ALL LIFE IS SACRED. This conviction compels us to embrace God’s standards for the Sacrament of Holy Matrimony as revealed in the Bible.

We spend years preparing our children for college and a special career. However, marriage is often entered into on impulse, yet it is the most important life-time commitment that anyone can make. We don’t prepare children at an early age for the sacredness of the vows they will make before God. Consequently, expectations are not met once the romantic feelings wear off.

Proverbs 24:3-4 (LB) states, “An enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts.” Wise planning, common sense and the facts will ensure that a marriage will last. The purpose of this manual is to implement God’s wisdom in this passage.

Holy Matrimony is a picture of our relationship with Jesus Christ. In fact, the whole Bible is a revelation of how God wants to ‘marry us’, to be united with us forever. If God is preparing His Bride, the Church, then clearly He expects us to prepare individuals for Holy Matrimony; and this preparation should start at an early age. It should be part of every Christian Education Program. Then when a couple stands before God and makes holy vows, they will know what God expects and what they can expect from each other. The dance of death (divorce) will stop in the Church and be turned into the dance of life.

The ideal use of the Manual is within the context of the local parish. The Priest can begin to teach systematically the sacredness of Holy Matrimony. The parents and church members should all have a copy of this manual and seek to understand this material. Then they will know what to expect if one desires to marry in this church.

Therefore we are concerned with those who are confirmed members of our parish. If you are called upon by a couple outside the CEC to perform their wedding service this should be cause to pause. If a couple is not a member of a CEC parish, where are they members? Why don’t they choose to marry there? If they are living together, why do they seek the blessing of a priest? Why not go to the Justice of the Peace and then to church and be prepared for the blessing of the church? In other words, why marry people who don’t have a clue what they are doing?

Be sure to carefully read this manual and the Canon Law of the CEC on Holy Matrimony. Also, pay careful attention to the information on Divorce and Remarriage and the material on Nullity of a Marriage.

The crucial point here is preparation and education of the local parish on the sacredness of Holy Matrimony. The more informed people are of God’s expectations, the more they will be willing to live up to His Holy passion for life-long marriage.

You are a great church and I love you.

Standing with you in Christ,

+Michael B. Davidson
Bishop, Central Diocese CEC
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Section 1

Preparation for Holy Matrimony Flow Chart
Couple makes known desire to be married (Must be at least 6 months in advance of wedding ceremony); Review Canon Law of ICCEC

First letter sent to the couple with three enclosures (Section 2)

Couple returns Request Form – Holy Matrimony

Stop!
Couple did not return Request Form – Holy Matrimony

Couple returns Request Form – Holy Matrimony but not qualified to marry.

Couple begins one of five pre-marital counseling sessions. (Section 4 & Appendix C)

Couple meets preliminary qualification to marry; Second Letter is sent to the couple with eight enclosures.

Couple begins the process of planning & preparing the details for wedding ceremony. (Section 3)

Couple has completed five counseling sessions, met with the church wedding coordinator, made preparations with the florist, caterer, worship leader, completed the rehearsal worksheet and signed the Declaration of Intent form in connection with CEC USA Canon Law.

Rehearsal & rehearsal dinner

Sacrament of Holy Matrimony

Stop!
Between the 1st through the 3rd counseling sessions, it is possible that the couple may be determined not to be qualified for the marriage commitment or not ready to marry by the specified deadline.

Preparation for Holy Matrimony Flow Chart

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Section 2

Cathedral/Couple Communication

The content of this section includes the exchange of information between the Church and the couple once a couple first makes known their desire to be married at Cathedral Church of the King or a parish in our diocese. It is suggested that we perform this service only for those who are active, confirmed members in a CEC parish.

The First Letter sent to the couple introduces the couple to the Church’s sacramental view of Holy Matrimony. It informs the couple of the necessity of pre-marital counseling. It also includes wedding policies and some of the preparation details.

The Request Form – Holy Matrimony [among the three enclosures] asks for background information to be filled out and returned by each partner. The process stops if this enclosure is not returned or if the information supplied proves the couple to be unqualified for marriage.

The three enclosures that accompany the First letter are:

1. Wedding ceremony and Use of Church Facilities
2. The Request Form – Holy Matrimony
3. The Couple’s Check List Form
4. Marriage Questions [bring to first counseling session]
Dear [Individual Names of Couple],

We appreciate the opportunity to be involved in preparation for your marriage at Cathedral Church of the King (CCK) and to provide premarital counseling. Holy Matrimony is a sacrament of the Church established by God within the Christian community. It is a lifelong union between a man and a woman entered into by mutual consent of heart, mind and will. Without fraud, coercion or mistake as to identity, each partner must seriously contemplate this lifelong commitment. There must be no ties to past marital engagements or commitments so that both parties with sound knowledge and good understanding are able to freely enter into the Marriage Covenant.

