



THE PARISH OF  
**SAINT AUGUSTINE**  
COATBRIDGE • SCOTLAND



# GUIDELINES FOR MARRIAGE IN THE CATHOLIC CHURCH

(Rev. 2014)



**© All rights reserved.**

St. Augustine's RC Church, Coatbridge,  
SCOTLAND  
(Rev. 2014)

The readings published herein are taken from the Jerusalem Bible, which is used at Mass in most of the English-speaking world. These texts are published and copyright © 1966, 1967 and 1968 by Darton, Longman & Todd, Ltd and Doubleday, a division of Random House, Inc, and used by permission of the publishers. Text of the Psalms: Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved. Music is reproduced under authorisation of *Calamus* Licence No.2356 © All rights reserved.

The material published herein from the National Records of Scotland (NRS) - GROS is covered by Crown Copyright unless otherwise indicated. **Open Government Licence Information** © Crown copyright, 2013



THE PARISH OF  
**SAINT AUGUSTINE**  
COATBRIDGE • SCOTLAND

---

## CONTENTS

Introduction.....	5
The Meaning of Marriage.....	6
Civil / Canon Law.....	9
Choosing Scripture Readings.....	13
Wedding Music.....	22

## INTRODUCTION

**If you wish to marry at St. Augustine's there are a number of things to do in preparation.**

1. Contact one of the priests at the parish with details of the proposed date and time for your wedding.
2. About 6 months before the wedding contact one of the priests again to arrange a meeting to go over the paper work.
3. When you come for that meeting please bring along the following:  
For those who are Roman Catholics:  
A) an up-to-date copy of your Baptism certificate from the parish where you were baptized.  
B) an up-to-date copy of your Confirmation details from the parish where you were Confirmed.  
C) a letter from the parish where you were baptized to state that you are free to marry. This is called a Letter of Freedom.  
All these can be obtained by contacting the priest of the parish where you were baptized/confirmed.  
For those who are not Roman Catholics:  
A) If you are baptized – please bring some evidence to show when and where you were baptized.
4. Several days before the wedding there would normally be a practice. At the practice the following should attend: the bride and groom, the two legal witnesses – normally the best man and bridesmaid, as well as readers.

Please note that all couples are required to attend a Marriage Preparation Course. This must be booked well in advance of the ceremony and takes place in a parish within the Diocese of Motherwell over two Saturdays. A certificate will be issued upon completion of this course. To book your place on this course please contact:

**Michael & Nora Hartley, Family Life Agency**

**Tel: 01355 229694 Email: [familylife@rcdom.org.uk](mailto:familylife@rcdom.org.uk)**



T H E P A R I S H O F  
**SAINT AUGUSTINE**  
C O A T B R I D G E • S C O T L A N D

## **PART I: THE MEANING OF MARRIAGE**

### **CHRISTIAN MARRIAGE: a call to love and to serve**

The whole Christian faith is about love in the richest meaning of the word, involving the real giving and sharing of oneself in selfless sacrifice. God is such love in its fullness, and the source of all real love. He seeks to draw humanity together into a deep unity within his own life. He does this in many ways, but human friendship, affection and love are his most ‘natural’ human way of doing so. God makes holy all that is truly human, including all true forms of love.

Friendship is a gift from God, a blessing to be cherished (Ecclesiasticus 6:14-17). Deep spiritual friendship between Christians can be a great support in their life as disciples, especially if they pray and worship together.

The intimate friendship of a man and woman in love is also something rooted in God and blessed by him. The Scriptures often compare God’s relationship with us to the love between bridegroom and bride, husband and wife (e.g. Isaiah 62.4-5). All real love is about self-giving, and the special bond of marriage involves two people giving themselves totally to each other until they are parted by death.

Christian marriage is not just an agreement to live together as husband and wife. It is a vocation, a calling from God to a special kind of discipleship. Their union is a sacrament, a living symbol of the holy wedding or ‘covenant’ of God with us, his Bride. The married couple in their joyful life of mutual love are meant to be the Good News come alive, a kind of visual aid of the intimacy God longs for with us (Ephesians 5:25-33). The Lord will use their love as an instrument to others of his own loving presence.

