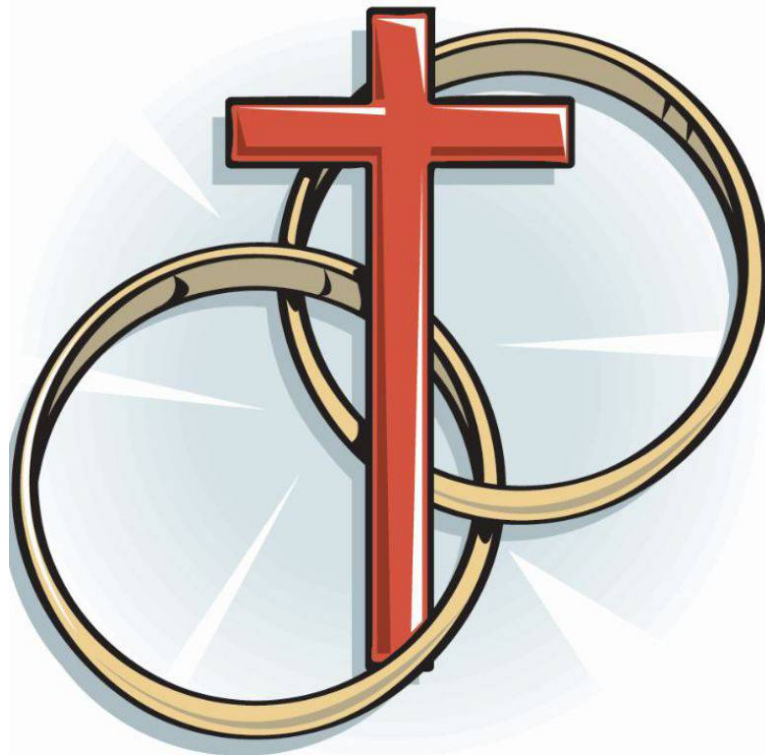


CELEBRATING YOUR WEDDING



St. Joseph - St. Lawrence Parish
EASTON, KANSAS

Dear Bride and Groom,

The celebration of marriage is a very special time for you, your families and friends — and for this parish community. It is an occasion of great joy and we all look forward to your wedding day.

As you make plans for your wedding, please keep this important principle in mind: your celebration of marriage is a communal celebration of faith, hope, and love — a public act of covenanted commitment and of worship and praise of God.

Choosing to celebrate your marriage at St. Joseph-St. Lawrence does not mean you have “rented” the building. Here you will be celebrating an official liturgy of the Church, so therefore you will be accepting certain parish regulations for planning your wedding.

In the Catholic Church marriage is so hallowed and sacred that it is a *sacrament* — a real encounter with Jesus Christ, whom the bride and groom invite to abide with them in their marriage. Our faith holds the marriage covenant in such high regard that we understand this commitment is to be lived out permanently. A wedding liturgy, celebrated in the prayerful spirit the Church intends and which these guidelines propose, enables the Church to teach the dignity and holiness of marriage and emphasizes the role of married persons to be God’s servants of love to their spouse, their family, and to the world.

There is no such thing as a private liturgy; every Catholic liturgy is public worship. Just as your lives touch and affect others, so will your wedding. As you prepare the liturgy, don’t underestimate the impact which your wedding will have on others who gather to celebrate with

you: married couples inevitably will recall and in some degree renew their own marriage; couples experiencing difficulty in their marriage may be inspired to work harder to improve their marriage; young people planning to be married will experience the dignity and beauty of your wedding and wish to model their own from yours. Your marriage liturgy will touch the lives of all present and invite them to a renewed and deepened faith.

Your wedding is part of the worship life of this parish. Your promise of selfless love mirrors for us the steadfast love of Jesus for the Church and our pledge of faithful love in return. (Ephesians 5:31-32).

