

*Celebration of
Marriage*



St. Ferdinand Church

341 E. 10th Street
Ferdinand, Indiana 47532
(812) 367-1212

CONTENTS

Chapter I. Wedding Guidelines	
Who can get married at St. Ferdinand Church	Page 3
What steps need to be taken	
When can we get married	Page 4
What is involved in marriage preparation	
What is the Sponsor Couple Program	Page 5
Chapter II. Christian Marriage: A Sacrament	
Signs	Pages 6, 7
Are all marriages “sacramental?”	Page 8
Chapter III. Roles of the Ministers and Assembly	
Roles of all who participate in the wedding	Page 9, 10
Chapter IV. The Wedding Liturgy	
The place, context of inside or outside Mass	Page 11, 12
Order of Worship	Page 13
Chapter V. Music	
Selecting the Music	Pages 14, 15
Music in the Wedding Liturgy	Pages 16 -18
Samples of Music	Pages 18 – 21
Chapter VI. Practical Questions and Answers	
Rehearsal	Page 22
Decorations	Pages 22, 23
Seating, dressing, pictures	Page 23
Fees	Page 24
What is “inappropriate”	Page 24
Chapter VII. Legal Considerations	
Indiana requirements for marriage	Page 25

I. WEDDING GUIDELINES

Who can get married at St. Ferdinand Church?

Generally speaking, members of our parish may celebrate their weddings at St. Ferdinand Church. Roman Catholics who live within the bounds of the parish but who have no formal relationship with the parish community may speak to someone on the parish staff about establishing a relationship with the parish - with an eye toward celebrating a wedding. Former members of the parish need to speak both to their present pastor and to the pastor of St. Ferdinand Church if they wish to celebrate their marriage liturgy in this church. Young people who move away from home or who live at college are welcome to celebrate their marriage liturgy at St. Ferdinand Church. All these people need to respect the policies of St. Ferdinand Church regarding wedding liturgies.

What steps need to be taken to get married at St. Ferdinand Church?

Arrangements must be made at least six months in advance to allow for proper preparation. Weddings will be scheduled on a first-come first-served basis.

The couple should bring a recent (no older than six months) baptismal certificate (from the Catholic Church where the person was baptized) when making arrangements for the wedding if the couple is not from St. Ferdinand Church. If one is of another denomination, he/she should bring a copy of the baptismal certificate from his/her church. If one party is not baptized, a copy of his/her birth certificate is sufficient.

Marriage involving parties of different Christian denominations or religions may have the ceremony in the church of the other partner's faith if a dispensation is sought from the Catholic bishop. In addition, in order for the marriage to be recognized by the Catholic Church, marriage preparation through the Catholic Church must be completed even though the couple receives instructions in the other church. If the bishop grants a dispensation, a Catholic may be married by a minister in another church and still have the marriage recognized by the Catholic Church. If the marriage takes place in the Catholic Church, the non-Catholic may have his or her minister to take part in the wedding ceremony. In the Diocese of Evansville, Catholic weddings may not take place outside of a church (e.g. private homes, gardens, hotels, etc.), unless the bishop grants permission for such.

When can we get married in church?

Weddings are permitted on weekday evenings, but are usually scheduled on either Friday evenings or on Saturdays between 9 a.m. and 2 p.m. An afternoon wedding must be concluded by 4 p.m. This means that all inside photography must be completed and the church vacated by the wedding party and guests by 4 p.m.

There are some times in the church year when the liturgical calendar discourages or prohibits the celebration of weddings. For example, weddings are not scheduled on Sundays, Holy Days of Obligation, evenings before Holy Days, or during the season of Lent (a penitential season in the life of the church community).

What is involved in marriage preparation?

We, at St. Ferdinand Church, believe you are making a very important decision and we want you to be adequately prepared. There are many expectations and preparations that can be nerve-wracking, and so we want to help you know what is expected from the Church.

A) First, you, as a couple, will notify the pastor about your wedding plans. (The couple may ask a priest outside the parish to officiate and to help in their marriage preparation, but they must still contact the pastor to schedule the wedding and receive the guidelines six months in advance.)

B) Next, you should make an appointment with a pastoral associate to discuss this wedding manual and the practical aspects of the wedding celebration.

C) The following meeting is with the priest who will help you individually fill out the Pre-Nuptial Investigation Forms required by the Catholic Church, and have you answer questions to a marriage preparation instrument called FOCCUS. You are asked to contact the parish organist who will arrange appropriate music for the wedding.