Christian marriage is no easy calling. It is a Gospel commitment, and like any form of discipleship it is a tough, demanding vocation which involves renouncing oneself and taking up the cross of Christ. It is also a calling filled with the joy of Easter.

Marriage involves the totally free, unreserved, unconditional giving of two people to each other. It is founded not just upon mutual feelings, but upon a promise of commitment. It is God who joins together their lives. Because their union is a sacrament of God's faithful and never-ending love, any real marriage is permanent, even if one partner is unfaithful, just as the Lord remains totally faithful to us even if we turn our back on him. Jesus himself said, 'What God has joined together, let no person put asunder' (Matthew 19:6). There can be no divorce when a marriage is truly sacramental and consummated. Christian marriage is for life, till death us do part.



There are couples who are not really married in the first place, perhaps because they were not seriously committing themselves on their wedding day to all that Christian marriage involves, or because they were personally incapable of giving themselves totally to each other with the degree of commitment required. In such cases, the Church can declare that no marriage actually existed at all (an 'annulment'). This is not the same as divorce, which is the putting asunder of two people who are truly married.

Marriage is a complete giving of two people to each other, a commitment to be totally faithful. This obviously includes sexual faithfulness. Adultery is a very grave failure to live the meaning of marriage; it causes a serious wound to the marriage covenant.

This especially intimate unity, which only comes about on the wedding day when the couple give themselves totally to each other in a new way, is wonderfully expressed and deepened in the union of bodies involved in God's holy gift of sexual intercourse. Bride and groom leave their parents, and become one flesh: 'They are no longer two, therefore, but one body' (Matthew 19:5). This is why sexual intercourse outside of marriage is a serious misuse of God's great gift. It is only when a couple have reached the stage of final, no-turning-back commitment in marriage that sexual intercourse becomes the God-filled joy it is meant to be. The complete bodily union of husband and wife is the final sealing of the weaving together of their lives, the supreme physical expression of the deep and total love between them.

God's creative work flows from uniting what he has already created. He brings forth new human life through the loving union of two of his beloved creatures. Permanently to refuse to allow God to work through their union is to shut their life to his creative love. Marriage involves a couple being responsibly but unselfishly open to God's own life-making work through their love-making.

Christian marriage is a call to serve together within the Church, not just a personal agreement between a couple. A Catholic therefore must be married in the presence of the Catholic community, in a Catholic church, unless the Bishop gives permission to do otherwise.



## PART II: CIVIL / CANON LAW

### Important legal information relating to Marriage

Your Catholic marriage must fulfil the requirements of both Canon Law (Church law) and Civil Law. The priest will help you to complete the Prenuptial Enquiry Forms and any further Permissions or Dispensations which will ensure the adherence of Church's Law. This will be completed in good time before the marriage ceremony. For those Catholics proposing to marry non-Catholics additional assurances must be sought relating to the Catholic upbringing on children borne of the marriage. Your priest will explain these requirements in greater detail.

To help you understand the civil requirements when preparing your marriage you will find important information below. This information is an amended extract from [Information leaflet RM1 - Marriage in Scotland](#). More detailed information can be found online at <http://www.gro-scotland.gov.uk/regscot/getting-married-in-scotland/i-want-to-get-married-in-scotland-how-do-i-go-about-it.html>

### CIVIL REQUIREMENTS

By law both parties to a proposed civil or religious marriage (which includes other belief systems) are required to submit marriage notice forms to the registrar of the district in which the marriage is to take place informing him of their intention to marry.

Forms for giving notice can be obtained from any registrar of births etc. in Scotland or from the National Records of Scotland website at [www.gro-scotland.gov.uk](http://www.gro-scotland.gov.uk).

Notice must be given in the three-month period prior to the date of the marriage and **NOT LATER** than 15 days before that date.

This information gives general guidance only and should not be treated as a complete and authoritative statement of the law. If, after reading it, you are still in doubt you should seek advice from any registrar of births etc. in Scotland or from staff in Marriage/Civil Partnership Section of the National Records of Scotland (NRS), New Register House, Edinburgh EH1 3YT. **The nearest District Registrar is located in Coatbridge.**

## HOW AND WHEN TO GIVE NOTICE

You can each obtain a marriage notice form, and information about fees, from any registrar of births etc. in Scotland. **This can be obtained from the Coatbridge District Registrar's Office.** A list of registrars is also available on the NRS website at [www.gro-scotland.gov.uk/files1/registration/reglist.pdf](http://www.gro-scotland.gov.uk/files1/registration/reglist.pdf).