A Biblical foundation of Holy Matrimony is essential for couples considering the covenant of marriage. Therefore, we at Cathedral Church of the King require the following:

1) Both partners have a clear testimony of being baptized, born-again believers who personally trust Jesus Christ for the forgiveness of their sins and for the gift of eternal life.
2) Both partners are scripturally and legally qualified to marry.
3) Both partners have been and will continue to be honest in representing themselves, not withholding or falsely representing their past lives to each other or to the church or its representatives.
4) Both partners are committed to Christian marriage, as defined in the Bible and the International Communion of the Charismatic Episcopal Church.
5) The Bishop or a Cathedral Church of the King priest solemnizes (officiates) the marriage.
6) The wedding participants, if using the Cathedral building, abide by the Wedding Ceremony and Use of Church Facilities Policy.
7) The couple fill-out and return the form entitled Request Form – Holy Matrimony.
8) The couple completes pre-marital counseling.
In view of the seriousness of this commitment and the importance of the material being covered, the couple must allow at least six months before the wedding to complete the pre-marital counseling. Pre-marital counseling is designed to assist the couple in gaining a Biblical foundation and understanding of Holy Matrimony. Its objectives are:

1) To guide you into the key Biblical passages on Holy Matrimony
2) To evaluate the basis for your marriage
3) To cultivate true spiritual intimacy through your study, discussion and prayer together
4) To surface and eliminate potential problems
5) To equip you with Biblical principles that will enable you to cope with problems in your marriage.

The book *Preparing for Your Marriage* by William McRae is utilized. This book will be purchased by the couple. Also, the couple is required to attend a one day seminar “God’s Plan for a Joy-Filled Marriage”.

We want to be clear that the couple’s completion of pre-marital counseling does not guarantee approval to be married at the Cathedral. The Bishop, priest and the pre-marital counselors working with the couple must be satisfied that the couple understands and meets the requirements and qualifications for marriage before approval is granted. We desire to be faithful stewards of the gospel. Our hope is that, should the couple enter into the Sacrament of Holy Matrimony, that their marriage will glorify God. Up to this point in the process, and until final approval is received, the wedding date is only ‘penciled in’ on the master church calendar of events. After the third counseling session, the pre-marital counselor(s) will submit a recommendation to the couple and to the Bishop/Priest who will make final approval.

We have enclosed for you the following documents: 1) the Wedding Ceremony and Use of Church Facilities Policy, 2) the Request Form – Holy Matrimony and 3) the Couple’s Check List form for you to read. Within two weeks after having received and carefully read this letter and the enclosed documents, please complete and return the Request Form – Holy Matrimony to Father John Sweeney or to Cathedral Church of the King, 728 North Stevenson, Olathe, KS 66061 if you desire to move forward.

If you sign and return the Request Form – Holy Matrimony, a tentative or penciled-in date will be established and held, pending final approval. If the form is not completed and returned, then the tentative date for the wedding will be released for other possible church events.

In Christ,

[Name]

Dean

Enclosures: 1) Wedding Ceremony and Use of Church Facilities Policy, 2) Request Form – Holy Matrimony, and 3) Couple’s Check List form
WEDDING CEREMONY AND USE OF CHURCH FACILITIES POLICY

Your wedding ceremony and accompanying music is expected to be Christ-centered, God honoring, spiritually edifying and in good taste. Any departure from traditional music and ceremony requires prior approval. The couple must consider that Holy Matrimony is a worship service and must bring honor to the Lord.

It is the desire of the church to make the building available to the Lord’s people who wish to use it for weddings and to minimize their expense.

Details about building use costs are below. The fees recommended ensure fair compensation for people who are requested to give their time and talents for ceremonies outside of normal Church services and to ensure that the facility is properly cleaned after it has been used.

The couple requesting use of the building is responsible for arranging music and providing all decorations, flowers, containers, candelabras, candles (dripless candles must be used), table linens, dishes, photography, videography, etc. All equipment, including rental equipment, must be removed from the chapel premises immediately following the service/reception.

Smoking is not permitted inside the building. You are expected to notify everyone involved in the wedding to observe this policy. Birdseed is permitted outside the building.

A church wedding coordinator will be present to assist the wedding party both at the rehearsal and at the wedding ceremony. He/she is there to help comply with the church policy and to offer assistance to the celebrant and the wedding party. More details about the wedding coordinator’s role and function will be forthcoming in later correspondence. Should you have a personal wedding consultant, the church wedding coordinator will be happy to work with him/her.

