

Wedding Music Selection

St. Joseph Parish

For hymns with two numbers listed, the first is where it appears in *Gather Comprehensive, Second Edition*, the red-covered hymnal in use at the Country Church. The second number listed is where the hymn appears in *Gather Comprehensive, First Edition*, the green-covered hymnal in use at the Village Church.

Prelude

The musicians serving for your wedding will select ten to fifteen minutes of liturgically appropriate music to play and/or sing as your guests are seated. If you have particular requests, we may be able to honor them; feel free to ask.

Entrance Processional and/or Song

At most Catholic weddings in the United States, the opening procession is accompanied by instrumental music (without singing). Some couples choose a single piece of music for this procession; others choose two pieces, with the second piece beginning as the bride enters.

Air from Orchestral Suite No. 3 (J.S. Bach)
Canon in D (J. Pachelbel)
Felix Culpa (A. Assad)

Jesu, Joy of Man's Desiring (J.S. Bach)
Prelude in C BWV 846 (J.S. Bach)
Trumpet Voluntary (J. Clarke)

The *Order of Celebrating Matrimony* indicates that the Entrance Chant (that is, a song) be sung either during the procession to the altar or after the couple have arrived at their place. This is usually omitted at St. Joseph Parish; however, including it can be an effective way to encourage the active participation of all who have gathered. If included, this song would typically follow the instrumental procession: the presider would make the sign of the cross, greet all gathered, and then invite them to join in song.


All Are Welcome, 741/753
Joyful, Joyful, We Adore You, 520/528
Love Divine, All Loves Excelling, 613/622
Morning Has Broken, 748/756

Praise to the Lord, 536/527
Sing of the Lord's Goodness, 532/547
Sing to the Mountains, 452/435
We Gather Together, 549/571

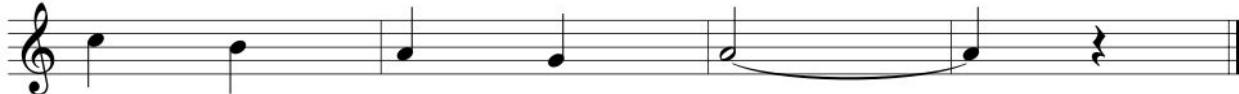
Responsorial Psalm

This piece is called “responsorial” not because it is a “response” to the first reading, but rather because it is sung in a back-and-forth manner, with the cantor singing the verses and all joining on the refrain. Typically, it bears a thematic connection to one or more of the readings. The *Order of Celebrating Matrimony* lists Psalms 33, 34, 103, 112, 128, 145, and 148 for weddings. Below are some recommendations of settings of these and other suitable psalms that are familiar at St. Joseph.

Psalm 33



The earth is full of the good-ness of God, the



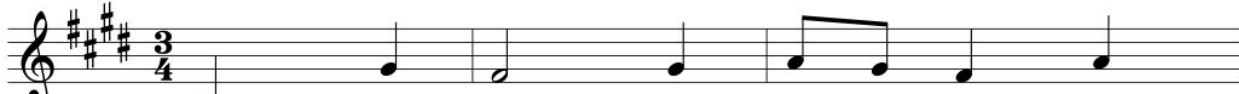
good - ness of our God.

See how the eye of God is watching, ever guarding all who wait in hope,
to deliver them from death and sustain them in time of famine.

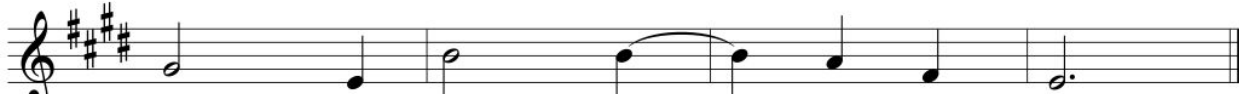
Exult, you just, in the Lord, for praise is the song of the righteous!
How happy the people of God, the ones whom God has chosen!