Both parties must complete and submit a marriage notice, along with the required documents (see below) and the appropriate fee, to the **registrar for the district in which the marriage is to take place (Coatbridge)**. This means that both parties must be aware of the marriage and independently complete and sign the declaration on the marriage notice form. **Failing to give proper notice can result in a marriage being postponed or prevented from proceeding.**

Timing is important. The notices must be submitted early enough to enable the registrar to satisfy himself that you are free to marry one another. Normally notices should be in his hands about FOUR weeks before the marriage but if either of you has been married before, the notices should be with the registrar SIX weeks beforehand. The **minimum** period is **15 days before the date of the proposed marriage**, but if you leave things as late as this you **could** be faced with the need to postpone your marriage.

Only in exceptional circumstances will the Registrar General authorise a marriage to take place if 15 days' notice has not been given.

Although you need not both attend personally at the registrar's office to hand in your marriage notice, at least one of you may be asked to attend there personally before the date of the marriage. This is necessary, in the case of a religious marriage (which includes other belief systems), to collect the Marriage Schedule (see below).

Every person giving notice is required to sign a declaration to the effect that the particulars and information given on the notice are correct. As a safeguard against bigamous marriages a subsequent check of the information is made by NRS.

The registrar, in certain circumstances, will ask to see your valid passport or other document to provide evidence of your nationality.

## IF YOU LIVE IN ENGLAND OR WALES

As an alternative to the normal procedure of giving notice to a registrar in Scotland, if you intend to marry

- (i) a person residing in Scotland, or
- (ii) a person residing in England or Wales who has a parent residing in Scotland, you may give notice of marriage to the superintendent registrar in the district of England or Wales in which you reside. The person you are marrying should, however, give notice in Scotland in the usual way.

You should seek the advice of the superintendent registrar if you wish to proceed in this way. The certificate for marriage obtained from him should be sent to the Scottish registrar as quickly as possible.

## **DOCUMENTS TO BE PRODUCED**

When giving or sending the marriage notice forms to the registrar each of you must supply the following:

Your birth certificate.

If you have been married before and the marriage has been dissolved or annulled (civilly), a decree of divorce or dissolution or annulment or a certified copy decree. A decree of divorce or dissolution granted outwith Scotland must be absolute or final - a decree nisi is not acceptable.

If your spouse is deceased, the death certificate of your former spouse or civil partner.

If your domicile is abroad, a certificate of no impediment issued by the competent authority to the effect that you are free to marry - see **IF YOU ARE DOMICILED OUTSIDE THE UNITED KINGDOM** (below).

If any of these documents are in a language other than English, a certified translation in English must also be provided.

Do not delay giving notice simply because you are waiting for any of the documents mentioned above to come to hand. If time is getting short it is better to give notice first and then pass the documents to the registrar when they become available; but they must be made available to the registrar before the marriage. Provided the documents are in order the marriage can proceed as arranged.

If you are subject to immigration controls you may have to provide extra documentation to that outlined above. If you are in any doubt about what is required, or if you need further information, you should consult the registrar or write to NRS at the address shown at the start of this information.

### **IF YOU ARE DOMICILED OUTSIDE THE UNITED KINGDOM**

The normal procedure of giving notice to the registrar in Scotland must be followed but, as previously mentioned, an additional requirement is placed upon you.

If, being domiciled in a country outside the UK, you are subject to the marriage laws of that country, you should obtain if practicable, a certificate issued by the competent authority (usually the civil authority) in that country to the effect that there is no impediment to your proposed marriage. If the certificate is in a language other than English you should also produce a certified translation.

In the absence of such a certificate without good reason being shown, it may not be possible for you to marry in Scotland.

If you are now resident in the UK and have lived here for the last two years or more you need not submit such a certificate.

If you are a UK citizen living abroad, or an Australian or New Zealand or Canadian citizen you need not submit such a certificate.