C) The third meeting is with the sacramental pastoral associate who will discuss the results of the FOCCUS questionnaire and help you plan the marriage preparation classes. You will be asked to attend a Sponsor Couple program or the Engaged Encounter program that is offered by Evansville Catholic Charities. The Sponsor Couple program involves meeting with a trained married couple

four or five different times. (It is defined in the section below this.) Engaged Encounter is an uplifting weekend retreat experience where teams of married couples and a priest or religious share personal experiences and reflections.

D) If you live elsewhere and it is impossible to go through any marriage preparation through St. Ferdinand Church or the Diocese of Evansville, then such arrangements should be made with the Catholic Church in the area in which you live.

E) After you have completed your marriage preparation, the priest will help you plan and finalize the wedding ceremony. (If the marriage is between a Catholic and a member of another church, a Mass is not recommended.)

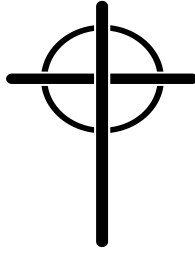
F) You will receive a booklet. “Together for Life,” with a ceremony-planning sheet. The booklet has many options from which to choose scripture readings and prayers. You may take the booklet with you and plan your ceremony over a few weeks and then return the planning sheet to the priest.

What is the Sponsor Couple Program?

“The Sponsor Couple Program is a couple-to-couple approach to marriage preparation that is meeting basic pastoral needs for engaged couples.

Sponsor couples for marriage are similar to sponsors for Baptism and Confirmation. A husband and wife become sponsors for a couple engaged to be married. Together the two couples go through the steps of the Sponsor Couple Program.

The Sponsor Couple Program is only part of the marriage preparation that a parish can offer. It is a way for the pastor to share some of the work of marriage preparation with others in the parish. Even more importantly, it brings an added dimension to marriage preparation — direct couple-to-couple sharing of the sacred-human reality which is the day-to-day experience of Christian marriage.” (Ruhnke 4)



II. CHRISTIAN MARRIAGE: A SACRAMENT

Marriage is a call to a new lifestyle, a life grounded in the love of God, and spent in service to others. Marriage is a commitment, or a covenant, between a man and a woman to love each other unconditionally and to support each other in order to help build and nurture God's kingdom on earth.

An important part of the marriage preparation is the discussion of the engaged couples' understanding and the Church's teachings of the Sacrament of Marriage. Couples preparing for marriage should reflect on some basic questions concerning their faith:

1. Why am I getting married in the Church?
2. Am I praying with the Church community?
3. Am I striving to know the Lord's Gospel?
4. Am I aware of the Sacraments and how they are to be part of my life?
(Aridas, p.7)

Signs

As you consider your wedding plans, you are undoubtedly thinking of a lot of visible signs - your wedding rings, the wedding ceremony itself, the wedding gown, etc. We all need signs. In the Church, we have specific signs to express aspects of our life with God. To celebrate life, birth, belonging, growing, healing, loving, serving, dying; to mark the crucial moments of our lives; to identify special roles and relationships in our community, the Church has seven signs - seven sacraments: Baptism, Confirmation, Eucharist, Reconciliation, Marriage, Ordination and Anointing of the Sick.

For years, Catholics memorized this definition of a sacrament: "A sacrament is an outward sign instituted by Christ to give grace." What are the outward signs for Marriage as instituted by Christ to give grace?

YOU are the sign. You - your minds and hearts, hopes and desires, bodies and creative energies - become, when joined together, a sign of how God wants to be joined with the human family - and especially with the two of you, as part of your marriage relationship. That is why we say that the two of you are really the ministers of the Sacrament of Marriage. The priest or deacon is merely an official witness for the Church community. You each give the sacrament to each other as you give yourselves to each other. As the priest or deacon says to you in the marriage ritual right before you exchange vows:

My dear friends, you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church's minister and this community. Christ abundantly blesses this love. He has already consecrated you in baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity [Rite of Marriage, #23] (Friedman, 17 -18).

The Church recognizes that the Sacrament of Marriage is “your” sacrament. The two of you become the powerful sign of Christ's love.

“We recognize that, as you draw upon God's presence as a ‘third party’ in your relationship, your witness of love helps the community of believers as well. In you, the rest of us look to see God at work:

- * God loves us in a binding, never-broken, permanent way. Your marriage must mirror that permanence.
- * God is always faithful. You must be faithful to each other.
- * God is good and gracious to us, forgiving and healing us. You must love and forgive each other.
- * God's love has overflowed to create the world and all that is in it. You must bring new and creative life into our world.

