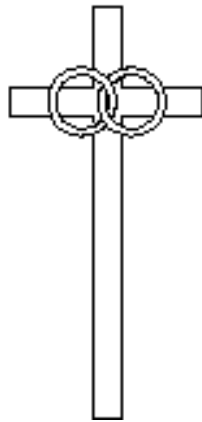


St. George's Episcopal Church
The Celebration and Blessing of a Marriage



Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."...Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.
-- Genesis 2:18, 24

ST. GEORGE'S EPISCOPAL CHURCH

WEDDING INFORMATION

We understand through our Catechism (outline of the faith) that Holy Matrimony is Christian marriage, in which a couple enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows. This solemn and public covenant between these two persons in the presence of God. must conform to the laws of the State and the canons of the Episcopal Church.

Services for members of the St. George's worshipping community and persons who have been baptized or confirmed at St. George's but who have not established another church home may be held at the church, upon arrangement with the clergy. Our clergy stand ready to help you with the planning of services and suggestions for appropriate readings, hymns and music. All of our wedding forms, the text of the service and the recommended readings are available through the Church Office.

Additionally, fees for our wedding consultant, organist and other costs are outlined. Vocal or instrumental soloists may be available, if desired; our organist will assist with those arrangements and with coordinating those persons, and will advise of the remuneration for each.

St. George's clergy will officiate at all services held at St. George's Church. Guest clergy who are friends or members of the family may be invited to take part in services which are held at St. George's, upon consultation with the Rector.

St. George's clergy may be available to officiate at services which are held at other locations, including outdoor locations. The couple should contact the clergy as soon as possible in order to make arrangements for the services.

Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."...Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.
-- Genesis 2:18, 24

The ancient rite of marriage is the recognition of a covenanted relationship between two persons. Even from the Creation story, we see the gift of the covenant of marriage, as God recognized that it was not good that Adam should be alone and created a helper as his partner. In Mark's Gospel, Jesus reinforces the commitment between a married couple: "But from the beginning of creation 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. 'Therefore what God has joined together, let no one separate.'" (Mark 10:6-9, NRSV)

A Christian marriage ceremony is the celebration and blessing of that covenant relationship, carried out in the presence of God and before at least two witnesses. The Episcopal Church requires that at least one of the parties to be married in a ceremony that will take place in one of its churches be a baptized Christian.

Couples wishing to be married here at St. George's Episcopal Church will engage in a period of instruction in Christian marriage, to help them explore the meaning of loving each other as Christ loves us all. In the opening of the marriage liturgy, we acknowledge

[t]he union of [two persons] in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

To be certain, marriage ceremonies may take place outside of and apart from the church. If you are not part of a worshipping community and are not certain that you are ready to undertake the responsibility of Christian marriage, you can certainly look at other venues. But we hope that you'll meet with our clergy as you plan your life together.

Marriage isn't always easy. The road ahead may not always be smooth. Instruction in Christian marriage is designed to help couples better navigate the difficult paths that may lie ahead. Of course, we believe that the support of a worshipping community is also very important in Christian marriage and family life, and active involvement in a worshipping community will help provide ongoing instruction in Christian living that should be at the center of your marriage relationship.

From the Book of Common Prayer

The Celebration and Blessing of a Marriage

At the time appointed, the persons to be married, with their witnesses, assemble in the church or some other appropriate place.

During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Then the Celebrant, facing the people and the persons to be married, with the woman to the right and the man to the left, addresses the congregation and says

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

Into this holy union *N.N.* and *N.N.* now come to be joined. If any of you can show just cause why they may not lawfully be married, speak now; or else for ever hold your peace.

Then the Celebrant says to the persons to be married

I require and charge you both, here in the presence of God, that if either of you know any reason why you may not be united in marriage lawfully, and in accordance with God's Word, you do now confess it.

The Declaration of Consent

The Celebrant says to the woman

N., will you have this man to be your husband; to live together in the covenant of marriage? Will you love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, be faithful to him as long as you both shall live?

The Woman answers

I will.

The Celebrant says to the man

N., will you have this woman to be your wife; to live together in the covenant of marriage? Will you love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be

faithful to her as long as you both shall live?

The Man answers

I will.

The Celebrant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People We will.

If there is to be a presentation or a giving in marriage, it takes place at this time. See page 437.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

The Lord be with you.

People And also with you.

Let us pray.

