

The Sacrament of Holy Matrimony at Sacred Heart Catholic Church



Marriage Preparation Information

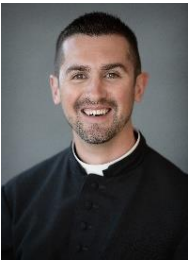
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Guidelines for the
Celebration of Marriage at
Sacred Heart Catholic Church

SACRED HEART OF JESUS MISSION STATEMENT

Putting hearts on a collision course with the Sacred Heart of Jesus.

HELPFUL PARISH CONTACTS FOR YOUR WEDDING



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Letter from the Pastor

Congratulations on your engagement! I realize this is an exciting time and want to assure you we will work diligently to make your celebration *the best day of your life*. In order for that to happen, you need to do *your* part. Please understand that as a Pastor and physician of souls, I take the covenant of Holy Matrimony seriously, and I am counting on you to do the same.

In this document you will find the steps necessary to be approved for marriage in the Catholic Church. You will also find helpful insight, as well as parish policies for having your ceremony at Sacred Heart of Jesus Parish. What this booklet *cannot do*, is make your marriage successful; that's up to you. That said, I'm confident you will be on the right track after the preparation process.

It is crucial to know the most important aspect of marriage is not the ceremony (as exciting as it will be), but living out the promises you make. By stating your intentions and reciting your vows, you will be entering into a sacred covenant with God. With that in mind, this newly formed relationship with your spouse can be the most amazing thing you've ever experienced, if you engage in this process and place God at the center of your lives.

I have been blessed to experience many beautiful, healthy marriages involving couples who understand the huge responsibility of the marital commitment. Namely, that **it requires a lot of hard work anchored in Jesus and his Church**. Thus, marriage is something that can only succeed by selflessly giving 100% to your spouse. It demands patience, understanding, compromise, determination, fortitude, fraternal correction...and so many other virtues. Of course no one is perfect, but these virtues, along with a happy, healthy marriage *will happen* if you take this process to heart.

It is not just a cliché saying that a family that prays together stays together; it is very real. So begin today praying with your future spouse. Go to Mass together and relish the Sacraments. In short, take this process seriously and seek to learn from it. If you do, you *will live happily ever after*. This I promise!

Again, congratulations and please know we are praying for you.

In Christ,



Fr. Jaime Zarse
Pastor

PART I – OVERVIEW OF THE CATHOLIC UNDERSTANDING OF MARRIAGE

Introduction

In his apostolic exhortation on the role of the Christian family in the modern world, Pope John Paul II wrote: "Knowing that marriage and family constitute one of the most precious of human values, the Church wishes to speak and offer her help. . . In a particular way the Church addresses the young, who are beginning their journey towards marriage and family life for the purpose of presenting them with new horizons, helping them to discover the beauty and grandeur of the vocation to love and the service of life."

The preserving and fostering of the Christian ideals of marriage is one of the most important works in the total apostolate of the Church. To young men and women, mothers and fathers, caught in the current of the anxieties and pressures of the modern world, the Church wishes to bring the answer of Christ. She wishes to show forth the richness of the sacramentality of marriage and to find means of helping couples to realize the religious significance of their vocation. Moreover, she seeks to help them in practical ways to dispose themselves to the generous promptings of the Holy Spirit. (Common Policy for Marriage Preparation, written by the bishops of the Kansas Province, 1988)

Each sacrament is an important moment in the life of the Church. Marriage, in particular, is important in the life of a man and a woman. The above statement from the Kansas bishops emphasizes "the richness of the sacramentality of marriage," as well as helping a couple to "realize the religious significance of their vocation." **In keeping with these ideals, it becomes important for the engaged couple to focus on the wedding celebration, first and foremost, as a sacrament.** This sacrament is properly celebrated with a worshipping community, and becomes an experience of religious importance for the couple.

These guidelines and regulations are a supplement to the general norms for wedding celebrations found in "Rite of Marriage," promulgated by the Holy See on July 1, 1969, and the "Common Policy for Marriage Preparation," prepared by the Bishops of the Province of Kansas, and are provided to engaged couples of Sacred Heart Catholic Church to aid in the planning of their wedding ceremony. They are intended to enhance the liturgical celebration of the sacrament, and help the couple enter this celebration more fully.

