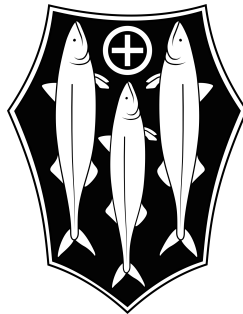


WEDDINGS IN THE PARISH OF ST. RAPHAEL THE ARCHANGEL

POLICY & GUIDE



ST. ELIZABETH ANN SETON CHURCH, CARNEGIE
ST. MARGARET OF SCOTLAND CHURCH, GREEN TREE
SS. SIMON AND JUDE CHURCH, SCOTT TOWNSHIP

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FIRST STEPS

If you plan to marry in the Parish of Saint Raphael the Archangel, you must contact one of the parish priests or deacons at least six (6) months in advance of your anticipated wedding day. He will discuss your engagement with you and, once the preliminary canonical paperwork is begun, you will be able to schedule a wedding date. Please note that it may be helpful to contact the parish clergy much earlier than the six-month requirement, as your desired church will occasionally be booked for particular wedding dates more than a year in advance.

Although you may have a particular date in mind, *no date is final or confirmed* until the paperwork is completed and the priest or deacon is content with the progress of your preparation. *It is therefore important that you do not schedule rehearsal or reception venues until that time.*

Your celebrant will interview you to verify that you are free to marry according to the requirements of civil and ecclesiastical law. He will ask you to participate in a marriage preparation program prior to your wedding day — see the Policies section of this booklet for more details. You will also receive the materials you need for the preparation of the liturgy. Additionally, in this booklet you will find important information about the wedding rehearsal and wedding day.



PRE-WEDDING CHECKLIST

This form is to assist you in ensuring that you have all the proper paperwork and necessary fees in place for your wedding day. The marriage license and the appropriate fees for the wedding should be given to the parish office at 330 Third Avenue, Carnegie, PA 15106 one (1) week prior to your ceremony, or delivered directly to your officiating priest or deacon at the wedding rehearsal. Fees for the organist and cantor are due one (1) month prior to the ceremony.

All fees, except those for altar servers, are to be checks payable to the recipient.

Due to the parish office a month in advance of the wedding:

___ Fee for the organist (\$250)

___ Fee for the cantor (\$150)

Due to the parish office a week in advance or at the rehearsal:

___ Marriage license

___ Fee for altar servers (\$10 each)

___ Fee for wedding planners (\$25 each)

___ Stipend for the celebration of Mass (\$10)

___ Gift to St. Raphael the Archangel Parish (\$750 suggested, particularly if you are not a regular contributor to the parish offertory)

___ Gift to priest celebrant (amount at your discretion)

PARISH WEDDING POLICY

Please take a moment to read the following important information. *You are responsible for knowing and understanding it.* Questions are welcome and may be addressed to the priest or deacon who will be officiating at your ceremony. Please be aware that the church and its buildings are not incidental to your celebration; you are seeking to receive a sacrament that is in custody of the Church. Your efforts to prepare well spiritually for the sacrament of marriage as well as your prayerful participation in the ceremony are necessary for the proper celebration of the sacrament.

Setting a Date

The Diocese of Pittsburgh has established norms regarding the preparation for marriage. These norms are to be observed in all parishes of the diocese.

At least six (6) months prior to marriage, the couple must contact one of the priests in the parish where the marriage is to take place. The couple must meet with the priest or deacon for an interview during which the couple is given information regarding the preparations which must be made prior to the marriage. Following a maximum of two meetings, a wedding date may then be reserved. However, *this date will not become final until all the pre-marital requirements have been fulfilled.*

A wedding date cannot be reserved by phone or email. Since the Church has the important responsibility to determine that a couple is suited and ready for marriage, a date can only be reserved after the couple has met with a priest or deacon for an initial interview and assessment.

The Time of the Wedding

Marriage ceremonies can be celebrated on any day except Sundays, Holy Days of Obligation, and certain days within Holy Week (the week leading up to Easter). They will only be scheduled for times that do not conflict with the regular worship activities of the parish.

The normal day and time for a wedding ceremony in each of our church buildings

is Saturday is 2:00 p.m. for St. Margaret Church and St. Elizabeth Seton Church) and 1:30 p.m. for Ss. Simon and Jude Church. The wedding party may arrive 45 minutes before the scheduled time, and must depart from the church no later than 90 minutes after the scheduled time. Please make photographers aware of this requirement.

Example: If a marriage is scheduled for 2:00 p.m., the wedding party and guests may begin arriving at 1:15 p.m. After the wedding, all photographs must be completed by 3:30 p.m. If scheduled for 1:30 p.m., the wedding party may begin arriving at 12:45 p.m., with necessary departure by 3:00 p.m.