O gracious and everliving God, you have created us male and female in your image: Look mercifully upon this man and this woman who come to you seeking your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Appropriate Lessons

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 each 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 turtle-dove
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 one's house,
it would be utterly scorned.

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

So she got up, and they began to pray and implore that they might be kept safe. Tobias began by saying,
'Blessed are you, O God of our ancestors,
and blessed is your name in all generations for ever.
Let the heavens and the whole creation bless you for ever.
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.'
And they both said, 'Amen, Amen.'

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 ever family is named)

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

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

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Saviour. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.²⁵ 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 splendour, 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 Saviour 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.

Between the Readings, a Psalm, hymn, or anthem may be sing or said. Appropriate Psalms are 67, 127, and 128.

Psalm 67

May God be gracious to us and bless us
and make his face to shine upon us,

Selah

that your way may be known upon earth,
your saving power among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.

Let the nations be glad and sing for joy,
for you judge the peoples with equity

and guide the nations upon earth.

Selah

Let the peoples praise you, O God;
let all the peoples praise you.

The earth has yielded its increase;
God, our God, has blessed us.
May God continue to bless us;
let all the ends of the earth revere him.

Psalm 127

Unless the LORD builds the house,
those who build it labour in vain.
Unless the LORD guards the city,
the guard keeps watch in vain.
It is in vain that you rise up early
and go late to rest,
eating the bread of anxious toil;
for he gives sleep to his beloved.

Sons are indeed a heritage from the LORD,
the fruit of the womb a reward.
Like arrows in the hand of a warrior
are the sons of one's youth.
Happy is the man who has
his quiver full of them.
He shall not be put to shame
when he speaks with his enemies in the gate.

Psalm 128

Happy is everyone who fears the LORD,
who walks in his ways.
You shall eat the fruit of the labour of your hands;
you shall be happy, and it shall go well with you.

Your wife will be like a fruitful vine
within your house;
your children will be like olive shoots
around your table.

Thus shall the man be blessed
who fears the LORD.

The LORD bless you from Zion.
May you see the prosperity of Jerusalem
all the days of your life.
May you see your children's children.
Peace be upon Israel!

When a passage from the Gospel is to be read, all stand, and the Deacon or Minister appointed says

The Holy Gospel of our Lord Jesus Christ according to _____.
People Glory to you, Lord Christ.

Matthew 5:1-10

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 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 hidden. 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

‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only 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

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

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.

A homily or other response to the Readings may follow.

The Marriage

The Man, facing the woman and taking her right hand in his, says

In the Name of God, I, N., take you, N., to be my wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says

In the Name of God, I, N., take you, N., to be my husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

They loose their hands.

The Priest may ask God's blessing on a ring or rings as follows

Bless, O Lord, this ring to be a sign of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. *Amen.*

The giver places the ring on the ring-finger of the other's hand and says

N., I give you this ring as a symbol of my vow, and with all that I am, and all that I have, I honor you, in the Name of the Father, and of the Son, and of the Holy Spirit (*or* in the Name of God).

Then the Celebrant joins the right hands of husband and wife and says

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

Those whom God has joined together let no one put asunder.

People Amen.

The Prayers

All standing, the Celebrant says

Let us pray together in the words our Savior taught us.

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

If Communion is to follow, the Lord's Prayer may be omitted here.

The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen.

If there is not to be a Communion, one or more of the prayers may be omitted.

Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. *Amen.*

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. *Amen.*

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. *Amen.*

Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other's forgiveness and yours. *Amen.*

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair. *Amen.*

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. *Amen.*

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. *Amen.*

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. *Amen.*

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son, and the Holy Spirit, you live and reign in perfect unity,
now and for ever. *Amen.*

The Blessing of the Marriage

The people remain standing. The husband and wife kneel, and the Priest says one of the following prayers

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of man and woman in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The husband and wife still kneeling, the Priest adds this blessing

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. *Amen.*

The Peace

The Celebrant may say to the people

The peace of the Lord be always with you.

People And also with you.

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

At the Eucharist

The liturgy then continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

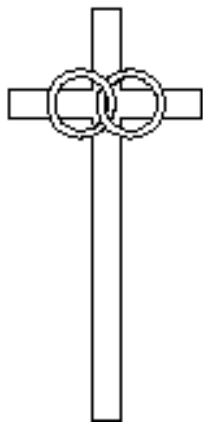
Preface of Marriage

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers.

