



Saint John the Baptist

Roman Catholic Church

Wedding Policies & Information

Dress Code Policies

It is customary for the bride to wear white as a sign of purity. The white garment worn at baptism symbolized holiness in just the same way that Sacred Scripture describes the angels and saints robed in white; the white dress worn at First Holy Communion also can serve as a model for the wedding dress, both in symbolism and style. Similarly, altar boys, deacons and priests wear the surplice and the alb which specifically refer to having been washed clean in the Blood of the Lamb.

Wedding guests would do well to recall the parable told by Our Lord about their counterparts who were unceremoniously ushered out because of their inappropriate attire. Their apparel also should fit not only the solemnity of the day but also the sacredness of the Church. Church attire, while being appropriately fashionable, must always be modest and chaste. We should want neither to attract attention to ourselves nor distract others in prayer. Basically, try to go out of your way to help people worship God and not covet or envy your body. Unfortunately many of today's fashions attempt to do just the opposite. Here are some specific guidelines:

- A wedding dress with sleeves is both elegant and unusual. In lieu of one, brides and their attendants should cover their shoulders with a jacket or shawl.
- Low necklines designed to show cleavage are inappropriate for Church;
- Hemlines above the knees and slits which rise above the knees must be avoided;
- Dresses that expose the back or waist would embarrass a Christian bride.

These rules must also be observed by all those who serve in liturgical functions (i.e., readers, gift-bearers, etc...).

Appropriately modest dress should also be observed at the rehearsal. Please tell your guests that the air conditioning is very cold and they might need sweaters.

Dressing Rooms on the Day of the Wedding:

The bride and her attendants may dress in Father Ruehl Hall.

The groom and his groomsmen are asked to wait in the "main sacristy" located to the right of the sanctuary, where there is also a small mirror and a restroom, but, they may not get dressed here.

PLEASE NOTE: ST. JOHN'S CHURCH IS NOT RESPONSIBLE FOR ANY PERSONAL ITEMS LEFT IN THESE TWO SACRISTIES (OR ANYWHERE ELSE IN THE CHURCH) BY THE WEDDING PARTY WHICH MIGHT BE LOST, STOLEN, OR MISPLACED. WE RECOMMEND YOU HAVE SOMEONE COLLECT ALL YOUR BELONGINGS BEFORE THE WEDDING BEGINS SINCE IT IS LIKELY THAT NO ONE WILL WANT TO DO THAT AFTERWARDS.

Flowers & Decorations

In planning all your Wedding flowers and decorations, please consult with our Wedding Coordinator who can answer any specific questions. This consultation should take place BEFORE any final arrangements are made regarding flowers or decorations.

Generally, flowers may be of any style or color you wish, as long as they are consistent with the solemn and religious nature of the celebration and the season. Flowers in the sanctuary should be arranged so as not to restrict the movement or visibility of the priest, ministers, or the Wedding party, or to disrupt the lines for Holy Communion. No flowers are to be placed on or in front of the altar, and no arrangements may be higher than the top of the altar. Considering these limitations, flowers would normally be placed on the floor and on pedestals or stands.

- Any flowers placed at or near the altar are considered your gifts to Our Lord and are not to be removed after the Wedding. Please take this into account when making floral arrangements.
- Ribbons and flowers may be attached to pews using special varnish-friendly adhesive or plastic slips. A white cloth covering may be placed over the priedieu of the bride and groom.
- For the safety of all involved, aisle runners are not permitted.
- Because of the decorations and candles already in place in the church, additional candelabra may not be used.
- If there is more than one Wedding on the same day, couples may wish to coordinate their decorations and flowers. You may contact the Wedding Coordinator to help you in this regard.
- Any other special decorations not mentioned here must be specifically approved by the Wedding Coordinator.
- Flowers may be delivered to the church one-hour before the Wedding. Any boxes with flowers should be properly marked (e.g., “bride”, “bridesmaid”, etc.). Decorations and flowers may also be set up in the church one-hour before the Wedding.

May we use rice, birdseed, flower petals, etc.?

As St. John's does not have a full time maintenance person on staff to clean up immediately, throwing rice or any other substance which may be customary is strictly prohibited since ALL of these present some degree of hazard on the walkway outside of church. We certainly don't want your celebration marred by anyone accidentally slipping and injuring himself or herself, so please inform your family and friends to refrain from such practices.

For this same reason no flower petals, etc., may be dropped in the aisle in front of the bride by flower girls in the entrance procession.

