

## *Guidelines for the reception of Holy 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 confession as soon as possible (c. 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" (Jn 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 (c. 844 ~ 4). Members of the 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 reception of communion by Christians of these Church (c. 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 unity of the human family.



## *The Bridal Party*



### *Parents of the Bride*

Jesus & Josefina Dabu

### *Maid of Honor*

Maria Rodriguez

### *Bridesmaids*

Elaine Belber

Marissa Moran

Franzielle Ocampo

Joy Salumbides

Molly Twigg

Loren Twigg

### *Flower Girl*

Christina Delos Reyes

Elizabeth Vigil

### *Parents of the Groom*

Homer & Nancy Twigg

### *Best Man*

Easton Miller

### *Groomsmen*

Larryjoe Brown

Mark Brown

Christopher "Renny" Esser

Seth Gantman

David Haggard

Patrick Twigg

### *Ring Bearer*

Dexter Dabu

### *Officiants*

Fr. Benedict Nivakoff, O.S.B.

Fr. Neal Nichols, FSSP (Deacon)

Philip Johnson (Sub-Deacon)

### *In Attendance*

Fr. Leo Manalo

Fr. Rodrigo Mingollo

Fr. Peter Byrne, FSSP

### *Altar Servers*

*Master of Ceremonies*

Christopher Mateer

*Thurifer*

Cameron Mateer

*Acolytes*

Peter Rastelli &

James Stuart

*Special thanks to the music director, Mrs. Jeanne Dart, to Saint Benedict's Choir, Col Vita Strings & to our friends for sharing your gift of music at our wedding.*



### **The Traditional Latin Nuptial Mass**

The Bride & Groom have chosen to have their wedding ceremony conducted in the Extraordinary Form of the Roman Rite. It is also widely referred to as the "Tridentine Mass." It differs from the normal present-day liturgy of the Roman Rite (the "ordinary form"). "It is not appropriate to speak of these two versions of the Roman Missal as if they were 'two Rites'. Rather, it is a matter of a twofold use of one and the same rite" (Letter of Pope Benedict XVI accompanying his *motu proprio Summorum Pontificum*).

### **Ember Saturday within the Octave of Pentecost**

This wedding ceremony is unique for a number of reasons. First, it falls within the week of a major liturgical Holy Day, known as the "octave." In this case, it is the pinnacle of the celebration of Pentecost, the birth of the Church and the descent of the Holy Spirit upon the Apostles in the Upper Room.

Secondly, it is an "Ember day." Ember days (a corruption from Lat. *Quatuor Tempora*, "four times") are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. They were definitely arranged and prescribed for the entire Church by Pope Gregory VII in 1073. For this reason, this wedding ceremony is not the "Nuptial Mass" with wedding-related readings from Scripture, but rather a Pentecostal feast on an ember day, which relegates the Nuptial Mass to a Nuptial Commemoration.

### **The Filipino Customs of the Coins, Veil & Cord**

Traditionally, the coin, veil and cord ceremonies were performed in the wedding rites of the Roman Catholic church in the Philippines. The Spanish colonization period in the Philippines (1521-1898) brought the Roman Catholic religion to the islands. These special wedding rites were part of those which were brought by the Spanish friars to the Philippines.

● **The Arras (coin) Ceremony:** Blessed by the priest and given to the groom who in turn offers them to his bride, the coins are a visible sign of the groom's pledge of dedication to the welfare of his wife and to the support of their future children. The metal tinkling of the coins signifies abundance and success in the couple's joint efforts.

● **The Cord Ceremony:** The Cord Sponsors put a cord in a figure-of-eight pattern over the veils that are on the heads and shoulders of the Bride and Groom. This cord symbolizes unity and the infinite bond of marriage.

*Sponsors: Mr. & Mrs. Anacleto Magsombol*

● **The Veil Ceremony:** The Veil Sponsors pin a veil from the groom's shoulders, extending it to cover the bride's head and shoulders. This is symbolic of the groom pledging his strength and protection to his bride - the wife whom he promises to care for, from this day forward.

*Sponsors: Mr & Mrs. Alex Twigg*

In illo tempore: Surgens autem de synagoga introivit in domum Simonis socrus autem Simonis tenebatur magnis febribus et rogaverunt illum pro ea,

*And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought him for her,*

Et stans super illam imperavit febrim et dimisit illam et continuo surgens ministrabat illis.

*And standing over her, he commanded the fever: and it left her. And immediately rising, she ministered to them.*

Cum sol autem occidisset omnes qui habebant infirmos variis languoribus ducebant illos ad eum at ille singulis manus inponens curabat eos.

*And when the sun was down, all they that had any sick with divers diseases brought them to him. But he, laying his hands on every one of them, healed them.*

Exiebant autem etiam daemonia a multis clamantia et dicentia quia tu es Filius Dei et increpans non sinebat ea loqui quia sciebant ipsum esse Christum.

