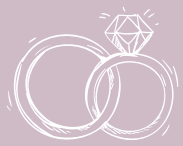
GUIDELINES

for the celebration of

Christian Marriage

GUIDELINES

for the celebration of Christian Marriage



LITURGICAL COMMISSION
Diocese of Gozo
2022

PREFACE

"The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptised persons has been raised by Christ the Lord to the dignity of a sacrament" (Code of Canon Law, no. 1055§1).

"The celebration of marriage is not simply a ceremony that takes place 'in church', with flowers, clothes and photos. Christian Marriage is a sacrament that takes place 'in church' and which 'makes' the Church, by beginning a new family community" (Pope Francis). Therefore, the Sacrament of Marriage, like any other sacrament, presupposes faith. It is vital to keep in mind that this celebration is not a celebration of any marriage, but "of Christian marriage".

The celebration of marriage should be well planned and prepared for in advance with attention and care; one should be fully aware that he is about to celebrate a sacrament. It is a sacrament in which the bride and bridegroom celebrate and affirm their own love towards each other, and thank God for the gift of love. At the beginning of Christianity, the day of matrimony was called "the day of the great giving". Therefore, these Guidelines will make sure that this celebration of marriage is a dignified one as is worthy of the sacrament and the sacred place where it is celebrated.

PRESENTATION

This booklet issued by the Liturgical Commission of the Diocese of Gozo intends to be a guide for all those who are about to participate in the beautiful celebration of the Sacrament of Marriage. It is vital for parish priests, for the assisting priests during marriage, for the spouses themselves and for all those who are to give their share in order that the celebration may be a dignified one – organisers, cantors, photographers, those who prepare the flower arrangements and others.

Since this is a holy celebration, these directives have the main aim of safeguarding the holiness and sacrality of this dear moment. Everything has to be orientated towards this celebration as a moment of prayer imbued with joy as the great gift that God is bestowing on the spouses called by him to be united in love.

Therefore, I ask those concerned to accept and embrace these Guidelines as a useful help to each and every person involved, that the celebration of the sacrament may turn out to be authentic and dignified.

I thank the Liturgical Commission for looking after this publication. I pray that God may bless and fill with his love all those who use it for the benefit of the spouses involved.

✠ Anton Teuma
Bishop of Gozo

THE PREPARATION

1

THE CHOICE OF THE DAY FOR THE CELEBRATION OF THE SACRAMENT OF MARRIAGE

When the spouses are about to choose a day for their wedding, the choice of church is important more than anything else. Ideally, it should be a church that carries a particular significance for them, a church which they have frequented or a church in which they walked the journey of faith. The spouses should choose together the place where they want to marry. When they are about to book the church, they should contact the Parish Priest/Rector in order to check whether the particular day they have chosen is ideal and does not clash with other celebrations. Any attire that the church is wearing for liturgical reasons should not be taken away for the occasion of the wedding; they can always choose another date.

1.1 MASS READINGS

As they prepare for the day of their wedding, they should give importance to the choice of readings from Holy Scripture for their nuptial Mass.

When the celebration of Holy Matrimony takes place during Mass, the liturgical attire should be white. On Solemnities and Sundays of Advent, Easter or Lent, no other Mass can take place. As to the Readings, beside the Solemnities, one of the Readings can be chosen from the Lectionary for Nuptial Mass.

At Christmastide and in the Ordinary Time of the Year, if the parish community is taking part in the Sunday Mass in which the marriage celebration is taking place, the Mass has to be that of the Sunday Liturgy.

Since the Liturgy of the Word, adapted for the marriage celebration, is of the utmost importance in the teaching that is given on the sacrament itself and about the duties of the spouses, one of the Readings can be taken from the texts of the marriage celebration.

The Lord is present and alive in the Scripture as much as he is in the Eucharist. Therefore, during the celebration of the Sacrament of Marriage, through the Readings chosen by the spouses, God speaks to the newly-weds as a couple and even to those who are present.