Requirements for the Bride and Groom

The bride and groom must be free to marry according to the marriage laws of the Catholic Church. Any prior marriage in the background of either party must be discussed and resolved by canonical invalidity, annulment, or the death of the prior spouse before any date, time, or other arrangement is made for a marriage.

Either the bride or the groom must be a registered and participating member of our parish for at least six (6) months prior to setting a date for a ceremony. (Exceptions will be made if parents are still practicing, registered members.) Expectations include regular participation at Mass on Sundays and holy days, financial support of the parish, and a sharing in parish activities.

It is the norm of the Catholic Church that a marriage takes place in the church of the bride or the church of the groom. Hence, persons who are not registered members of our parish are best served by their “home” pastors.

Special pastoral concern must be shown when a couple finds itself in the following circumstances:

- when a Catholic party does not practice the faith regularly;
- when the couple is cohabiting;
- in the case of pregnancy.

Such cases may be the cause of delay in planning a wedding ceremony.

Officiating Clergy

Ordinarily, the priests/deacons assigned to the parish will assist in the preparation of a couple for marriage and will preside at the wedding liturgy. The couple may select and contact a particular priest or deacon of the parish if they wish. Deacons are ordained clergy and may witness the wedding vows at ceremonies “outside Mass”.

Visiting Priests and Deacons

Visiting priests or deacons are welcome to celebrate weddings within the Parish of St. Raphael the Archangel. When invited by the couple, a visiting priest or deacon should contact the pastor, Fr. Robert Grecco, for permission. The visiting priest or deacon should also be informed that he will be expected to follow this policy where applicable, as well as make the personal, spiritual, and documentary preparations for the wedding. All of the pre-marital documents must be presented to the pastor at least one (1) month before the marriage. The visiting priest or deacon will be given the necessary delegation for the marriage once these preparations have been completed. The visiting priest or deacon, if from outside the Diocese of Pittsburgh, must present a letter of good standing before he will be given delegation to preside at the ceremony.

The couple should make the clergy visitor familiar with the parish policies, and ceremonial arrangements.

Ministers of other Christian communities are welcome to be present for and to take part in a “mixed religion” ceremony according to the ecumenical guidelines of the Diocese of Pittsburgh. Even so, whatever plans may be involved all of the usual preparations for the marriage must be made by the Catholic priest so that all of the necessary approvals may be secured.

Pre-Marriage Program

The couple is required to take part in a formal pre-marriage preparation program.

Local opportunities can be found on the diocesan website at:

diopitt.org/marriage-preparation

If the couple is unable to take part in such a program, the priest should be informed in sufficient time so that an arrangement for alternative instructions may be made.

Because it satisfies the moral teaching of the Church regarding the regulation of birth, participation in a program on Natural Family Planning is highly recommended and encouraged. This teaching should not be taken lightly. Instruction in Natural Family Planning is offered through Mercy Hospital. Call 412-232-7692 for information.

Documents for Marriage

The following documents are required for all marriages:

1. **Baptismal certificate:** Each party must provide a recently issued, i.e., no older than six (6) months, certificate of baptism with all notations. This certificate must be obtained from the church where the baptism took place. If the baptism took place in the Diocese of Pittsburgh, the records are almost certainly stored in the Diocese of Pittsburgh Archives. You may make a request for your records at diopitt.org/sacramental-record-request or call the archives at (412) 456-3158.
 - For Catholics, this means contacting the parish of baptism for a certificate.
 - For members of other Christian churches, an original document or an authenticate copy of the original baptismal certificate may be provided.
2. **Pre-nuptial forms:** Each party will complete the proper forms with the priest or deacon who is preparing them for marriage.
3. **Civil marriage license:** The civil marriage license must be issued by a county in Pennsylvania. For Allegheny County, the couple must apply

together at the Marriage License Bureau on the first floor of the City-County Building downtown (414 Grant Street, Pittsburgh, PA 15219).

4. Other documents may be required in specific instances.

Marriages Between a Catholic and a Member of Another Christian Community

Preparations entail respect for the religious convictions of the person of another faith and sensitivity to the special considerations present. Prior to the marriage, the Catholic party must indicate his or her intention to continue the practice of the Catholic faith and to have children baptized in the faith of the Catholic Church. In the course of the marriage preparation, the Catholic party will be asked to accept this duty by a written declaration. The non-Catholic party to the marriage will be informed of this obligation.

It is possible for a “mixed religion” marriage to be celebrated in the church of the non-Catholic spouse with the dispensation of the diocesan bishop. The priest or deacon will assist you in obtaining this dispensation. It is most appropriate that interfaith marriages be celebrated within the Liturgy of the Word of God.