Marriage Preparation

Good-quality marriage preparation is essential in helping couples work through the questions and challenges that will arise after they tie the knot. Questions that the engaged couple should consider include in what faith community (or communities) the couple will be involved, how the couple will handle extended family who may have questions or concerns about one spouse's faith tradition, and how the couple will foster a spirit of unity despite their religious differences.

Of all the challenges an ecumenical or interfaith couple will face, the most pressing one likely will be the question of how they raise their children. "The church makes clear ... that their marriages will be more challenging from the perspective of faith," theologian Robert Hater writes. "... Special challenges exist as well when it comes to raising children in the Catholic faith." Because of these challenges, **the church requires the Catholic party to be faithful to his or her faith and to "make a sincere promise to do all in his or her power" to have their children baptized and raised in the Catholic faith.** This provision of the 1983 Code of Canon Law is a change from the 1917 version, which required an absolute promise to have the children raised Catholic.

Likewise, the non-Catholic spouse is no longer required to promise to take an active role in raising the children in the Catholic faith, but instead "to be informed at an appropriate time of these promises which the Catholic party has to make, so that it is clear that the other party is truly aware of the promise and obligation of the Catholic party," the code states.

But suppose the non-Catholic party insists that the children will not be raised Catholic? The diocese can still grant permission for the marriage, as long as the Catholic party promises to do all he or she can to fulfill that promise, Hater writes. The marriage may be legal, he notes, but is it a wise choice? Those are questions that may also need to be explored in marriage preparation.

If children are raised in another faith, he notes, "The Catholic parent must show children good example, affirm the core beliefs of both parents' religious traditions, make them aware of Catholic beliefs and practices and support the children in the faith they practice."

The Wedding Ceremony

Because Catholics regard marriage as a sacred event, the church prefers that ecumenical interfaith couples marry in a Catholic church, preferably the Catholic party's parish church. If they wish to marry elsewhere, they must get permission from the local bishop. He can permit them to marry in the non-Catholic spouse's place of worship or another suitable place with a minister, rabbi or civil magistrate – if they have a good reason, according to the U.S. Conference of Catholic Bishops. This permission is called a "dispensation from canonical form." Without it, a wedding not held in a Catholic church is not considered valid.

It is popular, and acceptable, for an ecumenical or interfaith couple to invite the non-Catholic spouse's minister to be present at the wedding. It is important to note that, according to canon law, only the priest may officiate at a Catholic wedding (at a Catholic church). A minister may offer a few words, but he or she may not officiate or preside at a joint ceremony. **It is generally recommended that ecumenical or interfaith weddings not include Communion (or a Mass).** Therefore, most ecumenical or interfaith weddings take place outside of Mass: there is a different service for a Catholic marrying a baptized Christian and a Catholic marrying a non-baptized person or catechumen (person preparing for baptism).

"The reception of Communion is a sign of unity with the ecclesial community," he explains. "On a wedding day, the fact that one-half of the congregation does not belong to the Catholic community [and, hence, does not receive Communion] cannot be a sign of welcome or unity on a couple's wedding day." It might be "likened to inviting guests to a celebration and not allowing them to eat," he adds.

PART II – STEP BY STEP GUIDE FOR GETTING MARRIED AT SACRED HEART OF JESUS PARISH

Step 1	Call the parish office and check availability of desired dates.
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- **Registered parishioners (those formally registered at the parish for 6 months) can schedule a date up to eighteen months in advance.**
- **Non-registered individuals can schedule a date up to six months in advance.**

PRE-NUPTIAL INTERVIEW: A couple wishing to be married within the Archdiocese of Kansas City in Kansas must contact the parish at least six months before the desired wedding date. This will allow sufficient time to get everything completed that is required for a Catholic Marriage. **No wedding date can be set before the initial phone call.** When contacting the parish, ask to speak with the Parish Life Administrative Specialist. She will gather the initial information to assess your circumstances and will give your information to our Wedding Coordinator and Marriage Prep Ministry Lead. They will contact you with information regarding the additional steps and documentation that will be needed.

