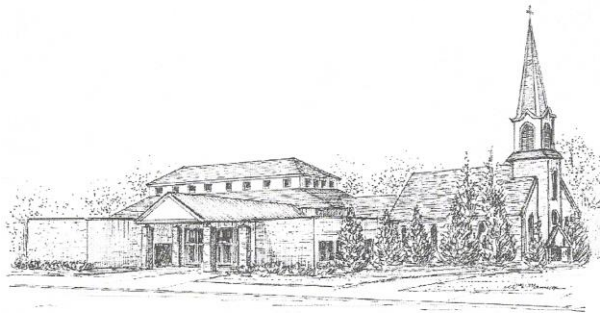


# Wedding Preparation Guide



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## Marriage Preparation for Engaged Couples: Timeline

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### Stage ONE:

- Contact parish office to make arrangements for initial meeting.
- Intake Session with Pastor or Deacon---*nine to twelve months before desired date of wedding*
  - *NOTE: Fr. Bob generally celebrates weddings in which BOTH the bride and the groom are Catholic. Dn. Ray generally celebrates weddings in which either the bride or groom is NOT Catholic (interfaith).*
  - Review decision to marry and confirm wedding date.
  - Complete paperwork with Pastor or Deacon and schedule next marriage preparation session with presider.
  - Distribution of Marriage Preparation Materials.
- Meet with assigned mentor couple---*six to eight months prior to date of wedding*
  - Typically, three to four meetings are required.
- Arrange to attend a marriage retreat.

### Stage TWO:

- Meet with Director of Music and Liturgy---*three to six months before date of wedding*
  - Approve music selections.
  - Discuss musician choices.
  - Discuss reading selections.
  - Discuss "Prayers of the Faithful".
  - Discuss ministries within the liturgy.
- Meet with St. Victoria Wedding Coordinator---*two months before date of wedding*
  - Assigned wedding coordinator will contact couple to set up a meeting.
  - Review marriage preparation materials.
  - Review planning worksheet.
  - Review policies for florist, photographer, and videographer.
  - Review checklist for clean up after wedding.
  - Review usher instruction sheet.
  - *Note: The St. Victoria Wedding Coordinator will be the Master of Ceremonies for wedding liturgies and will oversee the involvement of any other professional wedding planner. All decisions regarding the church liturgy, including readings, music, and rituals, must go through the Director of Music and Liturgy, Presider, and/or the wedding coordinator.*
- Meet with Pastor or Deacon to discuss finalized plans---*one to two months before date of wedding*
- Secure marriage license---*six months to one week before date of wedding*
- Finalize music and reading choices with Director of Music and Liturgy---*no later than 30 days prior to date of wedding*

### Stage THREE:

- Rehearsal---*generally the evening before the wedding; confirm date and time with presider/wedding coordinator.*
  - Bride and groom must bring marriage license to rehearsal.
- Wedding day!

## St. Victoria Wedding Fee Schedule

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<b>Church Fee</b>	\$250 (Historic Church---members) \$350 (Historic Church---non-members) \$350 (Worship Space---members) \$500 (Worship Space---non-members)
<b>Refundable Deposit</b> ---separate check, please.	\$100

*Note: The deposit should be paid to the office when you make the reservation for the church and meet with the presider. Your wedding date will be held tentatively until receipt of the deposit fee. Please make two checks payable to St. Victoria (one for the facility and one for the deposit). The deposit check will be returned in full after the wedding when the coordinator completes the wedding clean up check-list. The church fee is due one week before the wedding.*

### **Musician fees (in addition to the Church Fee)**---make checks payable to St. Victoria.

Elizabeth Nowak (Cantor)	\$200
Elizabeth Nowak (Accompanist)	\$200
Elizabeth Nowak (Duel-Role Cantor/Accompanist)	\$250
<i>*In special circumstances only. It is recommended that you have BOTH a cantor AND an accompanist.</i>	
<i>Contact Director of Music and Liturgy with questions and concerns.</i>	
Amee Gallagher (Accompanist)	\$200
Sharon Schindler (Accompanist)	\$200
Other soloists/accompanists/instrumentalist	Vary by person

### **Note:**

*The Director of Music and Liturgy can assist you in choosing musicians for your ceremony; St. Victoria has many wonderful cantors and accompanists. Other musicians may be used with the approval of the Director of Music and Liturgy, but they must have experience with and be comfortable with leading all parts of the Catholic liturgy. If this is not the case, you must ALSO have a cantor and/or accompanist from the parish in attendance (at their fee) to lead those parts of liturgy with which the other musicians are not familiar.*

## Necessary Documents

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Marriage License	This must be obtained in advance of the wedding. St. Victoria recommends you obtain this document after your final meeting with clergy. The license is valid for only six months (so don't obtain it earlier than six months before your wedding date.) It can be obtained at any County Service Center. The fee is usually reduced with certificate of attendance at a marriage preparation course/retreat, which you may obtain from the parish office.
Baptism Certificates	Proof of baptism is typically required to marry in the Catholic Church. A certified copy of each baptismal certificate---one for the bride, one for the groom---needs to be received by the parish office prior to your wedding date. Call or write to the church of your baptism to procure a copy. It must be dated within the last six months.

## The Wedding Liturgy

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There are a few fundamental values which the Church wishes to express in the Marriage Rite. Marriage is an act of worship in which you are bringing what is intensely personal---your own commitment to one another---to a larger community of faith.

*“A wedding...is not a private affair, and, except in rare cases, should not be limited to relatives and close friends only. It should be understood that the parish is always invited to witness the sacrament and to gather in prayer for and with the new couple...Marriage is given by Christ for the purpose of building up the whole church.”* (Kinney, Bishop John F. Marriage in Christ the Sacrament of Faithful, Lifelong Love. Diocese of St. Cloud, 1999.)

This community, along with your family and friends, wishes to receive your sacred vows and support you in your commitment to one another. This is done through a shared experience of prayer. Your wedding liturgy, then, is both an act of communal worship and an exchange of your sacred vows. Being aware of the communal aspect of your marriage celebration will help you to choose elements which create an experience that reflects the love and growth of Christian life.

