DIOCESE OF DAVENPORT

The Order of Celebrating Matrimony
Second Edition:
Policies for the Diocese of Davenport

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This Policy replaces “§IV-400 Resource: Music Guidelines for the Celebration of Marriage”

Resource promulgated at the Pastoral Center of the Diocese of Davenport–September 8, 2016
Feast of the Nativity of the Blessed Virgin Mary
Revised November 1, 2016
Solemnity of All Saints

Most Reverend Martin Amos
Bishop of Davenport
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§IV-400 THE ORDER OF CELEBRATING MATRIMONY, 2ND EDITION: POLICIES FOR THE DIOCESE OF DAVENPORT

Introduction

The celebration itself of the Sacrament must be diligently prepared, as far as possible, with the engaged couple (OCM #29).

The Church desires that a couple’s wedding day be filled with joy and grace (STL #217).

These guidelines are intended for pastors and other priests, deacons, liturgical ministers, and others assisting couples preparing for marriage in the Diocese of Davenport. In addition, included in the appendices are resources that couples may find helpful in selecting the texts and music for their wedding.

While the celebration of a wedding is a profound event in the life of the couple, it is also a celebration of the Church: a gathering of the faithful to give praise and glory to God. The focus of the wedding liturgy, as in all liturgical celebrations, is the paschal mystery: the saving life, death, and resurrection of Jesus Christ. In the wedding liturgy, we recall and celebrate how that mystery is manifest in married life. The couple and the love that they share, in a sense, is the lens that helps us to fix our gaze on Christ. To focus instead on the couple is to distort the liturgy and the sacramental nature of marriage.

Therefore, when preparing the wedding Liturgy, pastors and liturgical ministers should demonstrate pastoral sensitivity and sound judgment, helping the couple to realize that the celebration of a wedding is governed by appropriate liturgical norms (STL #217; see OCM #12). In addition, the admonition of Pope Francis (AL #212) to engaged couples should be kept in mind:

> Have the courage to be different. Don’t let yourselves be swallowed up by a society of consumption and empty appearances. What is important is the love you share, strengthened and sanctified by grace. You are capable of opting for a more modest and simple celebration in which love takes precedence over everything else. Pastoral workers and the entire community should make this priority the norm rather than the exception.

This document reviews highlights of the Order of Celebrating Matrimony, 2nd edition, and sets out policies for its implementation in the Diocese of Davenport. The reader should refer to the OCM itself for details. In addition, this document (which replaces the previous §IV-400 Resource: Music Guidelines for the Celebration of Marriage) provides guidelines for the selection of music, addresses issues regarding the selection and appropriate compensation of music ministers, and provides resources for preparing the wedding liturgy. It also encourages understanding of the Church's liturgy and its requirements.

**Abbreviations used:**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>AL</td>
<td>Amoris Laetitia (The Joy of Love, Pope Francis, 2016)</td>
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<tr>
<td>CSL</td>
<td>Constitution on the Sacred Liturgy (Vatican II, 1963)</td>
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<tr>
<td>FDLC</td>
<td>Federation of Diocesan Liturgical Commissions</td>
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<td>GIRM</td>
<td>General Instruction of the Roman Missal (2011)</td>
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<tr>
<td>OCM</td>
<td>Order of Celebrating Matrimony, 2nd edition (2016)</td>
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<tr>
<td>RM</td>
<td>Roman Missal, 3rd edition (2011)</td>
</tr>
<tr>
<td>STL</td>
<td>Sing to the Lord: Music in Divine Worship (US Bishops, 2007)</td>
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§IV-4001 Use of the 2nd edition of the Order of Celebrating Matrimony

The preparation and celebration of Marriage, which above all concern the future spouses themselves and their families, belong, as regards pastoral and liturgical care, to the Bishop, to the pastor and his associates, and, at least to some degree, to the entire ecclesial community (OCM #12).

It is for the Bishop, who is to take into account any norms or pastoral guidelines that may have been established by the Conference of Bishops regarding the preparation of engaged couples or the pastoral care of Marriage, to regulate the celebration and pastoral care of the Sacrament throughout the diocese by organizing assistance for the Christian faithful so that the state of Marriage may be preserved in a Christian spirit and advance in perfection (OCM #13).

Effective September 8, 2016, the English language Order of Celebrating Matrimony, 2nd edition, may be used in the Diocese of Davenport. Effective December 30, 2016, the English language Order of Celebrating Matrimony, 2nd edition, must be used in the Diocese of Davenport.

If the liturgy will be celebrated in Spanish, the 2010 edition of the Ritual del Matrimonio approved for use in the United States must be used.

Procedures

1. All the norms contained in the Order of Celebrating Matrimony, 2nd edition, and in relevant liturgical documents (such as the General Instruction of the Roman Missal and The Roman Missal, 3rd edition) are to be followed.

2. The same applies, mutatis mutandi, to the ritual books in Spanish.
§IV-400.1.1 Choice of Rite

The OCM provides three rituals: The Order of Celebrating Matrimony within Mass (Chapter I), The Order of Celebrating Matrimony without Mass (Chapter II), and The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian (Chapter III). An outline of the rites is found in Appendix A.

The OCM also mentions that “several Marriages may be celebrated at the same time or the celebration of the Sacrament may take place during the Sunday assembly” (OCM #28), thereby better highlighting the ecclesial nature of the sacrament.

§IV-400.1.1 Policy

In selecting which of the three rites to be used, the priest (or deacon) will take into account the pastoral situation as well as the requirements of the calendar, as reviewed below.

The Order of Celebrating Matrimony without Mass (Chapter II) includes the option of Holy Communion from the reserved Sacrament (OCM #109-115).

a. This practice is not normative. In most cases, the reasons that the OCM without Mass is being used would suggest that distributing Holy Communion would not be appropriate (for example, a non-Catholic spouse, a large number of non-Catholics in attendance).

b. However, the distribution of Communion may be appropriate, for example, if both the bride and groom are Catholic and the decision to celebrate the OCM without Mass was made because a priest was not available or because of calendar restrictions.

Procedures

The Pastoral Situation

1. The Marriage between two Catholics is normally celebrated within Mass (Chapter I).
   a. However, The OCM (#39) notes: “with due regard both for the necessities of pastoral care and for the way in which the prospective spouses and those present participate in the life of the Church, the pastor should decide whether it would be preferable to propose that Marriage be celebrated within or outside of Mass.”
   b. Therefore, the calendar, the availability of a priest-presider, or specific pastoral circumstances (such as a large number of family members not being Catholic or the couple only minimally engaged in church life), may lead to the decision to celebrate the OCM without Mass.
   c. At the same time, the situation of the couple (remarriage, cohabitation, child outside of marriage, etc.) in and of itself is not a sufficient reason to refuse the celebration of the sacrament within Mass, as if they were not full members of the Church.

2. In the case of a Marriage between a Catholic and a baptized Christian from another ecclesial community, then the OCM without Mass (Chapter II) should be used.
   a. If, however, the situation warrants it, the OCM within Mass (Chapter I) may be used, with the permission of the local Ordinary. The permission is requested through the Tribunal using Dispensation / Permission request Form II (Appendix B).
   b. The norms for intercommunion must be observed (OCM #36; see Directory for the Application of Principles and Norms on Ecumenism, #130-131, 159-160).

3. If a Marriage takes place between a Catholic and a catechumen or a non-Christian, or even between two catechumens or a catechumen and non-Catholic, (RCIA 47; National Statutes 10), the rite given in Chapter III must be used. There is no option to celebrate such a marriage within Mass.
The Calendar

1. On Good Friday and Holy Saturday, the Sacraments (except Penance and Anointing of the Sick) are not celebrated. Therefore, marriages may not take place (RM, Good Friday, #1; OCM #32) on these days.

2. There are certain days on which the Nuptial (Ritual) Mass may not be celebrated, but a wedding can still take place (#1-4 in the Table of Liturgical Days):
   a. The Paschal Triduum (see above), the Nativity of the Lord, the Epiphany, the Ascension, and Pentecost; Sundays of Advent, Lent, and Easter; Ash Wednesday; Weekdays of Holy Week from Monday up to and including Thursday; days within the Octave of Easter; Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary, or of Saints; the Commemoration of All the Faithful Departed; and Proper Solemnities (for example: principal Patron of the place, city, or state; dedication and of the anniversary of the dedication of one’s own church; the Title of one’s own church).
   b. On these days, if the celebration of marriage within Mass is desired, then the Mass of the Day and accompanying readings are used.
   c. The Nuptial Blessing and the concluding blessing from the OCM are used.

