

Marriage Preparation

GUIDELINES 2017



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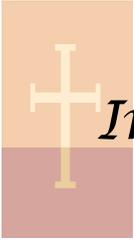
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Most gracious God, we give You thanks for Your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank You, also, for consecrating the union of man and woman in His name. By the power of Your Holy Spirit, pour out the abundance of Your blessing upon this man in Your heavenly home; through and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads.

Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in Your mercy, bring them to that table where Your saints feast forever Jesus Christ our Lord, who with You and the Holy Spirit lives and reigns, one God, forever and ever. Amen.

- Book of Common Prayer





Introduction

Congratulations on your engagement! The Saint Ambrose Parish Community shares your joy and excitement as you anticipate your wedding day.

Your marriage and the celebration of your wedding are important events for you, your family and your parish. Your marriage, lived out, is an expression of your love and commitment to one another as well as a sign of the love of God for all people. It is important that plentiful time and effort be given in preparing for your marriage. The following guidelines are meant to provide you with important information to be used in the planning of your wedding. We are pleased to share the responsibility of helping you prepare for this day and more importantly, a lifetime together. Please take time to read these guidelines carefully.

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

Your Wedding Planning Team

We are here to help you have a prayerful and meaningful experience of Christ's love in the Sacrament of Holy Matrimony.



Fr. Bob Stec, Pastor

BStec@StAmbrose.us or 330.460.7333

Fr. Bob will help prepare for and celebrate your Sacrament of Holy Matrimony.



Matthew Fodor, Wedding Liturgy Planner

Mfodor@StAmbrose.us or 330.460.7337

Matt will help select your music for the wedding liturgy/ceremony.



Helen Lanzarotta, Wedding Coordinator

Hlanzarotta@StAmbrose.us or 330.460.7343

Helen will help coordinate your readings, wedding rehearsal, and any logistics for your wedding celebration.



Lynn Rogers, Business Manager

LRogers@StAmbrose.us or 330.460.7335

Lynn will help schedule your appointments and meetings with your wedding planning team.



Barb Yaughner, Administrative Assistant

CPO71@aol.com

Barb will help complete your necessary paperwork for your marriage.

Wedding Checklist

- _____ Meetings with priest/deacon have been completed
- _____ Assigned and been contacted by Couple to Couple Ministers
- _____ Prepare and Enrich taken
- _____ Obtained baptismal certificates (see page six for details)
- _____ Obtained other necessary church documents
- _____ Marriage license
- _____ Rehearsal has been booked by wedding coordinator
- _____ Tom Bonezzi has been contacted and music has been selected
- _____ Liturgy Planning Sheet (found in Appendix C or D) has been completed and given to president, wedding liturgy planner and wedding coordinator
- _____ Wedding program has been prepared, if you choose to have one
- _____ Photographer/Videographer has parish policy sheet
- _____ Florist/Decorator has parish policy sheet

Wedding Rehearsal:

- _____ Fees are paid (**at Wedding Rehearsal**; one check payable to Saint Ambrose Parish)

Section I: Preliminary Planning

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

Introduction

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

Evaluative Tool

The online evaluative tool called **Prepare and Enrich** will be used to assess a couple's readiness for marriage and to help encourage communication on topics related to marriage. It also assists the person preparing you for marriage to help you know each other better. Ordinarily the Priest, Deacon, or Pastoral Minister will use this tool in conjunction with the couple-to-couple ministers in the preparation process.

Couple-to-Couple Ministry

Saint Ambrose now has over thirty couples formally trained to provide marriage preparation sessions in the comfort of a home environment. Engaged couples will meet with couple-to-couple ministers for three or more sessions during which time a variety of pertinent topics are discussed. This method provides a comfortable and personalized approach to marriage preparation. Couple to Couple Ministry is the ordinary preparation asked of each couple preparing for marriage. Your priest/deacon will explain all the details with you when you have your initial meeting.

