose their focus.
3. The following liturgical ministers are needed and you should consider who will fill these roles:
 - a. **Lectors:** One to three adults are needed to read your first two Scripture selections and your intercessions (Universal Prayer). Lectors must be practicing Christians.
 - b. **Cross Bearer:** For a wedding ceremony, one adult is needed to lead the wedding procession with the cross. The altar server will do this if you are having a Nuptial Mass. The Cross Bearer must be a practicing Christian.
 - c. **Book of Gospels:** An adult will carry in the Book following the Cross. This person must be a practicing Christian.

d. **Extraordinary Ministers of Holy Communion:** This is for couples having a Nuptial Mass. The number varies with the number of guests attending and receiving. These ministers must be Catholics in good standing and trained for this ministry. Saint Bede will provide the lead Minister for the Mass.

e. **Gift Bearers:** Two people will carry up the bread and wine to be consecrated. This applies only to couples marrying during Mass.



Flowers and Decorations

The decorations in the church help to create a festive atmosphere and make the wedding celebration special. In addition to corsages, boutonnieres and bouquets, many couples place floral arrangements in the Church. However, please keep in mind that the Church and the Shrine have their own unique worship environments and do not require additional decorations.

1. Please remember that during the Easter and Christmas seasons, the flowers and a seasonal decor are already in place. These flowers and decorations may not be removed or relocated.
2. No tape or adhesive of any kind is to be used on the pew ends. Decorations may be tied or hung with wreath hanger.
3. With the exception of flowers which you may wish to leave for others to enjoy, other decorations must be removed.
4. Floral arrangements may not be placed directly on the altar table or in locations where they hamper the movements of the priest or deacon and ministers.
4. For safety and custodial reasons, aisle runners are not permitted. Nothing is to be dropped on the floors or outside the parish buildings including flower petals, rice, confetti, birdseed or similar materials.
5. A unity candle is not part of the Church's Rite of Marriage. The entire wedding liturgy is a sign of unity, and this practice is not permitted at the wedding liturgy.



Photography

1. Photographers/videographers may take pictures at any time but must remain behind the rear pews in the Church and around the corners and out of sight in the transepts of the Shrine after the procession has taken place. No flash photography is permitted at any time during the liturgy. Please put a reminder of this in your wedding program.
2. Photographers/ videographers must remain stationary and in an upright position while taking pictures or video during the service. A “roving” person with a camera of any kind is extremely distracting to the priest or deacon and the worshipers and can destroy a prayerful worship setting.
3. You will have use of the Church or Shrine for an hour before and 30 minutes after the liturgy. Please remember that Confessions begin at 3:30 PM in the Church on Saturdays.

Other Items:

1. Programs: We encourage all couples to provide programs for those attending the wedding liturgy. A printed program is of great value, especially to people of non-Catholic traditions or to those who do not attend church regularly. It helps worshipers participate more fully in the liturgy and also identifies the individuals taking an active role in the wedding. The program must be approved by the **Director of Liturgy and Music** before printing. Please ensure the worship programs are provided at the rehearsal to all those participating, including the priest or deacon.
2. Dressing/Waiting Areas: Everyone in the wedding party should plan to dress at home as there is no appropriate dressing room space at the Church or Shrine. There is **no space** in which to wait out of sight at the Shrine. There are two small parlors available to wait at the Church. The parlors can be reserved for an hour before, but must be requested and reserved in advance with the parish office.

3. Time: Because of the many activities of the parish, it is important for both the rehearsal and the wedding ceremony to begin **on time**. Please be considerate of the priest or deacon and other ministers' time.
4. Receiving Line: A receiving line is better suited for the reception as this will use time otherwise available for photos. For this reason, they are not permitted at Saint Bede.
5. Visiting Clergy: Please notify the wedding facilitator of the contact information of any visiting clergy who will be witnessing your wedding. The wedding facilitator will notify him of the requirements and paperwork that is needed to be filed to **legally** witness your wedding.



Wedding Music Guidelines

These guidelines are applicable to all weddings at Saint Bede, both those in the Church or in the Shrine. The Rite of Marriage is the Church's celebration of your mutual lives transformed by faith in Jesus Christ. For that reason the solemn Rite of Marriage, whether at Mass or during the Liturgy of the Word, requires prayerful music which reflects the sacramental nature of the Liturgy. The music should be drawn principally from scriptural and liturgical texts and chosen from the repertoire of classical, sacred and/or liturgical music commonly used for Sunday Eucharistic celebration of this parish.

