



## Getting Married at St. Boniface Catholic Church

This information is intended to give basic information on marriage preparation in the Catholic Church at St. Boniface Parish. It cannot substitute for a conversation with the pastor or deacon about your specific situation and needs, but it can provide you with a sense of the normal requirements and procedures at St. Boniface Church.

In their pastoral plan on ministry with young adults, *Sons and Daughters of the Light*, the US Bishops said, Young adults approach the Church to be married for a number of reasons, including parental pressure, the desire to have a church wedding, or to reunite themselves with the Church. Regardless of why they come, the Church and its ministers need to welcome them as Christ welcomes them, with understanding, love, and acceptance, challenging them with the gospel message, and giving them hope that a lifelong commitment is possible.

We hope you experience this hospitality and welcoming throughout your marriage preparation process. It is in this spirit that we offer you this guide to *Getting Married at St. Boniface Catholic Church*.

### Catholic teaching about marriage

For most people marriage is one of the most important decisions and realities of their life; in it they form a community of love. For Catholics, marriage is not merely a civil contract but is a covenant between a man and a woman before God. If both are baptized, the marriage is a sacrament, a symbol of the unity of Christ and the Church. A sacramental marriage is a means of grace, giving strength to the husband and wife to live out their commitment, and to help each on the path to holiness.

As you prepare for marriage, you'll be asked to reflect carefully and prayerfully on the nature of this sacrament. Before we look at some of the steps of that preparation process, consider some of the points made in the [Catechism of the Catholic Church](#) (references\* are to paragraph number):

**\*1660** The marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, has been founded and endowed with its own special laws by the Creator. By its very nature it is ordered to the good of the couple, as well as to the generation and education of children. Christ the Lord raised marriage between the baptized to the dignity of a sacrament...

**1661** The sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life.

**1662** Marriage is based on the consent of the contracting parties, that is, on their will to give themselves, each to the other, mutually and definitively, in order to live a covenant of faithful and fruitful love.

Any marriage involving a Catholic is subject to Church norms known as "canon law." Catholics are obliged to marry in the Catholic Church, following the marriage rite of the Catholic Church. Their exchange of vows must be witnessed by either a priest or deacon and two other witnesses. A Catholic can receive permission to marry a non-Catholic and they may be married in the church of the non-Catholic party, but if their exchange of vows will be witnessed by a minister of that denomination, the Catholic must seek a written dispensation from the local Catholic Bishop. Any priest or deacon in one of our local parishes can assist in this matter.

## Preparing for marriage

### *First, notify the parish!*

Most couples reserve a reception location as much as a year in advance. Before you do that, or contract with a photographer, or think about invitations, or make any other agreements, you need to talk to your parish. [Diocesan](#) guidelines say you should do so at least 6 months before the time you'd like to get married. Be sure to allow extra time if either of you require an annulment. **Both bride and groom must be active in the practice of their faith.** Either the bride or groom must be a registered member of St. Boniface Parish.

Once you speak with the pastor, you'll begin a formal process of marriage preparation. The [Catechism of the Catholic Church](#) explains:

**1632** So that the "I do" of the spouses may be a free and responsible act and so that the marriage covenant may have solid and lasting human and Christian foundations, preparation for marriage is of prime importance.

Preparation for marriage involves a process of discernment, which is meant to be an affirming experience as you become more aware of your readiness to enter Christian married life. This process is meant to help you assess your personal faith and your relational readiness, not to make those judgments for or about you.

### **Initial interview**

The process begins when you sit down for an initial conversation with the pastor or deacon who will be responsible for your marriage preparation. This shouldn't be done over the phone or with the parish secretary. This is an opportunity for you to get to know one another, to explain the marriage preparation process, to determine that you are free to marry (according to Church law and civil law), and to identify any special needs or requests you may have regarding the wedding (place, long-distance preparation, etc.). You'll be told about the different documents you'll need to provide (recent copies of your baptismal certificates, any necessary permissions or dispensations, and, if necessary, affidavit of free status, annulment papers, or death certificate of previous spouse).