Underneath, you will find a list provided by the *Order of the Celebration of Marriage* that can be of some help in the choice of Readings. It is important that the couple find time to read them beforehand and to choose the right Readings conveying the message that suits them most. The couple is encouraged to invite the Holy Spirit to speak to their hearts as they reflect on the Readings. This shows its preferences on the spirituality, the values and its attitudes towards Marriage. It would be ideal if a few days before the wedding, the couple and the assisting priests run through the Rite together or spend a short retreat of a few hours to reflect upon the Readings chosen for their marriage.

Choices for the First Reading from the Old Testament

- Man and women he created them (Genesis 1:26-28,31).
- Both of them become one body (Genesis 2:18-24).
- In his love for Rebecca, Isaac found peace after the death of his mother (Genesis 24:48-51,58-67).
- May the God of Heavens pave the way for you, have mercy on you and give you peace (Tobit 7:16-14).
- Show mercy to us as we grow old (Tobit 8:4b-8).
- The woman who fears the Lord may be praised (Proverbs 31:10-12,19-20,30-31).
- The power of love (Song of Songs 2:8-10,14,16; 8:6-7).
- Like the sun that is raised in the sky, likewise is the beauty of the righteous woman (Ecclesiasticus 26:1-4,13-16).
- I will draw a new covenant with the house of Israel and with the house of Judah (Jeremiah 31:31-32a,33-34a).

Choices for the Responsorial Psalm

- The land is full with the goodness of the Lord (Psalm 33:12,18,20-22).
- I bless the Lord in all times (Psalm 34:2-9).

- The Lord is of a good heart and merciful (Psalm 103:1-2,8,13,17-18).
- Blessed are those who fear the Lord (Psalm 128:1-4,5ac,6a).
- The Lord is merciful towards all creatures (Psalm 145:8-9,10,15,17-18).
- May the name of the Lord be blessed (Psalm 148:1-4,9-14a).

Choices for the Second Reading from the New Testament

- Who will separate us from the love of Christ? (Rom 18:31-35,37-39).
- Offer your bodies as a living, holy sacrifice pleasing to God (Romans 12:1-2,9-18 [long form] or 12:1-2,9-13 [short form]).
- Embrace each other as Christ did (Romans 15:1b-3,5-7,13).
- Your body is a temple of the Spirit (1 Corinthians 6:13-15,17-20).
- Without love, I am nothing (1 Corinthians 12:31–13:8).
- One body and one Spirit (Ephesians 4:1-6).
- This is a great mystery, I am referring to Christ and his Church (Ephesians 5:2,21-33 [long form] or 5:2,25-32 [short form]).
- The God of peace be with you (Philippians 4:4-9).
- Above all, put on love, the bond of perfection (Colossians 3:12-17).
- May your marriage be kept in honour by all (Hebrews 13:1-6b).
- Be of one heart, think of each other, love each other like brethren with a merciful and humble heart (1 Peter 3:1-9).
- Love in deed and in truth (1 John 3:18-24).
- God is Love (1 John 4:7-12).
- Blessed are those who are called to the marriage of the Lamb (Rev 19:1,5-9).

Choices for the Gospel

- Rejoice and be glad for your reward is in heaven (Matthew 5:1-12).
- You are the light of the world (Matthew 5:13-16).
- A wise man built his house on rock (Matthew 7:21,24-29 [long form] or 7:21,24-25 [short form]).
- That which God united, man may not put asunder (Matthew 19:3-6).
- This is the first and greatest commandment; the second is like it (Matthew 22:35-40).
- Therefore, they are no longer two, but one body (Mark 10:6-9).
- The wedding at Cana (John 2:1-11).
- Remain together in my love (John 15:9-12).
- This is my commandment: love one another (John 15:12-16).
- May they all be one (John 17:20-26).