In place of the usual post communion prayer, the following is said

O God, the giver of all that is true and lovely and gracious: We give you thanks for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant that by your Holy Spirit, N. and N., now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love you; for the sake of Jesus Christ our Lord. *Amen.*

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung, or instrumental music may be played.



ST. GEORGE'S EPISCOPAL CHURCH

CHECK LIST FOR THE WEDDING

1. Confirm the date for the wedding and rehearsal with the Administrator, 754-7282.
2. Schedule counseling sessions with the Rector, 901 754-7282
3. Schedule conference with Director of Music Ministry, 754-7282.
4. Schedule meeting with Administrator if a reception is planned at Church, 754-7282.
5. Contact Wedding Hostess if you have questions/concerns regarding the rehearsal or Wedding.
6. Send Checks to Church Administrator to cover wedding and reception fees one month before the wedding.
7. Return all wedding forms to Church Administrator including: Florist, Photographer, Videotape operator and Caterer as soon as contracts are signed, but no later than one month before the wedding. Keep a copy for your files.
8. Secure Marriage License and bring to church at the time of the rehearsal.

Maximum Fees to be paid:

Wedding Fees

Director of Music Ministry (paid directly to individual)	\$250.00
Additional rehearsals are \$50.00 per hour.	
Contracting singers/instrumentalists	Negotiated
Wedding Coordinator	\$250.00
Two 7 Branch Candelabra	\$50.00

The Clergy (Fees paid to the clergy are in the discretion of the couple and are returned to ministry.)

Reception Fees

Reception in Parish Hall	\$200.00
Reception Hostess (required if reception is held onsite; paid directly to individual)	\$250.00
Refundable Damage Deposit (Parish Hall)	\$200.00
Cleaning Fee for use of Parish Hall (minimum)	\$275.00

Total amount \$ _____

ST. GEORGE'S EPISCOPAL CHURCH

BUILDING USE POLICY

“We rejoice in serving others through the Grace of God in Christ.”

One of the key words of our Mission Statement - “Serve” - provides the path through which the clergy, Vestry, and parishioners of St. George's Episcopal Church proactively support the use of its facilities so that it may be beneficial not only to the life of the church, but also to the benefit of the community it serves. This policy applies to all persons making use of any part of the church for a desired function.

GENERAL REQUIREMENTS AND RESTRICTIONS

Note: Fees associated with weddings are contained in a separate Wedding Policy

1. A request for the specific use of church space for a wedding, rehearsal dinner or reception requires making a request with the Parish Administrator.
2. In accordance with Germantown's Good Neighbor policy, all activities must end by 10:00 p.m. All things belonging to the wedding party must be removed from the church and Parish Hall before the guests depart, no later than 10:30 p.m. The facilities will be cleaned by the church's custodial team.
3. If the requested use requires setup which is other than the “regular” church setup and maintenance is the responsibility of the requesting parties. Such maintenance procedures involved in setup, teardown or event preparation must be approved by Parish Administrator.

DECORATIONS AND SETUP

1. All decorations and/or setups should be scheduled with the Parish Administrator. It is preferred that setup will be completed during the hours that the church office is open – normally Monday through Friday from 9:30 a.m. – 4:30 p.m. Other days and times must be coordinated with the Parish Administrator.
2. No pins, tacks or nails may be used to attach decorations to walls, tables, carpets, or other surfaces. In addition, no items may be taped to walls. Existing bulletin boards may be used (covered if necessary) to display items associated with the event. Event organizers must remove all display items and coverings after the event concludes.
3. No decorations may be attached to any permanent fixtures (light fixtures, speakers or speaker wires, etc.) in any parts of the building.
4. No wet or damp decorations are permitted, except potted plants or flower arrangements may be used, provided that a saucer/tray must be placed under the arrangement.
5. After the event, the space used must be restored for “regular” church use. Decorations or setup for a reception, meeting, program or other event must be cleaned up immediately after the event. Failure to satisfactorily clean the used church space will result in forfeiture of the security deposit.

PROVISIONS FOR SPECIFIC SPACES

Narthex

1. No items may be hung from the chandelier.
2. Furniture in the Narthex cannot be moved without the approval of the Rector or Church Administrator.

Nave, Altar and Kitchen Areas

1. Furniture and furnishings (Altar and Altar rails, choir chairs, Nave chairs, etc.) may not be moved without the approval of the Rector or Parish Administrator.
2. Nothing may be attached or hung from walls, ceilings, trusses, or any other component of the Nave.
3. A refundable Damage deposit of \$200 is required for use of the Parish Hall and kitchen.