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<tr>
<th>Item No.</th>
<th>Description of Service</th>
<th>Minimal Fee</th>
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<tbody>
<tr>
<td>1.</td>
<td>Musician [including rehearsal]</td>
<td>$100</td>
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<tr>
<td>2.</td>
<td>Soloist [including rehearsal]</td>
<td>$25/ Song</td>
</tr>
<tr>
<td>3.</td>
<td>Clergy [suggested honorarium]</td>
<td>$150</td>
</tr>
<tr>
<td>4.</td>
<td>Kitchen supplies</td>
<td>Provide your own</td>
</tr>
<tr>
<td>5.</td>
<td>Use of kitchen and dining facility</td>
<td>$35</td>
</tr>
<tr>
<td>6.</td>
<td>Custodial / Maintenance</td>
<td>$100</td>
</tr>
</tbody>
</table>
REQUEST FORM for HOLY MATRIMONY

Today's Date: ______________

Groom's Name: ____________________________ Bride's Name: ____________________________

Residential Phone:___________________________ Residential Phone: __________________________

Cell Phone: ________________________________ Cell Phone: ________________________________

Business Phone:_____________________________ Business Phone: ____________________________

Email: _____________________________________ Email: ____________________________________

Address (include city, state, zip code):___________ Address (includes city, state and zip code):

________________________________________________________________________

________________________________________________________________________

Groom                                      Bride

Do you attend church regularly?             __________________ ___________________

Are you a born again believer in Jesus Christ? __________________ ___________________

Are you scripturally and legally qualified to marry? __________________ ___________________

Are you committed to Christian marriage as defined by the Bible? __________________ ___________________

Do your parents approve of this marriage?    __________________ ___________________

How many times have you been previously engaged? __________________ ___________________

How many times have you previously been married? __________________ ___________________

   To whom?                                  __________________ ___________________

Have you been and will you continue to be honest, not withholding or falsely representing your past

   life to your fiancé(e)?                    __________________ ___________________

   To the Church?                            __________________ ___________________

Have you already completed pre-marital counseling? __________________ ___________________

   Where?                                    __________________ ___________________

Will you complete pre-marital counseling?    __________________ ___________________

Are you currently living together?           __________________ ___________________

Have you lived together in the past?         __________________ ___________________
Questions regarding the wedding ceremony:

Desired Wedding Date and Time ___________________________________________
Location of Wedding ___________________________________________
Rehearsal Date, Time and Location ___________________________________________
Celebrant (person to officiate the ceremony) ___________________________________________
Names of Wedding Coordinator (if you have one) ___________________________________________
Number of Attendants ___________________________________________
Number of Guests ___________________________________________
Name of Florist & phone (if known) ___________________________________________
Name of Caterer & phone (if known) ___________________________________________
Place of Reception ___________________________________________

*Pre-marital counseling and wedding plans at the church can be started by individually signing below, indicating your truthful completion of this form and that you have read and agreed to the policies outlined in the letter and the other enclosed documents. Please return this form within two weeks from the above dates to Fr. Sweeney or the Church.

____________________________________       __________________________________________
Groom         Bride

For church use:
Date Returned:__________________________   Assigned Pre-marital counselor:___________________
Final Approval by:__________________________   Date:________________________
**Couple’s Check List**

<table>
<thead>
<tr>
<th>Description of action item</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Received and read the 1st letter and the accompanying enclosures.</td>
</tr>
<tr>
<td>2. Read and will comply with the information outlined within the Wedding Ceremony &amp; Use of Church Facilities</td>
</tr>
<tr>
<td>3. Signed and returned the Request Form for Holy Matrimony</td>
</tr>
<tr>
<td>4. Received the Wedding information packet following the return of the Request Form for Holy Matrimony.</td>
</tr>
<tr>
<td>5. Schedule first pre-marital counseling date and time.</td>
</tr>
<tr>
<td>6. Schedule second meeting date and time:</td>
</tr>
<tr>
<td>7. Schedule third meeting date and time:</td>
</tr>
<tr>
<td>8. After approval by your counselors, confirmed the date with the Church (before sending invitations).</td>
</tr>
<tr>
<td>9. Send information for florist and caterer (if applicable)</td>
</tr>
<tr>
<td>10. Fourth meeting date and time</td>
</tr>
<tr>
<td>11. Fifth meeting date and time:</td>
</tr>
<tr>
<td>12. Sixth meeting date and time:</td>
</tr>
<tr>
<td>13. Attended Joy Filled Marriage Seminar</td>
</tr>
<tr>
<td>14. Contacted Church Wedding Coordinator:</td>
</tr>
</tbody>
</table>