## The Ministries in Liturgy

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The word “ministry” may be unfamiliar to you. If you look around church on any given Sunday, you will notice many people involved in making the liturgy both successful and moving to all assembled. A variety of volunteers lead the assembly in prayer, either through reading, song, distribution of Communion, or greeting people at the doors. In addition to the priest, these people are the “ministers” of Sunday worship. Let’s take a look at how ministers serve as part of your wedding celebration.

### THE ASSEMBLY

Begin thinking about those who will be in attendance at your wedding. Although you have probably invited most of them, from the perspective of worship, they are not seen as guests, but rather a community of Christian witnesses to you in prayer. These people represent the local faith community, your family, and friends. Together they become the voice of the Church, affirming your shared faith and your lifelong commitment to one another.

If you think of the community in this way, you will want to invite their full participation and listen carefully to their words of support and wisdom. In turn, you will enrich the community by freely accepting one another in an intimate union and promising to nourish and develop your marriage with undivided affection. This promise of fidelity encourages the members of the community to continue to nourish and enrich each of their chosen vocations.

The assembly is the basic unit of your celebration; subgroups---like the bridal party---must be seen in relationship to the whole assembly. The most visible way to honor special friends is to invite them to be a part of your wedding party, but, from the liturgical perspective, there are other ways to include loved ones into your day.

### LITURGICAL MINISTERS

The Sunday Mass can serve as a model for your wedding liturgy. The following ministries would be important to fill in your wedding liturgy:

- \* *Ushers/Greeters*: As people enter the church, it is important that they be greeted and feel welcomed. You, as the bridal couple, can and should provide hospitality at the door, but having ushers who are warm and pleasant can also help to get the celebration off to a good start. Consider having two to four ushers/greeters to welcome guests, seat them, and hand out programs. Note: You might also give careful thought to how people are seated; there is no liturgical norm that suggests separating the bride’s family and friends from those of the groom.
  
- \* *Readers and Eucharistic Ministers*: Choosing these liturgical ministers should be done using the same criteria as in Sunday worship. People who fill these two liturgical ministries---proclaiming the word of God and distributing the Sacred Body and Blood of Christ should not be invited to these ministries simply because of friendship. The

invitation should be extended to those who are trained and experienced in these areas in order to ensure that these roles will be filled reverently and comfortably. Training may also be provided.

*\*Bride and Groom:* The couple has a role in ministering to the assembly by expressing their intention to make the community's story their own. This image portrays a couple waiting for the word and support of the larger community, welcoming it, and announcing their own intent.

## **Liturgical Environment**

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When considering decorations for your event, please adhere to the following guidelines:

- Flowers are permitted, but should not be placed on the altar or piano. St. Victoria has several plant stands for use. Please discuss your needs with your wedding coordinator.
- Bows or fixtures on pews are permitted in the Historic Church, but no tape may be used to fasten them. Typically these bows are tied around the end of the pew. The pews in the Worship Space will not accommodate any decorations.
- The liturgical environment (colored fabric, banners, plants, etc) are specific to the liturgical season and may not be removed or altered.
- While we encourage you to eat and drink in the hours leading up to your ceremony, no food or drink is permitted in the Worship Space or Historic Church. You may eat in Elstan Hall, the Commons, or the Fireside Room.
- No alcohol or tobacco products are permitted on the St. Victoria premises and should not be consumed prior to your ceremony.
- Rice and confetti are not permitted to be thrown on the St. Victoria premises.

## **Date, Time, and Place**

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Weddings generally may be scheduled for Friday evenings or Saturdays. *Saturday evening and Sunday weddings are not permitted due to St. Victoria's regularly scheduled weekend liturgies. Holiday weekend weddings are not encouraged.*

Friday weddings are typically scheduled at 5:00pm.

Saturday weddings are typically scheduled at either 11:30am and/or 2:30pm.

All weddings at St. Victoria must be celebrated either in the Historic Church or in the Worship Space. No outdoor or private venue weddings are permitted.

You may take pictures both inside the space and outside on the grounds, but indoor pictures should be completed 30 minutes before the start of the liturgy. In the spirit of hospitality, we suggest that the church doors be opened to guests 30 minutes before the wedding. *No flash pictures may be taken DURING the liturgy.*

### SACRAMENT OF RECONCILIATION

There are scheduled times listed in the parish bulletin for the Sacrament of Reconciliation (confession) if you choose to participate in this sacrament before your wedding. You may also contact the pastor to schedule a time to celebrate the sacrament.

### RECEPTION

Questions regarding the use of Elstan Hall may be directed to the parish receptionist in the parish office at 952-443-2661.

## **Liturgy Planning for Weddings at St. Victoria**

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We are thrilled to be able to assist you in planning your wedding ceremony. We will make every effort to provide you with the accommodations to make your ceremony uniquely your own.

**Elizabeth Nowak, our Director of Music and Liturgy, is always available for questions and assistance in planning the details for your wedding. You may reach her at work (952-443-2661, ext 207) with questions. Please leave a message if she does not answer; she will return your call as soon as she is able.**

### **Q&A: Frequently Asked Questions**

#### **Can we use popular, non-religious music in our wedding?**

Using popular music in a Catholic wedding---the latest love song to hit the charts or a classic Frank Sinatra ballad---is almost always strongly discouraged; in fact, most parishes will simply not allow it. Understandably, some couples react with disappointment when the parish priest or music minister turns down their request to have a soloist sing their favorite song. Remember, though, that a Catholic wedding (even one outside of Mass) is a liturgy. The whole thing, from beginning to end, is a prayer. That's why the Church says that all music used in its liturgy should be easily identifiable as prayer. If you're not sure whether a particular song or piece of music passes the "prayer" test, check with your presider or director of music and liturgy.

*Note: We, at St. Victoria, can be somewhat flexible in this manner. We generally ask that you try to follow the above guideline and that all music have some nod to "God" and "prayer." Songs of this type can be placed outside the liturgy, for instance, as a prelude or at the lighting of the unity candle. Please check with the music director (Elizabeth Nowak) regarding your song choice.*

#### **Can we use recorded music in our wedding?**

The Church discourages the use of recorded music during wedding liturgies. That's because the whole wedding, including the music, is a prayer, and an essential element of any prayer is that it comes from the person who is offering it. Imagine using a CD or tape recording to replace a spoken prayer, like the Lord's Prayer---it just wouldn't be the same as saying it yourself. In addition, CD's are highly unpredictable; we have seen couples in a panic minutes before the wedding simply because the CD wouldn't work at the last minute.

