



CELEBRATING THE SACRAMENT
OF MATRIMONY

Parish Guide for Your Wedding Ceremony

ST RAPHAEL CATHOLIC CHURCH
SPRINGDALE, AR

As of 7.1.17



Dear Engaged Couple:

Congratulations! You are now engaged to be married and so the next step of your life begins. You want to get married in the church. You have questions of us, such as; what do we do next, can we set a date, what will be asked of us etc....? This time of engagement can be stressful and overwhelming for any couple.

St. Raphael Catholic Church wants to make this process a lot easier for you. This manual has been designed with you in mind. In this document you will find everything you need to know about preparing for marriage at St Raphael. It briefly reviews the Catholic Church's teaching on the Sacrament of Marriage. It includes both the Diocesan regulations on marriage as well as our guidelines here at St Raphael. We even include the *Order of Celebrating the Sacrament of Matrimony*, both within and outside of Mass, so you will be completely familiar with the order as well as the questions you will be asked and the vows you will exchange. The last part of this manual includes all the scriptural options you can choose for your wedding. We also have included music selections from which you can choose, for your ceremony. Finally, we list the fee schedule for getting married here at St Raphael.

My prayer for you both is that during this preparation period, you learn as much as you can about one another and fall more deeply in love. We are here to help you so that when you become husband and wife you will reflect more perfectly the love between Christ and his Church. I have included a m a r r i a g e prayer at the back of this manual that you both can pray each day during this period. My email is also listed below if you have any questions of me.

Congratulations again and may God bless you both.

Sincerely,

Rev. John M. Connell Pastor
jconnell@straphaelcc.org

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Web: www.straphaelcc.org e-mail: info@straphaelcc.org

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The Sacrament of Matrimony

Teachings from Catechism of the Catholic Church

What is the Sacrament of Matrimony?

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament. CCC1601

The Old Testament reveals....

Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb." Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church. CCC1602

Holy Scripture affirms that man and woman were created for one another: "It is not good that the man should be alone." The woman, "flesh of his flesh," i.e., his counterpart, his equal, his nearest in all things, is given to him by God as a "helpmate"; she thus represents God from whom comes our help. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh." CCC1605

The New Testament continues to reveal....

In his preaching Jesus unequivocally taught the original meaning of the union of man and woman as the Creator willed it from the beginning: permission given by Moses to divorce one's wife was a concession to the hardness of hearts. The matrimonial union of man and woman is indissoluble: God himself has determined it "what therefore God has joined together, let no man put asunder." CCC1614

This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, Jesus has not placed on spouses a burden impossible to bear, or too heavy - heavier than the Law of Moses. By coming to restore the original order of creation disturbed by sin, he himself gives the strength

and grace to live marriage in the new dimension of the Reign of God. It is by following Christ, renouncing themselves, and taking up their crosses that spouses will be able to "receive" the original meaning of marriage and live it with the help of Christ. This grace of Christian marriage is a fruit of Christ's cross, the source of all Christian life. CCC1615

How is Marriage a Covenant?

The nuptial covenant between God and his people Israel had prepared the way for the new and everlasting covenant in which the Son of God, by becoming incarnate and giving his life, has united to himself in a certain way all mankind saved by him, thus preparing for "the wedding-feast of the Lamb." CCC1612

The entire Christian life bears the mark of the spousal love of Christ and the Church. Already Baptism, the entry into the People of God, is a nuptial mystery; it is so to speak the nuptial bath which precedes the wedding feast, the Eucharist. Christian marriage in its turn becomes an efficacious sign, the sacrament of the covenant of Christ and the Church. Since it signifies and communicates grace, marriage between baptized persons is a true sacrament of the New Covenant. CCC1617

What are the Effects of the Sacrament of Matrimony?

"From a valid marriage arises a bond between the spouses which by its very nature is perpetual and exclusive; furthermore, in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state by a special sacrament." CCC1638

The marriage bond

The consent by which the spouses mutually give and receive one another is sealed by God himself. From their covenant arises "an institution, confirmed by the divine law . . . even in the eyes of society." The covenant between the spouses is integrated into God's covenant with man: "Authentic married love is caught up into divine love." CCC1639

Thus the marriage bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. This bond, which results from the free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God's fidelity. The Church does not have the power to contravene this disposition of divine wisdom. CCC1640

The grace of the sacrament of Matrimony

"By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God." This grace proper to the sacrament of Matrimony is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace they "help one another to attain holiness in their married life and in welcoming and educating their children." CCC1641

Christ is the source of this grace. "Just as of old God encountered his people with a covenant of love and fidelity, so our Savior, the spouse of the Church, now encounters Christian spouses through the sacrament of Matrimony." Christ dwells with them, gives them the strength to take up their crosses and so follow him, to rise again after they have fallen, to forgive one another, to bear one another's burdens, to "be subject to one another out of reverence for Christ," and to love one another with supernatural, tender, and fruitful love. In the joys of their love and family life he gives them here on earth a foretaste of the wedding feast of the Lamb. CCC1642

What are the essential qualities of a Christian Marriage?

1643 "Conjugal love involves a totality, in which all the elements of the person enter - appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it is open to fertility. In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values." CCC1643

The unity and indissolubility of marriage

The love of the spouses requires, of its very nature, the unity and indissolubility of the spouses' community of persons, which embraces their entire life: "so they are no longer two, but one flesh." They "are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving." This human communion is confirmed, purified, and completed by communion in Jesus Christ, given through the sacrament of Matrimony. It is deepened by lives of the common faith and by the Eucharist received together. CCC1644

The fidelity of conjugal love

By its very nature conjugal love requires the inviolable fidelity of the spouses. This is the consequence of the gift of themselves which they make to each other. Love seeks to be

definitive; it cannot be an arrangement "until further notice." the "intimate union of marriage, as a mutual giving of two persons, and the good of the children, demand total fidelity from the spouses and require an unbreakable union between them."CCC1646

The deepest reason is found in the fidelity of God to his covenant, in that of Christ to his Church. Through the sacrament of Matrimony the spouses are enabled to represent this fidelity and witness to it. Through the sacrament, the indissolubility of marriage receives a new and deeper meaning. CCC1647

The openness to fertility

"By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory."

Children are the supreme gift of marriage and contribute greatly to the good of the parents themselves. God himself said: "It is not good that man should be alone," and "from the beginning (he) made them male and female"; wishing to associate them in a special way in his own creative work, God blessed man and woman with the words: "Be fruitful and multiply." Hence, true married love and the whole structure of family life which results from it, without diminishment of the other ends of marriage, are directed to disposing the spouses to cooperate valiantly with the love of the Creator and Savior, who through them will increase and enrich his family from day to day."CCC1652

The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. Parents are the principal and first educators of their children. In this sense the fundamental task of marriage and family is to be at the service of life. CCC1653

Spouses to whom God has not granted children can nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, of hospitality, and of sacrifice. CCC1654

The Domestic Church

Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. The Church is nothing other than "the family of God." From the beginning, the core of the Church was often constituted by those who had become believers "together with all [their] household." When they were converted, they desired that "their whole household" should also be saved. These families who became believers were islands of Christian life in an unbelieving world. CCC1655

In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the "*Ecclesia domestica*". It is in the bosom of the family that parents are "by word and example . . . the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation." CCC1656

It is here that the father of the family, the mother, children, and all members of the family exercise the priesthood of the baptized in a privileged way "by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, and self-denial and active charity." Thus the home is the first school of Christian life and "a school for human enrichment." Here one learns endurance and the joy of work, fraternal love, generous - even repeated - forgiveness, and above all divine worship in prayer and the offering of one's life. CCC1657

Marriage Is Forever

MARRIAGE PREPARATION POLICY AND PROCEDURES FOR THE DIOCESE OF LITTLE ROCK

The following section (pages 8-13) is taken directly from the diocesan website and gives general diocesan guidelines for marriage. We have made slight modifications to this document to state St Raphael policy more clearly. The changes are in italics and shaded. To see the complete St Raphael Guidelines turn to page 14.