Mass may be celebrated for “mixed religion” marriages when both spouses are baptized. It should be kept in mind that Holy Communion may be received only by Catholics, since in the Catholic Church the Eucharist signifies not only a personal union with Jesus Christ, but also a union with the Catholic Church. There is no inter-communion between members of the Catholic Church and other Christian communities — that is, Catholics do not receive communion in other communities and those who are not members of the Catholic Church do not receive Eucharist at Mass.

THE LITURGY OF MARRIAGE

For the Catholic Church, marriage is a sacrament. The couple should stress their desire that the wedding guests be present for the liturgy to give the support of their prayers, to fully participate in the spoken and sung worship of the Church, and, where possible, to share the Eucharist.

Liturgical Roles

During the liturgy, the **lector** (or **reader**) proclaims the Word of God to the couple and to the congregation. The reader must be qualified and carefully prepared to proclaim the Word of God competently, reverently, and intelligibly. The reader should be a believer in the Word which is proclaimed. If Mass is celebrated, the reader must be a member of the Catholic Church.

The **cantor** leads the singing during the ceremony. The cantor leads the responsorial psalm and the Gospel acclamation, the sung responses, and the hymns. The parish provides cantors for weddings. Arrangements must be made through our parish Director of Music Ministries, Béla Pater.

The **altar servers** are provided by the parish, unless the couple wishes to choose other trained servers. Altar servers are scheduled months in advance, so please let us know your decision as soon as possible.

Extraordinary Ministers of Holy Communion are not called upon for service at weddings.

Rehearsal

The date and time of the wedding rehearsal must be scheduled with the priest or deacon and placed in the parish's master schedule to avoid conflict with other rehearsals or other liturgical functions.

All who are present for the rehearsal should recognize the sacred nature of the church where the rehearsal is taking place and the sacred nature of the marriage ceremony for which the rehearsal is preparing. Given the cooperation of all concerned, the rehearsal should begin on time and be completed in a maximum of

thirty (30) minutes. Please keep in mind that the schedule of the priest or deacon includes your event among others. It is not appropriate to affect his schedule by tardiness to the rehearsal.

Catholics in the wedding party should approach the **Sacrament of Reconciliation** before the rehearsal. Reconciliation is an important preparation for the Sacrament of Matrimony as Catholics are to be in a “state of grace” when receiving the sacraments of the Church. The parish regularly schedules the Sacrament of Reconciliation on Saturdays from 11:30 a.m. to 12:30 p.m. (St. Margaret Church) and 12:00 to 1:00 p.m. (St. Elizabeth Seton church) Confessions are also heard by appointment.

The marriage license and the appropriate fees for the wedding should be given to the priest or deacon either one (1) week prior to or at the rehearsal. Fees for the organist and cantors, however, are due one (1) month before the rehearsal.

Out of respect for the sanctity of the church environment, no bottled water or food may be brought to the rehearsal or ceremony. Beverages are never to be distributed to guests upon arrival to the church.

Our churches are blessed to have wedding coordinators who will be on hand at the wedding rehearsal and on the wedding day to ensure that you are comfortable, prepared, and that all material needs are taken care of. Contact information can be found at the end of this booklet.

The rehearsal does not include a rehearsal of the musical elements of the ceremony. Please note that the parish Director of Music will not be on hand during the rehearsal.

Music

All music before, during, and following the wedding must be appropriate for a sacred place, time, and event. It must be suited for its place within the worship service and rendered by those who are both musically and liturgically competent. Music composed for theatrical or entertainment purposes is not appropriate for a sacred place or sacred occasion.

Dr. Béla Pater, director of music ministries for the parish, is responsible for the

music in all marriage celebrations and is available to advise the bride and groom on all matters of music. Everything relating to the music of the ceremony must be handled directly through him. He must approve all selections and plans for music. The couple should be in contact with Dr. Pater at least three (3) months before the wedding. He may be contacted at bpater@straphaelcgs.org.

For further policies relating to music, please see the rest of this booklet.

Flowers and Decorations

Outside of the Christmas and Easter seasons, it is customary for the couple to provide appropriate flowers for the sanctuary of the church. Under normal circumstances the flowers should remain in the church. The floral decorations cannot obstruct the congregation's view of the altar. The priest or deacon will make the final decision about the placement of decorations in the sanctuary.

Times for funerals, other weddings, and scheduled Masses may affect the arranging and removing of decorations. Florists may enter the church one (1) hour prior to the wedding.

It is strictly prohibited to strew flower petals, real or artificial, within and outside of the church, as well as tacking or taping decorations to the pews, walls, or entrances of the church. The throwing of rice, confetti, birdseed, grass seed, candy, use of bubbles, etc., is strictly prohibited both within and outside the church buildings.

Because of concerns involving liability and safety, a "crash" is not permitted for use. Additionally, wax candles are not permitted in the aisles of the church.

It is the couple's responsibility to inform all involved with the decorations about the parish's policies and procedures.