Parish Hall and Activity Center

1. Arrangement of furniture, piano and furnishings in the fireplace nook area must be left in its original configuration.
2. Due to safety issues (curious young children), fireplace use must be approved by the Rector or Parish Administrator. If young children are present during fireplace use, a responsible adult must provide supervision.

Library

Arrangement of furniture and furnishings must be left in its original configuration after use. Library use is intended for adult activities only.

Church Grounds

1. Advertising materials (signs, banners, etc.) are generally not permitted, due to city ordinances.
2. St. George's Episcopal Church requires that guests refrain from smoking while using the facility. No smoking is allowed within the facility, and individuals smoking outside **must** use cigarette butt receptacles that are provided. All event organizers are required to notify participants that smoking anywhere on church grounds is undesirable.

Vestry Approved 09/23/2008

St. George's Episcopal Church

Kitchen Policy

Note: Fees associated with weddings are contained in a separate Wedding Policy

Kitchen

1. Users are responsible for all setup and cleanup of the kitchen before and after a scheduled event. Church staff and Custodial Crew are responsible **only** for normal maintenance.
2. Excess food on plates and trays **must** be scraped into trash cans provided to prevent clogging of kitchen sinks. Used plastic and paper products should also be dumped in the provided trash cans.
3. The refrigerator/freezer **may not** be used to store leftovers. Leftovers must either be thrown out or removed by the users.
4. Food that is in the refrigerator/freezer for a specific use should be so designated to prevent accidental use by another scheduled event or church function.
5. Trash cans must be emptied in the dumpster located in the back parking lot. Trash cans must be relined after use.
6. The kitchen supply closet is for church use only.
7. No items may be stored in the kitchen electrical room.

Vestry Approved 09/23/2008; Revised 7/18/2017

ALCOHOL USE IN THE DIOCESE OF WEST TENNESSEE

(Adopted by Bishop & Council on January 28, 2016)

Effective date: May 1, 2016

1. The Church must provide a safe and welcoming environment for all people, including people in recovery.
2. All applicable federal, state and local laws should be obeyed, including those governing the serving of alcoholic beverages to minors.
3. Some dioceses and congregations may decide not to serve alcohol at events or gatherings. Others may decide to permit a limited use of alcoholic beverages at church sponsored events. Both can be appropriate if approached mindfully.
4. When alcohol is served at church- sponsored events, it must be monitored and those showing signs of intoxication must not be served, and the Church must provide access to alternative transportation for anyone whose capacity to drive may be impaired. Also, when alcohol is served, the rector, vicar, or priest-in -charge must appoint an adult to oversee its serving. That adult must not drink alcoholic beverages during the time of his or her execution of his or her responsibilities.
5. Serving alcoholic beverages at church- sponsored events where minors are present is strongly discouraged. If minors are present, alcohol must be served at a separate station that is monitored at all times to prevent underage drinking.
6. Alcoholic and non-alcoholic beverages must be clearly labeled as such. Food prepared with alcohol does not need to be labeled provided the alcohol is completely evaporated by the cooking process; however, it is recommended that even in this case the use of alcohol in cooking be noted on a label.
7. Whenever alcohol is served, appealing non-alcoholic alternatives must always be offered with equal prominence and accessibility.
8. The serving of alcoholic beverages at church- sponsored events will not be publicized as the main attraction of the event, e.g. "wine and cheese reception," "cocktail party," and "beer and wine tasting."
9. Ministries inside or outside of congregations will make certain that alcohol consumption is not the focus of the ministry and that drinking alcohol is not an exclusively normative activity.
10. Food must be served when alcohol is present.
11. Outside groups or organizations sponsoring an activity or event on Church property at which alcoholic beverages are served must have permission from the clergy or the vestry. Such groups or organizations must also assume responsibility for those persons who might become intoxicated and must provide access to alternative transportation for anyone whose capacity to drive may be impaired. Consulting with liability insurance carriers is advised.
12. Recognizing the effects of alcohol as a mood -altering drug, alcoholic beverages shall not be served when the business of the Church is being conducted.
13. Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse.
14. We encourage clergy to acknowledge the efficacy of receiving the sacrament in one kind and consider providing non-alcoholic wine.

