



**getting married at prince of peace**

*All communication regarding your wedding, whether written or by telephone, must be with the partners themselves and no one else, even close family members.*

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## A Note of Welcome

You have received this booklet because you have expressed interest in the Catholic Church's teaching on marriage and family life and having your wedding at Prince of Peace Church. We joyfully welcome your interest and hope that a careful reading of this book will answer many questions you may have. Please feel free to contact the parish's contacts, listed on page 18, with any other questions you may have.

## Marriage: A Natural Institution

As soon as God created the first man, Adam, He said, *it is not good that man should be alone, I will make him a help mate for him* (Gen 2.18). And so He created Eve. From the very beginning, God wanted man and woman to be together in a most intimate and exclusive union. Each time a man and woman came together in this way, they formed a new family. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh* (Gen 2.24). From the very beginning, marriage was a natural institution to be found in every society, language and race on earth. The Chosen People of God, the Jews, saw marriage as a very special blessing from God.

In the ancient world, marriage was viewed as a blessing from God, but it was also essentially a *contract*. Social custom and law governed how that contract could be made and unmade. Marriage was common, as was divorce. It was a natural institution, but one which was blessed by heaven itself.

## Marriage in Christ: A Supernatural Covenant

Jesus Christ presented a very new teaching on marriage.

*Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?" "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?" Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery."*

Matthew 19.3-9

For Him, marriage was not just a natural institution, a contract governed by human custom and law, even if it were the law of Moses. Because God's love for man was complete and irrevocable, the union between man and woman was also, and as such was an image of God's love for man. Jesus performed the first miracle of His public ministry at a wedding.

For Christ and the Apostles, marriage was a supernatural covenant between man and woman which was a sign of and produced grace, the gift of God Himself. The Catholic Church, founded by Christ upon the Apostles, received His teaching on marriage as a sacrament, a rite instituted by Christ that produces the grace it signifies. Marriage is one of the seven sacraments, the others being Baptism, Confirmation, Eucharist, Holy Orders, Penance and Anointing of the Sick. Marriage in one sense is the primordial sacrament, because it is in Christian homes where we ordinarily encounter the Faith and are brought to Christ, His Church and His Sacraments.

The Church has always been careful to preserve the teaching handed down to her whole and entire, without change. She has handed that teaching on to generation after generation of Christian families, even when the prevailing culture rejected that teaching as outmoded, inhumane, or irrelevant.

The Church's teaching on marriage, sex and family life is controversial today. Many men and women choose to live outside of that teaching. But the Church, through the experience of her saints and holy families, has always been convinced of the intrinsic worth of marriage as Christ revealed it to her. She has defended it throughout the ages against all manner of criticism, and continues to do so today, because Christ has shown her that true happiness and the way to holiness is through love in family life. That is why marriage is an occasion for joy and happiness in the Church.

### **Why should I get married in the Catholic Church?**

For Catholics, marriage is a beautiful state of life. The sacrament of marriage is a source of grace, of God's presence in the world. The Church believes that all life is sacred. Marriage is open to the new life that children bring, and marriage provides a uniquely stable environment for the bringing of new life to the world. Marriage also provides for the intimate union of a man and a woman in a partnership in life, work, play and faith. Marriage is a holy friendship based on love, one which reflects the love God has for us.

Getting married in the Catholic Church means affirming God's plan for marriage and family life: procreation always open to the gift of life, and the union of man and woman in the covenant of spiritual friendship. A Catholic makes a solemn promise to raise the children which are the fruit of this blessed union in the Church. A family united around Sunday Mass, daily prayer, and Catholic education is a blessed family indeed, and also a witness to the power of love in a world where there is so much hatred and disunity.

## Who Can Marry in the Catholic Church?

A baptized Catholic is required to be married in the Catholic Church. A baptized Catholic, who has not already been married, is widowed or who has received an annulment from a Catholic ecclesiastical tribunal is free to marry in the Church. Before receiving the sacrament of Matrimony, a Catholic should have also already received the Sacraments of Penance, Holy Communion and Confirmation and practice the Faith. The Church strongly encourages her children to marry Catholics, in order to ensure greater family unity around the most important role the Faith has in family life.

