

# 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”*

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Feast of the Nativity of the Blessed Virgin Mary  
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Solemnity of All Saints  
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**§IV-400 THE ORDER OF CELEBRATING MATRIMONY, 2<sup>ND</sup> 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*, 2<sup>nd</sup> 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:**

- AL *Amoris Laetitia* (The Joy of Love, Pope Francis, 2016)
- CSL Constitution on the Sacred Liturgy (Vatican II, 1963)
- FDLC Federation of Diocesan Liturgical Commissions
- GIRM General Instruction of the Roman Missal (2011)
- OCM Order of Celebrating Matrimony, 2nd edition (2016)
- RM Roman Missal, 3rd edition (2011)
- STL Sing to the Lord: Music in Divine Worship (US Bishops, 2007)

§IV-400 *The Order of Celebrating Matrimony*, 2nd Edition: Policies for the Diocese of Davenport

**§IV-400.1 Use of the 2<sup>nd</sup> 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).*

**§IV-400.1 Policy**

Effective September 8, 2016, the English language *Order of Celebrating Matrimony*, 2<sup>nd</sup> edition, may be used in the Diocese of Davenport.

Effective December 30, 2016, the English language *Order of Celebrating Matrimony*, 2<sup>nd</sup> 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*, 2<sup>nd</sup> edition, and in relevant liturgical documents (such as the *General Instruction of the Roman Missal* and *The Roman Missal*, 3<sup>rd</sup> 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). The faculty to grant such permissions has been delegated to priests who are pastors, parochial administrators, parochial vicars, priest moderators, sacramental ministers, or university chaplains. The faculty may be used only if there is a just cause, provided the non-Catholic party comes from a eucharistic tradition and truly agrees to it, after informing both parties that the non-Catholic guests may not be invited to holy communion (OCM 36).~~

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- a-b. If the non-Catholic party wishes to receive communion, they may be admitted to communion as long as the proper norms are followed (cf. DAPNE 159). It is especially important that the request to commune be made by the non-Catholic member without invitation or duress.
- c. In all cases, the norms for intercommunion must be observed (OCM #36; see *Directory for the Application of Principles and Norms on Ecumenism*, #125, 130-131, 159-160).
- i. Catholic ministers may lawfully administer the Eucharist to members of the Eastern Churches, who ask for these sacraments of their own free will and are properly disposed. In these particular cases also, due consideration should be given to the discipline of the Eastern Churches for their own faithful and any suggestion of proselytism should be avoided.
- b-ii. The conditions under which a Catholic minister may administer the sacraments of the Eucharist to a baptized person [of another ecclesial community] are that the person be unable to have recourse for the sacrament desired to a minister of his or her own Church or ecclesial Community, ask for the sacrament of his or her own initiative [therefore, the minister may not issue an invitation for an individual, or for non-Catholics in general, to approach for communion], manifest Catholic faith in this sacrament and be properly disposed.
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.

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#### 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).*

##### §IV-400.1.2 Policy

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:

- A Priest may preside at any of the rites of marriage, with or without Mass.
- 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.
- 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.

##### 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)*

##### §IV-400.1.4 Policy

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, in accord with diocesan faculties.

##### 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 presiding at a wedding, priests and deacons of the diocese have the faculty to grant permission for ~~if it is desired that~~ a minister from another Christian Church or ecclesial community to 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~~ presiding at a wedding, priests and deacons of the diocese have the faculty to grant permission for someone from another Christian Church or ecclesial community to 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. Doubtful cases should be referred to the Bishop via the Tribunal.

#### §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

##### §IV-400.1.6 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 doorway (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 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
  - 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 Cantic 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**

Fillable PDF: <http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.pdf>

MS Word: <http://www.davenportdiocese.org/documents/2016/9/DISPENSATION-PERMISSION%20Form%20II.docx>

**DISPENSATION / PERMISSION REQUEST FORM II**  
*Please submit with the Prenuptial Form directly to the Tribunal*

GROOM	BRIDE
Name	Name
City/State	City/State
Current Parish/Church	Current Parish/Church
Parish/Church of Baptism	Parish/Church of Baptism
City/State of Baptism	City/State of Baptism
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 is requested, in keeping with §IV-400 *The Order of Celebrating Matrimony*, 2nd Edition: Policies for the Diocese of Davenport:**

