

Dear Friends:

Your forthcoming marriage is an important event, not only for you, but for your family and friends and the entire Prince of Peace faith community. As a sacrament, marriage is a celebration and a profound symbol of God's love for us and also of the heavenly wedding banquet to which we are called.

Our parish staff is prepared to assist you as you plan your wedding. We want it to be a uniquely spiritual event for you and for us. The values celebrated in the wedding liturgy are from God - love, commitment, sacrifice, new life and faithfulness. Some of these values are affirmed by our society. Others are seriously compromised. Our concern is that the sacred dimensions of marriage receive special importance in your plans.

Our prayer for you is that the time before your wedding be a time of grace and that your marriage liturgy be the beginning of a new and fruitful life together.

Sincerely in the Lord,

*Rev. R. James Balint
Pastor*

WEDDING GUIDELINES

Prince of Peace Catholic Community

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WEDDING GUIDELINES AT PRINCE OF PEACE

CHAPTER ONE: PREPARING FOR THE SACRAMENT OF MARRIAGE

Although we recognize that your whole life has been a preparation for this new journey in faith, we believe that the seriousness of the marriage commitment requires an equally serious time of immediate preparation set aside before the sacramental celebration.

1. MARRIAGE PREPARATION IN OUR PARISH:

Prince of Peace Catholic Church and the Catholic Diocese of Dallas cooperate in providing several different programs and services to help you prepare for this sacrament by which you pledge to show forth God's love in the unique relationship of marriage. There are three steps to take right away.

1. Please make your initial contact with the priest handling marriage paperwork **at least 6 months before your intended wedding date.**

2. When you first meet with the priest, you will receive information about an Engaged Encounter weekend. Reservations for this weekend must be made by mail, but you are advised to first contact the diocesan office of Marriage Ministry, 214-528-2360 about the availability of space on the dates you prefer. (Do this as soon as possible since there is usually a waiting list for the Engaged Encounter weekend.) You should schedule your weekend **no sooner** than 2 months after your meeting with the priest in order to allow time for the two sessions with the sponsor couple prior to the Engaged Encounter.

3. As soon as possible after confirming the date of your Engaged Encounter weekend, you should contact the parish Engaged Sponsor Coordinator to begin the process for the Engaged Sponsor Program. The coordinator will assign a sponsor couple who will contact you to arrange for your first session.

2. FOCCUS (Facilitating Open Couple Communications, Understanding and Study):

The FOCCUS instrument is a pre-marital inventory which identifies attitudes, values and behavior which you should discuss together in order to know each other adequately enough for marriage. The topics covered are topics crucial to the success of any marriage. The FOCCUS instrument becomes a basis of improved communication for you with the priest/deacon and/or the sponsor couple (see below) assisting you. You are asked to pay a fee of **\$15.00** (when your wedding does not include Mass) or **\$20.00** (for a Mass) to cover the cost of this instrument and other expenses incurred by the parish.

3. SPONSOR COUPLES:

Using the FOCCUS instrument and their own training and experience, certain married couples, trained for this ministry, volunteer their time to

support you who desire marriage in the Church. They assist you in better understanding the nature of sacramental marriage and by investigating areas of traditional friction in marriage including in-laws, money, sex, role expectations, self esteem, communication styles, etc.

The sponsor couple will meet with you twice before your Engaged Encounter, once to administer FOCCUS and second to go over the results of this inventory.

4. ENGAGED ENCOUNTER WEEKEND:

This program, sponsored by the Marriage Ministry Office of the Diocese of Dallas, gives engaged couples an opportunity to dialogue honestly about their future life together. Facilitated by a team of clergy and married couples trained in marriage ministry, discussion topics include: lifestyle expectations, personality match, family background issues, problem-solving skills, children, finances, faith issues and marriage as a covenant. Because of the expenses of providing room and board during the Engaged Encounter Weekend, there will be a fee assessed for each couple. The Encounter is held at the Catholic Conference and Formation Center, 901 S. Madison Ave., Dallas 75208.

5. ADDITIONAL MARRIAGE PREPARATION PROGRAMS

NATURAL FAMILY PLANNING CLASSES:

For upcoming information call the Diocesan Marriage Ministry Office.

NOTE: FOR SPECIAL CASES, WITH THE PASTOR'S APPROVAL, MARRIAGE PREPARATION CAN BE ARRANGED OUTSIDE THE DALLAS DIOCESE.

