

- Wedding Customary -
The Celebration and Blessing



of a Marriage

Cathedral Church of St. Andrew

Queen Emma Square · Honolulu · Hawaii
- Episcopal -

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INTRODUCTION

This customary is designed to help you plan your marriage at St. Andrew's Cathedral in accordance with the canons (rules) of the Episcopal Church and the customs of this Cathedral. Our goal is to make this event a memorable and spiritually rich experience for you and your families. If an Episcopal clergy person has agreed to marry you and your \$100.00 deposit is on file the Celebration and Blessing of your marriage is now on the Cathedral calendar.

OFFICIANT

Normally, one of the Clergy of St. Andrew's Cathedral will officiate at the Liturgy. Clergy from other parts of the Diocese of Hawaii are welcome to officiate here at the Cathedral. You are responsible for procuring their services and paying whatever fees they require. These fees are in addition to the fee the Cathedral requires.

MARRIAGE LICENSE INFORMATION

No marriage may be solemnized without first obtaining a Marriage License from the Board of Health at Punchbowl and Beretania Streets. The license costs \$50.00. Both parties must be present and be able to prove their identity. No blood test is required, nor is there a waiting period. The license is good for 30 days after it is issued. We strongly suggest procuring the license as soon as you are within the 30 day limit. Please deliver your marriage license and any balance due on your fees to the Cathedral Office by 9:00 am on the last business day before your rehearsal. We do not conduct a rehearsal without these items in place.

CERTIFICATE OF MARRIAGE

The State of Hawai'i issues a certificate of marriage after you return the form provided to you with the marriage license. The officiant will sign the marriage license and return it to the issuing agency. The minimum number of persons required at a wedding is five (5): the officiant, bride, groom, and two witnesses. All of these persons sign the Cathedral register and the wedding book, usually at the close of the rehearsal.

PRE-MARITAL COUNSELING

The Canons of the Church prescribe counseling in marriage and Christian living for those who seek to solemnize their marriage in the Church. Here at St. Andrew's that counseling is done in consultation with the officiating clergy or one whom s/he shall designate.

At one of your counseling sessions you will be asked to sign the "Declaration of Intention" which is required by Canon Law.

If either the Bride or Groom is unable to be present for counseling prior to the Celebration and Blessing of a Marriage, it is possible for them to receive their counseling from other clergy of the Episcopal Church, who will then certify to our Clergy that the counseling requirements have been fulfilled.

If you have had a previous marriage set aside by law your officiating clergy must obtain permission from the Bishop of the Diocese to officiate at your wedding.

SEATING CAPACITY

The Cathedral seats 450 people and additional chairs can be brought in to accommodate 525. Small weddings of 50 or even fewer are also possible. There are 23 rows of pews with a large center aisle and two side aisles. The Cathedral does not allow the use of a white center aisle runner for both safety and aesthetic considerations.

Parke Chapel seats 250 people using extra chairs. There are 22 rows with a center aisle and two side aisles.

A maximum of four hours is allowed for weddings in either the Cathedral or Parke Chapel. The minimum time between weddings is also four hours. Wedding parties may arrive up to two hours in advance of the Liturgy and remain for up to one hour following it for photographs. Since another Liturgy may well precede or follow your event these times are not extended. Similarly we allow a minimum of two hours between weddings held in the Cathedral and Parke Chapel on the same day.

As there are many events going on at the Cathedral at any given time, in consideration of others, please instruct drivers and other members of your party to refrain from blowing horns, etc., until you have left the property.

MUSIC

The Cathedral Office will notify the Cathedral Musician of your wedding date. The music at weddings must be written for use in worship and texts be derived from *The Bible*, *The Book of Common Prayer* or *The Hymnal*.

The Cathedral Musician will play for your wedding and his services are covered in your fee. The Cathedral Musician has first refusal on all weddings

and will play schedule permitting. Only the Cathedral Musician or a person s/he appoints may play the organ. It is not necessary or customary for the organist to be present for the rehearsal. Unless you have very specific requests to make it is not necessary to contact the Cathedral Musician.

