

## ***NORMS FOR MARRIAGE***

### ***DIOCESE OF ORLANDO***

*For God Himself is the author of marriage and has endowed it with various benefits and purposes. Christ the Lord abundantly blesses this many-faceted love, welling up as it does from the fountain of divine love and structured as it is on the model of His union with the Church. For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Savior and the spouse of the Church comes into the lives of married Christians through the Sacrament of Marriage (PCC 48).*

It is with profound awareness of the richness and the beauty of the sacramentality of marriage that the Church of Florida has written a common policy of *Pastoral Marriage Preparation*.

The Church is a caring community with a deep respect and concern for all her members. The policy is a sign of the Church's concern for the good of society and the future of marriage and the family. The policy establishes a support system in the important work of marriage preparation. In presenting the common policy, the Church of Florida hopes to strengthen the stability of marriage within our society and to show engaged couples that the Church does indeed care for their welfare. Through this policy, the Church hopes to show engaged couples that love and good intentions, though essential, are not all that is necessary for a happy and lasting marriage. Finally, this policy is not written to make it difficult to marry in the Catholic Church, but rather to help couples realize the seriousness and sacred nature of the sacrament of marriage, thus enabling them to develop a beautiful and permanent relationship.

#### **I. MARRIAGE PREPARATION**

These guidelines for marriage preparation apply to all Catholics in the Diocese of Orlando. Further information is available from the Diocesan Family Life Office, the Diocesan Marriage Tribunal, Catholic Social Services, and the Diocesan Office of Liturgy.

#### **Policy on marriage of foreign visitors who desire to be married while "vacationing" in the Diocese of Orlando**

Due to the many visitors who come to our diocese and due to the canonical difficulties which arise from the marriages of foreign visitors, we will hereby decline to give permission for the celebration of the marriage of foreign visitors while they are on vacation in Central Florida (Office of the Chancellor, May 25, 1991).

**A. Preliminary Interview**

The first step is a meeting with the parish priest or pastoral minister to begin the wedding planning and preparation for married life. This should take place at least four months prior to the wedding and before any arrangements are made or a wedding date is set. This will avoid unnecessary duplication of effort or misunderstanding (*RM 15,16*).

During this interview, the pastoral minister will provide an explanation of the *Pastoral Guidelines for Marriage Preparation*. This is also the opportunity for the pastoral minister to assess the relationship shared by the couple.

The *Pre-nuptial Questionnaire* (Form A) should be completed in a second interview, the *Testimony of Witness to Prove Freedom to Marry* (Form B) are given to the couple so that they may have the appropriate persons complete them, and a preliminary determination is made regarding each person's freedom to marry.

**B. Assessment for Determining Readiness**

The pastoral minister will use a variety of methods to assist in determining the maturity of the couple and their readiness for marriage. A premarital inventory (FOCCUS) will be administered, and diocesan forms will be completed. In addition, there may be other consultations with parents or other relatives as well as premarital counseling and evaluation. These steps may result in a decision to delay marriage.

**C. Setting the Date**

The final date for the wedding is not to be set until the entire assessment process (A and B) has been completed and a decision to proceed has been made.

**D. Instruction**

After the readiness for marriage has been determined, the couple will finalize the wedding date and begin the instruction process. The pastoral minister will outline the sacramental preparation required (Engaged Encounter or Pre-Cana, interviews with priest, etc.) Participation in Pre-Cana II is required of those entering into a second marriage. (*RM 17, 20*).

**E. Liturgical Preparation**

The nature of worship and the wedding liturgy should be explored with each couple. Parish workshops dealing with liturgical preparation are to be encouraged. Such a day may include presentations by the parish clergy,

liturgist, and pastoral musician. After catechesis, the wedding liturgy can then be planned with the priest or parish representative. Areas for liturgical planning include the selection of the scriptures, music, liturgical ministries and other related issues.

Each parish should develop guidelines that contain the parish policy regarding the wedding liturgy.

