

**Prelude:** instrumental music before the wedding

- appropriate music from the organ repertoire, or music for organ and other instruments

**Instrumental Processional:**

first 3 selections also work well as recessionals

- Rondeau ..... Jean Joseph Mouret
- Trumpet Voluntary ..... Jeremiah Clarke
- Trumpet Tune ..... Henry Purcell
- Processional to a Te Deum ..... Marc-Antoine Charpentier
- Processional (St. Anthony Chorale) ..... Joseph Haydn

**Gathering Song:** A hymn is sung after the entrance procession. It is sung by the assembly, led by cantor. Hymn numbers listed here are from the parish hymnal, *Catholic Book of Worship* 3<sup>rd</sup> edition, unless otherwise noted.

- All Creatures of Our God And King ..... #543
- For the Beauty of the Earth ..... #531
- God Who Blesses New Beginnings ..... #626
- Joyful Joyful, We Adore You ..... #511
- Now Thank We All Our God ..... #535
- Praise My Soul the King of Heaven ..... #565
- Praise to the Lord ..... #564
- Sing a New Song ..... #563  
or any well known hymn of praise or thanksgiving

**LITURGY OF THE WORD**

**First Reading**

**Responsorial Psalm:** assembly sings refrain, cantor the verses

- Ps. 33: The earth is full of love ..... #77
- Ps. 34: Taste and see the goodness ..... #167
- Ps. 103: The Lord is compassion & love. .... #130
- Ps. 128: Blest are those who love you ..... #628
- Ps. 128: May the Lord bless us all the days ..... #191
- Ps. 138: In the sight of the angels I will sing ..... #126
- Ps. 145: The Lord is close to all who call ..... #184

**Second Reading**

**Gospel Acclamation:** the "Alleluia" is sung by the cantor and repeated by the assembly

- Alleluia (call & response) ..... #251
- Alleluia (traditional chant) ..... #248
- Celtic Alleluia ..... #549
- Alleluia (simple) ..... CBW2 #191b

**Gospel & Homily**

**RITE OF MARRIAGE**

**General Intercessions:** each intercession is recited and the response may be sung by all:

- O God hear us, hear our prayer ..... #274
- Gracious Lord, hear us we pray ..... #275

**LITURGY OF THE EUCHARIST**

\* In marriages where there is no Mass, the **Liturgy of the Eucharist** is omitted up to and including Communion

**Preparation of the Gifts**

(Instrumental music is best here. Alternatively a short congregational hymn expressing praise or thanksgiving may be sung - see Gathering Song.)

**Sung Acclamations during the Eucharistic Prayer:**

*Holy Holy, Memorial Acclamation, & Great Amen*

- Mass of the Divine Word (call & response) ..... #284 a, b, c
- Mass of Creation ..... #279 a, c, d
- Good Shepherd Mass ..... #283 a, b, d

**Communion:**

- Blest Are They ..... #522
- Gift of Finest Wheat ..... #603
- No Greater Love ..... #599
- Take and Eat ..... #611
- Taste and See (Ps. 34) ..... #167, #610
- The Lord is my Shepherd (Ps. 23) ..... #211, #606, #607

**Signing the Marriage Register:** instrumental music is best here

**Instrumental Recessional**

- In Dir Ist Freude (*In Thee is Joy*) ..... J. S. Bach
- Marche Triomphale (*Now Thank We All Our God*) ... Karg-Elert
- marches from *Water Music* ..... G. F. Handel
- also see the first four selections under:  
Instrumental Processional above

If some of your wedding guests are not familiar with the Catholic liturgy, it can be helpful to prepare an *Order of Service* booklet for your marriage celebration. This can enable the participation of your family and friends, especially those who are of a different faith or do not attend any other church. The booklet would include those parts spoken by the assembly and indications when to sit, kneel and stand. Sample booklets are available from David.

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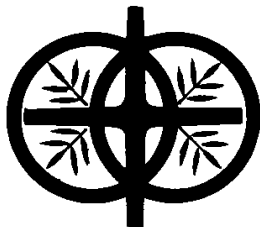
**Additional musicians:** if you would like to have flute, guitar, trumpet or string players, David can put you in touch with these instrumentalists. We have an excellent flute player in the parish: **Elisabeth Jackson** (905) 505-4580

# **WEDDING MUSIC GUIDELINES**

## **for St John Chrysostom Parish, Newmarket**

### **Role of the Cantor**

1. a cantor is a liturgical minister who **sings the responsorial psalm and the Gospel Acclamation**. At St. John's the cantor is also the **leader of song**, the person who leads and enhances the assembly's participation in the liturgy
2. a cantor is different from a **soloist** - in the past a soloist would **perform** for the assembly at weddings - we don't do this any longer - a cantor is a **trained liturgical minister** - the cantor does not perform - the cantor, prays with the assembly and enables the **sung prayer** of all the people
3. cantors **enable and motivate** the singing of the assembly
4. cantors help people overcome the reluctance that many people feel about singing in church, especially at weddings
5. Sometimes couples would like a friend to sing at their wedding. If this person is not a trained cantor then it would be more appropriate to ask them to sing at the reception rather than in the church - they could sing a religious song before the wedding dinner or as part of the blessing before the meal or a popular song at some other point in the reception.
6. if you request it, the cantor will briefly rehearse some unfamiliar music with the assembly before the wedding
7. cantors have been trained to provide subtle direction during the liturgy by the use of hand and body gestures and eye contact
8. an assembly that participates in the singing will bring a spirit of joy and enthusiasm to your wedding liturgy and make it a true celebration - this is well worth the relatively small expense of hiring a cantor
9. St. John's has a number of cantors whose names are on page one of this document. If you wish to hear them, they sing at the Sunday morning liturgies.



