



GUIDELINES
FOR
PREPARING
THE WEDDING
LITURGY

Diocese of Lansing

Introduction

Congratulations on your engagement! Your wedding and marriage are important to you, your family, and your parish family. The entire Church rejoices in your witness to the enduring love of God.

We offer these guidelines to assist you in the preparation of your wedding liturgy. They should answer many of your questions, but a meeting with your presider and music minister will be essential. These pages will help you to prepare for that meeting.

The Time and Place

You will meet with your priest or deacon to discuss many important issues and to complete the necessary paperwork. When it is time to “set the date,” you should know that a wedding Mass may take place on any day of the week except those days which are specifically prohibited, namely: all Sundays of Advent, Lent, and the Easter Season; all solemnities, holy days, and feasts; days within the Octave of Easter; All Souls Day; Ash Wednesday; and all the days of Holy Week and the Sacred Triduum.

The marriage of baptized Catholics and Christians should take place in a church to emphasize the spiritual and sacramental nature of the event. In the Diocese of Lansing, the celebration of marriage must take place in the parish church or chapel or in another house of worship provided proper permission has been obtained.

Clergy

In order to be validly married within the Christian community, a baptized Catholic must proclaim his/her vows before a priest or deacon and two witnesses.

When a Catholic marries a person baptized in another Christian religion, the minister of the non-Catholic party is, in some cases, welcome to be present at the wedding liturgy. This should be arranged through your parish priest. In extraordinary circumstances, it is possible for a Catholic person to be married before a non-Catholic minister provided dispensation from canonical form is obtained from the bishop’s office. This, too, should be arranged through your parish priest.

The Rite(s) of Marriage

The Church’s *Rite of Marriage* has three official rites, each addresses a particular pastoral situation – I) The marriage of two Catholics, II) the marriage of a Catholic and a member of another Christian community, and III) the marriage of a Catholic and a non-baptized person.

A wedding liturgy outside of Mass might be more familiar to non-Catholic families and guests. However, if the decision is made to use Rite I, care should be taken to explain the reception of Holy Communion. Since the Eucharist is a privilege of membership and the highest expression of Catholic unity, non-Catholic participants would not receive Communion, but may receive a blessing.

The following outlines may be useful as you prepare your wedding liturgy and your wedding program.

[] = optional

RITE I – The Rite of Marriage During Mass

[Greeting of the Bride and Groom]
Processional

INTRODUCTORY RITE

Opening Hymn
Greeting
Opening Prayer

LITURGY OF THE WORD

First Reading

(no Old Testament in Easter Season)

Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily

RITE OF MARRIAGE

Declaration of Intent
Consent
Blessing and Exchange of Rings
Intercessory Prayer
 Invitation
 Petitions
 Concluding Prayer

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts
Presentation Hymn
Prayer Over the Gifts
Eucharistic Prayer
 Preface
 Holy, holy, holy
 Memorial Acclamation
 Great Amen
Lord's Prayer
Nuptial Blessing
Sign of Peace
Breaking of the Bread
Distribution of Holy Communion
 Communion Hymn(s)
Prayer After Communion

Lamb of God

CONCLUDING RITE

Greeting
Blessing
Dismissal
Recessional

RITE II – The Rite of Marriage Outside Mass

[Greeting of the Bride and Groom]
Processional

INTRODUCTORY RITE

Opening Hymn -----
Greeting
Opening Prayer

LITURGY OF THE WORD

First Reading -----
Responsorial Psalm -----
Second Reading -----
Gospel Acclamation -----
Gospel -----
Homily -----

RITE OF MARRIAGE

Declaration of Intent
Consent
Blessing and Exchange of Rings
Intercessory Prayer
 Invitation
 Petitions
 Nuptial Blessing

CONCLUDING RITE

Lord's Prayer
Blessing
Recessional -----

RITE III - The Rite of Celebrating Marriage Between a Catholic and a Non-Baptized Person