Dispensation from the law (*Sacrum Diaconatus Ordinem* [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 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 good of the parties urges the granting of this petition.**

**Likewise, in making the petition for the dispensation noted above I certify that neither of the partners is a member of an Eastern or Oriental Church, and that (check one):**

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- 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):
- 

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Pastor/Parochial Vicar/Deacon

Date

---

Parish

---

Address

City, State

**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).~~
- ~~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).~~
- ~~Permission of the Bishop for someone from another Christian Church or ecclesial community to read the scriptures at the liturgy (*Directory on Ecumenism* #133).~~
- ~~Dispensation from the law (*Sacrum Diaconatus Ordinem* [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): \_\_\_\_\_~~

\_\_\_\_\_

\_\_\_\_\_  
Pastor/Parochial Vicar/Deacon

\_\_\_\_\_  
Date

\_\_\_\_\_  
Parish

\_\_\_\_\_  
Address

\_\_\_\_\_  
City, State

### 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](http://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.

3. *The Gift of Love: A Bride and Groom's Guide to Preparing the Wedding Liturgy*:  
<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*:  
<http://www.ltp.org/p-2923-united-in-christ-preparing-the-liturgy-of-the-word-at-catholic-weddings.aspx>

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*:  
<http://www.ltp.org/p-2924-a-guide-to-catholic-weddings-qa-for-couples.aspx>

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.

6. The Catholic Wedding: [www.CatholicWeddingHelp.com](http://www.CatholicWeddingHelp.com)

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).

7. *Together for Life*: <http://togetherforlifeonline.com/>

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	Bock
Adagio for Strings	Barber
Adagio from Sonata No. 1	Mendelssohn
Adagio in G Minor	Albinoni
Agmcourt Hymn	Dunstable
Air I	Bach
Canon in D	Pachelbel
La Grâce	Telemann
Little Prelude & Fugue in C Major	Bach
Meditation of "Brother James Air"	Drake
Four Seasons – Winter: Largo	Vivaldi
Xerxes: Largo	Handel
Serenade	Clarke (with trumpeter)
Ecossaise	Clarke (with trumpeter)
Petit Prelude	Jongen
Prelude in Classic Style	Young
Prelude in G Major	Bach
Prelude to a Te Deum	Charpentier, arr. Johnson
Prelude (Te Deum)	Vierne
Prelude in E-flat major	Bach

#### **Prelude- Soloist:**

Be Thou with Them	Bach
Wedding Hymn	Handel
The Wedding Song (There is Love)	Stookey
Ave Maria	Schubert or Gunot
Wherever You Go	Norbet
And On This Day	English
Beginning Today	Ducote
Covenant Hymn	Cooney
A Blessing	Ferris
Bridal Prayer	Copeland
Flesh of My Flesh	Patillo
Four Hymns for Weddings	Andrews
The Gift of Love	Hopson
The Love of the Lord	Haas
On This Day	Halligan/Modlin
This is the Day	Hart/Liles
Love So Strong	Mattingly
God in the Planning	Bell



We Will Serve the Lord	Haas
Blessing the Marriage	Bell
<b><u>Seating of Parents/Grandparents (If a solo is sung):</u></b>	
Ave Maria	Schubert/Gunot
Blest Are They	Haas
When Love is Found	Wren
How Can I Keep From Singing?	Quaker Hymn
The Gift of Love	Hopson
Hear Us Now, Our God and Father	Hyfrydol
The Gift of Love	Hopson
Covenant Hymn	Cooney
Love is the Sunlight	Haas
God in the Planning	Bell
In Love We Choose to Live	Cotter
<b><u>Processional (Instrumental):</u></b>	
Canon in D	Pachelbel
Eine Kleine Nachtmusik	Mozart
Twenty-four Pieces in Free-Style	Vierne
Jesu, Joy of Man's Desiring	Bach
Air from Water Music	Handel
Adagio for Strings	Barber
Sheep May Safely Graze	Bach
Andante Tranquilo	Mendelssohn
Berceuse	Vierne
Little Prelude in F	Bach
Cortege and Litany	Du Pre
Meditation of 'Brother James Air'	Darke
March (from "Lohengrin")	Wagner
Trumpet Tune in D Major	Johnson
Trumpet Tune in D Major	Purcell
Trumpet Voluntary in D Major	Clarke
Bridal Chorus	Wagner
Processional in Eb Major for Trumpet/Organ	Johnson
Air from Water Music	Handel
Jesu, Joy of Man's Desiring	Bach
Overture (from the Royal Fireworks)	Handel
Prince of Peace March	Clarke
March in D	Handel
Processional in C	Hopson
Choral Song	Wesley
Processional	LaMonraine
Processional	M. Shaw
Processional (The St. Anthony Chorale)	Haydn
Two Trumpet Tunes	Johnson
Trumpet Voluntary	Clarke
Trumpet Tune	Clarke
Trumpet Tune in D	Johnson