*Note: The Couple’s Check List is provided for tracking purposes — for the couple to note the dates when action items or events have been completed in preparation for Holy Matrimony.*
Section 3
Cathedral/Couple Planning Guide

This section’s content includes the Second Letter sent to the couple with eight enclosures. The primary purpose is to guide the couple in the detailed planning of their wedding ceremony by providing information and worksheets necessary for that process. The sample letter has the following enclosures accompanying it:

1) Cathedral Church of the King Marriage Questions
2) Wedding Coordinator Information
3) Wedding Rehearsal Worksheet
4) Wedding Party Schedule
5) Worship Music and Song Worksheet
6) Information for the Florist
7) Information for the Caterer
8) Holy Matrimony Liturgy (one of two)
Cathedral Church of the King (letterhead)

(Date)

(Salutation and Name)
(Street Address)
(City, State, Zip code)

Dear (Individual Names of Couple),

We were delighted to receive your completed Request Form for Holy Matrimony. Enclosed is a Holy Matrimony packet with additional material.

The Couple’s Checklist that accompanied our last letter referred to a wedding coordinator. We have enclosed more information about the role and function of the wedding coordinator who will work with you as we move along in the process of preparing for your wedding ceremony.

The wedding date has been tentatively penciled in until your pre-marital counselor(s) notify the office of their recommendation. We pray that the pre-marital counseling will be a blessing to you.

In Christ,

(Name)
Dean

Enclosures
Cathedral Church of the King Marriage Questions

Before You Say "I Do"

One of the most important decisions people face is that of marriage. Many people have said "I do" too soon. God has ordained marriage to be a blessing and not a problem, so it stands to reason that He knows quite a lot about how to keep a marriage together. Jesus let it be known that it is first "hardness of heart" that breaks up marriage, then the breakdown of authority and submission, and lack of forgiveness (Matthew 19:8, Deuteronomy 24:1-2). People can be taught to be good husbands and wives. For too long, we have assumed that young people know about marriage - their only guideline being their parents' successes or failures. There are problems in marriage, but there are solutions also, and there is a lot of happiness as well. One of the truths that the Spirit of God is lifting up today is that of teaching people how to have a good marriage and how to correct problems that arise.

The following questions are designed to assist those who are planning marriage. I personally urge you, young men and young women, to prayerfully consider each question separately, and before you say I do," make sure of your foundation and your priorities.

Your Spiritual Relationships - Jesus - Church

Are you a Christian? _____________________________________________________

Have you prayed, and have you peace and a clear witness from the Lord regarding your forthcoming marriage? ________________________________________________________

Do you understand Christian marriage? [Ephesians 5:1; 1 Corinthians 7; 1 Peter 3: 1 -7; 2 Corinthians 6:14] ________________________________________________

How will you treat religious differences? ______________________________________

Do you attend church regularly? _____________________________________________

What is your concept of authority, headship, and submission? ____________________

________________________________________________________________________

Your Relationship With Your Parents

Are your parents in favor of this marriage? _________________________________

How do they feel about the one you have chosen? ______________________________

________________________________________________________________________

How do you relate to your parents? And future in-laws? [i.e., love, aloof, rebellious]? ______________________________

________________________________________________________________________
Do you treat strangers better than you treat your own family? _____________________ 
_________________________________________________________________________

Your Relationship With Your Intended Mate
Do you love him/her or do you secretly love someone else? _________________________
_________________________________________________________________________
Why do you want to marry him/her? ____________________________
_________________________________________________________________________
What are your temperaments (likes/dislikes)? __________________________
_________________________________________________________________________
What irritates you most in his/her conduct? __________________________
_________________________________________________________________________
Are you satisfied with each other’s appearance? Manners? ______________________
_________________________________________________________________________
Are you easily offended? Are you sensitive to slights? _______________________
Have you a sense of humor? __________________________
What are your expectations of him/her? __________________________
_________________________________________________________________________
How will you handle each other’s disagreements? __________________________
_________________________________________________________________________
Are you a good listener? __________________________
How will you handle important decisions? __________________________
_________________________________________________________________________
What are your long-range goals? Short-range goals? _______________________
_________________________________________________________________________
Are you physically, morally and spiritually healthy? _______________________
Are you considerate and loving, or dictatorial? __________________________
What is your attitude to household chores? __________________________
Are there any legal impediments to this marriage? __________________________
Your Relationships With Finances