#### **Can we have family or friends sing or play at the wedding?**

You may have someone in your family, a friend, or someone else that you would like to sing or play for your wedding. This is completely acceptable. However, please be sure that your musicians are familiar with Catholic liturgy, as they may need to lead the Mass parts as well as other solos. If your musicians are not comfortable or familiar with the Catholic liturgy, Elizabeth Nowak, or another person who is comfortable with leading in congregational song must also be in attendance (at their fee.)

If St. Victoria musicians will not be providing music for your wedding, your musicians must connect with Elizabeth Nowak before the date of your wedding to discuss the order of service, setup, etc.

## Catholic Wedding Music: Striking the Right Note

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Source: [catholicweddinghelp.com](http://catholicweddinghelp.com)

The Church keeps no official list of “approved” wedding music, but it does offer some helpful guidelines that can be applied to your choice of wedding music. [...] In a nutshell, the Church says that good liturgical music helps the whole assembly celebrate the liturgy (in this case, your wedding) more fully.

[...] Here are three questions to guide your music selections:

### 1. Is it prayerful?

The purpose of any Catholic liturgy, including a wedding liturgy, is to give glory to God and to sanctify (make holy) the worshipers. Your wedding music should reflect that purpose; in other words, it should help the assembly to pray and to give thanks to God for your love. Generally, any of the music widely used in Catholic parishes or issued by Catholic publishers such as OCP Publications or GIA Publications will meet this standard. Pop or rock songs [...] are **usually** considered inappropriate for use in a Catholic wedding ceremony because they were never intended to be used in a liturgical setting. Even some “classic” wedding music, such as wedding marches by Wagner and Mendelssohn, are **usually** not permitted for this reason. Fortunately, there is a wealth of good liturgical music to choose from, including songs written specifically for weddings. [...]

### 2. Is it accessible?

Put another way, will it encourage the assembly to sing? In Catholic worship, the assembly---all those folks who have come to your wedding---is not an audience, passively watching events unfold at the altar. Catholic liturgy calls on the assembly to actively participate in the prayer of the Church, including its sung prayer. Doing so is one of the most powerful ways your friends and family can express their love and support for you and your spouse.

As you plan your wedding music, then, consider whether your friends and family will be able to sing what you have selected. What is accessible will depend on your situation. If your family and friends are talented musicians, then the sky’s the limit. If they couldn’t carry a note in a bucket, better to stick with simple, familiar songs. If many of the guests will be from other Christian faiths, you might consider choosing classic hymns widely used by many denominations.

One way to encourage the assembly to sing is by providing the music in a wedding program. [...]

### 3. Is it beautiful?

Beauty is a window onto the divine (Catechism #32), so it is not surprising that the Church calls for the music used in its worship to be beautiful. You and your parish music minister will know what wedding music will seem beautiful, given your tastes and culture.

One thing to keep in mind is that the beauty of any musical piece depends a lot on who is singing and playing it. Most of the music provided by the Catholic music publishers has the potential to be beautiful in the right hands. Songs that might have seemed ho-hum when just accompanied by piano or organ during the Sunday liturgy might completely come alive when accompanied by a wider variety of voices and musical instruments. One way to get an idea of what really beautiful liturgical music sounds like is to listen to professionals play it on the albums issued by the Catholic music publishers.



## **The Order of Service *With Mass* (with Communion)**

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### **The Entrance/Gathering Rite**

The purpose of the entrance rite is to gather people for worship.

#### PROCESSION

- Presider (*and, if desired, groom*)
- Bridesmaids and Groomsmen (*typically, as couples*)
- Maid of Honor/Best Man
- Groom and his parents (*if desired*)
- Flower Girl and Ring Bearer
- Bride and her parents

#### GREETING

OPENING HYMN (*optional*)

OPENING PRAYER

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

After the people have been called to prayer, a selection of scriptural readings are proclaimed.

FIRST READING (a selection from the Old Testament, chosen by the couple)

RESPONSORIAL PSALM (sung by cantor/assembly)

SECOND READING (a selection from the New Testament; chosen by the couple)

GOSPEL ACCLAMATION (sung by cantor/assembly)

GOSPEL READING (a selection from one of the 4 Gospels; read by the presider and chosen by the couple)

HOMILY (given by the presider)

### **The Rite of Marriage**

The focus of the Rite of Marriage is the exchange of vows between the two people.

CONSENT (Exchange of vows)

BLESSING AND EXCHANGE OF RINGS

UNITY CANDLE (*optional*)

PRAYERS OF THE FAITHFUL/GENERAL INTERCESSIONS

### **Liturgy of the Eucharist**

On the occasion when both the groom and the bride are Roman Catholic, the liturgy will usually continue with the liturgy of the Eucharist. (If one of you is not Catholic, it is not typical to have the Eucharist. The rite would then continue with the Nuptial Blessing.)

PRESENTATION OF THE GIFTS

EUCARISTIC PRAYER/ACCLAMATIONS

NUPTIAL BLESSING

LORD'S PRAYER

SIGN OF PEACE

LAMB OF GOD (sung by cantor /assembly)

COMMUNION RITE (song chosen by couple accompanies procession; sung by cantor/assembly)

### **Dismissal Rite**

FINAL BLESSING

INTRODUCTION OF THE COUPLE

RECESSIONAL

## **The Order of Service *Without Mass* (without Communion)**

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### **The Entrance/Gathering Rite**

The purpose of the entrance rite is to gather people for worship.

#### PROCESSION

- Presider (*and, if desired, groom*)
- Bridesmaids and Groomsmen (*typically, as couples*)
- Maid of Honor/Best Man
- Groom and his parents (*if desired*)
- Flower Girl and Ring Bearer
- Bride and her parents

#### GREETING

OPENING HYMN (*optional*)

OPENING PRAYER

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

After the people have been called to prayer, a selection of scriptural readings are proclaimed.

