

GUIDELINES FOR THE ORDER OF CELEBRATING MATRIMONY



SAINT WENDELIN CATHOLIC CHURCH
FOSTORIA, OHIO

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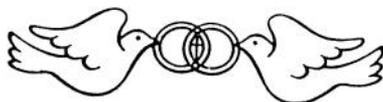
Introduction and Welcome

Weddings are special and joyful times for brides and grooms, for their families and friends and for the entire parish community. Indeed, whenever the “two become one” in a lifelong covenant, we all have reason to celebrate and to give God thanks. The Catholic Church welcomes its members to celebrate and solemnize their weddings in the context of our prayer as Christians. Marriage is so important in the life of Christians that Jesus Christ and His Church has deemed it a Sacrament. No Sacrament is celebrated just for the person receiving it - each Sacrament is a celebration for the entire Body of Christ for we are all connected. Therefore, your wedding is a celebration for our entire community because through your vows you make visible a sign of God’s love for humanity!

Great care is taken to see that the prayer for this special moment is reverent, graceful, beautiful and open to the movement of God’s Spirit among us. Our celebrations of the Sacraments, marriage included, are always rooted in listening to the Scriptures so that we can be nourished and strengthened by God’s Word. We celebrate the Sacraments as a community as a sign that we are all members of the Body of Christ and need one another for support. These celebrations are incomplete unless they are filled with song, with prayerful gestures and with the silence in which we hear the voice of God in our lives.

In this spirit, Saint Wendelin Parish provides the following guidelines for celebrating weddings in the church which houses the prayer of our community. Please know of our prayerful support for you as you journey together toward your wedding day and lifelong commitment! Your wedding liturgy and celebration lasts for a part of one day. Your marriage on the other hand will last for the rest of your life. We hope that this process will help you succeed in your commitment to each other, to God, and to the Catholic Christian community.

May God be with you and your families as you prepare for your wedding day and your married life! May you be a blessing to each other each day, seeking the ultimate goal: getting your spouse to the heavenly wedding feast which never ends!



Setting the Date

Before making any other arrangements or commitments, please make an appointment the Pastor of Saint Wendelin. Setting the date must be done at least six (6) months prior to your wedding. The pastor is the only person who can set and affirm a date for your wedding. Even if the pastor of Saint Wendelin is not to be the celebrant/officiant, you must meet with the him as he will need to give delegation to the priest or deacon who will officiate your wedding.

Saint Wendelin only allows one wedding per day and celebrations are set on a first-come, first-serve basis. All help will be given to assist you in finding a date and time for your celebration, but all previously confirmed dates by other couples will be respected and not changed.

Scheduling the Time

Regardless of the day, the church space is available to you for four (4) total hours. This time includes decorating, the wedding Mass or ceremony, and photographs.

Weekdays: Wedding liturgies on weekdays allow for more flexibility in terms of starting time. Discuss potential dates and times with the priest in advance so proper planning can take place. Generally, weddings on weekdays begin at 6:00pm.

***Saturdays:** Wedding liturgies are generally scheduled at 1:30pm on Saturdays. If you desire a different time, please communicate that to the pastor in your initial meeting. The parish liturgical schedule for Saturday begins with the Sacrament of Reconciliation at 3:45pm; therefore, the sanctuary and gathering space **must** be cleared and cleaned up by 3:15pm. Per diocesan policy, there are no evening weddings on Saturdays.

***On the first Saturday of the month, there is a 9:00am Mass. On any given Saturday, there is always the possibility of a funeral. Funerals are usually at 10:30. The Parish Office makes every effort to avoid funerals on days where weddings are scheduled. Should a funeral be scheduled, you may not be able to be in the church until noon. You will be contacted should this conflict arise.**

Sundays: Couples may also decide to celebrate during a regularly scheduled weekend liturgy (4:30pm Saturday; 8:00am, 11:00am, & 12:30pm Sunday). Remember that no Sacrament is celebrated just for the recipient: they are celebrations for the entire community because we are all members of one Body. By having your wedding during a weekend liturgy, you truly celebrate with the parish family.

While you cannot have a *Ritual Mass for Matrimony* where you pick your all of your readings and music, this celebration with the parish community is a wonderful option and is truly under-utilized. This option is most appropriate for older couples who do not wish to have a large wedding to plan or those who are having a convalidation (see page 10), but is certainly available to all. A wedding liturgy during a weekend Mass does fulfill the Sunday obligation as well.

Celebrant/Officiant

The Pastor of Saint Wendelin ordinarily officiates at weddings. If a couple desires a particular priest, deacon, or minister from another church to be a part of their celebration, this desire should be expressed to the pastor at your initial meeting when setting the date. If the Pastor is not the celebrant/officiant, he must know immediately so that he may give delegation to another cleric. If the bride is not a registered parishioner of Saint Wendelin, the pastor must obtain permission from the bride's pastor to allow her to be married at Saint Wendelin. These procedures are in accordance with the *Code of Canon Law* which governs the Catholic Church throughout the world.

Any priest or deacon who is in good standing with the Bishop of the Diocese of Toledo may be the officiant with the permission of the Pastor of Saint Wendelin Parish. If the priest or deacon is from another diocese, he will need to submit a Letter of Suitability to the Bishop of the Diocese of Toledo before being granted permission to officiate your wedding.

The priest or deacon who officiates your wedding is responsible for all pre-nuptial preparations. These include seeing that the couple makes a pre-marriage workshop, providing proof to the pastor of the required preparation, handling the rehearsal, and seeing that all diocesan and parish liturgical standards are followed.

Good Preparation for Your Marriage

The Catholic Church wants your marriage to be successful. Everything in our Tradition is for the betterment of the human person. The hope and prayer of the Church is that your sacred partnership of life and love will prove to be an overflowing well-spring of happiness and blessing throughout your lives.