Music may be omitted by those who desire a very simple Liturgy. The wedding fee would be reduced commensurately.

Vocal solos may have a place at the reception but are not encouraged during the liturgy.

PHOTOGRAPHS

No flash or additional lighting for any kind of photography, including video taping, will be permitted during the Liturgy. Limited available light photographs may be taken during the Liturgy **ONLY** from an inconspicuous place. You must consult with the Wedding Coordinator about “an inconspicuous place.” It is the couple’s responsibility to inform the photographer of this standard. The Clergy are willing to pose for additional photographs for a brief time following the Liturgy and request that any photographs in which they appear be taken first. It is very helpful for the photographer to have a clear agreement with the couple as to what photographs are desired.

RICE OR PAPER ROSE PETALS

Please do not throw anything at the bridal couple anywhere on the Cathedral property. The release of birds and/or butterflies is not encouraged. The release of balloons is forbidden.

FLOWERS AND DECORATIONS

The Church furnishings and architecture have been planned to focus upon the altar table as the symbol of God's presence. It is at this center that the couple exchange their

vows before God and God's Church. Since elegant simplicity marks this holy place elaborate decoration should be avoided. The flowers at the High Altar are provided by the Cathedral and remain in the Church for use the following Sunday.

The Wedding Coordinator can be most helpful in suggesting both basic and additional decorations. No tacks, nails, adhesives or any other materials which might damage the church property may be used.

Please remember to instruct your florist to deliver your flowers to the correct location, i.e., the Cathedral or Parke Chapel. If your wedding is during Advent you will be responsible for the cost of flowers since the Cathedral does not use them during this season at the Liturgy.

Decorations you supply must be removed promptly following the Liturgy.

The so-called Unity Candle Ceremony is not part of the Episcopal Marriage rite. Our sacramental Liturgy with its words and actions express and act out what we mean by Christian Marriage.

WEDDING COORDINATOR

Margaret Steele is the Cathedral Wedding Coordinator who may be reached through The Rev. Honey Becker at weddings@saintandrewscathedral.net. The Cathedral Coordinator ensures that your wedding runs smoothly and in a manner consistent with the traditions of the Church. She will be helpful to you dealing with decorations and photography.

Outside bridal consultants may be helpful in connection with the reception and other matters, but the Liturgy and related Cathedral arrangements are the sole responsibility of the Clergy and Cathedral Wedding Coordinator. A wedding rehearsal is required, no more than 5 days in advance of the wedding. In most cases the officiating priest will direct the rehearsal and the Wedding Coordinator will be there to assist. It is essential that all members of the wedding party be on time for the rehearsal (at least 10 minutes in advance). The rehearsal will last one hour. It is usually held the day before the wedding in advance of other festivities, preferably early in the evening. If any persons other than the wedding party are present, they should take seats in the rear of the Church so that the celebrant can easily identify the wedding party and the rehearsal can proceed without delay.

If pews are to be reserved for special guests, the Clergy should be informed of this at the rehearsal. The bride's family and friends are seated on the left facing the altar; the groom's, on the right. Comfortable seating is six (6) persons to the pew; capacity seating is seven (7).

Traffic is heavy downtown in the early evening so you should plan transportation to the rehearsal carefully.

THE CELEBRATION AND BLESSING OF A MARRIAGE

If the bride and her attendants wish to dress at the Church, they may use the Bride's Room for this purpose. There is no appropriate place for the groom and his attendants to dress at the Church. Parents and other important members of the family should plan to arrive no later than 30 minutes prior to the Liturgy.

It is important for all participants to have rested and eaten appropriately. Alcohol should be avoided. The Clergy reserve the right to exclude intoxicated persons from the Liturgy or to refuse to preside if participants are intoxicated.

The ushers escort guests down the aisle to the pews, beginning from the front pew nearest those reserved for the respective families. Immediately before the Liturgy begins, the groom's mother (if present), and then the bride's mother (if present) will be escorted to their pews by the usher designated at the rehearsal. After this time no more guests will be seated.