CHAPTER TWO: PLANNING THE WEDDING LITURGY

In the Roman Catholic tradition, "liturgy" is a word we use to name the various ways we, as a gathered people, ritually celebrate our sacramental life. We believe that liturgy is for us both a source of Divine Life and a celebration of the life we have already been given. Liturgy belongs to the whole church, not just to those who are ministers. An important aspect of all liturgy and ritual is a certain sameness or familiarity of the community with the pattern of action/prayer.

The Second Vatican Council restored the liturgy as the primary work and action of God's holy people. All work and pray together according to their various roles in one liturgical experience. The church and the various objects used in worship are so arranged to encourage community participation. The standing posture for liturgy is ancient and symbolizes being raised up in company with Christ. In fact, Eucharistic Prayer II seems to assume that people are standing after the consecration as it says: "We thank you for counting us worthy to stand in your presence and serve you." "Kneeling" as a gesture of humility and unworthiness is valid but is more appropriate for private prayer and devotion.

Liturgy is a powerful form of communication. The order in which events occur give particular meaning to the events. The placement of the marriage rite after the proclamation of God's Word, for example, shows that marriage is for you a response to a call or invitation from God.

Because your wedding ceremony is an official liturgy of the Church, it should take place in a space designated for liturgical celebration. Thus, our policy is that all weddings will be celebrated in our church.

For good reason and with permission of the Bishop, a Catholic may marry a person of another religion in that person's church. In this case the parties must go through the marriage preparation program at Prince of Peace and have the marriage recorded in our marriage register.

If you are both practicing Catholics, the Church invites you to be married within the context of the Mass. Any other option would not be reasonable in ordinary circumstances. A priest will be the ordinary witness of your wedding and presider at the Mass. For a marriage in which one of you is a Catholic the Liturgy of the Word followed by the exchange of vows and concluded with the Lord's Prayer is the most appropriate way of celebrating your wedding. In this case a deacon will usually serve as the witness and ordinary minister of the Celebration. (Under certain circumstances, a Nuptial Mass can be celebrated if one of the parties is not a Catholic.)

Planning the ceremony is your responsibility. Your choices of Scripture, music, prayers, environmental setting and any additional ritual

elements should be done as carefully as possible because the wedding ceremony will announce to all who attend how you understand your relationship with each other, with God, and with God's people.

At Prince of Peace those who preside at wedding ceremonies as well as the Director of Worship, the Coordinator of Liturgical Music, and the Wedding Coordinator are prepared to assist you in your discussions, reflections, and choices for the best expressions of your love and faith. We will help you to prepare a celebration that is both reverent and truly beautiful.

The order of procession into and out of the church presents many problems because of traditions that have little validity in today's world. For example, the custom of the father escorting the bride into the church is based on a patriarchal culture where marriages were arranged by the male heads of families and the bride was "delivered" to the groom. In today's world where wives and husbands share equally in parenting responsibilities in different ways, we recommend that both parents accompany the bride and groom into the church.

We recommend the following procedure:

- the attendants (other than official witnesses) process in and take their places.

The procession would then proceed as follows:

- crossbearer and two candle bearers (the candle bearers can be family members.
- the presiding priest or deacon.
- the official witnesses.
- the groom with his parents.
- the bride with her parents.
- the groom will say goodbye to his parents at the foot of the ramp and stand near the top of the ramp.
- the bride will say goodbye to her parents and go up the ramp to meet the groom.

The recessional will have the bride and groom first, followed by witnesses, attendants, and parents/grandparents. We feel that this arrangement fits the liturgical plan given in the official ritual for the Sacrament of Marriage issued by the Church. The bride and groom might even consider greeting the guests as they enter the atrium and thank them for coming to their marriage ceremony. The custom of keeping the bride "hidden" until she makes her dramatic entrance is of questionable origin.

Variations of the recommended procession will be allowed if there are significant reasons. Remember that liturgy is a blending of symbols and each

symbol contributes to the whole. You need to ask what meaning you are wanting to communicate when you make your plans.

1. MINISTERS NEEDED FOR THE WEDDING LITURGY:

BRIDE AND GROOM: In the Roman Catholic tradition, the bride and groom minister the sacrament of marriage to one another; a priest or deacon and at least two witnesses are required to be present.

PRESIDER: Ordinarily a priest or deacon on the parish staff will preside at weddings celebrated in the parish.

