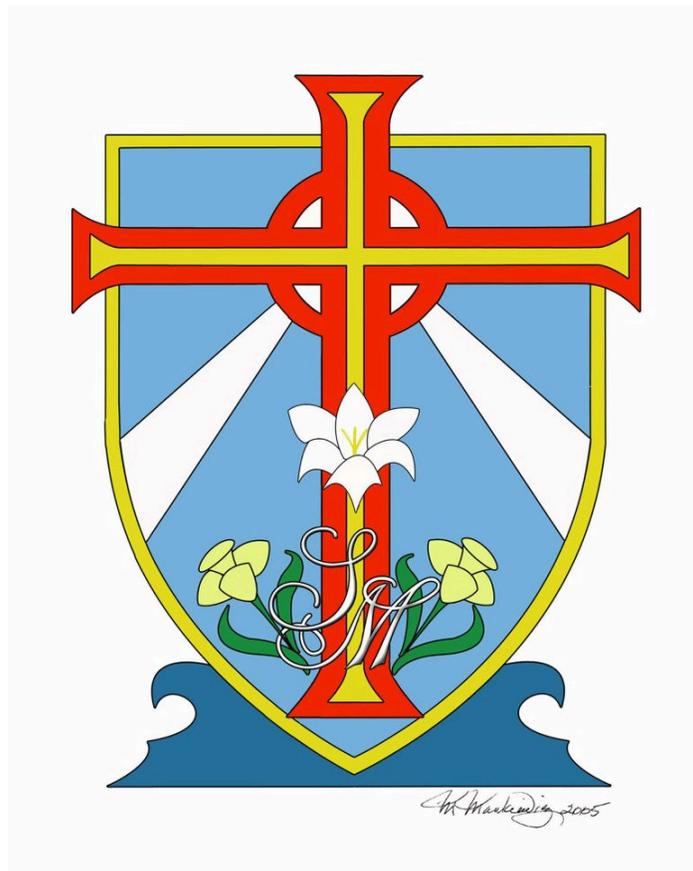


*Weddings at
Saint Mary's Episcopal
Church*



Barnstable, Massachusetts

Revised May 2016

INTRODUCTION

Congratulations on your engagement and upcoming marriage! We welcome your interest in being married at Saint Mary's Church. This booklet is designed to help you plan your marriage in accordance with the rules of the Episcopal Church and the customs of Saint Mary's. Our goal is to make this event a memorable and spiritually rich experience for you and your families.

While the Canons of the Episcopal Church require that a couple give at least thirty days notice of their intention to marry, ideally, weddings will be scheduled at least six months in advance. This allows time not only for premarital counseling but also for planning the details of the ceremony as well as consulting with the Music Director. Please contact the church for more information 508-362-3977 or admin@stmarys-church.org

At least one of the parties seeking to be married at St. Mary's must have been Baptized in a Christian church. When the Rector has agreed to preside at your wedding or given permission for another Episcopal priest to do so, the Celebration and Blessing of your Marriage will be placed on the parish calendar.

PREPARING FOR YOUR WEDDING

As part of preparing for your prospective marriage, the clergy of Saint Mary's Church require at least five sessions of premarital counseling, each session lasting one hour. We will meet with you as often as necessary to help you prepare for a fruitful marriage, and to plan a beautiful wedding liturgy.

If either the Bride or Groom is unable to be present for counseling prior to the Celebration and Blessing of a Marriage, with the consent of the officiating priest they may arrange to receive their counseling from another qualified person. This person will certify to our clergy that the counseling requirements have been fulfilled.

If you have had a previous marriage set aside by law, your officiating priest must obtain permission from the Bishop of the Diocese to officiate at your wedding. Please note that the Bishop requires thirty days to respond to applications for remarriage and plan accordingly.

WITNESSES

The minimum number of persons required at a wedding is five (5): the Officiant, bride, groom, and two witnesses. The same individuals will sign the parish register following the marriage service.

MARRIAGE LICENSE INFORMATION

No marriage may be solemnized in a church without first obtaining a Marriage License from the proper civil authorities. Please deliver your marriage license and any balance due on your fees to the parish administrator by 9:00 AM on the last business day before your rehearsal. We do not conduct a rehearsal without these items in place.

The Officiant will sign the marriage license and return it to the issuing county. Should you desire a copy of the marriage certificate you must request it from the county that keeps it on file and one will be mailed to you.