Trumpet March  
Prelude to the Te Deum

**Processional (Instrumental) Continued:**

Rondeau  
Minuet  
Royal Fireworks Music: Overture  
Allegro Marziale  
Rigaudon  
Sonata No. 3: Allegro maestoso  
A Wedding Processional  
A Book of Wedding Pieces for Organ  
Classical Wedding Music  
Suite No. 2 of Trumpet Voluntaries  
Suite No. 3 of Trumpet Voluntaries  
A Suite of Trumpet Voluntaries

Lully  
Charpentier  
  
Mouret  
Clark  
Handel  
Bridge  
Campra  
Mendelssohn  
Sowerby  
Forbes  
Martin  
Stanley  
Stanley  
Greene-Boyce

**Processional: (Sung by assembly):**

All Are Welcome  
All Creatures of Our God and King  
All Praise and Glad Thanksgiving  
All the Earth  
All the Ends of the Earth  
As We Gather at Your Table  
Beautiful Savior  
City of God  
Fill Us with Your Love, O Lord / Sácianos con Tu Amor  
For the Beauty of the Earth  
For You Are My God  
Gather the People  
Gather Us Together  
Gather Your People  
Glory and Praise to Our God  
God, In the Planning  
God is Love  
God, We Praise You  
God With Us  
Hear Us Now Our God and Father  
In This Place  
Joyful, Joyful We Adore Thee  
Let All Things Now Living  
Let Heaven Rejoice  
Now Thank We All Our God  
O Bless the Lord  
Our God is Here  
Praise the Lord, Ye Heavens  
Praise to the Lord  
Rejoice the Lord is King!  
River of Glory

Haugen  
Draper  
Gesangbuch  
Deiss  
Dufford  
Nettleton  
Richter  
Schutte  
Collegeville Composers Group  
Dix  
Foley  
Schutte  
Alstott  
Hurd  
Schutte  
Bell  
Taylor  
Nettleton  
Hart/ Thompson  
Hyfrydol  
Thomson  
Hyfrydol  
Ash Grove  
Dufford  
Nundanket  
Michaels  
Muglia  
Beethoven  
Neander  
Darwall  
Schutte

Sing a Joyful Song	Farrell
Sing O Sing	Schutte
<b><u>Processional: (Sung by assembly) Continued:</u></b>	
Sing to the Mountains	Dufford
Table of Plenty	Schutte
The God of All Grace	Manalo
To Jesus Christ Our Sovereign King	Gesangbuch
We Belong to You	Thomson
You Have Called Us	Farrell

**Responsorial Psalms:**

Psalm 19	Your Words Are Spirit and Life	Farrell
Psalm 19:	Lord, You Have the Words of Everlasting Life	Haas
Psalm 25:	To You, O Lord	Haugen
Psalm 33:	God is Love	Haas
Psalm 33:	Let Your Mercy Be On Us	Haugen
Psalm 34:	Taste and See	Moore
Psalm 63:	Your Love is Finer Than Life	Haugen
Psalm 90:	Remember Your Love	Ducote/Daigle
Psalm 103:	Merciful and Tender, Faithful is the Lord	Collegeville Composers Group
(Ps 102)	Clemente y Bondadoso, Fie les el Señor	
Psalm 103:	The Lord is Kind and Merciful	Cotter
Psalm 103	The Lord is Kind and Merciful	Haas
Psalm 103:	The Lord is Kind and Merciful	Booth
Psalm 103:	The Lord is Kind and Merciful / El Señor es Compasivo	Alonso
Psalm 112:	Dichosos Los que Aman de Todo Corazón /	Collegeville Composers Group
(Ps 111)	How Happy Are Those who Love with all their Heart	
Psalm 116:	Our Blessing Cup	Joncas
Psalm 118:	This is the Day the Lord Has Made	Proulx
Psalm 128:	Blest Are Those Who Love You (sung only)	Haas
Psalm 128	May the Lord Bless Us All The Days of Our Lives	Chepponis
Psalm 145:	The Lord is Compassionate to All His Creatures	Haugen
Psalm 148:	We Praise You	Ducote/Daigle

