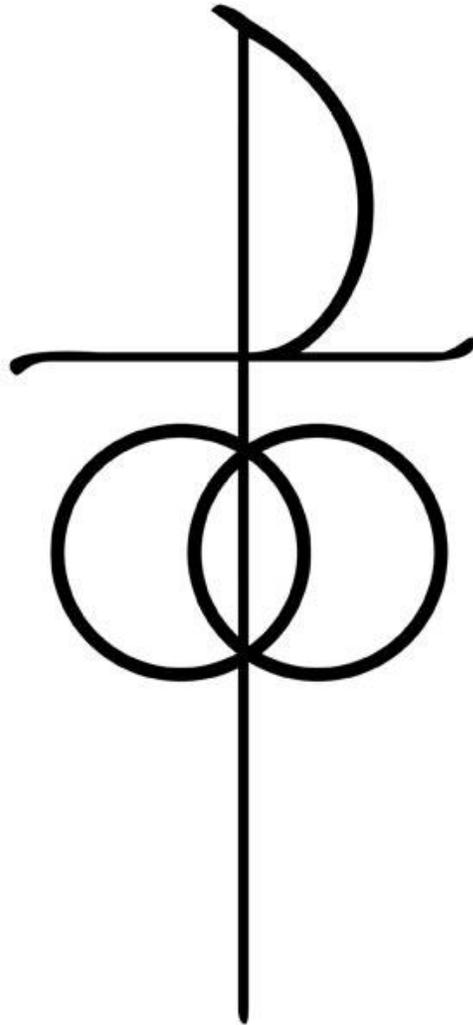


**MARRIAGE PREPARATION HANDBOOK
ST. VINCENT DE PAUL CHURCH
PEORIA, IL**

DIOCESE OF PEORIA



Updated August, 2018

6001 N. UNIVERSITY STREET, PEORIA, ILLINOIS 61614 - (309) 691-3602 - FAX (309) 691-3687

Congratulations!

You're getting married! Now that your wedding has been scheduled at St. Vincent de Paul Parish, Peoria, you probably have a lot of questions concerning your ceremony. We hope that this booklet will assist you in planning a smooth-flowing, sacred ritual.

In this booklet, you will find registration forms for Pre-Cana or an Engaged Couple Encounter, and a Christian Sexuality Workshop or Natural Family Planning Class series. These need to be sent to the addresses listed on the forms.

You will also find a Wedding Liturgy Planning Form in this booklet. This form must be returned to Sarah Hogan via email at shogan@svdpvikings.com or dropped off at St. Vincent's Parish Office one month before your wedding. It will help us plan for your wedding rehearsal and know what details need to be arranged. You will find that the section in this booklet entitled "Liturgical Guidelines" follows the same order as the Wedding Liturgy Form. The headings on this form can be used as a guide for your wedding program, if you choose to have one.

The other information in this booklet is meant to help you avoid any possible obstacles on your wedding day. We all want your special day to come off without a hitch! Please call the parish office if you have any further questions.

The Catholic Community welcomes you and your desire to enter into the sacrament of matrimony!

It is a noble decision to assume this responsibility. It is our hope to respond to your request for something more. We realize you are busy with wedding plans, and that these demands will increase as the day approaches. By means of the Marriage Preparation Program, the Diocese of Peoria hopes to create a time and a space where superfluous demands can be put aside. This is not a one-day event, but rather a sequence of events which build upon one another.

In many ways the marriage preparation process mirrors the demands of the married state, which requires a couple to shelter their relationship from outside influences. These influences compete for a couple's attentiveness to one another and thus threaten their intimacy. The strategy of withdrawing together at regular intervals is an important skill that we hope will persevere into your life together.

The Marriage Preparation Continuum is a sequence of programs that take place in the intimacy of the parish and also within the context of a diocesan group setting. Each program is designed to help you understand your decision, what you want, why you want it, and how you are going to enrich and guard your relationship in order to reach your goal. After each program, you are encouraged to take some time to be alone together to consider your love for one another in light of what you have heard and the Church's vision of marriage. This process will both confirm and edify your commitment to one another.