If you have a friend or relative who is an ordained Catholic priest or deacon whom you wish to invite to preside at the wedding, you should seek the pastor's approval early in the process. Once the appropriate civil and ecclesial delegation has been secured, the pastor will communicate to the visiting clergy with regard to parish policy on the celebration of liturgy in general and of weddings in particular. Visiting clergy are expected to observe church law and parish customs regarding the celebration of the sacraments.

LECTOR(S): We have the responsibility of making sure that when the Word of God is proclaimed in our church, it is done effectively. We have a number of highly trained master lectors who are ready to proclaim the Word at your wedding. The only exception to this policy is when a family member or friend is a trained lector. We will then need a statement from the pastor of that person affirming their qualifications. The wedding coordinator will arrange for the master lector.

MUSIC MINISTERS: Ordinarily the music ministers in the parish will provide the music for weddings celebrated in our parish.

CANTORS lead the sung Scripture (Psalm, etc.), provide vocal solos, and invite the community to join in sung prayer. It is most appropriate to employ a parish cantor who has been especially trained for this ministry, and to offer a stipend for his/her service. (See appendix for stipend.)

MUSIC COORDINATOR/ORGANIST (We endorse the commonly observed rule that the parish musician must be consulted regarding all musical decisions.)

- The couple is allowed to have their own guest musicians/organist only with the full consent of the music

coordinator, who should be consulted prior to any music decisions made.

- The music coordinator's fee is still required. The music coordinator will be involved in the selecting of the appropriate music, meeting with your guest musicians/organist and the actual set-up on the day of the wedding.
- The music coordinator can assist you in selecting a qualified cantor or additional instrumentalist.
- If you choose to have a personal friend or acquaintance take part in the ceremony as soloist or instrumentalist, the music coordinator must approve them based on their experience and skills of performing Marriage Rites.
- There will be an additional fee for rehearsal time with the music coordinator/organist for guest soloist and instrumentalist as the music coordinator/organist will not usually be at the rehearsal.
- All musicians should be competent and knowledgeable in the proper procedures to be followed for the Rite of Marriage

MINISTERS OF HOSPITALITY are familiar to members of Prince of Peace Community. It is especially gracious when you, the bride and groom, and your families join your attendants in greeting members of the assembly as they gather to celebrate with you. Usually the groom's attendants are delegated as USHERS to assist in seating guests in the church. The person who directs the rehearsal will give directions to all who will serve as greeters and ushers.

MINISTERS OF HOLY COMMUNION are men or women commissioned by the parish or diocese who assist in distributing the Eucharist when the wedding is celebrated at Mass. Eucharistic Ministers can be contacted through the Director of Worship or the Wedding Coordinator. Your friends or relatives who are duly commissioned as Eucharistic Ministers in their own parishes may be delegated to distribute the Holy Communion at your wedding.

According to the current practice of the Catholic Church, Holy Communion is open only to those actively practicing the Catholic faith. We ask that you not encourage those who are not Catholic to receive Communion at your ceremony.

ACOLYTES are young men and women of the parish who are altar servers in good standing. (It is appropriate to give a small stipend to the altar servers. See the appendix.)

We restrict the choice of acolytes to our regular acolytes who have been trained in the unique needs of celebrating liturgy at Prince of Peace. It is unfair to expect others to understand all the intricacies of

our space and customs. Therefore, family members or friends who are acolytes at other parishes may not perform acolyte duties at your wedding.

Ring bearers and flower girls are not ministers, and you do not need their services for the celebration of your marriage. It has been our experience that very young children tend to detract from the dignity of the ceremony. In any case, no more than 4 children may be in the wedding, no ring bearer or flower girl may be younger than 4 years of age, nor will ring bearers ever carry the actual wedding rings in procession.

2. MUSIC FOR THE WEDDING LITURGY:

Liturgical music is an important part of your wedding celebration. Your selection of music should reflect the sacred nature and sense of joy that characterizes all Christian worship. When you select music that is in harmony with and in support of the words, symbols, and gestures of the wedding liturgy, the intent and message of the music is apparent, and people will feel welcome to participate and "enter in." Since communal singing is an essential part of all Catholic liturgical celebrations, we encourage you to include some music that can be sung by the assembly. Music that ignores or conflicts with the ritual, whether by content or manner of performance, sets up a series of mixed messages that lead to discomfort and nonparticipation.