Universal law and diocesan policy governing the liturgy are found in Part II of these guidelines.

#### **F. Delaying the Marriage**

A delay is designed to provide time to overcome the circumstances that made the delay advisable. Some of the reasons for delaying the marriage are:

1. The non-practice of the faith by the Catholic party, especially when there is no intention of returning to the practice of the faith (*RM 20*).
2. A substantial lack of appreciation for the spiritual and sacramental aspects of marriage.
3. A lack of readiness by reason of immaturity, age, or undue social pressure.
4. The likelihood of separation of the couple for an extended period after the marriage; for example, military service or continued education.
5. The unwillingness of the couple to participate in any of the steps of marriage preparation that apply to them.

#### **G. Appeal**

There is an appeal process for couples who disagree with a decision to delay their marriage. If the couple wishes to appeal, they should submit their petition in writing to the Office of the Chancellor. A three-person appeal board will consider the petition and promptly respond in writing.

#### **H. Special Circumstances**

1. **Inactive Catholics.** In the event one or both of the parties are not active in the practice of their faith, additional instruction or participation in an ongoing *Remembering Church* program will be provided to help them become active again as practicing Catholics. It is not appropriate to insert inactive Catholics into the catechumenal process (RCIA).

2. **Youthful Marriages.** When either party requesting marriage has not yet reached his or her nineteenth birthday, the Church will show a special concern for the proposed marriage and will require additional steps in the preparation process. Both sets of parents will be interviewed by the pastoral minister. The couple will be referred to Catholic Social Services for evaluation by a professional counselor. These additional steps must be completed before a wedding date can be set.
3. **Pregnancy.** If a pregnancy exists, the Church will express care for both the couple and the expected child. Every effort will be made to insure that each couple is truly ready for marriage. Pregnancy of itself is not considered reason enough to omit the usual four-month waiting period and the normal preparation process. As with youthful marriages, the couple will be referred to Catholic Social Services for professional evaluation.
4. **Convalidation of a Marriage.** If the couple has entered a marriage outside the law of the Church, a renewal of vows and blessing of the marriage (convalidation) are permitted after the couple has completed the assessment process of these pastoral guidelines. Those couples that have been involved in a relationship of over two years may benefit greatly from participation in the *Marriage Encounter* program. Information about *Marriage Encounter* is available through the Family Life Office of the Diocese.

Care needs to be taken by the parish minister in the language used referring to the present state of civilly married couples.

5. **Annulment and Remarriage.** Often the Tribunal will place a restriction on a person's right to marry in the Church because of facts that were presented in the case. This prohibition will require that the person and his or her intended spouse have at least one session with a professional counselor, usually a member of Catholic Social Services, to insure, as far as possible, the success of a future union. After this session the restriction may be removed or counseling may be required before it is lifted.

*No wedding date may be set and no marriage preparation can begin until written notification is received that the annulment is final and until any restriction on a future marriage has been removed.*

If, after the death of a spouse or through the granting of an annulment, another marriage is to take place, it is the policy of the Diocese of Orlando that the couple must attend Pre-Cana II.

6. **Marriage and the Sacrament of Confirmation.** If they can do so without serious inconvenience, Catholics who have not yet received the sacrament of confirmation are to receive it before being admitted to marriage (*Canon 1065*).
7. **Interfaith Marriage.** Special pastoral care will be necessary in dealing with marriages that involve a Catholic and a non-Catholic. Particular questions may be addressed to the Marriage Tribunal, the Office of Liturgy, or the Office for Ecumenism.