[Greeting of the Bride and Groom]
Processional

INTRODUCTORY RITE

Opening Hymn -----
Greeting
Opening Prayer

LITURGY OF THE WORD

First Reading -----
Responsorial Psalm -----
[Second Reading] -----
Gospel Acclamation -----
Gospel -----
Homily -----

RITE OF MARRIAGE

Declaration of Intent
Consent
Blessing and Exchange of Rings
Intercessory Prayer
 Invitation
 Petitions
 Nuptial Blessing

CONCLUDING RITE

[Lord's Prayer]
Blessing
Recessional

The Role of the Assembly

Since your family and friends have been invited to witness your commitment to each other, to pray with you and for you, and to offer love and support, their involvement in the liturgy is essential.

The Church asks that all liturgical celebrations be “planned in such a way that it leads to the conscious, active, and full participation of the faithful both in body and in mind... demanded by the very nature of the celebration, and to which the Christian people have a right and duty by reason of their Baptism” (*Constitution on the Sacred Liturgy*, 14). So the hymns and acclamations that you choose should encourage this participation. While a soloist may occasionally perform a worthwhile role, every member of the assembly has a vital role in the liturgy.

A Worship Aid

Some couples may wish to prepare a booklet for their wedding guests. Booklets may vary in detail, but should contain at least the order of service (see above), the liturgical ministers, and names of the wedding party. Especially in the case of a marriage between a Catholic and a non-Catholic, or where a large group of non-practicing Catholics are expected, the assembly's responses should be included. If a good quality hymnal is present in the pews, reference numbers might simply be added to the booklet. When music is printed in a wedding booklet, necessary copyright permissions must be secured. Scripture texts are never printed in their entirety; merely print the biblical citation. A personal message from the couple might also be included.

Now that you have a sense of the contents of each rite, the following pages provide greater details, so that you may carefully choose prayers, readings, and music that are meaningful and suitable.



MUSIC FOR THE PROCESSION

The Processions

Commonly, the groom and his groomsmen wait near the sanctuary, watching as the bridesmaids, bride, and her father enter the church. However, the *Rite of Marriage* (nos. 20, 40) indicates that if there is to be a procession, the bride and groom each enter the church, accompanied by their parents, their witnesses, as well as the liturgical ministers. The priest may first greet them at the door of the church. This type of procession better reflects the communal nature of the celebration and avoids the symbolism of “giving the bride away.”

One still occasionally gets requests for the “traditional” wedding marches. If one knew the history of some of these pieces, choosing them might be unwise. For example, the processional “Here Comes the Bride” is from an opera by Richard Wagner. Elsa, a noblewoman, is about to have her lands confiscated by local barons when Lohengrin arrives and offers to marry her and save her property. The one condition of the marriage is that she must not ask him about his origins. Unfortunately the wedding ends tragically just a short time after the “bridal music” is heard, when the bride breaks her vow and asks Lohengrin where he is from. The “traditional” recessional, “Wedding March,” is from incidental music for Shakespeare’s, “A Midsummer Night’s Dream”. This comedy is a farce which ends up making a mockery of marriage. Neither of these works set an appropriate tone for a Christian marriage.

Processional Music

While not absolutely necessary, there is a trend toward separate music for the attendants and for the bride. Keep in mind that within the course of any piece, the volume level could be increased appropriately to announce the entrance of the bride. Several of the following works are also available for organ and brass or organ and trumpet(s). Some processionals may also be suitable as recessionals.

Sample Processionals

Trumpet Voluntary (Prince of Denmark’s March)	Attr. H Purcell / J. Clarke
Rigaudon	André Campra
Canon in D	Johann Pachelbel
Jesu, Joy of Our Desiring	J.S. Bach
Trumpet Tune*	David N. Johnson
Fanfare*	Gordon Jacob
Grand Choeur Dialogue*	Eugene Gigout
Air from Water Music	G.F. Handel

*might also be suitable as a recessional

THE INTRODUCTORY RITES

The purpose of the Introductory Rites is to “help the assembled people to become a worshipping community and to prepare them for listening to God’s word” (*General Instruction of the Roman Missal*, 24).