Photography

We do allow photographs during the Wedding Mass or ceremony. It is also permitted to have your Wedding videotaped. We urge photographers to exercise good judgment and common sense, in accord with the solemnity of the occasion, and at all times accept direction from the Wedding Coordinator, priest, and music staff.

Once the Wedding has begun the following rules must be followed:

- No flash photography (or strobe/movie lighting) is allowed;
- The photographer/videographer is asked to keep his/her visible movement to a minimum;
- They may never walk in the area in front of the sanctuary or enter into the sanctuary;
- They may never take a position during the Wedding which would distract the assembly or obstruct anyone's view of the couple, the readers, or the priest; and
- They may take candid shots from upstairs, from the back of the church or from either side of the sanctuary.
- *All photographers/videographers must read this policy and sign the statement included at the end of this booklet.*

Photographs after the Wedding:

Out of respect for the Blessed Sacrament, posing for pictures at the altar after the Wedding is discouraged. Where a couple finds it necessary to pose at the altar, we remind them that they are still in the presence of Our Lord, truly present in the Tabernacle. During picture-taking be sure to remind your photographer to maintain an atmosphere of reverence so that other people could be praying in the church without any distraction.

Guest Photography:

Guests are usually much less likely than professional photographers to be bold in their picture taking etiquette. Nevertheless, they are also asked to observe the above rules for photography. In particular, before the Wedding the groomsmen/ushers should try to discretely discourage guests with cameras from taking flash photography during the Wedding.

Music

A Wedding (whether within the context of Holy Mass or not) is a sacred service; therefore, only sacred music — that is, music composed for the specific purpose of the worship of God – may be played or sung during the Mass or ceremony. Please do not request an exception to this law of the Church. Familiar pieces like the “Bridal Chorus” (Here Comes the Bride) from Wagner’s *Lohengrin*, the “Wedding March” from Mendelssohn’s *A Midsummer’s Night Dream* are not only secular but actually were written to mock the sanctity of Marriage.

All arrangements relating to music and musicians (organists, singers, other instrumentalists, etc.) must be made with the parish director of music, Dr. Jeffrey Alban. Be sure to contact the Dr. Alban immediately after reserving your date with the parish office. Please call (540) 635-3780.

During the penitential seasons of Advent and Lent, the music is to be compatible with the solemn penitential spirit of these days. Dr. Alban will advise you on what is appropriate.

Who may serve as musicians?

Dr. Alban is the primary musician for all weddings at St. John’s. Outside classical musicians are permitted, pending the approval by Dr. Alban. You may invite an outside organist to play for your wedding. In this case, the base fee is dropped and you are required to pay a Music Coordination Fee. The organist, cantor, and any other musicians’ fees are separate from any offering made to the priest or church.

RECORDED MUSIC OF ANY KIND IS STRICTLY PROHIBITED!

Organist – Base Fee*	\$300.00
Music Coordination Fee	\$150.00 (<i>this fee applies only if you bring an outside organist</i>)
Cantor	\$150.00
Outside musicians	determined independently apart from the parish
Rehearsal Time*	\$100.00/hr.

EFFECTIVE FOR ALL WEDDINGS BEGINNING ON DECEMBER 1, 2023:

Couples are required to bring a \$150 non-refundable deposit to their initial music consultation with Dr. Alban. Cash payments are preferred. This deposit will be credited toward the final fee for your wedding. Thank you for your understanding and cooperation with this policy.

The \$300.00 fee covers the initial consultation with the couple for selecting music and playing the organ for your wedding. Additional music/rehearsals with choirs, soloists, or instrumentalists will incur the additional rehearsal fee.

Couples may request a mixed choir or chant schola for their Nuptial Mass (both ordinary and extraordinary forms); these can be provided through the parish. A minimum honorarium of \$100.00/singer is required (and can increase depending on the amount of music requested). A mixed choir requires eight singers (2/part) for a total cost of \$800.00. A chant schola requires four chanters for a total cost of \$400.00. The director of music will determine the necessary amount of rehearsal time to prepare the singers for the music you have requested subject to the rehearsal rate of \$100.00/hour.

FINAL FEES MUST BE PAID IN FULL NO LATER THAN ONE WEEK PRIOR TO YOUR WEDDING.

You may drop payments off at the church office or mail payments to:

St. John the Baptist Roman Catholic Church
Attn: Dr. Jeffrey M. Alban, Director of Music
120 W. Main St., Front Royal, VA 22630

Fee Schedule

As of December 1, 2023 this fee schedule is in effect:

Customary Offerings

Priest/Church Altar Servers

You may provide a donation to the priest/church

*Please designate whether you wish the offering to go to the priest-celebrant, the parish, or both.