Photography and Videography

Time is available before and after the liturgy for photographs. During the procession and recession, photos may be taken from the center aisle without disruption of the flow of the movement. During the liturgy, photographers are restricted to

the side areas of the church. With appropriate discretion, flash pictures may be taken during the liturgy. Movement should be limited to prevent distraction.

After the liturgy, if the church schedule permits, photographs of the wedding party may be taken in the chancel area. Photographers are bound to the time restrictions as written in this policy. Furniture situated in the sanctuary area should not be disturbed during any picture-taking session. Photographers and members of the wedding party should be reminded that respect for the sacredness of the church is required even during the photography.

Video taping is permitted from a fixed position. Additional lighting is not permitted. Wires and equipment are not to be visible. Videographers must use battery-operated equipment since electrical outlets may not be available in the area of the church where the wedding takes place.

Photographers and videographers who ignore this policy may find their future welcome compromised.

Fees, Stipends, and Honoraria

All fees and stipends are to be sent to the parish office one week prior to the ceremony or given to the priest or deacon at the rehearsal.

Keeping in mind the time spent by parish staff in both preparing paperwork and the ceremony itself, it is customary that the couple makes an offering to the parish as a sign of thankfulness on this very happy occasion.

The generous labor and sacrifice of the people of the parish are necessary to maintain our church buildings. Justice dictates that the newlyweds assume some financial responsibility proportionate to the total costs involved in the wedding — *particularly if the couple doesn't regularly support the parish through formal contributions*. A monetary offering for the parish is expected. (\$750 is suggested.)

An offering of \$10 to each altar server is also suggested.

The amount of the offering made to the priest or deacon witnessing your vows is a personal decision of the couple. Many engaged couples use this opportunity to acknowledge the time commitment made by the priest or deacon beyond the cer-

emony — for example, pre-marriage instruction, meetings, diocesan paperwork processing, homily preparation, and travel. By way of minimum donation to benefit the priest, if a Mass is celebrated, diocesan law calls for a stipend of \$10.00 to be made to the parish.

Additional Notes

- *The members of the couple are the ministers of the Sacrament of Marriage.* The exchange of marriage vows initiates a sacramental and legal covenant and requires full consent of one's will. Therefore, alcohol or other mind-altering substances are not permitted in the church and environs. The sacrament will be delayed until a further and more appropriate time if the bride or groom or their witnesses are considered incapable of giving full consent to the marriage vows.
- Because of time constraints, there will be no receiving line at the church and no exceptions to this will be made. Please arrange to have a receiving line at your reception. Immediately following the recessional, the wedding party should return to the front of the church for photographs for the remaining allotted time.
- At Ss. Simon and Jude Church and St. Elizabeth Ann Seton Church, there are evening Masses on Saturdays. To allow parking for parishioners who are attending these Masses, couples and guests are asked not to linger outside after the photography is completed.
- If the celebration is held at Ss. Simon and Jude Church, livestream viewing and participation are available. This is accessible through the "livestream" button on our parish website (straphaelcgs.org)

SCRIPTURE READINGS FOR THE RITE OF MARRIAGE

The celebrant of the wedding will review liturgical options for the ceremony with you during your planning process. (For musical options specifically, see the relevant sections of this booklet.) The couple is encouraged to read through the readings proper to the marriage ceremony and choose selections for the First Reading and the Second Reading. The Gospel is usually chosen by the priest celebrant. The First and Second Reading selections are reproduced here for your convenience.

First Reading (Old Testament)

A1.

Genesis 1:26–28, 31a

Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.” God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God looked at everything he had made, and he found it very good.

A2.

Genesis 2:18–24

The Lord God said: “It is not good for the man to be alone. I will make a suitable partner for him.” So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: “This one, at last, is bone of my bones and flesh of my flesh; This one shall be called ‘woman,’

for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

A3.

Genesis 24:48–51, 58–67

The servant of Abraham said to Laban: "I bowed down in worship to the Lord, blessing the Lord, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son. If, therefore, you have in mind to show true loyalty to my master, let me know; but if not, let me know that, too. I can then proceed accordingly." Laban and his household said in reply: "This thing comes from the Lord; we can say nothing to you either for or against it. Here is Rebekah, ready for you; take her with you, that she may become the wife of your master's son, as the Lord has said." So they called Rebekah and asked her, "Do you wish to go with this man?" She answered, "I do." At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men. Invoking a blessing on Rebekah, they said: "Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies!" Then Rebekah and her maids started out; they mounted their camels and followed the man. so the servant took Rebekah and went on his way. Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. One day toward evening he went out . . . in the field, and as he looked around, he noticed that camels were approaching. Rebekah, too, was looking about, and when she saw him, she alighted from her camel and asked the servant, "Who is the man out there, walking through the fields toward us?" "That is my master," replied the servant. Then she covered herself with her veil. The servant recounted to Isaac all the things he had done. Then Isaac took Rebekah into his tent; he married her, and thus she became his wife. In his love for her Isaac found solace after the death of his mother Sarah.