**Acclamation after Consent**

Alleluia #1	Fishel
Celtic Alleluia	Walker
Thanks be to God / Gracias a Dios	Collegeville Composers Group
We Praise You	Ducote/Daigle

Refrain from:

Psalm 33: The Lord Fills the Earth With His Love	Inwood
Psalm 34: I Will Always Thank the Lord	Soper
Psalm 89: Forever I Will Sing	Schoenbachler
Psalm 118: This is the Day the Lord Has Made	Joncas
Psalm 118: This is the Day the Lord Has Made	Soper
Psalm 122: Let Us Go Rejoicing to the House of the Lord	Haugen

Psalm 126: The Lord Has Done Great Things	Cortez
Psalm 145: I Will Praise Your Name	Haas
<b><u>Hymn of Praise after Exchange of Rings/Arras</u></b>	
Alleluia #1	Fishel
Alleluia! Alleluia!	Beethoven
All Praise and Glad Thanksgiving	Gesangbuch
All the Earth	Deiss
All the Ends of the Earth	Dufford
Dwelling Place	Foley
God, We Praise You	Nettleton
Love Divine, All Love Excelling	Hyfrydor
Love Goes On	Farrell
Praise the Lord, Ye Heavens	Beethoven
Praise to the Lord	Neander
Now Thank We All Our God	Nundanket
O Bless the Lord	Michaels
Our God is Here	Muglia
Rejoice the Lord is King!	Darwall
Sing a Joyful Song	Farrell
Sing O Sing	Schutte
Thanks be to God / Gracias a Dios	Collegeville Composers Group
Thanks Be To God	Dean
The Eyes and Hands of Christ	Kenzia
The God of All Grace	Manalo
We Belong to You	Thomson
We Have Been Told	Haas
You Are Mine	Haas
You Have Called Us	Farrell

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

Ave Maria	Schubert or Gunot
Faith, Hope and Love	Haas
God in the Planning	Bell
Here I Am, Lord	Schutte
I Have Loved You	Joncas
Jesu, Joy of Man's Desiring (soloist)	Bach
Live On in My Love / Vivan en Mi Amor	Collegeville Composers Group
Love Bears All Things / El Amor Soporta Todo	Collegeville Composers Group
Love is the Sunlight	Haas
Love So Strong	Mattingly
May God Bless You	Van Grieken
Open My Eyes	Manibusan
The Gift of Love	Hopson
The Love of the Lord	Haas
The Servant Song	Gillard
The Summons	Bell
This Is the Day	Brown
Ubi Caritas	Hurd

We Are Many Parts	Haugen
When Love is Found	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 Been 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	Draper
All Praise and Glad Thanksgiving	Gesangbuch
All the Ends of the Earth	Dufford
Beautiful Savior	Richter
Blest Be the Lord	Schutte
Canticle of the Sun	Haas
City of God	Schutte
For the Beauty of the Earth	Dix
Glory and Praise to Our God	Schutte
Go Make a Difference	Agrisano
God is Love	Taylor
God's Blessing Sends Us Forth	Westendorf
God, We Praise You	Nettleton
God Who Created Hearts to Love	Draper
Joyful, Joyful We Adore Thee	Hymn to Joy
Lead Me, Lord	Becker
Let Heaven Rejoice	Dufford
Now Thank We All Our God	Nundanket
O Bless the Lord	Michaels
Praise the Lord, Ye Heavens	Beethoven
Praise to the Lord	Neander
Rejoice the Lord is King!	Darwall
Sent Forth By God's Blessing	Westendorf
Sing a Joyful Song	Farrell
Sing a New Song	Schutte
Sing O Sing	Schutte
Sing to the Mountains	Dufford
Thanks Be To God	Dean
We Belong to You	Thomson
You Have Called Us	Farrell
Your Grace is Enough	Maher