### **Choosing Music**

1. three considerations must be made when choosing music
  - a. **musical judgement** - Is it good music?
    - i. Is composition technically, aesthetically and expressively good.
  - b. **liturgical judgement** - Is it liturgically suitable?
    - i. Liturgy celebrates marriage as a sacrament of the church. By your coming to the church for its blessing, you are asking for the support of the community of faith. The music chosen must reflect that faith dimension. Songs in the liturgy should be appropriate for the action that is taking place at that time. For instance, at communion time you must choose a communion hymn.
    - ii. Music should be drawn chiefly from sacred scripture and liturgical sources.
  - c. **pastoral judgement** - Is it pastorally good?
    - i. Does the music chosen contribute to a genuine faith-experience for all present. Have you chosen music that your family and friends know and can sing well?
2. If you can say yes to these three questions then you've chosen wisely.

### **Music that is not appropriate**

1. popular songs on the radio, Broadway shows, love songs
2. music during the liturgy that is sung as performance, this focuses attention on soloist, away from the liturgy, stifles ability of assembly to participate, re-enforces the assembly as spectators and an audience
3. The *Rite of Marriage* has restored a genuinely liturgical tone to the wedding celebration. Since its introduction, many parishes have requested guidance from the Congregation for Divine Worship on the use of certain compositions. Specific examples cited are: Mendelssohn's "**Wedding March**," Wagner's "**Wedding March**," Handel's "**Largo**," Gounod's "**Ave Maria**," Schubert's "**Ave Maria**," Stradella's "**Aria di Chiesa**." The Congregation questioned thirteen international experts on the point, nine musicians and four liturgists. From these replies certain guidelines emerged. This is what they said.
  1. The experts questioned have for the most part expressed a negative opinion, not questioning the intrinsic artistic worth of the

pieces, but judging them unsuited to use in the liturgy. To accept such music without qualification would mean continuing something now out of date.

2. It is possible that use and the passage of time have invested such compositions with the quality of being sacred. Nevertheless, there is a duty and a need to give preference to melodies and songs meant not just for listening but for genuine community participation. This is what the norms and spirit of the reform of the liturgy require.

3. The pieces in question at this point belong to the past and to a repertoire that is liturgically nonfunctional, obsolete in style, and in need of gradual reform. We must look to the concern of Vatican Council II that every element of the liturgical celebration fit into it harmoniously and we must remember that, as the conciliar Constitution states, sacred music will be holy to the degree that it is closely bound to the actual liturgical rite as a more pleasing expression of prayer and as aid to the community's union of spirit.

### **Marriage *within* a Mass - When does everyone sing?**

1. Gathering Song (after the procession)
2. Responsorial Psalm
3. Gospel Acclamation (Alleluia)
4. Eucharistic Acclamations:
  - a. Holy, Holy
  - b. Memorial Acclamation: Christ has died
  - c. Great Amen
5. Communion Song a Eucharistic hymn with a refrain for the people to sing

### **Marriage *outside* of Mass - When does everyone sing?**

1. Gathering Song (after the procession)
2. Responsorial Psalm
3. Gospel Acclamation (Alleluia)

### **When does the cantor sing?**

1. cantor leads the Gathering Song, sings the verses of the Psalm and Alleluia
2. leads the Eucharistic Acclamations and Communion hymn

### **Instrumental Music - When does the organ play alone?**

1. Prelude: during the gathering and seating of the assembly
2. Processional
3. during the Preparation of the Gifts and signing the marriage register
4. Recessional

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### **Order of Service Booklet**

1. A well designed printed programme can greatly enhance the participation of the assembly. The programme is distributed by the bride and groom or the ushers and bridesmaids as people arrive at the church.
2. It provides the order of service, certain texts and instructions that the assembly needs such as
  - a. responses to the readings and intercessions.
  - b. directions when to sit and stand
  - c. music that the assembly is invited to sing, or refer to the number in the hymnal where the music may be found
3. The booklet doesn't need to be fancy or elaborate. A simple order of service can be an attractive reminder of the wedding.
4. It should not include text of readings and prayers of the priest. These are meant to be heard as they are proclaimed, not read - exceptions:
  - a. when non English-speaking guests are present, you may consider providing a translation of the readings in their language
  - b. when readings are proclaimed in other languages, it is good to have English translation available
5. If text or music of hymns are included in the order of service you must obtain copyright permission, some words and music are copyrighted, some are in the public domain - David can help you with that
6. If you want a fancier booklet, have a friend design cover, use of calligraphy, graphics. Preprinted covers available at Anglican Book Store in Toronto, on Jarvis St. south of Bloor St.
7. 8 1/2 x 11 sideways, folded and stapled