A SUMMARY FOR COUPLES

THE NEED FOR PREPARATION

Preparation for marriage is not just preparation for the wedding day when family and friends gather to witness and celebrate the commitment the bride and groom make to each other. It is preparation for the day- to-day relationship you will live throughout your married life. Your lives, through the Sacrament you receive, will become a witness to others of Christ's love for His Church.

The Church takes seriously the need for marriage preparation, and through the programs available, couples seeking to marry have the opportunity to learn, develop, and strengthen their relationship. When couples commit to being open to this preparation, they can anticipate and find a firm foundation on which to build their future. As with any program, its success depends on the individuals' participation and commitment. Successful marriage preparation depends most strongly on the couple's commitment to live out the values and concepts they learn in conjunction with an openness to work with the gifts God gives them in the Sacrament. The marital relationship needs constant nurturing if the couple is to make it what Christ intended it to be, a love that will go beyond the couple themselves and influence the faith community in which they are members.

MARRIAGE IS A SACRAMENT

Because marriage for a Catholic is understood as something that is beyond the human reality, the Church has established norms, guidelines, and procedures to help the engaged couple see their marriage as a part of God's plan for them.

MARRIAGE PREPARATION PROCEDURES

1. Initial Interview

Your first step in preparation for marriage is to notify the parish priest or deacon as soon as possible and set up a meeting with him for an initial interview. This meeting should take place at least six months before your proposed wedding date. It should certainly take place before any social arrangements for the wedding are planned. *(St. Raphael's Guidelines state: Your first step in preparation for marriage is to notify the wedding coordinator of the parish of your intention to marry. After all requirements are obtained, the wedding coordinator will set up a meeting for the couple to meet with a priest or deacon for an initial interview. This meeting should take place at least six months before your proposed wedding date. It should certainly take place **before** any social arrangements for the wedding are planned, such as a venue booking for your wedding reception.)*

2. Assessment Process

The parish priest or deacon, who will prepare you for your marriage, has the responsibility of helping you assess your readiness for marriage. Besides the information from the initial interview, he will use other tools for assessment such as diocesan forms, a pre-marriage evaluation, consultation with parents/relatives and, if needed pre-marriage counseling and evaluation. These will all be reviewed with you, and a mutual decision will be reached regarding your proposed marriage.

In view of the many factors in present-day society that work against marriage under the age of 21, special care and concern is focused on any couple when one of the parties (or both) under the age of 21. Studies have shown that, in this country, such marriages have the least likelihood of lasting. Extra preparation may be required for couples seeking to marry when one or both parties are under the age of 21. If one of the parties (or both) is younger than 18, special permission for the marriage must be received from the bishop.

3. Decision

For most couples, the assessment with the priest or deacon will lead to a mutual decision to proceed with the marriage. In those cases in which a delay is indicated, special procedures will be worked out with you.

4. Establishing a Wedding Date

Up to this point in your preparation for marriage, your wedding date has not been finalized. It was probably penciled in the calendar as a tentative date. Now this date can be made definite. Early contact with the priest or deacon will ensure there is plenty of time to make arrangements for the wedding day. It is important that you begin this process as early as possible. Six months before the proposed date is only the minimum amount of time for contacting the priest or deacon. Notification more than six months beforehand will provide even more time for meeting church

requisites and making the arrangements for the wedding day. *St. Raphael Guidelines state: Up to this point in your preparation for marriage, your wedding date has not been finalized. After the first meeting with the Priest, the couple may find the next available date with the wedding coordinator. Early contact with the priest or deacon will ensure there is plenty of time to make arrangements for the wedding day. It is important that you begin this process as early as possible. Six months before the proposed date is only the minimum amount of time for contacting the wedding coordinator to schedule your initial meeting with the priest or deacon. Notification more than six months beforehand will provide even more time for meeting church requisites and making the arrangements for the wedding day.*

5. Instructional Program

After you have finalized the actual date of your wedding, the priest or deacon will outline the program that will be used to help you prepare not only for your wedding, but more importantly, for the life of the marriage that begins that day. This program will often include a few meetings with the priest or deacon and participation in at least one of the marriage preparation programs used by the diocese. Marriage preparation programs available in the diocese include: Pre-Cana and Sponsor Couple Program.

If circumstances such as military service, employment, or other similar circumstances prohibit you from participating together in a marriage preparation program, the absent party must obtain the requisite preparation and assessment of readiness for marriage in that party's own locale. The absent party is then to provide the priest or deacon with verification of attendance in that program and/or assessment.

6. Natural Family Planning Course

Couples of child-bearing years are required to complete a certified Natural Family Planning (NFP) course approved by the diocese. Instructors and class schedules are available through the Family Life Office, the diocesan web site and NFP providers. The instructor of the selected program will provide written verification of course completion of the NFP program of instruction to the minister preparing the couple. Financial assistance may be applied for through the NFP provider.

7. Marriage Ceremony

Because your wedding will be a public ceremony in the Church, there are several things to keep in mind. A wedding is a religious event, an act in which a man and a woman pledge themselves to each other before God. The appropriate place for the wedding is in the Church. As a matter of policy, the Church will not give permission for weddings to take place in non-denominational chapels, parks, yards, private homes or other such places. If both parties to the marriage are Catholic, the wedding usually takes place in the bride's parish

If you are of different faiths, the wedding usually takes place in the church of the Catholic. In

some serious circumstances, a wedding may take place in the church of the non-Catholic and before a minister of the non-Catholic's faith. You must seek permission of the Catholic Church for this dispensation (the priest or deacon preparing you will assist with this). Dispensation may be granted if the Catholic priest or deacon is satisfied that you are ready for marriage by following the policies and procedures for marriage established by the Church.

PLANNING THE CEREMONY

The Catholic wedding liturgy is quite flexible and couples are encouraged to plan their wedding ceremonies with the priest or deacon who will officiate. He will be happy to discuss with you a choice of Scriptural readings, appropriate rituals, and music that is fitting for a religious service. Other secular arrangements surrounding the liturgy should be checked in order to comply with parish policies.