3. During Christmas and Ordinary Time, if the parish community participates in a Sunday Mass during which Marriage is celebrated, the Mass of the Sunday and accompanying readings are used. (Outside of the parish Sunday Mass, the Ritual Mass may be used.)
   a. However, in this case (3), even though the Ritual Mass is not used one of the readings may be taken from the texts provided for the celebration of Marriage (OCM #34, #56); this must be one of the readings that speaks explicitly about marriage (marked with an asterisk).
§IV-400.1.2 Priests and Deacons

“It is appropriate that the same Priest who prepares the engaged couple should, during the celebration of the Sacrament itself, give the Homily, receive the spouses’ consent, and celebrate the Mass (OCM #23). It also pertains to a Deacon, after receiving the faculty from the pastor or from the local Ordinary, to preside at the celebration of the Sacrament, without omitting the Nuptial Blessing” (OCM #24).

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<th>§IV-400.1.2 Policy</th>
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<tr>
<td>A cleric may preside at a wedding only if he has the proper faculties. If he does have the proper faculties, then the following apply:</td>
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<tr>
<td>- A Priest may preside at any of the rites of marriage, with or without Mass.</td>
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<td>- According to the law of the Church (Sacrum Diaconatus Ordinem [Paul VI] #21.4; Directory for the Ministry and Life of Permanent Deacons [DMLPD; Congregation for the Clergy] #33), a Deacon may preside over the rite of marriage only in the absence of a Priest. If a Priest is present, whether within or outside of Mass, the priest should preside and the deacon should exercise his particular office, which is to assist. He may preach with the presiding priest’s permission. However, this restriction is not absolute. There may be occasions when it would be more appropriate for the Deacon to serve as the Church’s official witness even within Mass.</td>
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<tr>
<td>- If one of the partners belongs to an Eastern Catholic Church, or to an Orthodox or Eastern Oriental Church, a Deacon may not preside at the marriage whether with or without Mass. Respecting the norms of the Eastern Churches, a Deacon from an Eastern Catholic Church would not (without a dispensation from the Bishop) preside at a wedding involving a Latin (Roman Rite) Catholic.</td>
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Procedures:

1. In the Diocese of Davenport, if there is just cause, the Pastor may request that the Bishop dispense from the law and allow the Deacon to preside over the marriage rite even if a Priest is present.
   a. The request for such a dispensation is to be made in writing and sent to the Tribunal, using Dispensation / Permission Request Form II (Appendix B). Examples of a just cause include:
      i. the deacon having a special relationship with one or both members of the couple, such as being a family member or being the one who prepared the couple for marriage; and
      ii. situations where cultural or language issues make it more appropriate for the deacon to exercise this ministry.
   iii. In other words, the dispensation must be for a serious reason, not just for the convenience of the Priest or to give the Deacon something to do.
   b. This dispensation cannot be granted if the marriage involves a member of an Eastern Church.
   c. If the dispensation is granted, the Priest-presider is still to be the one to invoke the Nuptial Blessing: it is more in keeping with his role as presider and it is less of an interruption in the flow of the liturgy.

2. Concelebrants
   a. A concelebrant should read the Gospel if no deacon is present; he may preach.
   b. The presider should witness the marriage; in the same situations mentioned above for a deacon (1a), the presider may allow a concelebrant to witness the vows (assuming that the concelebrant has the proper faculties). The witnessing/reception of the consent is never divided between ministers.
   c. The presider invokes the nuptial blessing.
§IV-400.1.3 Music Ministers

**§IV-400.1.3 Policy**

Music ministry plays a central and inherent role in Catholic worship. Liturgical musicians are primarily ministers—not performers of music—whose prime function is to lead the assembly in sung prayer, assisting those gathered in their worship of God.

Selection of music ministers should be based on artistic competency in consultation with the parish music director or organist.

**Procedures**

1. When the initial call is made to the clergy and church for availability of a wedding date, a call should also be made to the parish musician to confirm his/her availability and to schedule an initial planning consultation time. The couple should meet with the musician shortly after the date for the wedding ceremony has been set. A good planning relationship must exist among the presiding celebrant, the musician(s), and the bride and groom.

2. It is not uncommon that parishes have a policy that gives priority to their own musicians in providing music for weddings at the parish. The obvious benefit of this policy is that the parish musicians are well-acquainted with the procedures of worship in the parish and therefore are well-qualified to help facilitate the musical plans for a wedding.

3. Some parishes allow non-parish musicians to provide music for weddings. Even in such circumstances, musicians from outside the parish are generally unfamiliar with the specific requirements of a particular church. Any outside musician, however, should be familiar with the Catholic liturgy. Therefore, a parish musician will often be required to spend time acquainting the visitor with the facilities. In these circumstances, a fee for the parish musician is appropriate. If the outside musician is not familiar with Catholic liturgy, a parish cantor should also be hired to assist with the Mass parts. Policies need to be clearly defined and communicated to all parties.

4. Obviously, all musicians should have the necessary musical, technical, and liturgical skills to adequately serve in this capacity. Friends and relatives are well-intentioned, but not necessarily trained musicians. Most importantly, those musicians who see themselves only as entertainers and are unwilling or unable to assist the assembly in their worship should not be utilized. Again, consultation with the parish musicians can solve many worries and avoid unnecessary difficulties.

5. While it is not required, the cantor is most effectively utilized when placed in front of the assembly.

6. Fees
   a. Musicians should be paid a fee. Some parishes will have standard fees while others will request that the couple negotiate directly with the musicians.
   b. Within the Diocese of Davenport, fees will vary according to the number of musicians requested, rehearsals required, any special or extraordinary musical requests, and the competency and education of the musicians involved. Because it is frequently difficult for the musicians to see the wedding party following the Liturgy, payments should always be made prior to the wedding.
   c. Applicable laws, especially regarding taxation (for example, as pertaining to the distinction between employees and independent contractors) are always to be followed.
§IV-400.1.4 Other Ministers

Other laypersons, however, can play a part in various ways both in the spiritual preparation of the engaged couple and in the celebration of the rite itself. Moreover, the entire Christian community should cooperate to bear witness to the faith and to be a sign to the world of Christ’s love. (OCM #26)

Liturgical functions that are not proper to the Priest or the Deacon [and are mentioned in GIRM #100-106] may even be entrusted by means of a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor or the rector of the church. (GIRM #107)

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<th>§IV-400.1.4 Policy</th>
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Anyone who exercises a liturgical ministry in the Church must be qualified to do so, both in terms of possessing the skills necessary to exercise that ministry and not being impeded canonically from doing so.

The norms found in GIRM 98-107 are to be observed. The norms and policies established in the diocese regarding liturgical ministers (such as Extraordinary Ministers of Holy Communion) apply to weddings as well.

The norms found in the Directory for the Application of Principles and Norms on Ecumenism are to be observed.

**Procedures**

1. Formed and deputed ministers from the parish should, ideally, exercise their ministries at weddings.
2. If the couple wishes to use family members or friends to exercise those ministries instead, then it is incumbent on the presider to ensure that:
   a. they are properly prepared
   b. there are no canonical impediments preventing their participation in a ministerial role, and
   c. they are properly deputed as called for in GIRM #107.
3. If it is desired that a minister from another Christian Church or ecclesial community participate in the ceremony by reading the scriptures, offering a brief exhortation to the couple, and/or blessing the couple, then permission must be sought from the Bishop (*Directory on Ecumenism* #158). Under no circumstances may the consent be split or received by the non-Catholic minister, jointly or successively, nor may there ever be two separate religious services where consent is exchanged (*Directory on Ecumenism* #156-157). The Catholic minister prays the Nuptial Blessing.
4. If it is desired that someone from another Christian Church or ecclesial community read the scriptures at the liturgy, then permission must be sought from the Bishop (*Directory on Ecumenism* #133).
5. Requests for the permissions listed in #3 and #4 are to be sent to the Tribunal, using Dispensation / Permission request Form II. See Appendix B.
§IV-400.1.5 Choice of Texts

§IV-400.1.5 Policy

Ministers should encourage the participation of the couple (as the circumstances suggest) in selecting those parts of the liturgy that are not fixed, such as “the readings from Sacred Scripture…; the form for expressing mutual consent; the formularies for the blessing of rings, for the Nuptial Blessing, for the intentions of the Universal Prayer or Prayer of the Faithful, and for the chants” (OCM #29).

