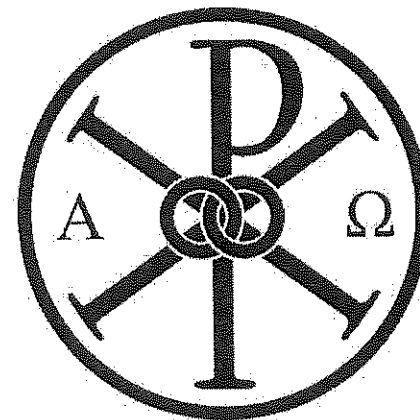


“Your marriage has been  
decided in heaven.”

Tobit 8:11

*The Nuptial Mass*  
of  
*Stephen David Fahrig*  
and  
*Nori Elisabeth Pifer*



*Gate of Heaven Catholic Church*

*January 11, 2014*

## ABOUT OUR WEDDING CEREMONY

As our wedding ceremony begins, some of you might be asking yourselves, "Where are the bridesmaids? Where are the groomsmen? Where is the maid of honor? Why are the bride and the groom walking down the aisle together instead of meeting at the altar?" Others might be wondering, "What's with all the rituals? Incense, candles, Latin chant – I've never seen any of this at a wedding, and I've been to plenty of Catholic weddings!"

These are all excellent questions. While it is entirely permissible for Catholic couples to incorporate such traditions as bridesmaids and flower girls into their ceremony, these customs are actually rooted in royal and secular traditions that have little to do with the Catholic nuptial Mass. In fact, the rubrics (ritual instructions) of the present-day Catholic *Rite of Marriage* call for the nuptial Mass to begin with a procession of altar servers and clergy followed by the bride and groom, who walk down the aisle together. This is the practice that we have chosen to follow.

Both of us have a deep love for the liturgical worship of the Catholic Church, and especially for the celebration of the Eucharistic liturgy. The Eucharist – most familiarly referred to as the Mass but also known as the Lord's Supper, Holy Communion, or the Breaking of the Bread – is the central worship ritual of the Catholic Church. As Catholics, we believe that Jesus Christ himself established this form of worship at his Last Supper with his disciples, when he took the bread and wine of the Jewish Passover meal, identified these elements with his Body and Blood, and commanded the disciples to "do this in memory of

me." In obedience to Christ, the Church has done this ever since. Indeed, the Eucharist has been a central part of Christian life from the very beginning, as we read in the Acts of the Apostles: "They devoted themselves...to the breaking of the bread" (Acts 2:42). It is the faith of Catholics that whenever the Mass is celebrated, bread and wine are truly transformed into the Body and Blood of Christ and the sacrifice that Jesus offered on the cross is made present to believers across all times and places.

Because we believe that Jesus is truly present in the Holy Eucharist, it is deeply fitting that our wedding vows should be celebrated within the context of the Mass. In Holy Communion, believers are intimately united with Jesus Christ and with one another. St. Paul tells us, "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17). How appropriate it is, then, that we begin our married life together by being united with one another and with our Lord in the sacrament of the Eucharist.

Another integral element of the Catholic Mass is the public reading of Scripture. The books that now form our Bible were originally written to be read aloud in Jewish and Christian worship, and that tradition continues in the Eucharistic liturgy. The Scripture readings that we have chosen for our wedding reflect important aspects of our relationship and our understanding of Christian married life. The first reading is from the Old Testament book of Sirach, a Jewish wisdom writing composed in the second century BC. It speaks about the beauty of friendship and the rarity of finding a true and faithful friend. We find this reading

appropriate for our wedding Mass because we began our relationship as good friends, and the love that has developed between us is rooted in a solid friendship. The second reading is from St. Paul's letter to the Ephesians. Paul urges us to live in a manner that is worthy of the calling we have received, which in our case is a calling to commit our lives to one another in marriage. We are to always practice kindness and forgiveness to one another, never holding on to anger and striving always love each other in word and in deed. The gospel reading is from Jesus' farewell to his apostles at the Last Supper in the gospel of John. Jesus urges his followers to live in unity with one another so that the world will believe in the Christian message. As a Catholic married couple, we hope that our loving union with one another will lead others to recognize in our relationship the goodness and love of the God who brought us together.