This is a time of confirmation. You will confirm your decision to marry, with prayer and the Church's guidance found in preparation programs, communication instruments, consultation with priests, assistants and married couples. The Diocese hopes this preparation process encourages a deeper understanding of the mystery of God and His Church. The same openness and enthusiasm with which you approach your preparation will carry over into your married life. Through these programs it is hoped you will gain insight into the good that you desire and find the support to remain faithful to each other through every joyous event, every trial and difficulty.

Please accept the sincere best wishes of all of us at St. Vincent's. May the Holy Family bless your union and may Jesus Christ always remain at the center of your lives.

Best wishes,

Fr. Willard
Pastor, St. Vincent de Paul

MARRIAGE PREPARATION GUIDELINES

PARISH REQUIREMENTS

1. Preparation for marriage must begin at least 8 months before the wedding. It is the responsibility of the couple to contact the priest in advance of the wedding date and set the appointment time.
2. Usually the priests or deacons of St. Vincent's performs all marriages for our parishioners and will assist you in planning the liturgy. A visiting priest/deacon is welcome to perform your marriage if approved by the Pastor of St. Vincent's, but he is expected to follow the Worship and Prayer guidelines of the Diocese of Peoria and our parish policy booklet and complete the paperwork.
3. No deviations from this Parish Marriage Policy Booklet are permitted without prior permission from the Pastor.
4. A rehearsal for the entire wedding party is held the evening before the wedding. Everyone is expected to be on time for the rehearsal. Musicians do not attend the rehearsal. Organists may be present at the discretion of the couple. The priest that is performing the wedding is also to perform the rehearsal.
5. The Lenten season is not an appropriate time for a wedding. Therefore, no weddings are permitted during Lent except for unusual circumstances. Permission must be granted by the Pastor. The time for a Saturday wedding is 1:00 p.m. Weddings on Sunday are not permitted, nor are weddings permitted outside the church (e.g., a garden wedding).
6. An offering of \$200.00 is customary for the professional services of the clergy, which includes:
 - ❖ A clergy stipend of \$100 for the Marriage Prep (which involves 4-5 meetings)
 - ❖ A clergy stipend of \$100 for the marriage ceremony
 - Both stipends are due at the last meeting with the clergy
7. A church usage fee must be paid *one month in advance* of the wedding. Please contact the Parish Office for further information.
 - ❖ Member Church Fee: \$100
 - \$50 initial deposit due six months in advance
 - \$50 balance due one month prior to wedding
 - ❖ Non Member Church Fee: \$500
 - \$250 initial deposit due six months in advance
 - \$250 balance due one month prior to wedding
8. We strongly urge you (the Catholic party/parties) to prepare for the Sacrament of Marriage by receiving the Sacrament of Reconciliation one week prior to your wedding day.
9. Rental arrangements for the Parish Hall as a reception hall may be made through the Parish Office. Your reception/party must be over by 12:00am.
10. Altar Servers: If the wedding couple provides their own two servers, there is no fee. If Parish provides two servers, there is a fee of \$25/ per server.

DIOCESAN REQUIREMENTS

1. Each Catholic party must submit a certificate of baptism, unless he/she was baptized at St. Vincent's. This certificate must be less than six months old and is obtainable from the church of baptism. A baptized non-Catholic must furnish a certificate of baptism.
2. A confirmation certificate is also required of each Catholic party.
3. Two affidavits confirming each party's freedom to marry may be required. The consulting priest/deacon will advise you in this matter. Parents, brothers, sisters, and close relatives are the preferred witnesses.
4. A Pre-Marital Inventory for both the bride and groom must be completed. The consulting priest/deacon will give you more information on this matter.
5. Two witnesses are required for the ceremony.
6. Attendance at either an Engaged Couples Encounter or a Pre-Cana Conference is required of each couple.
7. Couples must attend a workshop on Christian Sexuality/Natural Family Planning taught by the Couple to Couple League.
8. When the bride and groom are active Catholics, the Catholic Rite of Marriage within the Mass is proper. In the case of an interfaith marriage, the Rite of Marriage within the Mass may be celebrated if the person of another faith requests this. The marriage of a Catholic and a non-baptized person consists of a marriage ceremony without Mass. Reception of Holy Communion by non-Catholics is not permitted.
9. **SPECIAL NOTE:** The Bishop's permission is required should a couple wish to be married in a church other than a Catholic church.