Altar Servers (there will be at least two servers; it is customary to tip each altar server) \$10.00/each

Staff Fees

Wedding Coordinator \$150.00

Music

Organist – Base Fee* \$300.00

Music Coordination Fee (this fee applies only if you bring an outside organist) \$150.00

Cantor \$150.00

Outside musicians' fees are determined independently apart from the parish

Rehearsal Time* \$100.00/hr.

Chant Schola \$100.00/singer

Polyphonic Choir min.~\$100.00/singer

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Wedding Music & Scripture Planner - Novus Ordo Nuptial Mass

Name: _____

Date: _____

Phone: _____

Time: _____

Email: _____

Priest: _____

Prelude _____

Bridesmaid Procession _____

Bridal Procession _____

Introit: Psalm 67: 6, 7; 36, 2

Deus in loco sancto suo: Deus qui inhabitare facit unánimes in domo: ipse dabit virtutem et fortitudinem plebi suæ. Ps. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a fácie ejus. Gloria Patri...

God is in his holy dwelling place; the God who causes us to dwell together, one at heart, in his house; he himself will give power and strength to his people. *Ps.* Let God arise, and let his enemies be scattered; and let those who hate him flee before his face.

GLORIA _____

First Reading _____

Gradual: Psalm 127: 3

Uxor tua sicut vitis abundans in latéribus domus tuæ. V. Filii tui sicut novellæ olivarum in circúitu mensæ tuæ.

Your wife will be like a fruitful vine within your home, Your children like young olive plants around your table.

—OR—

Responsorial Psalm _____

Second Reading _____

Alleluia: Psalm 19: 3

Alleluia. Mittat vobis Dóminus auxiliúm de sancto et de Sion tueátur vos. Alleluia.

Alleluia. May the Lord send you help from the sanctuary, from Zion be your support. Alleluia.

—OR—

Gospel Acclamation _____

Gospel Reading _____

Offertory Antiphon: Psalm 30: 15, 16

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

In you have I put my trust, O Lord; I said: "You are my God, my destiny is in your hands."

Offertory Hymn

SANCTUS

Memorial Acc.

Mortem tuam annuntiamus, Domine...

AGNUS DEI

Communion Antiphon: Matthew 5: 8-10

Beáti mundo corde, quóniam ipsi Deum vidébunt; beáti pacífici, quóniam filii Dei vocabúntur: beáti, qui persecutiónem patiúntur propter justítiam, quóniam ipsórum est regnum cælórum.

Blessed are the pure in heart, for they shall see God; blessed are the peacemakers, for they shall be called sons of God; blessed are those who suffer persecution for the sake of justice, for theirs is the kingdom of heaven.

—OR—

Matthew 6: 33

Primum quaérite regnum Dei, et ómnia adiciéntur vobis, dicit Dóminus.

Seek first the kingdom of God, and all the rest will be given to you in addition, says the Lord.

Communion Hymn(s)

Marian Devotion

Recessional

**Chanted Propers?

___ yes

___ no

Special Requests/Concerns:

Wedding Planner (Traditional Latin Mass)

Name: _____

Date: _____

Phone: _____

Time: _____

Email: _____

Schola? Yes No

Priest: _____

Choir? Yes No

** Nuptial Mass? yes no

Other feast day? _____

Prelude _____

Bridesmaid Procession _____

Bridal Procession _____

Proper Mass _____

Ordinary _____

Credo _____

Offertory Hymn _____

Communion Hymn(s) _____

Marian Devotion _____

Recessional _____

Special Requests/Concerns; Choir details:

Nuptial Mass in the Extraordinary Form

Traditional Latin Mass

Introit (Tobias 7:15; 8:19)

DEUS Israëli conjungat vos: et ipse sit vobiscum, qui miseratus est duobus unicis: et nunc, Domine, fac eos plenius benedicere te. *Ps. 127:1.* Beati omnes qui timent Dominum: qui ambulat in viis ejus. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Deus Israëli ...

MAY the God of Israel join you together: and may He be with you, who was merciful to two only children: and now, O Lord, make them bless Thee more fully. *Psalm.* Blessed are all they that fear the Lord, that walk in His ways. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — May the God of Israel ...

Collect

EXÁUDI nos, omnipotens et misericors Deus: ut, quod nostro ministrátrur officio, tua benedictióne pótius impleátur. Per Dóminum ...