A4.

Tobit 7:6–14

Raphael and Tobiah entered the house of Raguel and greeted him. Raguel sprang up and kissed Tobiah, shedding tears of joy. But when he heard that Tobit had lost his eyesight, he was grieved and wept aloud. He said to Tobiah: "My child, God bless you! You are the son of a noble and good father. But what a terrible misfortune that such a righteous and charitable man should be afflicted with blindness!" He continued to weep in the arms of his kinsman Tobiah. His wife

Edna also wept for Tobit; and even their daughter Sarah began to weep. Afterward, Raguel slaughtered a ram from the flock and gave them a cordial reception. When they had bathed and reclined to eat, Tobiah said to Raphael, "Brother Azariah, ask Raguel to let me marry my kinswoman Sarah." Raguel overheard the words; so he said to the boy: "Eat and drink and be merry tonight, for no man is more entitled to marry my daughter Sarah than you, brother. Besides, not even I have the right to give her to anyone but you, because you are my closest relative. But I will explain the situation to you very frankly. I have given her in marriage to seven men, all of whom were kinsmen of ours, and all died on the very night they approached her. But now, son, eat and drink. I am sure the Lord will look after you both." Tobiah answered, "I will eat or drink nothing until you set aside what belongs to me." Raguel said to him: "I will do it. She is yours according to the decree of the Book of Moses. Your marriage to her has been decided in heaven! Take your kinswoman from now on you are her love, and she is your beloved. She is yours today and ever after. And tonight, son, may the Lord of heaven prosper you both. May he grant you mercy and peace." Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with the words: "Take her according to the law. According to the decree written in the Book of Moses she is your wife. Take her and bring her back safely to your father. And may the God of heaven grant both of you peace and prosperity." He then called her mother and told her to bring a scroll, so that he might draw up a marriage contract stating that he gave Sarah to Tobiah as his wife according to the decree of the Mosaic law. Her mother brought the scroll, and he drew up the contract, to which they affixed their seal. Afterward they began to eat and drink.

A5.

Tobit 8:4b-8

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

mercy on me and on her, and allow us to live together to a happy old age.” They said together, “Amen, amen.”

A6.

Proverbs 31:10–13, 19–20, 30–31

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

A7.

Song of Songs 2:8–10, 14, 16a; 8:6–7a

Hark! my lover—here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the windows, peering through the lattices. My lover speaks; he says to me, “Arise, my beloved, my dove, my beautiful one, and come! “O my dove in the clefts of the rock, in the secret recesses of the cliff, Let me see you, let me hear your voice, for your voice is sweet, and you are lovely.” My lover belongs to me and I to him. He says to me: “Set me as a seal on your heart, as a seal on your arm; For stern as death is love, relentless as the nether world is devotion; its flames are a blazing fire. Deep waters cannot quench love, nor floods sweep it away.”

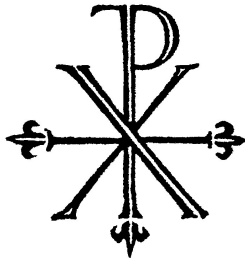
A8.

Sirach 26:1–4, 13–16

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

A9.**Jeremiah 31:31–32a, 33–34a**

The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers: the day I took them by the hand to lead them forth from the land of Egypt. But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and relatives how to know the Lord. All, from least to greatest, shall know me, says the Lord.



Second Reading (New Testament)

B1.

Romans 8:31b–35, 37–39

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

B2.

Romans 12:1–2, 9–18

I urge you, brothers and sisters, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all.

B2 (short).

Romans 12:1–2, 9–13

I urge you, brothers and sisters, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you

may discern what is the will of God, what is good and pleasing and perfect. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality.

B3.

Romans 15:1b–3a, 5–7, 13

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

B4.

1 Corinthians 6:13c–15a, 17–20

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

B5.

1 Corinthians 12:31–13:8a

Brothers and sisters: Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered,

it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

B6.

Ephesians 4:1–6

Brothers and sisters: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the Spirit through the bond of peace: one Body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

B7.

Ephesians 5:2a, 21–33

Brothers and sisters: Live in love, as Christ loved us and handed himself over for us. Be subordinate to one another out of reverence for Christ. Wives should be subordinate to their husbands as to the Lord. For the husband is head of his wife just as Christ is head of the Church, he himself the savior of the body. As the Church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the Church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the Church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the Church, because we are members of his Body. For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ and the Church. In any case, each one of you should love his wife as himself, and the wife should respect her husband.

B7 (short).