CIVIL REQUIREMENTS

A marriage license must be obtained from the Peoria County Clerk's Office at least one day before the wedding ceremony and no more than sixty days prior to it.

Marriage Preparation Program

Formal preparation for marriage should ideally begin at least 8 months prior to the anticipated date of your wedding.

- It represents a continuation and an intensification of the preparation you have begun as a couple.
- It cannot be overstated that giving yourself time to proceed in an ordered and unhurried manner significantly improves the quality of your experience.
- It enhances the richness of your union.
- It enables you to identify and remove those things that may be obstacles to your love for one another.

Marriage Preparation Sequence:

1. Initial visit with priest to receive booklet, make appointment for pre-marital inventory session (FOCCUS), and receive schedule of dates for Parts I and II.
2. Registration for diocesan programs should occur immediately after the initial visit and at least 8 months in advance of the wedding date.
3. Pre-marital and follow-up sessions should be concluded at least 7 months before the wedding.
4. Participation in Part I and Part II programs should be completed 6 months in advance of the wedding date.
5. Parish/priest follow-up of diocesan programs should be finished 4 months before the wedding, leaving the remaining time for liturgical planning and an ongoing relationship with the parish/priest.

Responsibility for all arrangements and obtaining the appropriate documentation rests with the couple regardless of age, illness, travel and employment schedules. Couples need time to reflect and integrate after each presentation as they prepare for marriage. This creates an opportunity for the community to establish a relationship with them. Recommended time is a minimum of 8-12 months.

Marriage Preparation includes the following:

1. Marriage meeting sessions with the priest/deacon preparing you for marriage.
2. FOCCUS© Pre-Marriage Inventory (see description below)
3. Participation in Part 1 – Pre-Cana *or* Engaged Encounter Weekend (see information below)
4. Participation in Part 2 – Christian Sexuality Workshop *or* Natural Family Planning Series (see below)

FOCCUS© Pre-Marriage Inventory

The FOCCUS© Pre-Marriage Inventory is a comprehensive tool for use by clergy who are helping couples prepare for marriage. The FOCCUS© Inventory is designed to help engaged couples appreciate their unique relationship, learn more about themselves, and discuss topics important to their lifelong marriage. FOCCUS Test takes place on-line at www.foccusinc.com. The parish covers testing fee of \$15.

Reminder: You must choose and participate in one program from Part I **AND** one program from Part II. Find further descriptions of these programs and registration information on pages 5-6.

PART I

- a. Pre-Cana - \$90/couple in advance with your registration form
- b. Engaged Encounter Weekend - \$220/couple; \$100 non-refundable deposit and balance upon arrival

PART II

- a. Christian Sexuality Workshop - \$90/couple in advance with registration form
- b. Natural Family Planning Series - \$146/couple in advance with on-line registration form.

PART I PROGRAMS

Pre-Cana Conference

Pre-Cana is a marriage preparation program that assists engaged couples in preparing for their vocation together as they journey towards sanctity in union with God and with each other. The couple will consider the nature of marriage in regards to its essential elements, its dignity and its role in the mission of the Church. The meaning of communication and the skills required will be developed as the couple dialogue with one another over the issues that they will encounter. Priests and couples join to make the beauty of the marriage doctrine a living reality.

Pre-Cana is offered at various sites around the diocese. It involves an 8-hour investment of time and provides an opportunity to get away from distractions and obligations and to focus entirely on your relationship. After the Pre-Cana day and at their own leisure, the couple will reflect upon the materials and information that are provided. The cost of the workshop is \$90 per couple. This fee covers such items as building rental, program expenses, continental breakfast and a midday luncheon. Scholarships are available upon request.

Engaged Couple Encounter

The purpose of the Engaged Couple Encounter is to prepare couples for Catholic Christian marriage. It does this by educating engaged couples in the sacramental nature of Christian marriage, and revealing the need for personal reflection and couple dialogue as a tool for promoting understanding between spouses. This weekend experience (Friday night to Sunday afternoon) is designed specifically for engaged couples. It offers the couple an opportunity to get away from all the pressures and anxieties of jobs, school, in-laws, wedding plans, etc. to spend an entire weekend with each other focusing on their relationship as a couple with the Church and God. The emphasis of the weekend is on the marriage, not the wedding. The couple is given the opportunity to sincerely consider their marriage through a face-to-face, heart-to-heart dialogue with each other. In so doing, they are taught a communication technique they can use throughout their marriage.

