



Wedding Guidelines at Old St. Joseph's Church

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1. DECISIONS AND PREPARATION

If you have recently become engaged to be married, we congratulate you. This is a beautiful moment in your lives, the first of many beautiful moments you will share as a married couple. These months leading up to your wedding are a precious time for you to grow ever closer together. But your growth as a couple must include a spiritual dimension as well. For God wishes to share many graces with you, vital for deepening your love for one another. Open your heart to those graces.

You and your families need to decide whether you will be comfortable celebrating your wedding here at Old St. Joseph's (OSJ). We will describe both the procedures that the Catholic Church requires to be followed and also the special guidelines that are observed here at OSJ. Our purpose throughout is not just to plan for the "big day" but, beyond that, to prepare you for your life-long vocation as a married couple.

Even if you are planning to celebrate your wedding ceremony in another location, we are happy to guide you through the steps so that you can enter into a marriage that meets the legal requirements of the Catholic Church.

GOOD FAITH

Celebrating your wedding in a Catholic ceremony means that you share the Church's beliefs about marriage. Most importantly, you must be in good faith towards the Catholic Church. Old St. Joseph's is not a "wedding venue" like a reception hall. If you are a parishioner of OSJ, you already know the profound faith of this community. If you are new to OSJ, your wedding nevertheless has a deep meaning for our faith community. Your vows express a covenant love for one another that builds up the body of the whole Church, and this is the faith community that witnesses your promises. If your faith is weak and your religious practice is not strong, we will work with you. But you must be willing to acknowledge your faith and express an openness to the graces that the sacrament confers upon you as a couple.

If one of you is not a member of the Catholic Church, we will respect the religious conscience of the non-Catholic party. The Catholic party is expected to profess his or her faith openly.

Traditionally, Catholics usually celebrated marriage in what was popularly called their "home parish," that is, in the parish Church where they and their families live and worship regularly. This was customarily interpreted

as the parish Church of the bride's family. In this spirit, we welcome our own parishioners who wish to celebrate their wedding here at Old St. Joseph's. But in today's world where people are so mobile, this custom of turning to the local parish is frequently no longer viable. At OSJ, therefore, we are eager to welcome everyone who desires to enter into a valid Catholic marriage, is in "good faith," and is suitably prepared to do so.

SPIRITUAL FORMATION

Besides your receptive attitude toward the Catholic faith, the most important part of marriage preparation is to enter into a period of spiritual formation. If you are a Catholic who does not attend Mass regularly, we urge you to begin doing so as the single most effective way to prepare for your new Christian vocation as a married couple. A further step is to meet with the priest who will be officiating at your wedding. You and he will have an opportunity to discuss how your life of faith and the wedding liturgy bring God and a life of grace to your marriage.

Another part of your spiritual formation is to participate in a "Pre-Cana" program recognized by the Archdiocese of Philadelphia. You can obtain information regarding these approved programs at Phillycatholicmarriageprep.com. You will need to make your own arrangements to

participate. The programs tend to fill up quickly, so plan some time in advance to make a reservation. When you have completed the program, submit the certificate to the priest at OSJ when you meet with him. If you have difficulty making arrangements, a member of our parish staff can offer assistance.

MARRIAGE LAWS OF THE CHURCH

You must comply with the marriage laws of the Catholic Church. This means that you must be free of any legal “impediments” to marriage, according to Church law. The most common impediments are the existence of a previous marriage or the fact that one of the parties is not a baptized Roman Catholic (this is called “mixed religion”). Frequently, an impediment, like mixed religion, can readily be removed simply by petitioning the Archdiocese of Philadelphia for a dispensation. Other impediments, like a previous marriage, may prove more problematic.

A word of caution: You shouldn’t make a judgment about your legal circumstances without consulting a competent Church official. At Old St. Joseph’s, we will help determine if any impediments apply to you and, if so, how you can deal with them. The parish cannot guarantee that your wedding can be celebrated at OSJ until it is determined that no impediments apply to you as a couple.

WEDDING FEES

We ask each couple who is celebrating their wedding at Old St. Joseph’s to support the needs of the parish as an expression of their solidarity with the parish community. In a practical sense, the wedding program consumes a good deal of the resources of the parish, so it is fair that you contribute to the support of the parish. In a deeper spiritual sense, the parish community is the family that is witnessing your vows and formally embracing and celebrating your new vocation as a married couple. We hope you will join in this spirit to support our parish family.

The total Church fee is \$2,000. A \$500 non-refundable deposit is required when wedding date is reserved. The balance of the Church fee is due at least 60 days before the ceremony. A stipend for a visiting priest (a priest not on our parish staff) is NOT included in the Church fee. Music fees are also not included in this amount and must be paid separately.

If you are getting married at a location other than Old St. Joseph’s, we are happy to work with you to prepare the necessary paperwork. The fee for this is \$100, payable to “Old St. Joseph’s Church.”

WHERE DO WE BEGIN?

1. CALL THE RECTORY

If you accept the policies described above and wish to explore the possibility of being married at Old St. Joseph’s, your first step is to call the Rectory at 215-923-1733 and inform the receptionist that you are inquiring about arranging a wedding. You will be connected to a member of the parish staff.

Since preparing to enter into marriage requires a suitable period of time, we normally expect the date of your wedding to be at least six months from your initial call to the Rectory. However, calling even further in advance better insures that the date you wish will indeed be available.

2. TALK WITH A STAFF MEMBER

The parish staff member who is assisting you will ascertain if there are any clear impediments to your entering into a valid Catholic marriage. This determination cannot be definitively settled until you meet personally with the priest who will preside at your wedding. However, your truthful responses to the questions asked of you will allow for a tentative date to be set for your wedding.

3. SET A TENTATIVE DATE

Generally, Old St. Joseph’s is available for weddings on Fridays between 2:00 and 5:00 PM and on Saturdays between 10:00 AM and 5:00 PM. Special feast days and parish events can affect this availability. Along with the tentative wedding date, the rehearsal time should also be set. Usually rehearsals take place on Thursday or Friday evenings at 5:00 or 7:00 PM for a maximum of one hour.

4. RETURN COMPLETED FORM AND DEPOSIT

After the phone discussion with a staff member, we will send you a confirmation letter and a Wedding Information Form. Please return completed form along with a \$500 non-refundable deposit within two weeks to confirm your wedding date. The wedding rehearsal time should also be confirmed at this time. Please keep in mind that rehearsals may need to be rescheduled to accommodate other weddings.

As stated above, the balance of the Church fee (\$1,500) is due at least 60 days before the ceremony.