Indeed, for Catholics, our understanding of marriage goes far beyond legal notions of contractual obligation and even beyond the most beautiful secular notions of loving commitment between two individuals. For Catholics, marriage is one of our Church's seven sacraments. A sacrament is a "visible sign of an invisible reality," in which God makes use of tangible, material things (water, bread, wine, oil, a man and a woman, etc.) to outwardly display and communicate his spiritual grace to believers. St. Paul spoke of Christian marriage as a "sign" (in Latin, *sacramentum*) of Christ's love for the Church (Ephesians 5:32). When a Catholic man and woman exchange marriage vows, they seek to live out their married life in a spirit of fidelity and self-sacrificing love for one another, just as all married couples do. What is different for us is that we believe that this relationship of love and fidelity also serves as a sac-

ramental sign to the world of the faithful and all-encompassing love that God our Father and his Son Jesus Christ have for the entire human family.

In light of the magnitude of what we understand ourselves to be doing when we exchange our marriage vows, we feel it is only fitting that the occasion be marked by reverence and solemnity. The elaborate ritual gestures – processions, incense, involvement of many deacons and priests – is not for the sake of pomp or show, but to give glory to God. In a particular way, we hope to glorify God through the beauty of the sacred music that we have selected for our nuptial Mass. The opening hymn, "Alleluia, Sing to Jesus" beautifully expresses our faith in Jesus Christ and his presence in the Eucharistic liturgy. The Introit Proper, the Gloria, and many other sung parts of the Mass will be chanted in Latin, the traditional language of the Roman Catholic Liturgy. The offertory hymn, "Lo, He Comes with Clouds Descending," is doubly appropriate: it celebrates the coming of Christ which has been the focus of the Christmas season that we are presently celebrating, and it reminds us that the same Christ who came into our world as a baby 2,000 years ago and who comes to our altars at every Eucharist will also come in power and glory at the end of time. The communion motet "O Magnum Mysterium" is an ancient responsory from the Office of Matins in the Divine Office for the feast of the Nativity. The recessional hymn, "O God Beyond All Praising," sums up the intention that has motivated all of our choices for the celebration of our nuptial Mass: that our focus today not be so much on ourselves but on God, the source of all our blessings and the One to whom we offer praise and thanksgiving on this happy day.

# ORDER OF WORSHIP

Gloria VIII, "Deo"  
Gregorian A

## Entrance Hymn Alleluia, Sing to Jesus

HYFRYDOL 87 87 D



1. Al - le - lu - ia! Sing to Je - sus! His the  
2. Al - le - lu - ia! Not as or - phans Are we  
3. Al - le - lu - ia! Bread of An - gels, Thou on  
4. Al - le - lu - ia! King e - ter - nal, Thee the



1. scep - ter, his the throne; Al - le - lu - ia! His the  
2. left in sor - row now; Al - le - lu - ia! He is  
3. earth our food, our stay; Al - le - lu - ia! Here the  
4. Lord of lords we own; Al - le - lu - ia! Born of



1. tri - umph, His the vic - to - ry a - lone; Hark! the  
2. near us, Faith be - lieves, nor ques - tions how; Though the  
3. sin - ful Flee to thee from day to day; In - ter -  
4. Ma - ry, Earth thy foot - stool, heav'n thy throne: Thou with -



1. songs of peace - ful Si - on, Thun - der like a  
2. cloud from sight re - ceived him, When the for - ty  
3. ces - sor, friend of sin - ners, Earth's Re - deem - er,  
4. in the veil hast en - tered, Robed in flesh, our



1. might - y flood; Je - sus out of ev - 'ry  
2. days were o'er, Shall our hearts for - get his  
3. plead for me, Where the songs of all the  
4. great High Priest; Thou on earth both Priest and