It is vital to remember the Word of God should be proclaimed from adults who are able to read it and proclaim it clearly. Children may read the Prayers of the Faithful.

1.2 MUSIC

Keeping in mind that the wedding celebration is a sacrament, music should be chosen with care. St Augustine says that he who sings, prays twice. The Church considers music essential to the Liturgy; it renders it alive. The more sacred music is in harmony with the liturgical action, the more it becomes sacred. It explains prayer and encourages everyone to be in unison; it also renders the holy rites more solemn (CCC, n. 1156; SC, 112).

The Church does not embrace a particular list of approved musical pieces for the celebration of the Sacrament of Marriage, but offers three criteria for the liturgical music that may be applied for the choice of those who are about to celebrate the wedding.

Means of prayer: The aim of the Catholic Liturgy, including the Liturgy of Marriage, is to render glory to God and sanctify those who are participating in it. The wedding music should reflect this aim; therefore, it should help the congregation to pray and thank God for the gift of love shown in the Sacrament of Marriage. The criterion of prayer is one reason why popular music, including the 'classical' wedding marches from profane operas, are not allowed.

Participation in prayer: The music chosen needs to be able to be sung. In the Catholic Liturgy, the assembly (those who attend the wedding), is not an audience that participates in a passive manner. Catholic Liturgy appeals to the assembly to participate in an active manner in the prayer of the Church. In this way, the spouses' relatives and friends express their love and solidarity with the spouses.

Beautiful singing that fills one with enthusiasm: Beauty is a window on the divine (CCC, no. 32). So, it is not a strange thing that the Church demands that the music used in the Liturgy, including the Sacrament of Marriage, be dignified, beautiful and adapt for the liturgical action. This criterion is obviously somehow subjective, and depends on the personal tastes and on local culture. Whether the music chosen is beautiful or not, may depend on the particular choice rather than on the ability of the musicians who sing it or play it.

For these reasons:

- the preparation for the repertoire to be used during the celebration of marriage should avoid profane singing (music and melodies taken from musicals, films or other songs belonging to pop/rock); profane music is

allowed during the reception but not during the liturgy in church). It is not permissible to adapt a sacred or biblical lyric to be sung on profane melodies;

- the choice of music needs to be approved at least three months prior to the date of the wedding by the Liturgical Commission of the Diocese. Spouses are thus required to send the list on the following electronic address: **liturgy@churchingozo.mt**.

1.3 FLOWER ARRANGEMENT

Like every other adornment, flowers occupy an important space but they should not in any way hinder the centrality of the celebration; they should rather enhance it. It is important for the spouses to ask the Parish Priest/Rector whether the church is going to be adorned with flowers on the day of the wedding. It is important to create a sense of collaboration and cooperation between the Parish Priest/Rector and the spouses.

The people responsible for the flower arrangements should ask for the advice of the Parish Priest/Rector as to where the flowers should be placed.

It is important that the arrangement is made at least two hours before the beginning of the celebration.

The flower arrangements that are put in place for the wedding are not to be taken away at the end of the celebration (cfr *Directives for those involved in flower arrangements* in this booklet).

1.4 VIDEOGRAPHY AND PHOTOGRAPHY

Photographers and videogaphers must keep in mind that this is an occasion involving the sacrament. Therefore, during the homily and particularly after the spouses receive Holy Communion, the photographer and videographer should avoid distracting the spouses. They should also keep the distance that is respectful for the spouses and the congregation. They should avoid entering the Sanctuary area. The use of drones is not permissible in churches.

1.5 ATTIRE

Until now, the Church has no specific guidelines on how the spouses and bridesmaids should be dressed. Common sense is the best guide when one is about to choose the right attire for a wedding. One should not forget the dignity, respect and decorum that are to be respected when one enters a holy place. On one hand, the spouses and bridesmaids are to keep in mind the sense of dignity, decorum and faith shared during such a celebration; on the other hand, the attire should be in agreement with an occasion where the beauty of love shared by a couple is to be celebrated. Attire that serves as a distraction and somehow blurs the importance of the Liturgy is to be avoided. Sleeveless attire which is not in harmony with the holy place where the liturgy is to take place is to be avoided at all costs; the attire should complement the liturgy.