**Recessional/Postlude (Instrumental):**

Postlude Nuptial Op. 69, No.2	Guinlant
Postlude on Ite Missa Est	Tranzillo
Postlude on Old Hundredth	Bock
Rigaudon	Campra
Rondo in G	Bull
Sinfonia (Wedding Cantata)	Bach
Sortie Toccata	Dubois
St. Anthony Chorale	Brahms
Three Trumpet Tunes	Johnson
Toccata in Seven	Rurter
Toccata	Weaver
Toccata (Symphony No. V)	Widor

Prelude in C Major	Bach
Prelude and Fugue C Major (Little Fugues)	Bach
<b><u>Recessional/Postlude (Instrumental) Continued:</u></b>	
Prelude and Fugue C Minor	Bach
Fanfare	Lemmens
Fanfare	Mathais
Gigue Fugue	Bach
Toccata, Suite Gothique	Boellmann
Postlude Nuptial Op. 69, No.2	Guinlant
Rigaudon	Campra
Rondo in G	Bull
Sinfonia (Wedding Cantata)	Bach
Sortie Toccata	Dubois
St. Anthony Chorale	Brahms
Suite Gothique	Boellmann
Three Trumpet Tunes	Johnson
Trumpet Voluntary	Stanley
Trumpet Voluntary	Clarke
Trumpet Tune	Clarke
Trumpet Tune in D	Johnson
Water Music: Hornpipe	Handel
Royal Fireworks Music: The Rejoicing	Handel
Rondeau	Mouret
Symphony No. 9: Ode to Joy	Beethoven

**APPENDIX F: Music Resources (FDLC)**

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.      CCW= <http://www.ccwatershed.org/chabanel>  
 CPH= Concordia Publishing House                      GIA= GIA Publications, Inc.  
 HPC= Hope Publishing Company                      LTP= Liturgical Press  
 OCP= Oregon Catholic Press                            OUP= Oxford University Press  
 WLP=World Library Publications

**HYMNS**

<b>Title</b>	<b>Composer</b>	<b>Publisher</b>
A Blessing	James V. Marchionda	WLP
A Litany of Love	Tony Alonso	GIA
A New Commandment	Steven R. Janco	WLP
A New Commandment I Give to You	Psallite	LTP
A Nuptial Blessing/ <i>Una Benedición Nupcial</i>	Vicki Klima, Michael Joncas	GIA
Amar	Traditional	OCP
An Irish Blessing	Steven C. Warner	WLP
As a Bridegroom Rejoices	Psallite	LTP
Behold, the Bridegroom is Here	Psallite	LTP
Blest are They	David Haas	GIA
Celebrating Years	Alan J Hommerding	WLP
Center of My Life	Paul Inwood	OCP
Christians, Let Us Love One Another	Claudia Foltz, Armand Nigro	OCP
Come, My Way, My Truth, My Life	R.V. Williams, G. Herbert	Pub. Domain
Fill Us with Your Love, O Lord/ <i>Sácanos con Tu Amor</i>	Psallite	LTP
For the Beauty of the Earth	Folliott S. Pierpoint	Pub. Domain
Gather Us Together	Laurence Rosania	OCP
Gathered in the Love of Christ	Marty Haugen	GIA
God is Love	Timothy Rees	HPC
God is Love	David Haas	GIA
God is Love	Michael Joncas	OCP
God is Love: A Wedding/Anniversary Processional	Alan J. Hommerding	WLP
God of Love, Embrace Your People	James J. Chepponis	GIA
God Who Created Hearts to Love	M.D. Ridge	OCP
God, in the Planning and Purpose of Life/ <i>Dios al Forjar la Razón de Vivir</i>	John Bell	Iona/GIA
God's Love is Revealed to Us	Psallite	LTP
Hear Us Now, Our God and Father	Rowland H. Prichard, Harry N. Nuxhold, John Newton	Augsburg Fortress
How Happy Are Those who Love with All Their Heart/ <i>Dichosos Los que Aman de Todo Corazón</i>	Psallite	LTP
How Happy You Who Fear the Lord	American Folk Hymn, O. Westendorf	WLP
I Have Loved You	Michael Joncas	OCP
In Love We Choose to Live	Jeanne Cotter	GIA
In Perfect Charity	Randall DeBruyn	OCP
Joyful We Adore You	Van Dyke/Beethoven	Pub. Domain
Let's Praise the Creator	Shirley Erena Murray	HPC