**ST. GEORGE'S EPISCOPAL CHURCH
WEDDING INFORMATION SHEET**

Wedding Date/Time

Rehearsal
Date/Time

Information for Couple to be Married

Full Name	Full Name
Address	Address
Telephone – Home _____ Cell _____	Telephone – Home _____ Cell _____
Email Address	Email Address
Age/Date of Birth	Age/Date of Birth
Church Affiliation	Church Affiliation
Baptized, Confirmed, Communicant (circle)	Baptized, Confirmed, Communicant (circle)
In what church/denomination baptized?	In what church/denomination baptized?
Date of Baptism _____ Date of Confirmation _____	Date of Baptism _____ Date of Confirmation _____
Never Married, Divorced, Widowed (circle one)	Never Married, Divorced, Widowed (circle one)
If previously married, dates of marriage	If previously married, dates of marriage
If previously divorced, date(s) of divorce (Please provide attested copies of all divorce decrees.)	If previously divorced, date(s) of divorce (Please provide attested copies of all divorce decrees.)
Mother's full name: (first, middle, maiden)	Mother's full name: (first, middle, maiden)
Father's full name:	Father's full name:

Following the Wedding

Address: _____

Home Telephone Number: _____

Wedding Music Planning Sheet

Persons to be Married _____ Wedding date _____

Phone (w) _____ (h) _____ Wedding time _____

Phone (w) _____ (h) _____ Rehearsal date _____

Officiant _____ Rehearsal time _____

Eucharist? _____ If yes, how many communicants are anticipated? _____

MUSIC

PRELUDE

1. _____

4. _____

2. _____

5. _____

3. _____

6. _____

Seating of mothers _____

PROCESSIONAL

Number in Processional

Groom and Groomsmen _____

Men _____

Bridesmaids _____

Bridesmaids _____

Bride _____

Children _____

RECESSIONAL

Hymn? _____

Where? _____

Soloist _____

Phone _____

Email: _____

Instrumentalist(s) _____

Phone _____

Email: _____

If Eucharist, Anthem at the Setting of the Table _____

During Communion _____

FEES: \$250 (includes one consultation, wedding rehearsal, and wedding)

Extra rehearsals (s) _____ Total due _____

*(\$50 each additional rehearsal or consultation)
Fees for additional musicians are determined separately.*

Updated 7/2017

ST. GEORGE'S EPISCOPAL CHURCH

FLORIST'S CONTRACT

The couple to be married are responsible for reading the Florist Contract and discussing it with the Florist. They must see that it is signed returned to the church Administrator one month before the wedding. The Florist should retain a copy, and the couple should retain a copy.

Wedding of _____

Today's Date _____

Name of Florist _____

Address of Florist _____

Florist Phone Number: _____

Terminology: the "Narthex" is the entryway into the church; the "Sanctuary" is that area surrounding the Altar; the "Nave" is the term for all the rest of the church. The "Altar Rail" is that strip of wood at the first step in front of the Altar. The "Ambo" is the place from which the lessons are read. The "Paschal Candle" burns at all weddings, signifying a life passage, and is usually placed near the Ambo.

1. The main place for a floral display is on the flower pedestal outside and to the right of the altar rail. Additionally, flowers may be added to the ends of the pews, or on the aisle candles, and/or on the benches below each bay on the sides of the church, and/or on the Paschal Candle inside the sanctuary. Other floral arrangements may be allowed, but these must be approved by the Wedding Coordinator. The parish has two seven branched candelabra which may be requested, in which case they stand at the back of the sanctuary nearest the big window. Other candles in hurricane lamps or globes may be placed on the bays along the sides of the nave.
2. The church provides a 40" high acrylic pedestal with an 18" x 18" top on which to place the main floral arrangement. The florist may substitute this pedestal with one of his/her own choosing by arrangement. The pedestal is placed outside and to the right of the Altar Rail.
3. The florist will provide his/her own container for the main floral arrangement and will inform the Wedding Coordinator of when they will be delivered.
4. Only fresh flowers and greenery are to be used. No permanent (plastic or silk) flowers or greenery should be used.
5. All surfaces under all floral decorations and candles must be protected from wetness and dripping wax.
6. No nails, tacks, floral adhesive, tape or wire may be attached to any part of the church building or to the furnishings therein. Chenille strips (extra fat pipe cleaners) or ribbons may be used to attach decorations to aisle candlesticks, Paschal candlestick and 7 branch candelabras.
7. All decorations will be completed by the florist during hours that the church office is open: daily, 9:00 a.m. to 4:30 p.m., or Saturdays by agreement. The florist must notify the church office when they wish to be in the building to decorate. Other than the main floral arrangement on the pedestal and the flowers on the Paschal candle, all other flowers will be removed as soon as the

photographer is finished. We have a worship service at 8:00 A.M. Sunday. The florist will return on Monday during church office hours to remove the main floral arrangement on the pedestal and Paschal candle.

