

A GUIDE
FOR

The Celebration and Blessing of a Marriage



ST. PAUL'S
EPISCOPAL CHURCH

St. Paul's Wedding Team

Parish office: (216) 932-5815

The Reverend Dr. Stephen H. Applegate, *Interim Rector* Mr. Kevin Jones, *Organist*

The Reverend Gabriel Lawrence, *Assistant Rector*

Mr. David Osburn, Jr., *Carillonneur* (216) 228-6658

The Reverend Patricia Rose, *Assistant Rector*

Ms. Jenni Thomas, *Administrative Coordinator*

Ms. Pam O'Halloran, *Director of Operations*

Marriage License Information

Ohio residents: Applications for a marriage license should be made in the county where either person resides. The license is not issued in the county where the wedding will take place, unless the couple is from out of state.

Out-of-state residents: Applications for a marriage license should be made in the county where the wedding will take place. St. Paul's Episcopal Church is in Cuyahoga County.

Divorce papers must be shown: If either party has been divorced, the place(s), date(s), and case number(s) of the divorce(s) are required.

The Cuyahoga County Probate Court Marriage Department is open for in-person appearances (no appointment necessary), however **couples MUST pre-register for a marriage license online** via the website. Pre-registration will provide more information on in-person appearances. Registration information is only stored for 90 days. Please visit the website:

probate.cuyahogacounty.us/marriage.aspx for the most up-to-date information.

Both parties are required to be present at the time of making the application for the marriage license, unless either or both are physically incapacitated. In this case, their physician must sign an affidavit as to the physical disability of the applicant(s).

Please note that the marriage license is valid for 60 days from the date of issuance.

The Marriage License Department of the Probate Court of Cuyahoga County:

1 Lakeside Avenue West, Room 129

Cleveland, Ohio 44113

Monday through Friday 8:30 a.m. to 4:30 p.m.

(216) 443-8920

Wedding Fees

Facility fees should be paid to the church; clergy and musician fees are paid directly to the individual. A deposit of \$500, made out to St. Paul's Episcopal Church, is required to secure the date. Remaining fees are due two weeks before the wedding.

For those with an established relationship with St. Paul's:

FACILITY

(payments made to the church)

Church contribution

Includes space use and service leaflet

Sanctuary \$500

St. Martin's Chapel \$250

(75 guests maximum)

Church staff \$250

Includes sexton fee and wedding coordination

Live streaming of service \$200

(optional)

CLERGY AND MUSICIANS

(payments made directly to the individual)

Clergy \$500

Includes 3-4 premarital sessions

Organist \$300

Includes pre-service consultation, rehearsal, and wedding

Carillonneur \$150

Optional playing of the carillon (tower bells)

For non-members of St. Paul's:

St. Paul's holds very few weddings for non-members. If the wedding is approved by the clergy, space use fees are:

Sanctuary \$1,000

St. Martin's Chapel \$ 500

All other fees remain the same.

Congratulations on your engagement! We are happy for St. Paul's to play a role in your marriage. This handbook contains information about getting married in the Episcopal Church, and answers many questions you may have about getting married at St. Paul's. Please let us know if you have any additional questions - we are here to help!

Wedding Guidelines

Weddings are occasions of great joy and celebration for all involved and we look forward to sharing this important day with you. St. Paul's wants to be as helpful as possible as you make your wedding plans. Everything will go more smoothly if you read and take into account the following guidelines:

- Marriage ceremonies are conducted by the clergy of St. Paul's according to the rite of *The Book of Common Prayer* (1979) and the doctrine, discipline, and worship of the Episcopal Church. The officiating priest will provide guidance and direction in the planning of the service. The rector is the final authority regarding any worship or social function within the parish.
- Please do not make any plans before ensuring that your preferred date is confirmed by the parish clergy or director of operations.
- The couple will arrange as soon as possible for a required series of premarital consultations with the priest who will officiate.
- The written approval of the Bishop is required for the marriage if either person has been divorced and the former spouse is living. The officiating priest will discuss the canonical procedures with you as well as provide appropriate counsel.
- If a wedding planner has been engaged, please request that they reach out to the director of operations at least two months before the day of the wedding to discuss wedding logistics and responsibilities.
- Service leaflets, or bulletins, will be developed by the officiant and the couple, and can be printed by St. Paul's. If you wish to design and print your own bulletin, please discuss the format with the clergy.
- In keeping with the dignity of the occasion, we do not permit the consumption of alcohol at the rehearsal or the wedding itself. For receptions in Tucker Hall or the Dining Room, wine and beer only are permitted.
- The officiant will conduct the rehearsal, assisted by the director of operations or another staff member, the day or evening before the wedding. Members of the wedding party and parents should plan to attend.
- You must bring the marriage license to the rehearsal. We cannot begin the rehearsal unless we have the license in hand.
- On the day of the wedding, the service will begin promptly at the scheduled time. Arrangements can be made for the wedding party to prepare and dress at the church. Please contact the director of operations to ensure that space is available.