HOW TO ARRANGE FOR MUSIC

Well in advance of the wedding, a minimum of three months preferably, you should make an appointment with the Coordinator of Liturgical Music. At that time you will discuss musical considerations and develop a program of suitable music for your wedding. During this meeting you can determine the musicians you prefer to assist and the fees for the musical services can also be clarified.

In music planning, ask the following questions:

1. Does the text (the words) express a Biblical view of love and marriage and a view consonant with Catholic Theology?
2. Does the musical score evoke a sense of sacred action and call the community to prayerful joy?
3. Does a particular selection emphasize and enhance that part of the liturgical celebration at which it occurs?
4. Does the music promote the movement of the liturgy or simply cause a delay?
5. Does the overall music selection allow for some congregational participation?

A "yes" response to the above questions will assure that lyrics will celebrate not only the human love between two persons, but that love as a reflection of the God who is love, and that the wedding music will emphasize the theme of sacred celebration. Music can do this in a way which is intensely gratifying to the senses and emotions but should avoid mere sentimentality or nostalgia.

These guidelines seek to indicate the dignity and importance of music in the liturgical setting provided by the marriage rite. They apply whether the ceremony is a Mass or not. Careful application of the above considerations leads to the conclusion that some songs - even some which have been widely and regularly performed during and before weddings - are unsuitable. The Director of Worship and the Coordinator of Liturgical Music have the responsibility in making final judgment regarding music to be used in the wedding ceremony.

MUSIC DURING THE WEDDING

The following are places where music is appropriate for your wedding liturgy. The ritual moments which are boldface type are essential times for music. Italicized items are also appropriate moments for music; however, since music is not necessary at these times, they should not dominate the more essential elements.

Prelude music - Instrumental or sung music appropriate to prepare people to celebrate the wedding liturgy.

Entrance Procession - Instrumental or sung music to express the festivity of the occasion.

Gathering Hymn - A song which the entire community sings may take the place of an instrumental processional or may immediately follow the greeting by the presider. A song of praise or thanksgiving is appropriate and serves to involve the worshipping community and set the mood for the celebration.

Penitential Rite - The "Lord, have mercy" may be sung by cantor and congregation or it may be spoken.

Responsorial Psalm - The psalm is an integral part of the Liturgy of the Word and should be sung. The assembly should be encouraged to sing a responsorial refrain with a cantor singing the solo verses. Suggestions for the responsorial psalm are given in the booklet which gives appropriate readings and are covered in the musical recital mentioned above.

Gospel Acclamation - The Gospel Acclamation, or Alleluia, should definitely be sung. If it is not sung, it should be omitted.

Special Rites - Following the exchange of vows there is often a time for lighting the unity candle or other special ritual. Such added ceremony should be brief and should either be done in silence or be accompanied by simple instrumental music, a short vocal solo, or congregational acclamation that underscores the ritual gesture but does not disturb the rhythm of the liturgy.

NOTE: The revised edition of the marriage liturgy (expected to be available in English in the mid-1990s) provides for a sung acclamation of thanks and praise that is to follow the exchange of consent, and an acclamation or hymn of praise may follow the exchange of rings. While it is not yet a part of the official Rite of Marriage in the United States, you may choose music for these times. Imagine people singing a festive Alleluia or a verse or two of a hymn of praise as you kiss following your exchange of vows!

General Intercessions - As at any liturgy, these may be sung by cantor and congregation or recited by a lector.

Lord's Prayer - This is part of the concluding rite for the rite of marriage celebrated with a Liturgy of the Word. It also has a unique place in the Liturgy of the Eucharist for the rite of marriage during a mass. As the universal Christian prayer, most people at a wedding will feel comfortable joining in this prayer. It could be recited or sung, whichever will most effectively involve the participation of the entire worshipping assembly, but it should never be sung by a soloist during the liturgy.

Final procession - Though not essential music at liturgy, a recessional does round out a festive liturgy and serves as "send off" to the other celebrations of the wedding day. It may be a song of rejoicing; most often it is a strong instrumental selection.

FOR WEDDINGS THAT TAKE PLACE IN A MASS, THE FOLLOWING SELECTIONS ARE ALSO TO BE CONSIDERED:

Preparation of altar and gifts - Instrumental or vocal music may accompany the presentation and preparation of the gifts. Music used here, however, should not prolong or delay the liturgy. It is sometimes preferable to have no music at this time.