Our soul is waiting for God, for God is our help and our shield.
May your kindness, O God, be upon us who place our hope in you.
Marty Haugen, © 1987, 1994, GIA Publications, Inc.

Psalm 34



Taste and see the good-ness of the



Lord, the good - ness of the Lord.

I will bless the Lord at all times, God’s praise ever in my mouth.
Glory in the Lord for ever, and the lowly will hear and be glad.

Glory in the Lord with me, let us together extol God’s name.
I sought the Lord, who answered me and delivered me from all my fears.

Look to God that you might be radiant with joy, and your faces free from all shame.
The Lord hears the suffering souls, and saves them from all distress.
Marty Haugen, © 1980, GIA Publications, Inc.; refrain trans. © 1969, ICEL

Psalm 90



Fill us with your love, O Lord, and we will sing for joy!

Teach us to make use of our days and bring wisdom to our hearts.
Shine your love on us each dawn, and gladden all our days.

Balance our past sorrows with present joys,
and let your servants young and old see the splendor of your work.

Let your loveliness shine on us, and bless the work we do;
bless the work of our hands.

Stephen Kasperick-Postellon, © 2000, Stephen Kasperick-Postellon

Psalm 103



The Lord is kind and mer-ci - ful, the



Lord is kind and mer - ci - ful.

Bless the Lord, O my soul, and all my being bless God's name;
bless the Lord, and forget not God's benefits.

God pardons all your iniquities, and comforts your sorrows,
redeems your life from destruction and crowns you with his kindness.

Merciful, merciful, and gracious is our God;
slow to anger, abounding in kindness.

Marty Haugen, © 1983, GIA Publications, Inc.; refrain trans. © 1969, ICEL

Psalm 112



Hap-py are those who do what the Lord com - mands.

Blessed the man who fears the Lord, who takes great delight in his commandments.
His descendants shall be powerful on earth; the generation of the upright will be blest.

Riches and wealth are in his house; his justice stands firm for ever.
A light rises in the darkness for the upright; he is generous, merciful, and just.

It goes well for the man who deals generously and lends, who conducts his affairs with justice.
He will never be moved; forever shall the just be remembered.

He has no fear of evil news; with a firm heart he trusts in the Lord.
With a steadfast heart he will not fear; he will see the downfall of his foes.
Ronald F. Krisman and Kelly Dobbs-Mickus, © 2011, GIA Publications, Inc.

Psalm 118



This is the day the Lord has made, let us re -
Or: Al - le - lu - ia, al - le - lu - ia! Al - le -



joice and be glad;
lu - ia! this is the day the Lord has
Al - le - lu - ia, al - le - lu -



made, let us re - joice and be glad!
ia! Al - le - lu - ia!


Give thanks to the Lord, for God is good; God's mercy endures for ever;
Let the house of Israel say: "God's mercy endures for ever."

The hand of the Lord has struck with power, God's right hand is exalted,
I shall not die, but live anew, declaring the works of the Lord.


The stone which the builders rejected has become the cornerstone,
the Lord of love and mercy has brought wonder to our eyes!

Marty Haugen, © 1983, GIA Publications, Inc.

Psalm 128



Blest are those who love you, hap - py those who



fol-low you, blest are those who seek you, O God.


Happy all those who fear the Lord, and walk in God's pathway;
you will find what you long for: the riches of our God.

Your spouse shall be like a fruitful vine in the midst of your home,
your children flourish like olive plants rejoicing at your table.


May the blessings of God be yours all the days of your life,
may the peace and the love of God live always in your heart.

Marty Haugen, © 1987, GIA Publications, Inc.

Psalm 145



Our God is com - pas-sion to all cre - a - tion. Our



God is com - pas - sion to all cre - a - tion.

The Lord is grace and mercy, slow to anger, full of love.
God is good to all creation; full of compassion.

Let all your works give thanks, O God. Let the faithful bless you.
The eyes of all are filled with hope; you give them all they need.

The Lord is just in ev'ry way, full of love for all.
God is near to those in need, who call out from their hearts.