*And devils went out from many, crying out and saying: Thou art the son of God. And rebuking them he suffered them not to speak; for they knew that he was Christ.*

Facta autem die egressus ibat in desertum locum et turbae requirebant eum et venerunt usque ad ipsum et detinebant illum ne discederet ab eis.

*And when it was day, going out he went into a desert place: and the multitudes sought him, and came unto him. And they stayed him that should not depart from them.*

Quibus ille ait quia et aliis civitatibus oportet me evangelizare regnum Dei quia ideo missus sum,

*To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.*

Et erat praedicans in synagogis Galilaeae

*And he was preaching in the synagogues of Galilee.*



*Sequence:*  
*Veni Sancte Spiritus*

Veni Sancte Spiritus et emitte caelitus lucis tuae radium.

*Come, Holy Spirit, and send down from heaven the ray of your light.*

Veni pater pauperum, veni dator munerum, veni lumen cordium.

*Come, father of the poor, come, giver of gifts, come, light of the hearts.*

Consolator optime, dulcis hospes animae, dulce refrigerium.

*Best consoler, sweet host of the soul, sweet refresher.*

In labore requies, in aestu temperies, in fletu solacium.

*Rest in work, cooling in heat, comfort in crying.*

O lux beatissima, reple cordis intima tuorum fidelium.

*O most blessed light, fill the innermost hearts of your faithful.*

Sine tuo numine nihil est in homine, nihil est innoxium.

*Without your power nothing is in man, nothing innocent.*

Lava quod est sordidum, riga quod est aridum, sana quod est saucium.

*Clean what is dirty, water what is dry, heal what is wounded.*

Flecte quod est rigidum, fove quod est frigidum, rege quod est devium.

*Bend what is rigid, heat what is cold, lead what has gone astray.*

Da tuis fidelibus in te confidentibus sacrum septenarium.

*Grant to your faithful who trust in you, your sevenfold holy gift.*

Da virtutis meritum, da salutis exitum, da perenne gaudium.

*Grant us the reward of virtue, grant us final salvation, grant us eternal joy.*



*The Traditional Latin Mass*

**Procession of the Bridal Party**

J.S. Bach, Overture No. 3 BWV 1068: Air, "Air on the G String"

**Procession of the Bride**

J.S. Bach, Cantata, BWV 147: "Jesu, Joy of Man's Desiring"

**The Rite of Marriage**.....pg. 5 of Latin—English Booklet Missal

Exchange of Vows

Blessing of the Rings

Arras Ceremony

**Prayers before High Mass**

Prayers at the Foot of the Altar

**Mass of the Catechumens**.....pg. 8

Introit

Kyrie

Collect

Reading.....Joel 2, 28-32

Gloria

Collect

Nuptial Commemoration

Epistle.....Romans 5, 1-5

Alleluia

Sequence

Gospel.....Luke 4, 38-44

Sermon

Cord & Veil Ceremonies

Creed

**Mass of the Faithful**.....pg. 22

Offertory

Secret

Nuptial Commemoration Secret

Consecration

The Lord's Prayer

Agnus Dei

Preparatory to the Communion

Holy Communion \*

Postcommunion

Nuptial Blessing

**Thanksgiving & Conclusion of the Mass**

Dedication of Marriage to the Blessed Mother

**Exit Procession**

G.F. Handel, Water Music, HWV 348-350, "Alla Hornpipe"



*Reading:*  
*Joel 2,28-32*

Et erit post haec effundam spiritum meum super omnem carnem et prophetabunt filii vestri et filiae vestrae senes vestri somnia somniabunt et iuvenes vestri visiones videbunt.

*And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.*

Sed et super servos et ancillas in diebus illis effundam spiritum meum,

*Moreover, upon my servants and handmaids in those days I will pour forth my spirit,*

Et dabo prodigia in caelo et in terra sanguinem et ignem et vaporem fumi

*And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke.*

Sol vertetur in tenebras et luna in sanguinem antequam veniat dies Domini magnus et horribilis.

*The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.*

Et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit.

*And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.*



*Epistle*  
*Romans 5, 1-5*

Fratres: Iustificati ex fide pacem habeamus ad Deum per Dominum nostrum Iesum Christum, per quem et accessum habemus fide in gratiam istam in qua stamus et gloriamur in spe gloriae filiorum Dei,

*By whom also we have access through faith into this grace wherein we stand: and glory in the hope of the glory of the sons of God,*

Non solum autem sed et gloriamur in tribulationibus scientes quod tribulatio patientiam operator,

*And not only so: but we glory also in tribulation, knowing that tribulation worketh patience,*

And patience trial; and trial hope;

*Patientia autem probationem probatio vero spem,*

And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.

*Spes autem non confundit quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.*