Eucharistic Acclamations - The three Eucharistic Acclamations; **Holy, Memorial Acclamation** and **Great Amen**, should be sung in familiar musical settings by the congregation. The cantor/soloist may lead the assembly in these sung acclamations.

Lamb of God litany - The Lamb of God, which accompanies the Breaking of the Bread may be sung in a familiar setting by the assembly, sung by a soloist, or be recited.

Communion procession - Common singing best supports and models this action of unity. A responsorial-style song with a simple refrain facilitates the singing since it does not require people to carry anything with them in the procession.

3. PRINTED PROGRAMS

Printed programs are very appropriate for your wedding liturgy. They encourage congregational singing and response, and they can help visitors not familiar with Catholic liturgy to be more comfortable about when to stand and sit. These can be easily prepared and are a thoughtful gesture inviting the community present to participate in the celebration. The Director of Worship or the Wedding Coordinator can advise you about layout and copyright considerations for the reprinting of music. We will help you with layout for your programs, but it is your responsibility to arrange and pay for printing and delivery.

4. SCHEDULING YOUR CEREMONY

Weddings are ordinarily held on Saturdays. Hours for weddings are: 11:00 A.M., 2:00 P.M., or 7:00 P.M., Saturday. According to the universal law of the Church, no wedding may be scheduled on All Soul's Day (November 2nd), Good Friday, Holy Saturday, or the Saturday before Palm Sunday.

Weddings are discouraged during the Seasons of Advent and Lent to reflect the restraint of such Liturgical seasons. If a wedding is scheduled during Advent or Lent, it is to be understood that Sanctuary and Church decor and symbols reflecting such penitential seasons will remain in place during the weddings. Likewise, during the Christmas and Easter Seasons, the more elaborate Sanctuary arrangements are to be left in place. Even during the Ordinary Time

of the Church year, the general sanctuary decor for the parish's liturgical life will remain in place for weddings.

All weddings scheduled in our Church must be supervised and coordinated by our Parish Wedding Coordinator. The service of the Wedding Coordinator is not optional, as she represents the Parish to every couple planning to marry in Prince of Peace Church. Her services include appointment time to discuss details of floral, photographic and sanctuary arrangements. The Wedding Coordinator will also be present to assist at or sometimes to conduct the rehearsal and will be available before, during and after the ceremony to oversee all the many details of your wedding. The Wedding Coordinator's fee must be paid no later than the rehearsal the day before the wedding. (See appendix for fee.)

4. SOME RULES FOR THE USE OF THE CHURCH

GENERAL - Prince of Peace is our parish home. We ask that you treat our facilities with the respect that you would treat your own treasured home and possessions. We ask the wedding couple and their friends to clean up any areas used for preparation for the wedding (bride's room, groom's gathering room, rest-rooms, etc.). We must insist that there be **no smoking, eating, recreational drugs or alcoholic beverages** in the bride's room, groom's gathering room, rest-rooms or on church property.

FEES FOR CHURCH USE - There will be no charge for the use of the church if the bride or groom or their parents are regular supporters of the parish. Regular support consists of at least \$600 in the year preceding the date on which arrangements for the wedding are made.

The fee for the use of the church for those who are not regular supporters will be \$600, less the amount contributed to the parish in the year described above.

Half the fee is required before the church is actually reserved, \$50 of which is non-refundable. The remaining half is due at the time of the rehearsal. The fee for use of the church will be recorded as a stewardship contribution to the community.

If these fees present a serious financial difficulty, adjustments may be made by consulting the pastor. No parishioner will be denied the use of the Church because of financial hardship.

BRIDE'S ROOM - The Prince of Peace Bride's Room is also used during Sunday Liturgies as a nursery for families with small children as well

as for small meetings during the week. It is generally available for bride's use for ninety minutes before and for thirty minutes after the ceremony. We ask the bridal party to be cautious when taking pins out of dresses and suits. These are very hard to remove from the carpet and are dangerous to small children who use the space at other times. Containers will be made available for pins.

FLOWERS - Customarily fresh flower arrangements are left in the sanctuary as an offering of thanksgiving for the sacrament. The liturgy calls for authentic decor, therefore the use of artificial flowers is discouraged. Flowers or greenery may not be placed on the altar. Other locations must be approved by the Wedding Coordinator who will insure that they do not detract from the main focal points of the church. Ferns are not to be used anywhere in the sanctuary.