With this in mind we have prepared these guidelines to help you plan your wedding. Please share this booklet with your families and those helping you plan your wedding. The guidelines and suggestions reflect the parish’s commitment to you as well as our obligation to conform to the standards of the Church’s liturgy. These guidelines stem from pastoral experience and common sense. Following them will help you prepare for this most special and holy moment of your lives and assure you of a smooth flowing and graceful celebration of your marriage covenant.

Much is to be done in these months of preparation. We are committed to help you get ready not only for your wedding day, but for every day which follows as you live out your marriage covenant.

May the Lord, who has begun this good work in you, bring it to fulfillment.

Father William McEvoy

MARRIAGE PREPARATION

The most important part of planning a wedding is not the ceremony and surrounding festivities; rather it is the preparation for living out the marriage relationship. To help you establish a solid basis for married life, the Church provides a two-part program of preparation. All couples celebrating marriage in the Archdiocese participate in such a program of Marriage Preparation:

- **Small group marriage preparation** with other couples preparing for marriage. These sessions, arranged by the priest, are facilitated by a trained lead couple in their home. Topics discussed include: finances, communication, realities of marriage, sexuality and spirituality. (In exceptional circumstances, this part of marriage preparation may be fulfilled in a weekend program scheduled in advance.)
- **Individual appointment** with the priest working with you in your marriage preparation. He will visit with you about the sanctity of the marriage covenant, and prepare you for the sacrament. He will complete the paper work necessary for celebrating your marriage in the Church.
- **Meeting with our parish wedding coordinator, Deb Ernzen.** She will assist you with the logistics of your wedding liturgy, and help at the wedding rehearsal. Deb may be reached at (913)683-2530. Her email address is: ErnzenD@hotmail.com

Normally, only registered members of the parish or those whose parents are registered members celebrate their marriage at St. Joseph-St. Lawrence Parish.

Any Catholic wishing to be married at St. Joseph-St. Lawrence must be a registered member of his/her proper parish. Non-parishioners requesting to be married at St. Joseph-St. Lawrence must receive permission from their own proper pastor and from Father Bill.

WEDDING TIMES

The ordinary times for celebrating weddings are:

Friday: 6:30 or 7:00 p.m.
Saturday: 11:00 a.m. or 1:00 p.m.

Weddings are not celebrated in the Archdiocese on Sunday (including Saturday evenings since the parish observes the Sunday vigil beginning with 5:00 p.m. Mass). Also, weddings are not celebrated on Holy Days of Obligation, Ash Wednesday, All Souls' Day (Nov. 2), nor during the penitential seasons of Advent and Lent.

SETTING THE DATE

The couple must contact Father Bill at least six months before the intended wedding date. At this initial meeting the couple and the priest will set a tentative marriage date. This date is finalized upon completion of marriage preparation.

If you cancel or postpone your wedding for any reason, please notify the church as soon as possible.

THE BRIDE AND GROOM

In the Roman Catholic tradition, the bride and groom minister the sacrament of marriage to one another; a priest and at least two witnesses ("best man," "maid/matron of honor") are also required to be present.

PLACE OF MARRIAGE

The appropriate place for a Catholic marriage, since it is a part of the sacramental life of the local faith community, is the parish church of the bride. Archdiocesan regulations prohibit Catholic weddings from being celebrated in such places as private homes, parks, etc.

If the bride is not Catholic, the couple might, for serious reasons, wish to be married in the church of her denomination with her minister officiating. Special permission must be obtained in advance from the Archbishop for the Catholic party in this case, and the usual marriage preparation is provided. A Catholic priest need not be present — although that is highly desirable and usually the wish of the Catholic party. When a Catholic priest does participate, he will simply fulfill any role the minister may request from him (e.g. read a Scripture passage or pronounce a blessing).