Yet, because marriage is also a natural institution, a Catholic can also marry a non-Catholic, as long as it is clear that such a marriage would not threaten in any way the Catholic's practice of his or her religion. Because the Catholic must make a solemn promise to raise the children as Catholics in order to be married within the Catholic Church, the non-Catholic party must understand and agree to an arrangement by which the children will be raised in the Catholic religion, with everything that promise entails. We also encourage the non-Catholic party to consider taking the Rite of Christian Initiation of Adults (RCIA) classes designed for those interested in the Faith, in order to learn more about the Catholic way of life.

## Divorce and Re-Marriage

The Church believes that the validity of the sacrament of Marriage, what makes it “take”, as it were, depends on the exchange of vows made by the couple at the wedding ceremony. That exchange of vows is considered to be *indissoluble*. The Church has no right to dissolve what a couple promise before God, to be true to each other until death.

Sometimes, however, marriages become so difficult that the couple separates for all kinds of reasons. Such a separation, especially when it is recognized by the civil process of divorce, may entail the termination of certain civil effects of marriage. But no such separation in any way annuls or terminates the sacramental covenant that the couple effects on their wedding day in the Catholic Church. As such, even when a couple is considered by the State to be divorced, they are still considered by Christ and His Church to be married.

No one can marry unless he is free to marry. If a Catholic is still married, even if the State has annulled or terminated the civil effects of a previous union, he is not free to “remarry.” Only when a Catholic’s spouse dies is he free to marry again.

## **Annulments**

Some people think that an annulment is a Catholic form of divorce. Actually, an *annulment* is a juridical decision made by an ecclesiastical tribunal that, as far as human knowledge can be sure, there was a pre-existing condition which rendered the contract made by the two parties at marriage null and void. Because marriage is a public institution, even if it is between two persons, the annulment process, like a civil divorce, is a legal process which attempts to ensure that the rights of both parties are respected. The granting of an annulment does not mean that any children born of the union are then declared illegitimate. It only establishes that, because of a pre-existing condition which invalidated the union, the partners are both free to marry. An annulment is necessary before anyone who has been previously married can be free to marry in the Church.

## **What if my partner has been married before?**

If your partner is a baptized Catholic, and was married in a non-Catholic ceremony without a dispensation from the Catholic Church, he must obtain a *lack of form annulment*. He should contact his pastor to ask how to begin that process.



If your partner is not a baptized Catholic, and was married before in a non-Catholic or civil ceremony, the Church assumes that marriage is valid, and as such, he is not free to marry. To establish his freedom to marry, he should contact the pastor of his local Catholic parish and ask how to begin the process of annulment.

### **What if I am living with my partner?**

The experience of the Catholic Church has shown that the best preparation for Marriage is a life of faith which includes the virtue of chastity. Throughout the ages, some couples have decided to live together before marriage. There are many reasons couples choose to do this. The Catholic Church discourages this because of the scandal it may cause the faithful, and upholds the teaching of Christ that any use of the gift of sex outside of Marriage is sinful. Thus, it is difficult to see how living together and having sex is a good preparation for Marriage.

Often couples today live together in a period of “trial marriage.” The Church has watched this phenomenon closely. The basic premise of such a domestic arrangement is “Well, if it doesn’t work out, we can end it.” Going through a wedding ceremony rarely changes that fundamental disposition against the indissolubility of marriage. In fact, in the United States, more than 70% of couples who live together before marriage end up in divorce.

If you are currently living with your partner, it is important to have a serious discussion about whether that arrangement is really conducive to a future happy marriage and the practice of the Christian faith. The Church asks that the cohabiting couple physically separate insofar as possible during the time of preparation for marriage, and that they have frequent recourse to the Sacrament of Penance. Although the Church will marry couples that have lived together, she seeks to challenge them to adopt a lifestyle before marriage which will help them develop the virtues that will ensure a happy marriage for life.