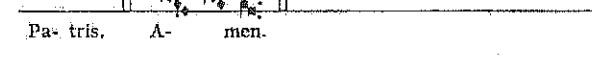
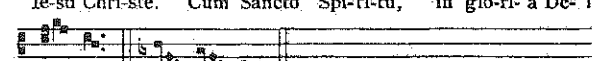
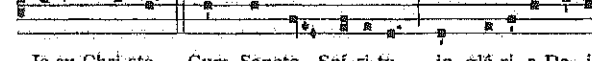
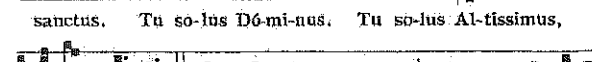
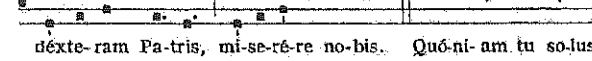
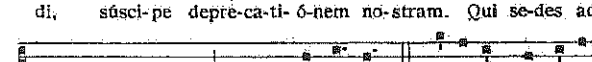
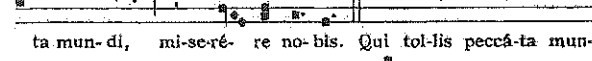
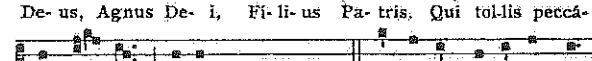
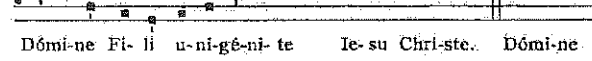
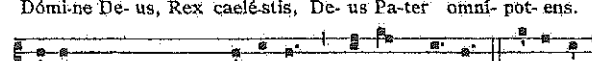
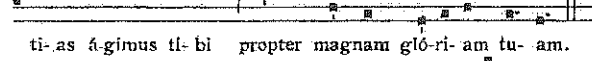
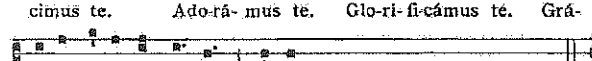
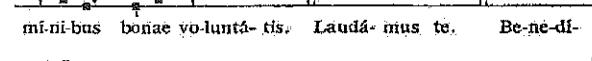
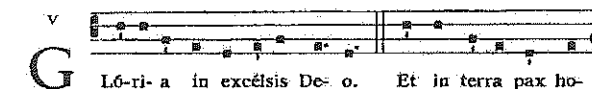
1. na - tion Hath re - deemed us by his blood.  
2. prom - ise, "I am with you ev - er - more?"  
3. sin - less Sweep a - cross the crys - tal sea.  
4. Vic - tim In the Eu - cha - ris - tic feast.

William C. Dix, 1837-1898

Rewland H. Prichard, 1811-1887

## Introit Proper Deus Israel

May the God of Israel join you together; and may he be with you, who took pity upon tow only children; and now, O Lord, make them bless thee more fully. Ps. Blessed are all they that fear the Lord; that walk in his ways. Tobias 7, 15 and 8, 19; Ps. 127, 1



### Literal Translation

Glory in the highest to God on earth peace to men will. We praise you. We worship you. We glory. We thank you on of the greatness of you Lord God, King of Heaven the Father all-powerful only-begotten Son, Jesus Lord God, Lamb of God the Father, Who takes away the sin of the world, have mercy on us. Who takes away the sin of the world, receive our supplication. Who sits at the right hand of the Father, have mercy on us. Who alone are holy. You alone Lord. You alone are merciful. Jesus Christ. With the Holy Spirit, in the glory of God the Father. Amen.



**Liturgy of the Word**

First Reading  
*Sirach 6:14-17*  
Proclaimed by Meghan Melvin

Responsorial Psalm  
*Psalm 34*  
(Setting: Brian Michael Page)

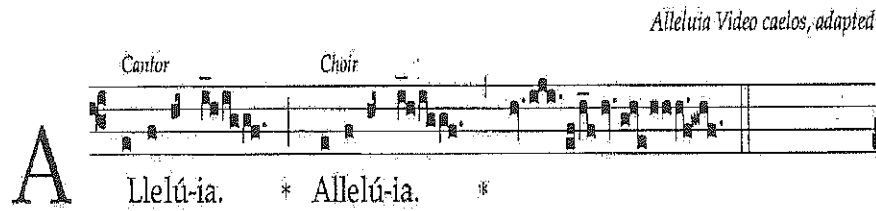
Sung by Sarah Rogevich



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Creative Commons License (CC BY-ND 3.0). [cvmusic.christusvincit.com](http://cvmusic.christusvincit.com)