If you are in any doubt about what is required, or if you need further information, you should consult the registrar or write to NRS at the address shown at the start of this leaflet.

## **MAKING ARRANGEMENTS FOR THE MARRIAGE CEREMONY**

It is important to make early arrangements for the date and time of your marriage. If you are having a religious ceremony, contact the priest/deacon performing the marriage before completing the notice of marriage.

Arrange for two persons, aged 16 years or over, to be present at your marriage to act as witnesses.

Be sure to let the priest/deacon solemnising the marriage know if you change your plans or decide to postpone your marriage.

## **THE MARRIAGE SCHEDULE**

When he is satisfied there is no legal impediment to the marriage, the registrar will prepare a Marriage Schedule from the information you have given him. The Schedule is a most important document - **no marriage can proceed without it.**

For a religious marriage (which includes other belief systems) the Marriage Schedule will be issued to you by the registrar. The Schedule cannot be issued more than seven days before the marriage and the registrar will advise you when to call to collect it. The Schedule cannot be collected on your behalf by a relative or friend - the registrar will issue it only to the prospective bride or bridegroom.

The Marriage Schedule **must** be produced before the marriage ceremony to the priest/deacon performing the marriage. **At St. Augustine's this will be collected by the priest/deacon from the bride/groom at the Church rehearsal.**

Immediately after the ceremony the Schedule must be signed in black fountain pen by both parties, by the priest/deacon presiding at the marriage and by the two witnesses. Thereafter it must be returned to the registrar within three days so that he can register the marriage.

## **MARRIAGE CERTIFICATE**

After the marriage has been registered you can obtain copies of the marriage certificate from the registrar on payment of the appropriate fee.

**Couples are reminded that it is their responsibility to adhere to all the civil requirements when preparing for marriage and to ensure deadlines are met with the District Registrar.**



THE PARISH OF  
**SAINT AUGUSTINE**  
COATBRIDGE • SCOTLAND

## **PART III: CHOOSING SCRIPTURE READINGS**

The Rite of Christian Marriage includes a wide selection of Scriptural Readings authorized for use during the Nuptial Mass or Wedding Service in a Catholic Church. It is customary to invite the Bride and Groom to choose the readings to be used during their wedding from the selection which follows or from any other texts found in the Bible. Secular texts or poems from any other source are not acceptable for this purpose.

Throughout the Old and New Testaments the bond of marriage is seen as a God-given blessing, the foundation of society and for the promotion of the love and happiness of husband and wife for each other. Likewise, marriage looks forward under God's providence to the gift of children and the acceptance of the great responsibilities that this brings.

The biblical readings declare these convictions to those present and announce the hopes, the visions, the sense of unity, the commitment and a real awareness of the presence of God at this decisive moment in the lives of the bride and groom.

Please choose one reading from the Old Testament pages; a second reading from the New Testament pages. The psalms are not listed here since, ordinarily, this is sung by a Cantor. The Gospel reading will normally be chosen by the Priest. \*If you have chosen alternative Scriptural Readings, not found in these pages, (not including secular readings or poems) these may be admitted at the discretion of the Priest.

Friends and relatives should be asked to read during the ceremony.

Also, please let the priest officiating at your wedding know your choice of readings well in advance of the ceremony.

## OLD TESTAMENT READINGS

### 1.

A reading from the book of Genesis.

God said, "Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth."

God created man in the image of himself,  
in the image of God he created him,  
male and female he created them.

God blessed them, saying to them, "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven, and all living animals on the earth." God saw all he had made, and indeed it was very good.

### 2.

A reading from the book of Genesis.

The Lord God said, "It is not good that the man should be alone. I will make him a helpmate." So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed:

"This at last is bone from my bones,  
and flesh from my flesh!  
This is to be called woman,  
for this was taken from man."

This is why a man leaves his father and mother and joins himself to his wife, and they become one body.



### 3.

A reading from the book of Genesis.

Abraham's servant said to Laban, "I blessed the Lord, God of my master Abraham, who had so graciously led me to choose the daughter of my master's brother for his son. Now tell me whether you are prepared to show kindness and goodness to my master; if not, say so, and I shall know what to do."