To that end, Saint Wendelin Parish expects your active participation at weekly Sunday Mass as a sign of your commitment to God, to one another, and to the Church. Coming to weekly Mass, hearing the Word of God, and partaking in the wedding feast of the Lamb is the first way to grow together in faith and know God's blessings.

In addition to attending weekly Mass, the couple is required to meet with the priest/deacon several times during the engagement period in an effort to explore the essential Christian and human aspects of marriage. These regular meetings are intended to ensure that the couple may come to a deeper understanding and appreciation of all dimensions of the marriage covenant.

Included in these preparatory and formation sessions will be the chance to reflect upon your relationship dynamics through the use of a marriage preparation instrument called **FOCCUS**. This tool will help you to more fully recognize your strengths and weaknesses as a couple and how God can help you live faithfully in the marriage covenant.

Another way to grow together in preparation for your covenant is adoration in the Blessed Sacrament Chapel. Spending time with our Lord is an extremely powerful experience and can open our minds and hearts to his voice. Pray for yourself, your future spouse, and your family! Daily prayer is *extremely* important for couples. Studies have shown that less than one percent of couples who spend meaningful time together in prayer every day have marriages end in divorce. That is an amazing statistic!

Remember, priests have spent years in formation for priesthood discerning and praying together daily for themselves, God's will to be done, and for the Church - those preparing for marriage should do the same!

Engaged Couples Conference

An important and required preparation for marriage is reflection on the ministry of married life. Some form of pre-marital retreat or conference is required for all engaged couples in every diocese in the United States of America. Unfortunately, in our culture, the true meaning and purpose of marriage has been lost. The goal of these pre-marriage workshops is to arm the engaged couple with faith, virtue, and practical knowledge about married life. Whether in the form of a workshop or conference, couples will learn about practical life skills and the sacramentality of marriage. These workshops are led by dedicated and well-trained individuals and couples.

Bishop Daniel Thomas has asked for prayers so that the Diocese of Toledo will foster “Holy Disciples, Holy Families, and Holy Vocations.” In that light, the diocese is committed to cultivating strong and healthy marriages, because it is within the family -- the Domestic Church -- where disciples are formed. If the family has holy disciples, then holy families are formed. If there are holy families, holy vocations are cultivated, whether they may be to the priesthood or religious life, married life, or single life.

The Diocese of Toledo offers two options for pre-marital workshops/conferences which are offered throughout the year:

- A parish based Pre-Marriage Workshop (one day)
- Joy-Filled Marriage Program through the Diocesan Office of Marriage and Family Life (two days).

Please visit www.dioceseoftoledo.org/marriage-preparation for more information. Scholarships are available for the Joy-Filled Marriage program for couples who have financial need.

Cana II

Cana II Formation Day is required if the marriage is a second marriage for either party. Check with the Pastor for more details if this is necessary as part of your preparation and formation for the sacrament. These one day workshops are offered multiple times throughout the year in the diocese.

Natural Family Planning

“God made us in his image and likeness, male and female he created them” (Genesis 1:27). Every aspect of our life is a gift from God and is to be used for the building up of his kingdom. The Catholic Church teaches that our fertility is a gift from God. Through the consummation of the marital covenant, we become co-creators with God for new life. What an amazing and yet somewhat terrifying responsibility!

Since our fertility is a gift from God, we believe that we must respect what he has created our bodies to do. The Catholic Church is opposed to all forms of artificial contraception because it rejects God. In essence, using artificial contraception says, “We’re not open to new life even if you will it, Lord.” Artificial contraception keeps the body from doing what it has been designed to do.

However, the Church realizes that couples need to appropriately plan for the size of the family they can fully support and love. Natural Family Planning (NFP) is the method in which to accomplish that plan. Known as the “organic approach” to family planning, Catholic NFP provides a positive life-giving way for a couple to honor God through the married sexual relationship.

NFP is not a contraceptive - it does nothing to block conception. Instead, couples adjust their behavior according to their family planning intention (that is, whether they hope to achieve or avoid a pregnancy) using the naturally occurring signs and symptoms of a woman's menstrual cycle. The methods of NFP represent authentic family planning because they respect the nature of sexual intercourse as God made it – to be love-giving *and* life-giving. NFP methods promote respect between husband and wife, openness to human life and recognize the value of children.

Many courses are available to couples who wish to deepen their understanding of the married sexual relationship and family life. Ask the priest or deacon if you are interested in these NFP sessions. The Couple to Couple league teaches NFP both with in-person classes or self-paced online. The cost is also very affordable. Visit www.ccli.org for more information.

Cohabitation

The Catholic Church continues to hold that living together before marriage is sinful and therefore, prohibited. Cohabitation merely simulates the Sacrament of Matrimony and does not possess its authentic qualities. Catholic Church teachings hold that each of the Seven Sacraments, including the Sacrament of Matrimony, have permanent, efficacious properties that, by the grace God, change the Sacrament's participants at the core of their beings. In the case of the Sacrament of Matrimony, the couple is joined, by grace, in the mystery of the "one flesh union" of which Jesus speaks, as "two shall become one flesh." This union is a visible form of the love of the Holy Trinity and of Christ to his Church. The couple forevermore becomes a new creation in Christ, which Jesus says "no one must divide." Cohabitation can never extend these Divine graces; only the Sacrament can.

If you have made the decision to live together prior to the celebration of the Sacrament of Matrimony, please prayerfully consider moving apart. Benefits for not living together include giving proper respect to Catholic Church teaching and allowing for an honest probing of each person's readiness for marriage without compromise. Allowing a little space apart from one another is excellent for the preparation and formation process. Whether you can move apart or not, your sexual intimacy should always reflect the Catholic Church's teaching: sexual intimacy is only permitted within the bonds of marriage.