Where will you live? _________________________________________________________

Who will handle the checkbook? Bills? _________________________________________

Are you generous, thrifty, or covetous? ________________________________________

What is your attitude to debt, and are you in debt now? ___________________________

Will your income be adequate for your support? _________________________________

How will you handle sickness, debt, or unemployment? ___________________________

What is your attitude toward the wife working outside the home?_____________________

____________________________________________________________________________

Your Relationship With Sex

Do you know the difference between sex and love? _________________________________

What is your attitude to pre-marital sex? Does it line up with the Bible? _____________

____________________________________________________________________________

How will you handle problems in your sex life? _________________________________

What will you do if you discover that your mate is romantically interested in another? __

____________________________________________________________________________

Are there any physical reasons that can prevent normal sexual relations? _____________

Do you plan to have any children? How many? _________________________________

Do you realize what it means to be a father? A mother? ______________________________

____________________________________________________________________________

Your Relationship & the Wedding

Have you made proper and honorable arrangements for your wedding? ______________

Do you plan to counsel with your pastor before your marriage? _______________________

Are you deliberately planning not to invite someone? Why.? __________________________

____________________________________________________________________________

Have you considered the cost of your wedding? And have you funds to cover all of the
expenses? ________________________________
WEDDING COORDINATOR INFORMATION

A Church Wedding Coordinator who represents this parish and its policies will be available for the wedding rehearsal and ceremony to help your wedding go smoothly.

At this time, our wedding coordinator(s) is/are [Name(s)] ___________________________. He/She will assist the Celebrant in both the Processional and Recessional; assist in lining up the wedding party; assist in placement of bridesmaids and groomsmen for balance, send each one down the aisle at the appropriate time; coordinate with the pianist/organist when it is time for the bride to enter, and straighten her train before she processes. If you have a Wedding Consultant, he/she will be happy to work with him/her.

The Wedding Coordinator will conduct a bridal interview [if requested] to discuss details of your wedding and rehearsal prior to that date. While he/she may be able to offer helpful suggestions for your reception, the reception will be the responsibility of the wedding party.

The Wedding Coordinator will be happy to answer any questions you may have about the Church as well.

Please give this information sheet to your private Wedding Consultant [if applicable].

Thank you for your cooperation.
WEDDING REHEARSAL WORKSHEET

1. Begin with prayer.

2. Introduction of those involved in the wedding
   - Groom introduces his relatives, groomsmen and ushers.
   - Bride introduces her relatives and bridal party.
   - Celebrant introduces the parish Wedding Coordinator.

3. Instructions
   **USHERS**
   - ______________/______________ are lighting the candles (other than Altar candles).
   - The candles are to be lit at [time]: ________________.
   - Seating instructions:
     Offer the right arm to ladies 14 years and older.
     Seat Bride's friends on the left, groom's on the right (from the rear of the nave).
     If one side of the sanctuary becomes over-crowded, seat people on the other side.
     ______________ will seat the groom's grandparents.
     ______________ will seat the bride's grandparents.
     ______________ will seat the groom's parents.
     ______________ will seat the bride's mother.

   **BRIDE'S MOTHER**
   She stands (when Celebrant nods to her) as the bride enters, signaling the congregation to stand.

   **BRIDESMAIDS AND GROOMSMEN**
   - Everyone starts down the aisle on his/her left foot.
   - Walk naturally, in time with the music, and slowly.
   - Four pews spacing between bridesmaids and between groomsmen, with 6 pews spacing between last groomsman and first bridesmaid.

4. Order of processional
   - Groom's grandmother - Bride's grandmother
   - Groom's mother - Bride's mother
   - Celebrant - Groom - Best Man
   - Groomsmen
   - Bridesmaids
   - Maid/Matron of Honor (Optional: the one who assists the bride precedes the bride)
   - Ring Bearer
   - Flower Girl
   - Bride on father's left arm, traditionally
5. **Wedding party at front of Nave**
   - Stand wedding party in place at front of the altar rails.
   - Groomsmen stand 10 inches apart with hands to your sides or crossed in front.
   - Father gives daughter his left arm and escorts her down the aisle. Show him how to hand off the bride. [Bride may kiss father farewell]. To avoid stepping on the Bride’s train, father takes one large step backward before turning to take his seat.

6. **Ascending toward Altar**
   - Bride hands bouquet to Maid/Matron of Honor, allowing her to use both hands to raise skirt.
   - Groom holds her right elbow securely.
   - Bride takes bouquet back.

7. **Wedding party before the Altar**
   - Bride hands bouquet to Maid/Matron of Honor when she takes the ring.
   - Bride and Groom turn toward each other for ring exchange.
   - When exchanging rings, don’t be concerned about getting ring on all the way. Simply let the other person work it on slowly as the ceremony proceeds.