HEAR US, almighty and merciful God: that what is performed by our ministry, may be abundantly fulfilled with Thy blessing. Through our Lord Jesus Christ, Thy Son ...

Epistle (Ephesians 5:22–33)

FRACTRES: Mulieres viris suis subditæ sint, sicut Dómino: quóniam vir caput est mulieris: sicut Christus caput est Ecclésiæ: Ipse, salvátor corpóris ejus. Sed sicut Ecclésiá subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavacro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiám, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut corpora sua. Qui suam uxórem diligit, seípsum diligit. Nemo enim unquam carnem suam ódio hábit: sed nutrit, et fovet eam, sicut et Christus Ecclésiám: quia membra sumus corpóris ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésiá. Verúmtamen et vos singuli, unusquisque uxórem suam, sicut seípsum diligit: uxor autem timeat virum suum.

BRETHREN: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the savior of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Gradual (Psalm 127:3)

UXOR TUA sicut vitis abúndans in latéribus domus tuæ. Filii tui sicut novellæ olivárum in circúitu mensæ tuæ. *Alleluia, alleluia.* *V.* Mittat vobis Dóminus auxiliúm de sancto: et de Sion tueátur vos. *Alleluia.*

THY WIFE shall be as a fruitful vine on the sides of thy house. Thy Children as olive plants round about thy table. *Alleluia, alleluia.* (*Ps. 127:3.*) May the Lord send you help from the sanctuary, and defend you out of Sion. *Alleluia.*

After Septuagesima, the Alleluia and V. Mittat... are omitted and the following is prayed:

Tract (Psalm 127:4–6)

ECCE sic benedicétur omnis homo, qui timet Dóminum. *V.* Benedicat tibi Dóminus ex Sion: et videas bona Jerúsalem omnibus diébus vitæ tuæ. *V.* Et videas filios filiórum tuórum: pax super Israëli.

BEHOLD, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children: peace upon Israel.

During Eastertide, the Gradual is omitted and the following is prayed:

Alleluia (Psalm 19:3)

ALLELÚIA, alleluia. Mittat vobis Dóminus auxiliúm de sancto: et de Sion tueátur vos. *Alleluia.* *V.* Benedicat vobis Dóminus ex Sion: qui fecit cælum et terram. *Alleluia.*

ALLELUIA, alleluia. *V.* May the Lord send you help from the sanctuary and defend you out of Sion. *V.* (*Ps. 133:3*) May the Lord out of Sion bless you: Who hath made heaven and earth. *Alleluia.*

Gospel (Matthew 19:3–6)

IN ILLO TÉMPORE: Accesérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxorem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legistis, quia qui fecit hóminem ab initio, másculum et féminam fecit eos? et dixit: Propter hoc dimittet homo patrem et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

AT THAT TIME: The Pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them, Have ye not read, that He who made man from the beginning, made them male and female? and He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two but one flesh. What, therefore, God hath joined together, let no man put asunder.

Offertory (Psalm 30:15–16)

IN TE sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea.

IN THEE, O Lord, have I hoped: I said, Thou art my God; my times are in Thy hands.

Secret

SÚSCIPE, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et cujus largitor es óperis, esto dispósitor. Per Dóminum ...

ACCEPT, we beseech Thee, O Lord, the gifts offered for the sacred law of marriage: and do Thou direct the work which Thou didst establish. Through our Lord Jesus Christ ...

Communion (Psalm 127:4–6)

ECCE sic benedicétur omnis homo, qui timet Dóminum: et videas filios filiórum tuórum: pax super Israëli.

BEHOLD, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children; peace upon Israel.

Postcommunion

QUÆSUMUS, omnipotens Deus: institúta providéntiæ tuæ pio favóre comitáre; ut quos legitima societáte connéctis, longæva pace custódiás. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum.

WE BESEECH Thee, almighty God, to accompany with Thy gracious favor the institution of Thy Providence, and keep in lasting peace those whom Thou dost join in lawful union. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

**Old & New Testament Readings,
Responsorial Psalms,
Gospel Acclamations, &
Gospel Readings**



Consent/Exchange of Vows

The Liturgy of the Word from the Order of Celebrating Matrimony

During the celebration of Matrimony, there may be three readings, of which the First Reading should be from the Old Testament, but, during Easter Time, from the Book of Revelation. Below are four sections of readings: for the First Reading, for the Responsorial Psalm, for the Second (New Testament) Reading, and for the Gospel.