SPECIAL CIRCUMSTANCES

Areas of special concern in the marriage preparation process are:

Interfaith Marriages

If one of you embraces a faith tradition that is not Catholic, serious dialogue and instruction will be offered by the priest or deacon. This dialogue will allow you an opportunity to discuss practical implications of your life together, such as 1) deepening both parties' awareness of the influence of religious convictions and values in your lives together; 2) helping you to see that coming from different faith traditions will have a significant impact on your relationship with each other; 3) exploring the areas of agreement and disagreement between the two faith traditions; and 4) appreciating the practical problems that could arise because you come from different faith traditions.

Youthful Marriages

If one or both of you are under 18 years of age, you can expect the Church to discourage you from getting married until you both are at least 21. The Church's concern rises out of her love for you and her desire to protect you from making irreparable mistakes frequently experienced by couples in youthful marriages. Permission of your pastor and consultation with your parents is required for marriage when one or both parties are younger than 21. Additionally, permission by the bishop is required if one or both parties are younger than 18.

Previous Marriages

If either party has been married before, the priest or deacon is to be informed immediately. Depending on the circumstances, the priest or deacon may determine that extra counseling and/or preparation is required. In some cases it is necessary to obtain a declaration of nullity concerning the previous marriage. In other situations, such the death of a prior spouse, there must be sufficient

time for the grief process following such a loss and the priest or deacon must assess whether the individual is emotionally prepared to enter into another marriage.

Pregnancy

If a pregnancy exists, you can expect the Church to express care and concern for you and your child.

However, marriage should not be presumed to be the appropriate solution to the situation. Because of the alarmingly high failure rate of marriages that occur because of a pregnancy, the Church will make every effort to ensure that both of you are mature enough and sufficiently prepared to enter into marriage. Pregnancy, in and of itself, will not be considered reason enough to omit the normal waiting period and preparation process.

Cohabiting Couples

Some couples today are living a conjugal life without the benefit of civil or ecclesiastical recognition. Cohabitation is a lifestyle contrary to Gospel values, is a serious matter in regard to one's spiritual life, and can be a cause for grave scandal. The Church's perspective is to make every attempt to persuade couples to dis-continue living together until they marry in the Church. There is significant evidence that couples that do cohabit have a much higher rate of divorce. At the very least, cohabiting couples will be strongly encouraged to live a chaste life to the same degree that non-cohabiting couples are expected to live. It is understood that there are often a number of factors as to why a couple chooses to live together and these will be taken into account on an individual basis. Cohabiting is a serious issue that must be examined during the preparation process.

CONVALIDATION OF CIVIL MARRIAGE

Frequently, couples are married outside of the Church and seek to have their marriage convalidated. A meeting with the priest or deacon is important to begin this process. There will be discussion of the reasons for being married outside of the Church, and the reasons for seeking convalidation. A couple must understand that convalidation is not a cure-all for problems within a marriage. Depending on the circumstances involved, the priest or deacon may require the couple to participate in an approved marriage preparation program, marriage enrichment program, premarital counseling and evaluation, and/or an alternative program. Typically, a couple must wait one year between a civil marriage and its convalidation. If there are problems within the marriage, issues with maturity, or determination of other problems, this one-year waiting period may be extended as long as the priest or deacon deems necessary.

SOME REASONS FOR DELAY

The Roman Catholic Church has always held the right to marry to be a natural right of high priority; therefore, any decision to delay a wedding is a serious matter. A priest or deacon may not refuse lightly the marriage of a Catholic who is free to marry. However, if your proposed marriage is seen to be in conflict with the sacramental practice of the Church, you can expect the priest or

deacon to delay your marriage or, perhaps, even refuse to witness it.

Just reasons for delaying a marriage would include:

1. One or both of the parties are under the age of 18.
2. One or both of the parties refuse to participate in any of the steps of the marriage preparation process that apply to them.
3. A lack of readiness for marriage by reason of immaturity, undue social pressure, etc.
4. One or both of the parties exhibit a substantial lack of appreciation for the spiritual and sacramental aspects of marriage.
5. The Catholic party(ies) does not practice the Catholic faith and has no intention of returning to the practice of the faith.

The priest or deacon will discuss the reasons for delay and work to help you with appropriate programs to overcome the circumstances that made the decision to delay advisable.

APPEAL

If a decision is made to delay your marriage, you have the right to disagree with the decision. If you wish to appeal the decision, you should submit a written petition to:

Diocese of Little Rock
Attn: Chancellor for Canonical
Affairs 2500 North Tyler Street
Little Rock, AR 72207

SACRAMENT OF MATRIMONY

GUIDELINES FOR ST RAPHAEL CATHOLIC CHURCH SPRINGDALE, ARKANSAS

BASIC STEPS AND REQUIREMENTS:

1. One of you must be registered at St. Raphael.
2. The Catholic party(s) must obtain a NEW annotated copy of your baptismal certificate from your church of record (where you were baptized). This certificate must be annotated with a date within 6 months of your first meeting with the priest.
3. Once you have obtained the NEW annotated copy of your baptismal certificate(s) you will bring to the wedding coordinator. Then she can schedule a meeting with the priest.
4. You both must complete all Diocesan requirements (see previous section, pages 9-11) Lizzette Castrellon, our parish wedding coordinator will oversee this process with you.

1) *Complete on line FOCCUS inventory*

2) *Pre-marriage preparation (two options)*

i. **Sponsor Couple Program** consists of six sessions in the sponsor couple's home after the engaged couple has completed the FOCCUS: an evaluation tool designed to help you reflect, as a couple, on such topics as the Sacrament of Holy Matrimony, family of origin, communication, finances, love and sexuality, and parenting. Once you have met with the priest, provide your e-mail addresses to the Wedding Coordinator so she can create a session for you to complete online. The fee is \$15.00 and will be paid online with a credit/debit card once you're ready to start the session. Once FOCCUS has been completed the Wedding Coordinator will assign you with your sponsor couple. The fee for the program is \$35.00 to obtain the books "For Better & For Ever" and is payable to St. Raphael.

ii. **Pre-Cana** is offered by the Family Life Office of the Diocese of Little Rock. It is a one-day retreat for engaged couples. Before attending the retreat, you must complete the FOCCUS so the results can be taken with you. During the retreat, married couples address the Sacrament of marriage, communication, finances, love and sexuality, parenting and Natural Family Planning. In order to register, please call the Family Life Office at 501-664-0340 x373 or visit their website: www.dolr.org/offices/familylife - the fee of \$60.00 is payable to the Diocese.

3) *Natural family planning*

- i. **Natural Family Planning** is also part of marriage preparation. This program, teaches how to cherish God's gift of human sexuality through the knowledge of a couple's fertility. The Church calls this "responsible parenthood," that is, planning when to have children according to God's Timing. Since this is a requirement in the marriage preparation process, it is recommended that you attend a series that finishes well ahead of your wedding date.
- ii. The contact information to sign up for a local class is:
<http://www.ccli.org/> (Click on register tab at top of page)
- iii. Or you can do it online at these addresses:
<http://www.catholicmarriageprep.com/> or
<http://www.catholicmarriageprepclass.com/>(NFP fees are extra).