THE WITNESSING PRIEST OR DEACON

Usually the pastor will officiate at weddings in the parish. However, because of a special relationship a couple may invite another Catholic clergyman to celebrate the wedding. Permission is readily given for such guest officiants. The visiting clergy must receive delegation from the pastor before the wedding takes place. Visiting clergy are required to observe archdiocesan regulations and parish customs.

Since marriage is an important and legal bond for both the Church and civil society, the following documents are required:

- **BAPTISMAL CERTIFICATE** issued within six months of the wedding by the church where the baptism took place.
- **MARRIAGE LICENSE** issued by the State of Kansas, obtained from the Clerk of the District Court, Probate Division. There is a three day waiting period after application before obtaining the license. The license is valid for six months from date of issuance.
- **THE PRE-MARRIAGE INVENTORY FORM** is filled out by the priest with the couple when the preparation process has been completed. This document records essential information about your marriage as well as testimony concerning readiness for entering the marriage covenant.

When either partner is not personally known by the priest, the parents may be asked to complete a Freedom to Marry questionnaire regarding the individuals' freedom to marry and readiness for marriage.

PREVIOUS MARRIAGE

In the case of a previous marriage, the priest will need appropriate documents:

- **DEATH CERTIFICATE** — if previous spouse is deceased.
- **DECREE OF ANNULMENT** — if either party, whether Catholic or not, has previously entered a marriage bond, a Church Annulment must be granted prior to entering marriage in the Catholic Church. No wedding date can be set until an annulment is final.

SPECIAL CIRCUMSTANCES

The wedding liturgy expresses and celebrates the coming together of this couple to share the intimacy of the marriage relationship.

If a couple is living together as though already married, the Catholic bishops of Kansas suggest that a simpler celebration of marriage is more appropriate. In such cases the wedding guests should be limited to family and close friends, the wedding party to be the best man and maid/matron of honor. The simplicity of such a wedding recognizes that the couple is seeking to celebrate as a Sacrament in the Church what they have already in fact begun to live publicly.

INTERFAITH MARRIAGE

Interfaith couples have the option to celebrate their marriage within Mass or within a Liturgy of the Word (Scriptural marriage ceremony without Mass). The possible discomfort of being unable to share Communion by someone who is not Catholic at his/her own wedding might extend to other family members and guests. Bride and groom should be sensitive to their particular situation, discuss the option with the priest, and make decisions with care. (Note: Mass is not celebrated in a marriage between a Catholic and a non-Christian).

When choosing to celebrate your marriage within a Liturgy of the Word, a minister from another denomination is most welcome to participate in the Catholic liturgy by reading Scripture passages, offering prayers and blessings, or giving an exhortation. Couples are asked to visit with the parish priest regarding this matter early in the preparation process.

If the bride is not Catholic but an active member of another church, permission for celebrating the marriage in her church may be requested from the Archbishop. Please consult the pastor regarding this before plans are made.

In addition to the Prenuptial Inquiry document mentioned above, a Catholic wishing to marry someone who is not Catholic is asked to sign a Declaration of Intention, which states his/her resolve to continue to live his/her married life in union with the Church and to share the Catholic faith with her/his children.

THE WEDDING PARTY

Although they need not be Catholic or even baptized, it is preferable that both witnesses (“best man,” “maid/matron of honor”) be practicing Catholics. Only these two witnesses will remain in the sanctuary throughout the liturgy; other members of the wedding party may stand in the sanctuary during the vows, but will otherwise be seated in the front row.

Normally, there should be no more than four couples (in addition to the bride and groom) in the wedding party.

We strongly recommend that young children, particularly those under the age of five years, not be in the wedding party.

USHERS

Ushers are ministers of hospitality and help set the tone for the wedding. Since the church is a sacred space, ushers should encourage a quiet, respectful atmosphere, and be attentive to the needs of the guests. Couples choosing ushers for their wedding are obliged to inform them of their responsibilities.

LITURGICAL MINISTERS

Friends or family members who are Extraordinary Ministers of Holy Communion or competent in proclaiming the Word of God may be honored to exercise their particular ministry in the wedding liturgy.