DECORATIONS - The church provides candle stands with candles at ambo and altar and an optional unity candle stand. If you decide to add a lighting of a unity candle to your ceremony, you will need to purchase candles from the church to fit our stand. If you decide to rent outside candelabra, the florist/rental company must provide sufficient transparent or wax paper to protect the floor. Due to air currents, this would be at least a yard around the candles. Candelabra and other fixtures furnished by outside firms are to be removed PROMPTLY after the wedding and in any case are NEVER to be left in the church overnight. NO decorations may be attached with glue, tape or any metal device that may harm the finish. **The florist/rental company can arrive no sooner than one hour before the wedding.**

PLEASE inform your guests that it is absolutely forbidden to use bubbles and to throw rice, bird seed, confetti or any other material on the Church premises. It causes a serious custodial problem.

PHOTOGRAPHERS - Flash photographs may be taken only during the processional and recessional. **NO flash photographs may be taken during the ceremony.** There are never exceptions to this policy. Your official photographer will be able to get appropriate pictures without flash. Please inform family and close friends that flashing cameras are not appropriate any time during the liturgy. The photographer must avoid distracting movement during the ceremony and is strictly prohibited from entering upon the altar platform.

Photographs in our sanctuary outside of the wedding ceremony itself may take no longer than a total of thirty minutes. Such photos must be completed either thirty minutes before the ceremony starts or within thirty minutes after the ceremony is finished. Photographs taken in the church, the atrium, or on the church lawns and gardens

must reflect reverence and be suitable in composition to a sacred space. "Fun" or "joke" photographs should never be taken on the Church grounds.

VIDEO-TAPING - is permitted from discrete positions in the church. Camera operators must not use the musicians area and must avoid being a distraction from the holy occasion. They are also strictly forbidden from entering the altar platform during the ceremony. No extra lighting is ever allowed with video cameras.

REHEARSAL - One rehearsal is planned for your ceremony and is ordinarily scheduled the day before your wedding. **REHEARSAL TIME IS LIMITED AND THEREFORE IT MUST BEGIN AND END PROMPTLY AT THE TIME SCHEDULED. We suggest you let your guests know the importance of promptness and, if necessary, tell them to arrive at least 30 minutes prior to the scheduled rehearsal time.**

PLEASE NOTE: traffic in the North Dallas and Plano areas is especially heavy and difficult on Friday evenings, so participants who do not know the area should be informed of this and directed how to be at the church in plenty of time to begin the rehearsal at the correct time. **No alcohol or recreational drug use is tolerated in or around the church during, before, or after the rehearsal and/or ceremony.**

CHAPTER THREE: AFTER THE WEDDING BELLS HAVE RUNG!

We at Prince of Peace want you to know that we care about you, not just as you prepare to get married, but also after you are married. If you should decide to make our Parish your spiritual home, we extend a warm welcome to you.

There are a multitude of recreational, educational, and fellowship activities available to you, including a group just for young couples. A majority of other groups are composed of married couples like yourself. Please check them out. When you call, tell them you are a newly married couple in the parish.

To find out more about young couple or family support groups in the parish, watch the church bulletin, and/or call the Director of Adult Formation and Community Life at the church 972/380-2100.

APPENDICES

A. LITURGY PLANNING SHEET

You do not need to use all portions of this planning sheet. Use what you need to effectively plan your wedding.

Celebrant/s:	
Altar Servers:	

BEFORE:

<u>TASK</u>	<u>PEOPLE RESPONSIBLE/NOTES</u>	
Decorations:		
Reserved seating:		
Table for gifts set up:		
<u>Song/Prayer</u>	<u>Description</u>	<u>Sung/Recited</u>
Prelude Music:		
Procession:		
(Order):		
Gathering Song:		
Lord Have Mercy:		
Gloria:		
First Reading:		
Lector:		
Psalm:		
Lector/Cantor:		
Second Reading:		
Lector:		
Gospel Acclamation:		
Lector/Cantor:		
Gospel Reading:	(Usually by presider)	
Homily:	(Usually by presider)	
Rite of Marriage:		
Prayers of Faithful:		
Lector/Cantor:		
Response:		