Readings:

It is normative that there will be two readings and a responsorial psalm before the gospel; however, one reading and a psalm before the gospel may be used (OCM #55). The readings must come from the OCM (Chapter IV; #144-187), which are also found in Lectionary Volume IV (#801-805).

At least one reading that explicitly speaks of Marriage must be used (OCM #55); these are identified in the OCM with an asterisk. Traditionally, the reading from Revelation would be used as the first reading (rather than options from the Old Testament) during the Easter Season.

Ritual Texts:

The texts must be used as given in the OCM and RM, unless a specific rubric states otherwise. In particular, the consent (“vows”) must be used as written; there is no option to write one’s own vows.

Procedures

1. In the Liturgy, the ritual books themselves should be used (the Lectionary and Book of the Gospels or, if truly necessary, the OCM) for the proclamation of the word, rather than sheets of paper. The Lectionary and Book of the Gospels are important symbols of the importance of God’s Word in the life of the Church.

2. The Diocese of Davenport and a number of commercial publishers have prepared resources to assist couples in selecting the readings and other texts. See Appendix C.


§IV-400.1.6 Entrance Procession

**Policy**

The OCM states that the entrance procession takes place “in the customary manner” (OCM #46). At the same time, it is for the Bishop “to regulate the celebration and pastoral care of the Sacrament throughout the diocese” (OCM #13).

In the Diocese of Davenport, it is preferred that the entrance procession takes the form proper for any liturgy. That is, that there be a procession of ministers from the doorways where the bride and groom were greeted) to the sanctuary, accompanied by the Entrance Chant. In such a procession, the bride and groom may accompany each other or they may be accompanied by their respective parents, or enter on their own.

A liturgical procession is also recommended at the conclusion of the wedding.

**Procedures**

1. **Option One: Greeting before the Procession**
   
a. Prior to the procession, the priest greets the couple at the door. This is intended to be an informal and friendly greeting, not something for the entire assembly to hear (if a microphone is being used, it should be turned off).
   
b. This should be followed by a liturgical procession; for example:
      
      Cross Bearer  
      Servers  
      Priest or Deacon (or both)  
      Bridesmaids/Groomsmen (as couples); [other wedding attendants (if applicable)]  
      Maid or Matron of Honor & Best Man (two main witnesses)  
      Bride and Groom (3 options)  
      - Bride and Groom together  
      - Groom with parents; bride with parents  
      - Groom, then bride
   
c. During the entrance procession, a suitable hymn or psalm ought to be sung. Because many in the assembly may want to be more attentive to the procession than to a worship aid, a familiar hymn, a common hymn tune, or a psalm or hymn in responsorial form may be used. Alternatively, instrumental music may be used and then the opening hymn sung once everyone is in their place (STL #222; OCM #46, 50). It is strongly preferred that there be no change of music for the bride; the bride and groom are equal partners in this covenant relationship.

2. **Option Two: Greeting after the Procession**
   
   If the minister is to meet the couple at the sanctuary and greet them there, then the entrance hymn is sung after the greeting and as he makes his way to the altar, venerates it, and goes to the chair.

3. No matter which form is used, the Entrance Chant/song must be part of the introductory rites. It is helpful to recall that such a song not only serves to accompany the procession but it also “opens the celebration; fosters the unity of those that have been gathered; [and] introduces their thoughts to the mystery of the particular celebration” (GIRM 47-48).
§IV-400.2 Choice of Music

§IV-400.2 Policy

“The chants to be sung during the Rite of Marriage should be appropriate and should express the faith of the Church, with attention paid to the importance of the Responsorial Psalm within the Liturgy of the Word. What is said concerning the chants applies also to the selection of other musical works” (OCM #30).

Secular music, even though it may emphasize the love of the spouses for one another, is not appropriate for the Sacred Liturgy (STL#220). If secular music is desired as a prelude to the liturgy, it must be consistent with the teaching of the Church regarding marriage and the Sacrament of Matrimony.

Procedures

1. Since often times the only music familiar to the couple preparing for marriage is not necessarily suitable for the Liturgy, every effort should be made to assist the couple in choosing music from a wide range of appropriate possibilities. This planning should take place early in the marriage preparation process in order to avoid last minute crises and misunderstandings (STL #219).
   a. Particular decisions about the choice and place of wedding music should be based on three judgments (STL#220): The Liturgical, the Pastoral, and the Musical. All three judgments must be taken into account in determining appropriate music for the wedding Liturgy (STL #220). The three judgments are explained in Appendix D.
   b. A list of suggested music is found in Appendix E and Appendix F.
   c. A music selection sheet is found in Appendix G.
2. When the OCM is celebrated within Mass, music is appropriate at the following times:
   a. Regarding music during the entrance procession, see §IV-400.1.6 above.
   b. The Responsorial Psalm may be sung by the psalmist/cantor, ideally at the ambo (STL#155-160). The importance of the Responsorial Psalm is emphasized in the Introduction (OCM #30).
   c. The Gospel Acclamation is intoned by the cantor and repeated by the assembly. The appropriate verse is sung by the cantor with the acclamation repeated by the assembly. When there is only one reading before the Gospel, the Gospel Acclamation may be omitted (STL # 163). It is never recited.
   d. There is a new acclamation that follows the Reception of Consent. The Priest says, “Let us bless the Lord” and the people respond, “Thanks be to God.” A familiar chant tune may be used. This may be replaced by another sung or recited acclamation (not a full hymn), such as an alleluia setting or a psalm refrain from the OCM.
   e. After the blessing and exchange of rings (and the exchange of the arras, if that option is chosen), a song or hymn of praise may be sung (STL #222). The OCM itself does not provide any examples, but any song or canticle which gives praise and thanks to God would be appropriate. If used, this is not a solo; it is to be sung by the entire assembly. See Appendix E for suggestions.
   f. A hymn is typically sung by the assembly during the Preparation of the Gifts, Alternatively, this song may be sung by a choir (STL #30) and/or by a cantor singing the verses (STL #37), or instrumental music may be used (STL #174). Music accompanying the procession and preparation of the gifts should not delay the start of the Eucharistic Prayer that follows.
   g. The acclamations during the Eucharistic Prayer should always be sung, namely the Sanctus (Holy, Holy), the Mystery of Faith, and the Great Amen. In order to make clear the unity of the Eucharistic Prayer, it is recommended that the same Mass setting be used for all the Mass parts, or, at least, that there be a stylistic unity to the musical elements of the prayer (STL #178). It is
also appropriate that the Preface dialogue (and Preface), the introduction to the Mystery of Faith, and the doxology before the Great Amen be sung by the presiding celebrant (STL #115).

h. The Lord’s Prayer and the *Agnus Dei* (Lamb of God) may be sung (STL #186, 188). It is not appropriate to insert a song or instrumental music during the Sign of Peace (STL #187) or to prolong the rite.

i. A hymn should be sung during Communion, beginning as the priest receives the Eucharist and continuing until the Sacrament has been administered to the faithful (GIRM #86). Ideally, this hymn should be sung in responsorial style, allowing the assembly to sing a memorized refrain as they process to the altar (STL #192). If the procession will be prolonged, then the choir (and cantor) may also sing a hymn (STL #30, 37) or instrumental music may also be used to foster a spirit of unity and joy (STL #193).

j. After Communion, the entire congregation may sing a hymn of praise (STL #196; see OCM #114). However, it is preferred that time be allowed for sacred silence.

k. Following the blessing and dismissal, a congregational hymn, a hymn sung by the choir, or instrumental music are appropriate for accompanying the procession (STL #30, #199).

3. When the OCM is celebrated without Mass (whether Chapter II or Chapter III in the OCM), music is included in the Liturgy as when Mass is celebrated. The parts pertaining to the Liturgy of the Eucharist are omitted (STL #223), unless a hymn accompanies the distribution or Communion (Chapter II).

4. Vocal soloists may sing alone during the Preparation of the Gifts, provided the music and manner of singing does not call attention to themselves (STL #221).

**§IV-400.3 Additional Norms**

**§IV-400.3 Policy**

Since the Liturgy of Marriage is communal celebration, participation aids should be provided to the congregation so that they might follow the ritual with understanding. This, in turn, allows them to fully, consciously, and actively participate in the celebration. Such participation aids should also include proper copyright notices for permission to use copyrighted music (STL #224). See Appendix H.