**RECESSIONAL**

8. **Recessional** [Exit in reverse order]
   - Bride gets flowers back from Maid/Matron of Honor.
   - Bride turns and Maid/Matron of Honor arranges Bride's train behind her.
   - Bride and Groom exit, followed by Best Man and Maid/Matron of Honor, then remaining wedding party exits.
   - Leave happily, but not hastily - with dignity.

9. **Walk though the ceremony once or twice until all are comfortable with it.**

10. **Exact order of ceremony:**
    - See the Book of Common Prayer or designated liturgy approved by the Bishop

11. **Final instructions**
    - Directions concerning rehearsal dinner: when, where, how to get there.
    - When to arrive for the wedding.
    - The Church Wedding Consultant will show dressing rooms, if necessary.
WEDDING PARTY SCHEDULE
(for use by bride/groom for wedding participants)

We appreciate your participation in our wedding ceremony! This list should help each of us, so please read it carefully. Feel free to ask any questions you may have.

1. All Attendants arrive at Church at _________________.
2. Instrumentalists arrive at Church at _________________.
3. Women may dress in the designated room.
4. Men may dress in the designated room.
5. Photographer will begin taking pictures at: ___________. (Please arrive 15 minutes before this!)
6. Boutonnieres for the Groomsmen and Groom are to be worn on his Left side.
7. All ushers will escort women on the right arm. Seat Bride’s friends on Left and Groom’s friends on Right or balance the seating if the Bridge/Groom desire.
8. Bride on Father’s Left arm.
9. Everyone starts down the aisle on his/her left foot. Set your pace naturally, in time with the music, slowly and enjoyably!
11. Mothers will seated five minutes before the wedding.
12. Look pleasant during the ceremony; this is a joyous occasion!
13. After the ceremony, go immediately to _________________.
14. There will/will not be a receiving line. If not, mix, mingle and have fun!
WORSHIP MUSIC AND SONG WORKSHEET
(Music and Songs are determined in collaboration with the Worship Leader)

Date: ________________

Date of Wedding Ceremony: ________________

Bride’s Name: ___________________________

Groom’s Name: ___________________________

Telephone Number: ________________________

Worship Leader: _________________________

<table>
<thead>
<tr>
<th>Number</th>
<th>Song</th>
<th>Placement in Ceremony</th>
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INFORMATION FOR FLORIST

The wedding party must provide all decorations, flower containers, dripless candles, table linens, dishes, etc. The wedding party assumes responsibility for arranging for all equipment and decorations to be removed immediately following the wedding ceremony/reception. All arrangements will be made in conjunction with the Wedding Coordinator.

A $100 cleaning fee is required by the Church for the re-cleaning of the sanctuary, nave and undercroft after everything has been removed.

No nails, thumbtacks, staples or screws are to be used in any part of the Sanctuary or Nave or on furniture. Be careful not to block air conditioning or heating vents.

The florist should contact the Wedding Coordinator before delivery or set up. The Church can accept deliveries of rental equipment if financial arrangements have been settled and an agreed upon time has been set. We will not accept COD deliveries.

Please note that:

- Supplies stored in the refrigerator are stored at your own risk.
- Smoking is not permitted inside the building.
- Birdseed only is permitted outside the building.
- The florist or wedding party is responsible to remove all floral décor and accompanying equipment.
- The wedding party assumes full responsibility for any damage, loss or breakage of parish property.

Please give this information sheet to your florist.

Thank you for your cooperation.
INFORMATION FOR CATERER

The parish kitchen and lower level are available for your wedding and/or reception.

A reception involves the wedding party being willing to provide:
- Setup
- Food service personnel
- Clean up after the wedding and/or reception.

The kitchen, lower level and all used facilities should be left in the condition in which they are found.

The caterer or wedding party is responsible for providing any and all needed supplies.

The wedding party, or the caterer, should contact the parish prior to delivery or set up. The parish will accept deliveries of rental equipment if financial arrangements have been settled by the wedding party. We will not accept C.O.D. deliveries.

Supplies stored in the refrigerator are stored at your own risk. Leftover food and supplies must be removed immediately after your wedding/reception. If there is no caterer, the wedding party should assign someone this responsibility, and indicate on your building use form that person’s name and telephone number.

Please note that:
- Musical instruments must not be moved.
- Our facility does not have storage room available after the wedding.
- Smoking is not permitted inside the building.
- **ALL REFUSE MUST BE TAKEN TO THE DUMPSTERS IMMEDIATELY AFTER YOUR WEDDING.**

Please give a copy of this information sheet to your caterer.