Second Reading  
*Ephesians (4:1-3; 26-27; 29-32; 5:1-2)*  
Proclaimed by Meghan Melvin

(Setting: Gregorian, verse Richard Chonak)  
Sung by Emily Lau



Gospel  
*John 17:20-26*  
Proclaimed by Deacon Emmanuel Morinelli, OSCO

Homily  
Very Rev. Robert Casey

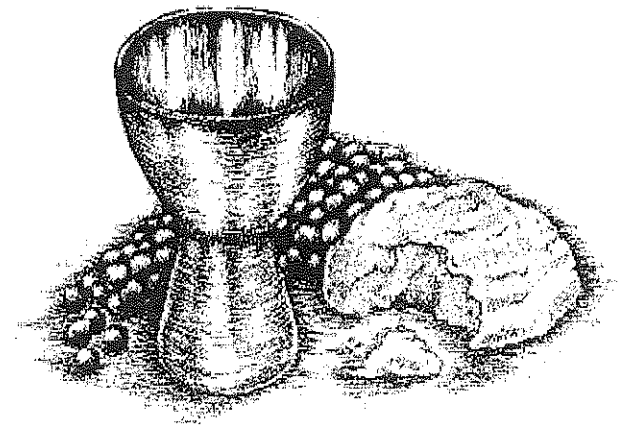
**Rite of Marriage**

Exchange of Vows  
Officiated by Rev. Peter Gojuk, OMV

Prayers of the Faithful  
Read by Deacon Emmanuel Morinelli, OSCO

**Liturgy of the Eucharist**

Presentation of the Gifts



Offertory Hymn  
Lo He Comes with Clouds Descending

HELMSLEY 87 87 12 7



1. Lo! He comes with clouds descend - ing,
2. Ev - 'ry eye shall now be - hold him,
3. Those dear to - kens of his pas - sion
4. Yea, a - men! Let all a - dore thee,



1. Once for our sal - va - tion slain;
2. Robed in dread - ful maj - es - ty;
3. Still his daz - zling bo - dy bears,
4. High on thine e - ter - nal throne;



1. Thou - sand thou - sand saints at - tend - ing
2. Those who set at naught and sold him,
3. Cause of end - less ex - ul - ta - tion
4. Sav - ior, take the pow'r and glo - ry;



1. Swell the tri - umph of his train: Al - le -
2. Pierced, and nailed him to the tree, Deep - ly
3. To his ran - somed wor - ship - ers; With what
4. Claim the king - dom for thine own: Al - le -



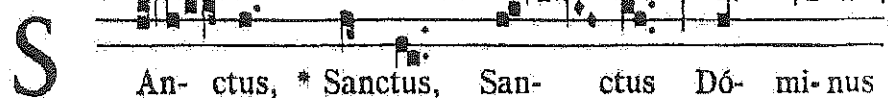
1. lu - ia! Al - le - lu - ia! Al - le -
2. wail - ing, deep - ly wail - ing, deep - ly
3. rap - ture, with what rap - ture, with what
4. lu - ia! Al - le - lu - ia! Al - le -



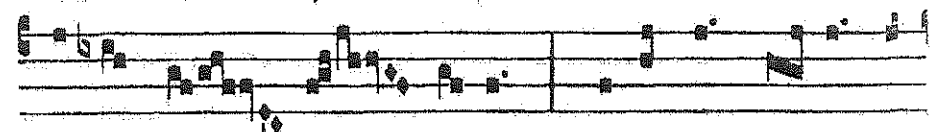
1. lu - ia! Christ the Lord re - turns to reign.
2. wail - ing, Shall the true Mes - si - ah see.
3. rap - ture Gaze we on those glo - rious scars!
4. lu - ia! Thou shalt reign and thou a - lone.