The use of recorded music in the liturgy is not allowed because it “lacks the authenticity provided by a living liturgical assembly gathered for the Sacred Liturgy” (STL #93). The prohibition applies to singing as well as to instrumental music.

“The festive character of the celebration of Marriage should be suitably expressed even in the manner of decorating the church” (OCM #31). However, “[i]f a Marriage is celebrated on a day having a penitential character, especially during Lent, the pastor is to counsel the spouses to take into account the special nature of that day” (OCM #32).

Certain adaptations or practices have become part of the wedding liturgy; some are appropriate and some are not. These are reviewed in Appendix I.

A new rubric (OCM #78) specifically states that: “When the Mass is concluded, the witnesses and the Priest sign the Marriage record. The signing may take place either in the vesting room or in the presence of the people; however, it is not done on the altar.”
APPENDIX A: Outlines of the Rites

Order of Celebrating Matrimony within Mass

The Introductory Rites
- Greeting of the Bride and Groom (or after procession)
- Entrance Procession
- Entrance Song (if the procession was accompanied by instrumental music)
- Sign of the Cross
- Greeting of the People
- Introduction
- Gloria
- Collect

The Liturgy of the Word
- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily

The Celebration of Matrimony
- Address to the Bride and Groom
- The Questions before the Consent
- The Consent
- The Reception of the Consent
- The Acclamation
- The Blessing and Giving of Rings
  (The Blessing and Giving of the Arras)
  (Hymn or Canticle of Praise)
- The Universal Prayer

The Liturgy of the Eucharist
- Presentation of the Gifts
- Prayer over the Offerings
- Eucharistic Prayer
- The Lord’s Prayer (*Deliver us Lord* is omitted)
- (The Blessing and Placing of the Lazo or the Veil)
- Nuptial Blessing
- Sign of Peace
- Holy Communion
- Period of Silent Prayer (or psalm or canticle of praise sung by all the assembly)
- Prayer after Communion

The Concluding Rite
- Solemn Blessing (and Dismissal)
- The Recessional
Order of Celebrating Matrimony without Mass

The Introductory Rites
- Greeting of the Bride and Groom (or after procession)
- Entrance Procession
- Entrance Song (if the procession was accompanied by instrumental music)
- Sign of the Cross
- Greeting of the People
- Introduction
- Collect

The Liturgy of the Word
- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily

The Celebration of Matrimony
- Address to the Bride and Groom
- The Questions before the Consent
- The Consent
- The Reception of the Consent
- The Acclamation
- The Blessing and Giving of Rings
  - (The Blessing and Giving of the *Arras*)
  - (Hymn or Canticle of Praise)
  - The prayer which concludes the Universal Prayer is omitted.
- Lord’s Prayer
  - *Deliver us Lord* is omitted
- (The Blessing and Placing of the *Lazo* or the Veil)
- Nuptial Blessing
  - Invitation
  - Silent Prayer
  - Nuptial Blessing

The Concluding Rite
- Final Blessing (simple)
- The Recessional
Order of Celebrating Matrimony without Mass (with the distribution of Communion)

The Introductory Rites
- Greeting of the Bride and Groom (or after procession)
- Entrance Procession
- Entrance Song (if the procession was accompanied by instrumental music)
- Sign of the Cross
- Greeting of the People
- Introduction
- Collect

The Liturgy of the Word
- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily

The Celebration of Matrimony
- Address to the Bride and Groom
- The Questions before the Consent
- The Consent
- The Reception of the Consent
- The Acclamation
- The Blessing and Giving of Rings
  - (The Blessing and Giving of the Arras)
  - (Hymn or Canticle of Praise)
- The Universal Prayer (as above)
  - (The Blessing and Placing of the Lazo or the Veil)
- The Nuptial Blessing
- Holy Communion
  - Placement of the reserved Sacrament on the altar
  - Lord’s Prayer
  - Sign of Peace
  - Invitation to Communion/response of the assembly
  - Distribution of Holy Communion
  - Period of Sacred Silence (or psalm or canticle of praise sung by all the assembly)
  - Prayer (OCM #115)

The Concluding Rite
- Final Blessing (simple or solemn)
- The Recessional
Order of Celebrating Matrimony between a Catholic and a Catechumen or Non-Christian

The Rite of Reception
   Greeting of the Bridal Party
   Entrance Procession
   Introduction

The Liturgy of the Word
   First Reading
   Responsorial Psalm
   Gospel Acclamation
   Gospel
   Homily

The Celebration of Matrimony
   Address to the Bride and Groom
   The Questions before the Consent
   The Consent
   The Reception of the Consent
   The Acclamation
   The Blessing and Giving of Rings
   (The Blessing and Giving of the Arras)
   (Hymn or Canticle of Praise)
   The Universal Prayer
      Invitation to Prayer
      Invocations and response of the people
      The prayer which concludes the Universal Prayer is omitted.
   Lord’s Prayer
      Deliver us Lord is omitted
   (The Blessing and Placing of the Lazo or the Veil)
   Nuptial Blessing or Alternate Prayer

The Concluding Rite
   Final Blessing (simple)
   The Recessional
Appendix B: Dispensation / Permission Request Form II

Dispensation / Permission Request Form II

Please submit with the Pre-nuptial Form directly to the Tribunal

<table>
<thead>
<tr>
<th>GROOM</th>
<th>BRIDE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Name</td>
</tr>
<tr>
<td>City/State</td>
<td>City/State</td>
</tr>
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<td>Current Parish/Church</td>
<td>Current Parish/Church</td>
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<tr>
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</tr>
<tr>
<td>City/State of Baptism</td>
<td>City/State of Baptism</td>
</tr>
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</table>

Church or Place of Marriage

City/State

County in Which Marriage Occurs

Diocese in Which Marriage Occurs

Proposed Date of Marriage

Priest Presiding / Deacon Presiding Outside of Mass

Cooperating Minister (if applicable) / Deacon if witnessing Marriage within Mass (if applicable)

The following dispensation / permission(s) is/are requested, in keeping with §IV-400 The Order of Celebrating Matrimony, 2nd Edition: Policies for the Diocese of Davenport:

- Permission of the local Ordinary to use the *Order of Celebrating Matrimony* within Mass if one party to the marriage is baptized but not Catholic ([OCM #36](http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.pdf)).
- Permission of the local Ordinary for a minister from another Christian Church or ecclesial community to participate in the Catholic ceremony by reading the scriptures, offering a brief exhortation to the couple, and/or blessing the couple (though not pronouncing the Nuptial Blessing) ([*Directory on Ecumenism* #158](http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.docx)).
- Permission of the Bishop for someone from another Christian Church or ecclesial community to read the scriptures at the liturgy ([*Directory on Ecumenism* #133](http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.docx)).
- Dispensation from the law ([Sacrum Diaconatus Ordinem](http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.pdf) [Paul VI] #21.4; [*Directory for the Ministry and Life of Permanent Deacons* [DMLPD; Congregation for the Clergy] #33]) by the Bishop to allow a Deacon to preside at the celebration of Matrimony within Mass. The Priest still pronounces the Nuptial Blessing.
I respectfully submit and recommend the petition of this couple for the permission(s) and/or dispensation noted above. In presenting this petition I certify that all other necessary permissions or dispensations have also been requested, the required instructions have been completed, and that the spiritual food of the parties urges the granting of this petition.

Likewise, in making the petition for the dispensation noted above I certify that (check one):
- the Deacon has a special relationship with one or both members of the couple, such as being a family member or being the one who prepared the couple for marriage; or
- cultural or language issues make it more appropriate for the Deacon to exercise this ministry; or
- another reason urges that he exercise this ministry (specify):

<table>
<thead>
<tr>
<th>Pastor/Parochial Vicar/Deacon</th>
<th>Date</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Parish</th>
<th>Address</th>
<th>City, State</th>
</tr>
</thead>
</table>
APPENDIX C: Preparation Resources

1. *Becoming One: A Resource for Couples Preparing their Wedding Liturgy*

   This resource from the liturgy office of the Diocese of Davenport walks the couple through the various options regarding the liturgical texts and readings, offering a way for the couple to reflect on and pray over these texts and readings together. Liturgy preparation forms are also included. The document, as well as the preparation forms themselves, are available on the diocesan website.

2. For Your Marriage: www.foryourmarriage.org

   This comprehensive website from the United States Conference of Catholic Bishops has a wealth of resources aimed at helping married couples sustain and enrich their marriages; it also includes a section on planning the wedding Liturgy. This website has a warm, friendly presentation aimed at a general audience.