Jeanne Cotter, ©1993, GIA Publications, Inc.

Psalm 148



Let all praise the name of the Lord.

Praise the Lord from the Heavens. Praise Him in the heights.

Praise Him, all His angels. Praise Him, all his hosts.

Praise Him sun and moon. Praise Him, all shining stars.

Praise Him, highest heavens, and the waters above the heavens.

Mountains and all hills, fruit trees and all cedars,
beasts, both wild and tame, reptiles and birds on the wing;

Kings of the earth and all peoples, princes and all judges of the earth,
young men and maidens as well, the old and the young together.

Let them praise the name of the Lord, for his name alone is exalted,
his splendor above heaven and earth.

Robert Batastini, ©1975, 1986, GIA Publications, Inc.

Gospel Acclamation

In the Gospel Acclamation, the assembled faithful welcome the Lord who is about to speak to them. Except during Lent, the text is “Alleluia” (a Hebrew word meaning “Praise God”), sung by the cantor, repeated by all, with a short verse sung by the cantor and all repeating the Alleluia once more.

At St. Joseph Parish, we use the Celtic Alleluia, 266/258, for all weddings outside of Lent. It is familiar to most Catholics in the United States and easy to pick up for those who don’t know it.

Reception of the Consent and Acclamation

After the exchange of vows, the priest or deacon makes a brief statement receiving the couple’s consent. Following this, he invites those present to praise God. All join in singing a brief acclamation. We strongly recommend using the Celtic Alleluia, 266/258, for this acclamation, connecting the couple’s Consent with the earlier proclamation of the Gospel (and also making it easy for all to sing).

Hymn or Canticle of Praise (optional)

This optional element was added to the Order of Celebrating Matrimony in 2016, and is usually omitted at St. Joseph Parish.

After the Blessing and Giving of Rings, a hymn or canticle of praise may be sung by the whole community. A short text is suitable here. In some cases, it may be suitable to have the cantor sing the text once and all repeat it, as with the refrain of the Responsorial Psalm.

Glory and Praise to Our God (refrain),
537/522
Now Thank We All Our God (verse 1),
545/565

Praise to the Lord (verse 1), 536/527
Sing a New Song (refrain), 544/537
We Praise You (refrain), 540/541

Eucharistic Acclamations and Lamb of God

These selections are omitted a Wedding without Mass.

The Eucharistic Prayer is the center and summit of the entire celebration of the Mass. Through it, the entire congregation of the faithful joins itself with Christ in confessing the great deeds of God and in the offering of sacrifice. All listen reverently in silence, giving voice to their interior participation by joining in singing the Eucharistic acclamations: “Holy, Holy, Holy;” “When we eat this bread;” and “Amen.”

The Breaking of the Bread signifies that the many faithful are made one body (1 Corinthians 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. This ritual action is accompanied by the singing of the “Lamb of God.”

For weddings at St. Joseph, we use the *Mass of Creation* setting of these acclamations.

Communion Processional

This selection is omitted at a Wedding without Mass.

This song accompanies the procession as the assembly comes forward to receive communion. To enable their participation, it is best to choose songs with a refrain everyone can sing (those most familiar with the song may even do so without the aid of written music as they process); verses may be sung by the cantor and other leaders of song. A hymn with verses and no refrain is a weaker choice here, as it requires more attention to the printed page; such hymns would work better as an Entrance Song.

I Am the Bread of Life, 822/828
In the Breaking of the Bread, 843/841
One Bread, One Body, 813/830

Take and Eat, 812/831
Taste and See, 827/814
You Satisfy the Hungry Heart, 816/815

Unity Candle (optional)

As explained on page 8 of the booklet *Together for Life* (which you used for selecting the scripture readings for your wedding), “The unity candle is not a part of the Catholic celebration of matrimony. The symbolism of ‘two becoming one’ that the unity candle is meant to signify is already present with your exchange of vows and the blessing and exchange of rings.” Indeed, when two Catholics marry, that unity is shown even more strongly in the Eucharist itself, in which “we, though many, are one body in Christ” (Romans 12:5).

