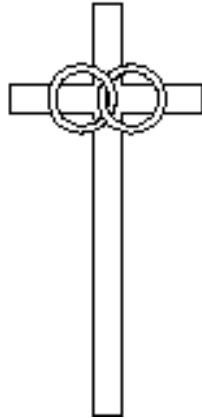


St. George's Episcopal Church

The Celebration and Blessing of a Marriage:

Provisions to address Marriage Equality in the Diocese of West Tennessee



*Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."  
-- Genesis 2:18*





# St. George's Episcopal Church

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The Rev. Dorothy Sanders Wells, Rector

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." (John 13:34)

June 27, 2017

Dear Sisters and Brothers in Christ,

The Easter season is one of my favorites in the Lectionary. We are reminded each year of the struggles of Jesus' disciples to understand and follow the last commandment which Jesus gives in John's Gospel: to love one another. With Jesus gone, these Jewish disciples are left to carry on the mission, and they begin to wrestle with what it means to welcome believers among Gentiles, the uncircumcised, women, and Ethiopian eunuchs – all people with whom they would have had no contact in their prior day-to-day existence. For this group of disciples who surely must have thought that the Messiah had come to redeem the House of Israel, the reminder that God had always loved all of God's people, from the beginning of creation, and that the message of Jesus Christ was for all of the world, may have come as a bit of a surprise.

But there it was, laid out for Peter in a dream: "What God has made clean, you must not call profane" (Acts 10:15). Peter was able to see for himself the Holy Spirit being poured out upon the Gentiles, upon the uncircumcised – people whom he would not have imagined to be included within the grip of God's grace and the reach of God's love. And as he began baptizing these believers, we see how he and the other disciples are changed forever.

We are called as Christians to imagine the unimaginable: that God's love knows no boundaries, no limits, no measure. We are called to realize that in Christ Jesus, "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28, and Colossians 3:11).

On July 1, 2015, the 78th General Convention of The Episcopal Church took its next step in proclaiming God's love for all of God's people in offering trial liturgies for marriage between persons of the same sex. This action followed the U.S. Supreme Court's ruling on June 26, 2015 that same-sex marriages for all Americans were legal. Shortly thereafter, our Bishop Don Johnson, here in the Diocese of West Tennessee, approved, in a document entitled, "Provisions to Address Marriage Equality in the Diocese of West Tennessee," the use of these liturgies in our churches beginning on the first Sunday of Advent, 2015.

In March 2017, the Vestry and I entered into a period of prayerful discernment about the way in which we are called to respond at St. George's. And, as a result of that discernment, the Vestry voted unanimously to support the blessing of same-sex marriages at St. George's in accordance with Bishop Johnson's "Provisions to Address Marriage Equality in the Diocese of West Tennessee."

We recognize that, since those first disciples ministered among the Gentiles, the Church has struggled to understand what it means to bear faithful witness to the love of Jesus Christ among all of God's people and to truly embrace the notion that "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." As faithful Christian people, we are reminded that God's mercy abounds for us all, and that there is always room for all of God's people at God's Table. I am grateful today that, as we stand together, "[t]hey will know we are Christians by our love."

In Christ,

Dorothy+

## **Provisions to address Marriage Equality in the Diocese of West Tennessee**

### **Effective: The First Sunday of Advent 2015**

On July 1, 2015, the 78th General Convention of The Episcopal Church took its next step in a process of discernment that has been under consideration for at least forty years on matters concerning human relationships. This resulted in the provision of trial liturgies for marriage between persons of the same sex in jurisdictions where such liturgies were permitted by law.

On June 26, 2015, the U.S. Supreme Court ruled that same-sex marriages for all Americans were legal thereby changing the law in Tennessee to make the use of the liturgies, approved at General Convention, available for use in the State in general and specifically in The Diocese of West Tennessee. What follows are the specific resolutions passed by General Convention and the manner in which they will be made available in the Diocese effective the First Sunday of Advent 2015.

### **Of the Celebration and Blessing of Marriage**

Resolution A036 amended Canon I.18 as follows:

#### **Canon 18: Of the Celebration and Blessing of Marriage**

Sec. 1. Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also these canons concerning the solemnization of marriage. Members of the clergy may solemnize a marriage using any of the liturgical forms authorized by this Church. (\*)

Sec. 2. The couple shall notify the Member of the Clergy of their intent to marry at least thirty days prior to the solemnization; Provided, that if one of the parties is a member of the Congregation of the Member of the Clergy, or both parties can furnish satisfactory evidence of the need for shortening the time, this requirement can be waived for weighty cause; in which case the Member of the Clergy shall immediately report this action in writing to the Bishop.

Sec. 3. Prior to the solemnization, the Member of the Clergy shall determine: (a) that both parties have the right to marry according to the laws of the State and consent to do so freely, without fraud, coercion, mistake as to the identity of either, or mental reservation; and (b) that at least one of the parties is baptized; and (c) that both parties have been instructed by the Member of the Clergy, or a person known by the Member of the Clergy to be competent and responsible, in the nature, purpose, and meaning, as well as the rights, duties and responsibilities of marriage.