CHURCH DOCUMENTS NEEDED:

BAPTISMAL CERTIFICATES should be obtained by both bride and groom and given to the Parish Life Administrative Specialist. For Catholics, a new certificate or letter from the Church of baptism dated within six months of the date of marriage is required since all marriages are recorded in your Church of baptism.

FOR THE NON-CATHOLIC PARTY

A baptized non-Catholic should also obtain a Baptismal certificate or a letter documenting the Baptism from the church of Baptism (NOTE: when documentary proof is not available, affidavits of parents or other trustworthy persons are acceptable). For those who are Christians of other denominations, a photocopy of proof of baptism may be submitted.

It is important to note, that if either party has a prior marriage, they must have a certificate of nullity (an annulment) before the marriage preparation process can begin, unless the previous spouse is deceased. Please advise the Parish Life Administrative Specialist of either circumstance as we can help with the annulment process if necessary.

CIVIL DOCUMENTS NEEDED:

The State of Kansas requires that a license for marriage be obtained. Such a license may be obtained in any county of the State of Kansas and is valid for six months following the date of its issue. Please obtain a State of Kansas marriage license and bring it to the rehearsal with you.

MARRIAGE LICENSE/WITNESSES: Witnesses must be at least 18 years old. A non-Catholic may be chosen as one of the witnesses.

Important: The Marriage license should be submitted to the Parish Life Administrative Specialist at least 30 days prior to the wedding date. Please do not separate contents of the envelope that you receive but give the envelope to the Parish Life Administrative Specialist in its entirety. The license will be completed after the ceremony and submitted on your behalf by the parish office.

Obtaining a marriage License in Johnson County, KS:

[Marriage License Information for JOCO](#)

https://appengine.egov.com/apps/ks/oja/marriage_license

Step 2	Choose marriage preparation method and schedule Natural Family Planning session
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The Archdiocese requires that a couple preparing for marriage attend marriage preparation classes. There are several options available.

The preferred and highly recommended method is meeting one-on-one with a mentor couple, who is specially trained in the EverMore in Love curriculum, which is approved by the Archdiocese. Normally, you meet at the home of the mentor couple for 7 sessions, each lasting anywhere between 1.5 - 2 hours. These are scheduled on mutually agreeable dates between you and them.

The second option is to attend a marriage prep weekend, which covers the same curriculum in a condensed time period in a group setting. The retreat is hosted at Savior Pastoral Center in Kansas City, KS, on Saturday from 8am-6pm and Sunday from 1pm-4:30pm. Specific dates for retreats can be found at: www.archkck.org/marriageprepweekend

There are also couples in Johnson County that offer the 7 sessions via Zoom. As a last resort, there is an on-line course with 9 assignments available through Catholic Marriage Prep.

As a general rule, you want to have your marriage prep finished at least 4 months before your wedding date. The Marriage Prep Ministry Lead will work with you to match you up with a mentor couple to facilitate your marriage prep sessions.

In addition to the EverMore in Love marriage prep classes, a course in Natural Family Planning is required for the sacrament of marriage in the Catholic Church. There are many ways to fulfill this requirement. Please use this link to get more information: <https://archkck.org/nfp/find/intro-to-nfp/> The Marriage Prep Ministry Lead can answer any questions you may have regarding finding a course that meets your needs as well as the archdiocesan requirement.

Step 3**Meet with Wedding Coordinator and Music Coordinator**

The Wedding Coordinator will contact you to schedule several meetings prior to the wedding. The first meeting will be scheduled at least 3 months prior to the wedding date. You will be given a copy of *Together For Life* which will help you plan your wedding liturgy. During these meetings, the wedding and music coordinators will help you plan your wedding liturgy and rehearsal, discuss fees, and plan logistics.