THE PROCESSION

A full procession from the rear of the church could include the Clergy officiant(s), groomsmen, groom's witness and groom, bridesmaids, the bride's witness and bride. If a presentation in marriage is desired, both sets of parents (or their designees) may escort the bride and groom in procession. It is an increasingly common custom for the groom and bride to present themselves for marriage and to escort each other in procession. Lengthy spaces between persons will be avoided.

THE LITURGY

The form for THE CELEBRATION AND BLESSING OF A MARRIAGE, begins on page 422 of *The Book of Common Prayer*. It is the liturgical norm in the Episcopal Church. The rubrics (directions in red writing or italics in black and white editions) are to be followed exactly. When the rubrics say "may," they are permissive or optional. Where they say "shall," they are prescriptive. The Clergy will discuss these details before the rehearsal.

The Book of Common Prayer makes it clear that the celebration of the Holy Eucharist is a normative part of any wedding rite. All persons are welcome to receive Holy Communion. A clear invitation is issued during the Liturgy, as well as instructions on how to receive Communion. All directions are designed to help the congregation with worship so a written bulletin is not necessary. A

wedding rite with several hymns, two bible readings, a short homily, and Eucharist lasts about 35-45 minutes.

WEDDING RECEPTIONS

If you wish the officiating clergy person to attend your reception, he/she should receive the same invitation as the other guests. If you desire grace said before a meal, it is appropriate for the host or hostess to offer it, not the Clergy present.

FEEES

At this time, your \$100.00 deposit is now non-refundable and is applied towards your fees. Members of the Cathedral may have their marriages solemnized for a total fee of \$600 (Cathedral), or \$400 (Parke Chapel). A Member is defined by the Cathedral By-Laws as any baptized person on the records of the Cathedral. These fees include the use of the Cathedral or Chapel, and services rendered by the Cathedral Clergy, Musician, and Wedding Coordinator. **All fees are due and payable no later than 9:00 am on the last business day before your rehearsal.**

Inactive members who meet legal and canonical minimums may have their marriages celebrated and blessed only at the discretion of the Clergy. An inactive member is a person who neither worships regularly nor supports the Cathedral with a pledge of time, money, or talent. A fee of \$1,5000 (Cathedral) or \$1,000 (Parke Chapel) is charged for people who have no connection with the Cathedral. This fee includes use of the Cathedral or Chapel, Cathedral Clergy, Musician, Wedding Coordinator, flowers and candles, and custodial services.

We require Out-of-State/Country applicants to arrange for the required counseling with their own Episcopal/Anglican priest. S/he should provide a letter of introduction certifying that you are known to him/her and that s/he has (or will) provided the appropriate instruction and counsel. The cost for an Out-of-State/Country applicant's wedding are the same as Inactive members: \$1,5000 (Cathedral) or \$1,000 (Parke Chapel)

These fees are very close to what it costs the Cathedral to host a wedding. They are not intended to be a barrier. The Clergy will be happy to explore with you simpler and less expensive ways of solemnizing your marriage. In no case will the fees be adjusted to less than 10% of the total cost of the wedding. "Total cost" means the cost of everything connected to the wedding.

Summary of Wedding Fees

<i>Required Wedding fee</i>	Cathedral	Park Chapel
Member	\$600	\$400
Non-Member	\$1,500	\$1,000

SUGGESTED SCRIPTURE READINGS

Please read all of the following biblical selections carefully. Choose up to 4 which seem to resonate with your understanding of the Faith and of Christian Marriage. Then reduce the list to two. When the Eucharist is celebrated as part of the liturgy a reading from the Gospels is always included. You are not limited to these selections and are certainly free to choose others which are close to your heart and mind. Please discuss these choices with the Clergy.