Sec. 4. Prior to solemnization, the parties shall sign the following Declaration of Intention: We understand the teaching of the church that God's purpose for our marriage is for our mutual joy, for the help and comfort we will give to each other in prosperity and adversity, and, when it is God's will, for the gift and heritage of children and their nurture in the knowledge and love of God. We also understand that our marriage is to be unconditional, mutual, exclusive, faithful, and lifelong; and we engage to make the utmost effort to accept these gifts and fulfill these duties, with the help of God and the support of our community.

Sec. 5. At least two witnesses shall be present at the solemnization, and together with the Member of the Clergy and the parties, sign the record of the solemnization in the proper register; which record shall include the date and place of the solemnization, the names of the witnesses, the parties and their parents, the age of the parties, Church status, and residence(s).

Sec. 6. A bishop or priest may pronounce a blessing upon a civil marriage using any of the liturgical forms authorized by this Church.

Sec. 7. It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize or bless any marriage.

Resolution A036 specified that it would go into effect on the First Sunday of Advent, 2015.

### **Authorized Liturgical Rites and Resources**

Resolution A054 specifies the liturgical rites and resources to be used as Marriage rites authorized for use by this Church. (\*) These changes are applied to the “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015 (<https://extranet.generalconvention.org/staff/files/download/15668>).” The version of the text as modified by General Convention is authorized for use by the Diocese under the direction and with the permission of the Bishop. The authorized version is specified as follows:

The “Liturgical Resources I: ‘I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015” as found in the Blue Book, Liturgy Supplemental Materials: Appendices of the Report of the Standing Commission on Liturgy and Music (BBLSM), pp. 2-151 with the following revisions is authorized for use by this Church:

BBLSM p. 84: In The Commitment, change the rubric to read “Each member of the couple, in turn, takes the right hand of the other and says”

BBLSM p. 84: After “I, N, give myself to you, N.” add “, and take you to myself.”

BBLSM p. 85: At the Pronouncement, change the rubric to read “The Presider joins the right hands and says”

BBLSM p. 87: In Concerning the Service, change the second paragraph to read “At least one of the couple must be a baptized Christian, and the marriage shall conform to the laws of the state and canons of this church.”

BBLSM p. 88: Under Gathering, change the rubric to read “The couple joins the assembly.”

BBLSM p. 89: Change “In marriage according to the laws of the state [or civil jurisdiction] of X” to “In marriage [according to the laws of the state or civil jurisdiction of X]”

BBLSM p. 89: Change “Solemnize their marriage according to the laws of the state [or civil jurisdiction] of X” to “are married [according to the laws of the state or civil jurisdiction of X]”

BBLSM p. 94: After “I N., give myself to you, N.” add “and take you to myself.”

BBLSM p. 95: At the Pronouncement, change the rubric to read “The Presider joins the right hands of the couple and says”

BBLSM p. 95: Replace “I pronounce that they are married according to the laws of the state [or civil jurisdiction] of X” to “I pronounce that they are married [according to the laws of the state or civil jurisdiction of X]”

BBLSM p. 100: At The Marriage, change the rubric to read “Each member of the couple, in turn, takes the right hand of the other and says”

Resolution A054 authorized for use a second rite: “The Witnessing and Blessing of a Lifelong Covenant” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” (as found in Supplemental Materials: Appendices of the Report of the standing Commission on Liturgy and Music, pp. 77-86, (as amended)), “beginning the First Sunday of Advent 2015. This rite is authorized for use in West Tennessee under the direction and with the permission of the Bishop.

These authorized liturgical rites of the church having been made available for use under the direction and by permission of the Bishop, no other liturgical forms are to be used.

The provision of Canon I.18.4 applies by extension to “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” namely, “It shall be within the discretion of any Member of the Clergy of this Church to decline to preside” at any rite contained herein.

The provisions of Canon I.19.3 regarding marriage after divorce apply equally to all the rites of “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” in accordance with guidelines established for requests of Consent for Remarriage as currently in effect in the Diocese of West Tennessee.

The Convention actions honor the theological diversity of this Church in regard to matters of human sexuality; and that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her theological objection to or support for the 78th General Convention’s action contained in its Resolution A054.

The Standing Commission on Liturgy and Music will continue to monitor the use of the authorized rites and report back their findings to the 79th General Convention.

The authorized rites noted herein will be available electronically at no cost to this Church no later than the First Sunday of Advent 2015.