NOTE: If you have participated in Pre-Cana, please let the priest/deacon know at your initial introduction meeting.

Liturgy Planning

Each couple will be asked to meet with the wedding coordinator and wedding liturgy planner to prepare the wedding liturgy. Resources for planning the wedding liturgy are included in this booklet. You are responsible for setting up these meetings and failure to do so relieves Saint Ambrose from any obligation to your wedding date. Contact Helen Lanzarotta to setup this appointment.

Documentation

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

Prepare and Enrich

Prepare and Enrich is an online marriage inventory that will be given to you at the beginning of your marriage preparation. It is not a test. It is an effective tool to help you learn more about your marriage. It is used across the world and is a requirement for marriage in the Diocese of Cleveland.

Dispensation

If a dispensation is required, as in the case of inter-religious marriages, the dispensation will be submitted to the Chancery. Any and all forms documenting a previous marriage, i.e. divorce/annulments, must be given at your introduction meeting with the priest/deacon.

Marriage Forms

The priest or deacon who helps plan your wedding will complete the Diocesan marriage forms. The names of your best man and maid of honor must be given to Barb or your presider at least two weeks in advance.

New Record of Baptism

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

Minister's License

Visiting clergy must be validly licensed in the State of Ohio in order to witness marriages at Saint Ambrose. Information to obtain a minister's license in the state of Ohio may be found at: www.sos.state.oh.us/sos/minister/index.html.

Civil License

A marriage license must be obtained no more than 60 days prior to the wedding in the Ohio County of residence of either party. **Under state law, no wedding may take place until the person who is officiating at your wedding has possession of your marriage license!** For this reason, it is required that you bring your license during one of your meetings or to the rehearsal.

1. For Medina county residents, marriage licenses are obtained from:

Medina County Probate Court
93 Public Square
Medina, Ohio 44256
330.725.9703

Either the bride or the groom must be a Medina County resident. Both parties must be present at the time of application. Both will need a driver's license and social security number. A **certified copy** of a divorce decree or death certificate is required if there was a prior marriage. There is no testing, and the license is issued on the same day the application is made. Please contact the Court for cost and payment options.

2. For Cuyahoga County residents, marriage licenses are obtained from:

Probate Court of Cuyahoga County
Marriage License Department, Room 146
101 Lakeside Avenue, N.E.
Cleveland, Ohio 44114
216.443.8920

Either the bride or the groom must be a Cuyahoga County resident. Both parties must be present at the time of the application. Both must provide a social security number. The marriage license is valid for 60 days. Please contact the Court for cost and payment options. If there were any prior marriages a **certified copy** of the divorce decree with the location, date and case number is required.

3. For residents of the State of Ohio, an application for a marriage license may be obtained in any county. If both are non-residents, the application must be made in the county in which the ceremony is to be performed. If either party is civilly divorced, the places, dates, and case numbers of the divorce are required.

Remember, if you are changing your name, you will have to register the change with the Social Security Agency or you may lose your benefits. There is usually a form enclosed with your marriage license instructing you on how to do this.

Ceremony Details

Setting the Day and Time

Most weddings are held on Friday evenings or Saturdays.

Friday – The times available for weddings on Fridays are between 3:30 p.m. and 7:00 p.m. For weddings taking place on Fridays during the school year, please note you cannot arrive earlier than 2:45 p.m. due to our school's dismissal schedule.

Saturday – The times available for weddings on Saturday are at 12:00 p.m. and 2:00 p.m. While a later time might be desired for receptions afterwards, the church needs to be free at 3:30 p.m. for confessions and Mass at 4:30 p.m. Typically two hours is sufficient time for the ceremony, receiving line (if you have one at church) and photographs. Weddings are not celebrated on Sundays.

Flowers

The Saint Ambrose Art and Environment group works hard throughout the year to make the Church beautiful and prayerful. While there is no need for additional flowers, you may wish to enrich the Church for your wedding with some of your own plants and flowers. The wedding coordinator can assist you and your florist in determining the best and most inspiring placement of flowers and decorations for your wedding. If you have any questions, please contact your Wedding Coordinator, Helen at 330.460.7343 or HLanzarotta@StAmbrose.us.