Step 4**Prayerfully discern the below information on cohabitation and the serious issues it can cause a marriage**

From the Archdiocese of Phoenix

Cohabitation is the practice of an unmarried couple living in the same dwelling while having a sexual relationship. According to USA Today, two-thirds of married couples lived together before marriage. Some common reasons that couples cohabit include:

- **Finances:** Many couples find it easier to save money or to keep their living expenses down by living together as roommates.
- **Intimacy:** Cohabiting couples often call their situation the “next step” in the intimacy of their relationship and consider it a natural progression of their feelings for one another.
- **Stability:** Some couples use the period of cohabitation to “test drive” their relationship to see if they should marry one another.

Ironically, empirical research has confirmed that cohabiting couples actually fare worse in the areas of finances, intimacy, and stability. In regards to intimacy, couples are correct that their desire to fully and freely give themselves to one another is a good thing. The problem is that this desire becomes disordered when that full and free gift of sexual union and domestic partnership are coupled with the partial and transitory conditions of cohabitation.

Unlike the marriage covenant, cohabitation is a temporary arrangement that is akin to a business deal. With roommates who have a non-sexual relationship, it is fair to give “30- days’ notice” and simply walk away from the relationship. But the heartbreak that results from cohabiting couples doing the same thing shows that such arrangements only lead to a weakening of the ability to have romantic bonds with anyone. In regards to stability, cohabitation actually reinforces a dangerous belief about marriage; that marriage can only work if both partners have a warm romantic “feeling” towards one

another. Sometimes marriage involves sacrifice that cannot be prepared for in a cohabitation setting.

Sex is intensely private and personal, but it also has deep moral and social dimensions. Sex works as a primary bonding agent in families and the family is the building block of society. Sexual rights and wrongs influence the health and happiness of individuals, families and neighborhoods. That's why sexual behavior has always been the subject of many civil laws. The Church, of course, wishes to safeguard the family and society. But, more than that, the Church wishes to safeguard the relationship with your future spouse and with God. Sex is the act that seals and renews the couple's marriage covenant before God. Sexual sins, then, are not just between a man and a woman, but between the couple and God. And that's the Church's responsibility. Sex is not simply a private matter. If it's between you and God, it's between you and the Church. You need to ask yourself: "When do I stop being a Christian? When I close the bedroom door? When does my relationship with God cease to matter?"

The Church's teaching on cohabitation is not an "arbitrary" rule. Living together before marriage is a sin because it violates God's commandments and the law of the Church. St. Paul lists this sin – technically called "fornication" among the sins (whether within or outside cohabitation) that can keep a person from reaching heaven (see 1 Corinthians 6:9) Cohabitation works against the heart's deepest desires and greatly increases the chances of a failed marriage.

If you are honest with yourself, every practical consideration will tell you that separating before marriage is the right thing to do. It is a decision to turn away from sin and to follow Christ and His teaching. That is always the right decision. But it's a good decision for other important reasons, too:

- it will strengthen your marriage
- it will deepen your friendship
- it will foster deeper intimacy and communion
- it will build up your problem-solving and communications skills
- it will give your marriage a greater chance for success

You may think you are unique and that your passion for each other will never wane. But that's what most couples think. No one goes into marriage planning for a breakup; yet a majority of couples today do break up. You want to be one of the exceptional couples who not only succeed in marriage, but also live together in happiness and fulfillment.

Some couples who are living together think that separation before marriage is artificial or meaningless. Some fear that halting sexual activity will be harmful to the relationship.

But this is rarely the case. Sometimes in marriage, too, a sexual relationship will have to be suspended for a time due to illness, military service, business travel, or the good of a spouse. Relationships not only survive this, but actually grow stronger. God rewards such sacrifices with graces for a good relationship. Abstaining from sex will also enable you to rely on other means of communication, which ultimately will empower you to get to know each other in a deeper, lasting way.

Step 5

The Sacrament of Reconciliation

Catholic individuals are strongly encouraged to take advantage of the Sacrament of Reconciliation. Just like a vehicle needs a tune up and oil changed on a regular basis, we all need a “spiritual tune up” from time to time. Going to Confession prior to your “big day” is one of the best things you can do for yourself. What’s more, you may not be in a state of grace (and not even realize it). Entering into marriage *outside* of God’s graces will not allow the Sacrament of Holy Matrimony to have its intended spiritual effect, and could even be sinful.