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Like Olive Branches	Lucien Diess	WLP
Live on in My Love/ <i>Viven en Mi Amor</i>	Psallite	LTP
Lives Brought Together	Dan Schutte	OCP
Lord, Your Love Has Drawn Us Near	Stephen Dean	OCP
Love Bears All Things/ <i>El Amor Soporta Todo</i>	Psallite	LTP
Love Divine, All Love's Excelling	Rowland H. Prichard, Ch. Wesley	Pub. Domain
Love Has Brought Us Here Together	Mary Louise Bringle	GIA
Love Is the Sunlight	Broghild Jacobson	CPH
Love One Another	Feargal King	WLP
Love Which Never Ends	Ernest Sands	OCP
Make Us Your Own	Dianna Light, Paul A. Tate	WLP
May God Bless and Keep You	Christopher Walker	OCP
May God Bless You	George Van Grieken	OCP
May Love Be Ours	T. Dudley-Smith, Stephen Dean	HPC/OCP
May Love Be Ours	T. Dudley-Smith, Dan Schutte	OCP
May the Light of Christ	James Chepponis	GIA
Merciful and Tender, Faithful is the Lord/ <i>Clemente y Bondadoso, Fiel es el Señor</i>	Psallite	LTP
No Greater Love	Michael Joncas	GIA
O Blest Are Those	Paul Inwood	OCP
O Perfect Love	Joseph Barnby, Dorothy B. Gurney	Pub. Domain
Set Your Heart on the Higher Gifts	Steven C. Warner	WLP
Spirit of God	Bernadette Farrell	OCP
Taste and See	Bob Hurd	OCP
The Greatest Gift	James V. Marchionda	WLP
The Greatest Of These Is Love	M.D. Ridge	OCP
The Servant Song	Richard Gillard	BBP
The Summons	John Bell	GIA
This Is a Miracle-Moment	John Thornburg	GIA
Today We Celebrate	Jaime Cortez	OCP
Two Lives Become One	Paul Inwood	GIA
Ubi Caritas	Jacques Berthier/Taize	GIA
Ubi Caritas	Bob Hurd	OCP
Ubi Caritas	Laurence Rosania	OCP
Ubi Caritas	Chant, Mode VI	Pub. Domain
Ubi Caritas	Nicholas Palmer	OCP
We Bring God's Holy Love	Rose Weber	WLP
We Will Serve the Lord	David Haas	GIA
We Will Serve the Lord	Rory Cooney	GIA
When Love is Found/ <i>Hallar Amor – ¡Qué Bendición!</i>	Brian Wren	HPC
Where Charity and Love Prevail	Paul Benoit/Omer Westendorf	WLP
Where Love is Found	Dan Schutte	OCP
Where There is Love	David Haas	OCP
Where You Go	Bob Hurd	OCP
Wherever You Go	David Haas	GIA
Wherever You Go/ <i>Adondi Tú Vayas</i>	Gregory Norbert/Weston Priory	Weston Priory
Your Love, O Lord	A. Hommerding/Edward Eicker	WLP
Where Charity and Love Abound/ <i>Donde Hay Amor Y Caridad</i>	Pedro Rubalcalva	OCP
<i>Yo Canto Amor</i>	Coralia Busquets	OCP