Aisle Runner

If you are choosing to have an aisle runner, the Church main aisle has an approximate length of 100 ft.

Unity Candle

The lighting of the unity candle, if selected, it would typically be done after the exchange of your consent and rings. You may ask a family member to light the individual candles representing the passing on of faith from parents to child(ren). In either case, the wedding candle is a way of remembering that Christ is the light of your marriage. The unity candle is a wonderful way to remember Christ's presence in your marriage as you celebrate your wedding anniversaries for years to come.

NOTE: You will need to provide your own candle; we do have a candle stand that you may use. Wedding sand or any other social customs are not permitted.

Wedding Rehearsal

Arrangements for the rehearsal are made with Helen Lanzarotta. You may email her at HLanzarotta@stambrose.us or call her directly at 330.460.7343 to schedule a rehearsal time at least three months in advance to your wedding date. The entire wedding party and any liturgical ministers are to be present at the rehearsal. All participants are asked to arrive on time, better yet early! The following are items you should bring to the rehearsal:

1. **Marriage license:** The marriage license must be presented to your presider **no later** than the wedding rehearsal.
2. **Programs:** If you have prepared a wedding program, you can bring them to the rehearsal to be stored for the wedding day.
4. **Offering :** Saint Ambrose is here to help you celebrate your commitment of love to one another and have the best experience of the Sacrament of Holy Matrimony. Because the marriage is a sacrament, a visible sign of God's grace, Saint Ambrose will always be available to provide wedding services, even in difficult financial circumstances. If there is a concern regarding finances, please discuss with the priest or deacon.

To make this easy for you and all involved, simply prepare **one check payable to Saint Ambrose Parish**. This should be brought to the rehearsal and given to the wedding coordinator; this is one less item to worry about on the wedding day. The suggested fees for weddings at Saint Ambrose include:

- Church: \$150.00
 - Wedding Coordinator (wedding rehearsal/setup/cleanup),
 - Servers (usually 2 are scheduled)
 - Parish marriage inventory (cost of Prepare and Enrich)
 - Donation to the support of the Church
- Presider: \$125.00-\$200.00
- Music: \$250-500 (depending on your musician selections)

Wedding Day

Plan on arriving about 1 hour before the wedding.

The Cry Room will be available for the bride and bridesmaids. There is a full-length mirror available and the room is connected to the women's restroom.

The Sacristy will be available for the groom and best man. The remaining members of the bridal party may be in the Gathering Area to greet the guests.

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

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

Please make arrangements to have someone pick-up any personal items you leave behind. Saint Ambrose is not responsible for any items lost or left behind.



Section II: Planning the Wedding Ceremony

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

Guidelines

Your wedding ceremony will be primarily planned by you with assistance from the Wedding Liturgy Planner. When you meet with the priest/deacon who will preside at your wedding, he will review your plans for the wedding ceremony and make any modifications that may be needed. We strongly encourage you to follow the guidelines we have provided for you and to work closely with our Wedding Liturgy Planner in order to minimize the possibility of any last minute changes deemed necessary by the priest/deacon due to lack of liturgical appropriateness. This will help everyone involved to avoid disappointment and keep stress levels to a minimum.

Ecumenical Considerations – Celebrating Marriage without Mass

It is appropriate and encouraged that a Mass be celebrated when both members of the engaged couple are Catholic, and the other type of ceremony be celebrated when one of the members is a baptized Christian of another denomination, or is a non-Christian, or is not baptized. The sacrament of Holy Matrimony is not lessened when Mass is not chosen. There are many reasons why you may or may not choose to celebrate your wedding with Mass. Your priest/deacon can help you make that decision when you meet with him.