THE FIRST READING

1. Male and female he created them.

A reading from the Book of Genesis 1:26-28, 31a

Then 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 image of God 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.

2. The two of them become one body.

A reading from the Book of Genesis 2:18-24

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 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.

3. In his love for Rebekah, Isaac found solace after the death of his mother.

A reading from the Book of Genesis 24:48-51, 58-67

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.

4. May the Lord of heaven prosper you both. May he grant you mercy and peace.

A reading from the Book of Tobit 7:6-14

Raphael and Tobiah entered the house of Raguel and greeted him.

Raguel sprang up and kissed Tobiah, shedding tears of joy.

But when he heard that Tobit had lost his eyesight,

he was grieved and wept aloud.

He said to Tobiah:

“My child, God bless you!

You are the son of a noble and good father.

But what a terrible misfortune

that such a righteous and charitable man

should be afflicted with blindness!”

He continued to weep in the arms of his kinsman Tobiah.

His wife Edna also wept for Tobit;

and even their daughter Sarah began to weep.

Afterward, Raguel slaughtered a ram from the flock

and gave them a cordial reception.

When they had bathed and reclined to eat,

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.

I have given her in marriage to seven men,

all of whom were kinsmen of ours,

and all died on the very night they approached her.

But now, son, eat and drink.

I am sure the Lord will look after you both.”

Tobiah answered, “I will eat or drink nothing

until you set aside what belongs to me.”

Raguel said to him: “I will do it.

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 seal.
Afterward they began to eat and drink.

5. Allow us to live together to a happy old age.

A reading from the Book of Tobit 8:4b-8

On their wedding night Tobiah arose from bed and said to his wife,
“Sister, get up. Let us pray and beg our Lord
to have mercy on us and to grant us deliverance.”
Sarah got up, and they started to pray
and beg that deliverance might be theirs.
They 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.”
They said together, “Amen, amen.”

6. The woman who fears the Lord is to be praised.

A reading from the Book of Proverbs 31:10-13, 19-20, 30-31

When one finds a worthy wife,
her value is far beyond pearls.
Her husband, entrusting his heart to her,
has an unfailing prize.
She brings him good, and not evil,
all the days of her life.
She obtains wool and flax
and makes cloth with skillful hands.
She puts her hands to the distaff,
and her fingers ply the spindle.
She reaches out her hands to the poor,
and extends her arms to the needy.
Charm is deceptive and beauty fleeting;
the woman who fears the Lord is to be praised.
Give her a reward of her labors,
and let her works praise her at the city gates.

7. Stern as death is love.

A reading from the Song of Songs 2:8-10, 14, 16a; 8:6-7a

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 dove, 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 says 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.”

8. Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home.

A reading from the Book of Sirach 26:1-4, 13-16

Blessed 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 soul.
A holy and decent woman adds grace upon grace;
indeed, no price is worthy of her temperate soul.
Like the sun rising in the Lord's heavens,
the beauty of a virtuous wife is the radiance of her home.

9. I will make a new covenant with the house of Israel and the house of Judah.

A reading from the Book of the Prophet Jeremiah 31:31-32a, 33-34a

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 relatives
how to know the Lord.
All, from least to greatest, shall know me, says the Lord.

THE RESPONSORIAL PSALM

1. Psalm 33:12 and 18, 20-21, 22

R. (5b) The earth is full of the goodness of the Lord.

Blessed the nation whose God is the Lord,
the people he has chosen as his heritage.
Yes, the Lord's eyes are upon those who fear him,
who hope in his merciful love.

R. The earth is full of the goodness of the Lord.

Our soul is waiting for the Lord,
He is our help and our shield,
in him do our hearts find joy.
We trust in his holy name.

R. The earth is full of the goodness of the Lord.

May your merciful love be upon us,
as we hope in you, O Lord.

R. The earth is full of the goodness of the Lord.

2. Psalm 34:2-3, 4-5, 6-7, 8-9

R. (2a) I will bless the Lord at all times.

OR:

R. (9a) Taste and see the goodness of the Lord.

I will bless the Lord at all times;
praise of him is always in my mouth.
In the Lord my soul shall make its boast;
the humble shall hear and be glad.

R. I will bless the Lord at all times.

OR:

R. Taste and see the goodness of the Lord.

Glorify the Lord with me,
together let us praise his name.

I sought the Lord, and he answered me
from all my terrors he set me free.

R. I will bless the Lord at all times.

OR:

R. Taste and see the goodness of the Lord.

Look toward him and be radiant;
let your faces not be abashed.