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**PSALMS**

<b>Psalm</b>	<b>Title</b>	<b>Composer</b>	<b>Publisher</b>
33	The Earth is Full of the Goodness of the Lord	Tony Alonso	GIA
33	<i>La Misericordia del Señor</i> – The Earth is Full	Mary Frances Reza	WLP
33	Let Your Mercy Be on Us/ <i>Señor Que Tu Misericordia</i> (Ant. II)	Marty Haugen	GIA
33	The Earth is Full of Beauty	Jeanne Cotter, David Haas	GIA
33	The Earth is Full of the Goodness of the Lord	Richard Rice	CCW
33	The Earth is Full of the Goodness of the Lord	Jeff Ostrowski	CCW
34	I Will Bless the Lord	Michael Joncas	GIA
34	<i>Gustan y Vean</i> /Taste and See	Pedro Rubalcava	WLP
34	<i>Gustan y Vean</i> /Taste and See	Al Valverde	WLP
34	Taste and See/ <i>Gustan y Vean</i>	Marty Haugen	GIA
34	The Goodness of God	Jeanne Cotter, David Haas	GIA
34	I Will Bless the Lord	Jeff Ostrowski	CCW
34	I Will Bless the Lord	Royce Nickel	CCW
34	I Will Bless the Lord	Richard Royce	CCW
34	I Will Bless the Lord	Sam Schmidt	CCW
34	Taste and See	Jeff Ostrowski	CCW
34	Taste and See	Royce Nickel	CCW
34	Taste and See	Brian Michael page	CCW
34	Taste and See	Richard Rice	CCW
34	Taste and See	Arlene Oost-Zinner	CCW
34	Taste and See	Aristotle Esguerra	CCW
34	Taste and See	Sam Schmitt	CCW
103	The Lord is Kind and Merciful	Michael Joncas	OCP
103	The Lord is Kind and Merciful/ <i>El Señor Es Compasivo</i>	Tony Alonso	GIA
103	<i>El Señor Es Compasivo</i> /The Lord is Rich in Kindness	Peter Kolar	WLP
103	The Lord is Kind and Merciful/ <i>El Señor Es Compasivo</i>	Marty Haugen	GIA
103	The Lord is Kind and Merciful	Jeanne Cotter, David Haas	GIA
103	The Lord is Kind and Merciful	Richard Rice	CCW
112	God's Command	Jeanne Cotter, David Haas	GIA
112	Blessed the Man Who Greatly Delights in the Lord's Commands	Jeff Ostrowski	CCW
128	Blest Are Those Who Love You/ <i>Dichosos Los Que Te Aman</i>	Marty Haugen	GIA
128	Happy Are They Who Honor the Lord	Jeanne Cotter, David Haas	GIA
128	Blessed Are Those Who Fear the Lord	Jeff Ostrowski	CCW
128	Blessed Are Those Who Fear the Lord	Royce Nickel	CCW
128	Blessed Are Those Who Fear the Lord	Richard Rice	CCW
128	Blessed Are Those Who Fear the Lord	Sam Schmitt	CCW
128	Blessed Are Those Who Fear the Lord	Arlene Oost-Zinner	CCW
128	Blessed Are Those Who Fear the Lord	Fr. Jeffrey Keyes	CCW
128	Blessed Are Those Who Fear the Lord	Aurelio Porfiri	CCW
128	May the Lord Bless Us	Tony Alonso	GIA
128	Blessed Are Those Who Fear the Lord	Tony Alonso	GIA
145	Our God is Compassion	Jeanne Cotter, David Haas	GIA
145	The Lord is Compassionate Toward All His Works	Jeff Ostrowski	CCW
145	The Lord is Compassionate Toward All His Works	Richard Rice	CCW
148	Let All Praise the Name of the Lord	Jeanne Cotter, David Haas	GIA
148	Let All Praise the Name of the Lord	Jeff Ostrowski	CCW
148	Let All Praise the Name of the Lord	Richard Rice	CCW

**INSTRUMENTALS**

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

**COLLECTIONS**

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

**APPENDIX G: Music Selection Worksheet (Give to Music Minister)**

**General Information**

Wedding Rehearsal Date: _____	Time: _____
Wedding Date: _____	Time: _____
Presiding Minister: _____	
<b>Bride:</b> _____	<b>Groom:</b> _____
E-Mail: _____	E-Mail: _____
Work Phone: _____	Work Phone: _____
Cell Phone: _____	Cell Phone: _____
Home Phone: _____	Home Phone: _____
Fax: _____	Fax: _____
Address: _____	Address: _____
_____	_____
City/State/Zip: _____	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 reading 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

**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:

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- 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:

G.I.A. Publications, Inc.  
7404 S. Mason Avenue  
Chicago, Illinois 60638

Oregon Catholic Press  
5536 N.E. Hassalo P.O. Box 18030  
Portland, Oregon 97218-3638.

World Library Publications  
3708 River Road, Suite 400  
Franklin Park, Illinois 60131-2158

Phone: (708) 496-3800  
or 800-442-1358  
Fax: 708-496-3828  
Website: [www.gia.com](http://www.gia.com)

Phone: (877) -596-1653  
Fax: 1800-462-7329  
Website: [www.ocp.org](http://www.ocp.org)

Phone: 1-800-566-6150  
Fax: 1-888-957-3291  
Website: [www.wlpmusic.com](http://www.wlpmusic.com)

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.