Family or friends may also be asked to present the bread and wine to the priest during the preparation of the gifts.

ALTAR SERVERS

Although servers are not necessary, if you have trained servers among your family and friends and you wish to include them in the wedding, you may do so. It will be necessary that they be present for the rehearsal.

LITURGY PLANNING

The Scripture readings and vow formula are selected in advance by the bride and groom from this booklet. Your selections must be given to the wedding coordinator no later than one week prior to your wedding.

The use of poetry and personal verse are appropriate for the reception following the liturgy.

The entrance of the wedding party may vary according to local custom. Some couples process down the center aisle in the “traditional” manner (bride preceded by her attendants, escorted by her father and “given away” to the groom who waits at the altar). This form of procession developed at a time when a wedding literally signified the transfer of the bride between two men: from father to husband. Unfortunately, this form of entrance does not express what a Christian marriage truly is: the free giving of two equal partners.

An appropriate and growing practice is for bridesmaids and groomsmen to enter the church as couples, followed by the groom escorted by his parents. This form of entrance procession expresses the equality of both bride and groom and involves both sets of parents in the procession.

In the marriage celebration, the primary liturgical symbol is the bride and groom, holding hands, pronouncing their vows before all assembled. The exchange of rings is an important-but-secondary symbol of the wedding liturgy. Other minor symbols or actions you might want to include in your wedding should be carefully considered:

- **UNITY CANDLE:** a popular practice is lighting of a unity candle. In this symbolic action, a large white candle is lit by the bride and groom from two smaller candles. The meaning of this action is obvious: the bride and groom “are no longer two but one” (Matthew 19:6). Usually this ritual takes place following the Blessings of Rings. Many couples, on their anniversary, will once again light their unity candle in remembrance of their wedding day. Unity candles may be purchased in a religious goods store or you can make your own.
- **BOUQUET TO THE BLESSED MOTHER:** a couple may wish to place a bouquet of flowers and spend a quiet moment of prayer at the statue of the Blessed Mother. For centuries, couples have asked for Mary’s prayers since it was she who interceded to her Son on behalf of a newly married couple at their wedding feast (John 2:1-11). Usually this short visit takes place following Communion.

After reading this guidebook, all procedures and plans for the wedding liturgy will be reviewed with you by our parish wedding coordinator.

SCRIPTURE READINGS

From the following list, please choose an Old Testament passage, a New Testament passage, and a Gospel to be read at your wedding. The Responsorial Psalm will be selected by you with the musician or Father Bill.

OLD TESTAMENT READINGS

OT-1 Genesis 1:26-28, 31a
Male and female he created them

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God looked at everything he had made, and he found it very good.

OT-2 Genesis 2:18-24
The two of them become one body

The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; this one

shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one .

OT-3 Tobit 8:4b-8
Allow us to live together to a happy old age

On their wedding night Tobiah arose from bed and said to his wife, "Sister, get up. Let us pray and beg our Lord to have mercy on us and to grant us deliverance." Sarah got up, and they started to pray and beg that deliverance might be theirs. They began with these words: "Blessed are you, O God of our fathers; praised be your name forever and ever. Let the heavens and all your creation praise you forever. You made Adam and you gave him his wife Eve to be his help and support; and from these two the human race descended. You said, 'It is not good for the man to be alone; let us make him a partner like himself.' Now, Lord, you know that I take this wife of mine not because of lust, but for a noble purpose. Call down your mercy on me and on her, and allow us to live together to a happy old age." They said together, "Amen, amen."

OT-4 Proverbs 31:10-13, 19-20, 30-31
The woman who fears the Lord is to be praised

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailling prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and makes cloth with skillful hands. She puts her hands to the distaff, and her fingers ply the spindle. She reaches out her hands to the poor, and extends her arms to the needy. Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates.