### **Faith readiness**

One of the most important aspects of the discernment process is the assessment of your faith readiness. Because the marriage of two baptized Christians is a sacrament, it requires the presence of faith in those who receive it. No two people are at the same place in their journey of faith, however. Through the marriage preparation process, you should be able to better identify and deepen your faith, both as individuals and as a couple.

### **Marriage readiness**

Another aspect of the discernment process looks at your readiness to marry. While there is no possible way to determine this definitively, there are clear indicators that can predict potential problems or even the areas for discussion. You'll be asked to complete a premarital inventory called **FOCCUS**, which will give both of you an opportunity to reflect on your attitudes and your relationship. This isn't a test, but is an aid for you and the pastor or deacon to use in highlighting important areas for discussion.

## Formational programs

This part of the marriage preparation process is intended to help you understand better both the human and Christian aspects of marriage, and to introduce you to persons and resources that are available to help strengthen your marriage. Any formational program should include discussion of the following "key elements":

- The context of marriage today
- Communication and conflict resolution
- The meaning of permanence and ongoing forgiveness
- The role of faith, prayer, and Church attendance and participation within marriage
- The roles, expectations, and responsibilities within marriage
- Self-awareness, personal healing and individual growth
- Sex and Sexuality
- The value of children and responsible Catholic parenting

The priest or deacon will work with you in selecting a formational program that best suits your needs. There are a number of options available in this diocese, including [Engaged Encounter](#), [Weekend for the Engaged](#), [Pre-Cana](#), and [Remarriage Seminars](#) . When you've completed one of these programs, the priest or deacon will meet with you to discuss the results.

## The Wedding Mass -Ceremony

### Where will the wedding take place?

To highlight the sacredness of the celebration, and to underscore the relationship between your marriage and the Christian community, the Catholic Church stipulates that Catholic weddings take place in Catholic churches. Permission will not be given for outdoor weddings or unusual locations. Normally, the wedding will be celebrated in the parish where either of the Catholic parties resides. If you are marrying a non-Catholic Christian or a non-baptized person, you may request permission to have the wedding take place elsewhere (e.g., in another Christian church or a synagogue or in another suitable place).

### Preparing the liturgy

The wedding liturgy, like all other sacramental celebrations, is by its very nature communal--a celebration of the whole Church. Yet it is unique in being the only sacrament where it is the couple themselves who are the ministers of the sacrament; the priest or deacon is a witness.

Catholic weddings follow the general norms for liturgical celebrations, but there are a number of options available for you to choose that will enable you to enrich the celebration with expressions of your own faith. The priest or deacon will assist you in understanding the nature of the liturgy, and the various options and choices available regarding music, readings, and the ritual. Reflecting prayerfully on these together can be an important part of your spiritual preparation for the sacrament.

The wedding liturgy should be planned to encourage the participation of the assembly through song and prayer. It should express both your faith and commitment and that of the gathered community. It provides an opportunity for the community to pray for you, and to promise you their support in your married life.

## Ministries of the liturgy

There are a variety of ministries in each liturgical celebration. Some roles can only be filled by a Roman Catholic (for example, an Extraordinary Minister of Holy Communion); other ministries, like that of reader, can be done by qualified persons of other faith traditions. Take care in selecting and preparing people to fill these roles, making sure they have the skills and gifts necessary.

## The Rite

The Church provides three different rites for marriage:

- a. a sacramental rite during the Eucharist, which is the usual (but not mandatory) form when both parties are Catholic;
- b. a sacramental rite outside Eucharist, which is the proper form when one party is baptized, but not Catholic;
- c. a non-sacramental rite between a Catholic and an unbaptized person.

The *Entrance Procession* will include the liturgical ministers and presider, as well as bride and groom, family members, and attendants. There are many ways to plan it--a liturgical procession (as at a Sunday mass) followed by procession of the wedding party; attendants entering as couples rather than the bridesmaids alone; bride and groom accompanied by all parents or relatives in the procession; or the bride escorted by her father.

The *Liturgy of the Word* follows the format as at any mass. The readings may be selected from the many options given in the lectionary, or may be other appropriate Scriptures. Non-scriptural readings are not used. The psalm is sung, as is the gospel acclamation. The general intercessions should address the needs of the world and the universal Church as well as the needs of the couple.