PLANNING THE SERVICE

OFFICIANT

Normally the clergy of Saint Mary's Church will officiate at the marriage liturgy. If you would like another Episcopal priest to preside (a relative or friend) this is easily accommodated with the rector's permission. If you would like another clergy person included in the service, please discuss it with the clergy person you are working with. We are glad to extend an official invitation to him or her. Beyond that, you are responsible for paying whatever fees they require. These fees are in addition to the fees paid to Saint Mary's.

THE LITURGY

The form for THE CELEBRATION AND BLESSING OF A MARRIAGE begins on page 422 of The Book of Common Prayer. This service offers a framework for creating a marriage liturgy that honors the rich traditions of the Episcopal Church and the unique qualities of the bride and groom. In addition to prayers, vows, and

blessings, the wedding service may include several hymns, readings from Scripture, other sacred and appropriate readings as desired, a short homily, and Holy Communion – if desired. In the Episcopal Church, the celebration of Holy Communion is a meaningful part of any wedding rite. All persons are welcome to receive Holy Communion. A clear invitation is issued during the service, as well as instructions on how to receive Communion. The officiant will work with you to shape a beautiful and meaningful service.

MUSIC

Music is an integral part of festive church liturgies. A church wedding is primarily a community affair, not a private or personal rite. Hence, the overall effect and theological implications of the words and music you select are an extremely important part of your premarital plans and discussions.

The selection of all music is done in consultation with the officiant and Music Director. We do not use the Bridal Chorus from Wagner's *Lohengrin* ("Here comes the bride") or the Mendelssohn Wedding March from *A Mid-Summers Night Dream*; however, the Music Director will be happy to provide you with an ample list of alternatives from which you may choose. The Music Director must approve any requests for music not on the list.

The use of a soloist is permitted, provided the following conditions are met: 1) the selection has been approved by the Music Director, and 2) the text of the selection is approved by the Officiant.

The following are options for use of music *during* the liturgy:

1. While it has become customary in most places to use organ voluntaries for the processional and recessional, a congregational hymn may be sung at either or both of these times instead.
2. A congregational hymn may be sung after the Declaration of Consent and before the Ministry of the Word. The Hymnal provides Hymns 350, 351, 352, and 353 for marriages. Other hymns may also be appropriate. Please discuss other options with the Music Director.
3. A congregational hymn may be sung before the reading from the Holy Gospel.

5. If there is to be a celebration of the Holy Eucharist, a congregational hymn may be sung during the Communion time.

Please contact the Music Director at least three months before the date of your wedding in order to schedule a consultation.

ADDITIONAL DETAILS

LEAFLETS

Saint Mary's will provide, upon request, a simple service leaflet. If a leaflet is desired, all liturgical details (music, readings, Eucharistic prayer, names of participants) must be submitted to the office at least two weeks in advance.

WEDDING COORDINATORS

Outside bridal consultants may be helpful in connection with the reception and other matters, but the liturgy and related church arrangements are the sole responsibility of the clergy. A wedding rehearsal is required, no more than 5 days in advance of the wedding. It is essential that all members of the wedding party be on time for the rehearsal (plan at least 10 minutes in advance). The rehearsal is usually held the day before the wedding, preferably early in the late afternoon. If any persons other than the wedding party are present, they should take seats in the rear of the church so that the Officiant can easily identify the wedding party and the rehearsal can proceed without delay.

SEATING CAPACITY

The church seats approximately 200 people.

FLOWERS AND DECORATIONS

The church furnishings and architecture focus attention on the altar as the symbol of God's presence, and here, the couple exchanges their vows before God. This elegant and simple setting does not require elaborate decoration. The flowers at the altar must fit on the tables behind the altar. Flower delivery time must be arranged in consultation with the church office. Wedding flowers are considered gifts to the church and will remain in the church for use the following Sunday.

PHOTOGRAPHS

A wedding is a public worship service at which two people marry each other before God. Our policies in regard to photographers and videographers are designed to protect the marriage ceremony from the tendency to turn the liturgy into a performance for cameras.

We ask that guests do not take photographs, even without flash, during the Liturgy. We do allow the wedding photographer to take a limited number of pictures, without flash, from the congregation, but s/he may not enter the altar platform. We will gladly pose for any pictures to recreate scenes from the liturgy following the service. A video camera may be set up in an unobtrusive location but may not be manipulated or moved during the service.

Outdoor photography may be done at anytime, weather permitting. Other areas remain locked until a member of the church staff arrives. When taking photographs inside the church prior to the wedding, please conclude your photography 45 minutes before the service.

It is very helpful for the photographer to have a clear agreement with the couple as to what photographs are desired. **It is the couple's responsibility to inform the photographer of these policies.** Please do not ask for any exceptions to these policies, which are designed to protect our traditions and sacred space as well as the dignity of the bridal party.