FIRST READING (a selection from the Old Testament, chosen by the couple)

RESPONSORIAL PSALM (sung by cantor/assembly)

SECOND READING (a selection from the New Testament; chosen by the couple)

GOSPEL ACCLAMATION (sung by cantor/assembly)

GOSPEL READING (a selection from one of the 4 Gospels; read by the presider and chosen by the couple)

HOMILY (given by the presider)

### **The Rite of Marriage**

The focus of the Rite of Marriage is the exchange of vows between the two people.

CONSENT (Exchange of vows)

BLESSING AND EXCHANGE OF RINGS

UNITY CANDLE (*optional*)

PRAYERS OF THE FAITHFUL/GENERAL INTERCESSIONS

LORD'S PRAYER

SIGN OF PEACE

NUPTIAL BLESSING

### **Dismissal Rite**

FINAL BLESSING

INTRODUCTION OF THE COUPLE

RECESSIONAL

## Prelude Music

The arrival of the worshipping assembly may be accompanied by instrumental music; you may choose specific music for this purpose, but you may typically rely on your accompanist to choose appropriate music. This music typically begins about 20-30 minutes before the start of your ceremony.

You may also choose to include a sung solo piece as part of the prelude to the procession/liturgy. This music typically occurs just before the start of the procession and may accompany the seating of special guests, such as grandparents, parents, etc. It also signals to your bridal party and assembly that something is about to happen and, therefore, that they should enter into a more prayerful, quiet mode. The music selected should be in keeping with the sacred liturgy that will follow, that is, a period of prayerful preparation. The following selections are a non-comprehensive list of songs approved for use during the *Prelude*. You may discuss other options with the music director at St. Victoria (Elizabeth Nowak.)

Title	Composer/Tune/Meter	Gather Song No.
A Nuptial Blessing	Michael Joncas	971
Ave Maria	Franz Schubert	
Ave Maria	J.S. Bach/C.Gounod	
Ave Maria, Madre de Dios	John Angotti	
Beautiful in My Eyes	Josh Kadison	
Come and Journey with Me	David Haas	GIA (When Love Is Found)
Faith, Hope, and Love	David Haas	GIA (When Love is Found)
God, a Woman and a Man	Lilly Green	
Grow Old With Me	John Lennon	
Hail Mary, Gentle Woman	Carey Landry	889
Hand in Hand	Steve Angrisano	OCP (Spirit and Song 2)
Here We Stand	Anthony Carter, arr. Walker	
Heavenly Day	Patty Griffin	
Household of Faith	Steve & Marijean Green	
How Beautiful	Twila Paris	
I Could Sing of Your Love Forever	SonicFlood	
I Will Be Here	Steve Curtis Chapman	
In Love We Choose to Live	Jeanne Cotter	GIA (When Love Is Found)
Jesus In Your Eyes	J./S. Miller, Ron Krueger	
Love Is the Sunlight	David Haas	GIA (When Love is Found)
Love Never Fails	Ken Canedo/Jesse Manibusan	OCP (Spirit and Song 2)
Love One Another	Jeanne Cotter	GIA (When Love is Found)
Love Will Be Our Home	Steven Curtis Chapman	
Not For Tongues of Heaven's Angels	Michael Joncas	
Parent's Prayer (Let Go of Two)	Greg Davis	
Seek First the Kingdom	David Haas	GIA (When Love is Found)
Set Me As a Seal	Matt Maher	OCP (Sprit and Song 2)
Shine On Us	Phillips, Craig, and Dean	
The Father Says "I Do"	Brent Lamb	
The Gift of Love	Hal Hopson	
The Prayer	Carole Sager/David Foster	
There is One Body	Jeanne Cotter	GIA (When Love is Found)
To Believe in Love	Janet Sullivan Whitaker	OCP (Sprit and Song 2)
We Are Man and Wife	Michelle Featherstone	
Wedding Song (There is Love)	Paul Stookey	
When Love is Found	David Haas	GIA (When Love Is Found)
We Will Serve the Lord	David Haas	GIA (When Love is Found)
Where There is Love	David Haas	GIA (When Love is Found)
Wherever You Go	David Haas	GIA (When Love is Found)
When I Say I Do	Matthew West	

## Processional Music

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Music is played to accompany the entrance of the liturgical procession. This procession includes the presider (priest and/or deacon), the wedding party, and the bride and groom. One song may be used for the entire procession; if you so desire, you may choose a second song to be used for the entrance of the bride.

*Note: The so-called “traditional” wedding marches by Wagner and Mendelssohn often portrayed in television weddings (“Here comes the bride...”) do not support the Sacred Liturgy and so may not be used.*

The following selections are a non-comprehensive list of songs approved for use during the *Processional* and *Recessional*. You may discuss other options with the music director at St. Victoria (Elizabeth Nowak).

Title	Composer/Tune/Meter
Adagio-Nimrod	E. Elgar
Air from the Suite in D	J.S. Bach
Air on a G String	J.S. Bach
Air from “Water Music”	G.F. Handel
Canon in D Major	J. Pachelbel
Canon in F	The O’Neill Brothers
The Gift of Love ( <i>Water is Wide</i> melody)	The O’Neill Brothers
Hornpipe from “Water Music”	G.F. Handel
Jesu, Joy of Man’s Desiring	J.S. Bach
Largo	G.F. Handel
Minuet in G	J.S. Bach
Prelude to a Te Deum	M.A. Charpentier
Rondeau	J.J. Mouret
Rondo	Lorie Line
Sheep May Safely Graze	J.S. Bach
Threads of Love	Lorie Line

## Gathering Hymn/Song (optional)

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After the members of the procession have reached their place within the liturgical assembly, it is recommended that a joyous, familiar hymn or song be sung by the entire assembly to unite them for worship. In order for the assembly to participate fully, this song should be found in the blue Gather hymnal; a song from another source may be used if it is included in the worship aid.

The following selections are a non-comprehensive list of songs approved for use for the *Gathering Hymn*. You may discuss other options with the music director at St. Victoria (Elizabeth Nowak).