During the weekend, there will be an opportunity to participate in the Sacraments of Reconciliation and Eucharist. Liturgies, socials and meals are the only group activities. The cost of the weekend is \$220 per couple and includes housing, meals and materials. Scholarships are available upon request.

PART II PROGRAMS

Christian Sexuality and Family Planning Workshop

The Catholic Diocese of Peoria offers a unique and exciting workshop on Christian marriage and human sexuality for engaged couples. The workshop is especially designed to create and nurture truly Christian marriages and help couples plan their families in Tight of the Lords teachings. Workshop participants will be introduced to the theology of Christian marriage and the marriage-building art of Natural Family Planning (NFP). Experience has shown that couples that practice NFP enjoy happy, faithful and lifelong marriages. The Diocese of Peoria wants to share this way of life with you.

The day begins with a presentation on the Christian Vision of Human Sexuality and Catholic Teachings on Family Planning. The workshop includes an introduction to Natural Family Planning followed by a couple that will share the effects that NFP has had on their marriage. There will be time for questions and answers

The cost of the workshop is \$90 per couple. This fee covers such items as materials, program expenses, site rental, continental breakfast and midday luncheon. Scholarships are available.

Natural Family Planning Class Series

The Natural Family Planning Series is designed to completely familiarize the engaged couple with the principles and practices of Natural Family Planning (NFP) as a unique approach to human sexuality. NFP is a way of achieving, avoiding, or spacing births that is both an art and a science. The methods taught are safe, healthy and 99% effective. This effectiveness does not depend upon cycle regularity. From the woman's point of view, it is a wonderful opportunity to learn just how her body functions and to become in tune to her fertility cycle. From the couple's point of view, it is a beautiful way to say "I love you" and to work together to communicate and to make decisions together on planning a family. Together couples learn and understand that fertility is a precious gift from God.

NFP is taught in a four-part class series extending over a period of 4 months, one class per month, each class lasting 3 hours. Certified NFP teacher volunteers teach the classes. The classes provide couples with complete instructions for practicing the method successfully. All necessary materials are provided. Private follow-up sessions are scheduled when requested. Classes are scheduled throughout the year and take place in many locations throughout the diocese.

The cost for the four-part series is \$146 per couple. This fee covers such items as program expenses and an entire NFP materials kit. Scholarships are available upon request.

REGISTRATION INSTRUCTIONS

Advanced registration for each program is mandatory. Registration forms must be received by the appropriate offices at least two months prior to program date in order to assure the date and location of your convenience. Late registration cannot guarantee the schedule of your choice. Financial assistance is available through each sponsoring office.

**Remember you need to choose and participate in one program from Part I and one program from Part II.*

Visit [http://cdop.org/documents-and-forms/?drawer=online-forms*Evangelization%20and%20Faith%20Formation*family life](http://cdop.org/documents-and-forms/?drawer=online-forms*Evangelization%20and%20Faith%20Formation*family%20life) for program schedules and registration.

PREPARING A WEDDING LITURGY

A wedding ritual is, first of all, a worship service, a sacred event. It is a time when Christians gather to praise God who has called a man and a woman together in marriage. As in any worship service, the ceremony should be planned with great care. We offer these guidelines to assist you in this careful and prayerful planning of your wedding day.

Catholic weddings are both the couple's and the Church's day. The wedding ceremony certainly should be personal and unique because the couple approaching marriage is unique. As liturgy, the wedding ceremony should embody and proclaim Christian faith and call the Christian assembly to worship. In planning your wedding ceremony, great care should be taken to blend creatively the uniqueness of your love for each other and the richness of the Catholic liturgy. This can be accomplished if the priest, the musicians and the couple work closely together in using the options available in the wedding ritual.

In preparing the ceremony, you are encouraged to choose the scripture readings, prayers and blessings that will be used at your wedding from among those approved in the Catholic ritual for marriage. There are many options here. A Together for Life booklet containing these options will be provided to assist you in the creation of your ceremony. Scripture readings and prayers other than the options listed in the booklet may be used with consultation and approval of the one assisting you with preparation. Non-scriptural readings should never replace the Word of God.