If you choose to celebrate Mass as part of your wedding ceremony, the order of liturgical rites would be Liturgy of the Word (scripture readings), Marriage Rite, Liturgy of the Eucharist (consecration and Communion). If you choose to plan a wedding ceremony outside of a Mass, the order of liturgical rites would be Liturgy of the Word (scripture readings), Marriage Rite, Blessing.

Programs

Wedding programs or worship aids are not required but may be helpful in encouraging the assembly to sing. If you are duplicating music (words and/or actual music) you must obtain copyright permission to do so. The Wedding Liturgy Planner should proofread the wedding program before it goes to the printer.

Mementos

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

Ministers for the Wedding Liturgy

Presider

Ordinarily, one of the parish priests or deacons presides at the weddings of our parishioners. The couple should request the priest they prefer when setting the wedding date. A priest who is a relative or a friend of the bride/ groom may also be chosen to celebrate the wedding. In such a case the visiting priest should contact the pastor to clarify responsibilities for reserving the wedding date, preparing the couple and planning the liturgy. It is the responsibility of the priest who is presiding at your wedding to prepare all necessary paperwork.

Wedding Party Members

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

Flower Girls/Ring Bearers

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

Lectors/Readers

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

Extraordinary Minister(s) of Holy Communion

If there are family members who have been trained and commissioned as Extraordinary Ministers of Holy Communion, they may assist the Presider in distributing communion to the Assembly. Please ask the presider or wedding coordinator about this possibility.

Servers – Typically, the parish will provide servers unless you have family members who are trained altar servers. Please discuss with the priest/deacon or the wedding coordinator.

Gathering Rite

Entrance Procession

The order of the entrance procession is usually Servers, Priest with Groom, Attendants together, Bride accompanied by one or both of her parents. The Groom may choose to seat his parents in which case he will remain with them until the Priest enters.

Gathering Hymn

After the entrance procession it is wonderful to sing a hymn. Because a hymn “gathers” the voices of the assembly into one voice, it is suggested that a couple consider a Gathering Hymn planned when the Bride and Groom enter the sanctuary or when the mothers light part of the Unity Candle.

Introductory Address

After the liturgical greeting, a few words of introduction and welcome are offered by the Presider. Then the Presider prays the opening prayer, asking God to look lovingly upon the couple gathered here as they join their lives together as one.

Liturgy of the Word

After this, the Liturgy of the Word begins. Non-biblical texts may not be used during the Liturgy of the Word. Ordinarily, the readings for the wedding liturgy include an Old Testament (Shared Scripture) reading, a Psalm, an Epistle or Letter (New Testament Reading) and a Gospel Reading. Readers may be selected from among family, friends or lectors from the parish. The Lector(s) should be given the readings well in advance of the liturgy. They are also encouraged to attend the wedding rehearsal to learn the church’s protocol, acoustics and sound system prior to the wedding liturgy. The following are texts commonly used for wedding liturgies; however, other Scriptural texts may be used. **At least one reading that explicitly speaks of Marriage must always be chosen. These readings are designated by an asterisk*.**

First Reading (Shared Scriptures)

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

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

Then God said: Let us make human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. God created mankind in his image; in the image of God he created them; male and female he created them. God blessed them and God said to them: 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 crawl on the earth. God looked at everything he had made, and he found it very good. The Word of the Lord

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

The LORD God said: It is not good for the man to be alone. I will make a helper suited to him. So the LORD God formed out of the ground all the wild animals and all the birds of the air, and he brought them to the man to see what he would call them; whatever the man called each living creature was then its name. The man gave names to all the tame animals, all the birds of the air, and all the wild animals; but none proved to be a helper suited to 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 the rib that he had taken from the man into a woman. 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 man this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. The Word of the Lord