Laban and Bethuel replied, "This is from the Lord; it is not in our power to say yes or no to you. Rebekah is there before you. Take her and go; and let her become the wife of your master's son, as the Lord has decreed." They called Rebekah and asked her, "Do you want to leave with this man?" "I do," she replied. Accordingly they let their sister Rebekah go, with her nurse, and Abraham's servant and his men. They blessed Rebekah in these words:

"Sister of ours, increase  
to thousands and tens of thousands!  
May your descendants gain possession  
of the gates of their enemies!"

Rebekah and her servant stood up, mounted the camels, and followed the man. The servant took Rebekah and departed.

Isaac, who lived in the Negeb, had meanwhile come into the wilderness of Lahai Roi. Now Isaac went walking in the fields as evening fell, and looking up saw camels approaching. And Rebekah looked up and saw Isaac. She jumped down from her camel, and asked the servant, "Who is that man walking through the fields to meet us?" The servant replied, "That is my master;" then she took her veil and hid her face. The servant told Isaac the whole story, and Isaac led Rebekah into his tent and made her his wife; and loved her. And so Isaac was consoled for the loss of his mother.

### 4.

A reading from the book of Tobit.

Raguel kissed Tobias and wept. Then finding words, he said, "Blessings on you child! You are the son of a noble father. How sad it is that someone so virtuous and full of good deeds should have gone blind!" He fell on the neck of his kinsman Tobias and wept. And his wife Edna wept for him and so did his daughter Sarah. Raguel killed a sheep from the flock, and they gave Tobias and Raphael a warm-hearted welcome.

They washed and bathed and sat down to table. Then Tobias said to Raphael, "Brother Azarias, will you ask Raguel to give me my sister Sarah?" Raguel overheard the words, and said to the young man, "Eat and drink, and make the most of your evening; no one else has the right to take my daughter Sarah - no one but you my brother. In any case I, for my own part, am not at liberty to give her to anyone else, since you are her next of kin.... Very well. Since, as prescribed by the Book of Moses, she is given to you, heaven itself decrees she shall be yours. She is given to you from today for ever. The Lord of heaven favour you tonight, my child, and grant you his grace and peace." Raguel called his daughter Sarah, took her by the hand and gave her to Tobias with these words, "I entrust her to you; the law and the ruling record of the Book of Moses assign her to you as your wife. Take her; take her home to your father's house with a good conscience. The God of heaven grant you a good journey in peace." Then he turned to her mother and asked her to fetch him writing paper. He drew up the marriage contract, how he gave his daughter as bride to Tobias according to the ordinance in the Law of Moses.

## 5.

A reading from the book of Tobit.

On the evening of their marriage, Tobias said to Sarah, "You and I must pray and petition our Lord to win his grace and protection." They began to praying for protection, and this was how he began:

"You are blessed, O God of our fathers;  
blessed too, is your name  
for ever and ever.  
Let the heavens bless you  
and all things you have made  
for evermore.  
It was you who created Adam,  
you who created Eve his wife  
to be his help and support;  
and from these two the human race was born.  
It was you who said,  
"It is not good that the man should be alone;  
let us make him a helpmate like himself."  
And so I do not take my sister  
for any lustful motive;  
I do it in singleness of heart.  
Be kind enough to have pity on her and on me  
and bring us to old age together."

And together they said, "Amen, Amen".

## 6.

A reading from the Song of Songs.

I hear my Beloved.  
See how she comes leaping on the mountains, bounding over the hills.  
My Beloved is like a gazelle, like a young stag.  
See where he stands behind our wall.  
He looks in at the window, he peers through the lattice.  
My Beloved lifts up his voice, he says to me,  
"Come then, my love, my lovely one, come.  
My dove, hiding in the clefts of the rock.  
In the coverts of the cliff, show me your face,  
let me hear your voice; for your voice is sweet  
and your face is beautiful."  
My beloved is mine and I am his.

Set me like a seal on your heart, like a seal on your arm.  
For love is strong as Death jealousy relentless as Sheol.  
The flash of it is a flash of fire, a flame of the Lord himself.  
Love no flood can quench, no torrents drown.

7.

A reading from the book of Ecclesiasticus.