1.6 GENERAL REHEARSAL

In agreement with the Parish Priest/Rector or the priest/deacon who is to assist during the celebration of the sacrament, a general rehearsal should take place; all those involved are to be present (spouses, bridesmaids, pageboy, flower girl, witnesses, parents, organiser, readers). This rehearsal is important in as much everyone should know his role in the liturgy and distractions are avoided.

It is very important that those who are involved in the music and singing ministry, as well as the flower-arrangements personnel, the photographer and the videographer, as well as the organiser himself/herself, all act in agreement with the Guidelines written here. If one of the regulations is not respected, the Church authorities reserve the right to decide which person/s concerned are not to be allowed to take part in the celebration.

2

THE CELEBRATION OF THE SACRAMENT OF MARRIAGE

As the day of the wedding approaches, one should keep in mind that this is going to take place in the church; no distractions should distract this special moment.

Therefore, the following important notes are to be observed:

1. Punctuality is of the utmost importance.
2. The throwing of flowers in church is not acceptable.
3. The use of drones is not permissible in church.
4. Beyond the church doors, the church carpet is to be put in place unless the Parish Priest/Rector says otherwise. If the church does not provide one, the spouses have to plan ahead and bring one.
5. The entrance of the bride into the church should be dignified. Actions that render this moment a spectacular one are not allowed, such as:
    - the entrance of pets in church;
    - pushchairs (carriages) intended to attract attention;
    - arches made of flowers.

2.1 THE READINGS

The Word of God is to be proclaimed by adults. Children may read the Prayers of the Faithful.

2.2 THE CONSENT

The most important moment in the celebration is that in which the spouses, in front of the main celebrant and in the presence of the gathered congregation, take the vows of marriage. The Marriage Consent is essential for the sacrament. The sharing of the wedding vows is known as the 'Consent'. This means that the new husband and wife give themselves to each other and embrace each

other. Marriage cannot take place without the declaration of consent (cfr CIC, nn. 1625-1631).

Therefore, it is encouraged that the spouses learn the words of consent by heart so that these words are then expressed freely and reflect a sense of conviction. The priest/deacon who assists should help the spouses in this process. The learning by heart of these phrases is part of the spiritual journey that they should take in preparation for this important moment.

During the moment of Consent, the spouses, witnesses and the person holding the ring are to climb the steps of the sanctuary. No music should accompany this moment, not even in the background.

2.3 THE BLESSING ON THE COUPLE

The Blessing on the Couple should be presided by the celebrant; the presence of parents on the sanctuary steps should be avoided.

2.4 THE UNITY CANDLE

The unity candle is an American tradition which has nothing to do with the Rite of Christian Marriage. It should therefore be avoided. One may use a candle that is lit by the spouses from the light of the Easter Candle at the beginning of Mass, during that part of the Marriage Rite that focuses on the Sacrament of Baptism.

Conclusion

At the end of the celebration of the Sacrament of Marriage:

- if photos are to be taken, this should happen only in front of the altar or the titular statue;
- any throwing of rice, flowers, confetti, etc., on the church parvis should be cleaned after the end of the celebration;
- no refreshments are to be offered on the church parvis if not with the prior permission of the Parish Priest/Rector.

GENERAL INFORMATION

3 YEARS BEFORE THE SACRAMENT OF MARRIAGE

The spouses should attend the *Catechumenal Journey of the Preparation for Marriage* organised by their Parish. This is mandatory. The last meeting takes place at the John Paul II Family Institute in Fortunato Mizzi Street, Victoria.

1 YEAR BEFORE

The spouses should prepare to have two witnesses.

3 MONTHS BEFORE

The spouses are asked to go to their respective Parish Priest to fill in the forms needed.