   [https://fdlc.org/publications/44820](https://fdlc.org/publications/44820)

   From the FDLC. Written in very conversational language, *The Gift of Love* provides basic liturgical catechesis on each of the three rites, lists of readings, guides for preparing a worship aid, principles for choosing music, frequently-asked questions and their answers, and helpful tear-out preparation sheets.

4. *United in Christ: Preparing the Liturgy of the Word at Catholic Weddings:*

   From Liturgy Training Publications (LTP). *United in Christ* presents a focused and simple resource to help couples select the most necessary parts of the wedding liturgy. The commentaries explain the meaning of the Scripture text through the lens of the needs of the couple. Includes guidance for writing the Prayer of the Faithful with sample texts as well as the full texts of the consent, blessing and exchange of rings, and the Nuptial Blessing. Bulk pricing is available for large quantity purchases.

5. *A Guide to Catholic Weddings: Q&A for Couples:*

   Also from LTP, *A Guide to Catholic Weddings: Q&A for Couples* provides the answers to common questions engaged couples have about the Catholic Church and the wedding ceremony.


   Sponsored by Our Sunday Visitor, this is a website for couples planning a Catholic wedding. (Please be aware that, currently, the site still uses the 1969 texts).


   New editions of this commonly-used resource from Ave-Maria Press will be released this year. Their website includes resources for download as well.
APPENDIX D: Selecting Liturgical Music - The Three Judgments

The Liturgical Judgment

The choice of music to be sung should reflect the relative importance of the part of the liturgy. For example, for a soloist or assembly to sing an overly elaborate song during the Preparation of the Gifts and then speak the text of the 'Holy, Holy, Holy Lord' may make the Eucharistic Prayer seem less important. Also, the special nature of liturgical seasons such as Advent, Lent, and Festival Days should be taken into consideration in the selection of music.

The liturgical judgment must also include a careful examination of the texts being sung. Texts of music used in the Liturgy "must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from Holy Scripture and from liturgical sources" (CSL, #121). Texts and music chosen because 'it is our song' often cannot pass this judgment and consequently are not suitable for the wedding Liturgy. The time of celebration for the bride and groom is larger than the wedding Liturgy itself. Songs that are special or meaningful to the bride and groom, though not suited for the wedding Liturgy, can find an appropriate place in other parts of the total celebration. Special times such as showers, rehearsal dinners, or receptions are all fitting moments for the couple to share other special music with friends and family.

The Pastoral Judgment

The pastoral judgment is a judgment that must be made for each individual situation, in its particular circumstances. Its question is: does the music that has been chosen enable these people to express their faith in this place and time, congruent with their cultural heritage? The music chosen and sung and the instruments played should correspond to the sacred character of the celebration and the place of worship. For example, the 'traditional wedding marches' chosen by many couples are requested without considering the original source of the compositions or the connotations they carry with them because of their frequent satirical use by the media and the entertainment industry. There are many other fine pieces of music written for these times and competent organists, pianists and church musicians can often suggest a variety of compositions suitable to the Liturgy being celebrated. The pastoral judgment is many times the most difficult to make, but it is essential to the celebration of the Liturgy.

The Musical Judgment

This judgment asks us to consider if the music is technically, aesthetically, and expressively good. This is a basic and primary consideration and should be made by competent musicians. To admit music that is cheap, trite or a cliché is to cheapen the Liturgy and will often invite disappointment. In making this judgment, it is important not to confuse musical quality with musical style. Good music of all styles has a place in our liturgical celebrations. Over the centuries, the Church's earliest traditions of chant and polyphony have been joined by many other styles of composition. Musicians have the right to insist upon good music. But although all liturgical music should be good music, not all good music is suitable to the Liturgy. The musical judgment is basic, but not final. The nature of the Liturgy being celebrated will help to determine what kind of music is called for, what parts should be sung, and who should sing them.
APPENDIX E: Music Resources (Diocese of Davenport Liturgical Commission)

The following is a list of suggested music for the liturgical celebration of marriage. The list is not exhaustive, but has been updated from the last time this resource was published (1995).

Prelude - Instrumental:
- A Collection of Traditional Wedding Music
- Adagio for Strings
- Adagio from Sonata No. 1
- Adagio in G Minor
- Agmcourt Hymn
- Air I
- Canon in D
- La Grâce
- Little Prelude & Fugue in C Major
- Meditation of "Brother James Air"
- Four Seasons – Winter: Largo
- Xerxes: Largo
- Serenade
- Ecossaise
- Petit Prelude
- Prelude in Classic Style
- Prelude in G Major
- Prelude to a Te Deum
- Prelude (Te Deurn)
- Prelude in E-flat major

Prelude - Soloist:
- Be Thou with Them
- Wedding Hymn
- The Wedding Song (There is Love)
- Ave Maria
- Wherever You Go
- And On This Day
- Beginning Today
- Covenant Hymn
- A Blessing
- Bridal Prayer
- Flesh of My Flesh
- Four Hymns for Weddings
- The Gift of Love
- The Love of the Lord
- On This Day
- This is the Day
- Love So Strong
- God in the Planning
- We Will Serve the Lord
- Blessing the Marriage

Bock
Barber
Mendelssohn
Albinoni
Dunstable
Bach
Pachelbel
Telemann
Bach
Vivaldi
Handel
Clarke (with trumpeter)
Clarke (with trumpeter)
Jongen
Young
Bach
Charpentier, arr. Johnson
Vierne
Bach
Bach
Handel
Stookey
Schubert or Gunot
Norbet
English
Ducote
Cooney
Ferris
Copeland
Patillo
Andrews
Hopson
Haas
Halligan/Modlin
Hart/Liles
Bell
Haas
Bell
Seating of Parents/Grandparents (If a solo is sung):

Ave Maria
Blest Are They
When Love is Found
How Can I Keep From Singing?
The Gift of Love
Hear Us Now, Our God and Father
The Gift of Love
Covenant Hymn
Love is the Sunlight
God in the Planning
In Love We Choose to Live

Schubert/Gunot
Haas
Wren
Quaker Hymn
Hopson
Hyfrydol
Hopson
Cooney
Haas
Bell
Cotter

Procesional (Instrumental):

Canon in D
Eine Kleine Nachtmusik
Twenty-four Pieces in Free-Style
Jesu, Joy of Man's Desiring
Air from Water Music
Adagio for Strings
Sheep May Safely Graze
Andante Tranquilo
Berceuse
Little Prelude in F
Cortege and Litany
Meditation of ‘Brother James Air’
March (from "Lohengrin")
Trumpet Tune in D Major
Trumpet Tune in D Major
Trumpet Voluntary in D Major
Bridal Chorus
Processional in Eb Major for Trumpet/Organ
Air from Water Music
Jesu, Joy of Man's Desiring
Overture (from the Royal Fireworks)
Prince of Peace March
March in D
Processional in C
Choral Song
Processional
Processional (The St. Anthony Chorale)
Two Trumpet Tunes
Trumpet Voluntary
Trumpet Tune
Trumpet Tune in D
Trumpet March
Prelude to the Te Deum

Pachelbel
Mozart
Vierne
Bach
Handel
Barber
Bach
Mendelssohn
Vierne
Bach
Du Pre
Darke
Wagner
Johnson
Purcell
Clarke
Johnson
Handel
Hopson
Wesley
LaMonraine
M. Shaw
Haydn
Clarke
Johnson
Lully
Charpentier
### Processional (Instrumental) Continued:

<table>
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<th>Instrumental Piece</th>
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<tr>
<td>Rondeau</td>
<td>Mouret</td>
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<td>Minuet</td>
<td>Clark</td>
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<tr>
<td>Royal Fireworks Music: Overture</td>
<td>Handel</td>
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<tr>
<td>Allegro Marziale</td>
<td>Bridge</td>
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<tr>
<td>Rigaudon</td>
<td>Campra</td>
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<tr>
<td>Sonata No. 3: Allegro maestroso</td>
<td>Mendelssohn</td>
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<tr>
<td>A Wedding Processional</td>
<td>Sowerby</td>
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<tr>
<td>A Book of Wedding Pieces for Organ</td>
<td>Forbes</td>
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<tr>
<td>Classical Wedding Music</td>
<td>Martin</td>
</tr>
<tr>
<td>Suite No. 2 of Trumpet Voluntaries</td>
<td>Stanley</td>
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<tr>
<td>Suite No. 3 of Trumpet Voluntaries</td>
<td>Stanley</td>
</tr>
<tr>
<td>A Suite of Trumpet Voluntaries</td>
<td>Greene-Boyce</td>
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### Processional: (Sung by assembly):