For the *Rite of Marriage*, the couple should be clearly visible to the entire assembly as they exchange vows, because they are the focus of the rite.

## Music

Our parish has specific policies about music. Be sure to ask. In general, when deciding what music to use, consider the following questions:

- a. Is this a well-written piece of music?
- b. Are the text and music in keeping with the nature of the liturgy?
- c. Can the music be used to help the assembly to pray?

The music used before or during the liturgy should be clearly identifiable as prayer by all present. Secular love songs and ballads that have personal meaning to the couple are best played or sung at the reception.

## Cultural adaptations

The Church allows cultural adaptations within the ceremony as long as they are in keeping with the nature and spirit of the liturgy. Such adaptations should not be overpowering, though. Be careful not to duplicate symbols that might have similar meanings; for example, the *lasso* and the *unity candle* are both cultural adaptations which emphasize the union of two persons into a new life in Christ.

## **The wedding rehearsal**

This may be conducted by the priest or deacon witnessing the marriage. This is part of the preparation process, and offers an excellent opportunity for the wedding party to join together in prayer. The Catechism notes (para. 1622), "It is ... appropriate for the bride and groom to prepare themselves for the celebration of their marriage by receiving the [sacrament of penance](#)"; many priests will offer this at the rehearsal for the couple and for members of the wedding party who may desire it. Generally, the rehearsal takes place the evening before the wedding. The time for the rehearsal will be arranged with the pastor or deacon in the final stages of the preparation. All in attendance are expected to be on time and dressed properly. The rehearsal will last less than a half hour.

## **After the wedding ...**

In the months of marriage preparation, you're not simply preparing for an hour long wedding, but for a lifetime together--a lifetime of joy and happiness, we hope, but also of surprises and challenges. The best marriage preparation can never anticipate all that will happen in your life together, but it can help assist as you live together all the days of your married life!

## **Of Note**

### **Marriage Times**

Saturdays after 11:00 a.m. or must begin by 2:00 p.m. The Wedding Party must be completely out of the Church by 3:30 p.m. Weddings do not take place on Saturday evenings, Sundays, during Lent or Advent or other days of parish events; Bonifist—Memorial Day Weekend.

### **Dressing for the Wedding**

Men in the wedding party are to come to the church already dressed for the wedding. It is recommended that bridesmaids do likewise. The bride's room is in the Lower Level of the Church. Nothing of value should be left in the room during the ceremony. The room is to be cleaned after the wedding.

### **Food, Drink and Clean up**

Food and Drink is forbidden in the church. However, food and drink is allowed in the Lower Level. Alcohol is not allowed anywhere on the Church Campus. Anyone in the wedding party partaking in any consumption of alcohol before, during or immediately after the wedding will jeopardize the wedding ceremony from occurring. The wedding party is responsible for cleaning up the Church, Lower Level and Bride's Room following the wedding. Please ask someone to remove any boxes, bows, tissues, programs etc. when the ceremony is completed. A rule of thumb: *What you have brought into the Church when you arrived, you are expected take with you when you leave!*

### **Decorations**

St. Boniface Church is very beautiful and so it is recommended that additional decorations be kept simple. If the wedding takes place when the church is decorated for a liturgical feast or season, church decoration may not be disturbed. Flowers may be placed near the altar, but never on it or in any way which will obstruct view or movement. Candelabra and aisle candles are not permitted in the church. If bows are used on the pews, they are to be fastened in place by elastic or ribbon, never with tape, wire or tacks. If you choose to have the unity candle, it is your responsibility to provide the candles.

## Photographs and Video

Those assigned to photograph and video your wedding must do this a professional manner. They are not permitted in the Sanctuary (altar) and must complete their work 30 minutes following the ceremony. You are encouraged to take wedding pictures prior to the ceremony.

## Take Note

Throwing rice is strictly forbidden. Nor is confetti, birdseeds or flower petals permitted. Aisle runners are not permitted. Guest Book registry is not recommended due to the fact that most people arrive a few minutes before the start of the wedding. Signing the guest book, delays the start of the wedding.