Ephesians 5:2a, 25–32

Brothers and sisters: Live in love, as Christ loved us and handed himself over for us. Husbands, love your wives, even as Christ loved the Church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the Church in splendor, without spot or

wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the Church, because we are members of his Body. For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ and the Church.

B8.

Philippians 4:4–9

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

B9.

Colossians 3:12–17

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

B10.

Hebrews 13:1–4a, 5–6b

Brothers and sisters: Let mutual love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels. Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you also

are in the body. Let marriage be honored among all and the marriage bed be kept undefiled. Let your life be free from love of money but be content with what you have, for he has said, I will never forsake you or abandon you. Thus we may say with confidence: The Lord is my helper, and I will not be afraid.

B11.

1 Peter 3:1-9

Beloved: You wives should be subordinate to your husbands so that, even if some disobey the word, they may be won over without a word by their wives' conduct when they observe your reverent and chaste behavior. Your adornment should not be an external one: braiding the hair, wearing gold jewelry, or dressing in fine clothes, but rather the hidden character of the heart, expressed in the imperishable beauty of a gentle and calm disposition, which is precious in the sight of God. For this is also how the holy women who hoped in God once used to adorn themselves and were subordinate to their husbands; thus Sarah obeyed Abraham, calling him "lord." You are her children when you do what is good and fear no intimidation. Likewise, you husbands should live with your wives in understanding, showing honor to the weaker female sex, since we are joint heirs of the gift of life, so that your prayers may not be hindered. Finally, all of you, be of one mind, sympathetic, loving toward one another, compassionate, humble. Do not return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this you were called, that you might inherit a blessing.

B12.

1 John 3:18-24

Children, let us love not in word or speech but in deed and truth. Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything. Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us.

B13.

1 John 4:7-12

Beloved, let us love one another, because love is of God; everyone who loves is

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

B14.

Revelation 19:1, 5–9a

I, John, heard what sounded like the loud voice of a great multitude in heaven, saying: “Alleluia! Salvation, glory, and might belong to our God.” A voice coming from the throne said: “Praise our God, all you his servants, and you who revere him, small and great.” Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said: “Alleluia! The Lord has established his reign, our God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. She was allowed to wear a bright, clean linen garment.” (The linen represents the righteous deeds of the holy ones.) Then the angel said to me, “Write this: Blessed are those who have been called to the wedding feast of the Lamb.”

WEDDING MUSIC POLICY

Director of Music / Organist

The parish Director of Music serves as organist and principal musician at all weddings. As principal musician for the wedding, the Director of Music is entrusted with the authority for determining the suitability of musical selections within the context of the Roman Catholic wedding liturgy and must approve all music and musicians chosen for the ceremony. The Director of Music also bears the essential responsibility of ensuring the proper performance and timing of the various musical portions of the wedding liturgy.

Please note: The Director of Music will rehearse with instrumentalists or vocalists upon request. The cost of a rehearsal is \$100.00 and is due one (1) month before the wedding day. Please note that the Director of Music will not be present at the regular wedding rehearsal.

Cantor / Vocalist

There are many places in the wedding liturgy that call for vocal music of one kind or another. For some of these liturgical moments, solo vocal music can be very effective, such as a visitation to Mary's altar. However, there are many other parts of the liturgy that involve the singing of the entire congregation, such as the Responsorial Psalm, the Gospel Acclamation, and, in the case of a nuptial Mass, the various congregational responses during the Eucharistic Prayer. These congregational parts are always more festive when sung rather than spoken, and they require the specialized services of a well-trained cantor to lead the congregation in song as well as to render the solo verses (such as those in the Responsorial Psalm and Gospel Acclamation).

Utilizing a cantor is required, and normally only experienced professional cantors, familiar with the liturgical practices of the Parish of St. Raphael the Archangel are permitted to serve in this capacity at weddings. The role of the cantor is a unique one, and it differs quite markedly from simply singing as a soloist. Cantors must be thoroughly familiar with the musical requirements of the wedding liturgy and comfortable working with the acoustics of the church building and its

sound system. Cantors will need to have all their diocesan clearances to participate. Soloists other than the cantor are welcome but require rehearsal, which may incur additional fees.

A Note About “Musically Inclined” Family Members and Friends

Unknown musicians are required to audition for the Director of Music before being permitted to participate in the wedding liturgy. An additional fee will be incurred as a rehearsal with the Director of Music is requested. If the bride and groom strongly desire to use an outside singer or instrumentalist, the musician may perform one (1) solo during the wedding liturgy.

A Note About Bagpipes

Pipers may play before and/or after the wedding liturgy — outside the church. As bagpipes become overpowering in the church, they are not permitted to play indoors.