Sacrament of Reconciliation

In addition to attending weekly Sunday Mass, the celebration of Sacrament of Reconciliation is highly encouraged before the celebration of any major sacrament in the Church. Going to confession provides an opportunity for conversion and reorienting one's life to God. It is an opportunity to start life renewed and refreshed. Remember, no Sacrament is intended just for the recipient: it extends out to the entire Church. By confessing one's sins, one is reconciled to God and to each other .

The Sacrament of Reconciliation is available every Friday from 8:30am-8:50am and Saturday from 3:45-4:15pm. You may also contact the parish office to set up an appointment.

Documents Needed

Recent copies of Baptismal Certificates must be obtained for both bride and groom. Those baptized at Saint Wendelin need not obtain this certificate; the priest will do it for you. If not baptized at Saint Wendelin, please contact the church where you were baptized and have them send a copy to the Saint Wendelin Parish Office.

If either party was previously married, documents must be submitted proving the person is free to marry in the Catholic Church.

- If widowed, a marriage certificate of the first marriage and a death certificate of the spouse is needed if both or either event took place outside the parish.
- If divorced, a copy of the Declaration of Nullity (Annulment) from the Marriage Tribunal must be submitted.

The Civil Marriage License must be presented at the rehearsal. The civil license is to be obtained from the Ohio County Probate Court in the county in which you reside and is valid for 60 days.

The officiating priest or deacon must obtain from the Bishop of Toledo any dispensations that might be needed (e.g. marriage to a non-baptized person; marriage by a minister or judge, etc.).

Sacrament of Confirmation

In the Roman Catholic Church, one must be fully initiated before receiving the Sacrament of Matrimony. Being fully initiated into the Church means having received the Sacraments of Baptism, First Holy Communion, and Confirmation. Some adults still have not been confirmed due to various reasons. If you are Catholic and have not been confirmed, please let the priest know at the beginning of your marriage preparation.

Convalidation

If you are civilly married, but would like to have your marriage blessed by the Church and thus receive the fruits of the Sacrament, this is known as a convalidation. All paperwork listed above must be submitted to know if both parties are free to marry in the Catholic Church.

Diocesan Directives for Mixed-Faith or Disparity of Cult Marriages

A mixed-faith marriage is between a Catholic and a baptized Christian of another denomination. Mixed-faith marriages are normally celebrated without Mass, but may be held with the Mass upon request of the non-Catholic party. Careful consideration must be given whether or not to have your wedding celebrated within Mass because of the fact that one of the spouses cannot receive Holy Communion.

A disparity of cult marriage is between a Catholic and an unbaptized person. Disparity of cult marriages are always celebrated without Mass. For a Catholic to be married to a non-baptized person, dispensation from the Bishop of Toledo must be granted according to the *Code of Canon Law*.

If for some reasonable cause, the Catholic party wishes to be married in an Orthodox or Protestant church, or to have a member of the Roman Catholic clergy officiate the wedding at another church, the Bishop of Toledo must grant permission per the *Code of Canon Law*. This is known as a “Dispensation of Canonical Form.”

If you are to be married here, but would like a member of the clergy of another faith to participate, he/she would be welcome. Please make sure to inform the priest or deacon immediately so he can make arrangements. The non-Catholic clergy **cannot** officiate any part of the Catholic liturgy, but can possibly read one of Scripture readings, give a reflection (before or after the homily), or announce the intentions of the Universal Prayer.

In mixed-faith and disparity of cult marriages, the Catholic party is obliged to promise to do all he or she can to have the children baptized and raised in the Catholic faith.

We strongly urge you to talk to the non-Catholic party’s minister, priest, or religious counselor before the marriage, so that the Catholic party will have a better understanding of the other’s traditions.

Parish Customs and Rules

1. Saint Wendelin Church and the Parish Life Center are smoke-free facilities. Smoking is **absolutely prohibited** throughout the entire building.
2. No alcoholic beverages are allowed in the building or on church property. **No alcohol can be consumed by any member of the wedding party on the day of the wedding prior to the liturgy.** This rule is expected to be followed in the strictest sense. If any alcohol is smelled on any member of the wedding party, he or she will not be allowed to participate. If any alcohol is smelled on the bride or the groom, the wedding will be cancelled immediately. Consent to marry cannot be given freely if one is inebriated or under the influence of any substance.
3. Flowers can add great beauty to a celebration and can be placed in front of the altar, by the candlesticks, or in front of the ambo. Flowers may never be placed on the altar itself. Artificial flowers are discouraged. **Glitter, in any form, is strictly prohibited** (e.g. in flower arrangements, in dresses, or in the bouquets and corsages of wedding parties). Please advise your florist of this policy. No real flower petals are to be strewn on the floor during the ceremony since they would be crushed and stain the carpet as people walk on them.
4. The use of an aisle runner is not permitted for safety reasons. It is very easy to slip or trip on an aisle runner.
5. No candles or candelabra are permitted in the aisles, on the pews, or in bridal bouquets.
6. Church decorations (including candles, plants, etc.) **may not be moved** without permission from the priest or Pastoral Associate for Worship.
7. **Nothing is to be thrown or strewn after the wedding** (e.g., rice, birdseed, confetti, candy, silly string, etc.). Bubbles are permitted outside the church building. Balloons, in any form, are prohibited both inside and outside the church.
8. The families are responsible for removing any decorations and/or equipment which were brought in for the wedding. The sanctuary, nave, gathering space, and dressing rooms should be left exactly as they were found. Flowers may be left behind for the church to use for liturgy.