Happy the husband of a really good wife;  
the number of his days will be doubled.  
A perfect wife is the joy of her husband,  
he will live out the years of his life in peace.  
A good wife is the best of portions,  
reserved for those who fear the Lord;  
rich or poor, they will be glad at heart;  
cheerful of face, whatever the season.  
The grace of a wife will charm her husband,  
her accomplishments will make him stronger.

A silent wife is a gift from the Lord,  
no price can be put on a well-trained character.  
A modest wife is a boon twice over,  
a chaste character cannot be weighed on scales.  
Like the sun rising over the mountains of the Lord  
is the beauty of a good wife in a well-kept house.



8.

A reading from the prophet Jeremiah.

“See, the days are coming” - it is the Lord who speaks - “when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. No, this is the covenant I will make with the House of Israel when those days arrive - it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, “Learn to know the Lord!” No, they will all know me, the least no less than the greatest” - it is the Lord who speaks.

9.

A reading from the book of Revelation.

I, John, seemed to hear the great sound of a huge crowd in heaven, singing, “Alleluia! Victory and glory and power to our God!”

Then a voice came from the throne; it said, “Praise our God, you servants of his and all who, great or small, revere him.” And I seemed to hear the voices of a huge crowd, like the sound of the ocean or the great roar of thunder, answering, “Alleluia! The reign of the Lord our God Almighty has begun, let us be glad and joyful and give praise to God, because this is the time for the marriage of the Lamb. His bride is ready, and she has been able to dress herself in dazzling white linen, because her linen is made of the good deeds of the saints.” The angel said, “Write this: Happy are those who are invited to the wedding feast of the Lamb.”

## NEW TESTAMENT READINGS

### 1.

A reading from the letter of St. Paul to the Romans.

With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us - he rose from the dead, and there at God's right hand he stands and pleads for us.

Nothing therefore can come between us and the love of Christ, even if we are troubled or worried or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of him who loved us.

For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

### 2.

A reading from the letter of St. Paul to the Romans.

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

Do not let your love be a pretence, but sincerely prefer good to evil. Love each other as much as brothers should, and have a profound respect for each other. Work for the Lord with untiring effort and with great earnestness of spirit. If you have hope, this will make you cheerful. Do not give up if trials come; and keep on praying. If any of the saints are in need you must share with them, and you should make hospitality your special care.

Bless those who persecute you: never curse them, bless them. Rejoice with those who rejoice and be sad with those in sorrow. Treat everyone with equal kindness; never be condescending but make real friends with the poor. Do not allow yourself to become self-satisfied. Never repay evil with evil but let everyone see that you are interested only in the highest ideals. Do all you can to live at peace with everyone.

### 3.

A reading from the first letter of St. Paul to the Corinthians.

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ. But anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

### 4.

A reading from the first letter of St. Paul to the Corinthians.

Be ambitious for the higher gifts. And I am going to show you a way that is better than any of them. If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fullness, to move mountains, but without love, then I am nothing at all. If I give away all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever.

Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. Love does not come to an end.

### 5.

A reading from the letter to the Ephesians.

Follow Christ by loving as he loved you, giving himself up in our place. Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body - and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church. To sum up; you too, each one of you, must love his wife as he loves himself; and let every wife respect her husband.

## 6.

A reading from the letter to the Colossians.

You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you were called together as parts of one body. Always be thankful.

Let the message of Christ, in all its richness, find a home with you. Teach each other, and advise each other, in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God and never say or do anything except in the name of the Lord Jesus, giving thanks to God the Father through him.

## 7.

A reading from the first letter of Peter.

Wives should be obedient to their husbands. Then, if there are some husbands who have not yet obeyed the word, they may find themselves won over, without a word spoken, by the way their wives behave, when they see how faithful and conscientious they are. Do not dress up for show: doing up your hair, wearing gold bracelets and fine clothes; all this should be inside, in a person's heart, imperishable: the ornament of a sweet and gentle disposition - this is what is precious in the sight of God. That was how the holy women of the past dressed themselves attractively - they hoped in God and were tender and obedient to their husbands; like Sarah, who was obedient to Abraham, and called him her lord. You are now her children, as long as you live good lives and do not give way to fear or worry.