Title	Composer/Tune/Meter	Gather Song No.
All Creatures of Our God and King	Tune: last uns erfreuen	611
Canticle of the Sun	Marty Haugen	576
Gathered in the Love of Christ	Marty Haugen	GIA **Works with <i>Canon in D</i> Processional
Gather Us In	Marty Haugen	848
Gather Your People	Bob Hurd	OCP
God Beyond Glory		OCP, When Love Is Found
God in the Planning	Tune: Slane	970 and When Love Is Found
God is Here! As We His People	Meter: 87 87 D	843
God The All Holy	Jeanne Cotter	OCP, When Love Is Found
God Who Created Hearts to Love	M.D. Ridge	OCP
Hear Us Now, Our God and Father	Meter: 87 87 D	OCP
Joyful, Joyful, We Adore You	Meter: 87 87 D	614
Love Divine, All Loves Excelling	Meter: 87 87 D	641
Love Has Brought Us Here Together	Meter: 87 87 D	969
Love Is the Sunlight	Tune: Bunessan	967
On This Day, O Beautiful Mother	Meter: 77 77 w/Refrain	OCP
Our God Is Here	Chris Muglia	OCP
Praise My Soul the King of Heaven	Tune: Lauda Anima	613
Praise to the Lord, the Almighty	Tune: Lobe den Herren	616
Rain Down	Jaime Cortez	582
Sing to the Mountains	Bob Dufford	519
Table of Plenty	Dan Schutte	OCP
We Gather Together	Tune: Kremser	638
When Love is Found	Tune: O Waly Waly	966

## First Reading (*Old Testament*)

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The first reading is chosen by the family and is proclaimed by a lector of the family's choosing. A non-comprehensive list of selections for this reading are listed below. Readings must be read in their entirety unless a short option is provided. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

**F1**     *Genesis 1:26-28,31a*

(Male and female he created them.)

### 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 image of God he created him; male and female he created them.

God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth."

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

### The Word of the Lord.

**F2**     *Genesis 2:18-24*

(The two of them become one body.)

### 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 a 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.

**F3**     *Genesis 24:48-51,58-67*

(In his love for Rebekah, Isaac found solace after the death of his mother.)

### A reading from the Book of Genesis

The servant of Abraham said to Laban:

"I bowed down in worship to the Lord, blessing the Lord, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son.

If, therefore, you have in mind to show true loyalty to my master, let me know;

but if not, let me know that, too. I can then proceed accordingly."

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

So they called Rebekah and asked her, "Do you wish to go with this man?" She answered, "I do."

At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men.

Invoking a blessing on Rebekah, they said: “Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies!”

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.**

**F5**     *Tobit 8:4b-8*

(Allow us to live together to a happy old age.)

**A reading from the Book of Tobit.**

On their wedding night Tobiah arose from bed and said to his wife, “Sister, get up. Let us pray and beg our Lord to have mercy on us and to grant us deliverance.” Sarah got up, and they started to pray and beg that deliverance might be theirs. They began with these words:

“Blessed are you, O God of our fathers; praised be your name forever and ever. Let the heavens and all your creation praise you forever. You made Adam and you gave him his wife Eve to be his help and support; and from these two the human race descended. You said, ‘It is not good for the man to be alone; let us make him a partner like himself.’ Now, Lord, you know that I take this wife of mine not because of lust, but for a noble purpose. Call down your mercy on me and on her, and allow us to live together to a happy old age.” They said together, “Amen, amen.”

**The Word of the Lord.**

**F6**     *Proverbs 31:101-3,19-20,30-31*

(She who fears the Lord is to be praised.)

**A reading from the Book of Proverbs.**

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.**

**F7**     *Song of Songs 2:8-10,14,16a;8:6-7a*

(Stern as death is love.)

**A reading from the 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 dove, my beautiful one, and come! O my dove in the clefts of the rock, in the secret recesses of the cliff, let me see you. Let me hear your voice. For your voice is sweet, and you are lovely.”

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

**The Word of the Lord.**

**F8** *Sirach 25:1-4,13-16* (Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home.)

**A reading from the Book of Sirach**

Blessed the husband of a good wife, twice-lengthened are his days. A worthy wife brings joy to her husband; peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the Lord. Be he rich or poor, his heart is content, and a smile is ever on his face.

A gracious wife delights her husband, her thoughtfulness puts flesh on his bones. A gift from the Lord is her governed speech, and her firm virtue is of surpassing worth. Choicest of blessings is a modest wife, priceless her chaste soul. A holy and decent woman adds grace upon grace; indeed, no price is worthy of her temperate soul. Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home.

**The Word of the Lord.**

**F9** *Jeremiah 31:31-32a,33-34a* (I will make a new covenant with the house of Israel and the house of Judah.)

**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 relatives how to know the Lord. All, from least to greatest, shall know me, says the Lord.

**The word of the Lord.**

**Responsorial Psalm**

The first reading is followed by reflective silence. Then the cantor leads the assembly in singing the psalm. The cantor intones the refrain, then invites the assembly to repeat. The cantor sings the verses of the psalm and the assembly sings the refrain between each verse. The text of the piece of music must be taken from that part of the Bible known as the Book of Psalms. There are many musical settings of the same psalm.

The following selections (on the following page) are a non-comprehensive list of songs approved for use for the *Responsorial Psalm*. You may discuss other options with the music director at St. Victoria (Elizabeth Nowak).