From the Old Testament:

(Male and female God created them)

Genesis 1:26-28 (NRSV) Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." {27} So God created humankind in his image, in the image of God he created them; male and female he created them. {28} God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

(A man cleaves to his wife and they become one flesh)

Genesis 2:3-9,2:15-24 (NRSV) So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. {4} These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens, {5} when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; {6} but a stream would rise from the earth, and water the whole face of the ground-- {7} then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. {8} And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. {9} Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. The LORD God took the man and put him in the garden of Eden to till it and keep it. {16} And the LORD God commanded the man, "You may freely eat of every tree of the garden; {17} but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." {18} Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." {19} So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. {20} The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. {21} So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

{22} And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. {23} Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." {24} Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

(Many waters cannot quench love)

Song of Songs 2:10-13; 8:6-7 (NRSV) My beloved speaks and says to me: "Arise, my love, my fair one, and come away; {11} for now the winter is past, the rain is over and gone. {12} The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. {13} The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. {7} Many waters cannot quench love, neither can floods drown it. If one offered for love all the wealth of his house, it would be utterly scorned.

(That she and I may grow old together)

Tobit 8:5b-8 (New English Bible) Tobias said: 'We praise thee, O God of our fathers, we praise thy name for ever and ever. Let the heavens and all thy creation praise thee for ever. Thou madest Adam, and Eve his wife to be his helper and support; and those two were the parents of the human race. This was thy word: "It is not good for the man to be alone; let us make him a helper like him." I now take this my beloved to wife, not out of lust but in true marriage. Grant that she and I may find mercy and grow old together.'

From the New Testament:

(Love is patient and kind)

1 Corinthians 13 (NRSV) If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. {2} And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. {3} If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. {4} Love is patient; love is kind; love is not envious or boastful or arrogant {5} or rude. It does not insist on its own way; it is not

irritable or resentful; {6} it does not rejoice in wrongdoing, but rejoices in the truth. {7} It bears all things, believes all things, hopes all things, endures all things. {8} Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. {9} For we know only in part, and we prophesy only in part; {10} but when the complete comes, the partial will come to an end. {11} When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. {12} For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. {13} And now faith, hope, and love abide, these three; and the greatest of these is love.

(The Father from whom every family is named)

Ephesians 3:14-19 (NRSV) For this reason I bow my knees before the Father, {15} from whom every family in heaven and on earth takes its name. {16} I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, {17} and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. {18} I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, {19} and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

(Walk in love, as Christ loved us)

Ephesians 5:1-2;21-33 (NRSV) Therefore be imitators of God, as beloved children, {2} and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Be subject to one another out of reverence for Christ. {22} Wives, be subject to your husbands as you are to the Lord. {23} For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. {24} Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. {25} Husbands, love your wives, just as Christ loved the church and gave himself up for her, {26} in order to make her holy by cleansing her with the washing of water by the word, {27} so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind--yes, so that she may be holy and without blemish. {28} In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. {29} For no one ever hates his own body, but he

nourishes and tenderly cares for it, just as Christ does for the church, {30} because we are members of his body. {31} "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." {32} This is a great mystery, and I am applying it to Christ and the church. {33} Each of you, however, should love his wife as himself, and a wife should respect her husband.

(Love which binds everything together in harmony)

Colossians 3:12-17 (NRSV) As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. {13} Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. {14} Above all, clothe yourselves with love, which binds everything together in perfect harmony. {15} And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. {16} Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. {17} And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

(Let us love one another for love is of God)

1 John 4:7-16 (NRSV) Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. {8} Whoever does not love does not know God, for God is love. {9} God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. {10} In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. {11} Beloved, since God loved us so much, we also ought to love one another. {12} No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. {13} By this we know that we abide in him and he in us, because he has given us of his Spirit. {14} And we have seen and do testify that the Father has sent his Son as the Savior of the world. {15} God abides in those who confess that Jesus is the Son of God, and they abide in God. {16} So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

From the Gospels:

(The Beatitudes)