OT-5 Song of Songs 2:8-10, 14, 16a; 8:6-7a
Stern as death is love

Hark! my lover — here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the windows, peering through the lattices. My lover speaks; he says to me, "Arise, my beloved, my dove, my beautiful

one, and come! "O my dove in the clefts of the rock, in the secret recesses of the cliff, let me see you, let me hear your voice, for your voice is sweet, and you are lovely." My lover belongs to me and I to him. He says to me: "Set me as a seal on your heart, as a seal on your arm; for stern as death is love, relentless as the nether world is devotion; its flames are a blazing fire. Deep waters cannot quench love, nor floods sweep it away."

OT-6 Sirach 26:1-4, 13-16

*Like the sun rising in the Lord's heavens,
the beauty of a virtuous wife
is the radiance of her home*

Blessed the husband of a good wife, twice-lengthened are his days; a worthy wife brings joy to her husband, peaceful and full is his life. A good wife is a generous gift bestowed upon him who fears the Lord; be he rich or poor, his heart is content, and a smile is ever on his face. A gracious wife delights her husband, her thoughtfulness puts flesh on his bones; a gift from the Lord is her governed speech, and her firm virtue is of surpassing worth. Choicest of blessings is a modest wife, priceless her chaste soul. A holy and decent woman adds grace upon grace; indeed, no price is worthy of her temperate soul. Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home.

NEW TESTAMENT READINGS

NT-1 Romans 8:31b-35, 37-39

What will separate us from the love of Christ?

Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things, we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor

powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

NT-2 Romans 12:1-2, 9-13

*Offer your bodies as a living sacrifice,
holy and pleasing to God*

I urge you, brothers and sisters, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality.

NT-3 I Corinthians 12:31-13:8a

If I do not have love, I gain nothing

Brothers and sisters: Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

NT-4 Ephesians 5:2a, 21-33

*This is a great mystery, but I speak
in reference to Christ and the Church*

Brothers and sisters: Live in love, as Christ loved us and handed himself over for us. Husbands, love your wives, even as Christ loved the Church and

handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the Church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the Church, because we are members of his Body. For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ and the Church.

NT-5 Philippians 4:4-9
The God of peace will be with you

Brothers and sisters: Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

NT-6 Colossians 3:12-17
*And over all these put on love,
that is, the bond of perfection*

Brothers and sisters: Put on, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one Body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do every-

thing in the name of the Lord Jesus, giving thanks to God the Father through him.

NT-7 I John 3:18-24
Love in deed and in truth

Children, let us love not in word or speech but in deed and truth. Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything. Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us.

NT-8 I John 4:7-12
God is love

Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love. In this way the love of God was revealed to us: God sent his only-begotten Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us.

NT-9 Revelation 19:1, 5-9a
*Blessed are those who have been called
to the wedding feast of the Lamb*

I, John, heard what sounded like the loud voice of a great multitude in heaven, saying: "Alleluia! Salvation, glory, and might belong to our God." A voice coming from the throne said: "Praise our God, all you his servants, and you who revere him, small and great." Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they

said: "Alleluia! The Lord has established his reign, our God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. She was allowed to wear a bright, clean linen garment." (The linen represents the righteous deeds of the holy ones.) Then the angel said to me, "Write this: Blessed are those who have been called to the wedding feast of the Lamb."

GOSPEL READINGS

G-1 Matthew 5:1-12a
*Rejoice and be glad, for your reward
will be great in heaven*

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

G-2 Matthew 7:21, 24-25
A wise man built his house on rock

Jesus said to his disciples: "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 who listens to 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 buffeted the house. But it did not collapse; it had been set solidly on rock."

G-3 Matthew 22:35-40
*This is the greatest and the first
commandment. The second is like it*

One of the Pharisees, a scholar of the law, tested Jesus by asking, "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."

G-4 Mark 10:6-9
*They are no longer two,
but one flesh*

Jesus said: "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, no human being must separate."