Don’t let this language scare you. Your priest will talk with, and help you – even if it has been many years since your last confession. This could be one of the most powerful things you do as a part of your marriage preparation, and we look forward to giving you the peace and joy that comes from receiving it. It could be transformative to your relationship.

The Sacrament of Reconciliation brings about a change of heart through God’s mercy and forgiveness. Reconciliation (also known as Confession or Penance) is a sacrament instituted by Jesus Christ in His love and mercy to offer sinners forgiveness for offenses committed against God. At the same time, sinners reconcile with the Church, who is also wounded by our sins.

Every time we sin, we hurt ourselves, other people and God. In Reconciliation, we acknowledge our sins before God and His Church (Confession). We express our sorrow in a meaningful way (Contrition), receive the forgiveness of Christ and His Church (Absolution), make reparation for what we have done and resolve to do better in the future (Penance).

The forgiveness of sins involves four parts:

- Contrition: a sincere sorrow for having offended God, and the most important act of the penitent. There can be no forgiveness of sin if we do not have sorrow and a firm resolve not to repeat our sin.

- Confession: confronting our sins in a profound way to God by speaking about them —aloud— to the priest.
- Penance: an important part of our healing is the “penance” the priest imposes in reparation for our sins.
- Absolution: the priest speaks the words by which “God, the Father of Mercies” reconciles a sinner to Himself through the merits of the Cross.

Before Confession

The Sacrament of Reconciliation does require preparation. We should begin with prayer, placing ourselves in the presence of God who is loving and merciful; reflecting on Jesus who is the healer who reaches out in love; and seek the help of the Holy Spirit in examining our lives.

We review our lives since the last time we received the sacrament, searching our thoughts, words and actions for that which did not conform to God's command to love Him and one another through His laws and the laws of His Church.

To make an examination of Conscience:

- ✓ Begin with prayer
- ✓ Review your life with the help of some questions
- ✓ Tell God how truly sorry you are for your sins
- ✓ Make a firm resolution not to sin again

Step 6	Spend an hour with Jesus in Eucharistic Adoration
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What is Eucharistic Adoration?

Practically speaking, you and your fiancé will sit in a beautiful chapel and spend an hour adoring Jesus; who **is truly present** in your midst. This might be completely foreign to you – that's OK. The Priest will explain this amazing encounter, where you will experience a deepening of your relationship with God and each other. If you enter into this with the right disposition, you will receive immediate grace simply from being in Jesus' presence.

Going a bit Deeper

Eucharistic Adoration is adoring or honoring the Eucharistic Presence of Christ. In a deeper sense, it involves "the contemplation of the Mystery of Christ truly present before us". During Eucharistic Adoration, we "watch and wait", we remain "silent" in His Presence and open ourselves to His Graces which flow from the Eucharist... By worshipping the

Eucharistic Jesus, we become what God wants us to be! Like a magnet, The Lord draws us to Himself and gently transforms us.

In its fullest essence ... Eucharistic Adoration is "God and Man reaching out for each other, at the same time!" The Eucharist is: Jesus truly present - Body, Blood, Soul, and Divinity!

At the moment of Consecration, during the Mass, the "gifts" of bread and wine are transformed (transubstantiated) into the actual Body and Blood of Christ, at the Altar. This means that they are not only spiritually transformed, but rather are actually (substantially) transformed into the Body and Blood of Christ. The elements retain the appearance of bread and wine, but are indeed the actual Body and Blood of Christ. This is what is meant by Real Presence: the actual, physical presence of Jesus in the Eucharist.

Christ instituted this Holy Sacrament of the Eucharist in order to remain with mankind until the end of time (Jn. 14:18). The (reserved) Blessed Sacrament serves as a focal point of devotion.

Because, as Catholics, we believe that Christ is truly and substantially present in the Eucharist, the Blessed Sacrament has been given to us not only to receive in Holy Communion, but to also sit in His presence and adore Him. Enjoy!