RICE, BIRDSEED OR PAPER ROSE PETALS

Please do not throw anything at the bridal couple anywhere on the church property. Flower girls may gently strew artificial petals during the entrance rite. Live flowers damage the carpet and are not allowed.

RECEPTIONS AT SAINT MARY'S

The Parish Hall is available for receptions and may be engaged when your application is accepted. Wine and champagne may be served. Music and dancing are appropriate. You and your caterer are responsible for returning the hall to its original condition. If you desire the services of the sexton, at least 30 days notice is required.

ON THE WEDDING DAY

A maximum of three hours is allowed for each wedding. Wedding parties may arrive up to two hours in advance of the Liturgy and remain for up to one hour following it for photographs. Since another services may well proceed or follow your event these times are not extended. The minimum time between weddings is three hours.

ALCOHOL POLICY

It is important for all participants to have rested and eaten appropriately before the ceremony. Consumption of alcoholic beverages or any type of non-prescription drug should be avoided until then. It is never appropriate for members of the wedding party to consume alcohol on the church property (except at the reception). The clergy reserve the right to exclude intoxicated persons from participating in the liturgy, or to refuse to preside at the marriage if the participants are intoxicated.

FEES

Marriage Service	Checks payable to	Active Members	Non-Members
Premarital Counseling	Clergy who does counseling	\$500	\$500
Clergy Honorarium	Clergy who officiates	\$500	\$500
Organist *	Organist	\$250	\$250
Soloist (if needed)	Soloist	Varies	Varies
Acolyte (if needed)	Acolyte	\$50	\$50
Use of Church Building	St. Mary's	Waived	\$500.00

** Please note that according to AGO guidelines, if you choose someone other than Saint Mary's Music Director to provide music, the fee for Saint Mary's Music Director must still be paid.*

Wedding Reception (one check payable to St. Mary's)	Active Members	Non-Members
Sexton's Fee (\$25 per hour/ minimum 1 hour)	\$25.00 +	\$25.00 +
Use of China, Glassware, Silverware	\$50.00	\$50.00
Use of Facilities	Waived	\$500.00

SUGGESTED SCRIPTURE READINGS

Please read all of the following biblical selections carefully. You are not limited to these choices and are certainly free to choose others that are close to your heart and mind. Please share these choices with the clergy. The Priest you are working with will assist you in your selections.

From the Old Testament (select one)

Genesis 1:26-28 (Male and female God created them)

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

Genesis 2:4-9, 2:15-24 (A man cleaves to his wife and they become one flesh)

These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up-for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground- then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib

that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Song of Songs 2:10-13; 8:6-7 (Many waters cannot quench love)

My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. Many waters cannot quench love, neither can floods drown it. If one offered for love all the wealth of his house, it would be utterly scorned.

Tobit 8:5b-8 (That she and I may grow old together)

Tobias said: 'We praise thee, O God of our fathers, we praise thy name for ever and ever. Let the heavens and all thy creation praise thee for ever. Thou madest Adam, and Eve his wife to be his helper and support; and those two were the parents of the human race. This was thy word: "It is not good for the man to be alone; let us make him a helper like him." I now take this my beloved to wife, not out of lust but in true marriage. Grant that she and I may find mercy and grow old.'

From the New Testament (select one)

1 Corinthians 13 (Love is patient and kind)

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will

come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

Ephesians 3:14-19 (The Father from whom every family is named)

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Ephesians 5:1-2; 21-33 (Walk in love, as Christ loved us)

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband.

Colossians 3:12-17 (Love which binds everything together in harmony)

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven

you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

1 John 4:7-16 (NRSV) (Let us love one another for love is of God)

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.

Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

From the Gospels (select one)

Matthew 5:1-10 (The Beatitudes)

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they will be comforted. "Blessed are the meek, for they will inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they will be filled. "Blessed are the merciful, for they will receive mercy. "Blessed are the pure in heart, for they will see God. "Blessed are the peacemakers, for they will be called children of God. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Matthew 5:13-16 (You are the light . . . Let your light so shine)

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. "You are the light of the world. A city built on a hill cannot be hid. No one

after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Matthew 7:21, 7:24-29 (Like a wise man who built his house)

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven." Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell-and great was its fall!" Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

Mark 10:6-9 (They are no longer two but one)

But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Mark 10:13-16 (Let the little children come to me)

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

John 15:9-12 (Love one another as I have loved you)

As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. "This is my commandment, that you love one another as I have loved you.