## **What if my partner and I are of the same sex?**

Christ and His Church teach that all sex must be open to life. Homosexual activity by its very nature is closed to life, and therefore not permissible. Marriage, as the divinely designed place for sex and family life, is between one man and one woman whose sexual activity is open to life. The Church encourages chaste friendships, even between people of the same sex, but cannot admit them to the sacrament of marriage. She does encourage, however, whatever brings the life of the same-sex attracted person closer to the ideal of Christian marriage, open to life, faithful, and holy.

## **What if I have already been married civilly or in a non-Catholic church?**

If you have already been married civilly or in a non-Catholic church, and both you and your partner are free to marry, then you can marry in the Catholic Church. You would go through the same process as all other couples preparing for marriage. The wedding, however, is called a *convalidation*, and is always a simple, private ceremony. No music or Mass is included in a convalidation.

## **What if I choose to get married without a Catholic ceremony?**

The Catholic Church strongly discourages her children to marry outside the Church, because such a marriage would be considered invalid and because it mocks the Church's teaching on marriage and encourages religious indifferentism. The penalty of excommunication was once leveled on those who attempted marriage outside the Church, to indicate the gravity of such an action. Today, the penalty of excommunication is no longer incurred. But a Catholic who has attempted marriage outside the Church may not receive any of the sacraments except in danger of death unless such a marriage outside the Church is convalidated. The Catholic still has the obligation to attend Mass every Sunday and Holy Day of Obligation, as well as to raise his children in the faith.

In our parish, there are couples who have been married outside the Church for a variety of reasons, often because they have been remarried outside of the Church and have not or have not wanted to obtain an annulment. While they do not receive the sacraments, they still actively participate in many aspects of parish life and can be seen with their families at Mass and parish functions. They are fully members of the parish and of the Catholic Church, even if they are not admitted to the sacraments.

### **Where should I be married?**

Ordinarily, a couple gets married in the bride's parish church. The pastor has the right to marry his own flock. If for some just reason, the couple wishes to have their wedding in another parish, the Catholic parties' pastor and the pastor of the church where the wedding is to be held must both agree in writing. The Church encourages her children to be married in their parishes.

Sometimes couples wish to be married outside of a church. The Church discourages such weddings, because they often threaten to obscure the sacred and dignified character of Marriage, and also because of the impracticalities, especially for the attending clergy. A couple may petition the Bishop for a *dispensation from sacred space*, but such a dispensation is only granted for truly unusual and extraordinary circumstances. The parish should not be viewed as a "venue" for a ceremony, but as the spiritual community which surrounds a Catholic with support and love.

Sometimes, a Catholic, especially if marrying a non-Catholic, will wish to be married in a non-Catholic Christian Church. The Church strongly discourages this, because of the danger of religious indifference and confusion as to the Church's teaching on marriage. Sometimes, however, there are circumstances in which the couple may strongly feel that to wed in such a place would be advantageous. In such case, the couple may petition the Bishop for a *dispensation from canonical form*. The couple must still, however, go through the complete formation required by the parish before the wedding.

Sometimes a couple may wish there to be a more official presence of non-Catholic clergy. Although the Church does not perform “dual weddings”, the parish may permit non-Catholic clergy to sit in the sanctuary, do a reading, or say a prayer. This is often discouraged because of the form of the Catholic marriage rite, one with which many non-Catholic clergy might not feel entirely comfortable participating in.

### **What must I do to be married at Prince of Peace?**

If you wish to be married at Prince of Peace, you should contact Deacon Michael Thompson, The Director of Marriage Preparation, by email or phone at least six months in advance of the wedding. He will assist you and your partner in filling out the requisite forms and counsel you as to the steps that are part of the marriage formation process. A wedding date can not be set before this meeting, and a date is then made only tentatively until all of the requirements are fulfilled.

### **Guidelines for Parishioners**

Parishioners who decide to marry at Prince of Peace are preferred to non-parishioners as far as availability for marriage preparation and wedding dates. Parishioners are not required to pay any amount for the use of the church for their wedding, although they are encouraged to give a freewill offering of \$200-\$500 to the parish, the continuing development fund, or a parish organization. For all other fees associated with a wedding Mass or ceremony, please refer to page 19.