The following pages contain the St. Vincent's Wedding Liturgy Planning Forms. Form I is the form to be filled out when you are having a Mass. Form II is the form for a wedding without a Mass. One of these forms must be completed and returned to Sarah Hogan via email at shogan@svdpvikings.com or dropped off at St. Vincent's Parish Office one month in advance of your wedding. The page and section numbers refer to the booklet Together for Life. Before completing the forms, please review the following ritual, music, and liturgy guidelines.

RITUAL ACTION

Care must be taken that the movement, gestures and procession in your wedding ritual are both prayerful and expressing of the Christian faith. Be sensitive to the way gestures and symbolic actions speak.

The first gesture to be experienced by those attending the wedding will be that of the warmth and welcome of your ushers who greet the guests at the entrance of the Church. These persons should realize that they are ministers of hospitality. Such ministry calls for welcoming guests and seating them not as an usher would do in a theater, but as a friend would do in a warm and sacred place.

Ushers should arrive thirty minutes before the service begins. When seating the guests, they may offer either arm to the ladies. No guests are to be seated after the mothers are seated. Late arrivals must wait until the bridal party arrives up front.

The ritual action of the procession can be done in several ways. The more traditional form of entrance involves the bride and her attendants proceeding down the aisle and meeting the groom and groomsmen near the altar.

After the recessional, the bride's parents are ushered out first, followed by the groom's parents. Then the other guests are ushered out moving from front to back.

The ushers remove all decoration (pew bows [no tape may be used], candelabra, aisle runner, etc.) immediately after the wedding. That area as well as the Bride's Room in the Cry Room and the room where the groom and groomsmen wait must be picked up and left in good order after the ceremony or the deposit will not be refunded.

SELECTING WEDDING MUSIC

In selecting music that is appropriate for your Catholic wedding, keep in mind that music must enhance the flow of the ritual. It must never impede the rituals rhythm. Please keep in mind that three judgments should be made:

1. The Musical Judgment -The music should be technically, aesthetically and expressively good.
2. The Liturgical Judgment -The music and especially the words should be appropriate to a service of worship (i.e. praise of Almighty God) and should fit the moment in the ritual in which the music is used. *Note: Use of secular music within the Wedding Liturgy is not permitted.
3. The Pastoral Judgment - Music should enable the people to gather for this occasion to express their faith through active participation in this celebration.

Application of the three judgments leads to the conclusion that some songs, even some which have been widely and regularly performed at weddings in recent times, are unsuitable. These might be lovely tunes or popular romantic ballads with nostalgic sentiments, but are inappropriate when weighed against the liturgical and pastoral judgments. Their texts are limited to a personal dialogue between two lovers that, in effect, negates the communal dimension of worship. In addition, they neglect and ignore the fundamental nature of Christian marriage, the celebration of God's love for the love a man and woman share. Finally, the texts violate the form of liturgical language and do not represent God speaking to human beings or human beings addressing God. In short, texts of this type just do not say enough.

It is understandable that many couples should think of using these "special songs" in their weddings. However, just because a particular piece happens to be popular does not automatically make it suitable for use as a supplementary song during the wedding liturgy.

While the songs themselves ought to 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. If it cannot, then it is out of place in a liturgical context. Thus, a song that highlights the Christian dimension of human love always deserves priority:

1. A song that speaks directly of the divine/religious dimensions of love is most suitable at a marriage liturgy.
2. A song which does not speak directly of the divine/religious dimensions of love, but which implies this dimension, is suitable at a marriage liturgy.
3. A song that negates, either explicitly or implicitly, the divine/religious dimensions of love is unsuitable at a marriage liturgy.

As you select your music, it is important 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?"

EMPLOYING MUSICIANS

When seeking services of musicians, utmost care should be given to make arrangements well in advance. Ample planning time is necessary and is needed as much by the musicians as the wedding couple.

Fees are paid directly to the musicians you choose, ideally just before the wedding. Practice time must be scheduled through the Parish Office. The Parish Office must be consulted for all weddings at St. Vincent's because they will know the format of a Catholic wedding ceremony and know how to set up our microphones and other equipment. Guest organists or pianists are permitted. Approved guest vocalists/instrumentalists are welcome. No taped music of any kind is allowed. This includes karaoke back-up tapes. All liturgical music should be performed live.