Secular music is not acceptable before, during, or after the Rite within the sacred assembly space. Secular music may be appropriately used at a rehearsal dinner or the wedding reception. The uses of recorded music or recorded accompaniments are not allowed. The Rite of Marriage, as one of the Church's Sacraments, requires music befitting a sacramental encounter between Christ, His church, and the wedding couple.

The parish Director of Liturgy and Music, Aaron Renninger, will aid you in the selection of appropriate music for your wedding and will assist in your planning for a printed worship aid. He or his delegate will play for all wedding liturgies in the Church or Shrine. Additional skilled guest musicians are al-

so welcome. It is prudent to contact Aaron for assistance before any additional musicians are engaged. A parish cantor (or cantor from another Catholic parish) is required to be engaged for each wedding. The cantor will lead psalmody and other sung parts of the liturgy. It is Aaron's responsibility to approve all music and any additional guest musicians.

Prelude Music: Music played before the beginning of the Rite may be vocal, instrumental, or a combination. This music should help create a spirit of prayer in preparation for the Rite.

Entrance Procession: The procession accompanies the ministers and the bridal party to the Altar. One piece of music is chosen for the entire processional. The gathering hymn or Gloria that follows helps to unify the worshiping community in prayer.

Liturgy of the Word: The two musical elements to be chosen include the Responsorial Psalm and the Gospel Acclamation. A cantor will lead the community in singing these parts.

Rite of Marriage: No music is called for at this part of the Rite of Marriage since the focus is on the consent (vows) of the couple. Everything should be ordered toward this central action.

Liturgy of the Eucharist (Mass only):

Preparation of the Gifts: Music used during the Preparation of the Gifts should be brief with preference given for instrumental music. A congregational hymn or vocal solo are also possibilities.

Service Music: Holy, Memorial Acclamation, Amen, and Lamb of God are sung and led by the cantor.

Communion: Music used during distribution of Communion should center on God's great gift of the Eucharist. Music should include an assembly sung antiphon or refrain.

Recessional: Music here is very celebratory in nature and reflects the joy of this occasion. Instrumental music is normative at this time.

Wedding Procession

The entrance procession at a wedding liturgy is an extended form of the regular procession of the priest and other ministers at Sunday Mass. The procession, as envisioned by the Rite of Marriage, is the ritual entrance of the ministers for the liturgy. Since the two of you together are the ministers of the sacrament of marriage, you are both included in the procession. This also reflects the church's understanding that the bride and groom are equal and complementary in marriage. Bridesmaids, Groomsmen, Best Man, and Maid of Honor are also included in the procession along with your parents. Your parents have contributed to your formation leading up to this day. By including your parents, the procession reflects the reality that a new family is being created from two existing families.

Procession A

Crucifer
Gospel Book
Presider
Ringbearer
Groomsmen
Best Man
Flower girl
Bridesmaids
Maid of Honor
Groom's Parents
Bride's Parents
Bride and Groom

Procession C

Crucifer
Gospel Book
Presider
Ringbearer
Groomsmen
Groom's Parents
Best Man and Groom
Flower girl
Bridesmaids
Bride's Parents
Maid of Honor and Bride

Procession B

Crucifer
Gospel Book
Presider
Ringbearer
Groomsmen
Best Man
Groom with his Parents
Flower girl
Bridesmaids
Maid of Honor
Bride with her Parents

Procession D

Crucifer
Gospel Book
Presider
Ringbearer
Groomsmen
Best Man and Groom
Flower girl
Bridesmaids
Maid of Honor
Bride with her Father

*Seating of groom's parents and
seating of bride's mother prior
to procession.*

Old Testament Readings

(pick one)

B1 Genesis 1:26-28, 31a

801-1

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 of God he created him;

male and female he created them.

God blessed them, saying:

“Be fertile and multiply; fill the earth and subdue it.

Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.”

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

B2 Genesis 2:18-24

801-2

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. (continued)

(Genesis 2:18-24 continued)

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.

B3 Genesis 24:48-51, 58-67

801-3

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

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

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

Thus 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.