Thank you for your cooperation.
The Celebration and Blessing of a Marriage

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

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

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

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

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

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

Then the Celebrant says to the persons to be married

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

The Declaration of Consent

The Celebrant says to the woman

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

The Woman answers

I will.
The Celebrant says to the man

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

The Man answers

I will.

The Celebrant then addresses the congregation, saying

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

People  We will.

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

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

The Lord be with you.

People  And also with you.

Let us pray.

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

Then the following passage from Holy Scripture is read


Psalms 67, 127, and 128.

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

The Holy Gospel of our Lord Jesus Christ according to _____
People

Glory to you, Lord Christ.

After the Gospel, the celebrant says

The Gospel of the Lord.

People

Praise to you, Lord Christ.


The Homily

The Marriage

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

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

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

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

They loose their hands.

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

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

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

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

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

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.
Those whom God has joined together let no one put asunder.

People  Amen.

The Prayers

All standing, the Celebrant says

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

People and Celebrant

Our Father, who art in heaven, hallowed by Thy Name,
Thy Kingdom come, Thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom, and the power, and the glory.  Forever and ever.  Amen.

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

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

Amen.

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

Let us pray.
Eternal God, Creator and Preserver of all life, Author of salvation, and Giver of all grace:
Look with favor upon the world You have made, and for which Your Son gave His life, and
especially upon this man and this woman whom You make one flesh in Holy Matrimony.
Amen.

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

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

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

Make their life together a sign of Christ's love to this sinful and broken world, that unity
may overcome estrangement, forgiveness heal guilt, and joy conquer despair. Amen.
Bestow on them if it is Your will, the gift and heritage of children, and the grace to bring them up to know You, to love You, and to serve You. Amen.

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

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

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

The Blessing of the Marriage

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

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

(Prelude Music and Procession of the Bride)

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

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. While we recognize the civil marriage that they have already entered into as good and natural, we celebrate this day their desire to establish their covenant of marriage solely on God’s grace provided through Jesus Christ. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by His presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and His Church, and Holy Scripture commends it to be honored among all people.

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

Into this holy union N. N. [groom] and N. N. [bride] now come to be joined.

The Declaration of Consent

The Celebrant says to the woman

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

The Woman answers

I will.

The Celebrant says to the man

N. [groom], you have taken this woman to be your wife; to live together in the covenant of marriage. Will you love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as you both shall live?

The Man answers

I will.

The Celebrant then addresses the congregation, saying

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

People

We will.

The Presentation of Bride
The Ministry of the Word
The Celebrant then says to the people

The Lord be with you.
People

And also with you.

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

Then the following passage from Holy Scripture is read


Psalms 67, 127, or 128.

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

The Holy Gospel of our Lord Jesus Christ according to _______
People

Glory to you, Lord Christ.

After the Gospel, the celebrant says

The Gospel of the Lord.
People

Praise to you, Lord Christ.


The Homily
The Marriage

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

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

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says
In the Name of God, I, N. (bride), have taken you, N. (groom), to be my husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

They loose their hands.
The Priest may ask God's blessing on a ring or rings as follows

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

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

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

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

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

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

Now that N. (groom) and N. (bride) have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of rings, I pronounce that they are husband and wife in the sacrament of Holy Matrimony in the Name of the Father, and of the Son, and of the Holy Spirit.

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

People

Amen.

The Prayers

All standing, the Celebrant says

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

People and Celebrant

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

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

Amen.

Let us pray. Eternal God, Creator and Preserver of all life, Author of salvation, and Giver of all grace: Look with favor upon the world You have made, and for which Your Son gave His life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. Amen.
Give them wisdom and devotion in the ordering of their common life, that each may be to the
other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in
joy. Amen.

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

Give them grace, when they hurt each other, to recognize and acknowledge their faults, and to
seek each other’s forgiveness and Yours. Amen.

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

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

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

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

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

Communion

(Song/Communion)

The Blessing of the Marriage

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

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

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

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

After the husband and wife stand, the priest says

I present to you, united in Holy Matrimony, Mr. and Mrs. N. N.

You may kiss your bride.

(Song- Recessional)
SECTION 4

Counseling and teaching material and the outline of the counseling sessions by topic
The book used as a resource and to be read by the couple is *Preparing for Your Marriage* by William J. McRae.

The chapters cover the following four areas:

- The Criteria for Marriage
- Christian Marriage
- Before Your Marriage
- Your Wedding and After...

During counseling sessions, questions are used for each part/chapter.