Parishioners who find themselves in financial difficulty should write a letter to Deacon Michael Thompson, The Director of Marriage Preparation, with a copy to the pastor, detailing the reasons for the difficulty and a plan for payment of what is possible. No parishioner will be turned away from the sacraments because of an inability to pay.

## **Guidelines for Non-Parishioners**

Non-parishioners are required to pay \$500 for the use of the church for their wedding, which goes into the general operating fund of the parish. They are also encouraged to give to the continuing development fund or to a parish organization. For all other fees associated with a wedding Mass or ceremony, please refer to page 19. Non-parishioners are required to complete whatever their own parishes may require for marriage preparation.

## **The Marriage Preparation Course**

Couples getting married at Prince of Peace are required to go through marriage preparation. Once the initial paperwork has been filed and discussed at a meeting with Deacon Michael Thompson, The Director of Marriage Preparation, the couple will be informed of the classes that they must attend and the available dates for them. Couples will be required to attend a series of classes on the Catholic understanding of marriage as well as meet with a licensed Catholic social worker to undertake a FOCCUS evaluation on marital compatibility and attend an introductory session of Natural Family Planning. The couple is responsible for making an appointment with the parish's social worker for the FOCCUS evaluation. As soon as all classes have been attended, the FOCCUS evaluation and any follow-up completed and initial fees paid, then marriage preparation is said to be complete. Then, the date becomes official.

### **So how do we get started?**

After you and your partner carefully read this booklet we invite you to contact Deacon Michael Thompson, The Director of Marriage Preparation, to set up an appointment.

### **Reminder**

All communication regarding your wedding, whether written or by telephone, must be with the partners themselves and no one else, even close family members.

## Planning a Wedding at Prince of Peace

### DATE

A proposed wedding date must be submitted to Deacon Michael Thompson, The Director of Marriage Preparation, for scheduling on the Parish Calendar. Once marriage preparation is completed, your wedding date may be finalized and meetings scheduled with the Wedding Coordinator and Parish Organist. Any plans for the liturgy itself remain tentative until meetings with the Wedding Coordinator and Parish Organist have been held.

It is important to remember that Prince of Peace is a very busy Catholic church, and that the obligations of the parish clergy are such that there are few times available for weddings. Weddings are not celebrated during Lent and Advent, on civil holidays, in the week after Christmas and Easter, or on Sundays. The times available for weddings are on Saturdays at 10a or 1p. We wish we could be more flexible with times for weddings, but these are the times we can use the church.

### MASS OR CEREMONY

A marriage is solemnized within the context of the Marriage Rite as contained in the liturgical books of the Catholic Church. No other rites, ceremonies, prayers, poems, or actions are permitted. Unity candles are not part of the Roman Catholic Rite of Marriage and may not be used. At Prince of Peace, a wedding can be celebrated according to the Ordinary Form of the Roman Rite, in English (Latin, Spanish, Italian, French and German are also possibilities) or the Extraordinary Form in Latin. The wedding should ordinarily take place within the context of Mass. If a Catholic is marrying a non-Catholic, or if there are to be a large majority of the congregation who will not be a Catholic, the couple may ask that the Mass be omitted.

Weddings that take place outside of Mass are ordinarily assisted by a Deacon of the parish. If you are not a parishioner, you are strongly encouraged to arrange for a priest or deacon from your own parish to assist at the wedding. You must have him forward his *celebret* and a letter of suitability from his Bishop or religious superior to the pastor of Prince of Peace.

## MUSIC

Because a wedding is a sacred event, the music which can be a part of it must reflect that character. Prince of Peace has a beautiful culture of sacred music, and all celebrations in the parish are part of that tradition. The Parish Organist, Elizabeth Wilson, is the Director of Music for all weddings and must be present at all weddings (with music), even if you contract with other musicians for providing music for the Mass/Ceremony. After the meeting with Deacon Michael Thompson, an initial consultation with Elizabeth Wilson must occur within two week's time, during which a meeting with her to plan the musical components of your wedding can be arranged.