Raphael and Tobiah entered the house of Raguel and greeted him. Raguel sprang up and kissed Tobiah, shedding tears of joy. But when he heard that Tobit had lost his eyesight, he was grieved and wept aloud. He said to Tobiah: "My child, God bless you! You are the son of a noble and good father. But what a terrible misfortune that such a righteous and charitable man should be afflicted with blindness!" He continued to weep in the arms of his kinsman Tobiah. His wife Edna also wept for Tobit; and even their daughter Sarah began to weep.

Afterward, Raguel slaughtered a ram from the flock and gave them a cordial reception. When they had bathed and reclined to eat, Tobiah said to Raphael, "Brother Azariah, ask Raguel to let me marry my kinswoman Sarah." Raguel overheard the words; so he said to the boy: "Eat and drink and be merry tonight, for no man is more entitled to marry my daughter Sarah than you, brother. Besides, not even I have the right to give her to anyone but you, because you are my closest relative. But I will explain the situation to you very frankly. I have given her in marriage to seven men, all of whom were kinsmen of ours, and all died on the very night they approached her. But now, son, eat and drink. I am sure the Lord will look after you both." Tobiah answered, "I will eat or drink nothing until you set aside what belongs to me."

Raguel said to him: "I will do it. She is yours according to the decree of the Book of Moses. Your marriage to her has been decided in heaven! Take your kinswoman; from now on you are her love, and she is your beloved. She is yours today and ever after. And tonight, son, may the Lord of heaven prosper you both. May he grant you mercy and peace."

Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with the words: "Take her according to the law. According to the decree written in the Book of Moses she is your wife. Take her and bring her back safely to your father. And may the God of heaven grant both of you peace and prosperity." He then called her mother and told her to bring a scroll, so that he might draw up a marriage contract stating that he gave Sarah to Tobiah as his wife according to the decree of the Mosaic law. Her mother brought the scroll, and he drew up the contract, to which they affixed their seals. Afterward they began to eat and drink.

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

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

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. (continued)

(Proverbs 31:10-13, 19-20, 30-31 (continued))

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.

B7 Song of Songs 2:8-10, 14, 16a; 8:6-7a 801-7

Hark! My lover--here he comes
springing across the mountains, leaping across the hills.
My lover is like a gazelle
or a young stag.
Here he stands behind our wall,
gazing through the windows, peering through the lattices.
My lover speaks; he says to me,
“Arise, my beloved, my dove, my beautiful one, and come!”

“O my dove in the clefts of the rock,
in the secret recesses of the cliff,
Let me see you, let me hear your voice,
for your voice is sweet, and you are lovely.”

My lover belongs to me and I to him.
He says to me:
“Set me as a seal on your heart,
as a seal on your arm;
For stern as death is love,
relentless as the nether-world is devotion;
its flames are a blazing fire.
Deep waters cannot quench love,
nor floods sweep it away.

B8 Sirach 26:1-4, 13-16 801-8

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; (continued)

(Sirach 26:1-4, 13-16 continued)

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 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.

B9 Jeremiah 31:31-32a, 33-34a

801-9

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 the least to greatest, shall know me,
says the Lord.

Responsorial Psalms

(pick one)

Psalm 33

The earth is full of the goodness of the Lord.

Psalm 34

Taste and see the goodness of the Lord.

Psalm 103

The Lord is kind and merciful.

Psalm 112

Blessed is the man who greatly delights in the Lord's commands.

Psalm 128

Blest are those who love you, happy those who follow you, blest are those who seek you, O God.

Psalm 145

I will praise your name. my King and my God.

Psalm 148

Let all praise the name of the Lord.



New Testament Readings

(pick one)

D1 Romans 8:31b-35, 37-39

802-1

Brothers and sisters:

If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

D2 Romans 12:1-2, 9-18

802-2

I urge you, brothers and sisters, by the mercies of God,
to offer your bodies as a living sacrifice,
holy and pleasing to God, your spiritual worship.
Do not conform yourselves to this age
but be transformed by the renewal of your mind,
that you may discern what is the will of God,
what is good and pleasing and perfect.

Let love be sincere;
hate what is evil,
hold on to what is good;
love one another with mutual affection;
anticipate one another in showing honor.
Do not grow slack in zeal,
be fervent in spirit, serve the Lord.
Rejoice in hope,
endure in affliction,
persevere in prayer.
Contribute to the needs of the holy ones,
exercise hospitality. (continued)

(Romans 12:1-2, 9-18 continued)

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.

