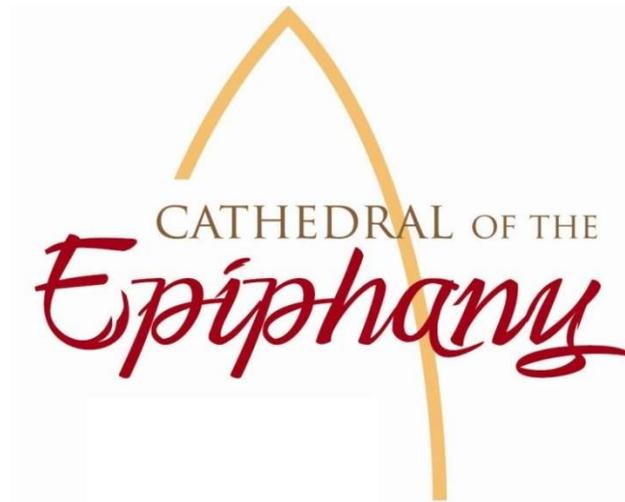


The Sacrament of Marriage

Policies and Guidelines



1000 Douglas Street
Sioux City, Iowa 51105
712-255-1637
Fax: 712-255-4194
www.sccathedral.org

Table of Contents**Page**

| | |
|--------------------------------------|----|
| Introduction & Theology of Marriage | 3 |
| Marriage Preparation | 6 |
| Documents Needed for Marriage | 7 |
| Weddings at the Cathedral | 8 |
| The Rite of Marriage | 9 |
| Liturgical Procession | 10 |
| Worship Aids for the Liturgy | 11 |
| Scripture Readings | 14 |
| The Wedding Party | 15 |
| Wedding Coordinators or Consultants | 17 |
| Decorations in the Cathedral | 18 |
| Church Behavior | 19 |
| Music | 20 |
| Photography and Video | 21 |
| Cathedral Wedding Fee | 22 |
| Terms of Agreement | 23 |
| Sacramental Certificate Request Form | 24 |

YOUR WEDDING AT THE CATHEDRAL OF THE EPIPHANY

We rejoice with you as you prepare to enter into Holy Matrimony. As you prepare for this wonderful vocation of love, there are a few things to keep in mind:

You are preparing for a life time commitment. Thus the Church asks you to prepare for this major commitment by attending a preparation process that will address the theology of marriage; communication skills; etc. Your marriage preparation and wedding day are a holy time of prayer. You will be kept in our prayers.

Your wedding day will take a great deal of preparation, and we are here to help since we have practical experience and are glad to share it with you.

Remember to keep important things important. Important above all else is God's love for you. God truly knows what really makes us happy, i.e., to live in His ways. We only think we know. Everything else will work out!

Because this is a holy time, remember to pray. Attend Mass every Sunday and all other holy days of obligation; go to the Sacrament of Reconciliation on a regular basis; read scripture and pray. There is no substitute for prayer. This will sustain you as you prepare for your wedding day and all the days of your married life.

PRAYER FOR ENGAGED COUPLES

Heavenly Father, in your great love, you have established marriage as a blessing and grace for your people.

Bless and assist those who are preparing to enter into Holy Matrimony. Increase their love for You, our God, with each other and with their family and friends. May they rejoice in that love. Give them your wisdom and patience during good times and bad, in sickness and in health. Give them reassurance in times of doubt. And give them your joy as the time of their wedding draws near and throughout their marriage.

May the prayerful intercession of the Blessed Virgin Mary, the bridal guest at Cana, and all the other saints of heaven be theirs all the days of their lives.

We ask this in the name of Jesus Christ, Our Lord. Amen.

THEOLOGY OF MARRIAGE

The Church has a rich theology on the sacrament of Matrimony. It stems from God himself, who entered into a lasting covenant relationship with his people. You can read the theology of Marriage in the Catechism of the Catholic Church, #1601-1666. Here in parts, are brief points.

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 of the procreation, and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.

Therefore, marriage is not a private relationship between two spouses, but a personal relationship lived out in society. As a social reality, marriage is also a Church reality. The Church believes this “intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws...God himself is the author of marriage. The vocation of marriage is written in the very nature of man and woman as they came from the hand of the Creator. God who created human beings out of love also calls us to love—the fundamental and innate vocation of every human being.

Marital love becomes an image of the absolute and unfailing love with which God loves humanity. Thus, marriage is modeled on God unconditionally loving man and woman. The nature and purpose of every marriage is defined as: “The matrimonial covenant, by which a man and 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 good of the spouse is understood that each spouse gives sacrificially of self to the total well-being of each other and the marital partnership.

Two essential properties of every marriage are unity (monogamous fidelity) and indissolubility (to make an unconditional, permanent commitment, lasting until the death of your spouse). These properties are rooted in Sacred Scripture and flow from the very nature of marriage as created by God (cf. Gn. 2:24; Mt. 19:3-9; Mk. 10:2-12; Lk. 16:18; 1 Cor. 7:2-6; 10-11, 39-40; Eph. 5:32; Rom.7:2-3).

The parties to a marriage covenant are a baptized man and woman, free to contract marriage, who freely express their consent; to be free means:

- not being under constraint (force, guilt, pressure, perceived or real)
- not impeded by any natural or ecclesiastical law

The Church holds the exchange of consent to be the indispensable element that "makes the marriage." If consent is lacking there is no marriage.

The groom and bride give freely their consent to enter into this covenant of unconditional, sacrificial love. The priest or deacon who officiates at the ceremony is the official witness of this newly formed marriage; receives the couple's consent in the name of the Church; and gives the Church's blessing. The presence of the Church's minister (and of the witnesses) visibly expresses the fact that marriage is an ecclesial reality.

This is the reason why the Church normally requires that the faithful contract marriage according to ecclesiastical (Church) form. There are several reasons for this, but a few are:

- Sacramental marriage is a liturgical act. It is therefore appropriate that it should be celebrated in the public liturgy of the Church;
- Marriage introduces one into the an ecclesial order, and creates rights and duties in the Church between the spouses and towards the children;
- Since marriage is a state of life in the Church, certainty about it is necessary (hence the obligation) to have witnesses;
- The public character of the consent protects the "I do" once given and helps spouses remain faithful to it.

The consent by which the spouses mutually give and receive one another is sealed by God himself. From their covenant arises "an institution, confirmed by the divine law, . . . even in the eyes of society." The covenant between the spouses is integrated into God's covenant with man: "Authentic married love is caught up into divine love."

Thus, the marriage bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved.

Just as with the other sacraments of the Church, there are particular graces provided in the sacrament of marriage. The grace proper to the sacrament of Matrimony is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace they "help one another to attain holiness in their married life and in welcoming and educating their children." Christ is the source of this grace. Just as of old God encountered his people with a covenant of love and fidelity, so our Savior, the spouse of the Church, now encounters Christian spouses through the sacrament of Matrimony." Christ dwells with them, gives them the strength to take up their crosses and so to follow him, to rise again after they have fallen, to forgive one another, to bear another's burdens, to "be subject to one another out of reverence for Christ," and to love one another with supernatural, tender, and fruitful love.

MARRIAGE PREPARATION

The Church takes marriage seriously and invites couples to prepare adequately for the dignity of marriage. Just as one must prepare for any profession by attending college or some type of technical school, so too the Church asks for marriage preparation to assist couples to live out marriage as a faithful, loving indissoluble union open to children. Blessed Pope John Paul II wrote: “The Church must therefore promote better and more intensive programs of marriage preparation, in order to eliminate as far as possible, the difficulties that many married couples find themselves in, and even more in order to favor positively the establishing and maturing of successful marriages.” Thus, the Cathedral of the Epiphany commits itself to foster loving and healthy marriages at their beginning and thereafter.

Marriage preparation at the Cathedral begins with a meeting with our Sacramental Coordinator who will review the diocesan requirements for Marriage Preparation and coordinate the details of FOCCUS inventory with the couple. The details regarding the Diocesan Marriage Preparation and Natural Family Planning requirements are available on their website, www.scdiocese.org/marriage-preparation. The FOCCUS, Facilitating Open Couples Communication, Understanding, and Study, is an inventory tool to help the church and the engaged couples to identify areas in the couple's relationship that may need further development, understanding, and resolution. Each individual completes the tool separate and without the aid or input of their partner. The completed tool is scored, and the results are shared only with the couple by the clergy that is preparing them.

DOCUMENTS NEEDED FOR MARRIAGE

The following documents are required and must be promptly provided to the Cathedral of the Epiphany. There are no exceptions to these documents; every parish is required to include these documents in the wedding file, prior to any wedding taking place.

- Baptismal Certificate(s) or a Profession of Faith Certificate issued within one year of the wedding from the Catholic Church of your baptism or where you became a Catholic, with any sacramental notations listed on the back.
- Proof of baptism (certificate of baptism or letter from minister or witness) for a baptized non-Catholic intended spouse.
- Two Affidavits of Freedom to Marry, one for the groom and bride, provided by the Cathedral. One witness for the bride and one witness for the groom must schedule an appointment with the priest to come and sign. Any person who knows the individual may serve as a witness.
- Certificate of completion of Diocesan Preparation courses.
- Certificate of completion of an introductory Natural Family Planting course.
- A valid civil Marriage License must be obtained at the Woodbury County Clerk's Office in the courthouse in Sioux City.

WEDDINGS AT THE CATHEDRAL

All weddings are scheduled to occur in the Cathedral Church, St. Joseph, and St. Boniface churches. Wedding dates/times are on first-come, first-serve basis. The reservation of a wedding date is not a guarantee that you will marry. Issues that may arise in marriage preparation may result in the postponement or cancellation of your wedding.

Schedule of Weddings

Saturdays:

Saturday weddings are celebrated at 1:00 p.m. Due to the parish schedule, no other times are permitted.

Weekdays:

Special weekday wedding dates are permitted only if the parish schedule allows. For couples who wish to celebrate a simple ceremony to have their marriage convalidated, we do offer the opportunity to celebrate the marriage during the week.

Sundays:

There are no Sunday weddings.

Celebrant

A Cathedral priest will be the main celebrant of a wedding, but other priests are welcome to concelebrate.

Rehearsals

The Rehearsal should be a joyful and prayerful occasion for the engaged couple and their wedding party. Since it takes place in the sacred space of the Cathedral, emphasis will be given to prayer and worship. As such, couples and their wedding party and guests should come reverently and modestly attired and prepared to fully participate, be on time and with as little distractions as possible.

Rehearsals are generally on the evening before the wedding at 6:30 pm. Rehearsals are conducted by priest who is celebrating the wedding and last no longer than 1 hour.

Rehearsals times are worked out with the priest well in advance of the date.

THE RITE OF MARRIAGE

The Catholic Rite of Marriage takes place within the Sacred Liturgy - the Church's praise of God. By its nature, Sacred Liturgy is a celebration of the universal church. The wedding liturgy reflects this aspect when a groom and bride profess their solemn vows to each other before God and His people assembled. To manifest our corporate worship and as we do at Sunday Mass, each wedding begins with a liturgical procession with the cross of Christ leading the lectors, priest/deacon, and then the wedding party (2 options available). A gathering hymn then unites our minds, hearts, and voices as we begin our worship, praising God and asking his blessings upon the Church and the couple marrying.

The Rite of Marriage may be celebrated during Mass or outside of Mass (Liturgy of the Word with no Holy Communion). *

- Rite of Marriage during Mass is the norm when both the bride and the groom are practicing Catholics.
- Rite of Marriage outside of Mass (Liturgy of the Word with no Holy Communion) is the **norm** when a Catholic marries a **baptized non-Catholic**. *
- Rite of Marriage outside of Mass (Liturgy of the Word with no Holy Communion) **must be used** when a Catholic marries a **non-baptized person**. *

** The norm is that an ordained deacon officiates at a Rite of Marriage outside of Mass (Liturgy of the Word with no Holy Communion). Since a non-Catholic bride/groom and guests do not receive Holy Communion, we celebrate what unites, and not what separates.*

With the Rite of Marriage during Mass, you are to choose two (2) practicing Catholics to present the gifts of bread and wine. Since we as Catholics believe these gifts will become the Body and Blood of Christ, it would be inappropriate to ask a non-Catholic to present these gifts when his/her faith tradition does not believe in the real presence of the Eucharist as we do.

LITURGICAL PROCESSION

As with any ritual or ceremony that humans engage in, there is usually some kind of order in the processional and recessional (entrance & exit). The Catholic Church in her liturgies has a defined order of procession and recession as well. Our order is defined by local and national ecclesial authorities.

Below is the proper order for a wedding liturgy:

Seating of Guests
 Seating of Grandparents
 Seating of Parents (unless escorting bride and/or groom)

Liturgical Procession

Cross Bearer*
 Altar Servers
 Lector(s)*
 Priest and/or Deacon
 (* Cross Bearer and Lectors ought to be distinct from the groomsmen/bridal attendants)

| Option 2 | Option 2 |
|---|--|
| Groom (alone, with father and/or mother) | Groom (alone, with father and/or mother) |
| Groomsmen (single file) | Groomsmen & Bridal Attendants (couples) |
| Bridal Attendants (single file) | |
| Ring Bearer and/or Flower Girl(s) | Ring Bearer and/or Flower Girl(s) |
| Bride (alone, with father and/or mother) | Bride (alone, with father and/or mother) |

Liturgical Recession

Cross Bearer
 Altar Servers
 Groom & Bride
 Ring Bearer and/or Flower Girl(s)
 Groomsmen and Bridal Attendants
 Parents
 Priest and/or Deacon

WORSHIP AIDS FOR THE LITURGY

Couples are encouraged to provide a worship aid (program) for your invited guests, detailing the order of worship. This worship aid can be a great help to those in attendance, especially for non-Catholics. A sample for worship aids for a Nuptial Wedding Mass as well as a Wedding Outside of Mass is below. Cathedral Etiquette and “Guidelines for the Reception of Holy Communion” are also provided for use in Worship Aids, if desired.

Nuptial Mass

We encourage couples to prepare for the wedding liturgy. The following is an example of the order of worship for the Nuptial Mass. The Rite of Marriage during Mass is the norm when both the groom and bride are practicing Catholics.

INTRODUCTORY RITES

Opening prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily

RITE OF MARRIAGE

Exchange of Consent
Blessing and Exchange of Rings
Arras, Lasso, Presentation Bible, Rosary, Crucifix

LITURGY OF THE EUCHARIST

COMMUNION RITE

Our Father
Nuptial Blessing
Reception of Holy Communion:(Those who are actively practicing the Catholic Faithful may receive Holy Communion)
Flowers to the Blessed Mother

CONCLUDING RITES AND FINAL BLESSING

Wedding Liturgy outside Mass (No Holy Communion)

We encourage couples to prepare for the wedding liturgy. The following is an example of the order of worship for a wedding with the Liturgy of the Word. The Rite of Marriage outside of Mass is the norm when a Catholic marries a baptized non-Catholic. The Rite of Marriage outside of Mass must be used when a Catholic marries a non-baptized person.

INTRODUCTORY RITE

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

RITE OF MARRIAGE

Exchange of Consent

Blessing and Exchange of Rings

*Lasso, Arras, Crowns, Presentation of the Bible, Rosary are all allowed.

Our Father

Nuptial Blessing

CONCLUDING RITES & FINAL BLESSING

Etiquette

- We respectfully ask that all people maintain a prayerful reverence at all times in the church since it is a sacred place for prayer and worship.
- Please refrain from taking any flash photography during the Liturgy.
- Please turn off or mute all cell phones.

Guidelines for the Reception of Holy Communion

On November 14, 1996, the U.S. Conference of Catholic Bishops approved the following guidelines on the reception of Holy Communion. The guidelines seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic Communion.

For Catholics

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

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (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 (canon 844 Section 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 the reception of Communion by Christians of these Churches (canon 844 Section 3).

For those not receiving Holy Communion

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

For non-Christians

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

SCRIPTURE READINGS

As part of wedding preparation at the Cathedral, the bride and groom will select the scripture readings that will be proclaimed at their wedding. This is the responsibility of both the bride and groom together; a joint decision. Once couples are given the resources necessary to choose their readings, they should be prepared to discuss their choices by the time they are to meet with their assigned clergy, so he can help them to better understand how the readings will relate to their vows and married life.

The readings that need to be chosen are:

1st reading: Old Testament

Responsorial Psalm: To be sung by cantor

2nd reading: New Testament (epistles, letters)

Gospel: To be proclaimed by the deacon or priest

The individuals that proclaim the scriptures are called "lectors." This is a ministry. Lectors do not simply read the scriptures as though they are reading a novel or instructions, they proclaim the Word of God. Lectors must be able to project their voices, have good diction (pronunciation), and speak clearly, placing emphasis on the appropriate words. Practicing Catholics and/or practicing baptized, non-Catholics may read the first and second readings or a person of the Jewish faith may read the Old Testament reading. Lectors will proclaim the scriptures using the lectionary, a special book the Church uses that contains the readings. Sheets of paper, the bible, and/or other resources may not be used; it must be the lectionary.

THE WEDDING PARTY

The focus of the wedding is to remain at the altar; witnessing the sacramental exchange of wedding vows by the bride and groom. While wedding parties certainly add an element of solemnity and festivity to the occasion, they should not be a distraction from the focus of the wedding. The Cathedral of the Epiphany, in seeking to preserve the integrity of the wedding liturgy has established certain policies regarding the wedding party.

The following are the policies regarding the wedding party for weddings at the Cathedral. By signing a contract with the Cathedral, all couples give their written acknowledgement *and* consent to these policies and will be held accountable to them.

1. Brides are to be mindful of the necessary modesty of dress that is appropriate for a sacred place and for sacred worship. Appropriateness for a sacred place is not the same as a reception, party, etc. When selecting the wedding gown and the bridal attendants' gowns, strapless, low cut dresses or sleeveless gowns, *while not appropriate*, are not prohibited as long as they are worn with a shawl or wrap around the shoulders. The cover is not required for the reception; only the wedding. The emphasis is a reverent respect for God, his ministers, and worship.
2. Since the groom and bride are the focus, the number of attendants is to be limited to eight couples or less (preference given to less). Couples should strive for simplicity.
3. Children are always welcome in church, but often times they find it difficult to stay still for long periods of time, or with following directions. Thus, the limit is two children in the wedding party, and the minimum age is a *mature* five years old. Children must be mature enough to follow directions and maintain appropriate behavior during the nuptials.
4. The Bridal Attendants and Groomsmen are to arrive at the church completely dressed. The Cathedral does not have a Bride's Room or large designated space to accommodate the entire wedding party, but the Tower Room can be made available to the bride as a place to dress. The Tower Room in Cathedral can be opened at noon on the day of the wedding, but the couple must inform the parish office during the marriage preparation process so that this can be arranged. If a larger space is needed, please contact our receptionist to reserve the Parish Hall.

5. At least two gentlemen, apart from the groomsmen, are to serve as ushers. Their primary duties are to welcome and seat the guests and family members, and to aid in the opening of the doors for the entrance and departure of the guests and liturgical procession. Groomsmen may also help the ushers with the seating of the guests if there is sufficient time.

6. Following the service, the ushers are to ensure that the church and Tower Room are clean and clear, by picking up any left over worship aids, waste, or other items left by the wedding party and/or guests. Eating is not permitted in the Bridal Room; only water is permitted, however this must be kept to only the absolute minimum. Please remember this room is used for other weddings and church use; be considerate of others.

The Cathedral of the Epiphany will not be held responsible for any remaining, missing, or lost items from the rehearsal or wedding.

WEDDING COORDINATORS OR CONSULTANTS

Wedding coordinators or consultants may be helpful in situations where a wedding will not occur in the Catholic Church, or if the couple are Catholic, the service would only apply to needs such as the rehearsal dinner, reception, or connecting to resources including flowers, photography, etc. This service can become expensive or cumbersome though. We advise couples to think carefully before hiring a wedding coordinator or consultant.

The Church is its own Wedding Coordinator. Since the Catholic Church adheres to the rubrics for its Sacred Liturgy, hired wedding coordinators and/or consultants are not necessary.

It is the groom & bride's responsibility to communicate all policies and boundaries with the wedding coordinator prior to contracting the service.

COMMUNICATION POLICY

Couples who choose to hire a wedding coordinator/consultant must make sure that **all communication** regarding the wedding is between the Cathedral staff and the groom and bride. **No third party calls will be permitted (including parents, vendors, other help).**

A hired wedding coordinator/consultant must honor all aspects of the Church's marriage preparation and liturgy. Moreover, he/she will not conduct the wedding rehearsal or interfere with the wedding itself. Though that person is welcome to be *present*, he/she will assist the Cathedral's wedding coordinator (priest, deacon, or designated layperson) **ONLY** when directly asked by the Cathedral staff.

DECORATIONS IN THE CATHEDRAL

The use of flowers and other symbols is intended to add to the festivity of the wedding celebration. In a Cathedral building, such as the Cathedral of the Epiphany, flowers are permitted as part of the wedding environment, as long as they do not distract from the focus of the wedding (the exchange of consent) and do not cause danger of falling, etc., and do not cause damage to the building or furnishings. **All decorations must be removed from the church following the wedding and the church must to be restored to its original order.**

The following policies are in place to ensure the appropriate placement and use of flowers, candles, and other symbols. By signing a contract with the Cathedral of the Epiphany for one's wedding, the couple gives their written acknowledgement and consent to these policies and will be held accountable to following them.

- Flowers may be used in designated areas except during Advent and Lent.
- Flowers/greenery and/or bows may be placed on the first pew on either side of the center aisle using only special floral hangers. The use of tape, staples, glue, etc. on the pews or any other furnishing is not permitted.
- Silk or plastic flowers are not permitted. Throwing of flower petals is not permitted inside or outside of the church.
- Unity candles are not part of Catholic ritual. They are not permitted in wedding liturgies in the Cathedral of the Epiphany.
- No aisle stanchions, lanterns, candles or arches of any sort and no white aisle runners are permitted due to safety reasons.
- Church furnishings and liturgical decorations may not be changed or moved.
- Remember, the focus of your marriage ceremony is your consent and the exchange of vows and rings.
- Couples may observe the Hispanic tradition of the lazo with the arras (coins) and the bible/rosary. The use of these symbols occurs after the exchange of rings.
- Flowers for the Blessed Virgin Mary may be presented at the conclusion of the wedding liturgy prior to the recessional.

CHURCH BEHAVIOR

Just as when we attend ball games, movies, theatres, or any other venue, there is a standard of behavior expected, so even more true is it for worship in a sacred place or gathering. Care and respect of the church as a sacred place for prayer and worship is to be given at all times. A prayerful reverence should be reflected in speech and in actions before, during, and after the wedding rehearsal and the wedding liturgy. To ensure there are no misunderstandings, the couple must inform/educate their guests and the wedding party of the expected behavior in the church/and church property.

By signing a contract with the Cathedral of the Epiphany for a wedding liturgy, the couple gives written acknowledgment and consent to the following policies concerning appropriate church behavior:

- No loud or excessive talking by anyone; and no running or playing around by children. Children must be supervised and with an adult at all times.
- Proper professional attire by all is to be worn at the wedding rehearsal. This means no shorts, short hemmed skirts/dresses, low cut tops, halter tops, tank tops or mid-drifts, baseball caps, torn, baggy, or otherwise worn jeans, flip-flops, or any clothing that bears offensive language or imagery.
- Throwing of flower petals, bird seed, rice, confetti, bubbles **are not** permitted inside or outside of the churches. Releasing doves or other animals **is not** permitted.
- There is to be **NO food** or (including gum) or **beverages** inside the church building.
- There is to be **NO alcoholic beverages** or **illegal narcotics** anywhere on church property, including the parking lot. Anyone found with such substances will be asked to leave the property.
- Smoking is not permitted on church property.
- There are to be **NO concealed handguns** or **weapons** of any kind on church property, including the parking lot and other church-owned buildings.
- Cell phones and other electronic devices are to be turned **OFF** or placed on mute when inside the church. Taking phone calls or texting during the liturgy is entirely inappropriate and not permitted.

Music

An important element of any liturgy is the music. Singing is always an integral part of the Church's worship. Music is prayer. St. Augustine said that "*singing is praying twice!*" Therefore, couples preparing for music need to pay special attention to the music chosen for their wedding liturgy. Remember that weddings in the Catholic Church are liturgies first and foremost, and the goal of the liturgy is to give worship to God.

Music must be appropriate for Catholic liturgies; secular music or even popular Christian praise and worship music is not liturgical, and therefore not permitted. Pre-recorded music is also not permitted. In addition, the parish organist and cantor must be used. Outside musicians may not be used without the explicit permission of the Director of Music. The Director of Music at the Cathedral of the Epiphany will meet with couples to provide the musical options available that are approved for Catholic liturgical worship.

Mariachi Bands are not permitted during the liturgy. They may play in front of the Cathedral after the dismissal.

MUSIC PLANNING MEETING

Couples preparing for marriage must contact the music director at least 4 months prior to the wedding date. The couples are responsible for contacting the parish office to schedule a meeting with the Director of Music, Matthew Geerlings.

PHOTOGRAPHY AND VIDEO

Since the church is a sacred place of prayer and worship, appropriate professional and reverent behavior is expected at all times on church premises. The overriding principle for a photographer or videographer is to be as inconspicuous and discreet as possible.

Couples must provide their photographer and/or videographer with a copy of the Cathedral of the Epiphany wedding guidelines. Before contracting with these services, couples must be sure the following policies are acknowledged and will be followed:

- The photographer and videographer must check in with the priest or deacon before the wedding liturgy begins.
- Pictures and video may be taken in the church prior to the ceremony but ending 15 minutes prior to the service. Please consult the parish office for the time allotted for the usage of the church.
- The photographer and/or videographer is allowed only in designated areas. They are never allowed in the inner sanctuary, near the tabernacle, or in front of the assembly. They are encouraged to remain behind the main assembly of people. The videographer is encouraged to remain stationary throughout the ceremony.
- There is to be no artificial lighting or flash photography during the ceremony. The procession is not to be stopped or interrupted once it has begun. All photos should be respectful of the sacredness of the church (no cutesy or inappropriate poses).

CATHEDRAL WEDDING FEE

The cost of a wedding at the Cathedral is \$1000. A \$250 non-refundable reservation fee is required in order to reserve a date and proceed with preparation. The total payment is due a minimum of 30 days prior to the wedding. This rate is required per couple, regardless if they choose to combine their wedding liturgy with another couple. Weddings that are cancelled prior to 90 days of the reserved date will receive a refund of any payments made beyond the non-refundable \$250 reservation fee. No refunds are given for cancelled weddings after this point.

The wedding fee includes the usage of the Cathedral church during the time of the wedding and additional picture time as coordinated with the parish office, the stipend for the priest or deacon, and the stipend for the parish musicians. The fee is not reduced if the couple chooses not to utilize all of these elements. The Cathedral of the Epiphany is pleased to have your marriage ceremony take place in our parish. As with everything else, there are costs associated with keeping these beautiful structures operational and properly maintained. The fee does not cover the entire costs of having your wedding here, but it does help defray the expenses of hosting your wedding.

DISCOUNT FOR ACTIVE CATHEDRAL PARISHIONERS

Couples who are **active parishioners** in the Cathedral of the Epiphany parish will receive a \$500 discount. The discount will be applied at the time of the final payment. An active parishioner is defined by Mass attendance and stewardship: time, talent, and treasure.

- **Mass Attendance:** The couple must attend Mass on a weekly basis during their time of marriage preparation as verified by the usage of their church envelopes.
- **Time and Talent:** Couples are encouraged to participate in parish activities and in the parish community. The couple has many opportunities for involvement in the parish community such as adult faith formation studies, devotional and spiritual events, and parish dinners. In order to be involved in liturgical ministries or as Catechists, couples must be living according to the moral guidelines of the Catholic Church.
- **Treasure:** The couple must have been using their church envelopes for the previous year prior to scheduling their wedding. Registering and contributing at the time of scheduling the church does not apply to receiving a discount.

The parishioner discount **does not apply** to children of parishioners unless they are currently attending school outside of Sioux City or are active in the military and stationed outside of Sioux City.

TERMS OF AGREEMENT

Bride

Groom

Name: _____

Name: _____

Address: _____

Address: _____

Email: _____

Email: _____

City/State/Zip _____

City/State/Zip _____

Please initial the following three statements and sign the bottom of the form:

_____ I have read all the marriage and wedding guidelines contained in this booklet “The Sacrament of Marriage Policies and Guidelines” from the Cathedral of the Epiphany. I understand all of the mentioned guidelines and promise to abide by them wholeheartedly. I will ensure that all persons involved in the wedding rehearsal and wedding ceremony, including the various professionals and non-professionals I have contracted, are aware of the said guidelines and will abide by them fully and completely.

_____ I understand that a fee of \$1000 is required by the Cathedral of the Epiphany and that a \$250 non-refundable reservation fee is required to reserve a date and begin preparation at the parish.

_____ I understand that in order to receive a \$500 active parishioner discount, I must have been using my church envelopes for the previous year prior to scheduling our wedding, continue to attend Mass on a weekly basis as verified by my envelope usage, and I must be involved in the parish community.

_____ Enclosed is our non-refundable reservation fee of \$250.

By my signature, I understand and agree to all the guidelines/information contained in this booklet.

Signed (Groom): _____ **Dated:** _____

Signed (Bride): _____ **Dated:** _____

| | | |
|---------------------------------|--------------------------|---|
| Office: | | |
| Date Received _____ | Invoice # _____ | |
| Date Reserved for Wedding _____ | Location _____ | |
| Bride’s Envelope # _____ | Groom’s Envelope # _____ | <input type="checkbox"/> Non-Parishioners |

Sacramental Certificate Request Form

If the bride and/or groom received the Sacraments of Baptism, First Communion, or Confirmation at the Cathedral of the Epiphany, St. Boniface church, or St. Joseph church, please provide the following information so that the Sacramental certificates can be prepared for the marriage file. The Sacramental Certificate is included in the wedding fee.

Bride:

First _____ Middle _____ Last _____

Maiden Name _____ Date of Birth ____/____/____

Father's First and Last Name _____

Mother's First and Maiden Name _____

Baptism: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph

First Communion: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph

Confirmation: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph

Groom:

First _____ Middle _____ Last _____

Date of Birth ____/____/____

Father's First and Last Name _____

Mother's First and Maiden Name _____

Baptism: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph

First Communion: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph

Confirmation: Approximate Date or Year of Sacrament Received ____/____/____

Location: Cathedral St. Boniface St. Joseph