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<th>Song</th>
<th>Composer</th>
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<tbody>
<tr>
<td>All Are Welcome</td>
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<td>All Creatures of Our God and King</td>
<td>Draper</td>
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<tr>
<td>All Praise and Glad Thanksgiving</td>
<td>Gesangbuch</td>
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<td>All the Earth</td>
<td>Deiss</td>
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<td>All the Ends of the Earth</td>
<td>Dufford</td>
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<tr>
<td>As We Gather at Your Table</td>
<td>Richer</td>
</tr>
<tr>
<td>Beautiful Savior</td>
<td>Schutte</td>
</tr>
<tr>
<td>City of God</td>
<td>Collegeville Composers Group, Dix</td>
</tr>
<tr>
<td>Fill Us with Your Love, O Lord / Sácianos con Tu Amor</td>
<td>Hart/Thompson, Nettleton</td>
</tr>
<tr>
<td>For the Beauty of the Earth</td>
<td>Foley</td>
</tr>
<tr>
<td>For You Are My God</td>
<td>Schutte</td>
</tr>
<tr>
<td>Gather the People</td>
<td>Alstott</td>
</tr>
<tr>
<td>Gather Us Together</td>
<td>Hurd</td>
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<tr>
<td>Gather Your People</td>
<td>Schutte</td>
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<tr>
<td>God, In the Planning</td>
<td>Bell</td>
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<tr>
<td>God is Love</td>
<td>Taylor</td>
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<td>God, We Praise You</td>
<td>Nettleton</td>
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<tr>
<td>God With Us</td>
<td>Hyfrydol</td>
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<td>Hear Us Now Our God and Father</td>
<td>Thomson</td>
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<tr>
<td>Let All Things Now Living</td>
<td>Hyfrydol</td>
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<tr>
<td>Let Heaven Rejoice</td>
<td>Michaels</td>
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<td>Our God is Here</td>
<td>Muglia</td>
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<td>Praise the Lord, Ye Heavens</td>
<td>Beethoven</td>
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<td>Rejoice the Lord is King!</td>
<td>Darwall</td>
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<td>River of Glory</td>
<td>Schutte</td>
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<tr>
<td>Sing a Joyful Song</td>
<td>Farrell</td>
</tr>
<tr>
<td>Sing O Sing</td>
<td>Schutte</td>
</tr>
</tbody>
</table>
Processional: (Sung by assembly) Continued:
Sing to the Mountains
Table of Plenty
The God of All Grace
To Jesus Christ Our Sovereign King
We Belong to You
You Have Called Us

Responsorial Psalms:
Psalm 19: Your Words Are Spirit and Life
Psalm 19: Lord, You Have the Words of Everlasting Life
Psalm 25: To You, O Lord
Psalm 33: God is Love
Psalm 33: Let Your Mercy Be On Us
Psalm 34: Taste and See
Psalm 63: Your Love is Finer Than Life
Psalm 90: Remember Your Love
Psalm 103: Merciful and Tender, Faithful is the Lord
Psalm 103: The Lord is Kind and Merciful
Psalm 103: The Lord is Kind and Merciful
Psalm 103: The Lord is Kind and Merciful / El Señor es Compasivo
Psalm 111: How Happy Are Those who Love with all their Heart
Psalm 116: Our Blessing Cup
Psalm 118: This is the Day the Lord Has Made
Psalm 128: Blest Are Those Who Love You (sung only)
Psalm 128: May the Lord Bless Us All The Days of Our Lives
Psalm 145: The Lord is Compassionate to All His Creatures
Psalm 145: We Praise You

Acclamation after Consent
Alleluia #1
Celtic Alleluia
Thanks be to God / Gracias a Dios
We Praise You

Refrain from:
Psalm 33: The Lord Fills the Earth With His Love
Psalm 34: I Will Always Thank the Lord
Psalm 89: Forever I Will Sing
Psalm 118: This is the Day the Lord Has Made
Psalm 118: This is the Day the Lord Has Made
Psalm 122: Let Us Go Rejoicing to the House of the Lord
Psalm 126: The Lord Has Done Great Things
Psalm 145: I Will Praise Your Name
Hymn of Praise after Exchange of Rings/Arras

Alleluia #1
Alleluia! Alleluia!
All Praise and Glad Thanksgiving
All the Earth
All the Ends of the Earth
Dwelling Place
God, We Praise You
Love Divine, All Love Excelling
Love Goes On
Praise the Lord, Ye Heavens
Praise to the Lord
Now Thank We All Our God
O Bless the Lord
Our God is Here
Rejoice the Lord is King!
Sing a Joyful Song
Sing O Sing
Thanks be to God / Gracias a Dios
Thanks Be To God
The Eyes and Hands of Christ
The God of All Grace
We Belong to You
We Have Been Told
You Are Mine
You Have Called Us

Preparation of the Altar – If Mass is celebrated (Sung or Instrumental):

Ave Maria
Faith, Hope and Love
God in the Planning
Here I Am, Lord
I Have Loved You
Jesu, Joy of Man's Desiring (soloist)
Live On in My Love / Vivan en Mi Amor
Love Bears All Things / El Amor Soporta Todo
Love is the Sunlight
Love So Strong
May God Bless You
Open My Eyes
The Gift of Love
The Love of the Lord
The Servant Song
The Summons
This Is the Day
Ubi Caritas
We Are Many Parts
When Love is Found

Fishel
Gesangbuch
Deiss
Dufford
Foley
Netleton
Hyfrydor
Farrell
Beethoven
Nundanket
Michaels
Muglia
Darwall
Farrell
Collegeville Composers Group
Dean
Kendzia
Manalo
Thomson
Haas
Haas
Farrell

Schubert or Gunot
Haas
Bell
Schutte
Joncas
Bach
Collegeville Composers Group
Collegeville Composers Group
Haas
Manibusan
Hopson
Haas
Gillard
Bell
Brown
Hurd
Haugen
Wren
Preparation of the Altar – If Mass is celebrated (Sung or Instrumental) Continued:
Wherever You Go                  Norbet
Where Love is Found               Schutte
Where There is Love               Haas
You Are Mine                      Haas

Communion Hymns for Assembly:
We Have Been Told                  Haas
Look Beyond                        Ducote
Amen. El Cuerpo de Cristo          Schiavone
Anima Christi                      Toolan
Behold the Lamb                    Willett
Blest Are They                     Haas
Gift of Finest Wheat               Kreutz
Here I Am, Lord                    Schutte
I Received the Living God          Cherwien
Lord Who At Thy First Eucharist    Monk
Now We Remain                      Haas
One Bread, One Body                Foley
One Love Released                  Keil
Pan de Vida                        Hurd
Servant Song                       Farrell
Spirit and Grace                   Manalo
Take and Eat                       Joncas
Taste and See                      Moore
The Supper of the Lord             Rosania
This Body of Christ We Have Told   Haas
Ubi Caritas                        Hurd
We Praise You                      Ducote/Daigle
When We Eat This Bread             Joncas
With All Our Hearts                Manibusan
Worthy is the Lamb                 Manalo
You Are Mine                       Haas

Communion – Instrumental
Panis Angelicus                    Franck
Ave Verum Corpus                   Elgar
Jesu, Joy of Man's Desiring        Bach
Sheep May Safely Graze             Bach
Sleepers, Awake                    Bach
Water Music: Air                   Handel
Rhosymedre                         Williams
Recessional: (Sung by assembly or Instrumental):

All Creatures of Our God and King
All Praise and Glad Thanksgiving
All the Ends of the Earth
Beautiful Savior
Blest Be the Lord
Canticle of the Sun
City of God
For the Beauty of the Earth
Glory and Praise to Our God
Go Make a Difference
God is Love
God's Blessing Sends Us Forth
God, We Praise You
God Who Created Hearts to Love
Joyful, Joyful We Adore Thee
Lead Me, Lord
Let Heaven Rejoice
Now Thank We All Our God
O Bless the Lord
Praise the Lord, Ye Heavens
Praise to the Lord
Rejoice the Lord is King!
Sent Forth By God’s Blessing
Sing a Joyful Song
Sing a New Song
Sing O Sing
Sing to the Mountains
Thanks Be To God
We Belong to You
You Have Called Us
Your Grace is Enough

Recessional/Postlude (Instrumental):

Postlude Nuptial Op. 69, No.2
Postlude on Ite Missa Est
Postlude on Old Hundredth
Rigaudon
Rondo in G
Sinfonia (Wedding Cantata)
Sortie Toccata
St. Anthony Chorale
Three Trumpet Tunes
Toccata in Seven
Toccata
Toccata (Symphony No. V)
Prelude in C Major
Prelude and Fugue C Major (Little Fugues)

Draper
Gesangbuch
Dufford
Richter
Schutte
Haas
Schutte
Dix
Schutte
Agrisano
Taylor
Westendorf
Nettleton
Draper
Hymn to Joy
Becker
Dufford
Nundanket
Michaels
Beethoven
Neander
Darwall
Westendorf
Farrell
Schutte
Schutte
Dufford
Dean
Thomson
Farrell
Maher
Guilnlan
Tranzillo
Bock
Campra
Bull
Dubois
Brahms
Johnson
Rurter
Weaver
Widor
Bach
Bach
### Recessional/Postlude (Instrumental) Continued:

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The lists below are courtesy of the FDLC, and were compiled by Mr. Christopher Ferraro of FDLC Region Two. Used with permission.

