

SAN FERNANDO CATHEDRAL RUBRICS AND GUIDELINES FOR WEDDING LITURGICAL MUSIC

All music must be Sacred -Liturgical, Prayerful, Accessible and Beautiful.
(Further down you will find a more broad description)

- All plans for music, including musicians, must be made through and approved by the Director of Music.
- DO NOT hire your own musicians, nor through a wedding planner. Do not place a deposit with "outside" musicians as you may lose your deposit.
- If you plan to have a worship aid for your guests, this must also be arranged through the Cathedral Director of Music. Which He will more than welcome to assist you in this process

Choosing wedding music

“He who sings prays twice,” St. Augustine said. The Church calls music a “necessary” part of the liturgy because it helps the assembly pray together more vibrantly (*Catechism of the Catholic Church* #1156; cf *Sacrosanctum Concilium* 112). If it is done well, this special form of prayer unites the whole assembly together in one voice and becomes a window onto divine beauty. Here is a step-by-step guide to choosing Catholic wedding music with that ideal in mind.

Is it Sacred - Liturgical? The Sacred Mass from beginning to end is a prayer. That is why the Church says that all music used in its liturgy (The work of Jesus done by the people through prayer, ritual and sacrifice within the Mass) should be easily identifiable as prayer. Liturgical music is defined as church music or sacred music that complements and enhances The Mass and aids to prayer, meditation and offering. Liturgical music is an essential part of the Mass.

"Sacred music should possess, in the highest degree, the qualities proper to the liturgy, or more precisely, sanctity and purity of form. It must be holy, and must therefore exclude all profanity and secularism (Popular Music), not only from itself but also from the manner in which those who execute it present it. It must be true art, for otherwise it cannot exercise on the minds of the hearers that influence which the Church meditates when she welcomes into her liturgy the art of music.

Each Music Selection must come from a Christian Catholic Composer (Other music selection could be open for approval)

Is it prayerful? The purpose of any Catholic liturgy, including a wedding liturgy, is to give glory to God and to sanctify (make holy) the worshipers. Your wedding music should reflect that purpose; in other words, it should help the assembly to pray and to give thanks to God for your marriage. The criteria of prayerfulness is one reason why popular music—including some of the "classic" wedding marches taken from secular operas—is often not permitted.

Is it accessible? In other words, will the assembly be able to sing along? **In Catholic worship, the assembly (everyone attending the wedding) is not an audience, passively watching events unfold at the altar.** Catholic liturgy calls on the assembly to actively participate in the prayer of the Church, including its sung prayer. Doing so is one of the most powerful ways your friends and family can express their love and support for you and your spouse.

Is it beautiful? Beauty is a window onto the divine (*Catechism* #32), so it is not surprising that the Church calls for the music used in its worship to be beautiful. This criteria is obviously somewhat subjective, depending on personal tastes and local culture. Whether your music is beautiful or not may depend less on the particular selection than on the skill of the musicians who sing or play it. A hymn that seemed ho-hum the first time you heard it in church might have great potential in the right hands.

Juan Carlos Paz
Director of Music Ministry

Approved Liturgical Music.

Processional Entrance

Procession of the Wedding Party and Bride

- Canon D
- Joyful, Joyful we Adore Thee
- Love Divine all Loves Excelling
- Jesu Jesu of Our desiring
- Set me As a Seal (Matt Maher)
- Jesu, Joy of Man's Desiring

Opening Hymn

"Its purpose is to open the celebration of the Sacrifice of the Mass with an opening hymn after the procession is finished to foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and Honor and Glorify our Lord as we begin the liturgy"

- | | |
|--|-------------------------------------|
| - Where there is Love (David Haas) | - Glory and Praise to our God |
| - Wherever you Go (The Wedding Song) | - Church of God Elect and Glorious |
| - When Love Is Found (Brian Wren) | - O God Beyond All Praising |
| - Lord of all Hopefulness | - Love Divine all Loves Excelling |
| - Set me as a Seal (Matt Maher) | - Holy God We Praise Thy Name |
| - As We Gather at Your Table (Michael Joncas) | - All Creatures of our God and King |
| - Love Divine all Loves Excelling | - Blest are They |
| - Love Has Brought us Here together (Marty Haugen) | - Ubi Caritas (Bob Hurd) |
| - Love Endures All Things (Marty Haugen) | - Sing Joyful Song |
| | - The King of Love My Shepherd is |

The Offertory

During this first part of the Liturgy of the Eucharist, the gifts for the church and the poor are collected and the altar is prepared, the bread and wine are brought to the altar. Christ took these same elements into his hands. The entire community may sing a seasonal hymn or one, which expresses sentiments of praise, joy, unity and peace. As a couple this is when you offer your marriage to God, you bring your prayers, needs, offerings and sorrows.

- Where there is Love (David Haas)
- Wherever you Go (The Wedding Song)
- When Love Is Found (Brian Wren)
- Take Lord, Receive
- Lord of all Hopefulness
- Only in God (John Michael Talbot)
- Holy is His Name (John Michael Talbot)
- These Alone are Enough ((Daniel L. Schutte)
- Servant Song (Donna Marie McGargrill)
- The Servant Song (Richard Gillard)
- We are Many Parts (Marty Haugen)
- Set me as a Seal (Matt Maher)
- As We Gather at Your Table (Michael Joncas)
- Ave Maria
- Love Divine all Loves Excelling
- Love Has Brought us Here together (Marty Haugen)
- Love Endures All Things (Marty Haugen)

Distribution of Holy Communion

The purpose of the Eucharistic Hymn is to adore the Body and Blood of our Lord Jesus Christ, the true presence; also to give thanks for Jesus' Sacrifice and His love for us through the Eucharist. Also a Communion chant is appropriate, as "to express the spiritual union of the communicants by means of the unity of their voices . . . and to bring out more clearly the 'communitarian' character of the procession to receive the Eucharist." (GIRM 86) "Because the Communion chant expresses the unity of those processing and receiving the Holy Sacrament, communal singing is commendable. The singing of the people should be preeminent." "Vocalists may sing alone after Communion.)

- One Bread One Body
- The Supper of the Lord
- Behold the Lamb
- Panis Angelicus
- Where there is Love (David Haas)
- Ubi Caritas (Bob Hurd)
- At the Table of Jesus (Marty Haugen)
- The Living Bread of God (David Haas)
- Miracle of Grace (Curtis Stephan)
- Pan de Vida
- Here at this table
- Take and Eat
- Our Blessing Cup
- I am the Living Bread (David Haas)
- We are Many Parts (Marty Haugen)
- We are Many Parts (Marty Haugen)

Recessional:

All are sent to live and witness what they have celebrated, keeping in mind the counsel of St. Augustine: "In the way that travelers are in the habit of singing, sing, but keep on walking. What does it mean, keep on walking? If you are going onward, you are walking; but always go onward in goodness, onward in the right faith, onward in good habits and behavior.

Therefore, a recessional, a well-known song that speaks of the Church's mission, Thanksgiving, Praise are particularly suitable.

- Glory and Praise to our God
- Church of God Elect and Glorious
- Joyful Joyful we adore thee (Instrumental)
- O God Beyond All Praising
- Hold Us Together (Matt Maher)
- Love Divine all Loves Excelling
- A Nuptial Blessing
- Holy God We Praise Thy Name
- All Creatures of our God and King
- You are everything (Matthew West)
- Blest are They