## WEDDING PROGRAM

A draft of your wedding program will be generated for your viewing at the music consultation. A final program will be prepared by the Parish Organist following the consultation and emailed to you for you to proof. Should you desire to make additional design changes in the cover of the program, a Microsoft Publisher® file of the document will be supplied to you for further manipulation. Otherwise, a .pdf version of the final draft will be emailed to you for printing. If design changes are made, a proof must be submitted to the Parish Organist for approval two weeks prior to the wedding date.

## WEDDING COORDINATOR

You should contact Sharon Huecker four months before your planned wedding date to arrange an initial consultation. She will assign your Wedding Coordinator, who will be present at your rehearsal and wedding to ensure that everything runs smoothly.

## FLOWERS

Your Wedding Coordinator will assist you in the selection and placement of your floral arrangements. It is customary that the flowers used on the high altar for a wedding are left in the church for Sunday Masses. Any other flowers or decorations to mark the pews must be approved by your Coordinator. You must use our Parish Florist for any flowers that will be left on the altars after your wedding. You may, however, use a different florist for bouquets and boutonnieres.

## PHOTOGRAPHY

No pictures will be permitted in the body of the church before the wedding. Flash pictures and roving camcorders are very distracting and are not permitted at any time before or during the service. Pictures without flash may be taken during the ceremony from the loft, as may a video of the ceremony. Pictures of the bride entering the church and the bride and groom leaving the church are permitted at the rear of the church. Before the wedding, pictures of the groom, best man and ushers are permitted in the narthex or outside. Pictures of the bride and her attendants may be taken in the bride's room. It is the responsibility of the couple to inform their family and friends, the photographer and the videographer of these restrictions in order to avoid any unpleasantness. No exceptions may be made.

After the wedding, pictures are permitted in the sanctuary (altar area) for no more than thirty (30) minutes. If you wish to have pictures taken with the celebrant, out of courtesy, please take these pictures first in order to free him for other duties.

## LAST NOTES

Flower girls and ring bearers should be at least four (4) years old. For safety reasons, no aisle runners are permitted. The receiving line is reserved for the reception. No rice, birdseed, confetti or flower petals are to be used in or near the church. Rice should never be used, as it is a hazard to humans, birds and other animals.

The wedding will begin on time. Please be sure to manage your wedding party's time wisely to ensure all are ready and where they need to be at the appointed time.

Because the church is a sacred space, please remember, and remind your guests, to keep a reverent silence during your rehearsal and wedding. Use of cell phones during the rehearsal or ceremony are not permitted. Please do not bring food or drink into the church; however, water is permitted in the Bride's Room.

Those who are not in full communion with the Catholic Church, or who, for any reason, will not be receiving Holy Communion, are encouraged to come forward and receive a blessing by placing their hands over their chest, or they may sit quietly in the pew.



## **Wedding Rehearsal & Preparation**

It is a tremendous joy for our parish to be a part of your wedding, and to help form you for the duties and responsibilities of Christian sacramental marriage. Catholics should avail themselves of the Sacrament of Penance as close as possible to the date of the marriage. The night before the wedding, a rehearsal will take place with the Wedding Coordinator. The bride and groom, the members of the wedding party and anyone participating in the liturgy must all be present at 15 minutes prior to the start of the rehearsal. The rehearsal will take one hour and will begin on time. Dress for the rehearsal must be modest and appropriate for church.

## **Support for Your New Family**

Even if you are not a parishioner at Prince of Peace, we would like you to know of our prayerful support for your new family. The Catholic Church is always available to help you with any needs you may have. As one priest once preached, “The family that prays together stays together.” We hope you will make Prince of Peace your permanent spiritual home, attending Sunday Mass and contributing your time, talent and treasure. We also hope that the help that the Faith gives in sustaining your Marriage in good times and in bad will be prized in your new home. Please contact Michael Sandifer, Pastoral Associate for Adult Faith Formation, to discover ways your new family can be involved in the rich parish life at Prince of Peace.