### Abbreviations

- **BBP**: Universal Music-Brentwood Benson Pub.
- **CPH**: Concordia Publishing House
- **HPC**: Hope Publishing Company
- **OCP**: Oregon Catholic Press
- **WLP**: World Library Publications
- **CCW**: [http://www.ccwatershed.org/chabanel](http://www.ccwatershed.org/chabanel)
- **GIA**: GIA Publications, Inc.
- **LTP**: Liturgical Press
- **OUP**: Oxford University Press

### HYMNS

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<tr>
<td>Allegro Maestoso (Water Music)</td>
<td>G.F. Handel</td>
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<tr>
<td>Canon in D</td>
<td>Pachelbel</td>
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<tr>
<td>Chaconne in G Minor</td>
<td>L. Couperin</td>
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<tr>
<td>Crown Imperial March</td>
<td>William Walton</td>
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<tr>
<td>Finale (Symphony I)</td>
<td>Louis Vierne</td>
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<tr>
<td>Jesu, Joy of Man’s Desiring</td>
<td>J.S. Bach</td>
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<tr>
<td>Jupiter Theme (The Planets) THAXTED</td>
<td>Gustav Holst</td>
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<td>Largo</td>
<td>G.F. Handel</td>
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<tr>
<td>Now Thank We All Our God</td>
<td>J.S. Bach</td>
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<tr>
<td>Nun danket alle Gott</td>
<td>Sigfried Karg-Elert</td>
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<tr>
<td>Ode to Joy</td>
<td>Ludwig von Beethoven</td>
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<td>Prelude (Te Deum)</td>
<td>Marc-Antoine Charpentier</td>
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<td>Procession Alegré</td>
<td>Gary Cornell</td>
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<td>Psalm XIX- The Heaven’s Declare</td>
<td>Benedetto Marcello</td>
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<tr>
<td>Rigaudon</td>
<td>André Campre</td>
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<tr>
<td>Rondeau</td>
<td>Jean Joseph Mouret</td>
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<tr>
<td>St. Anthony Chorale</td>
<td>Haydn/Brahms</td>
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<tr>
<td>The Rejoicing (La Rejoissance)</td>
<td>G.F. Handel</td>
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<tr>
<td>Toccata (Symphony V)</td>
<td>Charles-Marie Widor</td>
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<tr>
<td>Trumpet Tune in C</td>
<td>David Johnson</td>
</tr>
<tr>
<td>Trumpet Tune in D</td>
<td>David Johnson</td>
</tr>
<tr>
<td>Trumpet Tune</td>
<td>Henry Purcell</td>
</tr>
<tr>
<td>Trumpet Voluntary (Prince of Denmark)</td>
<td>Jeremiah Clarke</td>
</tr>
<tr>
<td>Trumpet Voluntary</td>
<td>John Stanley</td>
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### COLLECTIONS

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<tr>
<th>Title</th>
<th>Composer/Editor/Arranger</th>
<th>Publisher</th>
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<tr>
<td>A Practical Organ Album: Music for Weddings, Funerals, and Everyday Use</td>
<td>ed. Colin Hand</td>
<td>Kevin Mayhew</td>
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<tr>
<td>Music for the Four Seasons</td>
<td>Antonio Vivaldi</td>
<td>MorningStar</td>
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<tr>
<td>One in Love and Peace: Wedding Music for Piano, Organ, and Optional Instruments</td>
<td>arr. Bob Moore, Kelly Dobbs Mickus</td>
<td>GIA</td>
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<tr>
<td>The Classical Wedding for Solo Trumpet and Organ</td>
<td>arr. Sue Mitchell-Wallace, John Head</td>
<td>HPC</td>
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<tr>
<td>The Complete Traditional Wedding Album for Organ, Keyboard, and Voice</td>
<td>ed. R. Smith</td>
<td>Dover</td>
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<td>The Diane Bish Wedding Book- Service Music for Organ</td>
<td>Diane Bish</td>
<td>Hal Leonard</td>
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<tr>
<td>The Joyous Wedding for Solo Trumpet and Organ</td>
<td>arr. Sue Mitchell Wallace, John Head</td>
<td>HPC</td>
</tr>
<tr>
<td>The Organ Wedding Album</td>
<td>ed. Martin Bartsch</td>
<td>Barenreiter</td>
</tr>
<tr>
<td>The Oxford Book of Wedding Music</td>
<td></td>
<td>OUP</td>
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<tr>
<td>Wedding Music, Book 1 and 2</td>
<td>ed. David Johnson</td>
<td>Augsburg</td>
</tr>
<tr>
<td>Wedding Music, Part 1</td>
<td></td>
<td>Concordia</td>
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APPENDIX G: Music Selection Worksheet (Give to Music Minister)

General Information

Wedding Rehearsal Date: ________________
Wedding Date: ________________
Presiding Minister: ____________________
Bride: ____________________
Work Phone: ____________________
Cell Phone: ____________________
Home Phone: ____________________
Fax: ____________________
Address: ____________________
City/State/Zip: ____________________

Groom: ____________________
Work Phone: ____________________
Cell Phone: ____________________
Home Phone: ____________________
Fax: ____________________
Address: ____________________
City/State/Zip: ____________________

Number of attendants in procession: ________________
Describe plans for procession:

Music Ministers:

☐ Cantor(s): ____________________
☐ Organist: ____________________
☐ Pianist: ____________________
☐ Other Instrumentalist(s): ____________________
Music Before the Liturgy

☐ Prelude: ____________________________ ☐ Omit

☐ Other music: ____________________________ ☐ Omit
(ex: seating of the parents and/or grandparents)

Procession

☐ Hymn to accompany procession: ____________________________

or

☐ Instrumental for procession: ____________________________

Plus

Hymn after all are in place: ____________________________

Introductory Rites (within Mass)

☐ The Act of Penitence is omitted at the Ritual Mass, otherwise:

☐ Act of Penitence: ☐ A (Confiteor): The Kyrie is then ☐ spoken ☐ sung

☐ B

☐ C (Kyrie with tropes; # ________)

☐ Tropes are ☐ proclaimed or ☐ sung by: ____________________________

☐ Response is ☐ spoken or ☐ sung

☐ Sprinkling Rite

☐ Accompaniment [NOT GLORIA]: ____________________________

Gloria (required at Ritual Mass): ☐ Sung ☐ Recited ☐ Omitted (if not required)

Liturgy of the Word (within and outside of Mass)

Responsorial Psalm (Psalm # _____) ☐ Sung (version): ____________________________ ☐ Recited

Gospel Acclamation with Verse: ☐ Sung (version): ____________________________

☐ Omitted if not sung (must be sung if there are 2 readings before the gospel)

Marriage Rite (within and outside of Mass)

☐ Acclamation after Consent: ☐ Spoken (“Thanks be to God!”)

or

☐ Sung: ____________________________

☐ Song or Hymn of Praise after Exchange of Rings (or arras): ____________________________ ☐ Omit

Universal Prayer (Intercessions): ☐ Sung ☐ OR ☐ Spoken
§IV-400 The Order of Celebrating Matrimony, 2nd Edition: Policies for the Diocese of Davenport

Preparation of the Gifts and Altar

☐ Hymn / Psalm: ____________________________

Sung by: ☐ Assembly ☐ Choir & Assembly Alternating ☐ Choir ☐ Solo

☐ Instrumental

Liturgy of the Eucharist (Mass)

Mass setting: ____________________________

Holy, Holy ☐ sung (preferred) ☐ spoken

Mystery of Faith ☐ sung (preferred) ☐ spoken
☐ We proclaim your death… ☐ When we eat… ☐ Save us, Savior of the world…

Great Amen ☐ sung (preferred) ☐ spoken

Lord’s Prayer: ☐ sung (setting: ______________) ☐ spoken

Lamb of God ☐ sung (preferred) ☐ spoken

During Communion:

☐ Hymn / Psalm: ____________________________

Sung by: ☐ Assembly ☐ Choir & Assembly Alternating ☐ Choir

☐ Instrumental

After Communion:

☐ Hymn of Praise: ____________________________

☐ Silence

Recessional (within or outside of Mass)

☐ Hymn: ____________________________

or

☐ Instrumental: ____________________________

Other Notes:
APPENDIX H: Designing a Participation Aid

Function:
While not essential, many couples chose to prepare a simple worship aid or program for the wedding Liturgy in order to:

- provide an order of service for the Liturgy, thus enabling all guests, both Catholic and non-Catholic to participate;
- serve as a keepsake remembrance of the celebration; and
- provide properly copyrighted music if it is included in the program.