This lowly one called; the Lord heard,
and rescued him from all his distress.

R. I will bless the Lord at all times.

OR:

R. Taste and see the goodness of the Lord.

The angel of the Lord is encamped
around those who fear him, to rescue them.

Taste and see that the Lord is good.
Blessed the man who seeks refuge in him.

R. I will bless the Lord at all times.

OR:

R. Taste and see the goodness of the Lord.

3. Psalm 103:1-2, 8 and 13, 17-18a

R. (8a) The Lord is kind and merciful.

OR:

R. (see 17) The Lord's kindness is everlasting to those who fear him.

Bless the Lord, O my soul;
and all within me, his holy name.

Bless the Lord, O my soul,
and never forget all his benefits.

R. The Lord is kind and merciful.

OR:

R. The Lord's kindness is everlasting to those who fear him.

The Lord is compassionate and gracious,
slow to anger and rich in mercy.

As a father has compassion on his children,
so the Lord's compassion is on those who fear him.

R. The Lord is kind and merciful.

OR:

R. The Lord's kindness is everlasting to those who fear him.

But the mercy of the Lord is everlasting
upon those who hold him in fear,
upon children's children his righteousness,
for those who keep his covenant.

R. The Lord is kind and merciful.

OR:

R. The Lord's kindness is everlasting to those who fear him.

4. Psalm 112:1bc-2, 3-4, 5-7a, 7b-8, 9

R. (see 1) Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

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.

R. Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

Riches and wealth are in his house;
his righteousness stands firm forever.
A light rises in the darkness for the upright;
he is generous, merciful, and righteous.

R. Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

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 righteous be remembered.
He has no fear of evil news.

R. Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

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.

R. Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

Openhanded, he gives to the poor;
his righteousness stands firm forever.
His might shall be exalted in glory.

R. Blessed the man who greatly delights in the Lord's commands.

OR:

R. Alleluia.

5. Psalm 128:1-2, 3, 4-5

R. (see 1a) Blessed are those who fear the Lord.

OR:

R. (4) See how the Lord blesses those who fear him.

Blessed are all who fear the Lord,
and walk in his ways!
By the labor of your hands you shall eat.
You will be blessed and prosper.

R. Blessed are those who fear the Lord.

OR:

R. See how the Lord blesses those who fear him.

Your wife like a fruitful vine
in the heart of your house;
Your children like shoots of the olive.
around your table.

R. Blessed are those who fear the Lord.

OR:

R. See how the Lord blesses those who fear him.

Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion:
all the days of your life!
May you see your children's children.

R. Blessed are those who fear the Lord.

OR:

R. See how the Lord blesses those who fear him.

6. Psalm 145:8-9, 10 and 15, 17-18

R. (9a) How good is the Lord to all.

The Lord is kind and full of compassion,
slow to anger, abounding in mercy.
How good is the Lord to all,
compassionate to all his creatures.

R. How good is the Lord to all.

All your works shall thank you, O Lord,
and all your faithful ones bless you.
The eyes of all look to you
and you give them their food in due season.

R. How good is the Lord to all.

The Lord is righteous in all his ways
and holy in all his deeds.
The Lord is close to all who call him,
who call on him in truth.

R. How good is the Lord to all.

7. Psalm 148:1-2, 3-4, 9-10, 11-13a, 13c-14a

R. (13a) Let all praise the name of the Lord.

OR:

R. Alleluia.

Praise the Lord from the heavens,
praise him in the heights;
Praise him, all you his angels,
praise him, all you his hosts.

R. Let all praise the name of the Lord.

OR:

R. Alleluia.

Praise him, sun and moon;
praise him, all you shining stars.
Praise him, you highest heavens,
and you waters above the heavens.

R. Let all praise the name of the Lord.

OR:

R. Alleluia.

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

R. Let all praise the name of the Lord.

OR:

R. Alleluia.

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.

R. Let all praise the name of the Lord.

OR:

R. Alleluia.

His splendor above earth and heaven.

He exalts the strength of his people.

R. Let all praise the name of the Lord.

OR:

R. Alleluia.

THE SECOND READING

1. What will separate us from the love of Christ?

A reading from the Letter of Saint Paul to the Romans 8:31b-35, 37-39

Brothers and sisters:

If God is for us, who can be against us?

He 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.

2. Offer your bodies as a living sacrifice, holy and pleasing to God.

Long Form: A reading from the Letter of Saint Paul to the Romans 12:1-2, 9-18

I urge you, brothers and sisters, 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.