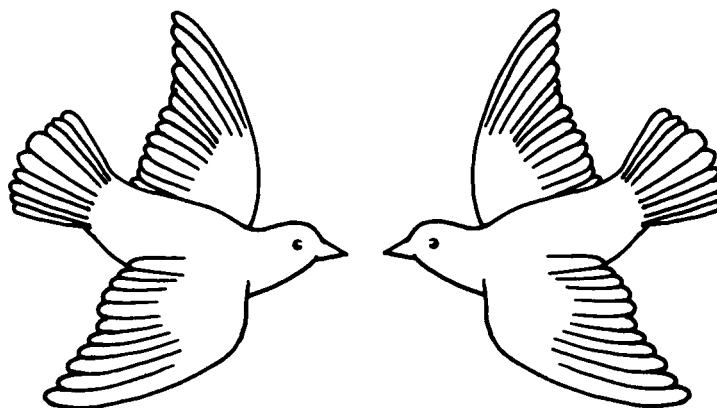
We look to you to see God at work. You are a sacrament of God, and your sacrament, marriage, is a power-filled sign that goes on and on as long as you live. Understanding that reality is essential to planning your wedding liturgy” (Hoyes, 18).

Through the exchange of marriage vows, the two of you give and accept each other in a partnership for the whole of life. “The sacrament, then, is the mutual and irreversible

commitment and the living out of that commitment for life. This means that Christ becomes present, through grace, in a new and deeper way at the moment of the exchange itself. It also implies that Jesus will continue to be present in a unique and ever-deepening manner whenever husband and wife carry out those mutual marital promises” (Friedman, 18).

Are all marriages “sacramental”?

Theologically, the Catholic Church considers a marriage of two Catholics validly a sacrament. Every Catholic is obligated to approach a priest concerning marriage. The marriage of two baptized persons is considered valid in the eyes of the Catholic Church even if married outside a Catholic church building, as long as proper dispensations have been granted. If there is an unbaptized person involved, the Church recognizes the marriage as valid, but it is not considered sacramental.



III. ROLES OF THE MINISTERS AND ASSEMBLY

The couple are the ministers, to each other, of the Sacrament of Matrimony. Through the exchange of their marriage vows, Christ becomes present in a unique way to the couple and to the Church.

Therefore, when decisions are made about the marriage liturgy, the couple must remain faithful to the Catholic understanding of marriage and worship, as well as to the norms followed at St. Ferdinand Parish.

The priest calls the assembly and the couple into the celebration of the Sacrament of Matrimony by leading the community in prayer, preaching the Word of God, witnessing the vows and presiding at the Eucharist when celebrated. The priest also has the training and knowledge needed for the liturgical celebration and is, therefore, the person from whom the couple seeks advice.

The witnesses (best man and maid/matron of honor) serve as official representatives of the assembly in its witness and support.

The ministers, including the lector, musician, cantor, greeter, altar server, Eucharistic minister, etc., each function in his or her own role, to enhance the assembly's participation in the marriage liturgy.

Each person must approach his role *as a service to the assembly*, rather than a performance, and must be competent in the skills needed to exercise that service. The couple should discuss the various ministers with the presiding priest.

The assembly, either the parish community or the interfaith assembly, signifies its prayerful support for the couple's marital commitment, not only by witnessing the vows of the couple, but by participating fully in the liturgy.

Therefore, the couple should keep as a priority the participation of the assembly. The couple is encouraged to make use of the talents and resources available within St. Ferdinand parish community, e.g., liturgical and musical ministers. When an interfaith assembly is expected for liturgy, the couple should be concerned with *enabling all to participate*.

Since the Sacrament of Marriage is true worship, a variety of liturgical ministers should be incorporated. Although it is good to select friends and relatives for these

various roles, it is most important that they be quite familiar with the rite and have the ability to minister well to the assembly. Commissioned (qualified) members of the parish, who are not necessarily friends or relatives of the bride or groom, should be considered.