Marriage in the Episcopal Church

The Episcopal Church takes this ceremony with utmost seriousness, as it does all occasions of public worship. The Church's teaching and regulations on marriage are intended to strengthen the Christian character of the marriage relationship. The worship of the Episcopal Church is founded upon ancient Christian traditions that are eloquently and thoughtfully presented in *The Book of Common Prayer*. While allowing for some variation, the Prayer Book reminds us of the universal nature of the Church. Our worship is reverent and dignified, and unites us with past, present, and future generations of Christians who gather to glorify God. Thus, each service maintains this historic continuity, while at the same time addressing the spiritual needs of the gathered congregation.

At all times, God is at the center of our worship as the congregation gathers. The members of the congregation are never spectators, nor is the service planned for their entertainment. With this in mind, we share the following information to help you plan the celebration and blessing of your marriage at St. Paul's.

Holy Communion

A choice that a couple will make with the officiating priest is whether to celebrate the Eucharist, or Holy Communion, following the Blessing of the Marriage. Those who eat and drink together share values and beliefs as well as tradition and sacred history. For Christians, the sacred meal we call Communion is all the more significant because of its association with the Risen Lord who is the Head of the Church and the Head of every Christian family. It can be a powerful symbol for newly married people to share this meal with friends and family who gather for their marriage. On the other hand, interfaith or other family considerations can make the sacrament an occasion of awkwardness or uncertainty. Please discuss with the priest which decision is best for you and those who will gather with you. Holy Communion, if celebrated in the church, is offered to all and never to the couple only.

The Role of the Priest

In our tradition, the rector of the parish is the local ecclesiastical authority, which means that they must approve of, and is ultimately responsible for, everything that happens within the parish. The rector, or another member of the clergy staff, will explain the procedures for weddings at St. Paul's and will help you determine whether St. Paul's is the right place for your wedding. If you are not familiar with weddings in the Episcopal Church, the priest will help you understand the Anglican way of worship as well as orient you to local parish customs that we will ask you to respect as you plan your wedding.

Dates will also be set for the required premarital instruction. You and the clergy will agree on the number of times to meet and set goals for the content of these sessions. Among the topics are: the nature of Christian marriage, an exploration of strengths and weaknesses in your relationship, family history, and planning the service. Additional topics are covered as the need arises.

If one or both of you have been divorced and the former spouse is living, the priest will need to explore the nature of the dissolution with you, and see that legal and moral responsibilities to children and previous spouses are being observed. Application will then be made to the Bishop for their consent to be married in the church. The Bishop will need ample time to make their consideration, so this matter must be discussed with the priest well in advance of the proposed wedding date. The Bishop will not consider an application unless a minimum of six months has elapsed since the final divorce decree.

At the rehearsal and on your wedding day, the priest is responsible for all decisions regarding ceremony and custom. Florists, photographers, wedding directors, and even family and guests must be willing to respect the guidelines of our Episcopal tradition and local customs at St. Paul's.

Logistics Assistance

Our director of operations, Pam O'Halloran, will consult with you as you begin your wedding planning, first confirming the date and time of your service, and later reviewing St. Paul's wedding customs and guidelines. She will help you plan your arrangements with florists, photographers, and videographers and ensure that each is provided with a copy of our guidelines. (Photographers and videographers must return a signed copy of our photography policy no later than two weeks before the wedding.) Ms. O'Halloran is available to meet with vendors as needed to familiarize them with the space and with church policies. All logistical questions should be directed to Ms. O'Halloran.

Whether or not a wedding planner has been engaged, there are many logistics specific to the church and ceremony that require the presence of a staff member. Either Ms. O'Halloran or Jenni Thomas, our administrative coordinator, will be present at the rehearsal and the wedding to ensure that all goes smoothly on the day of the wedding.

Photography & Video Recording

Since a wedding is a time of sacred worship, we have strict guidelines for photography and video production. All photographers and videographers are required to read and sign a copy of the photography policy at least two weeks before the wedding. Please make sure they receive a copy.

Policy summary: A photographer may stand inside the fourth pew (from the back) to take flash photos of the processional and recessional. Once the service has begun, photos may be taken from the back of the church or the balcony **without flash**. Video cameras may be set up in fixed locations in the balcony and side aisle (to be designated by director of operations). Neither the photographer nor the videographer may roam the sanctuary during the service. The director of operations will work with both vendors to ensure that they understand these guidelines.