Part III - THE WEDDING LITURGY

VISITING CLERGY

A priest other than the parish priest (family priest, priest friend, etc.) can celebrate your wedding in coordination with the parish priest. The visiting priest can also be the one to do your marriage preparation (including all paperwork, meetings, etc. required by the Archdiocese of Kansas City in Kansas); if you so choose. If you use your own priest, you will be required to keep the Sacred Heart Pastor apprised of the process. Also, the priest performing the ceremony will have to get a letter of good standing from the diocese he's from.

Sacred Heart Parish cannot guarantee one of the resident priests will be available if you use an "outside priest" who cancels prior to the wedding.

INTERFAITH WEDDING

Although a Mass is permitted in the interfaith ceremony, the Church suggests a Catholic ceremony without a full Mass. The couple should discuss this carefully since the distribution of Communion at Mass may be more of a sign of disunity and possible source of confusion for guests of non-Catholic faiths.

If a Mass is celebrated, HOLY COMMUNION needs to be considered: According to the laws of the Church, Communion is not allowed for a non-Catholic bride or groom and non-Catholic members of their families. (1 Cor. 11:27 -29) It is important that the couple explain this to the non-Catholic members of the wedding party and family members. "Reception of the Eucharist by Christians not fully united within the Catholic faith would imply a oneness which does not yet exist, and for which we all must pray" (National Council of Catholic Bishops).

MUSIC IN THE LITURGY

1. Music will be discussed at the meetings scheduled with the Wedding Coordinator and the Music Coordinator.
2. Musicians
 - a. A list of vocalists, accompanists, and musicians is available through the Music Coordinator. It is the couple's responsibility to contact and contract with musicians not associated with the Parish.
 - b. The music should be sung and/or played well by those who will be expected to lead them during the ceremony.
 - c. It is helpful if the cantor (vocalist) and/or accompanist is of the Catholic faith and are experienced at leading a Catholic liturgy. If they are not, it will be required to have a church provided cantor.

3. Selecting Music for the Wedding Liturgy

- a. The music must be sacred, that:
 - i. Has lyrics that express a Christian view of love and life.
 - ii. Expresses not only the human love of one person for another but also God's love for all people.
 - iii. Should fit the part of the ceremony in which it is used.
 - iv. Does not cause delays in the ceremony.
- b. The music should be artistically good music, that:
 - i. Is sacred or classical;
 - ii. Has a meaningful text that fits the *sacramental moment*
- c. Secular music (non-sacred or popular) is not permitted during the wedding ceremony. Instrumental classical music is appropriate during the liturgy. Secular music should be kept for use at the reception.
- d. Congregational singing is strongly encouraged (If there's a Mass)
- e. Specific parts should be sung by the cantor and congregation: Gospel Acclamation ("Alleluia"); Holy, Holy, Holy; Memorial Acclamation; Great Amen; Lamb of God.
- f. The Lord's Prayer can only be sung as a solo if no Eucharist accompanies the ceremony.
- g. Solos should never be so long that they stop the movement of the liturgy.

LITURGICAL ENVIRONMENT

1. Flowers

- a. In general, not a great deal of floral ornamentation is required. Since floral arrangements need to be removed from the church, it is recommended that the couple consider using flowers that can be taken and used at the reception after the wedding.
- b. No floral arrangements can be on or taller than the altar. Arrangements on stands on either side of the tabernacle (behind the altar) are permissible, but need to be approved ahead of time.

2. Sacred Heart has available for your use

- a. A few wooden cubes that can be placed in the space. They need to be returned where they were originally placed after the wedding.
- b. Table(s) for use in the Narthex.
- c. Primary consideration should be given to the seasonal decor of the church.
Plants or displays being used and owned by the church should not be moved; especially the Christmas and Easter displays. Please keep this in mind when planning your wedding date.
- d. Prior approval must be sought before you place anything on the pews. Typically, ribbon, rubber bands, etc. may be used as long as they do not damage the pews (arrangements can not be taped to the pews).