## II. LITURGICAL GUIDELINES

### A. **Place for the Celebration of Marriage** (Based upon Canon 1118 and approved by all the Bishops of the Province of Florida, October 1984)

1. Marriages between two Catholics are to be celebrated in a Catholic Church or oratory. No exceptions will be made.
2. Marriage between a Catholic and a baptized Christian is to be celebrated in a Catholic church or oratory. Permission will be given, in special cases and for serious reasons, for such a marriage to take place in another Christian church. Requests for such permission are to be addressed to the Diocesan Tribunal Office and must include the proposed place and the official witness of the marriage (priest, minister, etc.).
3. Marriages between a Catholic and an unbaptized person are to be celebrated in a Catholic church or oratory. The diocesan bishop, under special circumstances, may grant permission for such a marriage to be celebrated in another place.

If permission is granted for the marriage of a Catholic and an unbaptized person to be celebrated in other than a Catholic church or oratory, it will only be granted for a public place of particular dignity or another temple or place of worship. Requests are to be made to the Tribunal Office and must include the proposed place.

It is the policy of the Diocese of Orlando that weddings not be celebrated at either *Mary, Queen of the Universe Shrine* or at *Mary, Mother of God Chapel* at San Pedro Center. (Office of the Bishop, June 8, 1995)

It is the policy of the Diocese of Orlando that weddings involving Catholics may not be celebrated at the wedding pavilion in Walt Disney World. This applies to both residents of the Diocese of Orlando and residents of other dioceses. Priests in the Diocese of Orlando are not permitted to witness such weddings and priests from other dioceses will not be granted the necessary delegation. (Office of the Bishop, June 27,

1994)

## **B. Days for the Celebration of Marriage**

### **1. Days When Marriages May Be Freely Celebrated:**

**Sundays of Ordinary Time.** Marriages that take place *at a mass* on Saturday evening or on Sunday, if they are also intended to fulfill Sunday obligation, *must* then use the Mass and the readings of the day. During Ordinary Time, however, one of the readings may be replaced by one from the Marriage Ritual, and the Wedding Mass may be used. The Nuptial Blessing is given at all wedding celebrations. (RM 11)

**Days Which Are Not Feasts or Solemnities.** The *Rite of Marriage* and the *Ritual Mass for Marriage* may be freely used on weekdays that are not feasts or solemnities.

### **2. Days on Which the Celebration of Marriage Is Limited:**

**Sundays of Advent, Christmas, Lent, Easter and Solemnities.** Marriages *should not* take place on the Sundays of Advent, of Christmas, of Lent and of the Easter Season, on solemnities, on days within the Octave of Easter, on All Souls, on Ash Wednesday or during Holy Week.

If a marriage must be celebrated on one of these days, the marriage may take place, but *the mass and readings must be those of the day*, not the ritual Mass of Marriage. It is therefore understood that couples should be discouraged from scheduling weddings on those occasions.

**Marriages During the Season of Lent.** Marriages during the season of Lent are not to be encouraged. However, if a marriage does take place, there should be a marked moderation in festivity. No flowers are allowed in the sanctuary (CB 252).

### **3. Days on Which the Celebration of Marriage is Prohibited:**

The celebration of marriage and the convalidation of marriage *are not allowed* during the Paschal Triduum (Holy Thursday through Easter Sunday).

## **C. Form for the Celebration of Marriage**

- 1. Marriage Between Two Catholics.** Marriage between two Catholics should normally occur within the celebration of the eucharist, using the

*Rite of Marriage*, Chapter 1. Communion should be offered under both kinds (*RM* 38).

2. **Marriage Between a Catholic and a Baptized Non-Catholic.** Marriage between a Catholic and a baptized non-Catholic should usually occur within a celebration of marriage outside of mass, using the *Rite of Marriage*, Chapter II (*RM* 36).
3. **Marriage Between a Catholic and an Unbaptized Person or Catechumen.** Marriage between a Catholic and an unbaptized person occurs within a celebration of the Word, using the *Rite of Marriage*, Chapter III. Particular care should be taken in preparing this ceremony.
4. **Marriage Between a Catechumen and a Baptized Non-Catholic, Another Catechumen or an Unbaptized Person.** The marriages of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, should be celebrated at a Liturgy of the Word and never at the eucharistic liturgy. Chapter III of the *Rite of Marriage* is to be followed, but the Nuptial Blessing in Chapter I (#33) may be used with all references to eucharistic sharing being omitted (*NSC* 10, *RCIA* 47).

