

THANK YOU!

Julie and John would like to thank all who have participated in this special day through your attendance, your support and most of all your love.



*Celebration of the Sacrament of Matrimony Uniting
Julie M. Bride
and
John R. Groom*

Saturday, the Twentieth of May
Two Thousand and Eighteen
Seven o'clock in the Evening
Cathedral Basilica of Saint Louis, King of France
New Orleans, Louisiana

MINISTERS OF THE LITURGY

BRIDE

Julie M. Bride

GROOM

John R. Groom

PRINCIPAL CELEBRANT

Reverend John A. Priest

READERS

Mrs. Glenda Bride

Ms. Sarah M. Reader

ALTAR SERVERS

Miss Amy Server

Master Ryan Groom

GIFT BEARERS

Mrs. Jane Bride

Mrs. Alice Groom

Mr. Kevin Bride

Mr. Sean Groom

MAID OF HONOR

Mrs. Theresa Maid

BEST MAN

Mr. Michael Bestman

BRIDESMAIDS AND GROOMSMEN

Miss Caitlyn Bride

Miss Grace Groom

Ms Claire Bestfrend

Master Blake Bride

Master Wyatt Groom

Mr. Christopher Usher

MUSIC MINISTERS

Mrs. Mary Singer, Cantor

Mr. Paul Muscian, Organ

Mr. Stephen Orejudos, Trumpet

ORDER OF MASS

INTRODUCTORY RITES

Stand
PROCESSIONAL

Trumpet Voluntary

GLORY TO GOD

REFRAIN

The musical notation is for a trumpet voluntary in G major and 6/8 time. It consists of two staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody begins with a quarter note G4, followed by eighth notes A4, B4, C5, D5, E5, F#5, G5, and a quarter rest. The second staff begins with a treble clef and a key signature of one sharp. It starts with a forte (f) dynamic marking. The melody continues with a quarter note G4, followed by eighth notes A4, B4, C5, D5, E5, F#5, G5, and a quarter note G4. The piece ends with a double bar line.

Glo-ry to God in the high - est, and on earth peace to
peo - ple of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One,
you alone are the Lord, you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

GUIDELINES FOR THE RECEPTION OF COMMUNION

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (*Code of Canon Law*, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the *Code of Canon Law* does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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LITURGY OF THE WORD

Sit

FIRST READING

JEREMIAH 31:32a, 33-34a

RESPONSORIAL PSALM

PSALM 34

Refrain

Taste and see, taste and see the good - ness of the
Lord. O taste and see, taste and see the
good - ness of the Lord, of the Lord.

SECOND READING

ROMANS 12:1-2, 9-18

Stand

GOSPEL ACCLAMATION

Al - le - lu - ia, al - le - lu - ia!
Al - le - lu - ia, al - le - lu - ia!

GOSPEL

MATTHEW 5:1-12a

Sit

HOMILY

The presider breaks open the Word of God as we heard it in the Scriptures and shares insights into the opportunities and challenges ahead for this couple called to marriage.

THE CELEBRATION OF MATRIMONY

Stand

QUESTIONS BEFORE THE CONSENT

Through several questions, the presider asks the bride and groom to express publicly their willingness to freely give themselves to each other and accept each other in marriage. They also express their intention to live out the vocation of marriage with love and mutual respect.

CONSENT

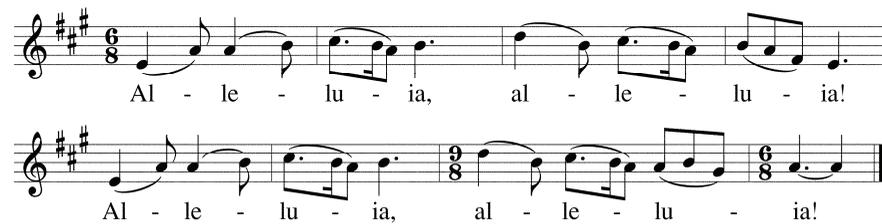
The bride and groom, as the ministers of the Sacrament to each other, promise lifelong and complete fidelity to each other and enter into the indissoluble bond of marriage before God and the community of the Church.

RECEPTION OF CONSENT

After the bride and groom have declared their consent, the presider receives this consent in the name of the people of God and calls on God to bless and strengthen the newly married couple so they may fulfill the promises they have made.

The presider then invites those present to praise God saying:
Let us bless the Lord.

All present respond by singing:



BLESSING AND GIVING OF RINGS

The bride and groom exchange rings as signs of their love and faithfulness.

UNIVERSAL PRAYER

Prayers are offered for the needs of the community and world, the intentions of the newly married couple, and for all married couples.

All respond: Lord hear our prayer.

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Taste and See - Psalm 34

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Celtic Alleluia

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Mass of Renewal

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One Bread, One Body

Text: Based on 1 Corinthians 10:16-17; 12:4, 12-13, 20; Galatians 3:28; Ephesians 4:4-6; The Didache 9. Text and music © 1978, John B. Foley, S.J., and OCP. All rights reserved. Used with permission under OneLicense.net #A-716209.

COMMUNION HYMN

One Bread, One Body

Refrain

One bread, one bod-y, one Lord of all,
 one cup of bless-ing which we bless. And we, though
 man-y, through-out the earth, we are one bod-y in this

Verses

one Lord. 1. Gen-tile or Jew, ser-vant or
 2. Man-y the gifts, man-y the
 3. Grain for the fields, scat-tered and

to Refrain

1. free, wom-an or man, no more.
 2. works, one in the Lord of all.
 3. grown, gath-ered to one, for all.

CONCLUDING RITES

Stand
 ANTIPHON IN HONOR OF THE BLESSED VIRGIN MARY

Ave Maria

RECESSIONAL

Hornpipe

LITURGY OF THE EUCHARIST

Sit
 PREPARATION OF THE GIFTS

Bridal Prayer

Stand
 PREFACE ACCLAMATION

Ho - ly, Ho - ly, Ho - ly Lord God of
f
 hosts. Heav-en and earth are full, full of your
mf
 glo - ry. Ho - san - na, Ho -
f
 san - na in the high - est. Bless - ed is he who
mf
 comes in the name of the Lord. Ho - san -
f
 - na, Ho - san - na in the high - est. Ho - san -
ff
 - na, Ho - san - na in the high - est.
rit.

Kneel