Title	Composer/Tune/Meter	Gather Song No.
Psalm 33		
The Earth is Full of Beauty	Jeanne Cotter	GIA (When Love Is Found)
The Lord Fills the Earth With His Love	Paul Inwood	OCP
Rain Down	Jaime Cortez	582
Psalm 34		
Taste and See	James Moore	930
Taste and See	Marty Haugen	45
Taste and See	Bob Hurd	OCP (Spirit and Song 1)
O Taste and See	Marty Haugen	917
Psalm 63		
My Soul Is Thirsting	Steve Angrisano	57
Psalm 103		

The Lord Is Kind and Merciful	Jeanne Cotter	72, GIA (When Love Is Found)
The Lord is Kind and Merciful	Marty Haugen	75
Loving and Forgiving	Scott Soper	OCP
Psalm 112		
God's Command	David Haas	GIA (When Love Is Found)
Psalm 118		
This is the Day	Bobby Fisher	OCP (Spirit and Song 1)
This is the Day	Michael Joncas	82
Psalm 122		
I Rejoiced	Trevor Thomson	OCP (Spirit and Song 1)
Psalm 128		
Blest Are Those	Marty Haugen	86
O Blessed Are Those	Paul Inwood	820
Psalm 135		
We Praise You	The Dameans	617 **Wedding Verse 6&7
Psalm 145		
I Will Praise Your Name	David Haas	92
Our God is Compassion	Jeanne Cotter	GIA (When Love Is Found)
Psalm 148		
Let All Praise the Name of the Lord	Jeanne Cotter	GIA (When Love Is Found)

## Second Reading (*New Testament*)

In cases where the marriage rite is accompanied by a Mass, the second reading is chosen by the family and is proclaimed by a lector of the family's choosing. A non-comprehensive list of selections for this reading are listed below. Readings must be read in their entirety unless a short option is provided. You may discuss other options with the Director of Music and Liturgy at St. Victoria (Elizabeth Nowak).

### **S1**      *Romans 8:31b-35,37-39*

(What will separate us from the love of Christ?)

#### **A reading from the Letter of Saint Paul to the Romans**

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

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

**The word of the Lord.**

### **S2**      *Romans 12:1-2, 9-18 or 12:1-2, 9-13*

(Offer your bodies as a living sacrifice, holy and pleasing to God.)

#### **A reading from the Letter of Saint Paul to the Romans**

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

*[Long version continues: 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.**

### **S3**      *Romans 15:1b-3a, 5-7, 13*

(Welcome one another as Christ welcomed you.)



### **A reading from the Letter of Saint 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.**

**S4**     *1 Corinthians 6:13c-15a, 17-20*

(Your body is a temple of the spirit.)

### **A reading from the first letter of Saint Paul to the Corinthians**

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

Do you not know that your bodies are members of Christ? Whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore glorify God in your body.

**The word of the Lord.**

**S5**     *1 Corinthians 12:31-13:8a*

(If I do not have love, I gain nothing.)

### **A reading from the first Letter of Saint Paul to the Corinthians**

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

**The Word of the Lord.**

**S6**     *Ephesians 5:2a,25-32*

(This is a great mystery, but I speak in reference to Christ and the Church.)

### **A reading from the Letter of Saint Paul to the Ephesians**

Brothers and sisters: Live in love, as Christ loved us and handed himself over for us. 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.**

**S7**     *Philippians 4:4-9*

(The God of peace will be with you.)

### **A reading from the Letter of Saint Paul to the Philippians**

Brothers and sisters: Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

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

#### **The Word of the Lord.**

**S8**      *Colossians 3:12-17*

(And over all these put on love, that is, the bond of perfection.)

### **A reading from the Letter of Saint Paul to the Colossians**

Brothers and sisters: Put on, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one Body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

#### **The Word of the Lord.**

**S9**      *Hebrews 13:1-4a, 5-6b*

(Let marriage be held in honor by all.)

### **A reading from the Letter of Saint Paul to the Colossians**

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

#### **The Word of the Lord.**

**S10**     *1 John 3:18-24*

(Love in deed and in truth.)

### **A reading from the first Letter of Saint 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, of 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.**

**S11**     *1 John 4:7-12*

(God is love.)

### **A reading from the Letter of Saint 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-begotten 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.**

**S12**     *Revelation 19:1, 5-9a*     (Blessed are those who have been called to the wedding feast of the Lamb.)

### **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.**

## **Gospel Acclamation**

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The proclamation of the Gospel is preceded by the joyful singing of an acclamation. Outside the season of Lent, this acclamation is "Alleluia." The appropriate verse is taken from the Rite of Marriage. St. Victoria typically uses the Celtic Alleluia outside of Lent (Gather Song No. 334) and an appropriate Lenten setting during Lent.

## **Gospel Reading**

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The Gospel is chosen by the family and is proclaimed by the presider. A non-comprehensive list of selections for this reading are listed below. Readings must be read in their entirety unless a short option is provided. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

**G1**     *Matthew 5:1-12a*     (Rejoice and be glad, for your reward will be great in heaven.)

### **A reading from the holy Gospel according to Matthew**

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

*"Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the 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.**

**G2**     *Matthew 5:13-16*     (You are the light of the world.)

### **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.**

**G3**     *Matthew 7:21,24-29*

(A wise man built his house on rock.)

### **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.**

**G4**     *Matthew 19:3-6*

(What God has united, man must not separate.)

### **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, man must not separate.”

**The Gospel of the Lord.**

**G5**     *Matthew 22:35-40*

(This is the greatest and the first commandment. The second is like it.)

### **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.**

**G6**     *Mark 10:6-9*

(They are no longer two, but one flesh.)

**A reading from the holy Gospel according to Mark**

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

**The Gospel of the Lord.**

**G7**     *John 2:1-11*

(Jesus did this as the beginning of his signs in Cana in Galilee.)

**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 servants who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now."

Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

**The Gospel of the Lord.**

**G8**     *John 15:9-12*

(Remain in my love.)

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

**The Gospel of the Lord.**

**G9**     *John 15:12-16*

(This is my commandment. Love one another.)

**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.**

**G10**    *John 17:20-26 or 17:20-23*

(That they may be brought to perfection as one.)

## A reading from the holy Gospel according to John

Jesus raised his eyes to heaven and said: "I pray not only for my disciples, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.

[*Long version continues:* 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.

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## Homily

A homily is given by the presider.

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## The Rite of Marriage

The actual Rite of Marriage (Exchange of Vows, Exchange and Blessing of Rings, Nuptial Blessing) does not require any specific music.