(A-3) A reading from the book of Proverbs (Proverbs 31:10-13, 19-20, 30-31)*

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

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

On their wedding night Tobiah arose from bed and said to his wife, "My love, get up. Let us pray and beg our Lord to have mercy on us and to grant us deliverance." She got up, and they started to pray and beg that deliverance might be theirs. He began with these words: "Blessed are you, O God of our fathers; praised be your name forever and ever. Let the heavens and all your creation praise you forever. You made Adam and you gave him his wife Eve to be his help and support; and from these two the human race descended. You said, 'It is not good for the man to be alone; let us make him a partner like himself.' Now, Lord, you know that I take this wife of mine not because of lust, but for a noble purpose. Call down your mercy on me and on her, and allow us to live together to a happy old age." The Word of the Lord

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

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 friend, 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, for floods sweep it away." The Word of the Lord

(A-6) A reading from the book of Sirach (Sirach 26:104, 13-16)*

Blessed the husband of a good wife, twice-lengthened are his days; A worthy wife brings joy to her husband, peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the Lord; Be he rich or poor, his heart is content, and a smile is ever on his face. A gracious wife delights in her husband, her thoughtfulness puts flesh on his bones; A gift from the Lord is her governed speech and her firm virtue is of surpassing worth. Choicest of blessings is a modest wife, priceless her chaste soul. A holy and decent woman adds grace upon grace; indeed, no price is worthy of her temperate soul. Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home. The Word of the Lord

(A-7) A reading from the book of the Prophet Jeremiah (Jeremiah 31:31-32a, 33-34a)

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 out of the land of Egypt. But this is the covenant 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 the LORD. All, from the least to the greatest, shall know me, says the LORD. The Word of the Lord

Second Reading (New Testament)

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

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

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, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. The Word of the Lord

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

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 with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. The Word of the Lord

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

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

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

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

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

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

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

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

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

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

The Gospel Reading

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

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

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

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

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

(D-3) A reading from the holy Gospel according to Matthew (Matthew 7:21, 24-25)

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.

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

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

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

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."

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

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."

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

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came, the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

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

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

(D-9) A reading from the holy Gospel according to John (John 15:12-17)

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. "

(D-10) A reading from the holy Gospel according to John (John 17:20-23)

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

Marriage Rite

Exchange of Wedding Vows and Rings

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

Nuptial Blessing

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

General Intercessions

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

Sample Intercessions:

A1	For the Church throughout the world and for those who serve the Church, that the people of God might proclaim the Gospel in Word and in Action, we pray to the Lord.
A2	That Christians throughout the world may reveal the presence of Christ through the love of God and the love of neighbor, we pray to the Lord.
A3	For our Holy Father on earth, the Pope and all Church leaders, that they may lead us to a deeper faith in God and a stronger love for others, we pray to the Lord.
B1	We pray for all leaders of government, that they may serve the needs of all God's people, but especially the poor, the homeless and the hungry, we pray to the Lord.
B2	For the poor and the oppressed, for the sick and the dying, that God may comfort them in their need, we pray to the Lord.
B3	For the outcast and downtrodden of our city and our nation, that they may find refuge and compassion in our churches and families, we pray to the Lord.
B4	For all women and men who protect our freedom and safety as members of the military and civil service, we pray to the Lord.

C1	For N. and N. that the Lord may bless them on this joyful day and be with them all the days of their lives, we pray to the Lord.
C2	That the marriage of N. and N. may always be a holy dwelling place where the presence of God's love is revealed, we pray to the Lord.
C3	For N. and N., that the Lord may bless them with many happy years together, we pray to the Lord.
C4	For N. and N., that God's love for them remains the source of their love for each other, we pray to the Lord.
C5	For N. and N. families and friends who have so faithfully journeyed with them to this special day, we pray to the Lord.
C6	For the home that N. and N. will create, that it will be an expression of the love that unites them, we pray to the Lord.
C7	For harmony within families, for gentle speech, kind actions and loving gestures, we pray to the Lord.
D1	For the deceased relatives of N. and N., for the sick and for those who will be traveling from here, we pray to the Lord.
D2	For family members who have gone before us marked with the sign of faith, especially for (mention deceased relatives here), that they receive the reward of God's kingdom in eternal life, we pray to the Lord.
D3	For our families and friends and all those gathered here today, that we may never forget the love that God has for us and that we may bring God's love to others, we pray to the Lord.
D4	For the families and friends of N. and N. gathered here today and those unable to be with us, that we may support one another in times of need as we rejoice with one another today, we pray to the Lord.
D5	For all who have prepared and participated in this wedding celebration, that they know how much their help and support is appreciated, we pray to the Lord.
D6	For the deceased relatives and friends of N. and N., that having loved in this world, they may live forever in the love of the Father, we pray to the Lord.
E1	For the intentions and prayers we hold within our hearts, that God may respond generously to our needs, we pray to the Lord.
E2	We bring to the Lord all of our personal prayers and needs which we mention now in the silence of our hearts (pause) . . . we pray to the Lord.
E3	That God may be faithful to N. and N. and to the needs of all those gathered here, we pray to the Lord.