8. When decorating the Parish Hall for a reception the florist or designated person must clean up after they decorate (before the reception) as well as remove the decorations immediately after the reception is over. If not they will be placed outside the church building. The church cannot be responsible for these items. The Parish Hall is in use at 8:00 a.m. on Sunday. It is vital that all decorations be removed so that the room can be arranged for use.
9. All wedding flowers are given to the glory of God and the above mentioned arrangements will remain for the Church's use after the wedding. A statement in that Sunday's bulletin gives thanks for the wedding of the couple and indicates the flowers are given in honor of the marriage.

The above regulations are for the protection of the church buildings and property. The undersigned florist agrees that he or she has read them and will comply with and be bound by these regulations. The florist will be held responsible for any and all damages to church property incurred by the use of flowers, greenery, candles and any other decorations and materials used in connection with the wedding and/or the reception or other occasions for which this permit is used, and specifically agrees to pay all costs of cleaning or other work necessary to repair such damage.

The original signed form should be given to the Church Administrator at least one month before the wedding. One copy of the signed Agreement should be retained by the florist, and one copy should be retained by the couple.

I agree to follow these regulations.

Signature (Florist) (Date)

Signatures of the Couple to be Married (Date)

Signatures of the Couple to be Married (Date)

ST. GEORGE'S EPISCOPAL CHURCH
PHOTOGRAPHER'S AGREEMENT

This Agreement must be read and signed in order for the photographer to take photographs at St. George's Church. The signed agreement should be returned to the Parish Administrator at least one month before the wedding. The photographer should retain a copy, and the couple should retain a copy.

Wedding of _____

Today's Date _____

Name of Photographer _____

Address: _____

Phone Number: _____

A wedding is a religious service. Photographs may be taken only in a way that does not interfere with the religious nature of the service.

1. No flash photography may be taken during the service.
2. The photographer should remain out of the way of the wedding party or guests, and photograph the wedding using only natural light. No additional lighting is allowed.
3. The photographer will finish taking pre-wedding photographs in the Church at least thirty minutes before the ceremony is to begin. S/He will not attempt to delay the start of the ceremony for more pictures. Pictures afterwards should be completed within thirty minutes of the end of the ceremony.
4. The photographer will cooperate with the Wedding Coordinator and/or clergy.
5. The clergy will advise any guests with cameras to refrain from using flash photography or disrupting the service.

The clergy will be happy to participate in the picture taking before or after the ceremony when as many flash pictures as desired may be taken in the Church.

I agree to follow these regulations.

Signature (Photographer)(Date)

Signatures of Couple to be Married (Date)

Signatures of Couple to be Married (Date)

ST. GEORGE'S EPISCOPAL CHURCH

VIDEOGRAPHER FORM

The couple to be married are responsible for reading the Videographer Agreement and discussing it with the video operator. They must see that it is signed and returned to the church Administrator one month before the wedding. The Videographer should retain a copy, and the couple should retain a copy.

Wedding of _____ Today's Date _____

Name of Videographer _____

Address: _____

_____ Phone Number: _____

A wedding is a religious service. Videotape and movies may be taken only in a way that does not interfere with the worshipful nature of the service. Please note the following requirements:

1. No additional lighting is allowed. During the service the cameras may be placed in a location designated and approved by the Rector. This will be determined at the rehearsal.
2. Video operators (if in the church) should wear a dark coat, a tie and a white shirt, or appropriate dark suit or dress if a woman.
3. Video operators must remain stationary, and not roam about the church filming, except as regards the entrance of the bride and the exit of the married couple, as described in the rules for Photographers.
4. The equipment must be set up at least thirty minutes before the ceremony is to begin and removed within thirty minutes afterward.
5. Videographers may not use a monitor or additional sound equipment within the church. Video operators failing to abide by the terms of this Agreement will not be allowed to film future weddings at St. George's Episcopal Church.

I agree to follow these regulations.