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## Unity Ceremony (optional)

While not a technical part of the Catholic wedding ceremony, the unity ceremony is an acceptable, but optional, addition to the wedding ceremony. It is traditionally done with two taper candles (often being lit prior to the ceremony by the mothers of the bride and groom) which are used during the unity ceremony to light a larger center pillar candle. However, in recent years, there have been other objects used to symbolize the union, such as combining colored sand, piecing together a cross, or adding family dirt to a tree to be planted in the couple's first home. Since this isn't a traditional part of the Catholic wedding ceremony, it is relatively flexible. You may discuss ideas with the Pastor/Deacon and/or the Director of Music and Liturgy. Music typically accompanies this ceremony. The following is a non-comprehensive list of music selections approved for use during the *Unity Ceremony*. Other selections may be discussed with the Director of Music and Liturgy (Elizabeth Nowak.)

Title	Composer/Tune/Meter	Gather Song No.
A Nuptial Blessing	Michael Joncas	971
Ave Maria	Franz Schubert	
Ave Maria	J.S. Bach/C.Gounod	
Ave Maria, Madre de Dios	John Angotti	
Beautiful in My Eyes	Josh Kadison	
Come and Journey with Me	David Haas	GIA (When Love Is Found)
Faith, Hope, and Love	David Haas	GIA (When Love is Found)
God, a Woman and a Man	Lilly Green	
Grow Old With Me	John Lennon	
Hail Mary, Gentle Woman	Carey Landry	889
Hand in Hand	Steve Angrisano	OCP (Spirit and Song 2)
Here We Stand	Anthony Carter, arr. Walker	
Heavenly Day	Patty Griffin	
Household of Faith	Steve & Marijean Green	
How Beautiful	Twila Paris	
I Could Sing of Your Love Forever	SonicFlood	
I Will Be Here	Steve Curtis Chapman	
In Love We Choose to Live	Jeanne Cotter	GIA (When Love Is Found)
Jesus In Your Eyes	J./S. Miller, Ron Krueger	
Love Is the Sunlight	David Haas	GIA (When Love is Found)
Love Never Fails	Ken Canedo/Jesse Manibusan	OCP (Spirit and Song 2)
Love One Another	Jeanne Cotter	GIA (When Love is Found)
Love Will Be Our Home	Steven Curtis Chapman	
Not For Tongues of Heaven's Angels	Michael Joncas	

Parent's Prayer (Let Go of Two)	Greg Davis	
Seek First the Kingdom	David Haas	GIA (When Love is Found)
Set Me As a Seal	Matt Maher	OCP (Sprit and Song 2)
Shine On Us	Phillips, Craig, and Dean	
The Father Says "I Do"	Brent Lamb	
The Gift of Love	Hal Hopson	
The Prayer	Carole Sager/David Foster	
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We Will Serve the Lord	David Haas	GIA (When Love is Found)
Where There is Love	David Haas	GIA (When Love is Found)
Wherever You Go	David Haas	GIA (When Love is Found)
When I Say I Do	Matthew West	
I Choose You	Ryan Darling	

## Prayers of the Faithful

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The following prayers of the faithful will be provided by St. Victoria and are proclaimed by a lector of the family's choosing. You may discuss with the Director of Music and Liturgy at St. Victoria, including specific prayer requests and/or names of deceased family and friends for who you would like to pray specifically.

For the Church, especially the parish families who have contributed to forming the faith of both XXX and XXX: may our faith in the love God has for us be expressed in our love for one another,

*we pray to the Lord.*

For XXX and XXX, who begin their married life today: that, surrounded by the prayer and support of family and friends, they may find cause to rejoice in the good times, to embrace the difficult times, and to come to know, through their life together, the height and depth and breadth of Christ's love;

*we pray to the Lord.*

For the families of XXX and XXX, who have provided wonderful examples of what it means to truly love, and all married couples and families: may they continue to support one another in times of need as they remain true to the covenant of married and familial love,

*we pray to the Lord.*

For all single people: may they look forward to a vocation full of life and love,

*we pray to the Lord.*

For the poor, the homeless, the unemployed, the sick and downtrodden, and all who suffer neglect,

*we pray to the Lord.*

For the deceased relatives and friends of XXX and XXX, [especially XXX, XXX, and XXX]: may the God of compassion and life guide them to the wedding feast of eternity,

*we pray to the Lord.*

## The Liturgy of the Eucharist

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When the Rite of Marriage is celebrated within Mass, the Preparation of Gifts and the Altar follows. Instrumental music should typically accompany this action, so as not to prolong this part of the liturgy. Unlike a Sunday liturgy, no collection is taken up; therefore, the Preparation of the Gifts is typically relatively short. You may choose specific music for this purpose, but you may typically rely on your accompanist to choose appropriate music.

During the Eucharistic Prayer, there are three acclamations, which are sung by the entire assembly: the “Holy, Holy,” the “Memorial Acclamation,” and the “Great Amen.” Typically, due to its familiar nature to many parishes, Marty Haugen’s *Mass of Creation* is used at St. Victoria. (Gather Song No. 198,200,202,204)

## The Lord’s Prayer

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Typically, the entire liturgical assembly is to be involved in the singing or recitation of the Lord’s Prayer. The assembly typically joins hands during the recitation of this prayer.

## The Sign of Peace

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No music is required during the Sign of Peace, though the accompanist may begin to lightly play the following *Lamb of God* while the assembly exchanges the sign of peace.

## The Lamb of God (*within Mass*)

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At the conclusion of the Sign of Peace, the sacred bread is broken and the sacred wine poured. During this ritual action, the cantor leads the assembly in the singing of the *Lamb of God*. Settings of this song typically match the Mass Setting (Holy, Memorial Acclamation, Amen).

## Communion Procession (*within Mass*)

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A song or psalm, which gives expression to our unity in the Body of Christ, is sung by the cantor and assembly during the sharing of Communion. The song should reflect the action shared by the community at this time: sharing in the Body and Blood of Christ. Like the Gathering Hymn, in order for the assembly to participate fully, this song should be found in the blue Gather hymnal; a song from another source may be used if it is included in the worship aid.

The following are approved settings of the *Communion Hymn*, though you may discuss other choices with the music director at St. Victoria (Elizabeth Nowak).