D3 Romans 15:1b-3a, 5-7, 13

802-3

Brothers and sisters:
We ought to put up with the failings of the weak
And not to please ourselves;
let each of us please our neighbor for the good,
for building up.
For Christ did not please himself.
May the God of endurance and encouragement
grant you to think in harmony with one another,
in keeping with Christ Jesus,
that with one accord you may with one voice
glorify the God and Father of our Lord Jesus Christ.

Welcome one another, then, as Christ welcomed you,
for the glory of God.
May the God of hope fill you with all joy
and peace in believing,
so that you may abound in hope
by the power of the Holy Spirit.

Brothers and sisters:

The body is not for immorality, but for the Lord,
and the Lord is for the body;
God raised the Lord and will also raise us by his power.

Do you not know that your bodies are members of Christ?
Whoever is joined to the Lord becomes one spirit with Him. Avoid immorality.

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

Do you not know that your body
is a temple of the Holy Spirit within you,
whom you have from God, and that you are not your own?
For you have been purchased at a price.
Therefore glorify God in your body.

Brothers and sisters:

Strive eagerly for the greatest spiritual gifts.
But I shall show you a still more excellent way.

If I speak in human and angelic tongues
but do not have love,
I am a resounding gong or a clashing cymbal.

And if I have the gift of prophecy
and comprehend all mysteries and all knowledge;
if I have all faith so as to move mountains
but do not have love, I am nothing.

If I give away everything I own,
and if I hand my body over so that I may boast
but do not have love, I gain nothing. (continued)

(1 Corinthians 12:31-13:8a continued)

Love is patient, love is kind.
It is not jealous, is not pompous,
it is not inflated, it is not rude,
it does not seek its own interests,
it is not quick-tempered,
it does not brood over injury,
it does not rejoice over wrongdoing
but rejoices with the truth.

It bears all things, believes all things,
hopes all things, endures all things.
Love never fails.

D6 Ephesians 4:1-6

807-2

Brothers and sisters:
I, a prisoner for the Lord,
urge you to live in a manner worthy of the call you have received,
with all humility and gentleness, with patience,
bearing with one another through love,
striving to preserve the unity of the Spirit
through the bond of peace:
one Body and one Spirit,
as you were also called to the one hope of your call;
one Lord, one faith, one baptism;
one God and Father of all,
who is over all and through all and in all.

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 the
head of his wife

just as Christ is the 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.

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.

Brothers and sisters:

Put on, as God's chosen ones,
holy and beloved,
heartfelt compassion, kindness,
humility, gentleness, and patience,
bearing with one another and forgiving one another,
if one has a grievance against another;
as the Lord has forgiven you, so must you also do.
And over all these put on love,
that is, the bond of perfection.
And let the peace of Christ control your hearts,
the peace into which you were also called in one Body.
And be thankful.

Let the word of Christ dwell in you richly,
as in all wisdom you teach and admonish one another,
singing psalms, hymns, and spiritual songs
with gratitude in your hearts to God.
And whatever you do, in word or in deed,
do everything in the name of the Lord Jesus,
giving thanks to God the Father through him.

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 your-
selves,
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 may we say with confidence:

*"The Lord is my helper
and I will not be afraid."*

Beloved:

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

Your adornment should not be an external one:

braiding the hair, wearing gold jewelry,
or dressing in fine clothes,
but rather the hidden character of the heart,
expressed in the imperishable beauty
of a gentle and calm disposition,
which is precious in the sight of God.

For this is also how the holy women who hoped in God
once used to adorn themselves
and were subordinate to their husbands;
thus Sarah obeyed Abraham, calling him, "lord."
You are her children when you do what is good
and fear no intimidation.

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

Finally, all of you, be of one mind, sympathetic,
loving toward one another, compassionate, humble.
Do not return evil for evil, or insult for insult;
but, on the contrary, a blessing, because to this you were called, that you
might inherit a blessing.

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

Now this is how we shall know that we belong to the truth
and reassure our hearts before him
in whatever our hearts condemn,
for God is greater than our hearts and knows everything.
Beloved, if our hearts do not condemn us,
we have confidence in God (continued)

(1 John 3:18-24 continued)

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.

D13 1 John 4:7-12

802-12

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.
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.

D14 Revelation 19:1, 5-9a

802-13

I John, heard what sounded like the loud voice
of a great multitude in heaven, saying:
“Alleluia! Salvation, glory, and might belong to our God.”