5. Setting a date and time:

- The Diocese of Little Rock and St Raphael require 6 months of marriage preparation.
- Several preliminary steps, including meeting with the priest, must be accomplished before your wedding date can be scheduled either here or elsewhere.
- While each time-frame is unique, we will help you complete the requirements and get your date on the calendar as quickly as possible.
- Weddings are scheduled on Saturdays at 12Noon or at 6:00PM
- Exceptions are made to the schedule only with the Pastor's permission.

6. Selecting a Minister:

- The wedding will be scheduled with a priest or deacon from St. Raphael Catholic Church.
- If you desire another priest or deacon from the diocese, you are responsible for asking and confirming his presence with permission from the pastor.
- If you have a priest or deacon outside of the diocese, again you are responsible for asking and confirming his presence and that priest or deacon is responsible for obtaining the letter of "Good Standing" from their Diocese or Superior so they can celebrate your wedding.

OTHER QUESTIONS:

1. MUSIC:

- Our Music Director is Dianne Phillips and she can be reached at dphillips@straphaelcc.org or dphillips2110@yahoo.com Phone # 479 313-7737
- All music must be approved by the Director who is in charge of all music played within our church.
- Our Director may help the couple not only with the music but also with the musicians available to perform at the ceremony.

- A sample listing of appropriate Liturgical music for weddings can be found on page 55-57 of this manual.

2. FLOWERS AND DECORATIONS:

- The Art and Environment Committee from this parish have a person to assist the couple with flowers and decorations. To save time and avoid frustration, the couple should contact Jackie Anderson at 479 957-1610 or e-mail her at jabarpt@juno.com before making any plans.
- The Art and Environment Committee is also responsible for decorating the church for Sundays. The office should be notified whether or not you will be leaving your flowers in the church for the weekend Masses so that the committee will know if they need to get flowers.
- In planning your flowers, simplicity should be observed. Flowers may be placed in the position as they are for Mass – one large bouquet in front of the Altar (no taller than the Altar) and two smaller vases at the Tabernacle or two bouquets (one on either side of the altar). Flower bouquets should not obstruct movement around the altar. If the flowers are going to be removed, the family should do this immediately after the ceremony. Pew clips must be used to attach bows or flowers to pews.
- No arches are allowed in the church.
- If you schedule weddings during special liturgical seasons (e.g., Advent, Christmas, Easter, Pentecost) the Church will already be decorated and those decorations will remain even during the wedding. Normally, there no weddings celebrated during Lent.
- Real flower petals may not be dropped by flower girls in the aisle. Silk petals dropped by flower girls should be picked up by someone in the bride's family immediately after the marriage. A vacuum cleaner to assist in picking up the petals may be found in the storage room located near the bride's room.
- The corsages and arrangements for the bridal party should be dispensed from the bride's room. The box in which they came should be discarded.
- Flower arrangements to be used Saturday evening may not be delivered between 3:30 – 5:30 PM.
- Since most marriages take place on weekends, the church should be left in condition suitable for Mass. Therefore, immediately after the wedding, someone for the bride's family should see to it that anything brought into the church for the marriage is removed and all areas used are tidied up so that the church is left as it was found.

3. **PHOTOGRAPHS:** Photographers should do nothing to distract or obstruct the view of those attending the wedding. Therefore, no flashes will be allowed during the Mass. Also, photographers should see the celebrant before the ceremony so that the priest

may inform him or her where he or she may stand.

4. **BRIDAL CONSULTANTS:** Bridal Consultants are not needed or encouraged for the ceremony. The priests have been trained to conduct weddings and also know the social conventions connected with them. Should a bridal consultant be used, the priest may inform him or her as to where his or her talents may be used. The bridal consultant is responsible for a person to be at both the rehearsal and the wedding to assist the bridal party and to oversee both the processional and recessional.
5. **PRIEST STIPEND:** A stipend of \$100.00 is included in your church use fee. If you would like to give the priest more, you may give that to him in person after the wedding.
6. **ALTAR SERVERS:** Please consult with the wedding coordinator regarding acolytes (servers). Unless acolytes are family members, they are generally paid for serving (\$20 each is a suggested amount).
7. **DRESSING ROOMS:** The bride's room is provided for the bride and her attendants. It is not large and generally it will work better for only the bride and her maid of honor to dress at the church and other bridal attendants to dress at home.
 - It is highly suggested that personal items not be left in the bride's room unattended with the room unlocked as the church has no way of assuring their security.
 - Someone should be appointed to clean out all personal items from the dressing room prior to the wedding party leaving the church.
8. **PROGRAMS:** Programs are not required, but should you decide to have them, someone should be appointed to gather them up from the pews immediately following the ceremony. Also, the Pastor must approve of the program before its final print.
9. **DO'S AND DON'TS:**
 - Absolutely no alcohol is allowed on the church property.
 - Rice, birdseed, glitter or bubbles are not allowed in church or on church property.
 - No Unity Candle is allowed during Wedding Masses.
 - Please remember you only have one hour before the wedding to decorate or take pictures. No area of the church is available to you until one hour before the wedding. You must schedule any additional time for photographs after the wedding.

THE ORDER OF CELEBRATING MATRIMONY WITHIN MASS

This order can be used as a template for your Wedding Program

I. INTRODUCTORY RITE

1. Sign of Cross
2. Greeting
3. Priest's Address
4. Gloria
5. Collect

II. LITURGY OF THE WORD

1. First Reading
2. Responsorial Psalm
3. Second Reading
4. Alleluia and Verse before the Gospel
5. Gospel
6. Homily

III. THE CELEBRATION OF MATRIMONY

1. Priest Address
2. Questions before the Consent
3. The Consent
4. The Reception of the Consent
5. The Blessing and Giving of Rings
6. The Blessing and Giving of the *Arras* (coins) **(Optional)**
7. The Universal Prayer
8. The Blessing and Placing of the *Lazo* **(Optional)**

IV. THE LITURGY OF THE EUCHARIST

1. Preparation of the Gifts
2. Prayer over the Offering
3. The Eucharist Prayer
 - a. Preface Dialogue
 - b. Preface
 - c. Preface Acclamation: Holy Holy Holy
 - d. The Eucharist Prayer (first part)
 - e. Memorial Acclamation
 - f. The Eucharist Prayer (conclusion)
 - g. Doxology: Amen
4. The Our Father
5. The Nuptial Blessing
6. The Sign of Peace
7. Breaking of the Bread: Lamb of God
8. Invitation to Communion: Lord, I am not worthy....
9. Communion

V. THE CONCLUSION OF THE CELEBRATION

1. Presentation of Flowers to Mary (optional)
2. Prayer after Communion
3. Solemn Blessing
4. Dismissal
5. Introduction of the Couple

THE ORDER OF CELEBRATING MATRIMONY WITHOUT MASS

This order can be used as a template for your Wedding Program

I. INTRODUCTORY RITE

1. Sign of Cross
2. Greeting
3. Priest's Address
4. Collect

II. LITURGY OF THE WORD

1. First Reading
2. Responsorial Psalm
3. Second Reading
4. Alleluia and Verse before the Gospel
5. Gospel
6. Homily

III. THE CELEBRATION OF MATRIMONY

1. Priest Address
2. Questions before the Consent
3. The Consent
4. The Reception of the Consent
5. The Blessing and Giving of Rings
6. The Blessing and Giving of the *Arras* (coins) **(Optional)**
7. The Universal Prayer
8. The Blessing and Placing of the *Lazo* **(Optional)**
9. The Lord's Prayer
10. The Nuptial Blessing
11. Blessing of the People
12. Introduction of the Couple