Title	Composer/Tune/Meter	Gather Song No.
Behold the Lamb	Martin Willet	939
Blest Are They	David Haas/Michael Joncas	735
Bread for the World	Bernadette Farrell	OCP
Eat this Bread	Taize	941
Gift of Finest Wheat	Tune: Bicentennial w/Refrain by Robert Kreutz	940
I Am the Bread of Life	Tune: Bread of Life w/ Refrain by Suzanne Toolan	945
I Have Loved You	Michael Joncas	588
I Received the Living God	Tune: Living God w/Refrain by Bernard Geoffroy	916
In the Breaking of the Bread	Bob Hurd	918
Loving and Forgiving	Scott Soper	OCP
Miracle of Grace	Curtis Stephan	Spirit and Song
O Taste and See	Marty Haugen	917
One Bread, One Body	John Foley	932
One Love Released	Robert Frenzel/Kevin Keil	OCP
Now in this Banquet	Marty Haugen	937
Pan de Vida	Bob Hurd	920
Rain Down	Jaime Cortez	582
Seed, Scattered, and Sown	Meter: 66 66	OCP
The Servant Song		751
The Summons	Tune: KelvinGrove	790
Song of the Body of Christ	David Haas	924
The Supper of the Lord	Laurence Rosania	OCP
Table of Plenty	Dan Schutte	OCP
Taste and See	James Moore	930
Ubi Caritas	Bob Hurd	696
Ubi Caritas	Laurence Rosania	OCP
Unless a Grain of Wheat	Bob Hurd	OCP



Unless a Grain of Wheat	Bernadette Farrell	783
We Come to Your Feast	Michael Joncas	938
We Have Been Told	David Haas	784
When Love is Found	Tune: O Waly Waly	966
You Are Mine	David Haas	721

## Communion Reflection *(optional)*

A solo may be done at the conclusion of the Communion Rite as a “reflection.” You may choose from the selections listed below or discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
A Nuptial Blessing	Michael Joncas	971
Ave Maria	Franz Schubert	
Ave Maria	J.S. Bach/C.Gounod	
Ave Maria, Madre de Dios	John Angotti	
Beautiful in My Eyes	Josh Kadison	
Come and Journey with Me	David Haas	GIA (When Love Is Found)
Faith, Hope, and Love	David Haas	GIA (When Love is Found)
God, a Woman and a Man	Lilly Green	
Grow Old With Me	John Lennon	
Hail Mary, Gentle Woman	Carey Landry	889
Hand in Hand	Steve Angrisano	OCP (Spirit and Song 2)
Here We Stand	Anthony Carter, arr. Walker	
Heavenly Day	Patty Griffin	
Household of Faith	Steve & Marijean Green	
How Beautiful	Twila Paris	
I Could Sing of Your Love Forever	SonicFlood	
I Will Be Here	Steve Curtis Chapman	
In Love We Choose to Live	Jeanne Cotter	GIA (When Love Is Found)
Jesus In Your Eyes	J./S. Miller, Ron Krueger	
Love Is the Sunlight	David Haas	GIA (When Love is Found)
Love Never Fails	Ken Canedo/Jesse Manibusan	OCP (Spirit and Song 2)
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Wherever You Go	David Haas	GIA (When Love is Found)
When I Say I Do	Matthew West	
I Choose You	Ryan Darling	

## Recessional

At the conclusion of the liturgy, music accompanies the liturgical assembly as they depart. The recessional generally begins with the newly married couple followed by the wedding party, presider, and the guests. The following is a non-comprehensive list of approved music for use during the *Recessional*, though you may discuss other options with the music director at St. Victoria, Elizabeth Nowak.

Title	Composer
Hornpipe from “Water Music”	G.F. Handel
Jesu, Joy of Man’s Desiring	J.S. Bach
Joyful, Joyful	Lorie Line
March Jubilante	Lorie Line
Minuet in G	J.S. Bach
Ode to Joy	L. Beethoven
Prelude to a Te Deum	M.A. Charpentier

Rondeau	J.J. Mouret
Sonata in D Major	H. Purcell
Trumpet Tune	J. Clarke
Trumpet Tune	H. Purcell
Trumpet Voluntary	J. Clarke
Trumpet Voluntary	J. Stanley
Trumpet Voluntary	H. Purcell

Though not as commonly done, other appropriate vocal music selections may include:

<b>Title</b>	<b>Composer/Tune/Meter</b>	<b>Source</b>
Testify to Love	Avalon	Spirit and Song 1
Lead Me Lord	John Becker	OCP
Oh Happy Day	Sister Act	

Instrumental music continues to play as the liturgical assembly departs. You may choose specific music for this purpose, but you may typically rely on your accompanist to choose appropriate music.

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**To the Videographer**

Welcome to St. Victoria! In order to help you to utilize your talents in the celebration of this marriage, please note the following:

Videotaping of weddings is permitted. The individuals doing the videotaping are to position themselves outside the main "ritual space" and should remain stationary during the entire liturgy.

No additional lighting will be permitted during the ceremony.

If additional microphones are being used and/or attached to the existing sound system, please check with the Director of Music and Liturgy, Elizabeth Nowak, in advance. (952-443-2261, ext 207)

If you have any questions, please contact Elizabeth Nowak.

Couple Names: \_\_\_\_\_

Date of Wedding: \_\_\_\_\_

Place: St. Victoria Catholic Church, 8228 Victoria Dr., Victoria, MN 55386

**To the Florist**

Welcome to St. Victoria! The following are guidelines for wedding environment at St. Victoria.

Each couple has the use of the church for approximately three hours before the ceremony begins.

Floral deliveries must not interfere with other wedding or church services.

The Bride's Room is located off the Fireside Room, which is to your right as you enter the new church entrance. Personal flowers should be delivered there.

The church environment for each liturgical season (plants, banners, etc.) will remain in place for all liturgical celebrations, including weddings, and must be respected.

No nails, thumbtacks, or wire may be used on the furniture or walls. However, bows may be taped on the pews with painter's tape.

If candles are used in the sanctuary aisle, glass protectors must be used.

If you have any questions, please contact the Director of Music and Liturgy, Elizabeth Nowak (952-443-2661, ext 207) prior to the day of the wedding.

Couple Names: \_\_\_\_\_

Date of Wedding: \_\_\_\_\_

Place: St. Victoria Catholic Church, 8228 Victoria Dr., Victoria, MN 55386

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