A voice coming from the throne said:
“Praise our God, all you his servants,
and you who revere him, small and great,”

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

(Revelation 19:1, 5-9a continued)

“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 Acclamations

(pick one)

E3 Everyone who loves is begotten of God and knows God. (1 John 4:7b)

E4 God is love. If God loved us, we also must love one another.
(1 John 4:8b, 11)

E5 If we love one another, God remains in us
And his love is brought to perfection in us. (1 John 4:12)

E6 Whoever remains in love, remains in God and God in him.
(1 John 4:16)

Gospel Readings

(pick one)

F1 Matthew 5:1-12a

805-1

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

F2 Matthew 5:13-16

805-2

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.”

Jesus said to his disciples:

“Not everyone who says to me, ‘Lord, Lord,’
will enter the kingdom of heaven,
but only the one who does the will of my Father in heaven.
Everyone who listens to these words of mine and acts on them
will be like a wise man who built his house on rock.

The rain fell, the floods came,
and the winds blew and buffeted the house.
But it did not collapse; it had been set solidly on rock.

And everyone who listens to these words of mine
but does not act on them
will be like a fool who built his house on sand.

The 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.

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, man must not separate.”

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

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

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 servants, “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. (continued)

(John 2:1-11 continued)

Then he told them, “Draw some out now
and take it to the headwaiter.” So they took it.
And when the headwaiter tasted the water that had become wine, without
knowing where it came from
(although the servants who had drawn the water knew),
the headwaiter called the bridegroom and said to him,
“Everyone serves good wine first,
and then when people have drunk freely, an inferior one;
but you have kept the good wine until now.”
Jesus did this as the beginning of his signs in Cana in Galilee
and so revealed his glory,
and his disciples began to believe in him.

F8 John 15:9-12

805-8

Jesus said to his disciples:
“As the Father loves me, so I also love you.
Remain in my love.
If you keep my commandments,
you will remain in my love,
just as I have kept my Father’s commandments
and remain in his love.
“I have told you this so that my joy
might be in you and your joy might be complete.
This is my commandment:
love one another as I love you.”

Jesus said to his disciples:

“This is my commandment:

love one another as I have loved 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.”

Jesus raised his eyes to heaven and said:

“I pray not only for my disciples,

but also for those who will believe in me through their word,

so that they may all be one,

as you, Father, are in me and I in you,

that they also may be in us,

that the world may believe that you sent me.

And I have given them the glory you gave me,

so that they may be one, as we are one,

I in them and you in me,

that they may be brought to perfection as one,

that the world may know that you sent me,

and that you loved them even as you loved me.

Father, they are your gift to me.

I wish that where I am they also may be with me,

that they may see my glory that you gave me,

because you loved me before the foundation of the world.

Righteous Father, the world also does not know you,

but I know you, and they know that you sent me. (continued)

(John 17:20-26 continued)

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.”



Exchange of Vows

(pick one)

H1 I, N. take you N., to be my wife. I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

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

H2 I, N., take you N., 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, to love and to cherish until death us do part.

I, N., take you N., 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, to love and to cherish until death us do part.

H3 N., do you take N. to be your wife? Do you promise to be faithful to her in good times and in bad, in sickness and in health, to love her and to honor her all the days of your life?

Bridegroom: I do.

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

Bride: I do.

H4 N., do you take N. 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, to love and to cherish until death do you part?

Bridegroom: I do.

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

Bride: I do.

Blessing and Exchange of Rings

(pick one)

I1 May the Lord bless these rings, which you give to each other as a sign of love and fidelity. R/ Amen

I4 Bless, O Lord, these rings, which we bless in your name, so that those who wear them may remain entirely faithful to each other, abide in peace and in your will, and live always in mutual charity. Through Christ our Lord.. R/ Amen

I5 Bless and sanctify your servants in their love, O Lord, and let these rings, a sign of their faithfulness, remind them of their love for one another. Through Christ our Lord. R/ Amen

Prayer of the Faithful

(Universal Prayer)

For N. (Bride) and N. (Groom), and for their well-being as a family, let us pray to the Lord.

For their relatives and friends, and for all who have assisted this couple, let us pray to the Lord.

For young people preparing to enter Marriage, and for all whom the Lord is calling to another state in Life, let us pray to the Lord.

For all families throughout the world and for lasting peace among all people, let us pray to the Lord.

For all members of our families who have passed from this world, and for all the departed, especially _____, Let us pray to the Lord.

For the church, the holy People of God, and for unity among all Christians, let us pray to the Lord.