#### **D. Liturgical Elements of the Celebration**

##### **1. Ministers of the Liturgy**

*Presider.* Normally a priest or deacon presides at the celebration of marriage and acts as the Church's principal witness to the marriage.

*Clergy from Other Religious Traditions.* Clergy members from other religious denominations are welcome to participate in the wedding liturgy. In circumstances where the eucharist is celebrated, it is not permitted for other Christian ministers to concelebrate.

*Readers.* Given the special dignity of the Word of God, those who exercise this ministry should be fully initiated members of the Church and be competent and able to exercise this ministry. However, if pastoral circumstances dictate, it may be appropriate for a Jewish person to proclaim the reading from the Old Testament scripture.

*Extraordinary Ministers of the Eucharist and Altar Servers.* The presence and participation of extraordinary ministers of the eucharist will allow for the eucharist to be distributed under both kinds. The full and

active participation of all liturgical ministers, including altar servers, will enhance the dignity and solemnity of the liturgical celebration.

2. *Entrance Rite and Processions.* The presider may greet the couple at the door of the church or at the altar. If there is a procession to the altar, the ministers go first, followed by the presider, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses (*RM* 19-20).
3. *Readings.* Texts proclaimed during the Liturgy of the Word may be taken only from the Old and New Testament scriptures. See also II-B-2 and 3.
4. *General Intercessions (Prayer of the Faithful).* The intercessions may be sung by a cantor or deacon with the assembly responding appropriately. When they are not sung, they may be recited by the deacon, presider, reader or another person (*RM* 29).
5. *Presentation of the Gifts.* If a marriage occurs at mass, vessels of bread and wine are to be brought forward by an appropriate number of persons. It is presumed that those who bring the gifts to the altar share full communion with the Church.
6. *Reception of Communion and Communion Under Both Kinds.* It is most desirable that Communion be offered under both kinds if a marriage is celebrated at mass. Care and attention must also be given to Christians of other traditions; please refer to *Guidelines for Receiving Communion* (National Conference of Catholic Bishops).
7. *Ethnic and Local Customs.* Noble customs found in the liturgical books of other National Episcopal Conferences *might* be used if the couple is of a particular ethnic background. As a rule, however, regardless of the ethnic backgrounds of the couple, the presider must use the liturgical books of this Episcopal Conference. Extreme prudence should be exercised in allowing additional rites to be added to the *Rite of Marriage*. Such accompanying rites should be able to stand on their own without explanation and address the nature of marriage. If a presider is in doubt, he is encouraged to contact the Office of Liturgy (See Appendix I).
8. *Environment.* Decoration of the church should be in keeping with good taste, liturgical principles, and the liturgical season. Parishes are encouraged to develop norms regarding the use of flowers, candelabra, aisle carpets, arches and other decorations that are often added to the worship environment. During the season of Lent, if a marriage takes place, there should be a marked moderation in festivity. No flowers are

allowed in the sanctuary (*CB 252*).

9. *Photography/Videography.* Pictures are encouraged following the celebration. Professional photographers and videographers may be allowed to exercise their craft during the celebration if they are discreet, unobtrusive and do not interrupt the ritual. Members of the assembly should not be encouraged to use flash photography during the celebration and should not leave their seats during the celebration for the purpose of taking pictures.
10. *Worship Aid/Program.* Since weddings are times when many are gathered from different religious backgrounds and experiences, the use of a worship aid is suggested. Worship aids should contain an *Order of Celebration*, including posture and response, by which those of different religious traditions may participate fully in the ritual. Those musical elements that are to be sung by the assembly should also be included. Music that is reproduced in the worship aid *must* have permission of the publisher and the proper copyright notice given; reproduced music that does not have this permission is illegal and cannot be used during the liturgy.

### III. MUSIC GUIDELINES

#### A. Music and Marriage

Recognizing the communal nature of the marriage celebration, it follows that music within the wedding liturgy should invite those gathered to enter into the prayer of the Christian community. Assembly singing is to be fostered and encouraged, as this would be normative at any gathering of the community to worship and celebrate. Selection of music, providing of functional worship aids and, the ministry of the cantor are important considerations to enable the assembly's sung prayer.

There are times before or during the liturgy when instrumental or solo music may be appropriate. Such music should draw those gathered into prayer and unity. Solos may be drawn from standard repertoire for the parish liturgy or from songs based on the scriptures. Other songs may be used when the texts reflect a Christian view of human love and affirm the role of God in the marriage covenant. The three judgements put forth in *Music in Catholic Worship* (musical, liturgical, and pastoral) should be utilized in assessing musical choices for the wedding liturgy.

#### B. Documents

On July 1, 1969, the Rite for Celebrating Marriage was revised according to the decrees of the *Constitution on the Sacred Liturgy*, that this richer rite would more clearly signify the grace of the sacrament and that the responsibilities of the married couple would be better taught.

In 1972 and 1982, the Bishops' Committee on the Liturgy respectively issued two documents: *Music in Catholic Worship (MCW)* and *Liturgical Music Today (LMT)*.

Great care should be taken, especially at marriages, that all the people are involved at the important moments of the celebration, that the same general principles of planning worship and judging music are employed as at other liturgies, and above all, that the liturgy is a prayer for all present, not a theatrical production (*MCW* 82).

Weddings present particular challenges and opportunities to planners. It is helpful for a diocese or a parish to have a definite (but flexible) policy regarding wedding music. This policy should be communicated early to couples as a normal part of their preparation in order to avoid last-minute crises and misunderstandings. Both musician and pastor should make every effort to assist couples to understand and share in the planning of their marriage liturgy. Sometimes the only music familiar to the couple is a song heard at a friend's ceremony and one not necessarily suitable to the sacrament. The pastoral musician will make an effort to demonstrate a wider range of possibilities to the couple, particularly in the choice of music to be sung by the entire assembly present for the liturgy (*LMT* 27-28).

Particular decisions about choice and placement of wedding music should grow out of three judgements proposed in *Music in Catholic Worship*. The liturgical judgement: Are the music's text, form, placement, and style congruent with the nature of the liturgy? The musical judgement: Is the music technically, aesthetically and expressively good, irrespective of musical idiom or style? The pastoral judgement: Will it help this assembly to pray? Such a process of dialogue may not be as easy to apply as an absolute list of permitted or prohibited music, but in the long run it will be more pastorally effective (*LMT* 29).

### C. Criteria for the Selection of Music

1. In its document, *Music in Catholic Worship*, the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops has given criteria to be used in choosing music for the liturgy. These criteria are applicable to all liturgies of the church, including weddings.

a) **The musical judgment.** The music must be technically correct

and aesthetically pleasing. The use of various styles of music is encouraged. It is important not to confuse the judgment of music with the judgment of musical style. Musical value must be discerned within a given style. The musical judgment should be made by competent musicians. Likewise, music should be selected in a manner that takes into account the abilities of the musicians involved.

- b) **The liturgical judgment.** The sacrament of marriage is a public act, a sacred sign, an encounter with Christ. The music at the wedding must serve to emphasize the nature of this unique sacramental celebration. It is in this spirit that the texts used during the liturgy should be selected. The principal classes of texts within the liturgy are proclamations, acclamations, psalms and hymns, prayers, and scriptural readings. Each text ought to be readily identifiable within these categories. Music that does not fall into this realm may be considered in the category of Another wedding music@ (See item 2 in this section).
- c) **The pastoral judgment.** Each wedding is unique. The music at a wedding must be judged on how well it will enable the assembly at this particular celebration to gather its thoughts and prayers into one, fostering a sense of community and enabling a true expression of faith. It is only when this is achieved that full and active participation will be a reality. In selecting music, consideration should be given to repertoire that is common to various mainline Christian denominations and religious songs of ethnic origin. These are helpful in reflecting one's background and in involving one's friends and relatives.

- 2. There are several places where vocal solos and/or instrumental music may be incorporated into the sacramental celebration of marriage. These include prelude music, processional and recessional, and preparation of the gifts. This music must also be judged by the three standards: musical, liturgical, and pastoral. The music should express the faith of the couple and the Church while asking God's blessing on the marriage. It should not carry any double meanings or excessively center on the couple and should express sentiments that can be shared by the entire assembly.

Taking into consideration the above-mentioned criteria, some wedding music may not be suitable for the sacramental celebration. The musician can suggest that the couple find suitable placement of such music at celebrations that precede or follow the marriage liturgy.

#### **D. Ministers of Music**

1. Great care should be taken to involve the entire liturgical assembly in the celebration. Often wedding assemblies consist of many non-Catholics or non-parishioners who should be encouraged to participate in song and prayer. The liturgy is a prayer for all present, not a theatrical presentation.
2. The parish music director or organist is the primary musician who is to lead the ministry of music. If the parish music director or organist is not available as the primary musician to lead the ministry of music at a wedding, a substitute must be carefully chosen. The substitute should know all the criteria set forth by the parish community.
3. Additionally, there should be someone fulfilling the role of cantor to lead congregational singing at all wedding liturgies.
4. Any guest soloist or instrumentalist, allowed at the discretion of the music director, should be advised as to what role he or she may serve in the liturgy. These musicians should realize that they are to enable prayer of the assembly.
5. Compensation may vary from parish to parish and according to the competency and experience of the musicians. If compensation for weddings is considered part of his or her parish financial agreement, the parish music director may have the prerogative to be musician for all weddings. Please see the suggested range in the Appendix of *Salary Guidelines for Responsibilities and Salaries: Director of Music Ministries, Diocese of Orlando*.

#### **Reference Abbreviations**

<i>CB</i>	<i>Ceremonial of Bishops</i>
<i>GIRM</i>	<i>General Instruction of the Roman Missal</i>
<i>LMT</i>	<i>Liturgical Music Today</i>
<i>MCW</i>	<i>Music in Catholic Worship</i>
<i>NSC</i>	<i>National Statutes for the Catechumenate</i>
<i>PCC</i>	<i>Pastoral Constitution on the Church in the Modern World</i>
<i>RCIA</i>	<i>Rite of Christian Initiation of Adults</i>
<i>RM</i>	<i>Rite of Marriage</i>

Office of Liturgy  
Office of Family Life  
Tribunal Office  
September 1995  
Reviewed June 1998

## **APPENDIX I**

### **Commentary on Ethnic and Local Customs That Are Often Used at Wedding Celebrations**

At times, in the celebration of the sacraments, aberrations will occur and various other rituals have been added to and introduced into liturgy. Church law is clear that no one, under their own authority, may add or subtract from the liturgy of the Church.

#### **The Unity Candle**

While it has become a highly popular and secular symbol, the unity candle has little significance during the celebration of the Marriage since the exchange of consent, the exchange of rings, and the Eucharist are the signs of unity in Christian marriage.

The use of the unity candle might occur at either the rehearsal, the rehearsal dinner or at the beginning of the wedding reception. If a unity candle is used, in church, at a wedding rehearsal:

1. The unity candle must never be placed upon the altar table.
2. The light given to the bride and groom most fittingly should come from the Easter candle.
3. The individual candles should not be extinguished.
4. The music chosen to accompany this action should reflect the high calling of lives lived in the Light of Christ.

### **Presentation of Flowers to the Blessed Virgin Mary**

If a couple has a special devotion to the Mother of God, the couple might spend some quiet time at the Marian shrine following the liturgical celebration. At times, however, this presentation has taken place following the prayer after communion.

### **The Exchange of *Arras* (coins)**

The exchange of *arras*, or coins, in the Spanish-speaking community expresses mutual sharing. While this ritual is authorized for use in the liturgical books of other National Episcopal Conferences, it is not a part of the rite that is approved for use in the United States.

## APPENDIX II

### Order of Services

#### 1. Celebrating Marriage During Mass

- a) **Introductory Rite.** While the community of worshippers is assembling, *appropriate* music may be performed by instrumentalists, choir or vocal soloists. The function of the prelude music is to gather and unite the congregation and to prepare them for the celebration of the marriage. This music should also keep in mind the three standards used in choosing music for the celebration of liturgy: musical, liturgical, and pastoral. Pastoral care and sensitivity is to be afforded the couple when assisting them in choosing all of their wedding music.

The goal of the entrance music is to *gather* the assembly—that is, to begin the celebration, to deepen the unity of those gathered, to introduce them to the mystery of the season or feast and to accompany the procession.

*If there is a procession to the altar, the ministers go first, followed by the priest and then the bride and the bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses. Meanwhile, the entrance song is sung (RM 20).*

It is strongly recommended that a congregational hymn be sung during the procession to engage all those present in this act of gathering. However, another possibility would be to sing a gathering hymn following the processional music. Such singing makes the people participants rather than spectators. The selected song should express joy and be well known by all.

Perhaps it is best to omit the Gloria unless it is a Sunday celebration.

- b) **Liturgy of the Word.** There are two parts of the Liturgy of the Word that should be sung: The psalm and the gospel acclamation.

*The Psalm.* The responsorial style is very appropriate as it allows for a cantor to alternate with the assembly, which sings a simple refrain. A psalm text set to familiar hymnody is also appropriate.

*Other psalms and refrains may also be used, including psalms arranged in responsorial form. Metrical and similar versions of psalms may be used provided they are in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast or occasion (MCW 63).*

*The Gospel Acclamation.* The gospel acclamation (alleluia) is also to be sung. If not sung, it is to be omitted.

- c) **Rite of Marriage.** There is no designated place for music within the Rite of Marriage. To show community support, affirmation, praise and thanksgiving for what it has witnessed, the whole community may sing a brief hymn or acclamation of assent at the conclusion of the exchange of vows and rings.

It should be noted that the lighting of a candle is not part of the Rite of Marriage. (See Appendix, Commentary on Ethnic and Local Customs.)

The intercessions, as in any liturgical celebration, may be sung by a cantor or deacon with the assembly responding appropriately. When the intercessions are not sung, they are recited (*RM* 29).

- d) **Liturgy of the Eucharist.**

*Preparation Rite.* The *General Instruction of the Roman Missal* describes the preparation of the altar and the presentation of the gifts as a practical rather than theological moment. Its importance lies in the shift of focus from the place of the word to the place of thanksgiving over the bread and wine. This has some ramifications for the scale and style of music and procession (#49).

The *General Instruction* also states: The procession can be accompanied by song. Yet song is not always necessary or desirable. Organ or instrumental music is also fitting at this time. The song need not speak of bread or wine or offering. The proper function is to accompany and celebrate the communal aspects of the procession (*GIRM* #50 and *Order of Mass* #17-21). If a short choral or vocal work is done at this time, it would most appropriately be one that focuses on the message of the readings.

*Eucharistic Acclamations.* The eucharistic prayer is the prayer of the entire assembly. The eucharistic acclamations (Holy; Memorial Acclamation; Great Amen) are to be sung in the familiar settings known by the community. The cantor or choir may lead the people in these sung acclamations. These acclamations belong to all the people and, as such, should properly be prayed by them.

*Communion.* The Lord's Prayer. As in any eucharistic liturgy, the assembly may either recite or sing the Our Father. This is not an acceptable time for a

vocal solo nor a musical setting that would be beyond the musical abilities of most of those gathered.

*The Breaking of Bread.* The Breaking of Bread is accompanied by the Lamb of God. The singing of the litany should last as long as the length of the breaking of the bread and the pouring of the wine. This is not a time for Apeace songs@ or other Alove songs.@ (The sign of peace is not a musical moment in the eucharistic liturgy.)

*The Communion Song.* The communion song accompanies the communion procession and expresses our unity in the body and blood of Christ; therefore, this song should speak of a wider community love. Congregational singing, by its very nature, reflects the meaning of communion. Utmost care should be given that the song of communion express unity. A refrain that is simple and not demanding may be sung by the assembly; verses may be sung by cantor or choir and musically embellished.

*The Hymn of Praise.* A hymn of praise and thanksgiving may be sung after communion by the congregation, choir, or soloist.

e) **Concluding Rite**

The dismissal is followed immediately by strong, joyous recessional music, which may be a hymn sung by the assembly or choir or an instrumental selection. Music should be planned not with finality in mind but sending forth.

2. **Celebrating Marriage Outside of Mass**

- a) **Introductory Rite.** While the community of worshippers is assembling, *appropriate* music may be performed by instrumentalists, choir, or vocal soloists. The function of the prelude music is to gather and unite the congregation and to prepare them for the celebration of the marriage. This music should also keep in mind the three standards used in choosing music for celebration of liturgy: musical, liturgical, and pastoral. Pastoral care and sensitivity should be afforded the couple when assisting them in choosing all of their wedding music.

The goal of the entrance music is to *gather* the assembly—that is, to begin the celebration, to deepen the unity of those gathered, to introduce them to the mystery of the season or feast and to accompany the procession.

*If there is a procession to the altar, the ministers go first, followed by the priest and then the bride and the bridegroom. According to local custom, they may be escorted by at least their parents and the two witnesses. Meanwhile, the entrance song is sung (RM 20).*

It is strongly recommended that a congregational hymn be sung during the procession order to engage all those present in this act of gathering. However, another possibility would be to sing a gathering hymn following the processional music. Such singing makes the people participants rather than spectators. The selected song should express joy and be well known by all.

Perhaps it is best to omit the Gloria unless it is a Sunday celebration.

- b) **Liturgy of the Word.** There are two parts of the Liturgy of the Word that should be sung: psalm and the gospel acclamation.

*The Psalm.* The responsorial style is very appropriate as it allows for a cantor to alternate with the assembly, which sings a simple refrain. A psalm text set to familiar hymnody is also appropriate.

*Other psalms and refrains may also be used, including psalms arranged in responsorial form. Metrical and similar versions of psalms may be used provided they are in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast or occasion (#6 Music in Catholic Worship).*

*The Gospel Acclamation.* The gospel acclamation (alleluia) is also to be sung. If not sung, it is to be omitted.

- c) **Rite of Marriage.** There is no designated place for music within the Rite of Marriage. To show community support, affirmation, praise and thanksgiving for what it has witnessed, the whole community may sing a brief hymn or acclamation of assent at the conclusion of the exchange of vows and rings.

It should be noted that the lighting of a candle is not part of the Rite of Marriage. (See Appendix, Commentary on Ethnic and Local Customs.)

The intercessions, as in any liturgical celebration, may be sung by a cantor or deacon with the assembly responding appropriately. When the intercessions are not sung, they are recited (RM 29).

**d) Concluding Rite**

*The Lord's Prayer.* The assembly may either recite or sing the Our Father. This is not an acceptable time for a vocal solo or a musical setting that would be beyond the musical abilities of most of those gathered.

*The Hymn of Praise.* Following the *Lord's Prayer*, a psalm or a hymn of praise may be sung by the congregation, choir, or a soloist.

*The Going Forth.* The dismissal is followed immediately by strong, joyous recessional music, which may be an instrumental selection or a hymn sung by the assembly or choir. Music should not be planned with finality in mind but sending forth.