The Liturgy of the Eucharist

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

Preparation of the Gifts

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

Eucharistic Prayer

The Eucharistic Prayer is the prayer of the entire assembly with the priest leading and reciting the prayer. The full, active and conscious participation of the assembly is enhanced when a cantor can lead the acclamations (Holy, Holy, Mystery of Faith, Great Amen)

The Lord’s Prayer (Our Father...)

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

Sign of Peace

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

Communion

Only those sharing full unity of faith, life and worship may receive communion during Mass. Under specific conditions, a bride or groom from another Christian church may receive special permission to receive communion at their wedding Mass. However, permission cannot be extended beyond the bride or groom. If a large number of non-Catholics are anticipated at a wedding Mass, they are most welcome to come forward and receive a blessing from the priest or deacon; this represents unity among those gathered to witness your wedding ceremony. For those who choose to have a wedding program, the following explanation may be printed in the wedding program:

Catholics believe communion is a sharing in the Body and Blood of Christ that signifies a full unity of faith, life and worship. This full unity is not yet a reality for the Christian churches. While we cannot invite all to receive communion, we do invite you to worship in song and to pray for this newly married couple and for the unity of the Church.¹

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

Visit to the Blessed Mother statue

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

Concluding Rites

Blessing

After the closing prayer, the priest asks the bride and groom and the assembly to bow their heads and pray for God's blessing.

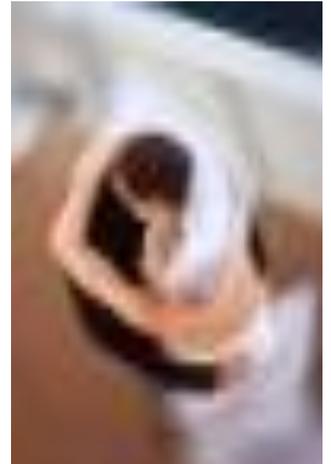
Dismissal and Recessional

After the dismissal, the newly married couple is formally "presented" to the assembly. The recessional procession is usually accompanied by instrumental music.

Conclusion

The parish staff extends their heartfelt prayers and congratulations to you during this special time in your life. Please know that we are available to you in the days and years ahead as you discover and live your new vocation and mission. Please feel free to call upon us should the need or desire arise.

We hope and pray that your wedding will be a time of true celebration of your love for one another and for the Lord. God bless.



MUSIC FOR THE RITE OF MATRIMONY

Part I: Processional & Recessional Instrumental Music

- ✓ Processional music accompanies the bridal party to the altar at the beginning of the ceremony and the Recessional music accompanies the exit of the bridal party and guests at the end of the ceremony. Select up to three (3) selections for the **Processional** and one (1) selection for the **Recessional**.