St. Vincent de Paul Parish can assist you in soliciting musicians. Feel free to call the parish office if you are in need of assistance.

LITURGICAL GUIDELINES

The following are guidelines that may be of help to you as you select the music for your wedding liturgy. Keep in mind that you do not have to choose a vocal selection for every line on the liturgy planning form. The form merely indicates where music could be placed.

The Prelude -This can be a combination of instrumental or vocal solo renditions. Music at this point can be of a secular nature, but if sung, should be appropriate for a church setting. The purpose of a prelude is to set the atmosphere for a sacred celebration.

The Wedding Procession -The procession can be accompanied by instrumental music or by congregational singing. The organ and other instruments may be used. A congregational gathering song may follow the procession. After the processional, all music must be of a liturgical nature.

Responses - The Responsorial Psalm, which must be selected from the Book of Psalms, is ordinarily sung by the cantor and congregation, but may also be recited. The 'Alleluia is also sung by the cantor and congregation. It should be omitted if it is not sung. The Holy, Holy, Holy, Memorial Acclamation, Great Amen, and Lamb of God may all be either sung or recited.

Vows/Rings -The exchange of marriage vows is the focus of the Rite of Marriage. The words used by the couple must include those contained in the approved marriage ritual since these express the full meaning of Christian marriage. All that marriage is must be intended and publicly expressed by the couple.

The General Intercessions -These are read at a wedding. A guest reader may be utilized here.

Presentation of Gifts - A short instrumental or vocal selection can be appropriate here.

The Our Father - This must be sung or recited by all present. A solo setting of the Our Father is not appropriate at this time, but could be used as a prelude or Communion song.

The Exchange of Peace -This ceremony is also optional. Liturgical music played softly is suggested at this point. The bride and groom sometimes present roses to their parents at this time.

Communion - Songs at Communion should be Eucharistic in nature, and should not be, in any sense, love ballads. This is also not the time for Marian songs. The music may be congregational, solo or instrumental. A congregational or meditation song may also be used after Communion.

The Unity Candle -This optional ceremony can be used after Communion at the same time that the dedication to our Blessed Mother is done. This ceremony can be enhanced with soft instrumental music or song.

Mary's Altar -This is another optional ceremony in which the bride and groom together make a prayerful presentation to the Blessed Mother after the wedding and just before the recessional. A Marian song is appropriate here.

ADDITIONAL INFORMATION

1. There is special decor in the church during various liturgical seasons of the year, such as Advent, Christmas and Easter. **This seasonal decor cannot be moved or altered for a wedding.** If there are any questions, call the Parish Office, 309-691-3602.
2. Receiving lines or ushering out by the Bride and Groom can be permitted. Due to the Pastor's time restraints, any pictures with the Pastor must be done prior.
3. The Church is a house of God; we urge respect at all times. Smoking, food and beverages, especially alcoholic beverages are NOT permitted anywhere inside the Church building. In fact, NO alcoholic beverages are permitted on Church property. NO tailgate parties.
4. Because the Church does have a water receptacle, water bottles can NOT be brought into the Church.
5. The custom of throwing rice, birdseed and/or confetti creates a safety hazard and custodial problem at the Church entrance and is not permitted.
6. Balloons are also **not** permitted in the Church.
7. Plastic mats **must be used** under candelabras, if they are to be used, to protect the carpet. They are available from the florist or whoever is providing the candelabras.

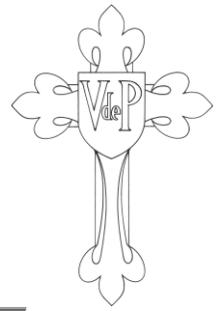
PHOTOGRAPHY POLICIES

1. Pictures may be taken before the service beginning at 11:00 am and ending 12:30 p.m. After the ceremony, you may take pictures only for another 30 minutes. Nothing must interfere with the Sacrament of Reconciliation that begins at 3:00 p.m. in the Church.
2. The photographer is not to interfere with the wedding procession.
3. Flash pictures may be taken at the discretion of the bride and groom.
4. The photographer may take time exposures from the back of the church during the service.
5. Videotaping is permitted. See the Pastor for further information.
6. The decor of the church, including the altar, must not be disturbed. **The sound system/microphones are not allowed to be adjusted.**