9. Saint Wendelin is not responsible for lost items left behind.
10. Two to three altar servers will be provided by the parish. You may also choose to have family members who have been trained at other parishes to serve. Please make sure to mention this to the Pastoral Associate for Worship. If your wedding is within the context of a Mass, altar servers are required. If there is someone special that you would like to serve, let the Pastoral Associate for Worship know. It is a courtesy to give each server a gratuity. A \$10-20 gift is appropriate.
11. It is customary to give the priest a gift for his guidance throughout your preparation process as well as for his being present for your wedding. An honorarium gift starting at \$100 is appropriate. It is appropriate to give a gift if you have a deacon assisting at your liturgy as well.

Church Fee

The church fee is to be paid to the Parish Office **at least** one (1) month prior to the date of the wedding. It reserves multiple rooms for dressing prior to the liturgy.

Fees are:

\$250 for a wedding on a weeknight or Saturday afternoon

\$150 for a wedding during a regularly scheduled weekend or weekday Mass

\$50 of this fee is a security deposit which will be returned to you if all guidelines printed in this booklet are followed. The deposit will be mailed to you within two (2) weeks of your wedding. If it is not returnable, a letter explaining the reasoning will be sent to you within one (1) week of your wedding.

Dressing Rooms

Women use the Saint Jerome Spiritual Library/Bride's Room to dress for the wedding. It is in the main hallway by the bathrooms.

Men use the Notre Dame Council Room on the first floor. It is just past the main office and up the half flight of stairs.

Both rooms must be left exactly as they were found -- clean and with the furniture in the same arrangement.

Ministers in the Liturgy

In the Roman Catholic tradition, the bride and groom are the ministers of the Sacrament of Matrimony. You marry each other by promising each other lasting love and fidelity. The priest or deacon does not marry you: he acts as a witness for the Church and also for the state.

In a sense, by your engagement, you have made promises of love and fidelity to each other; however, in the context of the liturgy, you are now promising this formally and publicly before God, the representative of the Church, and the community gathered for your wedding. In celebrating the wedding liturgy, you will need some or all of the following ministers:

Ministers of the Word/Lectors:

A minister of the Word or a lector reads the Biblical readings and also states the intentions of the Prayer of the Faithful (Universal Prayer). If a bride and groom wish to ask someone from among family or friends to serve as a lector for a Mass, they should ask someone who is a baptized Roman Catholic. Anyone who reads the Word of God at the liturgy should have the gift of public reading. The proper, effective, and reverent proclamation of the Word of God is of utmost importance at liturgical celebrations.

*A lector at a marriage ceremony outside of Mass need not be Catholic, but should be a baptized Christian.

Extraordinary Ministers of Holy Communion (EMHCs):

If you are being married within the context of a Mass, people are needed to help minister Holy Communion to the assembly. There are usually four total ministers: the priest and three EMHCs. Those who are asked to minister the Eucharist **must** be practicing Roman Catholics and commissioned Extraordinary Ministers of Holy Communion. If you have no friends or family who are EMHCs, please inform the priest.

Gift Bearers:

If you are being married within the context of a Mass, you will need two or three people to bring forward the gifts of bread, wine, and water. These people are not to be the bride and groom.

Ushers:

Ushers help people to be seated prior to the liturgy. Usually, they are the groomsmen, but anybody may serve as an usher.

Flower Girls/Ring Bearers:

These people are not required for the liturgy. When they are involved, they should not be younger than three (3) years old, as children of this age tend to panic when they see a church full of people, and have a long walk down the center aisle. Please consider carefully and prayerfully whether their presence will add or detract from the joyful solemnity of the liturgy.

Please note that animals are **not permitted for these roles.

Rehearsal

The date and time for the rehearsal will be decided during one of the meetings with the celebrant/officiant. Rehearsals are usually planned for the evening before the day of the wedding. The rehearsal dinner should take place after the rehearsal.

All persons pertinent to the ceremony or Mass itself should be present at the rehearsal. The couple must see that they are invited and arrive on time. These persons include: the wedding party, lectors, gift bearers, servers, and Extraordinary Ministers of Holy Communion. Many priests and deacons do a walk-through of the liturgy including liturgical details, processional and recessional order, when to move, etc. If someone is missing, it could lead to an awkward moment during the wedding liturgy itself.

Traditionally, the musicians do not attend the rehearsal. They have been highly trained and know what to do on the wedding day.

The couple should bring the following to the rehearsal:

- Liturgical/musical line-up (from *Together for Life* book)
- Marriage license
- Copies of printed programs/worship aides (if being used)
- Checks/cash for all remaining fees if not already paid (musicians, servers, etc.).
- A fun and *relaxed* attitude!

The Order of Celebrating Matrimony within Mass

PRELUDE MUSIC

INTRODUCTORY RITES

Procession
Entrance Chant (*if not sung during the procession*)
Sign of the Cross & Greeting
Gloria
Collect (Opening Prayer)

LITURGY OF THE WORD

Old Testament Reading
Responsorial Psalm
New Testament Reading
Gospel Acclamation
Gospel
Homily

CELEBRATION OF MATRIMONY

Consent and Exchange of Vows
Acclamation
Blessing and Exchange of the Rings
Hymn or Canticle of Praise (*optional*)
General Intercessions (Universal Prayer)

LITURGY OF THE EUCHARIST

Preparation of the Gifts
Eucharistic Prayer Acclamations (Holy, Mystery of Faith, Amen)

COMMUNION RITE

The Lord's Prayer
Nuptial Blessing
Sign of Peace
Lamb of God
Communion Chant
Prayer after Communion

CONCLUDING RITES

Final Blessing
Devotion to the Blessed Mother/Holy Family (*optional*)
Recessional

POSTLUDE MUSIC

The Order of Celebrating Matrimony without Mass

PRELUDE MUSIC

INTRODUCTORY RITES

Procession
Entrance Chant (*if not sung during the procession*)
Sign of the Cross & Greeting
Collect (Opening Prayer)