## USEFUL CONTACTS

### Director of Marriage Preparation

*appointments, scheduling the wedding date, follow up paperwork*

Deacon Michael Thompson 864.365.8178  
michael.thompson@princeofpeacetaylors.org

FOCCUS Testing Father Richard Ballard  
rballard@charlestandiocese.org

### Natural Family Planning

#### Creighton Model

Kristie Killough (text) 864.243.7800  
advocate.RN.Killough@gmail.com

Nancy McGrath 864.292.0475  
napronurse@aol.com

### Marriage Preparation Course

Deacon Michael Cavin  
michael.cavin@princeofpeacetaylors.org

Engaged Encounter <https://southcarolina.engagedencounter.com/>

Parish Organist Elizabeth Wilson 864.331.3906  
elizabeth.wilson@princeofpeacetaylors.org

### Wedding Coordinator

Sharon Huecker 864.297.1987  
sphuecker@charter.net

Parish Florist Gregg Foster 864.316.5010

Deacon Deacon Robert Smith 864.908.7047  
dbcsmith@aol.com

*All communication regarding your wedding, whether written or by telephone, must be with the partners themselves and no one else, even close family members.*

## WEDDING FEES

Church	No Fee for Parishioners \$500 Non-Parishioners
Priest/Deacon	<i>Stipend to be paid at rehearsal*</i> ( <i>\$200 Suggested offering</i> )
Organist	<i>\$300 to be paid at rehearsal*</i>
Cantor	<i>\$150 to be paid at rehearsal*</i>
Choir ( <i>optional</i> )	<i>discuss the details at music consultation</i>
Altar Servers	<i>\$25 each to be paid at the rehearsal*</i>
Wedding Coordinator	<i>\$175 to be paid at rehearsal*</i>
Marriage Preparation Class	<i>\$100 to be paid at registration for classes</i>
Parish Social Worker (for FOCCUS Instruction)	<i>\$110 to be paid to Father Richard Ballard at appointment (\$75 per couple; \$35 for scoring and inventory)</i>

*\* All fees paid at the rehearsal should be in cash*

## CHECKLIST OF NECESSARY PAPERWORK

Pre-Nuptial Questionnaire—*completed at first meeting*

Bride\_\_\_\_\_ Groom\_\_\_\_\_

Diocese of Charleston Prenuptial Information Sheet\_\_\_\_\_

*completed at first meeting*

Affidavits of Free Status—*two per person*

Bride\_\_\_\_\_ Groom\_\_\_\_\_

Baptismal Certificates

*if Catholic, must be a recently dated copy from Church of Baptism with all notations*

Bride\_\_\_\_\_ Groom\_\_\_\_\_

Supporting Paperwork (if applicable):

Annulment Decree\_\_\_ Marriage License\_\_\_ Death Certificate\_\_\_

Previous Marriage Form

Bride\_\_\_\_\_ Groom\_\_\_\_\_

Attended FOCCUS Evaluation and Review \_\_\_\_\_ Date \_\_\_\_\_

Marriage Preparation Course Complete\_\_\_\_\_ Date\_\_\_\_\_

*please submit copy of certificate of attendance*

Attended Natural Family Planning\_\_\_\_\_ Date\_\_\_\_\_

Returned Wedding Program Form \_\_\_\_\_

*\* If you have questions about the paperwork or need assistance obtaining sacramental records, please contact Deacon Michael Thompson; 864.365.8178.*

# APPENDIX I

## OPTIONS FOR YOUR WEDDING MASS OR CEREMONY

Below are the lists of options for your wedding.

Please indicate your choices on the *Wedding Program Form*.

### Entrance

There are four standard ways to get your wedding party to the front of the church.

1. All process down the main aisle. The priest and servers are followed by the bridesmaids and groomsmen and lastly the bride and groom enter together.
2. The groom and groomsmen enter behind the priest and servers **from the sacristy** on the right and process directly to the Altar. Once the men are in place, the bridesmaids process down the central aisle of the church and take their positions at the front. The bride follows last either escorted or alone.
3. The priest and servers process down the central aisle of the church followed by the groom, the bridesmaids and groomsmen follow coming in together. The bride follows last either escorted or alone.
4. The priest and servers process down the central aisle of the church followed by the groom and groomsmen. Once the men are in place, the bridesmaids process down the central aisle of the church and take their positions at the front. The bride follows last either escorted or alone.

### Stance of the Men of the Wedding Party

In order for the Wedding Party to look uniform, there are two ways for the men to hold their hands during the ceremony.

1. Men's hands are at their sides.
2. Right hand is crossed over the left in front.

## **Readings**

There are several options for the readings during the Liturgy of the Word the options are listed in Appendix II. Please read through the passages and indicate your reading choices on the *Wedding Program Form*.

You may have family members read the First and Second Readings.

## **Communion**

Communion is always distributed during a wedding Mass. However, if you choose a wedding ceremony outside of Mass and if the Catholic party(ies) would like to receive Communion, at the end of the wedding, the Wedding Coordinator will escort the couple down the back way to the Adoration Chapel to kneel at the rail. The Celebrant will then meet you there to give you Communion. If your spouse is not Catholic, then he or she will receive a blessing. You may spend a few minutes before the Blessed Sacrament and then the Wedding Coordinator will accompany you back into the church for pictures.

## **Tribute to the Blessed Virgin Mary**

After communion is concluded flowers may be presented and prayers said at the side Altars of Mary and/or Joseph.

## **Altar Servers**

There will ordinarily be two Altar Servers which the church will provide.

## APPENDIX II

### LIST OF WEDDING READINGS

#### FIRST READING

- B-1** : Genesis 1:26-28, 31a  
**B-2** : Genesis 2:18-24  
**B-3** : Genesis 24:48-51, 58-67  
**B-4** : Tobit 7:6-14  
**B-5** : Tobit 8:4b-8  
**B-6** : Proverbs 31:10-13, 19-20, 30-31  
**B-7** : Song of Songs 2:8-10, 14, 16a; 8:6-7a  
**B-8** : Sirach 26:1-4, 13-16  
**B-9** : Jeremiah 31:31-32a, 33-34a

#### RESPONSORIAL PSALM

- C-1** : Psalm 33:12 and 18, 20-21, 22  
**The earth is full of the goodness of the Lord.**
- C-2** : Psalm 34:2-3, 4-5, 6-7, 8-9  
**Taste and see the goodness of the Lord.**
- C-3**. Psalm 103:1-2, 8 and 13, 17-18a  
**The Lord is kind and merciful.**
- C-4** : Psalm 112:1bc-2, 3-4, 5-7a, 7b-8, 9  
**Blessed the man who greatly delights in the Lord's commands.**
- C-5** : Psalm 128:1-2, 3, 4-5  
**Blessed are those who fear the Lord.**
- C-6** : Psalm 145:8-9, 10 and 15, 17-18  
**The Lord is compassionate toward all his works.**
- C-7** : Psalm 148:1-2, 3-4, 9-10, 11-13a, 13c-14a  
**Let all praise the name of the Lord.**

## SECOND READING

- D-1 : Romans 8:31b-35, 37-39
- D-2 : Romans 12:1-2, 9-18
- D-3 : Romans 15:1b-3a, 5-7, 13
- D-4 : Corinthians 6:13c-15a, 17-20
- D-5 : Corinthians 12:31-13:8a
- D-6 : Ephesians 4:1-6
- D-7 : Ephesians 5:2a, 21-33
- D-8 : Philippians 4:4-9
- D-9 : Colossians 3:12-17
- D-10 : Hebrews 13:1-4a, 5-6b
- D-11 : 1 Peter 3:1-9
- D-12 : 1 John 3:18-24
- D-13 : 1 John 4:7-12
- D-14 : Revelation 19:1, 5-9a

## GOSPEL

- F-1 : Matthew 5:1-12a
- F-2 : Matthew 5:13-16
- F-3 : Matthew 7:21, 24-29
- F-4 : Matthew 19:3-6
- F-5 : Matthew 22:35-40
- F-6 : Mark 10:6-9
- F-7 : John 2:1-11
- F-8 : John 15:9-12
- F-9 : John 15:12-16
- F-10 : John 17:20-26



## APPENDIX III

### POSTURES AND POSITIONS DURING THE WEDDING

*subject to change at celebrant preference*

#### **Procession**

As the wedding party processes into the church, as each person approaches the Communion Rail, they will stop in the center, bow towards the Altar, and then take their place.

Please note: You are not bowing to the Celebrant, but to Jesus present in the Blessed Sacrament in the tabernacle of the Altar.

#### **During the Wedding**

Bridesmaids and Groomsmen will stand outside the Communion Rail. The Bride, Groom, Maid/Matron of Honor, and Best Man will sit inside the Communion Rail. The Groom and Best Man will sit to the right on St Joseph's side, and the Bride and Maid/Matron of Honor will sit to the left on the Blessed Mother's side. The Bride and Groom will join each other when it is time for their wedding vows.

#### **Readers**

At the time for the reading, the reader will come to the front center of the main aisle, bow toward the Altar, and then proceed to the pulpit.

If one of the readers is in the wedding party, they will do the same.

When the reader is finished with their reading, they are to go back to the center front of the aisle, bow toward the Altar, and return to their seat.

## APPENDIX III

### REHEARSAL INFORMATION

It is very important that you and your wedding party arrive at least 15 minutes before the scheduled rehearsal time. The Celebrant of your wedding may have another appointment scheduled right after rehearsal. Rehearsals are typically the Friday before the wedding from 4p-5p. Please be aware that traffic is very heavy in Taylors and Greenville on Friday evening and plan your travel times accordingly.

**The Celebrant reserves the right to cancel both the rehearsal and wedding for failure to arrive on time to either the rehearsal or wedding.**

We ask that you please give all of your attention to the Celebrant and Wedding Coordinator. This will help to ensure that your rehearsal is over by 5p and that your wedding runs smoothly.

### WEDDING REHEARSAL CHECKLIST

*Please bring all these items to the rehearsal*

- \_\_\_ Marriage License
- \_\_\_ Wedding Programs
- \_\_\_ Stipend for Celebrant\*
- \_\_\_ Fee for Wedding Coordinator\*
- \_\_\_ Fee for Altar Servers\*
- \_\_\_ Fee for Organist\*
- \_\_\_ Fee for Cantor/Choir\*

\* All these fees should be paid in cash

## APPENDIX IV

### GENERAL RULES OF CONDUCT IN THE CHURCH

We ask that you and your wedding party turn off all cell phones before you enter the church.

Please do not have any change or keys in your pockets the day of the wedding.

No food, drink or gum chewing is permitted in the church. Bottled water is permitted before the wedding.

Remember that this is a church and reverent conduct is expected. There are people in the Adoration Chapel 24/7.

No loud conversations or objectionable behavior will be tolerated.

Please keep in mind there is to be no one inside the Communion Rails or anywhere above the top stairs with the exception of the Bride and Groom during the wedding.

Photographers are not allowed to enter past the rails.

The first pictures taken after the wedding should be with the Celebrant, if desired, to free him up for other duties.



## A PRAYER FOR ENGAGED COUPLES

LORD Jesus Christ, we give you thanks for the love we share, and for bringing us together.

TEACH us to prepare for our wedding by an increase of love towards each other, by an increase of generosity to others and by the prayers we make for a long and happy life together.

BLESS all those who are helping us to prepare for our wedding. Keep us good-humoured and joyful as the day draws near.

MARY our Mother and Saint Joseph keep us always in love with each other. Teach us to live as you did and to love Christ with great devotion all the days of our life together.  
Amen.



St Agnes of Rome, Virgin and Martyr  
*Patroness of Engaged Couples*  
Feast day 21 January  
*St Agnes, beloved of God, pray for us.*



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