- 1) Priest: Normally, the priest preparing the couple for marriage presides at the liturgy. However, a friend or relative who is a priest may preside. If this is the case, please notify the priest with whom you are working on marriage preparation. (This also applies to deacons, who can witness marriages.)
- 2) Lector: The Lector must be a trained individual who has the ability to proclaim the Word of God and believe what she or he is reading.
- 3) Eucharistic Ministers : These ministers of the bread and cup are to be commissioned Eucharistic Ministers and active members of the church.
- 4) Musicians:
 - Organist*: The organist should be familiar with what is appropriate music for a Catholic liturgy.
 - Cantor*: The cantor is not considered a “soloist” in the Catholic Church, but one who leads the assembly in common sacred song and in responsorial singing.
 - Other Musicians*: Other musicians should enhance the spirit of worship. Vocal or instrumental musicians can be used in appropriate places (check with the presiding priest). However, these ministers are not performers.
- 5) Gift Bearers: These persons, usually two in number, bring the bread and wine to the altar. They may be parents of the couple, other family members, friends, or Godparents. It is possible to have the bride and groom receive the bread and wine from the gift bearers and take them directly to the altar, presenting them to the priest.
- 6) Reader for the Prayers of the Faithful: This person may or may not be the same person who reads the Scripture readings, although the same qualifications apply. The cantor may also sing these prayers.

IV. THE WEDDING LITURGY

Where should the Wedding Liturgy take place?

The *Code of Canon Law* indicates that marriages between Catholics or between a Catholic and a baptized non-Catholic should take place in the parish church. However, the local ordinary or parish priest can grant permission for the marriage to be celebrated in another church or oratory. In general, marriages should take place in a church to emphasize the spiritual and sacramental nature of the event, although the Bishop can allow a marriage to be celebrated in another suitable place. Likewise, marriages between Catholics and unbaptized persons may be celebrated in a church or in another suitable place.

What is the difference between a wedding liturgy within the context of a Mass and one where a Mass is not involved?

There are five major parts to the wedding liturgy, four if you choose not to have your wedding in the context of a Mass. Corresponding to each of these parts is a purpose, which helps that part relate to the rest of the liturgy. The five parts and their purposes are:

1) *The Entrance Rite*: Here music begins, guests arrive, the wedding party enters, and greetings are exchanged between the presiding minister, the couple, and the congregation. The purpose of this part is to *set a mood*. Guests have time to arrive and assume an attentive, prayerful attitude; the members of the wedding party enter formally and present themselves, arrayed in their wedding best, to the assembly.

There is a moment of transition from the entrance procession, as guests watch and pictures are taken, to respectful listening as the Scriptures are proclaimed.

2) *The Liturgy of the Word*: The readings from the Word of God are proclaimed. The assembly listens and responds. The presider reflects on the Word and the occasion in the homily. The purpose of this part is to help us *understand the seriousness of the moment* when two people commit their lives to one another.

3) *The Rite of Marriage*: The couple declare their intention to marry, solemnly state their consent, and exchange rings. There may also be other ceremonies

here, such as the lighting of a wedding candle. This is a “peak moment,” whose purpose is sacramental: *two people become, in the presence of the Church, a sign of God’s love in their lives and in ours.* The moment is marked by an outpouring of joy and thanks.

When marriage is celebrated without a Mass (in cases where the bride and groom come from two different faith expressions), the Rite of Marriage includes special petitions, a nuptial blessing, and the Lord’s Prayer. Where Eucharist will follow, the Rite of Marriage ends with petitions, just as Sunday Mass.

4) *The Liturgy of the Eucharist:* When marriage is celebrated with a Mass, the altar table is prepared, gifts are brought forth, and the Eucharistic Prayer is proclaimed. We pray the Lord’s Prayer and a special nuptial blessing prior to sharing in Communion.

This part of the liturgy follows one “peak moment” with another - a dramatic time of praise and thanksgiving in the context of Jesus’ dying and rising as celebrated in the Eucharistic banquet. The purpose (at least in relation to your wedding) is to *parallel the unity of the newly married couple with the unity between Jesus and the Church.*

5) *The Dismissal Rite:* In either type of wedding (with or without Mass), we conclude with another blessing and a procession out, leading to the rest of the wedding festivities. The purpose here is to *bring closure to one stage of the wedding and lead to what follows* - not only the wedding reception, but the rest of your lives (Friedman, 32-33).



Order of Worship

In making selections for the readings and various prayers for your wedding, you will receive valuable assistance from the book, "Together For Life."

