

HIGHLIGHTS FOR MUSICIAN-PLANNING ACCORDING TO THE NEW ORDER OF CELEBRATING MATRIMONY

PROCESSIONAL AND ENTRANCE SONG (THE ENTRANCE PROCESSION)

The Ritual Book only says “The procession to the altar takes place in the customary manner.” *The Gift of Love*, on page 16, states “Liturgical processions should be different from those wedding processions commonly staged in movies or seen on television. A liturgical procession sets the tone for the celebration of the Sacrament of Matrimony, allows the liturgical ministers to enter the church, and helps the assembly to anticipate what is to come and to see those having special roles.” Page 17 gives a recommended order for the Procession and three options for the entry of the bride and groom. *This Sacred Bond* gives “Best Practice” information on pages 51-52, including encouraging the parents of both the bride and the groom to be in the procession, reminding us that the “procession does not assume that the bride enters alone nor that the focus of the procession is on just the bride.” It also reminds us that “There should be no change of music for the bride.”

So, how do we do the music for the Procession and the Opening Hymn or Song?

- 1) One recommendation is that an instrumental version or improvisation of the Opening Hymn accompany the Procession; then when all have reached their places, the introduction for the Opening Hymn is given and the cantor leads the assembly in song.
- 2) The second option is likely more similar to what most of us have usually done – two separate pieces: one for the Procession and one for the Opening Hymn.

What we probably haven't done is gone directly from the Processional into the Opening Hymn. But this is the new way – the two pieces now flow together as one. The easiest way for this to happen is that they be in the same key or in relative close keys. In the lists of Gathering Hymns and Common Processionals, we've included the key of each piece to help you make choices. We've also prepared a handout giving a number of examples showing key changes from the Processional to the Opening Hymn.

- 3) Another option which probably hasn't been used very often for weddings is that the procession is accompanied by the singing of the Opening Hymn. Remember that this can always be suggested to couples as they're planning their wedding. Singing a hymn is also an option for the Recessional.

Additional point about Processional pieces:

“The Bridal Chorus” (from *Lohengrin*) by Wagner and “The Wedding March” (from *A Midsummer's Night Dream*) by Mendelssohn should not be used.

GLORY TO GOD

See page 17 of *The Gift of Love* and/or page 53 of *This Sacred Bond*.

About the Glory To God from *The Gift of Love*, pg.17

"The Glory to God is sung or recited at the *Ritual Mass: For the Celebration of Matrimony* and on days that call for the *Gloria*. This ancient song of praise may be sung in its entirety ("a through-composed setting") or it may be led by a cantor with the assembly singing a refrain ("a refrain setting"). Your music minister will take into account those who will gather for your wedding and will help you select the best manner of singing this hymn of praise. (cf. GIRM 53; SL 148-149).

BEST PRACTICE

"If the Glory to God is sung, the responsorial form may be the best choice, since the people would sing only the refrain within the hymn. This helps to facilitate participation of the assembly.

Either the full musical setting or the refrain alone should be included in the worship aid. If you choose to recite the Glory to God, the worship aid should include the text so that the people can participate."

About the Glory To God from *This Sacred Bond*, pg.53

summarizes when the Glory to God is sung or said:

- 1) **always** within a Ritual Mass, even on a weekday of Advent or Lent;
- 2) if it's a day when the Ritual Mass may not be said, the Gloria is used only if prescribed for the day. For example, on the Solemnity of the Assumption, the Gloria would be used because it's prescribed for the day. On a Sunday of Advent or Lent, because the Gloria is not done on those days, neither would it be done at a wedding. (The texts for the ritual Mass are not allowed on those Sundays either.)

A word about copyrights.

ICEL (International Commission on English in the Liturgy Corporation) holds the copyright for the translation of *The Roman Missal*. This means the Glory to God, the Holy, all the Mass parts, and we should be including a copyright acknowledgment for them in our worship aids. You'll see our acknowledgment on the last page of the sample wedding worship aid. (You don't have to pay to use them unless you're selling the worship aids; but they need to be acknowledged.)

Hopefully, you're all aware of the One License, LicenSing and WLP copyrights and are reporting your usage of their music and texts appropriately.

PSALMS

Seven Psalms are given in the OCM – the same ones as previously.

Page 13 of the large booklet lists them with their refrains and the prescribed verses.

Also look at page 5 of our Music Lists booklet. We have listed many psalms there.

Some of the psalm settings we list use a different refrain. For example Psalm 33 shows several with “The earth is full of the goodness of the Lord” and several with “Blessed are the people”. Ps.145 has a new refrain in the OCM: “How good is the Lord to all”, but there is no music written for it yet, so we're still using the “I will praise your name...” refrain.

Another point: most of the psalms set to music do not include all the verses given in the OCM. They were written for Sundays more than for weddings. The settings of Ps.128, however, are ones that do use all the verses given in the OCM. Ps.128 is also the one marked with an asterisk, meaning it is the psalm that can be used if no other wedding readings are used.

Page 6 in our Music Lists booklet also shows the seasonal psalms as options for use during the various seasons.

A further note about Psalms:

Most of you have probably heard of the **Revised Grail Psalms**; it is the translation approved by Rome in 2010 and is to be the translation that replaces the current one in our lectionary (sometime in the future). *The Lyric Psalter*, *Cry Out With Joy*, and *The Revised Grail Psalms* by Michel Guimont, all published by GIA, are new collections of the Psalms using the Revised Grail translation. OCP also has a smaller collection by Bob Hurd – *Grail Psalms for Sunday Worship* – which uses the Revised Grail translation. We encourage you to look at these new settings and even begin using them if you haven't yet done so. We can still use most of the musical settings of the psalms that are in the Psalm sections of our hymnals, especially the most recent editions; but we are all encouraged to be more discerning of the text as we choose settings to be sung at weddings and at all liturgies. “Based-on” psalms, like Scott Soper's “Loving and Forgiving” (based on Ps.103) or Christopher Walker's “This Day Was Made by the Lord” (based on Ps.118) or Jeanne Cotter's “Blessed Are We” (based on Ps.33) should not be used as Responsorial Psalms.

GOSPEL ACCLAMATION

The Gospel Acclamation is a sung Alleluia with a verse. During Lent the Alleluia is replaced by 1 of 4 different refrains. “Praise to you Jesus Christ, King of endless glory”; “Glory to you, O word of God, Lord Jesus Christ”; “Praise and honor to you, Lord Jesus Christ”; “Glory and praise to you, Lord Jesus Christ”. The new OCM also lists a new

acclamation: “Sing joyfully to God our strength”. The 4 verses are the same ones prescribed in 1969, but they have been newly translated. The new verse translations no longer fit the old Celtic Alleluia melody; the verses can be set to the more chant-like melody as at #258 in the green Gather Comprehensive.

TWO NEW ACCLAMATIONS

See page 9 of the Music List booklet for details.

- 1. ACCLAMATION AFTER THE CONSENT (Required)**
- 2. HYMN OR CANTICLE OF PRAISE AFTER THE BLESSING AND GIVING OF THE RINGS or THE BLESSING AND GIVING OF THE ARRAS (Optional)**

NUPTIAL BLESSING

The Nuptial Blessing must be one of the three given in the OCM and must be done by the presider. The Blessings may be spoken or sung. They are set to chant melodies in the Ritual Book. Note: The “Nuptial Blessing” by Joncas is not allowed as a replacement for this blessing.