Who compiles the participation aide/program?
It is the couple's responsibility to prepare and print the program. However, it is advisable to consult with the priest or deacon and/or music ministers prior to printing the program. Programs can range from very simple to elaborate, but need to be provided for each invited guest.

What should be included?
1. The date and location of the wedding Liturgy.
2. The names of those involved in the Liturgy.
   a. Bride and groom
   b. Attendants
   c. Presiding celebrant
   d. Other ministers (i.e. cantors, lectors, musicians)
   e. Parents, grandparents, other family members and friends involved in the Liturgy.
3. The Order of Service:
   a. An outline of the various parts of the Liturgy.
   b. Music for the assembly.
   c. Titles and composers of instrumental music and vocal solos.
4. Special messages from the couple.
   This is optional, but could include an invitation for their guests to participate actively in prayer and song. It could also extend gratitude to parents, guests, and others for their love, support, and encouragement.

Are pre-printed programs available?
Print shops and religious bookstores often stock blank wedding programs with pre-printed covers. Other options would include a custom-printed design, or art work created by the couple or an artistic friend. A tasteful program will be easy to read and present information on a concise, uncluttered page.

What about Copyright?
Music that is duplicated for an assembly to sing is generally protected by copyright law. In order to reprint the words and/or music of copyrighted music, permission must be obtained in advance from the copyright owner. Generally this is neither costly nor difficult.

Procedures to follow:
- If the music can be found in a hymnal or missalette in the pew, the page number should be indicated in the program. (Copyright permission is not required for this.)
The parish may already have a reprint license for the music desired. If so, the couple must follow instructions on how to write the copyright notice.

For other music, the publisher in question should be contacted well in advance. Each publisher will have its own policy. Some will readily give a one-time permission for limited usage; others will charge a minimal fee per song or a one-time filing fee. All will require the following:

- Only music from a melody copy may be reprinted.
- Whatever copyright notice appears at the bottom of a song must appear on the printed copy. Normally this will include the copyright symbol, year, composer, and publisher.

Each publisher will have a slightly different policy. The parish music minister can be asked to assist with this information. The following is a list of frequently used music publishers:

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Address</th>
<th>Contact Information</th>
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<tbody>
<tr>
<td>G.I.A. Publications, Inc.</td>
<td>7404 S. Mason Avenue</td>
<td>Phone: (708) 496-3800</td>
</tr>
<tr>
<td></td>
<td>Chicago, Illinois 60638</td>
<td>Fax: 708-496-3828</td>
</tr>
<tr>
<td>Oregon Catholic Press</td>
<td>5536 N.E. Hassalo P.O. Box 18030</td>
<td>Phone: (877) -596-1653</td>
</tr>
<tr>
<td></td>
<td>Portland, Oregon 97218-3638.</td>
<td>Fax: 1800-462-7329</td>
</tr>
<tr>
<td>World Library Publications</td>
<td>3708 River Road, Suite 400</td>
<td>Phone: 1-800-566-6150</td>
</tr>
<tr>
<td></td>
<td>Franklin Park, Illinois 60131-2158</td>
<td>Fax: 1-888-957-3291</td>
</tr>
<tr>
<td></td>
<td>Website: <a href="http://www.gia.com">www.gia.com</a></td>
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To use any wording from the Rite of Marriage or parts of the Order of Mass, permission can be obtained from:

International Committee on English in the Liturgy
1522 K. St. NW. Suite 1000
Washington. D.C.20005-1202
Phone: (202) 347-0800
Fax: 202-347-1839
Email copyright permission: [permission@eLiturgy.org](mailto:permission@eLiturgy.org)
APPENDIX I: Comments on Particular Wedding Practices

Unity Candle
The “unity candle” is a product of our commercial world. No mention of it is made in the Church's liturgical books and it is not an official part of the Rite of Marriage. Clergy and liturgists question the practice of lighting a “unity candle” because there is no clear understanding of the gesture and it has no real history or tradition behind it. It was not requested as an adaptation to the new OCM by the US Bishops. It appears as a duplication of what has already been said and symbolized by the exchange of wedding vows and rings. For these reasons, its use is strongly discouraged and no suggestions are made for music. Rather, couples and wedding planners are encouraged to prepare carefully the many signs and symbols of unity already available such as worship programs designed to encourage participation; musical selections that invite the participation of all present; careful preparation and rehearsal of the exchange of vows and rings; and the celebration of the Eucharist itself. The unity candle could be used as part of the meal prayer at the reception; see: http://www.davenportdiocese.org/documents/2016/6/litUnityCandleMealPrayer.pdf.

“Sand Ceremony”
Some couples request to use a fabricated “ritual” within the wedding Liturgy involving the mixing of different color sands. While the unity candle is also an unapproved adaptation to the Liturgy, and certainly not recommended or encouraged, at least the symbols of fire and candles have some connection to the Christian tradition. This “sand ceremony” – often billed by wedding planners as having a Native American or Pacific Island origin – has no such connection and, like the unity candle, detracts from the primary liturgical symbol: the couple themselves and their exchange of vows. Therefore, within the Diocese of Davenport, the so-called “sand ceremony” is not to be used during the wedding Liturgy.

Music During the Sign of Peace
In some locales, it has become customary to use the Sign of Peace as another moment for a solo. This practice is not permitted. The Sign of Peace is a moment expressing the unity of the Church and of the whole human family. It is not appropriate to impede or delay this ritual with sung music. Depending on the arrangement in the church, the couple may exchange the sign of peace with their attendants and immediate family; but under no circumstances should the rite be unduly prolonged.

Visits to a Marian Statue or Shrine
Moments of personal piety should not be the focus of our attention at public worship. Therefore, a “visit” by the bride and/or groom to the statue of Mary during the wedding Liturgy is not appropriate. If important to a couple, this practice could be used as part of prayer during the rehearsal.

Use of Very Young Children in the Wedding Party
The use of very young children in the wedding party (for example, as “ring-bearers” and “flower girls”) risks distracting the focus of the assembly away from worship and prayer. Often, the ring-bearer is not even carrying the rings to be exchanged, which creates a false sign (which is contrary to the authenticity demanded for in the liturgy). These issues, in addition to practical considerations, lead us to conclude that the use of very young children in the wedding party ought to be strongly discouraged.

Ethnic Communities
There are a number of practices from various cultural and ethnic groups that are now incorporated into the OCM approved for the United States. Examples include the arras (coins), lazo, and mantilla (veil). To gain more insight into these rituals, the bi-lingual book, Gift and Promise, Don y Promesa, published by Oregon Catholic Press, is recommended.
Presentation of the Couple
In some places, a practice has developed to “present” the couple. This practice is not recommended, and should never take place within the liturgy itself. It is also urged that the minister avoid the practice of saying, “You may now kiss the bride.” First, the couple kisses each other (it is not just the husband kissing the bride). More importantly, such giving of permission is presumptuous (the minister has no authority to give such permission) and may even be experienced as condescending or demeaning (the couple are married adults; they can decide for themselves when they are to express their affection for one another). If any presentation of the couple is to take place, then it is recommended that at the end of the liturgy (after the dismissal at Mass), the minister simply say: “My friends, Mr. and Mrs. Mary and John Smith” or the like.