## Music

Music is an integral part of the wedding liturgy. When the Mass is celebrated, all parts of the Mass are sung and led by the Cantor. The couple will need to meet with the parish's Liturgical Music Minister to plan the music. The Diocesan Guidelines must be followed in selecting music for a wedding in Church whether is a Mass or Ceremony. Sacred music is the only choice for weddings. Other secular music is more suitable for your reception. Vocalists are not to "perform" but to lead you and your guests in prayer. The use of an outside vocalist, while not encouraged, is permitted. The vocalist must have prior experience and not be just a friend with a nice voice. We ask that you use our Parish organist and musicians since they are familiar with the Catholic Marriage Ritual. Only an authorized organist will be permitted to use the organs within the church and chapel. Permission from the parish's Liturgical Music Minister will be required if another organist is used.

## Fees (September 30 2007)

A **\$25.00** fee is required at the time of FOCCUS testing.

The Diocese has set the fee for organists at **\$100.00**. Cantors and vocalists are **\$75.00**.

An offering of **\$200.00** is the standard fee for the use of the Church for a Wedding.

An offering for the priest/deacon is requested. The normal custom is **\$100.00**.

**All fees are due on MONDAY prior to the wedding date. Fees can be either mailed to the parish office or dropped off during normal business hours.**

# Wedding Liturgy within Mass

Prelude(s) \_\_\_\_\_

*\*Seating of Grandparents*

Processional Instrumental \_\_\_\_\_

## Processional Order

Server (s)

Reader (s)

Presider

Groom and his parents

Mother of the Bride and escort;  
*(Family member, husband, usher)*

Wedding Party – Bridesmaids and Groomsmen

Maid of Honor and Best Man

\*Ring Bearer and Flower Girl

Bride and Father *(Parents)*

\*Parent's lighting of the unity candle *(Instrumental music)*

## Introductory Rites

Sign of the Cross + Greeting + Opening Prayer

## Liturgy of the Word

Reading One (OT) \_\_\_\_\_

Psalm (Sung) \_\_\_\_\_

Reading Two (NT) \_\_\_\_\_

Great Alleluia

Gospel \_\_\_\_\_

Homily

## **Rite of Marriage**

Consent  
Exchange of Vows  
Blessing and Exchange of Rings

Blessing Prayer

\*Lightning of the Unity Candle  
*(Instrumental music)*

**Intercessions**  
*(Proclaimed by Presider or reader (s))*

## **Liturgy of the Eucharist**

Preparation of the Gifts Song \_\_\_\_\_

Eucharistic Acclamations

Eucharistic Prayer

Lord's Prayer

Sign of Peace Song \_\_\_\_\_  
*(The couple will offer peace to wedding party and parents)*

\*Presentation to Mary Song \_\_\_\_\_

Lamb of God

Communion Song \_\_\_\_\_

Communion Prayer

## **Closing Rite**

Blessing + Introduction + Dismissal

Recessional \_\_\_\_\_

\*optional

# Wedding Liturgy outside of Mass

Prelude(s) \_\_\_\_\_

*\*Seating of Grandparents*

Processional Instrumental \_\_\_\_\_

## Processional Order

Server (s)

Reader (s)

Presider

Groom and his parents

Mother of the Bride and escort;  
*(Family member, husband, usher)*

Wedding Party – Bridesmaids and Groomsman

Maid of Honor and Best Man

\*Ring Bearer and Flower Girl

Bride and Father *(Parents)*

\*Parent's lighting of the unity candle *(Instrumental music)*

## Introductory Rites

Sign of the Cross + Greeting + Opening Prayer

## Liturgy of the Word

Reading One (OT) \_\_\_\_\_

Psalm (Sung) \_\_\_\_\_

Reading Two (NT) \_\_\_\_\_

Great Alleluia

Gospel \_\_\_\_\_

Homily

## **Rite of Marriage**

Consent  
Exchange of Vows  
Blessing and Exchange of Rings

Blessing Prayer

\*Lightning of the Unity Candle  
*(Instrumental music)*

**Intercessions**  
*(Proclaimed by Presider or reader (s))*

Lord's Prayer

Sign of Peace Song \_\_\_\_\_  
*(The couple will offer peace to wedding party and parents)*

\*Presentation to Mary Song \_\_\_\_\_

## **Closing Rite**

Blessing + Introduction + Dismissal

Recessional \_\_\_\_\_

\*optional

# Sacred Scripture Readings for Weddings

OLD TESTAMENT READINGS

774-1 Gn 1:26-28.31

A reading from the book of Genesis

God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

God created man in his image;  
in the divine image he created him;  
male and female he created them.