Documents required from both parts:

a. Birth Certificate in those cases where one of the spouses is not born in Malta.
b. Baptismal Certificate.
c. Confirmation Certificate.
d. Certificate of the Course of Formation.
e. Declaration of Free State.
f. Survey that takes place before Marriage.

These documents are to be collected:

b, c. From the Parish where one has received these sacraments.
d. From the Parish in which one attended the Course of Formation
e, f. From the Parish of residence.

What to do with these documents?

- Take the documents to the Bishop's Curia, to the Office of Marriage (ask for the Chancellor). In case one part of the couple resides in Malta, they should take the necessary documents to the Chancellor at the Archbishop's Curia 4 months prior to the wedding.
- The Curial documents are to be handed to the Parish Priest of the bride, and then (if the bridegroom is from another parish) the documents are to handed also to the Parish Priest of the groom.
- Finally, the documents are to be handed to the Parish Priest of the parish where the sacrament is to be celebrated.

The spouses are asked to send their preferred choice of music to be sung during the celebration of their marriage on the address **liturgy@churchingozo.mt**, so that the repertoire may be approved by the Diocesan Liturgical Commission.

7 WEEKS BEFORE

- The spouses are to contact the Public Registry. They should take with them their identity cards, copies of the identity cards of the witnesses, the precise name of the priest/deacon who is to assist at their marriage, and the name of the church where the Sacrament of Marriage is to be celebrated.
- They should pass on the forms from the Public Registry to the Parish Priest of the church where the sacrament is to be celebrated.

15 DAYS BEFORE

- The spouses should make arrangements for the general rehearsal as explained beforehand.
- They should prepare themselves spiritually (Confession) in order to receive with dignity and grace the Sacrament of Marriage and the Sacrament of the Eucharist.
- They should ask for the 'delegation' of the officiating priest/deacon (unless it is going to be the Parish Priest himself who is going to assist and officiate).
- If they would like to have the Papal Blessing, the spouses need to apply for it two months beforehand through this website: **www.elemosineria.va/papal-blessing-parchments/**.

PAYMENT

The payment for the church service should be according to the diocesan tariffs.

REMEMBER

- It shows integrity if the invitations contain this note:

Maltese:
Iċ-ċelebrazzjoni taż-żwieġ hi ċelebrazzjoni reliġjuża. F'din l-okkażjoni taż-żwieġ tagħna napprezzaw ferm li tieħu sehem f'din iċ-ċelebrazzjoni b'fidi u bi lbies xieraq.

English:
All those attending the wedding are kindly reminded that religious celebrations calls for active participation and decency in dress.

- If it is going to be printed, the Rite of Marriage should be the one approved by the Maltese Episcopal Conference, without any changes.

THE FOLLOWING FOUR PAGES CONTAIN IMPORTANT DIRECTIVES: THEY ARE TO BE CUT OUT AND HANDED TO THE CONCERNED PERSONS.

DIRECTIVES

Organiser / Wedding Planner

1. The organiser or wedding planner should help the couple as they celebrate the Sacrament of Marriage in a dignified manner.
2. A difference should be drawn between a civil marriage ceremony and a sacramental one.
3. One should observe the Guidelines issued by the Diocese and in coordination with the Parish Priest/Rector of the place where the sacrament is about to be celebrated. This applies to everything, from singing, to flower arrangements, to reading of poems, etc.
4. The organiser/wedding planner should dress in a dignified manner; sleeveless clothes are to be avoided.
5. The organiser should try not to draw too much attention and not climb the sanctuary stairs.
6. During the rehearsal he/she should remind those present to respect the sacrality of the place.
7. No petals are to be thrown as the bride enters the church; no children in carriages are allowed.
8. The liturgy is to be presided and led by the priest and not by the organiser.