The Entrance Rite:

Sign of the Cross and Greeting
Penitential Rite - omitted if not in the context of a Mass
Glory to God - omitted if not in the context of a Mass
Opening Prayer

Liturgy of The Word

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily

Rite of Marriage

Introduction
Statement of Intentions
Exchange of Consent
Blessing of Rings
Exchange of Rings
Prayers of the Faithful
Our Father - if outside the context of a Mass
Nuptial Blessing - if outside the context of a Mass

Liturgy of The Eucharist - only in the context of a Mass

Preparation of the Gifts
Prayer over the Gifts
Eucharistic Prayer
Our Father
Nuptial Blessing
Sign of Peace
Lamb of God/Breaking of the Bread
Communion Rite
Prayer after Communion

The Dismissal Rite

Blessing of Assembly and Dismissal

V. MUSIC

Selecting The Wedding Music

The music you choose for the wedding celebration is to contribute to the active participation of those who gather and it should also enhance the flow of the ritual. The musical selections should be technically, aesthetically, and expressively good music.

God is the source of all love. Therefore, the words and music should speak of the love in which God is the center.

Sometimes songs that have been widely and regularly used at weddings in recent times are unsuitable. These might be lovely tunes or popular romantic ballads with nostalgic sentiments, but they are inappropriate for use in the wedding liturgy.

Since our prayer is a true expression of our faith, so must our music be a true expression. Therefore, the use of a pre-recorded or taped music is not a full expression and is highly discouraged.

While the songs themselves should be as musically attractive as possible, it is the text that matters most. At least, implicitly, each and every text ought to be identifiable as prayer. A song that highlights the Catholic dimension of love always deserves priority:

a) A song that speaks directly of the divine/religious dimensions of love is most suitable at a Catholic marriage liturgy, e.g.,

"Beloved, Let Us Love": Bonar, c.GIA, 1986

-Beloved, let us love: for love is God:
In God alone love has its true abode.
Beloved, let us love: only thus shall
we see God, the Lord,
who first loved us.

b) A song that does not speak directly of the divine/religious dimension of love, but that implies this dimension, is suitable at a Catholic marriage liturgy, e.g.,

"Sing A Joyful Song": Text: Ps 145.

Farrell, COCP, 1984

-Sing a joyful song to the Lord! Alleluia!

Let the heavens and earth rejoice! Alleluia!

-The heavens proclaim God's name,
and earth in reply echoes back
with joyful songs of praise!

c) A song that speaks neither directly or indirectly of the divine/religious dimension of love is unsuitable at a Catholic marriage liturgy, e.g.,

"Endless Love": Richie, c.PGP Music, 1981

-My love, there's only you in my life, the only
thing that's right.

d) Music that is played instrumentally should also follow the same guidelines as for sung texts. The not-so-traditional wedding marches are *discouraged* because their liturgical suitability is doubtful. e.g.,

"Bridal Chorus" Richard Wagner

-this was used in an opera called "Lohengrin" as a
backdrop for an illegal and illicit ceremony.

"Wedding March" Felix Mendelssohn

-this is from "Midsummer Night's Dream" in which they
are making fun of the marriage ceremony.

e) Wedding marches that are liturgically acceptable as processional and recessional are:

"Jesu, Joy of Man's Desiring" J. S. Bach

"Kanon in D" Pachelbel

"Trumpet Voluntary" Jeremiah Clarke

"Ode to Joy" L. Beethoven

"Trumpet Tune" Jeremiah Clarke

"Psalm 150" Benedetto Marcello

"Toccata, Symphony #5" Charles Marie Widor

Couples must be challenged to honestly ask the question: *"Will this song help us and the rest of the assembly to lift our hearts in prayer on our wedding day?"*

Music In The Wedding Liturgy

Those who come to a wedding should be active participants because this is an event that involves them. They have assembled to prayerfully support the marriage commitment that the couple is publicly professing. *Every effort* should be made to engage them in the spoken and sung responses of the liturgy. *The participation of the assembly at a wedding liturgy is just as important as in any Catholic liturgy.* A liturgy guide may be helpful or necessary.

The Prelude can be a combination of instrumental, choral, and solo music. It is more effective to alternate between instrumental and choral or solo music. The purpose of the prelude music is to set the atmosphere for the sacred celebration. It should lead the assembly into the joy of the prayer for that day.

Music for The Entrance Rite:

The Gathering Procession can be accompanied by the assembly singing or by instrumental music. A variety of instruments may be used. The assembly singing a song or hymn after the procession can be very effective.

Music for the Liturgy of The Word

The Psalm is a response to the first scripture reading. The singing of the psalm gives dimension and a sense of richness to the Liturgy of the Word. Out of the silence the cantor prays the response to the psalm and then invites all to join with him or her in singing. The psalm is sung in scripture. It is strongly recommended that the psalm always be sung.