God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God looked at everything he had made, and he found it very good.

The word of the Lord.

774-2 Gn 2:18-24

A reading from the book of Genesis

The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man.

So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said:

"This one, at last, is bone of my bones  
and flesh of my flesh;  
This one shall be called 'woman,'  
for out of 'her man' this one has been taken."

That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

The word of the Lord.

774-3 Gn 24:48-51.58-67

A reading from the book of Genesis

The servant of Abraham said to Laban: I bowed down in worship to the Lord, blessing the Lord, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son. If, therefore, you have in mind to show true loyalty to my master, let me know; but if not, let me know that, too. I can then proceed accordingly.

Laban and his household said in reply: This thing comes from the Lord; we can say nothing to you either for or against it. Here is Rebekah, ready for you; take her with you, that she may become the wife of your master's son, as the Lord has said.

So they called Rebekah and asked her, Do you wish to go with this man? She answered, I do. At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men. Invoking a blessing on Rebekah, they said:

"Sister, may you grow  
into thousands of myriads;  
And may your descendants gain possession  
of the gates of their enemies!"

Then Rebekah and her maids started out; they mounted their camels and followed the man. So the servant took Rebekah and went on his way.

Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. One day toward evening he went out . . . in the field, and as he looked around, he noticed that camels were approaching. Rebekah, too, was looking about, and when she saw him, she alighted from her camel and asked the servant, "Who is the man out there, walking through the fields toward us?" "That is my master," replied the servant. Then she covered herself with her veil.

The servant recounted to Isaac all the things he had done. Then Isaac took Rebekah into his tent; he married her, and thus she became his wife. In his love for her Isaac found solace after the death of his mother Sarah.

The word of the Lord.

774-4 Tb 7:9-10.11-14

A reading from the book of Tobit

Tobiah said to Raphael, "Brother Azariah, ask Raguel to let me marry my kinswoman Sarah." Raguel overheard the words; so he said to the boy: "Eat and drink and be merry tonight, for no man is more entitled to marry my daughter Sarah than you, brother. Besides, not even I have the right to give her to anyone but you, because you are my closest relative. But I will explain the situation to you very frankly. She is yours according to the decree of the Book of Moses. Your marriage to her has been

decided in heaven! Take your kinswoman; from now on you are her love, and she is your beloved. She is yours today and ever after. And tonight, son, may the Lord of heaven prosper you both. May he grant you mercy and peace." Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with the words: "Take her according to the law. According to the decree written in the Book of Moses she is your wife. Take her and bring her back safely to your father. And may the God of heaven grant both of you peace and prosperity." He then called her mother and told her to bring a scroll, so that he might draw up a marriage contract stating that he gave Sarah to Tobiah as his wife according to the decree of the Mosaic law. Her mother brought the scroll, and he drew up the contract, to which they affixed their seals.

Afterward they began to eat and drink.

The word of the Lord.

774-5 Tb 8:5-7

A reading from the book of Tobit

On the wedding night Sarah got up, and she and Tobiah started to pray and beg that deliverance might be theirs. He began with these words:

"Blessed are you, O God of our fathers;  
praised be your name forever and ever.  
Let the heavens and all your creation  
praise you forever.  
You made Adam and you gave him his wife Eve  
to be his help and support;  
and from these two the human race descended.  
You said, 'It is not good for the man to be alone;  
let us make him a partner like himself.'  
Now, Lord, you know that I take this wife of mine  
not because of lust,  
but for a noble purpose.  
Call down your mercy on me and on her,  
and allow us to live together to a happy old age."

The Word of the Lord.