Signature (Video operator) (Date)

Signatures of Couple to be Married (Date)

Signatures of Couple to be Married (Date)

ST. GEORGE'S EPISCOPAL CHURCH

WEDDING RECEPTION PLANNING FOR RECEPTION AT CHURCH

Form to be completed with the assistance of the Church Administrator.

Name of couple to be married: _____

Wedding Hostess: _____

Anticipated Number of Guests: _____

Time you plan to begin setting up the day before the wedding: _____

Name of Caterer: _____

Use of Parish Hall: Entire room _____ or half the room _____

Use of Apperson Deck: _____ Yes _____ No

Will you be renting Tables and Chairs: _____ Yes _____ No

If you are planning to use the church owned tables and chairs: How many of each do you need?
_____ Tables _____ Chairs

Will you have at your reception:

Live Music _____ Yes _____ No

Or

DJ Music _____ Yes _____ No

PLEASE NOTE:

Raised dance floors are not permitted, for safety reasons.

Use of the church's grills on the Apperson Deck is not permitted.

The church will employ a cleaning crew to mop all kitchen and serving area (including the Parish Hall) floors, clean all counter tops, remove all trash, clean restrooms, and prepare the building for ordinary use following the reception. A minimum fee of \$275 will be charged for this cleanup. If there are additional rental tables and chairs to be taken down and stored, or other tasks to be performed by the cleaning team, additional fees will apply.

Please sign, acknowledging that you have received the Church's policy regarding receptions and Alcohol Policy; and do you agree to adhere to them.

Signatures of Couple to be Married (Date)

Signatures of Couple to be Married (Date)

Any changes should be reported to the church office immediately.

ST. GEORGE'S EPISCOPAL CHURCH

CATERER'S AGREEMENT

The couple to be married are responsible for reading the Caterer's Agreement and discussing it with the caterer. They must see that it is signed and a copy returned to the Church Administrator one month before the wedding, along with a refundable damage deposit of \$200.00. The Caterer should retain a copy, and the couple should retain a copy.

Caterers engaged for functions at St. George's Episcopal Church enter into the following agreement with the church:

1. The church administrator must be contacted at 754-7282 and arrangements for the function made with her.
2. The caterer must schedule a walk-through of the kitchen and equipment with the Parish Administrator at least one week before the event.
3. **All food must be brought already prepared. Nothing may be cooked in the kitchen.** The ovens may be used to warm prepared food only (as instructed by the Parish Administrator in the kitchen walk-through).
4. **The caterer must bring his/her own dishes, glasses, flatware, serving pieces, utensils, tablecloths, and any other equipment needed.** No equipment belonging to the church may be used.
5. **Those who are serving alcohol at the event are responsible for compliance with the Alcohol Policy, including ensuring that anyone consuming wine or beer is of appropriate age. No hard liquor may be served.**
6. Limited movement of existing furnishing in the Parish Hall is permitted, but all furnishings must be returned to their original position at the close of the event.
7. At the close of the event, **the caterer must ensure that all trash has been placed in proper trash receptacles, and remove all leftover food, dishes, and equipment from the kitchen and Parish Hall.**
8. **All events must end no later than 10:00 p.m. in order that everyone will have departed from the building by 10:30 p.m., in accordance with the Germantown Good Neighbor Policy. The caterer must adhere to this policy, as well, and should take care to begin packing all items in a timely manner.**

The undersigned caterer agrees, and is held responsible for any and all damage to the kitchen and church property incurred by the use of decorations, food service and refreshments used in connection with the social occasion for which this permit is issued. Said caterer specifically agrees to pay all cost of repairs, cleaning and other work necessary to keep the kitchen and other church premises in the same condition as they were found.

Date of Reception _____ Time _____ Time to open kitchen _____

Caterer's Name _____ Phone _____

Address _____

I agree to follow these policies.

Signature (Caterer) (Date)

Signatures of Couple to be Married (Date)

Signatures of Couple to be Married (Date)



SUNDAY SCHEDULE

8 a.m. Holy Eucharist
9 a.m. Breakfast
9:30 a.m. – 10:15 a.m. Christian Education
10:30 a.m. Holy Eucharist with Children's Chapel

CLERGY

The Rt. Rev. Don E. Johnson, *Bishop of West Tennessee*
The Rev. Dr. Dorothy Sanders Wells, *Rector*
The Rev. David M. Carletta, Ph.D., *Assistant Rector*
The Rev. Peter W. Hawes, *Rector Emeritus*