Instrumentalists

Instrumentalists can add significantly to the festivity of the wedding liturgy, especially trumpets. We can recommend reliable, professional instrumentalists. We will make the proper contacts and arrangements for you. Outside professional musicians are also welcomed, but so do incur an additional rehearsal fee. On the Wedding Music Worksheet, if you secured outside instrumentalists, please note the player’s name, instrument, and contact information.

Please note: If a rehearsal is needed with an outside instrumentalist, you will be responsible for paying the extra stipend. For example, brass (trumpets, trombones) are usually \$150 each.

VOCAL SELECTIONS FOR THE WEDDING

Responsorial Psalm

The Responsorial Psalm follows the First Reading. Preference is given to Psalm 128, as it is the “wedding psalm”:

- ___ Psalm 33: *The earth is full of the goodness of the Lord*
- ___ Psalm 103: *The Lord is kind and merciful*
- ___ Psalm 128: *Blest are those who love you*
- ___ Psalm 145: *I will praise your name, my king and my God*

Gospel Acclamation Verse

Before the Gospel Reading, an acclamation is sung. Select one verse from those listed below.

- ___ Verse A: *Everyone who loves is begotten of God and knows God.*
- ___ Verse B: *God is love. If God loved us, we must love one another.*
- ___ Verse C: *If we love one another, God remains in us and his love is brought to perfection in us.*
- ___ Verse D: *Whoever remains in love, remains in God and God in him.*

Offertory (for Nuptial Masses)

Choose one of the following to be sung as the bread and wine are presented to the priest before the altar.

Congregational Hymn

- ___ *I Have Loved You* (Michael Joncas)
- ___ *Within Your House, O God, Today* (ST. CATHERINE, *Faith of Our Fathers*)
- ___ *God, in the Planning* (SLANE, *Lord of All Hopefulness*)

Vocal Solo

- ___ *Be Thou With Them (Bist Du Bei Mir)* Johann Sebastian Bach

Communion (for Nuptial Masses)

A hymn or song centered on the Eucharist may be sung as the assembly receives Holy Communion. Some of the most popular are listed below:

Congregational Hymn

- ___ *Eat This Bread* (Les Presses de Taizé)
- ___ *I Received the Living God* (LIVING GOD)
- ___ *Life-Giving Bread, Saving Cup* (James Chepponis)
- ___ *One Bread, One Body* (John Foley)
- ___ *You Satisfy the Hungry Heart* (BICENTENNIAL)

When a skilled vocalist (cantor) is present, a selection for solo voice is equally appropriate during the distribution of Holy Communion. Some options are listed below:

Vocal Solo

- ___ *Ave Verum Corpus* (Wolfgang Amadeus Mozart)
- ___ *Panis Angelicus* (César Franck)

Meditation to the Blessed Virgin Mary (Optional)

A visit to the Marian altar or shrine of the church may take place after Communion (or after the Lord's Prayer if your marriage liturgy is not a nuptial Mass). At this point in the liturgy, a meditation could be sung as a reflection of the personal, devotional prayer of the bride and groom and of the whole congregation. Music during this moment is usually a setting of the "Ave Maria."

- ___ *Ave Maria* (Chant, Mode I)
- ___ *Ave Maria* (Johann Sebastian Bach; Charles Gounod)
- ___ *Ave Maria* (Franz Schubert)
- ___ *O Sanctissima* (O DU FRÖLICHE)

ORGAN SELECTIONS FOR THE WEDDING

Prelude

Prior to the beginning of the wedding liturgy, there is a prelude consisting of about 15 minutes of music as guests arrive and are seated. Music during this time is selected at the discretion of the organist.

Seating of Parents and Guests

Couples often wish to have the seating of their parents highlighted and accompanied by a special piece of music. The seating of the parents takes place just prior to the pealing of the church bells and procession of the wedding party. The music should be clearly different from that of the processional. Choose one of the following pieces to be played.

- ___ *Jesu, Joy of Man's Desiring* (Johann Sebastian Bach)
- ___ *Saint Anthony Chorale (Variations on Theme by Haydn)* (Johannes Brahms)
- ___ *Sheep May Safely Graze* (Johann Sebastian Bach)
- ___ *Water Music: Air* (George Frederic Handel)
- ___ *Canon in D, i.e., Pachelbel Canon* (Johann Pachelbel)

Processional

Option A: Choose one piece to be played as the entire wedding party, attendants and bride, process down the main aisle.

Option B: Choose two pieces — one for the procession of the attendants, and an additional selection for the entrance of the bride.

- ___ *Jesu, Joy of Man's Desiring* (Johann Sebastian Bach)
- ___ *Canon in D, i.e., Pachelbel Canon* (Johann Pachelbel)
- ___ *Rigaudon* (André Campra)
- ___ *Procesión Alègre* (Gary Cornell)
- ___ *Rondeau* (Jean-Joseph Moret)
- ___ *Trumpet Tune* (Henry Purcell)

- *The Prince of Denmark's March* (Jeremiah Clarke)
- *Trumpet Voluntary* (John Stanley)

Recessional

Choose one final piece to be played the bride and groom walk down the aisle together to exit the Church.