G-5 John 2:1-11
*Jesus did this as the beginning
of his signs in Cana in Galilee*

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servants who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

G-6

John 15:9-12

Remain in my love

Jesus said to his disciples: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. "I have told you this so that my joy might be in you and your joy might be complete. This is my commandment: love one another as I love you."

G-7

John 15:12-16

*This is my commandment:
love one another*

Jesus said to his disciples: "This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you."

G-8

John 17:20-23

*That they may be brought
to perfection as one*

Jesus raised his eyes to heaven and said: "I pray not only for my disciples, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me."

VOWS

The Catholic Rite of Marriage gives the couple two options in choosing the vow formula:

- A. **I, (name), take you, (name) to be my wife/husband. To have and to hold from this day forward. For better, for worse, for richer, for poorer, in sickness and in health until death do us part."**
- B. **I, (name), take you, (name), to be my wife/husband. I promise to be true to you in good times and in bad. In sickness and in health. I will love you and honor you all the days of my life."**

Please inform Father Bill which set of vows you prefer.

MUSIC

Religious music rather than sentimental or romantic is appropriate for the religious celebration of marriage. All music selections must be approved in advance by Father Bill.

The bride and groom may prepare a wedding program booklet for their guests, inviting them to fully participate in the marriage liturgy.

REHEARSAL

A rehearsal for the wedding, scheduled in advance with the parish wedding coordinator, is held to help assure a smooth flowing celebration. Everyone having a direct role in the wedding should be present at the scheduled time. Music rehearsals are scheduled separately.

Out of consideration for all involved, it is important that the rehearsal begin on time.

FLORIST

When you visit with your florist, be sure to give them a copy of the parish policy on wedding flowers which can be found in the back of this guidebook.

PHOTOGRAPHER

When meeting with your photographer/videographer, please give them a copy of the parish policy on photography and videotaping found in this guidebook. Please abide by the parish regulations in this regard.

OTHER CONSIDERATIONS

Any change of address or telephone number during marriage preparation must be given to the parish office as soon as possible.

Each wedding party will have two hours and thirty minutes of time in church for dressing, wedding liturgy and photographs.

Aisle runners are not permitted because of the safety hazard they present.

Rice, birdseed, confetti, etc. is not permitted to be thrown at the church or on parish property. Likewise, flower girls are not permitted to drop petals, real or artificial down the aisle of the church. Please advise your family and friends of this policy. People have been known to slip and fall as a result of such substances and insurance companies discourage this practice as the church may be liable if any injuries occurred. Also, flower petals can stain the carpet. Rice, confetti and the like are tracked into the church and causes extra cleaning problems.

The consumption of alcohol or other such substances is not permitted either before the rehearsal or the wedding. Inebriated persons are not eligible to participate in the ceremony.

Hospitality to the guests requires that every effort be made that the wedding begins on time.

To avoid congestion, it is best to have the guest book at the reception only. Signing the guest book at the church entrance impedes seating and often creates unnecessary congestion. If you choose otherwise, the guest book should be closed five minutes prior to the wedding time. Guests who are unable to sign then are invited to sign the book after the wedding or at the reception.

APPROPRIATE DRESS

Wedding fashions are often determined through personal taste and popular trends. However, in celebrating a wedding as a religious ceremony care must be taken that dress is appropriate to the sacred nature of the liturgy.

DONATIONS AND OFFERINGS

For supporting members of St. Joseph-St. Lawrence parish, the suggested offering for the church is \$300. Musicians are contracted separately. It is customary to provide your officiating clergy with a stipend or honorarium following the ceremony.

For those celebrating their marriage at the church who are not supporting members of St. Joseph-St. Lawrence, a donation of \$500 must be made to assist in defraying maintenance, utilities and other costs. Should such a donation prove to be an excessive burden to the couple, it should be discussed with the pastor in advance.