774-6 Sg 2:8-10.14.16; 8:6-7

A reading from the Song of Songs

Hark! my lover -- here he comes  
springing across the mountains,  
leaping across the hills.  
My lover is like a gazelle  
or a young stag.  
Here he stands behind our wall,  
gazing through the windows,  
peering through the lattices.

My lover speaks; he says to me,  
    "Arise, my beloved, my beautiful one,  
    and come!  
O my dove in the clefts of the rock,  
    in the secret recesses of the cliff,  
Let me see you,  
    let me hear your voice,  
For your voice is sweet,  
    and you are lovely."  
My lover belongs to me and I to him.  
    [He said to me:]  
Set me as a seal on your heart,  
    as a seal on your arm;  
For stern as death is love,  
    relentless as the nether world is devotion;  
    its flames are a blazing fire.  
Deep waters cannot quench love,  
    nor floods sweep it away.

The Word of the Lord.

774-7 Sir 26:1-4.13-16

A reading from the book of Sirach

Happy the husband of a good wife,  
    twice-lengthened are his days;  
A worthy wife brings joy to her husband,  
    peaceful and full is his life.  
A good wife is a generous gift  
    bestowed upon him who fears the Lord;  
Be he rich or poor, his heart is content,  
    and a smile is ever on his face.  
A gracious wife delights her husband,  
    her thoughtfulness puts flesh on his bones;  
A gift from the Lord is her governed speech,  
    and her firm virtue is of surpassing worth.  
Choicest of blessings is a modest wife,  
    priceless her chaste person.  
Like the sun rising in the Lord's heavens,  
    the beauty of a virtuous wife is the radiance of her  
    home.

The Word of the Lord.

774-8 Jer 31:31-32.33-34

A reading from the book of the prophet Jeremiah

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

friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more.

The Word of the Lord.

NEW TESTAMENT READINGS

775-1 Rom 8:31-35.37-39

A reading from the letter of Paul to the Romans

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.

What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

The Word of the Lord.

775-2 Rom 12:1-2.9-18 or 12:1-2.9-13

A reading from the letter of Paul to the Romans  
(Omit text in brackets for short form of reading.)

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

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. [Bless those who persecute (you), bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all.]

The Word of the Lord.

775-3 1 Cor 6:13-15.17-20

A reading from the first letter of Paul to the Corinthians

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

The Word of the Lord.

775-4 1 Cor 12:31--13:13

A reading from the first letter of Paul to the Corinthians

Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.

The Word of the Lord.

775-5 Eph 5:2.21-33 or 5:2.25-32

A reading from the letter of Paul to the Ephesians  
(Omit text in brackets for short form of reading.)

Live in love, as Christ loved us and handed himself over for us.

Be subordinate to one another out of reverence for Christ.

[Wives should be subordinate to their husbands as to the Lord. For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything.]

Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body.

"For this reason a man shall leave (his) father and (his) mother  
and be joined to his wife,  
and the two shall become one flesh."

This is a great mystery, but I speak in reference to Christ and the church. [In any case, each one of you should love his wife as himself, and the wife should respect her husband.]

The Word of the Lord.

775-6 Col 3:12-17

A reading from the letter of Paul to the Colossians

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

The Word of the Lord.

775-7 1 Pt 3:1-9

A reading from the first letter of Peter

Likewise, you wives should be subordinate to your husbands so that, even if some disobey the word, they may be won over without a word by their wives' conduct when they observe your reverent and chaste behavior. Your adornment should not be an external one: braiding the hair, wearing gold jewelry, or dressing in fine

clothes, but rather the hidden character of the heart, expressed in the imperishable beauty of a gentle and calm disposition, which is precious in the sight of God. For this is also how the holy women who hoped in God once used to adorn themselves and were subordinate to their husbands; thus Sarah obeyed Abraham, calling him "lord." You are her children when you do what is good and fear no intimidation.

Likewise, you husbands should live with your wives in understanding, showing honor to the weaker female sex, since we are joint heirs of the gift of life, so that your prayers may not be hindered.