In the same way, husbands must always treat their wives with consideration in their life together, respecting a woman as one who, though she may be the weaker partner, is equally an heir to the life of grace. This will stop anything from coming in the way of your prayers.

Finally: you should all agree among yourselves and be sympathetic; love the brothers, have compassion and be self-effacing. Never pay back one wrong with another one; instead, pay back with a blessing. That is what you are called to do, so that you inherit a blessing yourself.

8.

A reading from the first letter of John.

My children,  
our love is not to be just words or mere talk,  
but something real and active;  
only by this can we be certain  
that we are children of the truth  
and be able to quieten our conscience in his presence,  
whatever accusations it may raise against us,  
because God is greater than our conscience and he knows everything.  
My dear people, if we cannot be condemned by our own conscience,  
we need not be afraid in God's presence,  
and whatever we ask him,  
we shall receive,  
because we keep his commandments  
and live the kind of life that he wants.  
His commandments are these:  
that we believe in the name of his Son Jesus Christ  
and that we love one another as he told us to.  
Whoever keeps his commandments  
lives in God and God lives in him.  
We know that he lives in us  
by the Spirit that he has given us.

9.

A reading from the first letter of John.

My dear people,  
let us love one another  
since love comes from God  
and everyone who loves is begotten by God and knows God.  
Anyone who fails to love can never have known God,  
because God is love.  
God's love for us was revealed  
when God sent into the world his only Son  
so that we could have life through him;  
this is the love I mean:  
not our love for God,  
but God's love for us when he sent his Son  
to be the sacrifice that takes our sins away.  
My dear people,  
since God has loved us so much,  
we too should love one another.  
No one has ever seen God;  
but as long as we love one another  
God will live in us  
and his love will be complete in us.

**Growing**   
**Together**  
**in Faith**



## PART IV: WEDDING MUSIC

Choosing music for your Wedding can seem a daunting task. The Catholic Church requires that music during your Wedding ceremony should express the faith of the Church and be appropriate to the celebration.

You are welcome to choose the music and hymns for your ceremony but we ask that you do so in consultation with the Priest/Organist.

### Next steps:

Contact the Organist: [greg-mchugh@live.co.uk](mailto:greg-mchugh@live.co.uk) mob: 07561 310114

Musical suggestions can be found below or you can consult a wide variety of sources such as internet sites and magazines. Be careful though – some suggestions may not be suitable for a church service. You may already have some idea of the music you would like; in which case, often a phone call or exchange of emails is all that is required.

The Organ is by far the best accompaniment for a church congregation although it is possible to incorporate other instruments.

Guest Organists and other Musicians: if you wish to have your own Organist or other Musicians lead the service, they must be approved by the Church Organist. The Organ in Saint Augustine's Church is a large and historic instrument; any visiting Organist must be experienced and competent.

You may have family or friends who have offered to help with the music. This can be arranged with the Church Organist *but remains at their discretion*. Please be certain that singers or instrumentalists are of a good standard - this is a big building to fill! Be sure they are comfortable with the style of music you want (we have had unfortunate experiences in the past). If extra rehearsals are required with the Organist, there is a charge £25 per rehearsal.

*The use of pre-recorded music (CD or MP3 etc.) is not permitted except in exceptional circumstances. It is also the policy of the Parish Priest not to allow the use of secular (mainly vocal) music in Divine Service, in the same way that religious music is not allowed at civil ceremonies. If you wish to use any pre-recorded material, approval must be obtained from the Church Organist first and then the Parish Priest.*

## **MUSIC SUGGESTIONS**

There are several places where music is appropriate. The Organist will play for about 15 minutes before the service/as people arrive unless a piper has been booked.

### **Entrance of the Bride**

The Bridal March from ‘Lohengrin’ by Wagner (“Here comes the Bride”) is still the most popular choice, but other alternatives include ‘The Prince of Denmark’s March’ by Jeremiah Clarke (sometimes known as the Trumpet Voluntary), Trumpet Tune (Purcell), Prelude to the Te Deum (Charpentier). You may also come in to a hymn.

### **Signing of the Register**

The Organ, Cantor/Soloist can provide music during the signing of the Register (takes approx 5/6 minutes) such as Ave Maria *or* Panis Angelicus. A hymn is also possible.