- e. Aisle runners, glitter, sequins and real flower petals (i.e. thrown from the flower girl onto the tile) in the church **are strictly prohibited!** Silk flower petals are acceptable, however, must be swept up directly after the ceremony.
- f. Sacred Heart has two seven-candle candelabras and a unity candle stand if you want to use them.
- g. Nothing may be strewn in or outside of the church. Insurance regulations prohibit the use of rice, grains, bird seed, confetti, sparklers, etc.
- h. Bubbles may be used outside the church (on the cement or grass areas).

3. LITURGY OF THE WORD

- a. The proclamation of the Word of God and the homily are integral to the celebration of marriage. Three readings are chosen from the Scriptures: one from the Old Testament, New Testament, and the Gospels. These may be chosen from, but not limited to, those found in the book *Together for Life* given to you by the Wedding Coordinator. The Psalm Response is encouraged to be sung and could be chosen with the Music Coordinator.
- b. Readers do not have to be Catholic, but it is preferable that it is someone who has read at a Mass and/or spoken publically.
- c. You have these options for readers:
 - i. One person to do the first & second reading and the Petitions
 - ii. One person to do first reading and a different person to read the second reading and petitions
 - iii. Three persons – one to do each task

4. LITURGY OF THE EUCHARIST

- a. The Eucharist is the center of Christian life and marriage between two Catholics. The Eucharist is optional in the ceremony of a Catholic and non-Catholic. Archdiocesan regulations regarding the reception of the Eucharist are followed at Sacred Heart and can be explained to the couple by the priest.

5. Photography in the church

- a. While photographs are important, the sanctity of the sacrament and the sacredness of the house of worship must also be taken into account.
- b. Guidelines for Photography in the Wedding Liturgy:
 - i. Video cameras and still cameras may be set up in the open space in the pew area to the left of the altar or in the back of the church.
 - ii. All photography must be handled as unobtrusively as possible. There should be minimal movement throughout the ceremony.
 - iii. Photographers should not stand on the church pews.
 - iv. Photographers should be properly dressed and not “stand out.”
 - v. Photographers are not allowed in the sanctuary area (altar) during the ceremony.
- c. **Please have the photographer(s) introduce themselves immediately to the Wedding Coordinator prior to the ceremony starts to make sure they’re on the same page.**

MISCELLANEOUS/ACCESS TO THE FACILITY

WEDDING TIMES are Fridays after 4:00 pm or Saturdays at 1:00.

ACCESS TO THE FACILITY: Due to 8:15 am Mass on Saturday mornings, no decorating can take place until after 9:30 am on the day of the wedding. Any deviation from that must be approved.

WEDDING GOWNS: Please be aware that during most of the wedding ceremony the bride is kneeling. For modesty purposes, it is encouraged that brides wear either a shawl, short jacket or shell if the wedding gown is strapless

REHEARSAL: is held the evening before the wedding at 5:00 pm and lasts from 45 minutes to an hour. *It is very important that all participants in the ceremony be on time for rehearsal.*

HOW LONG WILL THE CEREMONY LAST? A full Nuptial wedding (with a Mass) usually lasts 60 minutes. A Marriage ceremony (without a Mass) usually lasts approximately 35-40 minutes.

FLOWER GIRL/RING BEARER: We strongly urge you to be realistic when adding young children to an already emotionally charged moment. Young children can become frightened and disruptive, especially if mom and dad are also in the wedding and unavailable to tend to the child. If young children are used, please make sure to have an adult ready in the front pews to get the kids when they reach the front (NOT SOMEONE IN THE WEDDING PARTY).

ALTAR SERVERS: Altar servers are not required for your wedding unless you have a Mass. Discuss this option with the priest. If you have family that can perform this function it is acceptable, or the parish can provide them.

BRIDAL DRESSING ROOM: This room is located to the left of the main gathering space. The dressing area contains large mirrors, multiple plug-ins, and chairs. It is attached to the women's restroom. It is also secured with a combo lock entry for the security of your items while the ceremony is going on or if you leave. **Please make sure to shut the door when you are away from it. Sacred Heart of Jesus Church and its agents are not responsible for any lost, damaged or stolen items stored in this or any other room in the church during your rehearsal or ceremony.** The code to the door will be given to you by the Wedding Coordinator.