The Gospel Acclamation is best done with any appropriate and well-known Alleluia. Out of the silence the gospel acclamation is sung first by the cantor and then by the assembly. If this acclamation is not sung, it must be omitted.

Music for The Marriage Rite.

The Bride and Groom express their faith in God and in each other as they make their commitment in the exchange of their marriage vows. Rings are blessed and exchanged as signs of their pledged love. Any other ritual can obscure the focus of this exchange of vows. Sung or background music is not appropriate during the Marriage Rite. The spoken word takes precedence over music.

Music for The Liturgy of The Eucharist

The Preparation of Gifts can be a fine time for instrumental music, choral music, solo music, or the assembly can sing a song or hymn during this time. *Note:* Let this be a low moment in the ritual rhythm so that the Eucharistic Prayer that follows is experienced as a high moment or prayerful praise.

The Eucharistic Prayer is a prayer of praise and thanksgiving. The Holy, Holy, Holy is the people's acclamation of praise concluding the preface of the Eucharistic Prayer. We join in singing with the whole communion of saints as we give glory to God.

The Memorial Acclamation is an expression of the assembly's belief in the death, resurrection, glorification, and the final coming of Jesus. This is to be sung by the Assembly. There are many different texts that are appropriate, such as:

- a) Christ has died, Christ is
risen, Christ will come again
- b) Dying you destroyed our death;
rising you restored our life.
Lord Jesus, come in glory.
- c) When we eat this bread and drink
this cup, we proclaim your death,
Lord Jesus, until you come in glory.
- d) Lord, by your cross and
resurrection you have set us free.
You are the Savior of the World.

The Final Doxology - Great Amen concludes the Eucharistic prayer. The assembly makes it their prayer by singing "Amen."

The Lord's Prayer is the prayer of all who are gathered. It is to be recited or sung by all who are present. It is inappropriate for this prayer to be performed by a soloist.

Lamb of God is a litany that accompanies the breaking of the bread. It may, therefore, be repeated until the priest is ready for the presentation of the Eucharist. It can be sung by the assembly, cantor, choir, or any combination. It may also be recited.

The Communion Procession. This is an opportunity for the assembly to sing. It expresses the unity that is signified in the receiving of the One Bread and the One Cup. Instrumental, choral, or solo music can also be used.

The Dismissal Rite

Hymn/Song of Praise is a recommended option. The assembly may stand or remain seated to sing this song or hymn. Keep in mind the assembly must be able to participate fully.

The Sending Forth may be instrumental or sung by the assembly. The assembly has received nourishment and then are sent out to live the gospel. The song or hymn the assembly sings should reflect this idea.

Music Selections

The sampling of music listed below is to help you in making selections for your wedding liturgy. Please note this is only a sampling. There are many other appropriate songs available.

Prelude Music: Found in the "Music Issue" from Oregon Catholic Press.

All I Ask of You
Alpha And Omega
Everlasting Your Love
Father of Peace
I Have Loved You
Love Which Never Ends
Lover of Us All
United As One
We Have Been Told
We Praise You
Where Charity and Love Prevail
Where There Is Love
Wherever You Go
You Are Near

Please note that many of the prelude songs could be used for the Preparation of Gifts.

Assembly Music: Found in the "Music Issue" from Oregon Catholic Press.

Gathering

Alleluia! Sing to Jesus
Come, Christians, Join to Sing
Glory and Praise To Our God
God Is Love
Joyful, Joyful We Adore Thee
Love Divine, All Loves Excelling
O Jesus, Joy of Loving Hearts
Sing A Joyful Song
Sing a New Song
Sing To The Mountains
They'll Know We Are Christians

Sending Forth

Alleluia! Sing To Jesus
City of God
Glory And Praise To Our God
Joyful, Joyful, We Adore Thee
Love Divine, All Loving Excelling
Sing A Joyful Song
Sing a New Song
Sing To The Mountains
They'll Know We Are Christians

Assembly Music: Found in the "Today's Missal" from Oregon Catholic Press.

Gathering

Now Thank We All Our God
Praise To The Lord
We Gather Together

Sending Forth

Holy God We Praise Thy Name
Now Thank We All Our God

Assembly Music: Found in the "Music Issue" from Oregon Catholic Press.