Matthew 5:1-10 (NRSV) When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. {2} Then he began to speak, and taught them, saying: {3} "Blessed are the poor in spirit, for theirs is the kingdom of heaven. {4} "Blessed are those who mourn, for they will be comforted. {5} "Blessed are the meek, for they will inherit the earth. {6} "Blessed are those who hunger and thirst for righteousness, for they will be filled. {7} "Blessed are the merciful, for they will receive mercy. {8} "Blessed are the pure in heart, for they will see God. {9} "Blessed are the peacemakers, for they will be called children of God. {10} "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

(You are the light . . . Let your light so shine)

Matthew 5:13-16 (NRSV) "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. {14} "You are the light of the world. A city built on a hill cannot be hid. {15} No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. {16} In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

(Like a wise man who built his house upon the rock)

Matthew 7:21,7:24-29 (NRSV) "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. {25} The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. {26} And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. {27} The rain fell, and the floods came, and the winds blew and beat against that house, and it fell--and great was its fall!" {28} Now when Jesus had finished saying these things, the crowds were astounded at his teaching, {29} for he taught them as one having authority, and not as their scribes.

(They are no longer two but one)

Mark 10:6-9 (NRSV) But from the beginning of creation, 'God made them male and female.' {7} 'For this reason a man shall leave his father and mother and be joined to his wife, {8} and the two shall become one flesh.' So they are no longer two, but one flesh. {9} Therefore what God has joined together, let no one separate." Mark 10:13-16 (NRSV) People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. {14} But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. {15} Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." {16} And he took them up in his arms, laid his hands on them, and blessed them.

(Love one another as I have loved you)

John 15:9-12 (NRSV) As the Father has loved me, so I have loved you; abide in my love. {10} If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. {11} I have said these things to you so that my joy may be in you, and that your joy may be complete. {12} "This is my commandment, that you love one another as I have loved you.

MARRIAGE CANONS OF THE EPISCOPAL CHURCH

Episcopal Church Marriage Discipline

*From the Constitution & Canons of the Episcopal Church, 1991
Title I, Canons 18 & 19*

1. Every member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the Solemnization of Holy Matrimony.
2. Both parties must have the right to contract a marriage according to the laws of the State.

3. Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.
4. Both parties freely and knowingly consent to such a marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation.
5. At least one of the parties has received Holy Baptism.
6. Both parties shall be instructed as to the nature, meaning, and purpose of Holy Matrimony by the member of the Clergy, or that they have received such instruction from persons known by the member of the Clergy to be competent and responsible.
7. The intention of the parties to contract marriage shall have been signified to the member of the Clergy at least thirty days before the service of solemnization.
8. There shall be present at least two witnesses to the solemnization of marriage.
9. The member of the Clergy shall record the marriage in the proper register.
10. The member of the Clergy shall have required that the parties sign the *Declaration of Intention*.
11. It shall be within the discretion of any member of the Clergy of this Church to decline to solemnize any marriage.
12. When marital unity is imperiled by dissension, it shall be the duty of either or both of parties, before contemplating legal action, to lay the matter before a member of the Clergy, and it shall be the duty of such member of the Clergy to labor that the parties may be reconciled.

13. Any member of this Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop for a judgment as to his or her marital status in the eyes of the Church. Such a judgment may be a recognition of the nullity, or of the termination of the said marriage.

No member of the Clergy of the Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living, except in consultation with and upon the consent of the Bishop.



Planning checklist

- ___ Read the Wedding Customary from cover to cover.
- ___ Complete and return Wedding Application.
- ___ Arrange pre-marriage sessions with Clergy.
- ___ Consult with Cathedral Wedding Coordinator.
- ___ Choose Scripture lessons and hymns.
- ___ Notify photographer of Cathedral policy.
- ___ Confirm rehearsal time with all participants.
- ___ Deliver marriage license and wedding fees to the Cathedral Office.

- Episcopal -

Cathedral Church of St. Andrew

Queen Emma Square · Honolulu · Hawaii 96813
Telephone: (808) 524-2822 · Facsimile: (808) 537-4177
web page: www.saintandrewscathedral.net

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