FLORAL POLICIES

1. The parish does not provide supplies for weddings such as candelabra, protective plastic mat (must be used), vases, flower stands, artificial plants or aisle runners.
2. No decorations should be put in place before the day of the wedding. **Seasonal decor in the church cannot be disturbed.** If you move any church item, it is to be returned to its original placement.
3. All flowers and decorations should be in place at least 30 minutes before the wedding so that there will be no last-minute disturbances. Flowers cannot be placed on the front altar. **Bows on pews are permitted but must not be taped.** There are **17** rows of pews down the main aisle.
4. After the wedding, the florist should pick-up the stands, candelabras and mats from the church on Monday. St. Vincent's will not be responsible for holding these items.

**ST. VINCENT DE PAUL PARISH
WEDDING LITURGY PLANNING FORM I – WITH MASS**



GENERAL INFORMATION

Full Name of the Bride:
First Middle Last

Bride's Contact Information:
Phone Email

Full Name of the Groom:
First Middle Last

Groom's Contact Information:
Phone Email

Wedding Liturgy:
Date Time Location

Wedding Rehearsal:
Date Time Location

Celebrant:

Organist/Pianist:

Instrumentalist(s):

Vocalist (s):

WEDDING PARTY

Number of Bridesmaids (including Maid/Matron of Honor):

Number of Groomsmen (including Best Man):

Number of Flower girls/Junior Bridesmaids:

Ring Bearer: Yes No

PRELUDE

Yes No

If yes, music selection:

SEATING OF GUESTS/GRANDPARENTS

Number of Guests (approximately): Seated by whom:

Seating of Grandparents: Yes No

If yes:

Bride's Grandparents: How many? By whom?

Groom's Grandparents: How many? By whom?

ENTRANCE PROCESSION

Seating of Parents:

Parents of the Groom Seated by:

Please check one of the following:

Bride accompanied by both parents

Bride accompanied by father – if so, Mother of the Bride seated by whom:

Other (note here):

Music selection for Seating of the Parents:

Entrance of Groom:

Please check one of the following:

Groom and Priest await the Bride

Groom, Priest & Best Man await the Bride

Wedding Party:

Please check one of the following:

Bridesmaids/Maid of Honor accompanied by groomsmen

Bridesmaids/Maid of Honor alone

Music selection Procession of bridal party:

Music selection Procession of bride:

ENTRANCE RITE

(page numbers refer to the Together for Life booklet)

Collect (Opening Prayer) – pp. 11-13, selections A1-A7

No. Page

LITURGY OF THE WORD

(page numbers refer to the Together for Life booklet)

Old Testament Reading – pp. 16-33, selections B1-B9

No. Page

Read by:

Responsorial Psalm – pp. 34-41, selections C1-C7

No. Page

Read by:

OR

Responsorial Psalm – sung

Musical Setting:

Sung by:

New Testament Reading – pp. 44-65, selections D1-D13

No. Page

Read by:

Gospel Acclamation and Verse – pg. 68, selections E1-E4

(omitted if not sung)

No. Page

Sung by:

Gospel – pp. 70-85, selections F1-F10

No. Page

The Gospel is always read by the priest/deacon.

MARRIAGE RITE

(page numbers refer to the Together for Life booklet)

Exchange of Consent or Wedding Vows – pp. 87-89, selections H1-H2

No. Page

Check one of the following:

- Consent through questions
 Memorized
 Recited after priest

Blessing of Rings – pp. 89-90, selections I1-I3

No. Page

Prayers of the Faithful – pp. 91-92, selections J1-J3 (or personally composed)

No. Page

Read by:

LITURGY OF THE EUCHARIST

Presentation of the Gifts –

Brought forward by: (check one of the following)

- Bride and Groom
 Parents
 Best Man and Maid of Honor
 Other:

Music Selection:

Prayer over the Gifts – pp. 93-94, selections K1-K3

No. Page

Preface – pp. 94-96, selections L1-L3

No. Page

Holy, Holy, Holy -

- Recited
 Sung, Musical Setting:

Memorial Acclamation -

- Recited
 Sung, Musical Setting:

Great Amen -

- Recited
 Sung, Musical Setting:

Nuptial Blessing – pp. 97-101, selections M1-M3

No. Page

Sign of Peace -

- Bride and Groom only
- Couple to Wedding Party
- Couple to Wedding Party and Parents

Lamb of God –

- Recited
- Sung, Musical Setting:

Holy Communion -

Music Selection:

Prayer after Communion – pp. 101-102, selections N1-N3

No. Page

Mary's Altar (optional) -

- Yes, musical selection:
- No

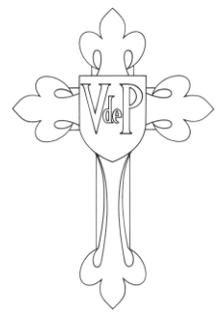
CONCLUDING RITE

Final Blessing – pp. 103-105, selections O1-O3

No. Page

Other special elements or alternatives in our ceremony:

**ST. VINCENT DE PAUL PARISH
WEDDING LITURGY PLANNING FORM II (NO MASS)**



GENERAL INFORMATION

Full Name of the Bride:
First Middle Last

Bride's Contact Information:
Phone Email

Full Name of the Groom:
First Middle Last

Groom's Contact Information:
Phone Email

Wedding Liturgy:
Date Time Location

Wedding Rehearsal:
Date Time Location

Celebrant:

Organist/Pianist:

Instrumentalist(s):

Vocalist (s):

WEDDING PARTY

Number of Bridesmaids (including Maid/Matron of Honor):

Number of Groomsmen (including Best Man):

Number of Flower girls/Junior Bridesmaids:

Ring Bearer: Yes No

PRELUDE

Yes No

If yes, music selection:

SEATING OF GUESTS/GRANDPARENTS

Number of Guests (approximately): Seated by whom:

Seating of Grandparents: Yes No

If yes:

Bride's Grandparents: How many? By whom?

Groom's Grandparents: How many? By whom?

ENTRANCE PROCESSION

Seating of Parents:

Parents of the Groom Seated by:

Please check one of the following:

Bride accompanied by both parents

Bride accompanied by father – if so, Mother of the Bride seated by whom:

Other (note here):

Music selection for Seating of the Parents:

Entrance of Groom:

Please check one of the following:

Groom and Priest await the Bride

Groom, Priest & Best Man await the Bride

Wedding Party:

Please check one of the following:

Bridesmaids/Maid of Honor accompanied by groomsmen

Bridesmaids/Maid of Honor alone

Music selection Procession of bridal party:

Music selection Procession of bride:

ENTRANCE RITE

(page numbers refer to the Together for Life booklet)

Collect (Opening Prayer) – pp. 11-13, selections A1-A7

No. Page

LITURGY OF THE WORD

(page numbers refer to the Together for Life booklet)

Old Testament Reading – pp. 16-33, selections B1-B9

No. Page

Read by:

Responsorial Psalm – pp. 34-41, selections C1-C7

No. Page

Read by:

OR

Responsorial Psalm – sung

Musical Setting:

Sung by:

New Testament Reading – pp. 44-65, selections D1-D13

No. Page

Read by:

Gospel Acclamation and Verse – pg. 68, selections E1-E4

(omitted if not sung)

No. Page

Sung by:

Gospel – pp. 70-85, selections F1-F10

No. Page

The Gospel is always read by the priest/deacon.

MARRIAGE RITE

(page numbers refer to the *Together for Life* booklet)

Exchange of Consent or Wedding Vows – pp. 87-89, selections H1-H2

No. Page

Check one of the following:

- Consent through questions
 Memorized
 Recited after priest

Blessing of Rings – pp. 89-90, selections I1-I3

No. Page

Sign of Peace -

- Bride and Groom only
 Couple to Wedding Party
 Couple to Wedding Party and Parents

Prayers of the Faithful – pp. 91-92, selections J1-J3 (or personally composed)

No. Page

Read by:

Nuptial Blessing – pp. 97-101, selections M1-M3

No. Page

Mary's Altar (optional) -

- Yes, musical selection:
 No

CONCLUDING RITE

Final Blessing – pp. 103-105, selections O1-O3

No. Page

Other special elements or alternatives in our ceremony: