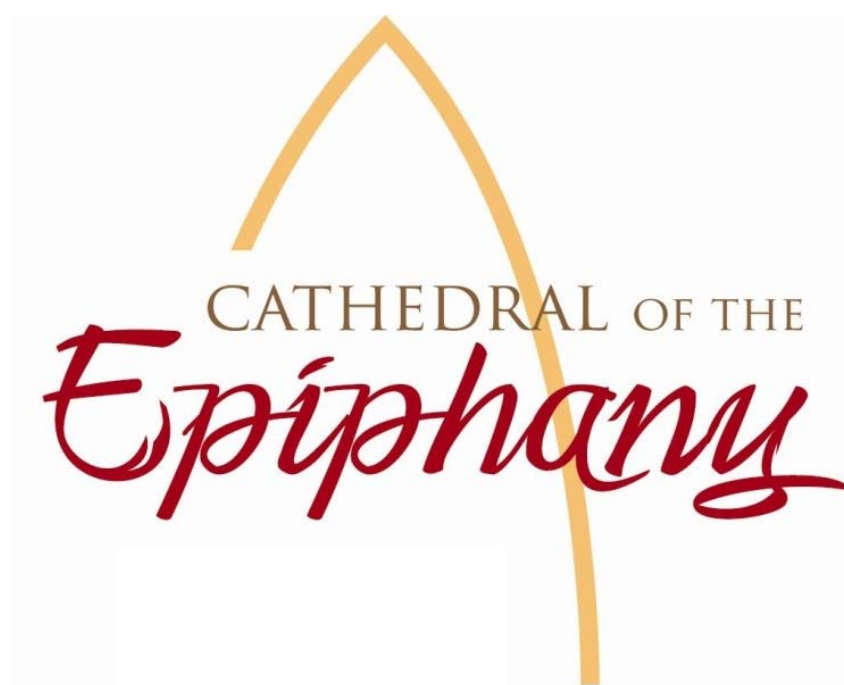


# The Sacrament of Marriage

*Policies and Guidelines*



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## **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 also 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 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 Parish begins with a meeting with our Sacramental Coordinator. They will review the diocesan requirements for Marriage Preparation and coordinate the details of FOCCUS inventory with the couple.

**Diocesan Marriage Preparation:** The details regarding the Diocesan Marriage Preparation requirements are available on their website, [www.scdiocese.org/marriage-preparation](http://www.scdiocese.org/marriage-preparation).

**FOCCUS:** (Facilitating Open Couples Communication, Understanding, and Study): FOCCUS 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.

## **Rehearsals and Weddings at the Cathedral**

All weddings are scheduled to occur in the Cathedral of the Epiphany, St. Joseph, and St. Boniface churches.

### **Schedule of Weddings**

#### Saturdays:

Saturday weddings are celebrated at 2:00 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.

#### Sundays:

There are no Sunday weddings.

The Diocese of Sioux City requires that the couple contacts the parish at least 6 months in advance. 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.

### **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.

#### Schedule of Rehearsals:

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. For weddings within Mass, confessions may be offered after the rehearsal at the request of the couple.

## Documents Needed for Marriage

The following documents are required and must be promptly provided to the sacramental coordinator. 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 six months 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 church, completed and returned.
- Certificate of completion of Diocesan Preparation courses.
- Certificate of completion of an introductory Natural Family Planning course.
- A valid civil Marriage License must be obtained at the Woodbury County Clerk's Office in the courthouse in Sioux City.
  - In the case of convalidations, a marriage certificate will take the place of the marriage license.



## 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.*

To prepare for the Sacred Liturgy, you will be given a book that outlines all your choices for the prayers and scripture readings. Your selection of lectors are to be comfortable with reading in public. Practicing Catholics may read the first and second readings, as well as the prayers of the faithful.

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.

## Worship Aides 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.

### 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

Gloria

Collect

#### 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

\* Blessing and exchange of Arras

#### LITURGY OF THE EUCHARIST

Presentation of gifts

#### COMMUNION RITE

Our Father

\* Blessing and placing of lasso

Nuptial Blessing

Reception of Holy Communion:

(Those who are actively practicing the Catholic Faith may receive Holy Communion)

#### CONCLUDING RITES AND FINAL BLESSING

Prayer after Communion

\* Blessing and presentation of Bible and/or Rosary

\* Presentation of flowers to the Blessed Mother

Final Blessing

\* Optional

- 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.

### **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

\* Blessing and exchange of Arras

Our Father

\* Blessing and placing of lasso

Nuptial Blessing

#### CONCLUDING RITES & FINAL BLESSING

\* Blessing and presentation of Bible and/or Rosary

\* Presentation of flowers to the Blessed Mother

Final Blessing

\* Optional

- 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.

## 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. Only the bride is permitted to use the Bride's Room to dress, not the bridal party.

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 Bride's 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.

#### 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, grandparents, vendors, other help).**

The 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.

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

## Decorations in the Cathedral

The use of flowers and other symbols is intended to add to the festivity of the wedding celebration. In a historic church building, such as the three churches within our parish, 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.

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.
- Unity candles are not part of Catholic ritual. They are not permitted in wedding liturgies in the Cathedral of the Epiphany, Saint Boniface, and Saint Joseph.
- 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 occur 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.
- Flowers used to decorate the sanctuary may be left in place for the Parish to use. All other decorations must be removed after the ceremony.

## Scripture Readings

As part of wedding preparation at the Cathedral, the bride and groom may 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. If you prefer, you may ask the priest or deacon assisting you to choose the readings.

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

To see a list of options, visit our website at <https://www.sccathedral.org/matrimony>.

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.

Couples 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.

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.



## 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 pedals, bird seed, rice, confetti, bubbles is not permitted. Releasing doves or other animals is also 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, and the wedding may be called off.
- 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, pagers, 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. The Sacramental Coordinator at the Cathedral of the Epiphany will meet with couples to provide the musical options available that are approved for Catholic liturgical worship.

### **Preparing for Music and Musicians:**

Couples preparing for marriage must consult with the sacramental coordinator at least 4 months prior to the wedding date. In addition, the parish organist and cantor must be used. Outside musicians may not be used without the explicit permission of the Rector of the Cathedral.

## 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 use the choir loft and/or 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).

## 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:

1. Seating of Guests
2. Seating of Grandparents
3. Seating of Parents (unless escorting bride and/or groom)

### LITURGICAL PROCESSION

4. Cross Bearer\*
5. Altar Servers
6. Lector(s)\*
7. Priest and/or Deacon

*(\* Cross Bearer and Lectors ought to be distinct from the groomsmen/bridal attendants)*

OPTION 1	OPTION 2
<b>Groom</b> (alone, with father and/or mother)	<b>Groom</b> (alone, with father and/or mother)
<b>Groomsmen</b> (single file)	<b>Groomsmen &amp; Bridal Attendants</b> (couples)
<b>Bridal Attendants</b> (single file)	
<b>Ring Bearer</b> and/or <b>Flower Girl(s)</b>	<b>Ring Bearer</b> and/or <b>Flower Girl(s)</b>
<b>Bride</b> (alone, with father and/or mother)	<b>Bride</b> (alone, with father and/or mother)

### LITURGICAL RECESSION

1. Cross Bearer
2. Altar Servers
3. Groom & Bride
4. Ring Bearer and/or Flower Girl(s)
5. Groomsmen and Bridal Attendants
6. Parents

## 7. Priest and/or Deacon

### **Seating arrangement for groom and bride**

Because of the architecture of our churches, the only placement of chairs that the Parish allows is two chairs with a kneeler right in front of the altar, outside of the sanctuary. Parents, wedding party, grandparents, godparents, witnesses, etc., will have to sit in the pews, as there is no space for more chairs up front.

### **Place for the exchange of consent**

The preferred place for the exchange of consent is the place from where you are attending Mass, that is from the chairs in the center. You may choose to come to edge of the sanctuary, where you will stand facing the priest, who will be standing in between you and the altar. In both cases you may be accompanied by the wedding party to their sides, or by at least the 2 canonical witnesses.

## Fees

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 fees below do not cover the entire costs of having your wedding here, but they do help defray the expenses of hosting your wedding.

**Cathedral of the Epiphany \*Parishioner Rate: \$500.00**

**Reservation Fee: \$100.00**

Children of active parishioners who are currently attending college out of town or serving in the military will also be offered the parishioner rate.

A parishioner is considered active in terms of stewardship of time, talent, and treasure.

- Time & Talent: Offering your time and talent to the parish, participating in Sunday Mass and other parish events, volunteering in the office, teaching religious education, serving in liturgical ministries as verified by the use of Ministry Scheduler Pro.
- Treasure: Using your church envelopes or tithing through ACH for the previous year. *You must have been registered and contributing for an entire year PRIOR to scheduling the church.* (Registering and contributing at the time of scheduling the church does not count)

**Non-Cathedral of the Epiphany Parishioner Rate: \$1,000.00**

**Reservation Fee: \$100.00**

All fees due must be paid in full at least 30 days prior to the wedding. If you cancel your wedding reservation within two months of the scheduled date, we retain the reservation fee and refund any monies paid toward the church usage fee.

## Terms of Agreement

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.

The Cathedral of the Epiphany is available to both parishioners and non-parishioners for weddings. Parishioners must be registered, active contributing members of time, talent, and/or treasure, of the parish for at least 1 year. All others will be designated as non-parishioners.

### **Parishioners only:**

/\_/ I understand that a payment of \$500 is required by the Cathedral of the Epiphany for the use of the Church for a wedding. The time and date **CANNOT** be reserved without payment of the \$100 reservation fee.

### **Non-Parishioners only:**

/\_/ I understand that a payment of \$1,000 is required by the Cathedral of the Epiphany for the use of the Church for a wedding. The time and date **CANNOT** be reserved without payment of the \$100 reservation fee.

Personal Information:

Bride

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/ State/ Zip: \_\_\_\_\_

Enclosed is our payment of \_\_\_\_\_.

Groom

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/ State/Zip: \_\_\_\_\_

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

**Signed (Groom):** \_\_\_\_\_ **Dated:** \_\_\_\_\_

**Signed (Bride):** \_\_\_\_\_ **Dated:** \_\_\_\_\_

**Signed (Priest):** \_\_\_\_\_ **Dated:** \_\_\_\_\_