DIRECTIVES

Sacred Music

It is important that the couple prepares itself well when it comes to choose the music and singers for the liturgy of the wedding. They have to keep in mind that this is a religious celebration different from any other profane or secular equivalent. It is neither a concert nor a show.

1. The first preferential choice for the singing should be the choir. If the couple chooses otherwise, it is important that they observe the Diocesan Guidelines in order to respect the sacrality of the place.

2. It is not permissible to have only instrumental music. The texts and words accompanied by musical melodies are the highest form of expression during a liturgical celebration.

3. It is not permissible during liturgy to have singing or music which is not of sacred character, such as music taken from operas, films, musicals or pop/rock songs or popular singers. Neither is it permissible to have sacred/biblical lyrics set to profane melodies.

4. One should respect the liturgical time of the year in which the marriage is taking place; whether it is Advent, Christmastide, Lent, Eastertide, or any other festivity. The musical repertoire varies from one liturgical time to another. The singing has to reflect the liturgical period that the Christian community is living.

5. It is preferable that the church organ is used: it is the official church instrument. Other instruments may be added.

6. The singers need to keep in mind that the sacred and liturgical singing is not taking place as if during a theatrical production. In the Liturgy, God uses the voice and abilities of the person to communicate. So, it is imprint for musicians, singers and choirs

to respect a climate of silence. The cantor/choir/musician is not the protagonist. Liturgical action is not an artistic exhibition but a living experience and a meeting between God, the couple and the congregation.

7 It is important that when some church furniture such as chairs or benches are moved for a wedding arrangement, this happens with the permission of the Parish Priest/Rector. This should take place well before the beginning of the celebration, and rearranged afterwards.

8 The attire of the choir/cantor/musicians must be decent.

9 The cantor/choir should keep their place by singing at the right times. The silent moments of the Mass are to be observed. They should not be 'filled' with music. When a cantor/choir makes use of a system of amplification, it is important that this does not surpass the volume of the system in the church. This can be said also for the cantors who animate the congregation from the microphone. The voice of the priest should be clearly heard.

10 Three months before the date of the wedding, the couple should send their chosen repertoire for the celebration, so that the list may be approved by the Diocesan Liturgical Commission, on this address: **liturgy@churchingozo.mt**.

DIRECTIVES

Photography

"Rightly, then, the Liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members ... Every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree" (Vatican Council II, *Sacrosanctum Concilium* 7, 11).

Those who provide the service of photography register in time the memory of the celebrations. In the case of those who practice the Christiaan faith, they are called to participate in the celebration in an active way as they provide their important services. In the case of those who have different beliefs, the same service asks of them that they inform themselves not as much on what is taking place, but about its significance, that they may render the best professional service possible in accordance with the Liturgy.

1. The natural and electric lights in the church are aimed for liturgical and not photographic purposes. The development of photography from a technological perspective helps to make the best use of the possible means without the need of adding further lights. When the lighting is not enough, the photographers should contact the priest responsible for solution accepted by both sides.

2. The use of flash should be an agreeable one, that it may not hinder the sense of recollection.

3. During the Sacred Liturgy, the congregation should remain in one place in order to pray. So, photographers should try to limit their movements that it may not be invasive or prove a distraction.

Ideally the photographer stays in one place and uses the zooming options of his equipment.

4 In Sacred Liturgy the spouses are the ministers of the Sacrament of Marriage. They should have reserved for them a dignified place for prayer and recollection. Photographers should keep a good distance from the spouses; they should not communicate needlessly with the spouses during the liturgy itself, as this distracts them from prayer and focus.

5 In Gozo the celebrations of the Sacrament of Marriage have a formal cultural element when it comes to the attire. The attire of the photographers should be in harmony with the formal element of the occasion and in agreement with the code of attire asked by the churches in Gozo.