THE ORDER OF CELEBRATING MATRIMONY WITHOUT MASS (With Holy Communion)

This order can be used as a template for your Wedding Program

I. INTRODUCTORY RITE

1. Sign of Cross
2. Greeting
3. Priest's Address
4. Collect

II. LITURGY OF THE WORD

1. First Reading
2. Responsorial Psalm
3. Second Reading
4. Alleluia and Verse before the Gospel
5. Gospel
6. Homily

III. THE CELEBRATION OF MATRIMONY

1. Priest Address
2. Questions before the Consent
3. The Consent
4. The Reception of the Consent
5. The Blessing and Giving of Rings
6. The Blessing and Giving of the *Arras* (coins) **(Optional)**
7. The Universal Prayer
8. The Blessing and Placing of the *Lazo* **(Optional)**
9. The Nuptial Blessing

IV. HOLY COMMUNION

This Option is available if the Catholic spouse and family desire communion

1. The Lord's Prayer
2. The Sign of Peace
3. Breaking of the Bread: Lamb of God
4. Invitation to Communion: Lord, I am not worthy....
5. Communion

V. THE CONCLUSION OF THE CELEBRATION

1. Presentation of Flowers to Mary
2. Solemn Blessing
3. Dismissal
4. Introduction of the Couple

THE CELEBRATION OF MARTIMONY (Your Options)

This section includes options that are available to the couple. Scripture Options are found in the next section

I. INTRODUCTORY RITE

The Couple has two options (forms) two choose from to begin the Mass.

_____FIRST FORM

The celebrant greets the couple and the wedding party at the doors of the church and after greeting them, the procession to the altar takes place in this order; the wedding party, the couple, the servers and finally the celebrant.

_____SECOND FORM

The celebrant with the servers goes to the front of the altar or the presider chair and the procession to the altar takes place with the wedding party and the couple. Under this form, the couple can make changes to the procession to fit their needs and customs.

No options at the beginning of Mass

1. Sign of Cross
2. Greeting
3. Priest's Address
4. Gloria
5. Collect

II. LITURGY OF THE WORD

Please see following selection for scripture options.

III. THE CELEBRATION OF MATRIMONY

1. Priest Address (*No options*)
2. Questions before the Consent

N. and **N.**, have you come here to enter into Marriage without coercion, freely and wholeheartedly? Each respond separately; **I have.**

Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live? Each respond separately; **I am.**

Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church? Each respond separately; **I am.**

3. The Consent

There are two options

_____1: *Couple reads vows to one another*

Groom: 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

Bride: 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.

_____2: *Priest or Deacon reads vows and couple and bride and groom respond, "I do."*

To Groom: **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?

To Bride: **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?

4. The Reception of the Consent *No options*

5. The Blessing and Giving of Rings

Priest blesses rings

Then the husband places his wife's ring on her ring finger, saying,

N., receive 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.

Then the wife places her husband's ring on his ring finger, saying,

N., receive 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.

6. The Blessing and Giving of the Arras (coins) **(Optional)**

Priest blesses the arras

The husband takes the arras and hands them over to his wife, saying:

N., receive these arras as a pledge of God's blessing and a sign of the good gifts we will share.

The wife takes the arras and hands them over to the husband, saying:

N., receive these arras as a pledge of God's blessing and a sign of the good gifts we will share.

7. The Universal Prayer

Options in back of the scripture section

8. The Blessing and Placing of the Lazo **(Optional)**

Priest blesses the lazo with prayer. Usually, Godparents or other family places the lazo on the shoulders of the couple. The lazo remains on their shoulders until the Our Father when the couple removes the lazo themselves.

IV. THE LITURGY OF THE EUCHARIST OR HOLY COMMUNION

No options in these section; however, the couple is reminded that they should go to confession before receiving Holy Communion at their wedding Mass and to remind non-Catholic wedding guests not to partake of Holy Communion.

V. THE CONCLUSION OF THE CELEBRATION

No options in this section; however, the presentation of flowers to our Blessed Mother is an option that happens after Holy Communion when the priest or deacons sits down. Usually a Marion is sung and both husband and wife walk over the image of our Lady and say the Hail Mary quietly to themselves. They can either kneel or stand. Once they prayer is complete they walk back to their place at the center of the isle.

SCRIPTURE OPTIONS

Old Testament Readings

1. Genesis 1:26-28,31

A reading from the book of Genesis

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

2. Genesis 2:18-24

A reading from the book of Genesis

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all 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.*

3. Genesis 24:48-51,58-67

A reading from the book of Genesis

The servant of Abraham said to Laban: "Then I bowed down in worship to the LORD, blessing the LORD, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son. If, therefore, you have in mind to show true loyalty to my master, let me know; but if not, let me know that, too. I can then proceed accordingly." Laban and his household said in reply: "This thing comes from the LORD; we can say nothing to you either for or against it. Here is Rebekah, ready for you; take her with you, that she may become the wife of your master's son, as the LORD has said." So they called Rebekah and asked her, "Do you wish to go with this man?" She answered, "I do." At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men. Invoking a blessing on Rebekah, they said: "Sister, may you grow into thousands of myriads; and may your descendants gain possession of the gates of their enemies!" Then Rebekah and her maids started out; they mounted their camels and followed the man. So the servant took Rebekah and went on his way. Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. One day toward evening he went out. . . in the field, and as he looked around, he noticed that camels were approaching. Rebekah, too, was looking about, and when she saw him, she alighted from her camel and asked the servant, "Who is the man out there, walking through the fields toward us?" "That is my master," replied the servant. Then she covered herself with her veil. The servant recounted to Isaac all the things he had done. Then Isaac took Rebekah into his tent; he married her, and thus she became his wife. In his love for her Isaac found solace after the death of his mother Sarah.

The word of the Lord

4. Tobit7:9-10,11-15

A reading from the book of Tobit

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. She is yours according to the decree of the Book of Moses. Your marriage to her has been decided in heaven! Take your kinswoman; from now on you are her love, and she is your beloved. She is yours today and ever after. And tonight, son, may the Lord of heaven prosper you both. May he grant you mercy and peace." Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with the words: "Take her according to the law. According to the decree written in the Book of Moses she is your wife. Take her and bring her back safely to your father. And may the God of heaven grant both of you peace and prosperity." He then called her mother and told her to bring a scroll, so that he might draw up a marriage contract stating that he gave Sarah to Tobiah as his wife according to the decree of the Mosaic law.

Her mother brought the scroll, and he drew up the contract, to which they affixed their seals. Afterward they began to eat and drink.

The word of the Lord.

5. Tobit8:5-7

A reading from the book of Tobit

On their wedding night Sarah got up, and she and Tobiah 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.