Nuptial Blessing

(pick one)

M1

O God, who by your mighty power
created all things out of nothing,
and, when you had set in place
the beginnings of the universe,
formed man and woman in your own image,
making the woman an inseparable helpmate to the man,
that they might no longer be two, but one flesh,
and taught that what you were pleased to make one
must never be divided;

O God, who consecrated the bond of Marriage
By so great a mystery
That in the wedding covenant you foreshadowed
The Sacrament of Christ and his Church;

O God, by whom woman is joined to man
and the companionship they had in the beginning
is endowed with the one blessing
not forfeited by original sin
nor washed away by the flood.

Look now with favor on these your servants,
joined together in Marriage,
who ask to be strengthened by you blessing.
Send down on them the grace of the Holy Spirit
and pour your love into their hearts,
that they may remain faithful in the Marriage covenant.

May the grace of love and peace
abide in your daughter N., and let her always follow the example of those
holy women
whose praises are sung in the Scriptures. (continued)

(M1 continued)

May her husband entrust his heart to her,
so that, acknowledging her as his equal
and his joint heir to the life of grace,
he may show her due honor
and cherish her always
with the love that Christ has for his Church.

And now, Lord, we implore you:

may these your servants
hold fast to the faith and keep your commandments;
made one in the flesh,
may they be blameless in all they do;
and with the strength that comes from the Gospel,
may they bear true witness to Christ before all;
(may they be blessed with children,
and prove themselves virtuous parents,
who live to see their children's children).

And grant that, reaching at last together
the fullness of years
for which they hope,
they may come to the life of the blessed
in the Kingdom of Heaven.
Through Christ our Lord.

M2

Holy Father

who formed man in your own image,
male and female you created them,
so that as husband and wife, united in body and heart,
they might fulfill their calling in the world;
O God, who, to reveal the great design you formed in your love,
willed that the love of spouses for each other
should foreshadow the covenant you graciously
made with your people,
so that, by fulfillment of the sacramental sign,
the mystical marriage of Christ with his Church
might become manifest
in the union of husband and wife among your faithful;

Graciously stretch out your right hand
over these your servants (N. and N.), we pray,
and pour into their hearts the power of the Holy Spirit.

Grant, O Lord,
that, as they enter upon this sacramental union,
they may share with one another the gifts of your love
and, by being for each other a sign of your presence,
become one heart and one mind.

May they also sustain, O Lord, by their deeds
the home they are forming
(and prepare their children
to become members of your heavenly household
by raising them in the way of the Gospel).

Graciously crown with your blessings your daughter N.,
so that, by being a good wife (and mother),
she may bring warmth to her home
with a love that is pure
and adorn it with welcoming graciousness. (continued)

(M2 continued)

bestow a heavenly blessing also, O Lord,
on N., your servant,
that he may be a worthy, good, and
faithful husband (and a provident father).

Grant, holy Father,
that, desiring to approach your table
as a couple joined in Marriage in your presence,
they may one day have the joy
of taking part in your great banquet in heaven.
Through Christ our Lord.

M3

Holy Father, maker of the whole world,
who created man and woman in your own image
and willed that their union be crowned with your blessing,
we humbly beseech you for these your servants,
who are joined today in the Sacrament of Matrimony.
May your abundant blessing, Lord,
come down upon this bride, N.,
and upon N., her companion for life,
and may the power of your Holy Spirit
set their hearts aflame from on high,
so that, living out together the gift of Matrimony,
they may (adorn their family with children
and) enrich the Church

In happiness may they praise you, O Lord,
in sorrow may they seek you out;
may they have the joy of your presence
to assist them in their toil,
and know that you are near
to comfort them in their need;
let them pray to you in the holy assembly
and bear witness to you in the world,
and after a happy old age,
together with the circle of friends that surrounds them,
may they come to the Kingdom of Heaven.
Through Christ our Lord.

Wedding Music Suggestions

PROCESSIONAL - only one processional piece is chosen

Processional	George Frederick Handel
Canon in D (also Prelude/Offertory)	Johann Pachelbel
Trumpet Voluntary in D Major	John Stanley
Trumpet Voluntary in D Major	Jeremiah Clarke
March	William Boyce
Festive Trumpet Tune	David German
Processional of Joy	Hal Hopson
Trumpet Tune in D	David Johnson

GATHERING HYMN - this hymn is sung immediately following the entrance procession in a wedding outside of Mass. For weddings with in a Mass, the Gloria is sung instead of a Gathering Hymn.