OR

Short Form: A reading from the Letter of Saint Paul to the Romans 12:1-2, 9-13

I urge you, brothers and sisters, 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.

3. *Welcome one another as Christ welcomed you.*

A reading from the Letter of Saint Paul to the Romans 15:1b-3a, 5-7, 13

Brothers and sisters:

We ought to put up with the failings of the weak and not to please ourselves;
let each of us please our neighbor for the good,
for building up.

For Christ did not please himself.

May the God of endurance and encouragement
grant you to think in harmony with one another,
in keeping with Christ Jesus,
that with one accord you may with one voice
glorify the God and Father of our Lord Jesus Christ.

Welcome one another, then, as Christ welcomed you,
for the glory of God.

May the God of hope fill you with all joy and peace in believing,
so that you may abound in hope by the power of the Holy Spirit.

4. *Your body is a temple of the Spirit.*

A reading from the First Letter of Saint Paul to the Corinthians 6:13c-15a, 17-20

Brothers and sisters:

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?

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.

5. *If I do not have love, I gain nothing.*

A reading from the First Letter of Saint Paul to the Corinthians 12:31-13:8a

Brothers and sisters:

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, 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.

6. One Body and one Spirit.

A reading from the Letter of Saint Paul to the Ephesians 4:1-6

Brothers and sisters:
I, a prisoner for the Lord,
urge you to live in a manner worthy of the call you have received,
with all humility and gentleness, with patience,
bearing with one another through love,
striving to preserve the unity of the Spirit
through the bond of peace: one Body and one Spirit,
as you were also called to the one hope of your call;
one Lord, one faith, one baptism;
one God and Father of all,
who is over all and through all and in all.

7. This is a great mystery, but I speak in reference to Christ and the Church.

Long Form: A reading from the Letter of Saint Paul to the Ephesians 5:2a, 21-33

Brothers and sisters:
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.

OR

Short Form: A reading from the Letter of Saint Paul to the Ephesians 5:2a, 25-32

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

8. The God of peace will be with you.

A reading from the Letter of Saint Paul to the Philippians 4:4-9

Brothers and sisters:
Rejoice in the Lord always.
I shall say it again: rejoice!
Your kindness should be known to all.
The Lord is near.
Have no anxiety at all, but in everything,
by prayer and petition, with thanksgiving,
make your requests known to God.
Then the peace of God that surpasses all understanding
will guard your hearts and minds in Christ Jesus.
Finally, brothers and sisters,
whatever is true, whatever is honorable,
whatever is just, whatever is pure,
whatever is lovely, whatever is gracious,
if there is any excellence
and if there is anything worthy of praise,

think about these things.
Keep on doing what you have learned and received
and heard and seen in me.
Then the God of peace will be with you.

9. And over all these put on love, that is, the bond of perfection.

A reading from the Letter of Saint Paul to the Colossians 3:12-17

Brothers and sisters:

Put on, 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.

10. Let marriage be held in honor by all.

A reading from the Letter to the Hebrews 13:1-4a, 5-6b

Brothers and sisters:

Let mutual love continue.

Do not neglect hospitality,
for through it some have unknowingly entertained angels.

Be mindful of prisoners as if sharing their imprisonment,
and of the ill-treated as of yourselves,
for you also are in the body.

Let marriage be honored among all
and the marriage bed be kept undefiled.

Let your life be free from love of money
but be content with what you have,
for he has said, I will never forsake you or abandon you.

Thus we may say with confidence:

The Lord is my helper,
and I will not be afraid.

11. Be of one mind, sympathetic, loving toward one another.

A reading from the First Letter of Saint Peter 3:1-9

Beloved:

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.

12. Love in deed and in truth

A reading from the First Letter of Saint John 3:18-24

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.

13. God is love.

A reading from the First Letter of Saint John 4:7-12

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-begotten 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.

14. Blessed are those who have been called to the wedding feast of the Lamb.

A reading from the Book of Revelation 19:1, 5-9a

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 GOSPEL

1. Rejoice and be glad, for your reward will be great in heaven.

A reading from the holy Gospel according to Matthew 5:1-12a

When Jesus 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.”

2. You are the light of the world.

A reading from the holy Gospel according to Matthew 5:13-16

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.”

3. A wise man built his house on rock.

Long Form: A reading from the holy Gospel according to Matthew 7:21, 24-29

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.

OR

Short Form: A reading from the holy Gospel according to Matthew 7:21, 24-25

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.”