Wedding Flowers

Please notify the director of operations with the name of your florist well in advance of the wedding. Florists who have not previously done flowers for a wedding at St. Paul's should plan to visit the church to get an idea of the appropriate shape and size of an altar arrangement. If requested, Ms. O'Halloran can provide a list of florists who have done weddings at St. Paul's in the past, including the florist who makes our weekly altar arrangements.

The following are the church's guidelines for floral arrangements:

- **In the main church**, one large bouquet is placed on the pedestal behind the altar. The width and height of the arrangement must be at least 4 feet in order to fill the space appropriately. A pedestal to support the arrangement is available. The church florist recommends a "clay beater" as the base of the arrangement. If a vase is to be used, it must be in keeping with the sanctity of the surroundings; plastic is not permitted. A large basket is also appropriate. The church will save the florist's containers for pick-up the following Monday.
- **In St. Martin's Chapel**, two arrangements stand on the altar, on either side of the cross. We recommend low, medium-sized containers. Glass, silver, brass, or china vases of good design may be used; St. Paul's has brass vases with liners available. (The florist can pick up the liners or do the arrangements at the church.) Plastic vases may not be used.
- Other flowers are permitted in consultation with the director of operations. Flowers and greens are only allowed on the ends of pews with permission. Care must be taken to avoid damage to the wood. Cleveland Heights fire regulations prohibit candles at the pews.
- The flowers on and/or behind the altar are, in essence, a gift to the church and are expected to remain in place for Sunday services. Their gift is acknowledged in the Sunday bulletin.
- Aisle runners are a potential tripping hazard and are discouraged.

Wedding Music

All music is subject to the approval of the clergy and the organist. Vocal music and hymns must be from *The Hymnal 1982* or other approved sacred texts and tunes. Processional and instrumental music must be from the classical sacred music repertoire and conducive to a worship service. Secular or "pop" music is not appropriate for worship.

Our organists will gladly play for your wedding if available. Couples are encouraged to make an appointment to hear and select processional and prelude options. The preludial recital, 20-35 minutes long, includes original works as well as transcription spanning five centuries of organ music. It is a mini-recital with concert pieces and contrasting meditative selections. The list on the next page represents only a small number of possible selections. Hymns are selected with the guidance of the clergy.

We can suggest names of vocal soloists as well as trumpet players or other musicians. If you wish to have the carillon (bells) played, please contact David Osburn to discuss your date and music.

Suggested Wedding Music

Processional and Recessional

Henry Purcell	<i>Trumpet Tune</i> <i>Trumpet Voluntary in D</i>
Jeremiah Clark	<i>March of the Prince of Denmark</i>
Jean Joseph Mouret	<i>Rondeau</i>
Jean Jacques Charpentier	<i>Te Deum</i>
George Frideric Handel	<i>Hornpipe from Water Music</i> <i>The Rejoicing from The Royal Fireworks Music</i>
Adam Michna from Otradovice	<i>Heavenly Cavalry</i>
Jirik Ignác Linek	<i>Intrady</i>
Johann Helmich Roman	<i>Drottningholm Music</i>
Erland von Koch	<i>Festive March</i>
Ingvar Hellman	<i>Wedding March</i>
Edvard Grieg	<i>March</i>

Recessional only

Charles-Marie Widor	<i>Toccata</i>
Johann Sebastian Bach	<i>Prelude and Fugue in E flat major</i>
César Franck	<i>Final</i>
Ludwig van Beethoven	<i>Ode to Joy</i>

Procession of the attendants

Johann Pachelbel	<i>Canon in D</i>
Benedetto Marcello	<i>Psalm XIX</i>
Johann Sebastian Bach	<i>Jesu, Joy of Man's Desiring</i>

Suggested Readings

From the Old Testament

Genesis 1:26-28—Male and female he 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, 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 Solomon 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-7—That she and I may grow old together

Tobias said, “Blessed are you, O God of our ancestors, and blessed is your name in all generations forever. Let the heavens and the whole creation bless you forever. You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the human race has sprung. You said, ‘It is not good that the man should be alone; let us make a helper for him like himself.’ I now am taking this kinswoman of mine, not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together.”

From the New Testament

1 Corinthians 13:1-13—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—Live 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—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 Gospel

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

Jesus said, "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, 24-29—Like a wise man who built his house upon the rock

Jesus said, "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, 13-16—They are no longer two, but one

Jesus said, "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." 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

Jesus said, "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."