(XI) XII, s.

VI



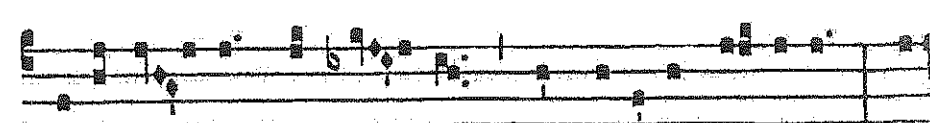
**S** An - ctus, \* Sanctus, San - ctus Dó - mi - nus



De - us Sá - ba - oth. Ple - ni sunt cae - li et



ter - ra gló - ri - a tu - a. Ho - sán - na in excél - sis.



Bene - dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni. Ho -



sán - na in excél - sis.

Eucharistic Prayer

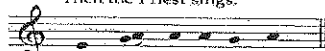
Memorial Acclamation

Nuptial Blessing  
Rev. Raymond Van De Moortell

Agnus Dei  
Tomas Luis de Victoria, 1572

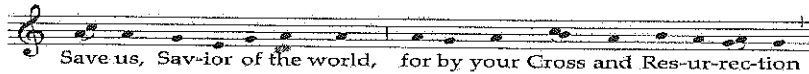
## Memorial Acclamation

Then the Priest sings:

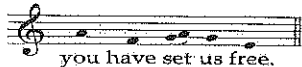


The mys-ter-y of faith.

And the people continue, acclaiming:



Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion



you have set us free.

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## Communion Rite

Communion Proper chant

*Ecce sic benedicetur*

Motet

O Magnum Mysterium  
(Tomás Luis de Victoria)

O magnum mysterium et admirabile sacramentum,  
ut animalia viderent Dominum natum, jacentem in praesepio.

O beata Virgo, cujus viscera meruerunt  
portare Dominum Jesum Christum. Alleluia!

O great mystery and wondrous sacrament,  
that animals should see the newborn Lord lying in a manger.

O blessed Virgin, whose womb was worthy  
to bear the Lord Jesus Christ. Alleluia!

Translation: Robert Coote, Polly Coote

Final Blessing and Dismissal

In gratitude to each of the musicians who have been my colleagues, mentors, friends, inspiration over my years of work as a musician in the church and beyond.

Directors: Michael Olbash and Richard J. Clark

Cantors: Emily Lau and Sarah Rogevich

Organists: Mark Husey and Ryan Lynch

Choir:

Amanda White

Camila Parias

Clare McNamara

Erin Seaver Blazek

Patricia Almond

Sarah Mitchell

Matthew Stansfield

Richard Chonak

And special thanks to Richard Chonak whose technical genius and support in score organization help to make the choir's and my life easier.

And to Jeff Ostrowski and Corpus Christi Watershed for supplying online scores of Catholic Liturgical Music.

<http://www.ccwatershed.org/liturgy/>

We would both like to thank all of those who worked to make this day and this liturgy so beautiful.

Special thanks go to

Our friends Michael Olbash and Cabrini Pak, witnesses to our marriage vows

Rev. Raymond Van De Moortell, who graciously served as the principal celebrant of our nuptial Mass;

Very Rev. Robert Casey, pastor of Gate of Heaven Church and today's homilist;

Rev. Peter Gojuk, OMV, who officiated at our exchange of vows;

Deacon Emmanuel Morinelli, OSCO

Deacon Matthew Janeczko, OFM Cap.

All the deacons and concelebrating priests

Our altar servers - Jeffrey Archer, Peter DeFazio, Kevin Hickey, Mark Storey and Ren Tocci - all members of the Blessed John XXIII National Seminary Class of 2014

Meghan Melvin, who proclaimed our Scripture readings

Those who worked generously behind the scenes to prepare the church and the reception, especially Leslie Coffey, Pat Lyons, Michael Neff, Margie Newcomb, Mary Sances, and Kathy Sullivan

And all of our family, friends, and colleagues who have enriched our lives throughout the years