5. SCHEDULE AN APPOINTMENT TO MEET WITH A PRESIDING PRIEST OR DEACON

Ordinarily, one of the priests from Old St. Joseph’s will be assigned to preside at your wedding celebration. You may request a particular priest from the parish staff.

Or you may wish a priest or deacon from outside the parish staff to preside. Such a priest or deacon must, of course, be in good standing with the Roman Catholic Church. If you wish outside clergy to preside, please

discuss arrangements with the staff member who is assisting you.

6. OBTAIN REQUIRED DOCUMENTATION

You will be asked to submit required documentation:

- i) **BAPTISMAL CERTIFICATE:** You must contact the parish where you were baptized and request that the parish send you a recent certificate of your baptismal record. If you were baptized as an infant, the so-called “original” certificate that was issued at the time of your baptism is not sufficient to meet this requirement. Present this recently issued certificate when you meet with the priest who will preside at your wedding. If you are a baptized Christian but not a Roman Catholic, you should obtain certification of baptism, e.g., a letter from the Church showing that the baptism was recorded or an official certificate of baptism.
- ii) **WITNESS DECLARATIONS:** You and your fiancé must each provide two written declarations by two different witnesses that you are “free” to marry your intended spouse. **We will send you the forms** to use. The witnesses should be members of your immediate family or other persons who have known you well through your adult years. The witnesses need not be Roman Catholic.
- iii) **CIVIL LICENSE:** You must obtain a civil marriage license from a local county government office in the Commonwealth of Pennsylvania. The civil license becomes effective three days after it is issued and remains effective for a sixty-day period. The Commonwealth of Pennsylvania charges a ninety dollar fee to issue a license. The license and all the related material you receive from the county office should be delivered to the officiating priest soon after it is obtained. (Do not wait until the rehearsal to hand the license to the priest.) It then becomes the legal responsibility of the officiating priest to submit the required documentation to state officials after the ceremony.

7. MEET WITH THE PRIEST WHO WILL PRESIDE

Every priest desires to form a supportive personal relationship with a couple when he is to preside at their wedding. Therefore, meetings with the priest are intended to be friendly, supportive and affirming. The primary interest of any priest is to help you grow spiritually through a deeper commitment to one another. He will want to hear from you about your practice of the faith and encourage you to overcome any obstacles that may stand in your relationship with God and the Church and with each other.

The priest who is preparing you will normally want to meet at least twice with you and your fiancé before your wedding.

He will assist you in compiling the necessary documents discussed above: baptismal certificates, witness declarations, civil license, etc. He will ask questions to establish that there are no impediments in Church law to your marriage. If any impediments are present, he will assist you in procuring the required dispensations.

Most importantly, the priest will help you to plan the wedding ceremony. Please consult Section 2. THE CEREMONY for more information about your wedding ceremony at Old St. Joseph’s.

RULES OF DECORUM

We all want to show respect for the sacredness of this house of worship, the integrity of the liturgy and the dignity of all the persons who come to Old St. Joseph’s. At all times, everyone’s conduct must reflect respect, decorum, proper attire (modest dress) and dignified behavior.

Being on time for your rehearsal and wedding is an expression of that respect for the Church community, while being late to start or finish your rehearsal or wedding is inconsiderate to others.

The consumption of alcohol or illegal substances by anyone associated with your wedding, during the rehearsal or before or during the wedding ceremony is strictly prohibited. The parish is always within its rights to require a disruptive person to leave the premises. It is your responsibility as the wedding couple to communicate this mandate to the wedding party and your guests in order to protect the integrity of the event and the comfort of everyone in attendance.

OUTSIDE PROFESSIONAL CONSULTANTS

If you have contracted a professional wedding planner to help with your wedding, their responsibilities do not in any way pertain to the wedding ceremony in the Church. Only the presiding priest, pastoral ministers and those explicitly delegated by the parish can direct the rehearsal and celebration of the liturgy. Consultants must respect all Old St. Joseph’s Wedding Guidelines.

FURTHER READING

It is a rewarding experience to read the Exhortation of Pope Francis entitled, *The Joy of Love*. You can obtain a copy either from Amazon or from the bishops’ website, uscbb.org.

Pope Francis talks about marriage and the family with his characteristic optimism and joyfulness. He describes the biblical perspective and the religious dimensions that make marriage so meaningful in our lives of faith. Especially appropriate for engaged couples is his down-to-earth description of love in marriage.



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2. THE CEREMONY

Your wedding ceremony will be one of the most memorable events of your life. You want the ceremony to be celebrated with great dignity and to express fully your own dreams and hopes for the future. You also want the ceremony to be a memorable and meaningful experience for your families and friends who witness your vows. You will want a friend to say many years from now, “Your wedding is the one that stands out as the most touching and personally meaningful weddings I ever attended.”

At Old St. Joseph's we can guide you in celebrating your wedding to achieve these goals. But to do so we need your cooperation and active collaboration. Most of all, we need your prayerfulness and your dedication to spiritual preparation in the months leading up to your wedding.

THE CEREMONY AND THE RECEPTION

It is very important to distinguish the wedding liturgy from the wedding reception. They are very different events and confusing the distinct character of each will undermine the true meaning of this important day.

The wedding **reception** is a party at which your family and friends congratulate and honor you. You will be seated on a dais or at the center table so that you will be in full view of everyone because you are the center of the celebration. Appropriately, you want to put your own personal stamp on your reception and hire people who do your bidding because the reception is your personal statement, reflecting your style, tastes and family traditions.

The wedding **ceremony** is something else. It reflects the deeper meaning of marriage.

People cry tears of joy at weddings because two human beings pledging to love one another remind us how much everyone needs to be loved and—if we are people of faith—how much Christ has poured God's love into our hearts. Your wedding vows are your pledge to love and honor one another. Your vows also send a message to your family and friends that they, too, are recipients of God's love. Catholic teaching expresses this divine gift of love by affirming that marriage is a sacrament, that is, a sign of God's love for his people.

Your wedding ceremony is a liturgical celebration. Liturgical means that it is a public act of worship offered to God by the community of the Church. It celebrates

the profound sacramental meaning of your marriage. The wedding ceremony, therefore, is not simply a private family function or social affair. The manner of celebration goes beyond your individual preferences and self-expression. It is not all about you, but about what God is doing for all of us through your loving commitment to one another.

Following the Church's guidelines for the wedding liturgy will insure that this deeper, communal and religious significance of your marriage will be clearly expressed to your families and friends, and most importantly, to each of you. In this way the wedding liturgy is an expression of what is the deepest part of you—your loving relationship with God and the way God is blessing you through this sacrament of marriage.

In this spirit of the Church's prayer and worship, there are numerous and important ways in which you will be invited to “personalize” your wedding liturgy, but those opportunities have been carefully selected for your benefit. Other interventions that alter the liturgical practices of the parish are not appropriate.

A fundamental guiding principle is that there are three focal points in the ceremony, and every gesture, every word and every note of music must direct attention to one of these focal points: the proclaimed Word of God, the marriage vows, and the Eucharist (in the case of a Nuptial Mass). A clear understanding of these three focal points will make your wedding ceremony especially meaningful and help you plan a truly beautiful and spiritually uplifting wedding ceremony.

A very important Catholic teaching about marriage is that the bride and groom are the “ministers” of the sacrament of marriage. This means that the priest does not “marry” you. Rather, you “marry each other.” The priest does not say, “I pronounce you husband and wife,” because you make that pronouncement yourselves, as baptized members of the Church exercising your Christian freedom and the powers conferred upon you at your baptism. The priest along with the best man and maid of honor are official witnesses, not active agents.

A NUPTIAL MASS OR ‘SIMPLE CEREMONY’?

The wedding ceremony can take two forms. One form is to pronounce your vows as part of a Nuptial Mass. In this case, the vows are exchanged after the proclamation of the readings (the Liturgy of the Word) and before the gifts are presented for the celebration of the Eucharist and the Communion Rite.

The other form of wedding celebration is similar, but does not include the presentation of the gifts, the eucharistic prayer and the communion rite. Hence, this liturgical form, which celebrates the vows with only the Liturgy of the Word, is informally referred to as a “Simple Ceremony.”

The first question to be resolved in this regard is whether to celebrate your wedding at a Liturgy of the Word (Simple Ceremony) or at a Nuptial Mass.

If one of you is not Roman Catholic, or if the celebration of a Catholic Mass could be in any way divisive for the assembled congregation, or if you judge your families and friends are ill-prepared to participate in a Catholic Mass, or if the Eucharist is not a regular part of your life, or if other relevant circumstances are present, it may be advisable to select a simple ceremony. The length of a simple ceremony is normally between 40 and 50 minutes and the full Nuptial Mass extends the celebration by approximately 15 minutes. So time alone should not usually enter in as a significant factor.

Before making this important decision, you should, together as a couple, reflect on and pray over the issues related to your own life of faith. And then consult with the priest who will be presiding at your wedding to finalize this important decision.

BASIC OUTLINE OF THE WEDDING CEREMONY

1. ENTRANCE

The Church strongly recommends that your role as ministers of the sacrament should be symbolized by the way you approach the altar. That is, it is recommended that bride and groom process in together, breaking with the custom of the bride being escorted down the aisle by her father to be “given away” to her husband-to-be. But this tradition is hard to break, which is surprising,

given the rather out-of-date symbolism which is its basis. Needless to say, at Old St. Joseph’s we are willing to bow to convention and follow the usual custom rather than cause upset to brides, their fathers and their families. But if your circumstances permit, you may want to give some serious thought to this more appropriate entrance that the Church recommends.

The wedding ceremony begins with the bridesmaids, maid of honor and bride (with the groom or her father) processing down the main aisle. The priest, best man (and groom) enter from the front sacristy. The details of the entrance procession will be reviewed at the wedding rehearsal. During the ceremony, the bride and groom will stand and sit in front of the communion rail facing the altar.

The liturgical celebration begins with the sign of the cross, a greeting by the priest and a few brief moments of private prayer and spiritual recollection. Then the priest leads the Opening Prayer, after which everyone is asked to be seated for the readings from Scripture.

2. THE READINGS FROM THE BIBLE

Selecting the Scripture readings is one of the major decisions you will make about your wedding ceremony. It is a decision you should make together as a couple after careful prayer and reflection and after consulting with the priest who will preside at your wedding. The readings must be taken from the Bible.

There are usually three readings. The first is usually taken from the Old Testament. Then the Responsorial Psalm is sung, followed by the second reading. This second reading is taken from one of the New Testament epistles. After the sung acclamation, the third reading is proclaimed from one of the four Gospels in the New Testament. Your chosen readings must follow the overall pattern: 1) Old Testament reading, 2) New Testament epistle, 3) Gospel. (A variation of this pattern may be appropriate, especially during the Easter season.)

There are suggested readings to guide your choices. These suggestions do not prohibit you from choosing other appropriate readings from the Bible. But most people follow the suggestions. A good place to find the list of suggested readings is www.foryourmarriage.org/readings/. This website is sponsored by the US Conference of Catholic Bishops and includes short commentaries on each of the readings.

The Bible does not offer a contemporary, twenty-first century exposition of the psychological aspects of marriage. Begin your reflections instead with your belief in God, your dependence on God’s grace, your trust in God’s love and your Christian vocations as a married couple. You may be surprised how you can discover new, personal and profound insights into your spiritual life by sharing these biblical readings with each other.

The priest can guide you through this exercise and assist you in making a final choice of readings. Sometimes the priest may want to incorporate in the homily at your wedding the reflections you share with him during the discussion of the different readings. You can always introduce this suggestion to him if he fails to mention it.

It is appropriate for a person (or persons) from the congregation to read the first two readings. The priest always reads the gospel. These lay readers are called lectors. They should be people of faith who believe they are proclaiming the word of God. They should also be people who can manage the assignment of public speaking without undue anxiety and properly project their voices to adequately communicate the text to the congregation. They should be available to practice their assigned reading at the wedding rehearsal.

After the reading, the priest preaches the homily. The priest's remarks are not supposed to center on you, but rather to expound the message of the readings and invite the congregation to a fuller understanding and appreciation of the sacrament of matrimony. The Christian faith is always the center of preaching. Yet the homily can also make appropriate personal references to you and the witness your love and commitment offer to the entire Christian community.

3. THE VOWS AND EXCHANGE OF RINGS

After the homily, the bride and groom are asked to come forward and stand facing the congregation. Holding hands, they repeat the vow formula, phrase by phrase, following the prompting of the priest. The bride and groom recite the exact same formula (except for obvious substitutions like "wife" and "husband," etc.). The words used in the vows express the Catholic understanding that marriage is a total, unqualified commitment of faithful love and mutual affection. After the recitation of the vows, the rings are blessed and the bride and groom present the rings to each other.

After the vow and ring ceremonies, the bride and groom are seated. Up to this point there is no difference between a simple ceremony and a Nuptial Mass.

4. CONCLUSION OF THE SIMPLE CEREMONY

In a simple ceremony a Mass is not celebrated, and so the ceremony draws to a close. Prayers of petition may be offered. The priest can assist the couple in composing personal petitions, and these petitions should ordinarily be read by one of the lectors or some other member of the congregation. Frequently there is a brief period of silent reflection or musical interlude, after which the Lord's Prayer is recited. The ceremony closes with the Nuptial Blessing. This beautiful blessing is usually conferred separately first on the bride, and then on the groom, and then on both together as a couple. Finally,

the entire congregation is blessed and "dismissed" or "sent forth" by the priest.

5. NUPTIAL MASS: CELEBRATION OF THE EUCHARIST

When the wedding ceremony is a Nuptial Mass, the Liturgy of the Eucharist is celebrated after the vow and ring ceremony. This means that the table (altar) must be prepared, the eucharistic prayer proclaimed and Communion ministered to the congregation.

The period immediately following the vows and ring ceremony is especially reflective. Some times a quiet musical interlude leads without interruption into the presentation of the gifts of bread and wine and the preparation of the altar. Another option at this point is to offer prayers of petition (as described above).

At the appropriate time, the gifts of bread and wine are brought to the altar from the table in the back of the main aisle. Usually, two members of the congregation are assigned beforehand to present the gifts to the priest. The priest prepares the gifts on the altar (the offertory of the Mass) and then invites everyone to stand for the preface of the eucharistic prayer, "Holy, Holy,...," At the conclusion it is then custom for the congregation to kneel during the eucharistic prayer.

The eucharistic prayer is the great prayer of the Church. The prayer is addressed directly to God the Father (not to the person of Jesus) and always begins with a note of praise. The prayer asks the Father to send the Holy Spirit upon the bread and wine to change them into the body and blood of Christ. The story of Jesus' action at the Last Supper is told, a story that centers on the words of consecration. There is always some mention that this offering is made in memory of the passion, death and resurrection of Jesus. We pray for the Church, for the world, for the congregation and for the dead. The eucharistic prayer concludes with the great statement of praise as the priest holds up the body and blood of the Lord with the words, "Through him (Christ), with him and in him, in the unity of the Holy Spirit, all honor and glory is yours, almighty Father, forever and ever. AMEN."

The communion rite follows the eucharistic prayer and this is the time when Communion is distributed. In order for Communion to be distributed at a wedding ceremony, the entire liturgy of the Mass (especially the proclamation of the eucharistic prayer as described above) must be celebrated. The communion rite always begins with the recitation of the Lord's Prayer (the "Our Father") and the peace prayer followed by the breaking of the bread with the "Lamb of God" litany.

After Communion, the Nuptial Blessing (described previously at the end of the simple ceremony) is offered and the congregation is blessed and dismissed. The conclusion is also similar to that in the simple ceremony.

GENERAL COMMENTS ON THE CEREMONY

A natural temptation in planning a liturgy is to add more and more embellishments. But in a ceremony, remember that “less is more” is a good rule to follow. Introducing extraneous elements or additions into the Church’s liturgy distracts from the coherence and focus of the ceremony. As mentioned, keep the attention focused on the Liturgy of the Word, the Exchange of Vows and the Liturgy of the Eucharist.

For example, at Old St. Joseph’s we do not allow the use of a unity candle during the wedding liturgy. This ritual is not part of our liturgical practice because light is a symbol of Christ and the life of grace, not a sign of married unity. Better to incorporate a unity candle, if you wish, in the festivities at the wedding reception where it can be quite touching.

Another extraneous practice commonly observed at weddings is the floral presentation to the Blessed Mother at the end of the service. Devotion to the Blessed Mother plays a major role in Catholic piety and so a show of reverence for Mary is entirely fitting at the celebration of a marriage. However, if devotion to Mary plays a major role in your spiritual life, there are better ways to express that devotion at your wedding than what can appear as merely a sentimental gesture that is largely out of character with contemporary culture. For example, choosing readings with a Marian theme may be especially meaningful.

The reading of secular poetry is not appropriate at the wedding liturgy, although it may be a highly effective part of the wedding reception festivities.

Reflect prayerfully on the selection of readings and choose only good lectors. Practice reciting your vows in a clear, dignified and distinct voice. Pray reverently with the Church at the Eucharist. That’s the formula for a truly reverent and touching wedding ceremony that everyone—especially you and your spouse—will remember with great fondness for years to come.

MUSIC AT THE CEREMONY

Music is important because it touches the emotions that we feel so strongly but sometimes cannot put into words. Music, therefore, is intimately connected to the prayer and worship that we offer to God in every religious ceremony. At Old St. Joseph’s we are blessed with a highly talented music staff that offers numerous options to make your wedding truly dignified and prayerful. Hence, we do not allow the employment of musicians other than those provided and approved by the parish Director of Music.

Our Director of Music has procedures to help you select the most suitable music for your wedding. More information is contained in Section 3: MUSIC PLANNING.

PRACTICAL POINTS ABOUT THE CEREMONY

THE ROLE OF THE WEDDING PARTY

Both Church and civil law require an official witness (officiant) and two other witnesses. For a Catholic marriage, the officiant is the priest presider (or another clergy person officially recognized by the Church). The two other witnesses are usually the best man and the maid of honor. Frequently, for social reasons, the engaged couple may wish to select more than one best man or maid of honor. This can be done, but only two people can play the legal role as official witnesses.

In recognition of their official status, the best man and maid of honor are invited to stand with the wedding couple as they profess their vows.

The ushers or groomsmen are first and foremost the ministers of hospitality. As soon as your guests arrive at the Church, they are to be welcomed by the ushers. The ushers distribute your programs and seat your guests. They may escort parents of the bridal couple or other special family members down the aisle as appropriate.

Ushers take their places in the Church just before the ceremony begins. Usually, they make their way up the side aisle and sit in the front pew on the “groom’s side” of the Church (the right side as one faces the altar). Alternatively, if so desired, ushers may escort the bridesmaids up the aisle as part of the wedding procession. At the end of the ceremony, the ushers escort the bridesmaids down the center aisle. Therefore, the number of ushers usually corresponds to the number of bridesmaids.

But bridesmaids and groomsmen are not liturgical ministers and therefore do not take an active part in the ceremony. Your wedding party beyond the best man and maid of honor plays an important social role on your wedding day, but their role at the liturgy is to participate with the congregation in communal prayer and worship.

CHILDREN IN THE WEDDING PARTY

Children are a gift from God. But including very young children in the bridal procession is something to be discouraged as much as possible. Small children can frequently be quite overwhelmed or even frightened by all the activity of the wedding ceremony, especially the opening procession. Avoid subjecting a young child to such an unwelcome ordeal. Furthermore, children can distract attention from what is meant to be a solemn moment in your life. Welcome children into the celebration at the reception, but be very careful when imposing on them a ceremonial role in the liturgy.

Children in the wedding party, therefore, should be old enough to have a sense of the event and the importance and execution of the procession. Children

must be able to walk the length of the aisle. In all cases, young children should enter first before other members of the bridal party and should be accompanied by an adult who is familiar to the child so that the adult can comfort and assist the child as needed.

THE WEDDING REHEARSAL

The rehearsal is generally held on Thursday or Friday evening at 5:00 PM or 7:00 PM for a maximum period of one hour. The rehearsal allows the immediate wedding party to become familiar with our Church and with the public roles they will assume as part of the liturgy.

A few points about the rehearsal:

- The rehearsal is not the time for discussion and decision-making. Any issues should be resolved prior to the rehearsal in discussions with the presiding priest or by consulting these guidelines.
- Musicians are not present for the wedding rehearsal.
- Only those directly involved in the ceremony should be invited to the rehearsal. Others should be directed to meet with you at the rehearsal dinner. Those who should be present include the bride and groom, bridesmaids, groomsmen (ushers), readers, any Eucharistic ministers and gift bearers. By custom, parents of the bride and groom usually wish to attend, though their presence is neither necessary nor required.
- Everyone attending the rehearsal should arrive on time so that the rehearsal can begin promptly according to schedule.

DRESSING AT THE CHURCH

Changing facilities are not available, so all participants must arrive dressed in wedding attire. The bride and bridesmaids gather in the rectory parlor 25 minutes before the wedding.

The groom and best man should go to the sacristy and wait there with the priest until the beginning of the ceremony. They should arrive at least 20 minutes before the scheduled start of the ceremony.

Groomsmen (ushers) gather in the Church 45 minutes before the scheduled wedding time. Groomsmen are expected to serve as ushers (greeters) at the Church entrances welcoming and assisting guests, distributing the wedding program and directing guests to their seats.

ALTAR SERVERS

Our parish ordinarily does not employ altar servers at wedding ceremonies. For liturgical purposes it is unnecessary to do so. If a young boy or girl in your family or circle of friends is an altar server, you may wish to request that he or she be included in the wedding liturgy. This is only appropriate if the youngster is truly knowledgeable and experienced in serving at the altar. Remember that for a visitor to Old St. Joseph's,

the sanctuary space is unfamiliar and indeed the wedding liturgy may be entirely unknown to such a young person. Altar servers, not properly prepared, can unintentionally detract from the beauty of the ceremony and reverence for the liturgy.

CULTURAL WEDDING TRADITIONS

These traditions refer to such customs as the "arras," "lazo" and similar elements. Many of these practices are a great gift of different cultures. In celebrating our diversity, we recognize their value as an integral part of your heritage. However, in the spirit of good order and noble simplicity which has always characterized the Church's liturgy, we ask that the couple carefully consider the number of primary and secondary sponsors they invite to participate in the liturgy if these cultural options are included.

THROWING RICE OR ROSE PEDALS

Please instruct your guests not to do this.

A RECEIVING LINE

You do not want your guests to wait for a long time to greet you before they can exit the Church. The Church interior is not a suitable space for people to stand in line. Therefore, you cannot form a formal "receiving line" at the doors of the Church. This belongs more at the reception hall where your guests will be far more comfortable waiting to take their turn to greet and congratulate you as a married couple.

However, you may wish to stand at the doors of the Church to briefly greet your guests as they depart, without delaying for a more formal greeting. (This is the practice that most priests follow when greeting parishioners after Sunday Mass.) The ushers should help to move people along so no one is "trapped" waiting to exit the Church.

Of course, if you wish, you may leave the vicinity of the Church immediately after the ceremony. Or you may return to the front of the Church, by means of the side aisle, if you want to pose for photographs.

AFTER THE CEREMONY

Weddings are scheduled at Old St. Joseph's to provide some time between Church events. If the wedding ceremony begins on time, therefore, there usually is 20 to 30 minutes available on the schedule to allow for picture taking inside the Church or visiting with guests in the courtyard.

All activities, however, must respect Church decorum and other events that may have been scheduled after your wedding. In particular, photographers should be carefully monitored so that they do not abuse decorum or unduly prolong the time for picture taking.

Detailed directives for photographers and florists are included in Section 5 and 6 of these guidelines. Please give copies to your photographer and florist.

PREPARING A WEDDING PROGRAM

Printing a wedding program is entirely optional. If a printed program is to be provided, that is solely the responsibility of the wedding couple. With regard to listing members of the bridal party or including personal statements, you may follow any appropriate style. But there are rules to observe if you wish to list the elements of the wedding ceremony. As always, the presiding priest will be happy to assist you by reviewing the program before it is printed.

The first principle is to keep the description of the ceremony as brief as possible. Don't try to provide a verbatim transcript of the ceremony because people will then tend to focus more on reading than on experiencing, first-hand, the action of the liturgy.

Note: If you prepare a program, please give the presiding priest or the Director of Music the opportunity to check the accuracy of your musical listing. Otherwise, your printed program may vary from the actual music played.

Here is a model to follow:

FOR A NUPTIAL MASS

Opening Procession
[list music selection]

Greeting and Opening Prayer

First Reading: *[give biblical reference]*
Lector: *[give name of lector]*

Responsorial Psalm
[list music selection]

Second Reading: *[give biblical reference]*
Lector: *[give name of lector]*

Gospel Acclamation

Gospel Reading: *[give biblical reference]*

Homily
[give name of priest]

Exchange of Vows and Blessing of Rings

Prayer of the Faithful
Offered by *[give name of reader]*

Presentation of Gifts
[give name of presenters]

Offertory Music
[list music selection]

Preparation of the Altar

Proclamation of the Eucharistic Prayer

Communion Rite
[list music selections]

Nuptial Blessing and Dismissal

Recessional
[list music selection]

FOR A SIMPLE CEREMONY

Opening Procession
[list music selection]

Greeting and Opening Prayer

First Reading: *[give biblical reference]*
Lector: *[give name of lector]*

Responsorial Psalm
[list music selection]

Second Reading: *[give biblical reference]*
Lector: *[give name of lector]*

Gospel Acclamation

Gospel Reading: *[give biblical reference]*

Homily
[give name of priest]

Exchange of Vows and Blessing of Rings

Prayer of the Faithful
Offered by *[give name of reader]*

Musical Meditation
[list music selection]

Nuptial Blessing and Dismissal

Recessional
[list music selection]



Wedding Guidelines at Old St. Joseph's Church

1. DECISIONS AND PREPARATION
 2. THE CEREMONY
 - 3. MUSIC PLANNING**
 4. PARKING
 5. DIRECTIVES FOR PHOTOGRAPHERS
 6. DIRECTIVES FOR FLORISTS
-

3. MUSIC PLANNING

Congratulations on your upcoming wedding at Old St. Joseph's! We very much look forward to celebrating this festive day with you, and to providing you with the music for this day of days.

To facilitate your selection of music please read through this form in its entirety. Please feel free to contact me with any questions you may have in regard to the music: markbani@gmail.com (or church telephone: 215-923-1733, ext. 111.) — Dr. Mark Bani

THE MUSIC FOR YOUR WEDDING INCLUDES:

NUPTIAL MASS: twenty minutes of Festive Organ Prelude Music, the Processional, the Responsorial Psalm, Gospel Acclamation, Offertory Music (during the Preparation of the Gifts), Eucharistic Acclamations, Communion Music, and the Recessional music. In addition to myself as the organist, one of our professional singers will be present to sing the parts of the Mass / Ceremony, and the Vocal Solos.

CEREMONY ONLY (NO MASS): twenty minutes of Festive Organ Prelude Music, the Processional, the Responsorial Psalm, Gospel Acclamation, Music Meditation (Vocal Solo) after the Exchange of Vows and Rings, and the Recessional music. In addition to myself as the organist, one of our professional singers will be present to sing the sung portions of the ceremony.

DIRECTOR OF MUSIC / ORGANIST

The Director of Music/Organist, Dr. Mark Bani, serves as the principal musician for all weddings at Old St. Joseph's Church and must approve all music chosen for your wedding. It is church policy that the Director of Music/ Organist provide the music for all weddings held at Old St. Joseph's in keeping with his employment contract with the church. Outside musicians are not permitted.

CANTOR / VOCALIST

It is church policy to use one of the professional singers at Old St. Joseph's, in keeping with their employment positions. Outside singers are not permitted. The selection of a professional singer is done on a rotational basis.

INSTRUMENTALISTS

A trumpeter may also be included as a musician for your wedding. If you would like a trumpet player, please indicate so on your music selection form. The Music Director will arrange for a trumpeter to be present.

MUSICIAN FEES

Organist: \$400 Cantor: \$225

Trumpeter: \$225 (optional) If you would like a trumpet player please indicate so on your form

CHOOSING YOUR WEDDING MUSIC

1. REVIEW THESE GUIDELINES AND THE SECTION FORM. Once you have reviewed these items, you will be better prepared to start the liturgical planning and music selection process.
2. UNDERSTAND THE CEREMONY. If you have not already done so, please read "2. THE CEREMONY" which gives an overview of how music is incorporated into the wedding liturgy.
3. COMPLETE THE MUSIC SELECTION FORM. Please use the form as a guide when listening to the music selections on the MP3 player on the wedding page of our website. Indicate your music choices by checking the appropriate boxes in each of the sections.
4. SEND US YOUR COMPLETED SELECTION FORM. When your music selections are received, you will receive an email confirmation from Mark Bani.

WEDDING MUSIC SELECTION FORM

Please complete this form and mail to:

Old St. Joseph's Church
Attn: Dr. Mark Bani
321 Willings Alley
Philadelphia, PA 19106

Or FAX this form to the office: 215-574-8529

Wedding date: _____ Time: _____ Priest: _____

Bride: _____ Email: _____ Phone: _____

Groom: _____ Email: _____ Phone: _____

Our wedding liturgy will be a: Full Nuptial Mass Marriage Ceremony (no Mass)

Number of bridesmaids in processional: _____ (Number should include the maid/matron of honor and junior bridesmaids)

Number of children in processional: _____ (If applicable, number should include flower girls / ring bearers)

PRELUDE

Music, approximately 20 minutes in duration, before the wedding, consisting of compositions in the organist's repertoire such as works by the composers Bach, Handel, and Mendelssohn. (Parents of the couple are typically seated during the Prelude)

I. PROCESSIONAL

Music selection(s) to which the bridal party and the bride process up the main aisle at the beginning of the wedding.

PLEASE MAKE ONE SELECTION FOR THE BRIDAL PARTY AND ONE SELECTION FOR THE BRIDE.

Indicate bridal party: **P** and

Indicate bride: **B** in space provided.

If your bridal party consists of just a few people, only one selection for both bridal party and bride may be made.

- 1 _____ Trumpet Tune in D Major
Henry Purcell
- 2 _____ Trumpet Voluntary in D Major
Jeremiah Clarke
- 3 _____ Air in F Major
George Frideric Handel
- 4 _____ Rondeau • Jean Joseph Mouret
- 5 _____ Canon in D Major
Johann Pachelbel
- 6 _____ Jesu, Joy of Man's Desiring
(Cantata no. 147) • J.S. Bach
- 7 _____ Rigaudon (Idoménée)
André Campra

II. RESPONSORIAL PSALM

Follows the First Reading and is sung by one of the professional singers at Old St. Joseph's Church.

PLEASE CHOOSE ONE:

- 8 Psalm 103 • Alan Rees, Simon Lesley

R. The Lord is compassion and love, the Lord is compassion and love.

My soul, give thanks to the Lord, all my being, bless His holy name. My soul, give thanks to the Lord, and never forget all His blessings. R.

It is He Who forgives all your guilt, Who heals every one of your ills, Who redeems your life from the grave, Who crowns you with love and compassion. R.

The Lord is compassion and love, slow to anger and rich in mercy, for as the heavens are high above the earth, so strong is His love for those who fear Him. R.

- 9 Psalm 127 • A. Gregory Murray, Simon Lesley

R. May the Lord watch over this house and keep us in peace.

If the Lord does not build the house, in vain do its builders labor; if the Lord does not watch over the city, in vain does the watchman keep vigil. R.

Truly sons are a gift from the Lord, a blessing, the fruit of the womb. Indeed the sons of youth are like arrows in the hand of a warrior. R.

Give praise to the Father almighty, to His Son, Jesus Christ, the Lord, to the Spirit Who dwells in our hearts, both now and for ages unending. R.

- 10 Psalm 34 • Richard Lloyd, Colin Mawby

R. Taste, O taste, and see that the Lord is good. I will bless the Lord at all times, His praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. R.

Fear the Lord, you His holy ones, for nought is lacking to those who fear Him. The great grow poor and hungry; but those who seek the Lord want for no good thing. R.

Come, children, hear me; I will teach you the fear of the Lord. Which of you desires life, and takes delight in prosperous days? R.

- 11 Psalm 128 • A. Gregory Murray, Timothy Blinks

R. May the Lord bless and protect us all the days of our life.

O blest are those who fear the Lord, and walk in His ways! By the labor of your hands you shall eat. You will be happy and prosper. R.

Your wife like a fruitful vine in the heart of your house; your children like shoots of the olive, around your table. R.

Indeed, thus shall be blest those who fear the Lord. May the Lord bless you from Zion all the days of your life. R.

- 12 Psalm 33 • J. Robert Carroll, Timothy Blinks

R. The earth is full of the goodness of the Lord.

For the word of the Lord is faithful and all His works to be trusted. The Lord loves justice and right and fills the earth with His love. R.

They are happy whose God is the Lord, the people He has chosen as His own. From the heavens the Lord looks forth, He sees all the children of men. R.

Our soul is waiting for the Lord. The Lord is our help and our shield. May Your love be upon us, O Lord, as we place all our hope in You. R.

III. GOSPEL ACCLAMATION

Before the Gospel reading, an Alleluia is always sung (except during Lent), and is led by the cantor. During the season of Lent, alleluias are omitted from the Church's liturgies, and the Lenten Gospel Acclamation "Praise to you Lord Jesus Christ, King of endless glory" is sung instead, led by the cantor.

YOU DO NOT NEED TO CHOOSE THIS MUSIC.

(continued on next page)

IV. MUSIC AFTER THE EXCHANGE OF VOWS AND RINGS

(CEREMONY ONLY)

Please choose one vocal solo from the list in the far right column. Finally, choose a recessional selection in Section VII.

IV. OFFERTORY MUSIC DURING THE PREPARATION OF THE ALTAR (MASS ONLY)

ORGAN MUSIC: PLEASE SELECT ONE:

- 13 Un poco Allegro (Trio Sonata no. 4 in E minor), BWV 528
Johann Sebastian Bach
- 14 Air (Suite no. 3 in D Major), BWV 1068 • Johann Sebastian Bach
- 15 Voluntary no. 1 in D Major
William Boyce
- 16 Pavane (Rhythmic Suite)
Robert Elmore
- 17 Fugue in G Major, BWV 577 (gigue)
Johann Sebastian Bach
- 18 Jesu, Joy Of Man's Desiring (Cantata no. 147) Johann Sebastian Bach

V. EUCHARISTIC ACCLAMATIONS (MASS ONLY)

Sanctus (Holy, Holy), Memorial Acclamation (Mystery of Faith), Great Amen, and Agnus Dei (Lamb of God).

PLEASE SELECT ONE:

- A Community Mass • Richard Proulx
- Mass of Creation • Marty Haugen

VI. MUSIC DURING COMMUNION (MASS ONLY)

Please choose one communion hymn and one vocal solo. Finally, choose a recessional selection in Section VII.

COMMUNION HYMN—PLEASE SELECT ONE

- Love Divine All Loves Excelling (Hyfrydol)
Love divine, all loves excelling, joy of heaven to earth come down! Fix in us Your humble dwelling, all Your faithful mercies crown. Jesus, source of all compassion, love unbounded, love all pure; Visit us with Your salvation, let Your love in us endure.
Come, almighty to deliver, let us all Your life receive; Suddenly return and never, never more Your temples leave. Lord, we would be always blessing, serve You as Your hosts above, pray, and praise You without ceasing, glory in Your precious love.

 O Father, All Creating (Aurelia)

O Father, all-creating, Whose wisdom, love, and power first bound two lives together in Eden's primal hour, Today to these Your children Your earliest gifts renew; a home by You made happy, a love by You kept true.

With good wine, Lord, at Cana, the wedding feast You blest. Grant also these Your presence, and be their dearest Guest. Their store of earthly gladness transform to heavenly wine, and teach them, in the testing, to know the gift divine.

O Spirit of the Father, breathe on them from above, So mighty in Your pureness, so tender in Your love, that, guarded by Your presence and kept from strife and sin, their hearts may sense Your guidance and know You dwell within.

 Love Is The Sunlight (Buinessan)

Love is the sunlight shaped of your splendor. Love is the star bright born of Your hand. Blessing of heaven graciously given, radiant with glory from Your command.

Love is the spacious quiet of shadows. Love is the gracious shade of release, mist of the morning, midday adorning, cool with the twilight breath of Your peace.

May we in gladness grow in Your sunshine. May we in sadness rest in Your shade, giving and gaining, ever remaining one in the marriage Your love has made.

 Let All Things Now Living (Ash Grove)

Let all things now living a song of thanksgiving to God our Creator triumphantly raise; Who fashioned and made us, protected and stayed us, by guiding us on to the end of our days. God's banners are o'er us, pure light goes before us, a pillar of fire shining forth in the night. Till shadows have vanished and darkness is banished, as forward we travel from light into Light.

His law He enforces. The stars in their courses, the sun in its orbit obediently shine. The hills and the mountains, the rivers and fountains, the depths of the ocean proclaim God divine. We, too, should be voicing our love and rejoicing with glad adoration, a song let us raise. Till all things now living unite in thanksgiving, to God in the highest, hosanna and praise.†

 One Bread, One Body • John Foley

R. One bread, one body, one Lord of all. One cup of blessing that we share. And we, though many throughout the earth, we are one body in this one Lord.

 Ubi Caritas • Bob Hurd

R. Ubi caritas est vera, est vera, Deus ibi est, Deus ibi est.

VOCAL SOLO — PLEASE SELECT ONE:

 19 Ave Maria • Franz Schubert

Sung in Latin. English translation: Hail, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. (Luke 1: 28, 42; Esposizione sopra l'Ave Maria (1495), Giralomo Savonarola)

 20 Panis Angelicus • César Franck

Sung in Latin. English translation: May the Bread of Angels become bread for mankind. The Bread of Heaven puts all foreshadowing to an end. What wonder! The body of the Lord will nourish the poor, the servile, and the humble. You, Triune God, we beseech, that You visit us, as we worship You. By Your ways, lead us who seek the light where You dwell. Amen. Sacris Solemniis-St. Thomas Aquinas (c 1225-1274)

 21 Rise Up, My Love • Healey Willan

Rise up, my love, my fair one, and come away; for lo, the winter is past, and the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come; arise, my love, my fair one, and come away. (Song of Songs 2: 10-12)

 22 Be Thou With Them

Johann Sebastian Bach

Be Thou with them, dear Lord and Father. Their lives and souls You now unite. O how blest are they, Your children, when in Your Spirit, living, moving, they grow in love before Your sight.

 23 Jesu, Joy Of Man's Desiring

Johann Sebastian Bach

Jesu, joy of man's desiring, holy wisdom, love most bright, drawn by Thee, our souls aspiring, soar to uncreated light. Word of God our flesh that fashioned with the fire of life impassioned. Striving still to truth unknown, soaring, dying, round Thy throne. Martin Jahn (1620-1682)

VII. RECESSIONAL

A musical selection to which the bride, groom and the bridal party recess down the aisle at the conclusion of the wedding.

PLEASE SELECT ONE:

- 24 Trumpet Voluntary in D Major
John Stanley
- 25 Hornpipe (Water Music Suite)
George Frideric Handel
- 26 Toccata (Symphony no. 5)
Charles-Marie Widor
- 27 Trumpet Tune in D Major
David Johnson
- 28 Finale (Symphony no.1) • Louis Vierne
- 29 Ode To Joy (Symphony no. 9)
Ludwig van Beethoven
- 30 A Trumpet Minuet • Alfred Hollins



Wedding Guidelines at Old St. Joseph's Church

1. DECISIONS AND PREPARATION
2. THE CEREMONY
3. MUSIC PLANNING
- 4. PARKING**
5. DIRECTIVES FOR PHOTOGRAPHERS
6. DIRECTIVES FOR FLORISTS

4. PARKING

Unfortunately, Old St. Joseph's does not own or have access to a parish parking lot. Guests may park in nearby public garages, on neighborhood streets according to city restrictions or at the location where your reception takes place.

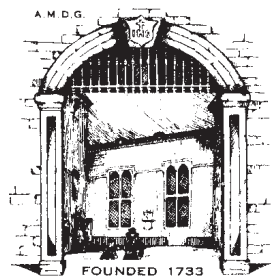
RELAXED PARKING

Relaxed restrictions to local parking apply:

1. If your wedding takes place on a Saturday or Sunday.
2. AND if your guests park on both sides of 4th Street between Walnut and Spruce Streets, and on both sides of Locust Street between 4th and 5th Streets.
3. AND if your guests display the notice "Attending Services at Old St. Joseph's Church" on the car dashboard. The notice is shown below; you may print multiple copies. Notices are also available at the entrance to the Church, the parish office, or can be downloaded from our [website](#).
4. NOTE: Relaxed parking is permitted ONLY during the wedding ceremony and cars must be moved afterwards.

PARKING IN WILLINGS ALLEY

Parking in Willings Alley or in the privately owned spaces (managed by Bingham Court Home Owners Association) across from the Old St. Joseph's courtyard entrance is **not** permitted at any time. This restriction is strictly enforced by the property owners and is not under the control of the parish; the police will be called. Please make this restriction clear to any limousine, trolley or van services that you employ.



ATTENDING SERVICES AT OLD ST. JOSEPH'S CHURCH

321 WILLINGS ALLEY, PHILADELPHIA, PA 19106

PARKING LOCATIONS:

BOTH SIDES OF 4TH STREET
from Walnut Street to Spruce Street

BOTH SIDES OF LOCUST STREET
from 4th Street to 5th Street

PARKING PERMITTED DURING:

All Sunday Masses and Saturday evening vigil
Saturday or Sunday weddings and baptisms
Weekday evening Mass
Funeral viewing and/or Mass

The bearer of this certificate understands that this does not include flagrant parking violations such as parking across a driveway or crosswalk; on the footway; next to a fire hydrant; double-parking, etc.



Wedding Guidelines at Old St. Joseph's Church

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5. DIRECTIVES FOR PHOTOGRAPHERS

These guidelines apply to all photographers, videographers and their assistants.

GENERAL GUIDELINES

Due respect for Church space and property must be shown at all times. Because of the sacredness and formality of the wedding, proper professional attire is required of all personnel.

Photographers/video personnel and their equipment are to be as unobtrusive as possible. Video equipment must remain stationary. Nothing should interfere with any aspect of the procession, liturgy or recessional. Posing during the liturgy or distracting from the ceremony is not allowed.

Flash photography or video lighting is not permitted during the liturgy.

Altar candles and Church decorations may not be moved or removed.

Musicians may not be photographed or videotaped without their explicit personal approval.

Access to the balcony must be approved by the Church's Director of Music.

BEFORE THE CEREMONY

NO MORE THAN 30 MINUTES PRIOR TO WEDDING

Areas available for picture taking are limited to the bride's gathering area, the courtyard and outside the building.

Photographers should meet with the presiding priest in the sacristy before the ceremony to review procedures.

DURING THE CEREMONY

Photographers and equipment are not permitted in the sanctuary (altar area).

After the procession, no photographer may move forward beyond the second pillar from the rear of the church, except for one brief and discreet picture of the lector during the reading.

AFTER THE CEREMONY

APPROXIMATELY 30 MINUTES

The wedding party may return to the inside of the Church for pictures. A late start to the wedding ceremony may result in shortened photographic opportunities. Flash and other lighting equipment may be used at this time.

All photography in the Church and courtyard must be finished no more than 90 minutes from the scheduled start of the wedding.

PLEASE GIVE A COPY OF THESE GUIDELINES TO YOUR PHOTOGRAPHER



Wedding Guidelines at Old St. Joseph's Church

1. CELEBRATING AT OLD ST. JOSEPH'S CHURCH
 2. THE CEREMONY
 3. MUSIC PLANNING
 4. PARKING
 5. DIRECTIVES FOR PHOTOGRAPHERS
 - 6. DIRECTIVES FOR FLORISTS**
-

6. DIRECTIVES FOR FLORISTS

Please check with the sacristan or presiding priest upon your arrival. He will review our floral/wedding decor guidelines with you.

Keep in mind that different colors are used in the church during the varying liturgical seasons throughout the year. Expect to find some of these colors present in the church or in the sanctuary.

ALTAR FLOWERS

Altar flowers are not required, but if they are used, they must be delivered and in place at least 60 minutes prior to the wedding ceremony.

Sanctuary floral arrangements must be done by a professional florist. They may be placed on the pillars provided on both sides of the tabernacle – never upon the altar itself or in front of the altar. Nor may they be placed on or in front of the ambo (pulpit). The sacristan will offer direction in this regard. Paper-mache containers are not permitted and all flower containers must be free of any danger of leaking.

Flowers may be left in the church after the ceremony. If the wedding couple wishes to retain the flowers, the flowers must be removed promptly at the conclusion of the ceremony.

All containers used for corsages, floral arrangements, etc., must be removed at the conclusion of the ceremony.

DECORATIONS

Decorations of any type may not be affixed to any structural wall or element in the church.

The only candles permitted are those already in place in the church. In particular, candles in the aisles or on pews are not allowed. Pew-end decorations are discouraged, and pews may never be blocked by ribbons, cords, strings, etc. Aisle-runners are not permitted.

Sanctuary appointments such as the presider's chair, candlesticks, banners, altar cloths or any other liturgical objects are not to be altered or removed under any circumstances.

ADDITIONAL GUIDELINES

Rice, birdseed, confetti, flower petals, sparklers, glitter, balloons, birds, butterflies, bubbles, etc., may not be used, thrown or released in the church or outside the church.

PLEASE GIVE A COPY OF THESE GUIDELINES TO YOUR FLORIST AND/OR WEDDING DECORATOR