Finally, all of you, be of one mind, sympathetic, loving toward one another, compassionate, humble. Do not return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this you were called, that you might inherit a blessing.

The Word of the Lord.

775-8 1 Jn 3:18-24

A reading from the first letter of John

Children, let us love not in word or speech but in deed and truth.

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

The Word of the Lord.

775-9 1 Jn 4:7-12

A reading from the first letter of John

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

The Word of the Lord.

775-10 Rv 19:1.5-9

A reading from the book of Revelation

I, John, heard what sounded like the loud voice of a great multitude in heaven, saying:

Alleluia!

Salvation, glory, and might belong to our God.

A voice coming from the throne said: "Praise our God, all you his servants, (and) you who revere him, small and great." Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said:

"Alleluia!

The Lord has established his reign,  
(our) God, the almighty.

Let us rejoice and be glad  
and give him glory.

For the wedding day of the Lamb has come,  
his bride has made herself ready.

She was allowed to wear  
a bright, clean linen garment."

(The linen represents the righteous deeds of the holy ones.)

Then the angel said to me, "Write this: Blessed are those who have been called to the wedding feast of the Lamb."

The Word of the Lord.

ALLELUIA VERSE AND VERSE BEFORE THE GOSPEL

777-1 1 Jn 4:8.11

God is love;  
let us love one another as he has loved us.

777-2 1 Jn 4:12

If we love one another,  
God will live in us in perfect love.

777-3 1 Jn 4:16

He who lives in love, lives in God,  
and God in him.

777-4 1 Jn 4:7

Everyone who loves is born of God and knows him.

GOSPELS

778-1 Mt 5:1-12

A reading from the holy gospel according to Matthew

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

"Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.  
Blessed are they who mourn,  
for they will be comforted.  
Blessed are the meek,  
for they will inherit the land.  
Blessed are they who hunger and thirst for righteousness,  
for they will be satisfied.  
Blessed are the merciful,  
for they will be shown mercy.  
Blessed are the clean of heart,  
for they will see God.  
Blessed are the peacemakers,  
for they will be called children of God.  
Blessed are they who are persecuted for the sake of  
righteousness,  
for theirs is the kingdom of heaven.  
Blessed are you when they insult you and persecute you and utter  
every kind of evil against you (falsely) because of me.  
Rejoice and be glad, for your reward will be great in  
heaven.

The gospel of the Lord.

778-2 Mt 5:13-16

A reading from the holy gospel according to Matthew

Jesus said to his disciples: "You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot.

"You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

The gospel of the Lord.

778-3 Mt 7:21.24-29 or 7:21.24-25

A reading from the holy gospel according to Matthew  
(Omit text in brackets for short form of reading.)

Jesus said to his disciples: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.

"Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. [And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined."

When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes.]

The gospel of the Lord.

778-4 Mt 19:3-6

A reading from the holy gospel according to Matthew

Some Pharisees approached Jesus, and tested him, saying, "Is it lawful for a man to divorce his wife for any cause whatever?" He said in reply, "Have you not read that from the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate."

The gospel of the Lord.

778-5 Mt 22:35-40

A reading from the holy gospel according to Matthew

One of the Pharisees (a scholar of the law) tested Jesus by asking, "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."

The gospel of the Lord.

778-6 Mk 10:6-9

A reading from the holy gospel according to Mark

Jesus said: From the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother (and be joined to his wife), and the two shall become one flesh.' So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate."

The gospel of the Lord.

778-7 Jn 2:1-11

A reading from the holy gospel according to John

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

The gospel of the Lord.

778-8 Jn 15:9-12

A reading from the holy gospel according to John

Jesus said to his disciples: As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you.

The gospel of the Lord.

778-9 Jn 15:12-16

A reading from the holy gospel according to John

Jesus said to his disciples: This is my commandment: love one another as I love you. No one has greater love than this, to lay

down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.

The gospel of the Lord.

778-10 Jn 17:20-26 or 17:20-23

A reading from the holy gospel according to John  
(Omit text in brackets for short form of reading.)

Jesus looked up to heaven and prayed:

Holy Father, I do not pray for my disciples alone. I pray also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. [Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."]

The gospel of the Lord.