Opening Hymn

The use of processional and recessional marches does not eliminate congregational singing at the beginning nor end of the wedding liturgy. Once all persons are in place, the Opening Hymn begins.

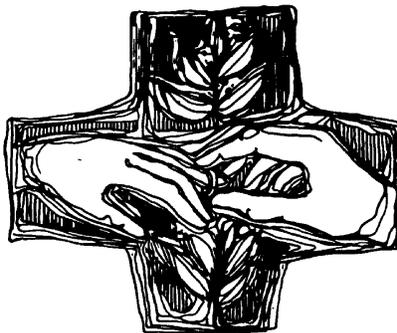
Please note, all upper case letters refer to hymn tunes, upper and lower case letters refer to composers.

Sample Opening Hymns

Hear Us Now, Our God and Father	HYFRYDOL
God is Love	Haas
Love Divine All Loves Excelling	HYFRYDOL
For the Beauty of the Earth	DIX
All Creatures of Our God and King	LASST UNS ERFREUEN
Praise God from Whom All Blessings Flow	OLD 100TH
God Whose Giving Knows No Ending	RUSTINGTON
Praise to the Lord	LOBE DEN HERREN
God, Who Created Hearts to Love	LASST UNS ERFREUEN

The Gloria

If a *Gloria to God* is permitted in the season and is prescribed for the Mass, it should be sung. Your music minister may suggest various settings.



THE LITURGY OF THE WORD

The Lectionary – a book which contains all the Scripture readings used at Mass – has a wonderful assortment of readings for wedding liturgies. They may be found in nos. 801-805. The readings are listed below. Once you have made your selections, choosing a musical setting for the psalm and the gospel acclamation will be simple. Hymns, too, should complement the readings.

Readings

Old Testament - Lectionary #801

Genesis 1:26-28, 31a
Genesis 2:18-24
Genesis 24:48-51, 58-67
Tobit 7:6-14
Tobit 8:4b-8
Proverbs 31:10-13, 19-20, 30-31
Song of Songs 2:8-10, 14, 16a; 8:6-7a
Sirach 26:1-4, 13-16
Jeremiah 31:31-32a, 33-34a

New Testament - Lectionary #802

Romans 8:31b-35, 37-39
Romans 12:1-2, 9-19 or Romans 12:1-2, 9-13
Romans 15:1b-3a, 5-7, 13
1 Corinthians 6:13c-15a, 17-20
1 Corinthians 12:31 – 13:8a
Ephesians 5:2a, 21-33 or Ephesians 5:2a, 25-32
Philippians 4:4-9
Colossians 3:12-17
Hebrews 13:1-4a, 5-6b
1 Peter 3:1-9
1 John 3:18-24
1 John 4:7-12
Revelation 19:1, 5-9a

The Responsorial Psalm

The Responsorial Psalm immediately follows the First Reading. Since a psalm is a song, it is normally sung. Your music minister may suggest various settings for the psalms.

Please note, the psalm is from Scripture and may not be replaced by a “song” (GIRM, 61.3).

Responsorial Psalm - Lectionary #803

Psalm 33: 12 and 18, 20-21, 22
The earth is full of the goodness of the Lord.

Psalm 34:2-3, 4-5, 6-7, 8-9
I will bless the Lord at all times.
OR
Taste and see the goodness of the Lord.

Psalm 103:1-2, 8 and 13, 17-18a
The Lord is kind and merciful.
OR
The Lord’s kindness is everlasting to those who fear him.

Psalm 112:1bc-2, 3-4, 5-7a, 7b-8, 9
Blessed the man who greatly delights in the Lord’s command.
OR
Alleluia.

Psalm 128:1-2, 3, 4-5
Blessed are those who fear the Lord.
OR
See how the Lord blesses those who fear him.

Psalm 145:8-9, 10 and 15, 17-18
The Lord is compassionate toward all his works.

Psalm 148:1-2, 3-4, 9-10, 11-13a, 13c-14a
Let all praise the name of the Lord.
OR
Alleluia.

The Gospel Acclamation

This acclamation is always sung. Your music minister may suggest various settings. The verse for the acclamation usually relates to the gospel (see options in *Lectionary* no. 804).

Alleluia Verse and Verse Before the Gospel - Lectionary #804

- 1 John 4:7b Everyone who loves is begotten of God and knows God.
- 1 John 4:8b, 11 God is love. If God loved us, we also must love one another.
- 1 John 4:12 If we love one another, God remains in us and his love is brought to perfection in us.
- 1 John 4:16 Whoever remains in love, remains in God and God in him.

Gospel - Lectionary #805

- Matthew 5:1-12a
Matthew 5:13-16
Matthew 7:21, 24-29 (or 7:21, 24-25)
Matthew 19:3-6
Matthew 22:35-40
Mark 10:6-9
John 2:1-11
John 15:9-12
John 15:12-16
John 17:20-26 (or 17:20-23)



The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass.

For in the readings, as explained by the homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. By their silence and singing the people make God's word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world.

– General Instruction of the Roman Missal, no. 55

... The liturgy of the word is extremely helpful in emphasizing the meaning of the sacrament and the obligations of marriage. When the Wedding Mass can not be used, one of the readings [above] should be chosen except from Holy Thursday to Easter and on the solemnities of Christmas, Epiphany, Ascension, Pentecost, the Body and Blood of Christ and other holy days of obligation. On the Sundays of the Christmas season and throughout the year, in Masses which are not parish Masses, the wedding Mass may be used without change.

– Rite of Marriage Introduction, no. 11

THE RITE OF MARRIAGE

The Vows / The Declaration of Consent

The ministers of the sacrament of marriage are the bride and groom. This reality is made manifest as the vows are solemnly proclaimed. In the exchange of vows, the man and woman declare the acceptance of one another as husband and wife, pledge mutual fidelity, and affirm the permanence of marriage. A form of the approved vows contained in the *Rite of Marriage* should be used. There are two acceptable forms – a recitation of the vow or a simple interrogative form followed by “I do.” It is important that the bride and groom should be visible to the assembly and their words heard by all present.

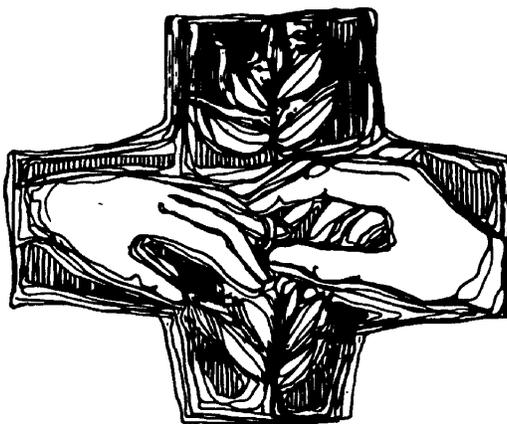
The Unity Candle and Other Options

Though currently very popular in many churches in the United States, the unity candle is a commercial product that is not part of the Catholic marriage rite. The real symbols of the sacrament are the bride and groom themselves. Rings or other symbols from particular cultures, e.g., *arras* (coins) and *lazo* (wedding cord) may be used after consultation with your presider.

The presentation of a bouquet to an image of the Blessed Mother is an expression of personal piety and is not part of public worship. This optional devotion may occur near the end of the liturgy, after the Final Blessing.

After the exchange of vows and rings, after Communion, or at another appropriate time, many couples may wish to recite together a personally composed Prayer of the Couple.

If your marriage takes place within Mass, the liturgy will continue with the Liturgy of the Eucharist.



THE LITURGY OF THE EUCHARIST

Presentation Hymn

“At the beginning of the Liturgy of the Eucharist, the gifts, which will become Christ’s Body and Blood, are brought to the altar... It is praiseworthy for the bread and wine to be presented by the faithful... Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the Prayer Over the Gifts conclude the preparation of the gifts...” (GIRM 73.1, 73.3, 77). During this time, instrumental music may be played or a hymn may be sung by the assembly. The time required for this rite is brief, so you might choose a piece of appropriate length.

Sample Presentation Hymns

A Nuptial Blessing	Joncas
Blessing the Marriage	SUSSEX CAROL
Bridegroom and Bride	SLANE
God, in the Planning	SLANE
How Happy You Who Fear the Lord	LAND OF REST
In Love We Choose to Live	Jeanne Cotter
Jesu, Joy of Our Desiring	Bach; WERDE MUNTER
Like Olive Branches	Deiss
Lives Brought Together	Schutte
Lord of All Hopefulness	SLANE
Love is the Sunlight	BUNESSAN; SHADE
Love Which Never Ends	Sands
May God Bless You	Van Grieken
May Love Be Ours	HEAVEN'S ANGELS
Not for Tongues of Heaven's Angels	Joncas
O Perfect Love	Barnaby
The Greatest Gift	Marchionda
These Two Now Joined	Schaffer
<i>Ubi Caritas</i> (Where love is, there is God)	Taizé; chant
We Will Serve the Lord	Haas; Cooney
Where Charity and Love Prevail	CHRISTIAN LOVE
Where There is Love	Haas
Where Love is Found	O WALY WALY
Wherever You Go	Norbert; Haas

Acclamations during the Eucharistic Prayer

Your parish musician(s) will know the settings with which your assembly is familiar. Please rely on their experience. If most of your guests are from another parish, it might be helpful to contact the musician in that parish, so that the two musicians might have the opportunity to talk about familiar settings.

Nuptial Blessing

The Nuptial Blessing may be found in the Rite of Marriage (nos. 33, 34, 120, 121). It may be recited or sung after the Lord's Prayer or during the Concluding Rite.

Some composers have set blessings to music. Rarely are these based on official texts, nor should they substitute for the presider's Nuptial Blessing. A list of these follows. The majority of these pieces provide responses to be sung by the congregation. These responses may be printed in the worship aid so that the people may sing their part.

Bless Us This Day	Rob Glover
Nuptial Blessing: May You Be Filled	David Haas
O God, Send Your Blessing	David Haas
God Be with You	AR HYD Y NOS, arr. David Haas
Hear Us Now, Our God and Father	HYFRYDOL, arr. deBruyn
May the Light of Christ	James Chepponis
A Nuptial Blessing	Michael Joncas
Dios Nos Bendiga / May God Bless Us	Manibusan/Adauto
A Dominican Blessing	James Marcionda

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.

– General Instruction of the Roman Missal, no. 72



Communion Hymn(s)

The Communion Procession is one of the major processions of the Mass. While we process, we sing. This is a sign of our unity as we receive the sacrament of unity. We sing from the moment the priest first partakes of Holy Communion until the last person receives. Depending on the size of the assembly, one or more hymns may be required.

A responsorial form of singing (similar to the way we frequently sing a psalm) can be an appropriate way to sing a Communion hymn since the assembly is moving and singing at the same time. When sung outside the Liturgy of the Word, psalms may be arranged in a hymn setting. For example, Psalm 34 [Taste and see the goodness of the Lord] is a Communion psalm *par excellence*.

Sample Communion Songs

Blest Are They	Haas
Bread of Life	Farrell
Bread for the World	Farrell
Come to the Banquet	Cheponis
Come and Eat This Living Bread	ADORO TE DEVOTE
Draw Us in the Spirit's Tether	UNION SEMINARY
Gift of Finest Wheat (You Satisfy the Hungry Heart)	BICENTENNIAL
I Received the Living God	LIVING GOD
In Remembrance of You	Tate
Let Us Be Bread	Porter
Love is His Word	Connaughton
Now in This Banquet	Haugen
O Blessed Savior	Brubaker
One Communion of Love	Marchionda
One Bread, One Body	Foley
Receive in Your Heart	DiFalco
Take and Eat	Joncas
Taste and See	various
<i>Ubi Caritas</i> (Where love is, there is God)	various
We Know and Believe	Glover
With This Bread	Cuddy

THE CONCLUDING RITE

The Concluding Rite is brief, but contains important elements – a Greeting, Blessing, Dismissal, and an optional Closing Hymn. Recessional Music may accompany the procession of the bride and groom, the bridal party, and the liturgical ministers.

Several options for the Final Blessing are provided in the Rite of Marriage (nos. 125-127).

Sample Closing Hymns

Joyful, Joyful We Adore Thee	ODE TO JOY
Now Thank We All Our God	NUN DANKET
God We Praise You	NETTLETON
Praise My Soul the King of Heaven	LAUDA ANIMA
Let All Things Now Living	ASH GROVE
Love is the Sunlight	BUNNESAN
Hear Us Now, O God Our Maker	HYFRYDOL

Sample Instrumental Recessionals

Crown Imperial	William Walton
Entracte to Act III of Saul	G.F. Handel
Fanfare	Jean-Joseph Mouret
Finale from Symphony #6	Charles Marie Widor
Finale from Symphony #1	Louis Vierne
Hornpipe from Water Music	G.F. Handel
Sinfonia to Cantata #29	J.S. Bach
Toccata in G	Théodore Dubois
Toccata from Symphony #5	Charles Marie Widor
Toccata in Seven	John Rutter
Trumpet Voluntary	Henry Purcell
Trumpet Voluntary	John Stanley
Trumpet Tune #1	Aaron David Miller



MUSIC IN GENERAL

Hymns and Songs – Texts Are Important

The suitability of texts sung at your wedding is an important consideration, as the words sung in the liturgy should “... always be in conformity with Catholic doctrine. Indeed, they should be drawn chiefly from Sacred Scripture and from liturgical sources” (*Constitution on the Sacred Liturgy*, 121.3). In addition, “the music selected must express the prayer of those who celebrate, while at the same time guarding against the imposition of private meanings on public rites” (*Liturgical Music Today*, 12).

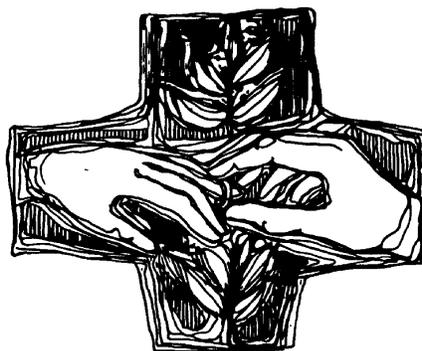
“Married Christians share in the mystery of the unity that exists between Christ and his Church” (*Rite of Marriage*, 33, Nuptial Blessing). Popular love songs often stress the couple only and exclude God and the Church community. While they may say good things, they often don’t say enough about the Author of Love and God’s ongoing role in a Christian marriage. The following principles may be used to judge the appropriateness of any text.

Those texts are suitable which:

- speak explicitly of the Christian, religious dimension of love
 - express trust in, thanksgiving to, or praise to God
 - support the action of the liturgy(e.g. a Communion song at the Communion Rite)

Unsuitable texts are those that:

- explicitly deny the Christian dimension of love
(e.g. texts that imply “my life has no meaning without you”
or “life isn’t worth living without you”)
- fail to mention God (or only mention God by implication)
 - only faintly allude to the Christian dimension of love



Principles of Worthy Music: The Musical, Liturgical, and Pastoral Judgments

The 1972 document, “Music in Catholic Worship,” provides sound guidelines for selecting worthy music for any liturgical celebration. “To determine the value of a given musical element in a liturgical celebration, a threefold judgment must be made: musical, liturgical, and pastoral” (MCW 25). These principles may be summarized as follows:

<i>the musical judgment</i>	Is the music itself of good quality? Does it have integrity as a piece of music? “This judgement is basic and primary and should be made by competent musicians” (26). “although all liturgical music should be good, not all good music is suitable to the liturgy” (29).
<i>the liturgical judgment</i>	“Is the music’s text, form, placement and style congruent with the nature of the liturgy?” (LMT 29). Does the music “correspond to the sacred character of the celebration and the place of worship” (40)
<i>the pastoral judgment</i>	“Does [this] music enable these people to express their faith, in this place, in this age, in this culture?” (39).

These principles, then, exclude many popular love songs. Songs of this type are more appropriately used at the wedding reception and should not be used either before, during, or after the wedding liturgy.

Discuss with your parish musician(s) how the assembly may best participate in your wedding liturgy. Consult him/her for suitable music selections. “Great care should be taken, especially at marriages, that all the people are involved at the important moments of the celebration... and above all that the liturgy is prayer for all present, not a theatrical production” (*Music in Catholic Worship*, 82).

Avoid buying wedding CD’s. Many of these are put together with orchestral music and don’t take into account the fact that most churches have organs or pianos. Orchestral music played on the organ or piano simply will not sound the way it does on the CD and disappointment may well result. In addition, parish musicians have differing abilities and repertoires and may not have available any or all of the pieces you have selected from the CD.

There is no substitute for meeting with the pastoral musician(s) in your parish, and working directly with them in planning your wedding liturgy.

OTHER MUSIC SUGGESTIONS

All music suggestions, above and following, are provided as a starting point in planning music for your wedding liturgy. These lists are not exhaustive, but only provide examples of the principles outlined above. Since the participation of the assembly is vital to any liturgical celebration, solos should be restricted to the prelude or postlude, that is, before the liturgy begins or after it concludes.

Selected Solos

A Ring of Gold (Concordia; the following are available separately; all are hymn-tune based)

Love is the Sunlight	BUNESSAN
When Jesus to the Wedding Went	AZMON
The Lamps That Light This Wedding Day	TALLIS' CANON
The Days of the Summer	KRESMER
Now with Thanksgiving	SLANE
When God Designed Creation	AURELIA
Within the Arc of Grace	RHOSYMEDRE
A Wedding Song	Carroll
Behold, Thus is the Man Blessed	Ferris
Beloved, Let Us Love One Another	Siebert; Busarow
God of Love, O God of Goodness	Bisbee
Lord, May Their Lives	Carroll
Lord Who at Cana's Wedding Feast	Busarow
Love Song	Kreutz
My Beloved Speaks	Siebert
O Perfect Love	Kreutz
Psalm 128 (not in responsorial format)	Wetzler
Sacred Trust	Kreutz

Seven Wedding Songs (Concordia; the following are available separately)

Thou Wilt Keep Him in Perfect Peace	
Entreat Me Not to Leave Thee	
Walk in Love	
Love, in Christ	
Come, Lord Jesus, to This Place	
This Love	
Happy Are You Who Fear the Lord	
The Call	Ralph Vaughan-Williams
The Gift of Love	Hopson
The Greatest of These is Love	Moe
The Lasting Joy	Keesecker
This Love, O Christ	Schubkegel
Three Wedding Songs	Powell
Our Heart Shall Rejoice in the Lord	
Blessed Are Those Who Fear the Lord	
May the Lord Watch Over this House	
Walk in Love	Powell
Wedding Song – Set Me as a Seal	Pinkham
Wedding Song – Blessed is Everyone who Fears the Lord	Bender
Wedding Song – Wherever you Go	Giesecke
When Love is Found	Fedak
Where Love is Found	Haas

CONCLUSION

This booklet has been designed to make preparing your wedding liturgy an enjoyable and enriching experience. It has offered sample music, rationale for its proper selection, and brief liturgical catechesis. There is no substitute for working closely with your presider and parish musicians. May your choice of scripture and music give praise to God, sanctify your day, and “grant you to share in the mystery of that unity and fruitful love which exists between Christ and his Church” (*Rite of Marriage 1*, cf. Eph. 5:32).





Bishop Carl F. Mengeling
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Office of Worship ✠ Diocese of Lansing
517-342-2480

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