Preparation of Gifts

Be Not Afraid
Blest Are They
Center of My Life
Christians Let Us Love One Another
Here I Am Lord
Seek Ye First
Song of The Body of Christ
We Will Rise Again
You Are Near

Communion

Bread, Blessed and Broken
Bread That Was Sown
Gentle Sheperd
Gift of Finest Wheat
I Am The Bread of Life
In The Breaking of The Bread
Our Blessing Cup
Pan De Vida (Bread of Life)
Song of The Body of Christ
Table of Plenty
Taste And See (Hurd)
The Bread That We Break
When We Eat This Bread
You Are Near

Assembly Music: Found in the "Respond & Acclaim" from Oregon Catholic Press -
Topic Index - Wedding, Unity.

Psalms -with assembly refrains

Psalm 33 Happy the people the Lord has chosen,
chosen to be his own.

Psalm 104 Lord, send out your spirit,
and renew the face of the earth.

Psalm 116 Our blessing cup is a communion
with the blood of Christ.

Psalm 128 May the Lord bless us all the days of our lives.

Assembly Music: Found in the "Psalms for the Church Year" from G.I.A. Publications - Haas
and Haugen.

Psalms - with assembly refrains
Psalm 27 The Lord is My Light.
Psalm 63 Your Love is Finer Than Life.
Psalm 66 Let All the Earth.
Psalm 118 Let Us Rejoice.
Psalm 136 His Love Is Everlasting.
Psalm 145 I Will Praise Your Name.

Assembly Music: Found in the "Respond & Acclaim" from Oregon Catholic Press Topical Index
- Wedding Gospel Acclamations - with assembly refrains



VI. PRACTICAL QUESTIONS AND ANSWERS

As couples prepare for their wedding, they are faced with seemingly endless questions. The following list is a result of questions posed specifically for St. Ferdinand Church weddings: A wedding coordinator from St. Ferdinand Church will assist you in many of the practical aspects of your wedding. You will usually meet the coordinator at the wedding rehearsal. The wedding coordinator's duties include preparing the church for the wedding – doors open, lights and speaker system on, etc., and to ensure the clean up following the wedding.

What happens at the rehearsal?

The priest and the couple agree on a time for rehearsal. The wedding party rehearses the ceremony and receives appropriate directives. The couple is expected to bring the marriage license (with envelope) and marriage certificate from the county clerk's office. *The wedding ceremony cannot proceed without these necessary documents.*

What kind of decorations can we use in church?

While decorations and flowers certainly can add to the beauty of the church, the primary mood or environment is shaped by people, not objects. As a rule, there will be seasonal (liturgical) decorations already in church - plants, flowers, candles, etc. Please make your plans around these decorations as these items can not be removed - they remain in place. NO appointments (altar, ambo, presidential chair, processional cross, etc.) should be moved.

Most couples decorate with only pew bows. However, flowers and plants may be used in the sanctuary (as stated above) in cooperation with the pastoral associate who works with the art and environment. The most important thing to remember is that placement should not obstruct the view or movement in the sanctuary or other parts of the church, and may not be placed on the altar or ambo.

Candles may be used in the sanctuary, but not on the altar or where they will obstruct movement or view. Remember, also, there are already appropriate candles in place. All candles need followers (metal or glass tops) to prevent candle wax from dripping. Also, candles supplied by a florist must have coverings under them to catch any drippings.

The use of a "unity candle" is permissible during a wedding liturgy *outside* the context of a Mass. Its use is discouraged for a wedding *within* a Mass, for in this liturgy, it is the Eucharist itself that is the supreme symbol of unity and Christian love. It makes no sense to replace a greater symbol with a lesser one. When a unity candle is used, it is to be placed on the table provided, and may not be placed on the altar.

The time of decorating for a wedding depends upon other Masses or other events scheduled. Please check with the parish office to know what time is appropriate and how to proceed.

All decorations are to be removed immediately following the wedding liturgy. It is most important that you assign an individual(s) to make certain the church is cleared of all decorations and other items that may be left by the wedding parties.

Where does the wedding party sit during the liturgy?

For the comfort of the bride and groom and the dignity of the liturgy, seats will be placed in the sanctuary. The rest of the wedding party will be seated in the front pews. Adding chairs in front of the pews is discouraged.

What is the seating capacity of St. Ferdinand Church?

Approximately 600 people can comfortably sit in the nave of the church.

Where can the bride dress?

The ladies restroom in the main vestibule of church provides enough space for the bride and her bridesmaids to dress.

What are the guidelines for pictures to be taken?