ONLY IF PLANNING A MASS	
Preparation of Gifts:	
Song:	
Procession:	(participants)
Holy, Holy:	
Eucharistic Prayer #:	
Memorial Acclamation:	
Great Amen:	
The Lord's Prayer:	
The Nuptial Blessing:	
Greeting of Peace:	(usually by presider)
Eucharistic Ministers:	
Lamb of God:	
Communion Song:	
Closing Song:	
Recessional:	(order)

AFTER:

TASK	PEOPLE RESPONSIBLE/COMMENTS
Altar Clean Up:	
Wedding Candle:	
Decorations Clean Up:	
Marr. License/Certif.:	
Stipends:	

B. VOWS

The standard vows come in a couple of different formats, but they say the same things. That is, one takes the other as husband/wife; promises to be faithful no matter what circumstances arise and promises to love the other for the rest of their life. The standard two versions are:

Celebrant:

Since it is your intention to enter into marriage, join your right hands and declare your consent before God and His Church.

A. I, (Name), take you (Name), to be my husband/wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

Or:

B. I, (Name), take you, (Name), for my lawful husband/wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

C. BLESSING AND EXCHANGE OF RINGS

The celebrant asks the Lord to bless the rings. Then the rings are exchanged as the bride and groom speak of the ring's symbolism. There are three standard versions of the blessing:

A. May the Lord bless these rings which you give to each other as a sign of your love and fidelity.

B. Lord, bless these rings which we bless in your name. Grant that those who wear them may always have a deep faith in each other. May they always do your will and always live together in peace, good will, and love. We ask this through Christ our Lord.

C. Lord, bless and consecrate (Name) and (Name) in their love for each other. May these rings be a symbol of true faith in each other, and always remind them of their love. Through Christ our Lord.

The couple in the exchange of rings traditionally says:

(Name), take this ring as a sign of my love and fidelity. In the name of the Father and of the Son and of the Holy Spirit.

D. CHECKLIST FOR WEDDING PLANNING

Your Spiritual preparations:

- _____ Prayer and reflection on Scripture options for the wedding. See: Your Wedding Guidelines and Scripture at Weddings: Choosing and Proclaiming the Word of God.

At Least Six months before:

- _____ Contact the parish to arrange an appointment with a priest and set a wedding date.

- _____ Begin marriage preparation program:
 - a. Schedule an Engaged Encounter weekend and notify the Coordinator of the Sponsor Couple program of your dates.
 - b. Meet with your assigned sponsor couple, take the FOCCUS, and review the results with them.
 - c. Attend your Engaged Encounter weekend.
 - d. Meet again with your sponsor couple.

- _____ Secure new Baptismal certificate with notations dated within six months of the wedding. Send the certificate to priest or deacon who will preside at your wedding.

- _____ Schedule necessary conferences with the priest or deacon handling the wedding.

- _____ Meet with the Prince of Peace Wedding Coordinator about flowers, decorations, arrangements of seating, use of candles, etc.

- _____ If this is a second marriage for either partner, to make sure all canonical prerequisites are fulfilled, a copy of a letter from the diocese stating your freedom to marry should be sent to the priest or deacon handling the wedding.

Two - four months before:

- _____ Bring affidavits of freedom to marry completed for each partner from parents', family members or knowledgeable friends, signed in the presence of a priest or deacon and give to your priest/deacon.

- _____ Contact the Coordinator of Liturgical Music(refer to page 6) to help you plan the music for your wedding ceremony. Bring

these guidelines and Scripture at Weddings: Choosing and Proclaiming the Word of God, to assist in the planning.

Two weeks - Two months before:

- _____ Spiritual Preparation:
 - a. Take some time to reflect upon and pray together about the vows you will make to each other.
 - b. If Catholic, you may celebrate the Sacrament of Reconciliation at Prince of Peace on Saturdays from 4:00-4:30 pm in the Reconciliation Chapel or by appointment with the priest.
 - c. If the wedding is outside the context of Mass, a practice among Catholics is to attend Mass and receive the Eucharist the morning of the wedding day.
- _____ Pre-nuptial questionnaire to be completed with priest or deacon who is assisting you. Any other papers needed for your marriage should also be completed at this time.
- _____ If you are giving out a worship aide for your wedding ceremony, have it approved by the Coordinator of Liturgical Music and/or the Wedding Coordinator before it is printed.

One month before:

- _____ Meet with the Wedding Coordinator to finalize all information, music, readings and order of attendants., etc.