4. What God has united, man must not separate.

A reading from the holy Gospel according to Matthew 19:3-6

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, man must not separate.”

5. *This is the greatest and the first commandment. The second is like it.*

A reading from the holy Gospel according to Matthew 22:35-40

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.”

6. *They are no longer two, but one flesh.*

A reading from the holy Gospel according to Mark 10:6-9

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.”

7. *Jesus did this as the beginning of his signs in Cana in Galilee.*

A reading from the holy Gospel according to John 2:1-11

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 servants 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.

8. Remain in my love.

A reading from the holy Gospel according to John 15:9-12

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 might be in you
and your joy might be complete.
This is my commandment: love one another as I love you.”

9. This is my commandment: love one another.

A reading from the holy Gospel according to John 15:12-16

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.”

10. That they may be brought to perfection as one.

Long Form: A reading from the holy Gospel according to John 17:20-26

Jesus raised his eyes to heaven and said:
“I pray not only for my disciples,
but 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.”

OR

Short Form: A reading from the holy Gospel according to John 17:20-23

Jesus raised his eyes to heaven and said:

“Holy Father, I pray not only for these,
but 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.”

THE QUESTIONS BEFORE THE CONSENT

The Priest then questions them about their freedom of choice, fidelity to each other, and the acceptance and upbringing of children, and each responds separately.

N. and N., have you come here to enter into Marriage without coercion, freely and wholeheartedly?

The bridegroom and bride each say:

I have.

The Priest continues:

Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live?

The bridegroom and bride each say:

I am.

The following question may be omitted, if circumstances suggest this, for example, if the couple are advanced in years.

Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church?

The bridegroom and bride each say:

I am.

THE CONSENT

The Priest invites them to declare their consent:

Since it is your intention to enter the covenant of Holy Matrimony, join your right hands and declare your consent before God and his Church.

They join their right hands.

The bridegroom says:

I, N., take you, N., to be my wife.

I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

The bride says:

I, N., take you, N., to be my husband.

I promise to be faithful to you, in good times and in bad, in sickness and in health, to love you and to honor you all the days of my life.

The following alternative form may be used:

The bridegroom says:

**I, N., take you, N., for my lawful wife,
to have and to hold, from this day forward,
for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us
part.**

The bride says:

**I, N., take you, N., for my lawful husband,
to have and to hold, from this day forward,
for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish until death do us
part.**

St. John the Baptist Catholic Church

Policies for Photographers & Videographers

We urge photographers to exercise good judgment and common sense, in accord with the solemnity of the occasion, and at all times accept direction from the Wedding Coordinator and the priest.

Once the Wedding has begun the following rules must be followed:

- No flash photography (or strobe/movie lighting) is allowed;
- Photographers are asked to keep their visible movement to a minimum;
- They may never walk in the area in front of the sanctuary or enter into the sanctuary;
- They may never take a position during the Wedding which would distract the assembly or obstruct anyone's view of the couple, the readers, musicians or the priest; and
- They may take candid shots from upstairs, from the back of the church or from either side of the sanctuary.

Please keep the top portion of this form for your records and sign and submit this bottom portion.

.....

PHOTOGRAPHER/VIDEOGRAPHER STATEMENT

I have read the guidelines for photography and video equipment as stated at questions Q 54, Q 55, and Q 57 of the Wedding guidelines and I will comply with the policies listed.

Lead Photographer/Videographer

Date

Business Address

Business Telephone

St. John the Baptist Catholic Church Acknowledgment Of Receipt And Adherence To Wedding Guidelines

Please bring this signed form with you to your first meeting with the priest.

We have read the Wedding guidelines for St. John the Baptist Catholic Church and will honor them. In particular, we understand:

- the commitment we will make to all phases of Marriage preparation;
- the importance of honesty and candor;
- that the Wedding date can't be set immediately but only after it is established that we are free to marry, understand the Wedding vows and are ready to make them;
- the necessity of providing new Baptismal Certificates, Affidavits of Freedom and other documentation for the Wedding file;
- that a visiting priest needs the permission of the pastor of St. John and authorization from the Commonwealth of Virginia in order to officiate at a valid and legal Wedding;
- the spirit of cooperation that is entailed in preparing a sacred ritual of the Church;
- that modesty in dress will be a first sign of reverence in the House of the Lord;
- the policy on the donation of flowers and not being able to remove the Altar flowers after our Wedding;
- the reverent atmosphere that we need to maintain in the Church during the rehearsal and before and after the Wedding.

Bride _____

Date _____

Groom _____

Date _____