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

A reading from the Book of Tobit

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

The word of the Lord

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

A reading from the Book of Song of Songs

Hark! My lover—here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the windows, peering through the lattices. My lover speaks; he says to me, "Arise, my beloved, my beautiful one, and come! "For see, the winter is past, the rains are over and gone. The flowers appear on the earth, the time of pruning the vines has come,

and the song of the dove is heard in our land. The fig tree puts forth its figs, and the vines, in bloom, give forth fragrance. Arise, my beloved, my beautiful one, and come! "O my dove in the clefts of the rock, in the secret recesses of the cliff, let me see you, let me hear your voice, for your voice is sweet, and you are lovely." My lover belongs to me and I to him.

He said 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 do floods sweep it away.

The word of the Lord

8. Sirach26:1-4,13-16

A reading from the book of Sirach

Happy the husband of a good wife, twice-lengthened are his days; a worthy wife brings joy to her husband, peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the LORD; be he rich or poor, his heart is content, and a smile is ever on his face. A gracious wife delights her husband, her thoughtfulness puts flesh on his bones; a gift from the LORD is her governed speech, and her firm virtue is of surpassing worth. Choicest of blessings is a modest wife, priceless her chaste person. Like the sun rising in the LORD'S heavens, the beauty of a virtuous wife is the radiance of her home.

The word of the Lord.

9. Jeremiah31:31-32,33-34

A reading from the book of the prophet Jeremiah

The days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt. But this is the covenant which I will

make with the house of Israel after those days, says the LORD. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the LORD. All, from least to greatest, shall know me, says the LORD.

The Word of the Lord

Responsorial Psalms

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

The earth is full of the goodness of the LORD.

Happy the nation whose God is the LORD, the people chosen as his very own. But the LORD'S eyes are upon the reverent, upon those who hope for his gracious help.

The earth is full of the goodness of the LORD.

Our soul waits for the LORD, who is our help and shield. For in God our hearts rejoice; in your holy name we trust.

The earth is full of the goodness of the LORD.

May your kindness, LORD, be upon us; we have put our hope in you.

The earth is full of the goodness of the LORD

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

I will bless the LORD at all times.

I will bless the LORD at all times; praise shall be always in my mouth. My soul will glory in the LORD that the poor may hear and be glad.

I will bless the LORD at all times.

Magnify the LORD with me; let us exalt his name together. I sought the LORD, who answered me, delivered me from all my fears.

I will bless the LORD at all times.

Look to God that you may be radiant with joy and your faces may not blush for shame. In my misfortune I called, the LORD heard and saved me from all distress.

I will bless the LORD at all times.

The angel of the LORD, who encamps with them, delivers all who fear God. Learn to savor how good the LORD is; happy are those who take refuge in him.

I will bless the LORD at all times.

Alternate response: *Taste and see the goodness of the LORD.*

3. **Psalm103:1-2,8,13,17-18**

The LORD is kind and merciful.

Bless the LORD, my soul; all my being, bless his holy name! Bless the LORD, my soul; do not forget all the gifts of God.

The LORD is kind and merciful.

Merciful and gracious is the LORD, slow to anger, abounding in kindness. As a father has compassion on his children, so the LORD has compassion on the faithful.

The LORD is kind and merciful.

But the LORD'S kindness is forever, toward the faithful from age to age. He favors the children's children of those who keep his covenant, who take care to fulfill its precepts.

The LORD is kind and merciful.

Alternate response: *The LORD's kindness is everlasting to those who fear him.*

4. **Psalm112:1-2,3-4,5-7,7-8,9**

Happy are those who do what the LORD commands.

Happy are those who fear the LORD, who greatly delight in God's commands. Their descendants shall be mighty in the land, generation upright and blessed.

Happy are those who do what the LORD commands.

Wealth and riches shall be in their homes; their prosperity shall endure forever. They shine through the darkness, a light for the upright; they are

gracious, merciful, and just.

Happy are those who do what the LORD commands.

All goes well for those gracious in lending, who conduct their affairs with justice. They shall never be shaken; the just shall be remembered forever.

Happy are those who do what the LORD commands.

They shall not fear an ill report; their hearts are steadfast, trusting the LORD. Their hearts are tranquil, without fear, till at last they look down on their foes.

Happy are those who do what the LORD commands.

Lavishly they give to the poor; their prosperity shall endure forever; their horn shall be exalted in honor.

Happy are those who do what the LORD commands.

Alternate response: *Alleluia.*

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

Blessed are those who fear the LORD.

Blessed are all who fear the LORD, who walk in the ways of God. What your hands provide you will enjoy; you will be happy and prosper.

Blessed are those who fear the LORD.

Like a fruitful vine your wife within your home, Like olive plants your children around your table.

Blessed are those who fear the LORD.

Just so will they be blessed who fear the LORD. May the LORD bless you from Zion, all the days of your life That you may share Jerusalem's joy.

Blessed are those who fear the LORD.

Alternate response: *See how the LORD blesses those who fear him.*

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

The LORD is compassionate to all his creatures.

The LORD is gracious and merciful, slow to anger and abounding in love.
The LORD is good to all, compassionate to every creature.

The LORD is compassionate to all his creatures.

All your works give you thanks, O LORD and your faithful bless you. The eyes of all look hopefully to you; you give them their food in due season.

The LORD is compassionate to all his creatures.

You, LORD, are just in all your ways, faithful in all your works. You, LORD, are near to all who call upon you, to all who call upon you in truth.

The LORD is compassionate to all his creatures.

7. Psalm 148:1-2,3-4,9-10,11-12,12-14

Let all praise the name of the LORD.

Praise the LORD from the heavens; give praise in the heights. Praise him, all you angels; give praise, all you hosts.

Let all praise the name of the LORD.

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

Let all praise the name of the LORD.

You mountains and all hills, fruit trees and all cedars; You animals wild and tame, you creatures that crawl and fly.

Let all praise the name of the LORD.

You kings of the earth and all peoples, princes and all who govern on earth; Young men and women too, old and young alike.

Let all praise the name of the LORD.

Let them all praise the LORD'S name, for his name alone is exalted,
majestic above earth and heaven. The LORD has lifted high the horn of his
people; to the glory of all the faithful, of Israel, the people near to their
God.

Let all praise the name of the LORD.

Alternative Response: *Alleluia*

Readings from the New Testament

1. Romans 8:31-35,37-39

A reading from the letter of Paul to the Romans

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.

2. Romans 12:1-2,9-18 (Long Form)

A reading from the letter of Paul to the Romans

I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute

to the needs of the holy ones, exercise hospitality. Bless those who persecute (you), bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all.

The word of the Lord

3. Romans 12:1-2, 9-13 (Short Form)

A reading from the letter of Paul to the Romans

I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality.

The word of the Lord.

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

A reading from the letter of Paul to the Romans

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

accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, then, as Christ welcomed you, for the glory of God. May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.
The word of the Lord.

5. 1 Corinthians 6:13-15, 17-20

A reading from the letter of Paul to the Corinthians

The body, however, is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body.

The word of the Lord.

6. 1 Corinthians 12:31-13:8

A reading from the letter of Paul to the Corinthians

Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does

not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails.

The word of the Lord.

7. Ephesians 4:1-6

A reading from the letter of Paul to the Ephesians

I, then, 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.

The word of the Lord.

8. Ephesians 5:2,21-33 (Long Form)

A reading from the letter of Paul to the Ephesians

Live in love, as Christ loved us and handed himself over for us. Be subordinate to one another out of reverence for Christ. Wives should be subordinate to their husbands as to the Lord. For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So (also)

husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as

Christ does the church, because we are members of his body. "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and the church. In any case, each one of you should love his wife as himself, and the wife should respect her husband.

The word of the Lord.

9. Ephesians 5:2,25-32 (Short Form)

A reading from the letter of Paul to the Ephesians

Live in love, as Christ loved us and handed himself over for us. Be subordinate to one another out of reverence for Christ. Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body. "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and the church.

The word of the Lord.

10. Philippians 4:4-9

A reading from the letter of Paul to the Philippians

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, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

The word of the Lord

11. Colossians 3:12-17

A reading from the letter of Paul to the Colossians

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection.

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

The word of the Lord.

12.1Peter3:1-9

A reading from the first letter of Peter

Likewise, you wives should be subordinate to your husbands so that, even

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

The word of the Lord.

13.1 John3:18-24

A reading from the first letter of John

Children, let us love not in word or speech but in deed and truth. (Now) this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything. Beloved, if (our) hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us. *The word of the Lord.*

14.1John4:7-12

A reading from the first letter of John

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

The word of the Lord.

15. Revelation19:1,5-9

A reading from the book of Revelation

I, John, heard what sounded like the loud voice of a great multitude in heaven, saying: "Alleluia! Salvation, glory, and might belong to our God." A voice coming from the throne said: "Praise our God, all you his servants, (and) you who revere him, small and great." Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said: "Alleluia! The Lord has established his reign, (our) God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. She was allowed to wear a bright, clean linen garment." (The linen represents the righteous deeds of the holy ones.) Then the angel said to me, "Write this: Blessed are those who have been called to the wedding feast of the Lamb."

The word of the Lord.

ALLELUIA VERSES

1. **1 John 4:7b**
Everyone who loves is begotten of God and knows God.
2. **1 John 4:8b and 11**
God is Love. Let us love one another, as God has loved us.
3. **1 John 4:12**
If we love one another, God remains in us and his love is brought to perfection in us.
4. **1 John 4:16**
Whoever remains in love, remains in God and God in him.

Readings from the four Gospels

1. Matthew 5:1-12

A Reading from the Holy Gospel according to Matthew

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.

The Gospel of the Lord

2. Matthew 5:13-16

A Reading from the Holy Gospel according to Matthew

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.

The Gospel of the Lord

3. Matthew 7:21, 24-29 (long form)

A Reading from the Holy Gospel according to Matthew

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.

The Gospel of the Lord

4. Matthew 7:21, 24-25 (Short form)

A Reading from the Holy Gospel according to Matthew

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.

The Gospel of the Lord

5. Matthew 19:3-6

A Reading from the Holy Gospel according to Matthew

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

The Gospel of the Lord

6. Matthew 22:35-40

A Reading from the Holy Gospel according to Matthew

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."

The Gospel of the Lord

7. John 2:1-11

A Reading from the Holy Gospel according to John

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each

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

The Gospel of the Lord

8. **John 15:9-12**

A Reading from the Holy Gospel according to John

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

The Gospel of the Lord

9. **John 15:12-16**

A Reading from the Holy Gospel according to John

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

10. John 17:20-26 (Long form)

A Reading from the Holy Gospel according to John

Jesus looked up to heaven and prayed: "Holy Father, 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. 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."

The Gospel of the Lord

11. John 17:20-23 (Short form)

A Reading from the Holy Gospel according to John

Jesus looked up to heaven and prayed: "Holy Father, 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."

The Gospel of the Lord

EXAMPLES OF THE UNIVERSAL PRAYER

SAMPLE ONE

Priest: *Dear brothers and sisters, as we call to mind the special gift of grace and charity by which God has been pleased to crown and consecrate the love of our sister **N.** and our brother **N.**, let us commend them to the Lord.*

Deacon or minister: That these faithful Christians, **N.** and **N.**, newly joined in Holy Matrimony, may always enjoy health and well-being. Let us pray to the Lord.

± *Lord, we ask you, hear our prayer.*

Or another appropriate response of the people.

Deacon or minister: That he will bless their covenant as he chose to sanctify marriage at Cana in Galilee. Let us pray to the Lord. ±

Deacon or minister: That they be granted perfect and fruitful love, peace and strength, and that they bear faithful witness to the name of Christian. Let us pray to the Lord. ±

Deacon or minister: That the Christian people may grow in virtue day by day and that all who are burdened by any need may receive the help of grace from above, Let us pray to the Lord. ±

Deacon or minister: That the grace of the Sacrament will be renewed by the Holy Spirit in all married persons here present, let us pray to the Lord. ±'

Priest: *Graciously pour out upon this husband and wife, O Lord, the Spirit of your love, to make them one heart and one soul, so that nothing whatever may divide those you have joined and no harm come to those you have filled with your blessing. Through Christ our Lord.*

± *Amen.*

SAMPLE TWO

Priest: *Dear brothers and sisters, let us accompany this new family with our prayers that the mutual love of this couple may grow daily and that God in his kindness will sustain all families throughout the world.*

Deacon or minister: For this bride and groom, and for their well-being as a family. Let us pray to the Lord.

± *Lord, we ask you, hear our prayer.*

Or another appropriate response of the people.

Deacon or minister: For their relatives and friends, and for all who have assisted this couple. Let us pray to the Lord. ±

Deacon or minister: 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. ±

Deacon or minister: For all families throughout the world and for lasting peace among all people. Let us pray to the Lord. ±

Deacon or minister: For all members of our families who have passed from this world, and for all the departed. Let us pray to the Lord. ±

Deacon or minister: For the Church, the holy People of God, and for unity among all Christians. Let us pray to the Lord. ±

Priest: Lord Jesus, who are present in our midst, as **N.** and **N.** seal their union accept our prayer and fill us with your Spirit. Who live and reign for ever and ever. ± *AMEN.*

MUSIC SUGGESTIONS

Preludes

1. Jesu, Joy of Man's Desiring - Bach
2. Ave Maria - Schubert
3. One Hand, One Heart. - Bernstein
4. Laudate Dominum - Mozart
5. Canon in D - Pachelbel
6. Trumpet Voluntary - Stanley
7. "Air On The G String" Bach
8. "Air" from Water Music - Handel
9. "Clair de Lune" - Debussy
10. "Joyful, Joyful, We Adore Thee" - Beethoven
11. "Waltz" from Sleeping Beauty- Tchaikovsky
12. Moonlight Sonata - Beethoven
13. "Adagio" from Sonata in E-Flat - Mozart
14. Trumpet Tune - Purcell
15. Nocturne in E-Flat, Op.9 No.2 - Chopin
16. Sheep May Safely Graze - Bach
17. Brandenburg Concerto No. 2 - Bach
18. "Allegro" - Brandenburg Concerto No. 35 - Bach
19. A Mighty Fortress is Our God
20. Swan Lake - Tchaikovsky
21. Trout Quintet - Franz Schubert

Instrumental Processionals

1. Bridal March (Here Comes the Bride) - Wagner
2. Canon in D Major - Pachelbel
3. Trumpet Voluntary - Stanley
4. Allegro Moderato (From Water Music) – Handel
5. Suite in D -Prince of Denmark's March – Clarke
6. Allegro from Spring - Vivaldi
7. Largo from Winter – Vivaldi

Entrance Hymn

1. Here I Am Lord - Shutte
2. All Creatures of Our God and King - Draper
3. Gather Us In - Haugen
4. All the Ends of the Earth - Dufford
5. All People That on Earth Do Dwell – Kethe
6. Praise To The Lord, The Almighty – Neander
7. Amazing Grace - Newton

Presentation of Gifts Hymn – (Only with Mass)

1. I Have Loved You - Joncas
2. Prayer of St. Francis - Temple
3. Servant Song - Gillard
4. Set Your Heart on the Higher Gifts - Warner
5. Wherever You Go - Norbet
6. Wherever You Go - Haas
7. I Say 'Yes,' Lord / Digo 'Sí,' Señor - Peña

Communion Hymn – (Only with Mass)

1. One Bread, One Body - Foley
2. Servant Song - Gillard
3. Here I Am Lord - Schutte
4. Gift of Finest Wheat - Kreutz
5. Song of the Lord's Supper - Joncas
6. I Have Loved You - Joncas
7. Panis Angelicus - Franek
8. Laudate Dominum - Taize Community
9. Am the Bread Of Life - Toolan
10. We Remember - Haugen

Devotional to Mary or the Holy Family

1. Ave Maria - Schubert
2. Hail Mary: Gentle Woman - Landry
3. Hail, Holy Queen - Lee
4. Hail, O Star of the Ocean (Ave Maris Stella)
5. Immaculate Mary - Cummings
6. Salve Regina

Recessional Hymn

1. We Remember – Haugen
2. We Are Called – Haas
3. Joyful, Joyful We Adore Thee - Beethoven
4. God of Day and God of Darkness - Haugen
5. Canticle of the Sun – Haugen
6. A New Song - Moore
7. All Creatures of Our God and King - Draper
8. You Are the Voice – Haas

Instrumental Recessional

1. Allegro Maestoso (from Water Music) - Handel
2. City of God - Schutte
3. "Joyful, Joyful, We Adore Thee" Beethoven
4. Rondeau - Mouret
5. Psalm 19 - Marcello
6. "Wedding March" - (Opus 61) - Mendelssohn
7. La Rejouissance - Fireworks Music - Handel
8. Brandenburg Concerto No. 35 1st Mvmnt. - Bach
9. Hornpipe - Water Music - Handel
10. Trumpet Tune in D - Purcell

NOTE: Musicians and Soloists are available for Wedding Masses. The Fee is \$150 per person. Please contact Dianne Phillips to see who is available for you date and time.

YOUR PERSONAL WEDDING CEREMONY SELECTIONS

Please indicate below the options you desire (shaded areas) and return this to the wedding coordinator

I. ENTRANCE HYMN _____

II. INTRODUCTORY RITE

1. Sign of Cross
2. Greeting
3. Priest's Address
4. **Gloria** SING YES NO
5. Collect

III. LITURGY OF THE WORD

See Scripture Section of this Manual

1. **First Reading** OPTION _____
2. **Responsorial Psalm** OPTION _____ SING Y N
3. **Second Reading** OPTION _____
4. **Alleluia/Verse before the Gospel** OPTION _____
5. **Gospel** OPTION _____
6. Homily

IV. THE CELEBRATION OF MATRIMONY

1. Priest Address
2. Questions before the Consent
3. The Consent
4. The Reception of the Consent
5. The Blessing and Giving of Rings
6. **The Blessing and Giving of the Arras (coins)** YES _____ NO _____
7. **The Universal Prayer** OPTION _____
8. **The Blessing and Placing of the Lazo** YES _____ NO _____

V. THE LITURGY OF THE EUCHARIST

1. **OFFERTORY SONG:** _____
2. Preparation of the Gifts
3. Prayer over the Offering
4. The Eucharist Prayer
5. Preface Dialogue
6. Preface
7. **Preface Acclamation: Holy Holy Holy** SING Y N
8. The Eucharist Prayer (first part)
9. **Memorial Acclamation** SING Y N
10. The Eucharist Prayer (conclusion)
11. **Doxology: Amen** SING Y N
12. The Our Father
13. The Nuptial Blessing
14. The Sign of Peace
15. **Breaking of the Bread: Lamb of God** SING Y N
16. Invitation to Communion: Lord, I am not worthy....
17. **COMMUNION SONG:** _____
18. Communion

VI. THE CONCLUSION OF THE CELEBRATION

1. **Presentation of Flowers to Mary** YES _____ NO _____
If Yes, **SONG** _____
2. Prayer after Communion
3. Solemn Blessing
4. Dismissal
5. Introduction of the Couple
6. **RECESSIONAL HYMN:** _____

MARRIAGE FEE

As of 7.1.2017

PARISHIONERS:				
Registered in parish for at least 1 year, and has used at least 9 envelopes <u>or</u> has given at least \$100 in the past 12 months.				
Use of Church				\$ 125.00
Wedding Coordinator				75.00
Stipend				100.00
Total Due and Payable in order to reserve date				\$ 300.00
Registered in parish for less than 1 year, <u>or</u> has used fewer than 9 envelopes and has given less than \$100 in past 12 months.				
Use of Church				\$ 425.00
Wedding Coordinator				75.00
Stipend				100.00
Due and Payable in order to reserve date				\$ 600.00
NOTE: Children, who are under age 30, of parishioners that have been registered for at least 1 year will be considered the same as members.				
NON-PARISHIONERS:				
Member of another area Catholic Church (St. Vincent de Paul, Rogers, St. Joseph, Tontitown, St. Joseph, Fayetteville, St. John, Huntsville, St. Mary, Siloam Springs, St. Stephen, Bentonville, St. Bernard, Bella Vista, and St. Thomas, Fayetteville)				
Use of Church				\$ 925.00
Wedding Coordinator				75.00
Stipend				100.00
Due and payable in order to reserve date				\$ 1,100.00
NOTE: St. Raphael does NOT provide marriage preparation for members of area churches who desire to marry here. St. Raphael does not provide a priest for the ceremony. Prior to setting a date, a letter from the respective pastor must be received stating that marriage preparation has begun with no pending issues.				
REHEARSAL FEE:				\$ 35.00

MARRIAGE PRAYER

Heavenly Father, through the intercession of the Holy Family, Help us treasure the gift of marriage that reflects the love of Christ for the Church, where the self-giving love of husband and wife unites them more perfectly and cooperates in your plan for new life created in your image.

Help us support men and women in their vocation of marriage, especially in difficult times when they join their sufferings to the Cross.

Help us uphold the institution of marriage in our society as the place where love is nurtured and family life begins.

Help us acknowledge that our future depends on this love and on your providential care for us. **Amen.**

Nihil Obstat: Reverend Mark O'Connell, J.C.D.

Imprimatur: Sean Cardinal O'Malley, OFM, Cap

Archbishop of Boston

May 15, 2007