GROOM'S DRESSING ROOM: We have a large meeting room off to the right of the Narthex that the men and others can gather. Please clean up and dispose of any food containers in the wastebaskets prior to the ceremony. **Please make sure to shut the door when you are away from it. Sacred Heart of Jesus Church and its agents are not responsible for any lost, damaged or stolen items stored in this or any other room in the church during your rehearsal or ceremony.** The code to the door will be given to you by the Wedding Coordinator.

THE CHURCH: Please keep in mind that you are in the Lord's House where Jesus is truly present in the Tabernacle. Please maintain an appropriate decorum, especially in the worship areas of the Church. Do not bring food or drink into the worship areas of the church, or allow children to play in the sanctuary or around the altar. *Food and non-alcoholic drinks are allowed in the bride and groom rooms.* Please remember to fast for 1 hour prior to the ceremony if having a Mass.

There is to be NO rice, confetti, rose petals, birdseed, sparklers, etc. present before, during, or after the ceremony.

1. DURING THE WEDDING CEREMONY

- a. It is wise not to plan any "extra activity" (car decorating etc.) before or during the ceremony.
- b. Late arriving guests should be asked to seat themselves via the side aisles. (They should not be seated during the processional.)

2. AFTER THE WEDDING CEREMONY

- a. After the wedding party exits, the Ushers return to the front and help with escorting guests out. Check each row for any left behind purses, cameras, etc. Pick up any discarded tissues, flower boxes and/or fake flower petals, programs and other debris.
- b. Please remember that Reconciliation and Adoration begin promptly at 3 pm every Saturday. Be mindful of parishioners coming in at that time.
- c. Please leave our church as you originally found it. It is much appreciated!

CLEANING:

The wedding party is responsible for cleaning up all areas used (dressing rooms, church, etc.) in consideration for other weddings and church events which follow.

- **Any area used by the Bridal Party MUST be cleaned prior to departure; this entails leaving the area exactly as it was found.** The bridal party, to include anyone else in the meeting rooms, are not allowed to use any items in the cabinets or kitchenette area, or other items in the Meeting Rooms, to include but not limited to the A/V equipment. However, the refrigerator/freezer may be used, as well as tables and chairs.

Alcohol Policy

At your wedding you will participate in a solemn sacrament and officially enter into your legal marriage. Your attendants will likewise be asked to sacramentally and legally witness this most important event. **It is both necessary and appropriate that you and all members of your wedding party be unimpaired.**

Therefore, the consumption of alcoholic beverages is not permitted at any time before or during the wedding ceremony. Moreover, no alcohol or illegal drugs are allowed on church property at any time. Likewise, your rehearsal is a time of prayer and preparation, taking place in a sacred space. The use of alcohol is prohibited before and/or during the rehearsal.

Abuse of this policy could result in cancellation of the wedding and is at the sole discretion of the celebrant. If a member of the wedding party smells of alcohol, that person will not participate. If either the bride or groom smells of alcohol, this will be cause for cancellation of the wedding on the spot. The bride and groom are responsible to see that all members of the wedding party comply with this policy.

Please encourage your family and friends to wait until after the ceremony/rehearsal to begin any celebrations.

Fee Schedule

There is a \$500 required deposit for use of the church for both parishioners and non-parishioners, which is due upon agreement of the date. The deposit will be refunded after the wedding date, provided all guidelines have been met; to be determined by Sacred Heart Staff.

All fees below are due 30 days prior to the wedding and can be paid to the Wedding Coordinator. Fees need to be paid with checks, cash, or Venmo to each individual separately.

Parishioners (registered and active for at least six months prior to wedding); or the children of current registered parishioners; or past parishioners who received their Sacraments at Sacred Heart of Jesus.	No charge for use of church
Non-Parishioner (required)	\$1,000 rental fee for use of church
Priest Honorarium	\$200
Altar Servers (if using)	\$25 each
Wedding Coordinator Fee	\$250
Music Coordinator Fee	\$250
Bench Fee (If not using Sacred Heart Music Coordinator)	\$100
Vocalists/Instrumentalists	\$150-\$200 each