**PARISH POLICY
FOR
WEDDING FLOWERS
AND CANDLES**

FLOWERS

The use of flowers and plants should enhance the liturgical celebration and not distract from the primary symbol of the marriage: the bride and groom. Florists are required to observe the following guidelines based upon the principles of the United States Bishops' document, *Environment and Art in Catholic Worship* (EACW):

1. Flowers, plants and trees — genuine, of course, are particularly apt for the decoration of liturgical space, since they are of nature, always discreet in their message, never cheap or tawdry or ill-made.”
2. Floral “decoration should never impede the approach to or the encircling of the altar or any of the ritual movement and action, but there are places in most liturgical spaces where it is appropriate and where it can be enhancing.” (EACW #102).

A floral arrangement may be placed near the tabernacle or one bouquet on either side of the sanctuary, or a combination thereof. Flowers, greenery, or bows may be appropriately attached to candelabra that the florist provides. The setting up of stands and vases elsewhere in the area near the altar is not permitted.

3. “The whole space is to be considered the arena of decoration, not merely the sanctuary” (EACW #102).

A floral arrangement may be placed in the gathering space near the front doors of the church. These flowers, especially if they are fragrant, would be a gracious sign of welcome. If flowers or bows are to be used to decorate the ends of the chairs, they should be used at regular intervals along the entire length of the aisles, enhancing the whole worship space and the assembly which fills it. (Only florist tape or soft pew holders may be used when attaching flowers or bows to the chairs.)

4. We welcome any floral arrangement you may wish to leave in the church after the celebration of the wedding. Your flowers would continue to enhance the parish worship and be a fine gift to the parish. We also respect your plans to take these arrangements to the reception hall.
5. During the Christmas and Easter seasons the church will already be beautifully decorated with flowers and plants as befits the annual liturgical observance. Thus the addition of wedding flowers will be limited. Seasonal flowers and other items of decoration in the church may not be moved or rearranged.

CANDLES

1. The church provides the candles that normally stand next to the Altar. If candelabra from the florist are used the following must be observed:
 - A. Candles must be encased in glass or metal.
 - B. Candelabra must be removed from the church by either the florist or a member of the wedding party immediately following the post-wedding picture taking. (Note: the parish is not responsible for these candelabra).
 - C. Candelabra stands will be placed in the area specified by the parish wedding coordinator.

**PARISH POLICY
FOR
WEDDING PHOTOGRAPHY
AND
VIDEOGRAPHY**

A couple celebrating marriage will desire visual remembrances of the liturgy. In keeping with the dignity of the sacrament and with reverence for the sacred space of the church, the following guidelines are to be observed:

DURING THE LITURGY

1. One stationary video camera on a tripod may be placed off to one side of the sanctuary.
2. Photographers and videographers are not permitted to roam about the area close to the sanctuary once the marriage liturgy has begun. Picture taking is confined to the area no closer than ten pews from the front.
3. Except for the processional and recessional of the wedding party, only the lighting available in the church may be used; no additional lighting or flash is permitted.

***PICTURES BEFORE AND AFTER
THE LITURGY***

1. Photographers and the wedding party are to keep in mind that the church is not a studio but a sacred space. All are expected to keep their voices soft and be reverent and respectful.
2. The church is available for wedding photographs sixty minutes before the wedding begins. Archdiocesan regulations require that any pre-wedding photographs conclude no later than thirty minutes before the start of the wedding.
3. After the wedding ceremony, the church is available for the taking of pictures for up to thirty minutes.
4. If the couple will have a program printed for the wedding, please include a note asking guests to refrain from taking photographs during the liturgy.
5. No sanctuary furnishings are to be removed under any circumstances.
6. If there are any questions, please contact the parish wedding coordinator before the wedding.

St. Joseph - St. Lawrence Parish

Rectory

211 W. Riley Street • PO Box 129 • Easton, Kansas 66020 • (913) 773-5712

SJSLParish.org