Nevertheless, some couples do desire to include this ritual in their wedding liturgy. At St. Joseph, if you desire to include this ritual, the side candles are lit before the beginning of the liturgy (most often by the couple’s parents, immediately before the procession begins). At a wedding liturgy celebrated without Mass, the couple lights the unity candle after the Nuptial Blessing; at a wedding within Mass, they light it after the Communion Procession.

Because this ritual is secondary to the formal signs of the couple’s unity—the exchange of vows, the blessing and exchange of rings, and the Eucharist—it is most appropriate not to overburden the lighting of the candle musically. Your accompanist can suggest a brief instrumental selection, or at a Mass, can improvise on the melody just sung during the Communion Procession.

Recessional

An instrumental selection is the strongest choice here. A song is also an option; however, assembly participation in singing tends to be weak at this point in the wedding liturgy.

Jesu, Joy of Man’s Desiring (J.S. Bach)
Ode to Joy (L. van Beethoven)

Rondeau (J.J. Mouret)
Trumpet Voluntary (J. Clarke)

Wedding Musicians

St. Joseph Parish will schedule two musicians for all weddings: an accompanist (ordinarily, the parish’s Director of Music, Steve Kasperick-Postellon) and a cantor who serves regularly at St. Joseph. You may request additional musicians (such as flute, violin, trumpet, and additional singers); if hired, these musicians are to be arranged through the parish’s Director of Music.

Some couples have a family member or friend with musical gifts, and ask whether they may serve. The best way to do this varies from case to case, and is to be determined in discussion with the Director of Music. Guest musicians will be contacted by the Director of Music to make sure they are prepared and comfortable. On the day of the wedding, they are expected to arrive one hour before the start of the wedding liturgy, ready for a brief rehearsal with the parish accompanist to acquaint the guest with the space, microphones, accompanist’s playing, and the like. Unfortunately, we cannot guarantee the possibility of additional rehearsal time with the accompanist prior to the day of the wedding; for this reason, guest musicians are expected to know their music confidently when they arrive.

Wedding Music Selection

St. Joseph Parish

General Information

Bride: _____

Email: _____

Phone: _____

Groom: _____

Email: _____

Phone: _____

Date, time, and location of wedding: _____

Date and time of rehearsal: _____

Presider: _____

Please check one: Wedding within Mass

Wedding without Mass

Wedding between a Catholic and a Catechumen or a Non-Christian

Approximate number of people attending: _____

Special Notes

Music Personnel

Steve Kasperick-Postellon: piano guitar voice

Cantor (scheduled by parish): _____

Other musicians scheduled by parish: _____

Guest musicians: _____

Order of Service

The Introductory Rites

Prelude music: (selected by the musicians; usually 10-15 minutes)
Number of groomsmen/bridesmaids: _____
Others in the wedding party: _____
Entrance Processional (instrumental): _____
Entrance Chant (song, usually omitted): _____

The Liturgy of the Word

Please give the scripture citation for each reading, e.g., 1 Corinthians 12:31 – 13:8a.

First Reading: _____
Responsorial Psalm: _____
Second Reading (optional; usually included): _____
Gospel Acclamation: Celtic Alleluia
Gospel Reading: _____

The Celebration of Matrimony

Introduction and Questions before the Consent
Consent (Vows)
Reception of Consent
Acclamation after the Reception of Consent: Celtic Alleluia
Blessing and Giving of Rings
Hymn or Canticle of Praise (optional, sung by all, usually omitted): _____
Universal Prayer (Intercessions)

The Liturgy of the Eucharist (Wedding within Mass only)

Preparation of the Gifts: (instrumental, selected by the musicians)
Eucharistic Acclamations: *Mass of Creation*
Lamb of God: *Mass of Creation*
Communion Processional (song): _____

The Conclusion of the Celebration

Unity Candle (optional): _____
Recessional: _____
Postlude: (selected by the musicians)