LITURGY OF THE WORD

Old Testament Reading
Responsorial Psalm
New Testament Reading
Gospel Acclamation
Gospel
Homily

CELEBRATION OF MATRIMONY

Consent and Exchange of Vows
Acclamation
Blessing and Exchange of the Rings
Hymn or Canticle of Praise (*optional*)
General Intercessions (Universal Prayer)

CONCLUDING RITES

The Lord's Prayer (*omitted if a disparity of cult marriage*)
Nuptial Blessing
Final Blessing
Devotion to the Blessed Mother/Holy Family (*optional*)
Recessional

POSTLUDE MUSIC

The Wedding Liturgy

The first edition of the *Order of Celebrating Matrimony (OCM)* was promulgated after the Second Vatican Council in 1969. In 1991, the *OCM* was revised with an enrichment of the introduction, rites and prayers, and with changes pertaining to the 1983 *Code of Canon Law*. The English translation of the 1991 *OCM* for use in the Dioceses of the United States was approved in 2013 by the USCCB, confirmed by the Vatican in 2015, and finally promulgated for use in 2016.

As with all her Sacramental celebrations, liturgies, and rites, the Church has specific rubrics (laws) which govern the celebration of the wedding liturgy. With years of watching weddings on TV, in movies, and in popular culture, some brides and grooms may be somewhat confused as to some of the elements or customs in the Catholic wedding liturgy. Some of the customs in the liturgy of which you may or may not be aware are listed here.

The Procession

We have all seen this in movies or even as recently as the royal wedding: the congregation is seated; the groom stands at the front with the minister; the bridesmaids process in while instrumental music plays; and then all stand as the bride enters with her father to triumphant instrumental music. This entrance has never been envisioned as part of the Catholic liturgy, either before or after Vatican II.

In the *OCM*, the bride and groom are met at the door by the Church's minister. This is a symbolic action: the couple walks through the church door as individuals and leave as one flesh. As they are the ministers of their own Sacrament, they join together in the entrance procession. A normal liturgical procession, as seen at a weekday or Sunday liturgy, is the vision of the *OCM*. The order would be: servers, lectors, bridal party, priest, and lastly the couple while the congregation sings a hymn.

Alternatively, instrumental music could be played while the procession takes place and then a hymn is sung by the congregation after everybody arrives at the front. The congregation singing, as a sign of the community's gathering together to celebrate with you, is a vital and important part of the entrance.

The practice of the father giving away the bride is a carryover from the days when the bride was, bluntly, property. In fact, when the father gave away his daughter, he sometimes handed over the dowry at the same time!

Gloria

With the second edition of the *OCM*, the Church has elevated the wedding Mass to the rank of a feast - the second highest liturgical celebration. What an honor! In the Church, all Masses at the rank of “feast” or higher have a *Gloria*. This means that if you celebrating your wedding within Mass, the *Gloria* will be sung in the Introductory Rites.

Unity Candle, Sand, Water, Cross, etc.

The practice of lighting a unity candle, pouring sand or water, or a having a unity cross were symbols that crept into the Catholic liturgy, but were never envisioned as a part of it. These extraneous symbols dilute the powerful symbols that are already present in the liturgy, mainly, your consent and exchange of vows, the blessing and giving of the rings, and the nuptial blessing. It is the policy of the Diocese of Toledo that no element unforeseen by the official ritual text is to be included. If you would like to have any of these elements, it is perfectly acceptable to include them at your reception.

Vows

For Sacraments to be valid, there must be what is called appropriate *form* and *matter*. The “matter” is you: the bride and groom who are free to marry, to live the marriage covenant, and the consummation of the marriage. The “form” is the exchange of vows by which you consent to the marriage covenant. While your vows are deeply personal, they are not private. The vows are public expressions of your love, faithfulness, and commitment *and* they also state what is expected of you as a Christian spouse. Therefore, due to the serious nature of what the vows signify, couples are not permitted to write their own vows for the wedding liturgy.

Devotion to the Blessed Mother/Holy Family

While not an official part of the *OCM*, a time-honored custom in the Church is to invoke the intercession of the Blessed Mother or the Holy Family. The Holy Family are exemplary models of the Christian family - the Domestic Church. Families should invoke the Holy Family’s intercession daily and what a better way to begin your married life by asking their intercession! Bishop Thomas has requested that this devotion take place after the final blessing and before the recessional.

Musicians for the Wedding Liturgy

1. Music is an integral part the *Order of Celebrating Matrimony* whether with a Mass or with just a ceremony. The *OCM* says in paragraph 28:

Since Marriage is ordered toward the increase and sanctification of the People of God, its celebration displays a communitarian character that encourages the participation also of the parish community.

In this light, music is one of the most important aspects of the liturgy in which the People of God are able and encouraged to participate in your wedding liturgy.

2. At Saint Wendelin, the Pastoral Associate for Worship functions both as the liturgist and musician. In a manner of speaking, he is the “wedding coordinator” for the church. **At least three (3) months** prior to your wedding, you must contact the Pastoral Associate for Worship at (419) 435-6692, ext. 412, or by email (anthony.gallina@stwendelin.org). You **must** meet with the Pastoral Associate for Worship even if you plan to have a different organist or pianist as he determines whether a guest musician is permitted.
3. Saint Wendelin can offer many fine musicians to enhance your wedding liturgy. It is expected that parish musicians will provide music for all wedding liturgies at Saint Wendelin, as they are the most familiar with the wedding guidelines, local traditions, and the instruments and equipment. Guest musicians are to have appropriate musical training, experience, and understanding of the liturgy and the *OCM*. An interview with the Pastoral Associate for Worship will determine whether guest musicians meet these criteria.
4. Musicians Within the Liturgical Context
 - a. The pianist/organist is responsible for playing music before and during the wedding liturgy. He/she may play instrumental pieces, accompany the vocalist/psalmist, and also leads congregational singing. Piano and organ are both beautiful instruments for use in weddings and different pieces of music work better for each specific instrument.

- b. The vocalist/psalmist is responsible for proclaiming the *Responsorial Psalm* from the ambo and intoning the *Gospel Acclamation*. If the liturgy is a wedding Mass, the vocalist will also lead the congregation in singing the Eucharistic Prayer acclamations and offertory and communion chants. In addition, the vocalist may sing prelude songs or solo meditations during the liturgy. It is necessary to have a vocalist/psalmist to help foster participation and give due reverence to the liturgy.
- c. Other instruments can add to the beauty of the liturgy. Such instruments can be brass, woodwinds, or strings. Instrumentalists can play during the prelude, during the processional/recessional, during hymns, or provide meditation during the liturgy at appropriate moments. The addition of other instruments is completely optional.

5. Musicians' Stipends:

- a. The Pastoral Associate for Worship is paid \$200 to function as both musician and liturgist for your wedding. He is highly trained and knowledgeable about the wedding liturgy and is best-suited to fill that role at Saint Wendelin. His stipend includes:
 - i. the meeting and consultation with the couple
 - ii. practicing for your wedding liturgy
 - iii. coordinating the liturgy (working with the celebrant, any guest clergy, setting up the day of)
 - iv. two rehearsals with a vocalist and one rehearsal with an instrumentalist (½ hour each)
 - v. playing music for your wedding

Even if he does not play for your wedding, he is still paid the same stipend to be present on the wedding day to coordinate the music area and supervise non-parish musicians.

His stipend is to be paid directly to him by cash or check no later than two (2) weeks prior to the wedding. It can be dropped off in the parish office, mailed to the office, or handed to him at your planning meeting. Please make sure this is done to avoid awkward situations on the wedding day. Do not include his payment on the church fee check.

a. Pastoral Associate for Worship (continued)

Extra rehearsals that may be needed with the vocalists and instrumentalists are available at \$25 per ½ hour. If needed, the Pastoral Associate for Worship will inform you prior to scheduling extra rehearsals.

If you have other instruments playing for your wedding and would like special music arranged for them, the Pastoral Associate for Worship can write parts for them if music is not readily available. Cost will be determined based upon the time it will take to arrange specific instrumentation.

- b. Vocalists from Saint Wendelin are to be paid \$100. A list of suggested vocalists is available from the Pastoral Associate for Worship. You should pay the vocalist directly before the day of the wedding. It can be dropped off in the parish office, mailed to the office, or handed to the Pastoral Associate for Worship at your meeting. The vocalist will be responsible for learning his/her own music, and will be required to have at least one rehearsal with the Pastoral Associate for Worship.

If you choose to have a vocalist from outside Saint Wendelin sing at your wedding, such as a friend or family member, the Pastoral Associate for Worship will need to determine their suitability for leading a congregation in song. If he/she is unable to adequately proclaim the *Responsorial Psalm* and *Gospel Acclamation*, a Saint Wendelin cantor will be required for those particular instances in the wedding liturgy.

- c. Instrumentalists from Saint Wendelin are paid \$125. The Pastoral Associate for Worship can search for specific instrumentalists for you. Outside instrumentalists' stipends vary depending on what is expected of them for the wedding. Generally, stipends are around \$100-200, but can be higher depending on the degree the musician holds. If you search for musicians yourself, consult with them about their fee. Saint Wendelin instrumentalists should be paid in the same manner as the vocalist. Instrumentalists will be responsible for learning their own music and will have a rehearsal with the Pastoral Associate for Worship.

Wedding Music Guidelines

Since the wedding liturgy is a celebration of a Sacrament, the music must reflect that sacramental nature. The same general principles of planning worship and selecting music are employed as for other liturgies. The music should be chosen with the utmost care and consideration for the sacredness of the liturgy. It needs to be expressive of Christian faith and values. Music which only celebrates the human secular values of love is not appropriate for a liturgical celebration. The assembly gathered for the wedding should be drawn into active participation in this sacred ritual through prayer and song in order to share fully in the sacramental encounter with Christ the Lord.

The Order of Celebrating Matrimony Music Guidelines 2018
Diocese of Toledo, Divine Worship Office

Music chosen for your wedding liturgy, as is the case for every celebration in the Church, must be of a sacred nature. In *Sing to the Lord: Music in Divine Worship*, a 2007 document by the USCCB, there are three judgments which help musicians to select music which upholds the dignity of the Church's sacred liturgy, draws the People of God into sung prayer, and lifts the congregation to the experience of the divine.

Liturgical Judgment

- Is this composition capable of meeting the structural and textual requirements set forth by the liturgical books for this particular rite?
- What parts of the liturgy are sung and who is supposed to sing them?

Pastoral Judgment

- Will this composition draw this particular people closer to the mystery of Christ, which is at the heart of this liturgical celebration?

Musical Judgment

- Is this composition technically, aesthetically, and expressively worthy?
- Will this composition be effective with the vocal and instrumental resources available?

Wedding Music Guidelines: Instances of Music in the Liturgy

There are many instances of music within the wedding liturgy and all are meant to draw the People of God into the joyful celebration of the Sacrament. Each instance of music is listed below along with a short description and who would be involved.

Prelude

Prelude music can draw the gathered assembly into a spirit of prayer prior to the liturgy. It is more than just music to be played or sung while people are being seated; the prelude should foster the sense of the divine so all can prepare for the celebration of the Sacrament you are about to receive.

Instrumental and/or vocal music is most appropriate for this capacity.

Processional

As discussed earlier, one notable emphasis in the *OCM* involves the procession. There are two forms of the entrance.

First Form: The celebrant greets the couple at the door of the church then the procession takes place in the usual manner. During the procession, the assembly sings a hymn.

Second Form: The celebrant receives the couple when they have arrived at their places, typically after the procession of the bridal party to instrumental music. At this point, all sing a hymn.

Regardless of which form is chosen, the congregation singing at the beginning of the liturgy is a must! It reflects the communal nature of the liturgy. The Pastoral Associate for Worship will have possibilities of hymns or acclamations which can be sung.

Gloria (within Mass only)

A refrain-verse setting of the *Gloria* is probably most appropriate here, especially if the gathered assembly is made of mostly non-parishioners. The cantor will lead the gathered assembly in the singing of the *Gloria*. The Pastoral Associate for Worship will help in selecting a setting that encourages participation.

The Responsorial Psalm

Following the First Reading, the Responsorial Psalm is sung by the psalmist or cantor with the gathered assembly taking part by means of a response. This is an integral part of The Liturgy of the Word since it fosters meditation on the Word of God. The psalm is chosen from section C of your *Together for Life* book. The Pastoral Associate for Worship will then select the appropriate musical setting.

Gospel Acclamation and Verse before the Gospel

This acclamation announces the proclamation of the Gospel and is always to be sung. During all seasons except Lent, the acclamation is “Alleluia.” Within Lent, it is one of many different text options. The acclamation is intoned by the cantor and repeated by all. The cantor then sings the *Verse before the Gospel* which is chosen from section E of your *Together for Life* book.

Celebration of Matrimony

During the Celebration of Matrimony, after the priest or deacon receives the consent of the couple, there is a brief acclamation of praise to God. We have found it easiest to repeat the same acclamation that was used for the Gospel. The assembly is to sing this acclamation.

Following the blessing and exchange of rings, a hymn of praise or a canticle may be sung by the entire assembly. This song is optional. A vocal solo is not appropriate here.

Offertory Chant (within Mass only)

Music accompanies the actions of the gifts of bread and wine being brought forward and the preparation of the altar. This point of the liturgy is the most flexible time in terms of music: a hymn, vocal solo, or instrumental music are all options.

Eucharistic Prayer Acclamations (within Mass only)

These acclamations (Holy, Holy, Holy; Mystery of Faith; and Amen) are always to be sung by the entire assembly. A cantor will help in the leading of the singing. The Pastoral Associate for Worship will help determine which Mass setting will encourage participation.

The Lord's Prayer

The Lord's Prayer or Our Father is always prayed by the assembly because it is the common prayer of the entire Christian people. If it is sung, it is sung to the common chant melody so all can join in. The prayer is not permitted to be sung by a soloist.

The Sign of Peace (within Mass only)

As a symbolic action, when one extends the Sign of Peace to one person, they extend it to all, as we are all One Body in Christ. Therefore, it should be extended to those who are nearest. It is not the time to move about the church and extend the sign to family or the wedding party. Music is not appropriate at this time.

The Lamb of God (within Mass only)

The Lamb of God is a litany which accompanies the fraction of the Lord's Body. This litany is sung by the assembly or in alternation with the cantor.

The Communion Chant (within Mass only)

Music during the reception of Holy Communion is meant to unite the assembly as one while also accompanying the procession to the altar. The best option is a hymn sung by the assembly. A simple refrain sung by the assembly with verses sung by the cantor is also an option. Alternatively, an instrumental or vocal solo may be an option, if it is in keeping with the Sacrament, Scripture, or liturgical season.

Devotion to the Holy Family (optional)

After the final blessing and before the recessional, if the couple wishes to take flowers to the Holy Family, they may do so. This is traditionally accompanied a song to the Blessed Mother or Holy Family. It can be vocal, instrumental, or sung by the assembly.

Recessional

After the priest or deacon announces you as "Mr. and Mrs." for the first time, joyful instrumental music accompanies your exit. While not utilized very often, an option of a hymn being sung could be used here. Music may also be chosen as a postlude while people exit the church.

Selecting Music

It cannot be overstated that selecting sacred music for your wedding liturgy is of the utmost importance. Music in the liturgy is *incredibly* powerful. Well-selected music can draw the assembly into prayer, help them experience the divine, and help them focus on the liturgical actions taking place. Poorly-selected music can do the exact opposite. In that light, music selected for the wedding liturgy must aim to serve the liturgy: adding to it but not detracting from it. Just as we would not expect to hear Gregorian Chant at a wedding reception, we should not expect to hear secular music within the Church's sacred liturgy.

Unfortunately in today's world, the majority of popular songs which speak about love do not really know what love's true meaning is - self-sacrifice: the pouring out of one's self for the sake of the other.

Sometimes the only music familiar to the couple consists of songs heard in the context of secular culture: movies, television, playlists, the internet, etc. This music is not suited to the celebration of the sacrament. Texts should reflect the nature of the ceremony in which one man is bound to one woman in love; as well as the love of God for the couple and for all people.

The Order of Celebrating Matrimony Music Guidelines 2018
Diocese of Toledo, Divine Worship Office

A secular song about love may be beautifully written and appealing to the ear, but if it does not speak about Christian love, then it is not appropriate for the liturgy. Almost all music from Broadway, movies, and television falls into this category. Due to music's power, even having a popular secular song played as an instrumental piece can draw a person's mind away from the liturgy.

Therefore, as a general guideline, only music that has been approved for Catholic worship is permitted. Music from hymnals and vocal or instrumental collections by Catholic publishers is widely available and may be utilized.

If there is a song that you would like to have sung or played in your wedding, please bring it to the attention of the Pastoral Associate for Worship. He will review it and make a decision as to whether it can be used. He is the ultimate authority on music in the liturgy and his decision is final.

Recorded Music

As the living Church gathers for the celebration of her Sacred Liturgy, so should the living Church be the one who worships God. God is not praised by a mechanism, but by his living people. Therefore, recorded music is not permitted within the liturgy. “Recorded music lacks the authenticity provided by a living liturgical assembly gathered for the Sacred Liturgy” (*Sing to the Lord: Music in Divine Worship*, 93).

Worship Aides and Copyrights

One of the best ways to help foster participation is through the use of a worship aide or program. If it is properly formatted, it can encourage active participation in the spoken and sung prayers. The program can also help those who are unfamiliar to the Catholic liturgy to understand the structure of the rite. Following the wedding, these programs also serve as a memento of the occasion.

There are no set guidelines on how to set up your worship aide or program in terms of size. Sometimes, a simple front and back letter sheet cut in half is enough; other times, a more involved booklet may be needed. The Pastoral Associate for Worship can help you in designing your program. He has samples which you can peruse. Please note, the printing is not done by Saint Wendelin.

Some general guidelines:

- Avoid printing too much. Do not print any of the prayer texts, the vows, or readings.
- Use bold or decorative fonts for the major parts of the liturgy (e.g. The Liturgy of the Word) while regular typeface and smaller fonts can be used for elements of each rite (see pages 16-17 of this booklet for an outline).
- “The Order of Celebrating Matrimony” should be on the cover followed by the names of the bride and groom. Names of the ministers and bridal party should be on the last page.
- If you reprint any music or texts that are under copyright, permission is required. Saint Wendelin has a license through *OneLicense.net* which covers most major Catholic publishers.

- A short invitation for everyone to participate by responding and singing is encouraged.
- Numbers of hymns in the hymnal should be listed after their titles so all can find the music and sing along.
- If the wedding is within Mass, *Guidelines for the Reception of Holy Communion* should be printed. The Pastoral Associate for Worship can help you with printing these.

Photography/Videography

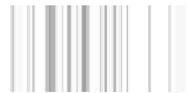
Weddings are special times for the entire parish community, as well as for those celebrating marriage, their families, and friends. We of course want to capture these special moments on film and on tape so that we can relive these moments for years to come. At the same time, it is to be remembered that the church is a house of prayer and not a photography or recording studio.

Therefore, the following are guidelines for photography and/or videography at Saint Wendelin. It is the obligation of the bride and groom to inform the photographer and/or videographer of these guidelines. Failure to inform them of these guidelines, or negligence in following them, leads to embarrassing and difficult situations.

Please feel free to copy this page or rip this page from the booklet to give to the photographer and/or videographer.

1. We strongly encourage that you encourage your guests to be “unplugged” during the liturgy. A notice in your worship aide/program or a sign in the gathering space noting this would help greatly in this regard. We know your photographer and videographer will appreciate this request. You have hired them to professionally shoot your wedding and they do not want others getting in their way. Also, by your guests keeping their phones off and put away, they are able to more fully enter into the wedding liturgy.
2. All photographers/videographers must introduce themselves to the celebrant or Pastoral Associate for Worship as soon as they arrive in order to clarify any questions regarding policy.
3. No church furniture or liturgical items may be moved without permission of the Pastoral Associate for Worship or the priest.

4. Cameras and video equipment are not permitted in the sanctuary or music area at any time during the wedding liturgy. This area is where the floor is made of stone/tile.
5. One official photographer is permitted. No flash is permitted during the ceremony or the Mass. The only exception is the entrance procession and the recessional. The photographer is expected to be discreet and judicious in photo taking, so as not to distract from the liturgy.
6. No more than two video cameras are permitted. We recommend placing one off the main aisle, near the baptismal font. If a second camera is used, it should be placed near the Eucharistic Chapel. Both cameras **must** be stationary. The videographer is **not** permitted to walk around.
7. If the videographer needs the presider to wear a second microphone for adequate sound pick-up for the video, this must be communicated immediately upon arrival. Every attempt to wear it will be made, but know that some priests or deacons will be very hesitant to do so.
8. The church is usually available for pictures one and one-half (1 ½) hours before the liturgy and one (1) hour after the liturgy. This may not be possible due to funerals, although every effort will be made to avoid this possible conflict.
9. All Saturday afternoon weddings must be cleared by 3:15 at the latest due to the Sacrament of Reconciliation and preparation for the 4:30 Mass.
8. The Parish Hall is not to be used for pictures unless it has been rented out as part of your agreement when scheduling your wedding.
9. Outside photography should be highly considered due to the beautiful landscaping surrounding the church. There are plenty of opportunities for photos under the canopy, by the flower beds, by the statue of the Holy Family, and more!



Marriage Preparation Checklist

Event	Date	Time	Done?
Initial contact by phone with priest	_____	_____	<input type="checkbox"/>
Pastoral meetings with priest/ deacon	_____	_____	<input type="checkbox"/>
Engaged Couples/ Cana II Conference	_____	_____	<input type="checkbox"/>
Contact with Pastoral Associate for Worship	_____	_____	<input type="checkbox"/>
Meeting with priest to plan Wedding Ceremony	_____	_____	<input type="checkbox"/>
Meeting w/Pastoral Associate for Worship (bring <i>Together for Life</i>)	_____	_____	<input type="checkbox"/>
Ministers chosen (lectors, servers, EMHCs)	_____	_____	<input type="checkbox"/>
Church fee (\$250) paid (one month prior to wedding)	_____	_____	<input type="checkbox"/>
Musicians' fees paid (PA for Worship, vocalist, instrumentalist)	_____	_____	<input type="checkbox"/>
Priest/deacon, server(s) gift	_____	_____	<input type="checkbox"/>
Wedding Rehearsal (bring license)	_____	_____	<input type="checkbox"/>
Photographer/videographer made aware of guidelines	_____	_____	<input type="checkbox"/>





SAINT WENDELIN
CATHOLIC CHURCH

Love God.
Love Others.
Make Disciples.

Revised August 2019