- *Ode to Joy from the Ninth Symphony* (Ludwig van Beethoven)
- *Psalm XIX: The Heavens Declare the Glory of God* (Benedetto Marcello)
- *Water Music: Allegro Maestoso* (George Frederick Handel)
- *Rigaudon* (André Campra)
- *Procesión Alègre* (Gary Cornell)
- *Rondeau* (Jean-Joseph Moret)
- *Trumpet Tune* (Henry Purcell)
- *The Prince of Denmark's March* (Jeremiah Clarke)
- *Trumpet Voluntary* (John Stanley)

WEDDING MUSIC WORKSHEET

Please complete all parts of this worksheet and return it to Béla Pater, Director of Music (330 Third Avenue, Carnegie, PA 15106). Keep a copy of the completed worksheet for yourself as well.

With your mailing, please submit a check of \$250.00 made payable to Béla Pater and an additional check of \$150.00 made payable to the cantor. This Music Worksheet and fees described herein are due at least one (1) month prior to the wedding day.

Bride's name: _____

Phone number: _____

Email address: _____

Groom's name: _____

Phone number: _____

Email address: _____

Date of wedding: _____ Time: _____

Name of celebrant: _____

Will you be providing your own instrumentalist(s) or cantor? Yes or No

Name(s) of guest soloist and instrumentalist(s): _____

Their contact information: _____

Will this be a Nuptial Mass? Yes or No

Please see the next page for musical selections.

For each selection, please list the title and composer.

PRE-SERVICE MUSIC

Seating of Parents: _____

ENTRANCE and INTRODUCTORY RITE

Processional for the Attendants: _____

Number of Bridesmaids (include maid/matron of honor): _____

Number of Children (flower girls/ring bearers): _____

Processional for the Bride: _____

LITURGY OF THE WORD

Responsorial Psalm: _____

Gospel Acclamation Verse: _____

LITURGY OF THE EUCHARIST

Offertory (*for a Nuptial Mass*): _____

Communion (*for a Nuptial Mass*): _____

Meditation to the Blessed Virgin Mary (*optional*): _____

CONCLUDING RITE and DISMISSAL

Recessional: _____

LITURGICAL WORKSHEET

STEP I — The Procession

Will this be a ceremony during Mass? Yes or No

Who will escort the bride down the aisle? _____

Will the groomsmen escort the bridesmaids? Yes or No

Will the mothers light a Unity Candle? Yes or No

Who will seat the Groom's mother? _____

Who will seat the Bride's mother? _____

Will others be seated? _____

WEDDING PARTY (beginning with the first down the aisle)

GROOMSMEN

BRIDESMAIDS

(Best Man)

(Maid or Matron of Honor)

(Groom)

(Bride)

STEP II — Scripture Readings

For each reading, please provide the Scripture citation as well as the number from the Scripture Readings for the Rite of Marriage section of this booklet.

First Reading: _____ (A____)

Read by: _____

Second Reading: _____ (B____)

Read by: _____

Gospel: *The Gospel is usually chosen and proclaimed by the Priest or Deacon.*

STEP III — The Exchange of Vows

Will the vows be repeated or memorized? Repeated or Memorized

Are there rings for...? Bride and / or Groom

Will there be a Unity Candle? Yes or No

STEP IV — General Intercessions

Who will read the intercessions? _____

STEP V — Other Options

Will the offertory gifts be presented? Yes or No

If yes, by whom? _____

Will the newlyweds present flowers at the Sign of Peace? Yes or No

Will they present flowers to the Blessed Mother? Yes or No

How would you like to be introduced? _____

Any other details? _____

Appendix I

GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians

of these Churches (canon 844 §3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.



CONTACTS

St. Raphael the Archangel Parish

St. Elizabeth Ann Seton
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Carnegie, PA 15106

St. Margaret of Scotland
310 Mansfield Avenue
Pittsburgh, PA 15220

Ss. Simon and Jude
1607 Greentree Road
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Parish Clergy and Staff

Fr. Robert Grecco, Pastor

rgrecco@straphaelcgs.org

Fr. Aleksandr Schrenk, Parochial Vicar

aschrenk@straphaelcgs.org

Dcn. Kevin Lander, Deacon

klander@diopitt.org

Dcn. Paul Lim, Deacon

plim@diopitt.org

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Dr. Béla Pater, Director of Music Ministry

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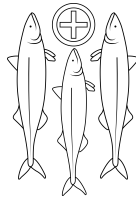
Volunteer Parish Wedding Coordinators

Mrs. Denice Scanlon

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Mrs. Monica Schultz

don8mon1@comcast.net



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