Two weeks and counting:

- _____ Secure a wedding license from Collin or Dallas County. There is a 72 hour waiting period after issuance of the license and the license must be used within thirty days of issuance.

Rehearsal:

- _____ Arrive on time with everyone in the wedding party. (Rehearsals are allotted thirty minutes each).
- _____ Bring marriage license to the officiating priest/deacon as required by State. The minister submits this to county. The county issues the Marriage Certificate.
- _____ Bring all fees and stipends for Wedding Coordinator, Presider, Altar Servers, Musicians, and church use to the Wedding Coordinator.

Wedding day:

- _____ Arrive at least one hour before the wedding.
- _____ Photographs in church outside of ceremony time are limited to thirty minutes. Photos prior to the wedding MUST CEASE thirty

minutes before ceremony time. Photos after must be finished within thirty minutes after the ceremony ends.

RELAX AND PRAYERFULLY REJOICE IN ONE OF THE GREAT EVENTS OF YOUR LIFE!!!

E. IN SUMMARY

1. Preparation program and pre-marriage conferences are offered by diocese and parish.
2. Correct Sanctuary arrangement for ceremony is arranged by Wedding Coordinator.
3. The Wedding Coordinator will coordinate the rehearsal. The priest/deacon will also be present unless pastoral commitments prevent it.
NOTE: Musicians, including organist, do not attend wedding rehearsals unless requested specifically for some reason.
4. Rehearsal is required and scheduled for thirty minutes the day before your wedding for all the wedding party.
5. Wedding Coordinator will be present 60 - 90 minutes before your wedding to assist in any way possible, up to and including getting the ceremony started. She will also be available immediately after the ceremony to help in any way that seems necessary.
6. Should you experience any serious difficulties or misunderstandings with anyone from Prince of Peace who is assisting with your wedding, please address the issue directly with that person. If a problem persists, please notify the priest or deacon presider from Prince of Peace. If the priest or deacon presider is not from Prince of Peace, please contact the Prince of Peace Director of Worship, 972/380-2100.

F. IMPORTANT PHONE NUMBERS:

PASTOR AND DEACONS: Rev. R. James Balint, Pastor Rev. Roberto Butawan, Associate Pastor Louis L. Munoz, Deacon David E. Tompsett, Deacon	972/380-2100
COORDINATOR OF SPONSOR COUPLES: Angela Gwinn	972/380-2100
DIRECTOR OF LITURGY AND MUSIC: Brent McWilliams	972/380-2100
WEDDING COORDINATOR: Jill Kennemur	972/943-0220
MARRIAGE MINISTRY OFFICE Diane Daniels, Director	214/528-2360
CATHOLIC CONFERENCE AND FORMATION CENTER Barbara Landregan, Director	214/943-6585

Last revision: February 21, 2010

SCHEDULE OF FEES:

Church Use:

- For regular contributors to the parish No charge
- For others \$600 less contributions to the parish in the past year (\$300 is due at time of scheduling with \$50 being non-refundable, remainder is due at rehearsal)

Ministers:

- Director of Music \$75
Consultation and planning fee
- Music Coordinator/Organist \$125
Music rehearsal of thirty minutes with singer/instrumentalist. Additional rehearsals with musicians will require additional compensation of \$50/hr
- Cantor \$125
- Trumpet, flute, other \$125 ea.
The stipend for cantors and other musicians should be in keeping with the size and complexity of the ceremony.

Special Note: Musician fees may vary based on the availability of musicians.

- Wedding Coordinator \$200
- Priest/Deacon There is no set fee for the services of the priest or deacon. (It is appropriate, however, to offer the presider a stipend in keeping with the time and pastoral care given to the bride and groom. and expense of the wedding.)
- Altar Servers Mass - \$25 ea.
No Mass - \$20 ea.

Wedding Date: _____ Time: _____

Name: _____

Organist: _____

Cantor: _____

1. Prelude: _____

2. Seating of Parents: _____

3. Processional: _____

4. Bridal Processional: _____

5. Gathering Song: _____

6. Psalm: _____

7. Alleluia: _____

8. Unity Candle: _____

Omit 9 through 11 if no Mass

9. Preparation of Gifts: _____

10. Holy, Holy, Holy: _____
Memorial acclamation: _____
The Great Amen: _____
Lamb of God: _____

11. Communion Processional: _____

12. Recessional: _____

13. Postlude: _____