*(\*) Clarification regarding Resolution A036 with regard to “Members of the clergy may solemnize a marriage using any of the liturgical forms authorized by this Church” is posted on the House of Bishops’ website and includes the following observations:*

*“Some may wonder if the 2015 version “The Witnessing and Blessing of a Marriage” can be considered an adaptation for marriage of the 2012 liturgy, and it would seem that the answer is yes. However, the 2015 liturgy*

*“The Celebration and Blessing of a Marriage 2” would not be, since it is based on the 1979 Book of Common Prayer and not “The Witnessing and Blessing of a Life-long Covenant” as authorized in 2012.*

*“The 1979 Book of Common Prayer “The Celebration and Blessing of a Marriage,” along with “The Blessing of a Civil Marriage” and “An Order for Marriage” from the 1979 Book of Common Prayer remain liturgies for use with different-sex couples only.*

*“The Celebration and Blessing of a Marriage 2,” as authorized for trial use by the 78th General Convention is available for use by all couples beginning Advent I, 2015.”*

### **Preparing Parishes and Missions for the Use of these Authorized Liturgical Rites**

The Rector or Priest-in-Charge of a Congregation or Community of Faith will determine when and if the authorized liturgical rites will be used in that setting. This decision does not depend on the approval or permission of the vestry or council of the parish or faith community where this liturgical decision is made.

While this decision regarding the use of the authorized rites rests with the Rector or Priest-in-Charge, it is strongly recommended that a decision as to the advisability and timing of such an action be reached only after thoughtful conversation and discernment with the vestry or council of that parish or community of faith. Ascertaining that a community is willing to provide integral and authentic support of the marriage is the primary goal.

Preparation of all couples for marriage is expected to conform to all Canonical requirements as specified in the most current version of the Canons of The Episcopal Church, specifically Canons I.18 and I.19 of The Episcopal Church and the Policies found at WTN Marriage Policies.



## 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.

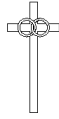
Additionally, fees for our wedding consultant, organist and other costs are outlined. Vocal or instrumental soloists may be available, if desired; our organist will assist with those arrangements and with coordinating those persons, and will advise of the remuneration for each.

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.

## St. George's Episcopal Church

### The Celebration and Blessing of a Marriage – 2



*Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."  
-- Genesis 2:18*

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.

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 people 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 gift 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.

# The Celebration and Blessing of a Marriage – 2

Adapted from The Book of Common Prayer 1979

## Concerning the Service

At least one of the parties must be a baptized Christian; the ceremony must be attested by at least two witnesses; and the marriage must conform to the laws of the State.

A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist.

When both a bishop and a priest are present and officiating, the bishop should pronounce the blessing and preside at the Eucharist. A deacon, or an assisting priest, may deliver the charge, ask for the Declaration of Consent, read the Gospel, and perform other assisting functions at the Eucharist.

Where it is permitted by civil law that deacons may perform marriages, and no priest or bishop is available, a deacon may use the service which follows, omitting the nuptial blessing which follows The Prayers.

It is desirable that the Lessons from the Old Testament and the Epistles be read by lay persons. In the opening exhortation (at the symbol of N.N.), the full names of the persons to be married are declared. Subsequently, only their Christian names are used.

# The Celebration and Blessing of a Marriage – 2

*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, addresses the congregation and says*

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of N. and N. in Holy Matrimony. The joining of two people in a life of mutual fidelity signifies to us the mystery of the union between Christ and his Church, and so it is worthy of being honored among all people.

The union of two people 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 gift 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 one member of the couple, then to the other*

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

Answer

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.*

*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.

Celebrant

Let us pray.

O gracious and everliving God, you have created humankind in your image: Look mercifully upon N. and N. 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.

*Then one or more of the following passages from Holy Scripture is read. Other readings from Scripture suitable for the occasion may be used. If there is to be a Communion, a passage from the Gospel always concludes the Readings.*

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.’

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.'

1 Corinthians 13:1–13 (Love is patient and kind)

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

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

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

Ephesians 5:1–2 (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.

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 sung or said. Appropriate psalms are Psalm 67, Psalm 127, and Psalm 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 (The Beatitudes)

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



‘Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

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

‘You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

‘You are the light of the world. A city built on a hill cannot be 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 (Like a wise man who built his house upon the rock)

‘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.

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

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

*After the Gospel, the Reader says*

The Gospel of the Lord.

People

Praise to you, Lord Christ.

*A homily or other response to the Readings may follow.*

## The Marriage

*Each member of the couple, in turn, takes the right hand of the other and says*

In the Name of God, I, N., take you, N., to be my wife/husband/spouse, 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.

*The Priest may ask God’s blessing on rings as follows*

Bless, O Lord, these rings to be signs of the vows by which N. and N. 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 the couple 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 rings, I pronounce that they are wed to one another, 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.*

*Leader*

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 N. and N. 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 couple 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 two people in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon N. and N. 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 couple 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

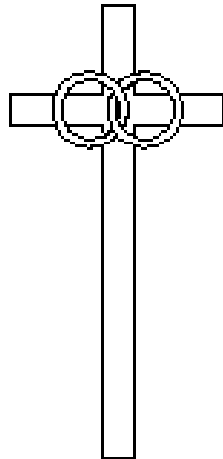
*The liturgy continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.*

### Preface of the Season

*At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers. In place of the usual postcommunion 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. **Any changes should be reported to the church office immediately.**

\_\_\_\_\_  
Signatures of Couple to be Married (Date)

\_\_\_\_\_  
Signatures of Couple to be Married (Date)



**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.

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Signature (Caterer) (Date)

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Signatures of Couple to be Married (Date)

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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*