### **Exit of the Bride and Groom**

The traditional choice, the Wedding March from ‘A Midsummer Night’s Dream’ by Mendelssohn is still the most requested.

### **Hymns**

Usually two or three is all that is required. At the beginning, after the readings, and at the end. During a Nuptial Mass, there are places such as the Offertory and Communion where hymns can be sung. You can choose from the hymn book but bear in mind the congregation that you will have. Are they likely to be familiar with sacred music, or a mixture of all creeds and none? Many hymns will be known to all denominations, but not all.

### **Other Places**

If you have a Cantor/Soloist, the Psalm and particularly the Gospel Acclamation should be sung.

---

### **Printed order of Service?**

If you have one, you should print composers of music and authors of hymn words. Please remember to publish the names of the musicians!

## Suggested Hymns for Weddings

*(Hymns marked\*\* may not be widely known)*

A new commandment  
All creatures of our God and King \*\*  
All people that on earth do dwell  
All that I am  
Amazing Grace  
As I kneel before you  
As man and woman we were made (to tune of On Christmas night) \*\*  
Be our chief guest Lord (Tune: Christ be beside me)  
Be still for the presence of the Lord  
Be thou my vision  
Bind us together  
Blest are they the poor in spirit  
Brother sister let me serve you (servant song)  
Colours of day  
Dear Lord and Father of mankind  
Fill my house  
Give me joy in my heart  
God in the planning and purpose of life (Tune: Be thou my vision)  
Hear us now, Our God and Father (Tune: Alleluia sing to Jesus)  
How great thou art  
I the Lord of sea and sky  
I watch the sunrise  
I will come to you in the silence  
Joyful joyful we adore thee  
Lead me Lord  
Let there be love shared  
Lord for the years \*\*  
Lord of all hopefulness  
Lord of all loving we stand before you (Tune: Christ be beside me)  
Lord you have come to the seashore  
Love divine, all love's excelling \*\*  
Majesty, worship his majesty  
Make me a channel of your peace  
Morning has broken  
O perfect love \*\*  
One bread one Body  
Peace perfect peace  
Praise my soul the king of heaven  
Praise to the Lord, the almighty  
Shine Jesus Shine  
The love I have for you  
Thine be the glory



### **Wedding Music – Processional In**

Air from Water Music – George Frideric Handel  
Bridal Chorus from Lohengrin – Richard Wagner  
Arioso – Johann Sebastian Bach  
Sheep May Safely Graze – Johann Sebastian Bach  
Jesu, Joy of Man's Desiring – Johann Sebastian Bach  
Canon – Johann Pachelbel  
Prelude in C Major – Johann Sebastian Bach  
Intermezzo from Cavalleria Rusticana – Pietro Mascagni

### **Wedding Music – Processional In/Out**

Trumpet Tune – Henry Purcell  
Te Deum – Marc Antoine Charpentier  
Prelude from Ninth Symphony – Ludwig van Beethoven  
March from Scipio – George Frideric Handel

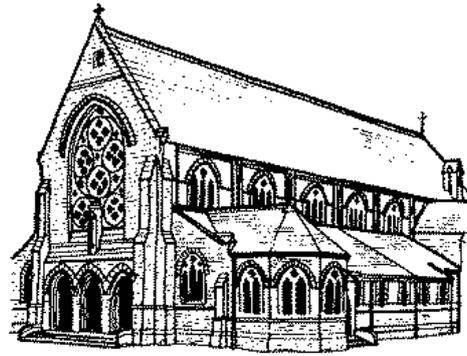


### **Wedding Music – Processional Out**

Prince of Denmark's March – Jeremiah Clark  
Wedding March from A Midsummer Night's Dream – Felix Mendelssohn  
Tocatta – Beethoven  
Nuptial March – Saint Saens  
War March of the Priests – Felix Mendelssohn







**ST. AUGUSTINE'S RC CHURCH**  
12 Dundyvan Road, Coatbridge, North Lanarkshire, ML5 1DQ t: 01236 423044

**[www.staugustinescoatbridge.com](http://www.staugustinescoatbridge.com)**