[Allegro Maestoso](#) from "Water Music"

[Brandenburg Concerto No. 3](#) (Bach)

[Butterfly Waltz](#)

[Canon in D](#) (Pachelbel)

[Highland Cathedral](#)

[Jesu, Joy of Man's Desiring](#) (Bach)

[Largo from Winter](#) (Vivaldi)

[Ode to Joy](#)

[Prelude in Classic Style](#)

[Rondeau](#) (Mouret)

[Spring](#) from the Four Seasons (Vivaldi)

[Te Deum](#)

[Trumpet Tune](#) (Purcell)

[Trumpet Voluntary](#) (Clarke)

[Wedding March](#) (Mendelssohn)

Part II: Responsorial Psalm

- ✓ Please select one psalm from the following options, which will be sung by the cantor at the ambo during the liturgy
 - 34: O taste and see the goodness of the Lord.
 - 103: The Lord is kind and merciful; the Lord is kind and merciful.
 - 118: This is the day that the Lord has made, I will rejoice and be glad in it.
 - 128: Blest are those who fear the Lord and walk in his ways.

Part III: Vocal Music

- ✓ Please choose a total of six (6) or seven (7) selections;
 - up to four (4) selections for the **Prelude** (*while guests are being seated*)
 - one (1) selection for the **Presentation of Gifts**
 - one (1) selection for **Communion**
 - one (1) selection for the **Visit to Mary** (*optional*)
- ✓ If you become overwhelmed as to where to place the selections in your ceremony, simply choose your favorite songs and Tom will help you where best to place them.

[All in All](#)

[Ave Maria](#) (Schubert; traditional)

[Ave Maria](#) Bach/Gounod)

[Blessed One](#)

[Christ, Be Our Light](#)

[Come and Journey with Me](#)

[Draw Me Close to You](#)

[Enter the Journey](#)

[Family of God](#)

[Draw Me Close to You](#)

[Go Light Your World](#)

[In Love We Choose to Live](#)

[Hail Mary: Gentle Woman](#)

[Hear Us Now, Our God and Father](#)

[How Beautiful](#)

[Open My Eyes](#)

[One Bread, One Body](#)

[Panis Angelicus](#)

[Prayer of St. Francis](#)

[Set Your Heart on the Higher Gifts](#)

[Take and Eat](#)

[Take and Eat this Bread](#)

[Taste and See](#)

[The Prayer](#)

[The Servant Song](#)

[The Supper of the Lord](#)

[We Are One Body](#)

[Wherever You Go](#)

A Note on Selecting Music

While we at Saint Ambrose will do everything possible to make your wedding celebration beautiful and spirit-filled, we must remember, that a Catholic wedding, celebrated either in or outside of Mass is a liturgy; the whole ceremony, 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. Therefore, songs for the liturgy should be appropriate both in style and text. We will make every effort to accommodate your musical selections; however, secular/pop music is much better suited for the reception than the wedding celebration. If the lyrics are fitting, songs may be used only at the discretion of the Music Director. If you have questions or concerns, please do not hesitate to speak with Tom during your meeting. For more information on music for Catholic weddings, [click here](#).

Cost of Musicians:

(All fees are to be paid prior to the wedding)

Package A	Package B	Package C
Keyboardist <i>(Plays piano/organ)</i>	Keyboardist <i>(Plays piano/organ)</i>	Keyboardist <i>(Plays piano/organ)</i>
Cantor/Vocalist <i>(Sings and leads assembly)</i>	Cantor/Vocalist <i>(Sings and leads assembly)</i>	Cantor/Vocalist <i>(Sings and leads assembly)</i>
	Instrumentalist <i>(Your choice of violin, trumpet, flute, harp or bagpipes)</i>	2 Instrumentalists <i>(Your choice of 2 instruments, such as Violin & Trumpet)</i>
Cost: \$250-300	Cost: \$350-400	Cost: \$450-500

*Additional vocalists/instrumentalists are available for additional compensation.
Final cost will be given at your meeting with Tom when musicians have been selected.
For questions, contact Tom at tbonezzi@stambrose.us or 330.460.7337*

THE NEXT STEP

If you are celebrating your wedding WITH Mass, use **Appendix C**
If you are celebrating your wedding WITHOUT Mass, use **Appendix D**