Pictures may be taken in the church before, during, and after the wedding liturgy. Photographs may begin 1½ hours before the wedding. If time permits, pictures may also be taken after the wedding as long as they do not interfere with another wedding or other scheduled church activity. Everyone, including photographers and their equipment, have to be out of St. Ferdinand Church by 4:00 p.m. to allow enough time to prepare for the Saturday Sacraments of Reconciliation and Eucharist. Flash pictures during the ceremony are not allowed. Photographers (including video) may take pictures from outside the sanctuary, but must not disturb nor distract those present for the wedding celebration. These photographers should check with the presiding priest for camera positioning approval prior to the wedding. The photographer should bring any needed stools or ladders since the church furnishings cannot be used to stand on. Photographers should not set up their equipment as a “studio” in church.

What fees/deposits are required?

A fee of \$190 is charged parishioners wishing to marry at St. Ferdinand Church. This fee, first of all, is necessary to insure the reservation of the church on the requested date. Also, this fee is charged to help cover the cost of heating/cooling the church, candles, preparation materials, the wedding coordinator, etc. This fee is for the parish, and not the individual priest. The fee for weddings of non-parishioners is \$340.

What is “inappropriate”?

St. Ferdinand Church is a sacred place and should always be respected. The wedding party is asked to take special care in keeping the parish facilities clean and in good order. It is suggested that the ushers or a “good friend” be asked to make sure things are put back in place and everything is left clean.

No alcoholic beverages are permitted in church at any time. Soft drinks, food, or snacks are not to be brought into any part of the church. Smoking is not permitted. Please remember that the church is a place of prayer. You will want the church to be clean for your wedding and for any liturgical functions of the parish.

The altar, a holy table and common table of the assembly, is a symbol of the Lord and reserved for the bread and wine. It is not a resting place for papers, flowers, candles, cameras, etc. at any time - before, during, or after the wedding. Likewise, the ambo is a reading desk reserved for Sacred Scripture and is not to be used otherwise.

The Blessed Sacrament, reserved in the tabernacle, is in the church proper and at the wedding. No movement of the altar, ambo, the Blessed Sacrament, or other liturgical ornamentation is ever allowed.

Aisle runners - An aisle runner is not necessary since the church is fully carpeted. For the most part, it creates a safety problem since it is difficult for people to walk on the runner during the communion procession and when they leave.

Rice, bird seed, etc. - Throwing rice and bird seed is not allowed. Items that will damage or deface any part of the church - duct tape, tacks, etc.- may not be used for any decoration or other purposes. Also, nothing that will harm the environment can be used.

VII. LEGAL CONSIDERATIONS

A summary of the requirements for marriage in Indiana is as follows:

1. To apply for a marriage license, applicants must bring their drivers' license or their birth certificate or another certification showing their age to the county clerk's office.
2. One of the applicants should be a resident or live in the county of application. The total application fee is \$19.25 including certification. (\$18 if in military service) If the applicants are out of state, they have to apply in the county where they are getting married. The fee for out-of-state applicants is \$60 in Dubois County.
3. Applicants need to know where their social security numbers, where they were born, and where their parents were born.
4. If one or both applicants have been previously married, they have to know the date the marriage was terminated.
5. Parental consent is needed if either applicant is under seventeen (17) years of age, and court-ordered permission obtained through the judge if either is under sixteen (16) years of age.
6. You may be married as soon as you have your marriage license that is issued on the date of application.
7. The County Clerk will give you a white-bound certificate and an official record form. Give both of these to the priest (minister) who will witness your marriage. The white-bound certificate will be returned to you on the day of your marriage. The official record must be returned by the priest (minister) to the County Clerk's office where you obtained it within thirty (30) days of your marriage. Certified copies of the official record will be available from the office whenever you may need them.
8. The marriage must take place within sixty (60) days from the time the license is issued.

At rehearsal - usually the evening before the wedding - you should bring your license, certificate and envelope from the county clerk's office. *We cannot proceed with the wedding without them.*

IX. BIBLIOGRAPHY

- Broderick, Robert C. The Catholic Encyclopedia.
Nashville: Thomas Nelson Inc., Publishers. 1976.
- Friedman, Greg, O.F.M. Your Wedding.
Cincinnati: St. Anthony Messenger Press. 1991.
- George, Francis, Rev. Let The Symbols Speak.
Lansing: Liturgical Commission Publishings. 1989.
- Hoyes, Daniel F., General Secretary. Faithful to Each Other Forever.
Washington, D. C.: United States Catholic Conference, Inc. 1988.
- Ruhnke, Robert, C.S.S.R. The Sponsor Couple Program For
Christian Marriage Preparation. Liguori, Mo.: Liguori Pub. 1989.