6 The Sacred Liturgy contains moments of recollection, which are to be respected by photographers in their movement. These moments are:

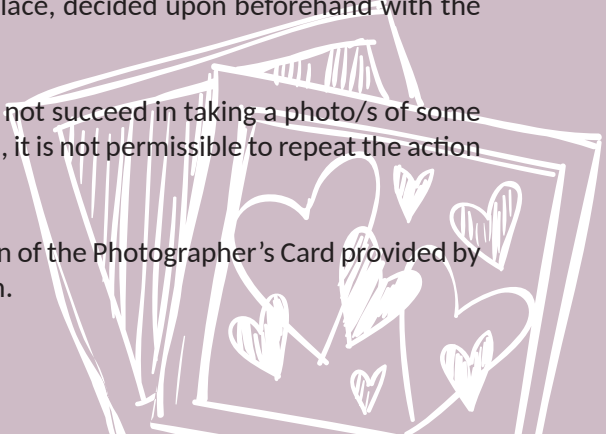
- during the proclamation of the Word of God in the Readings and the homily,
- during the Holy, Holy, Holy,
- during the Consecration,
- during the 'Our Father',
- during Holy Communion,
- during the moments of silence in prayer and reflection.

The latter moments should not be used by photographers to distract the congregation.

7 The professional material such as equipment, covers, etc., should be located in a suitable place, decided upon beforehand with the priest.

8 If the photographer does not succeed in taking a photo/s of some particular liturgical action, it is not permissible to repeat the action afterwards.

9 One must be in possession of the Photographer's Card provided by the Liturgical Commission.



DIRECTIVES

Flowers

The beautiful presence of flowers expresses the formal language of the love of God for man. They also prepare the congregation for the celebration of this mystery of the Liturgy.

The Church cannot be an environment that radiates death, but neither should it be transformed into an exhibition of flowers.

1 The sacred and main places that ask for the presence of flowers are:

a. in front of or next to the altar; flowers on the altar should be avoided since the altar is the sign of Christ, the place of the sacrifice and the Supper of the Lord;
b. in front or next to the ambo or lectern, because they are the sign of the empty tomb in the garden, the place for the proclamation of the Risen Lord;
c. next to the Tabernacle but never upon it, since this is the place of light that shows the presence of the Lord in the Eucharist;
d. next to or underneath the Cross, since this is the sign of the tree of life upon which Christ died to give us life;
e. underneath the Easter Candle which is the symbol of the Risen Christ;
f. in front of other statues of saints or similar symbols.

The other places, such as next to the spouses, on the side of the main aisle, next to the door, etc., do not ask for the presence of flowers. They are put there just for embellishment and they have no liturgical significance.

2 The style, amount, colour and place where flowers are to be put should not be at the centre of attention; a sense of complimentarity should be respected.

3 Simplicity in style and number of flowers is recommended, so that the liturgy may be respected in its dignity.

4 The colours and style of the flowers should be in agreement with the liturgical season. Personal tastes are secondary to what the Liturgy commands. As to flowers on the person of the spouses, they should have a colour that is complimentary with the attire.

5 Although, as said before, flowers should not be put on the altar, where there is a strong tradition of putting them on the sides of the altar, they should
not hinder the Eucharistic species set on the altar,
be low in size so as not to cover the chalice (the chalice needs to be seen).

6 Artificial flowers and accessories without theological purpose reflecting private tastes are to be avoided. They may be used in the place where the reception takes place.

7 It is advised that candles are not to be used among the flower arrangements. If used at all, the flower arrangement personnel should let the priest know about them, for safety reasons.

8 It is not permissible to throw flower petals on the bride.

9 The flowers used in sacred places as mentioned in number 1 should remain in the church; the others can be taken elsewhere.

10 Those who work on flower arrangements which are to be put in churches for such occasions are advised to read literature about the subject and ideally attend courses about the subject which are organised by the Diocese from time to time. The reason is that this practice should be in harmony with the Liturgy and should aim to give glory to God who is the source and end of all beauty and goodness.

DIOCESE OF GOZO

UFFIĊĊJU LITURĠIKU
DJOĊESAN