<i>Main Church</i>	God of Love, Embrace Your People	#983	WIV
	God, in the Planning	#984	WIV
	Love Has Brought Us Here Together	#985	WIV
<i>National Shrine</i>	Hear Us Now, Our God and Father	#539	JS
	God, Who Created Hearts to Love	#542	JS
	Love Divine, All Loves Excelling	#709	JS

GOSPEL ACCLAMATION

Festival Alleluia	Chepponis
Celtic Alleluia	Walker

RECESSIONAL

Rigaudon	André Campra
Rondeau	Jean-Joseph Mouret
Trumpet Tune in D Major	Henry Purcell
Hornpipe	George Frederick Handel
La Rejouissance	George Frederick Handel
Te Deum	Marc-Antoine Charpentier
Toccata in G	Theodore Dubois
Nun Danket Alle Gott	Sigfried Karg-Elert
Prelude in Classic Style	Gordon Young
Tuba Tune	C.S. Lang
A Festive Trumpet Tune	Douglas Wagner

PRELUDE AND/OR OFFERTORY

Instrumental

Ariosio	Johann Sebastian Bach
Air from the D Major Suite	Johann Sebastian Bach
Jesu, Joy of Man's Desiring	Johann Sebastian Bach
Pastorale in F	Johann Sebastian Bach
Sheep May Safely Graze	Johann Sebastian Bach
Was Gott tut, das ist wohlgetan	Johann Pachelbel
Priere a Notre Dame	Leon Boellmann
Rhosymedre	R. Vaughan Williams
Prelude Modal	Jean Langlais

Vocal

Ave Maria	Bach/ Gounod
Ave Maria	Franz Schubert
Faith, Hope and Love	F.P. O'Brien
The Gift of Love	Hal Hopson
Not for Tongues of Heaven's Angels	Michael Joncas
Panis Angelicus	César Franck
Set Your Heart on the Higher Gifts	Steven Warner
When Love Is Found	Brian Wren
Where Charity and Love Prevail	Westendorf/Hill
Where Love Is Found	Dan Schutte
Wherever You Go	Gregory Norbet

COMMUNION PROCESSION

I Receive the Living God	#923
Amén. El Cuerpo de Cristo	#934
Draw Near	#935
You Satisfy the Hungry Heart	#939
Take and Eat	#940
Eat This Bread	#943
Taste and See	#945

To listen to Processional, Recessional, Prelude and Offertory selections, please visit www.bedeva.org/weddings.

Rite of Marriage Liturgy Planning Sheet

Bride _____

Groom _____

Maid (Matron) of Honor _____

Best Man _____

Flowergirl _____ Ringbearer _____

Additional Attendants (not including above) _____ women _____ men

Wedding Date _____

Time _____

Saint Bede Church _____ or National Shrine _____

Presider _____

Music Ministers Organist _____

Cantor _____

Rite of Marriage ____ Mass (Eucharist) ____ Outside of Mass

Approximate number receiving Eucharist _____

Gospel Book Bearer _____

Crucifer _____

Prelude Music _____

Procession Formation: A _____ B _____ C _____ D _____

Processional Music _____

*Gloria/Gathering Hymn _____

First Reading _____ Lector _____

Responsorial Psalm _____

Second Reading _____ Lector _____

Gospel Acclamation Setting _____

Gospel Verse E3 _____ E4 _____ E5 _____ E6 _____

Gospel Reading _____

Exchange of Vows H1 _____ H2 _____ H3 _____ H4 _____

Blessing and Exchange of Rings I1 _____ I4 _____ I5 _____

Prayer of the Faithful Lector _____

*Preparation of the Gifts _____

*Gift Bearers _____

*Communion Hymn _____

Nuptial Blessing M1 _____ M2 _____ M3 _____

Recessional _____

* Only for Mass



Wow! This is a lot of information!

Remember the Staff at Saint Bede will guide you through the process. Pat Scheil, parish wedding facilitator, will be in contact with you and is available to answer any questions or concerns you may have. Your priest or deacon will also be meeting with you shortly.

Remember it is up to you to make arrangements for:

Unveiled or Engaged Encounter
and
Prepare/Enrich



SAINT BEDE
CATHOLIC CHURCH

3686 Ironbound Road, Williamsburg VA 23188