Sacrament of Holy Matrimony Questions.

Cathedral Church of the King Marriage Questions
THE SACRAMENT OF HOLY MATRIMONY

I. Meeting 1: The Criteria for Marriage.

If the couple has already set a wedding date, this meeting should take place approximately five months before the wedding day. It is preferable that the couple NOT prepare ahead of time for this first meeting. You, on the other hand, will have prepared and have a mental outline of what you would like to accomplish. That outline should include the following.

A. For you to get to know the couple and to make them feel comfortable and at ease with you, your spouse, and with the counseling process.
B. To discern the spiritual condition of the counselees, and the degree to which each is familiar with the spiritual history and commitment of the other.
C. To discern problem areas which might disqualify the couple for marriage, and determine if the couple meets the qualifications for marriage.
D. To come to an understanding of the necessity of sexual purity prior to their marriage.
E. To outline the counseling process and what will be required of the couple. Schedule all other meetings, about one month apart, and outline what will be covered in each meeting.

Be sure to clarify that no marriage invitations should be sent out until approval by the counseling couple is given and communicated to the Bishop/Priest. Tell the couple that this final approval will not be given until after the third meeting.

The following questions need to be asked in this meeting.
A. How did the two of you meet?
B. How long have you known each other?
C. How long have you been dating? Are you formally engaged? Are you living together?
D. How and why did you decide that you should get married?
E. When do you plan to get married? Where? By whom?
F. Why do you want to get married?
G. Why do you want to have premarital counseling?
H. Is it your desire to have a Christian ceremony and Christian wedding? To the best of your knowledge, what is a Christian marriage? How is a Christian service and marriage different from other marriages?
I. How do your friends and family (including children) feel about your engagement?
J. Have any expressed concerns? If so, what are they?
K. Have either of you been married before? [More questions should follow if yes]
L. Have either of you been "in love" before? How many times? How long ago was the last time? What is there about your present relationship that makes it different from those past instances which did not last?

M. Describe the spiritual dimension of your relationship up to this time? How do you want your spiritual relationship to improve?

N. Describe both the strengths and the weaknesses of your fiancé/e. What is it about your fiancé/e that attracted you? What potential problems do you anticipate in your marriage?

O. Have you been involved in pornography in the past or are you at present?

There are four things that must take priority.

First, and most important; Do both the bride and groom profess faith in the Lord? The church will not be involved in the wedding if this question is not answered in the affirmative. It was mentioned earlier that it would be preferable for the couple to come unprepared for this meeting. If the couple knows ahead of time they will be asked about their faith, they will have time to "prepare" an answer. This might be okay, but you will have missed an opportunity to gain insight into them as individuals and as a couple. Consider approaching it this way. With no prior prompting, have the bride tell you the groom's testimony of his faith! Likewise, have the groom tell you the bride's testimony of her faith. In other words, do they know how the other came to faith and can they tell the story? From this approach, you might be able to glean the following:

A. Does the couple talk about their faith with each other?
B. Are they confident about the other's conversion, and is it true faith so far as they can tell?
C. Does the couple seem to have an interest in spiritual things?
D. How well do they really know each other?
E. How well do they communicate about spiritual things?

As you might guess, this approach can open up some wonderful and meaningful discussion. It is a delight to hear a couple talk about the Lord, what He has done in their life, and how He is still at work.

This approach can also completely stump the couple! Should that be the case, rather than allow them to "wing it," make this an assignment they will be ready to do at the next meeting. After the first meeting you and the Bishop/Priest are to decide if the couple qualifies to continue. Since you are postponing this requirement to the next meeting, this won't be completed. Don't worry about it. pre-marital counseling is a process, and it's better to get to the heart of the matter rather than to complete a checklist.

Second, is the couple committed to a Christian marriage as defined in the Bible? If the couple is not committed in this way, it will be impossible, for example, for the husband to obey the command of Ephesians 5:25: "Husbands love your wives, just as Christ also loved the church and gave Himself up for her." How can a husband love his wife as Christ also loved the
church if he is not committed to the principals of Biblical headship? A Christian marriage is a lifelong building project that begins on the foundation of God's Word. The couple must express a desire to be in God's Word on a regular basis and to worship and fellowship with other believers.

Third, does the couple have parental approval? Although not necessarily a biblical requirement for marriage, it can be inferred and is very important. Should you grant your approval for their wedding and for the church’s involvement if one or more parents are against it? That’s hard to say. Lack of parental approval is a huge red flag! Granting approval without parental consent should be an extreme exception. The church desires and expects parental approval. If you find yourself in a situation where you don’t have parental approval, proceed with much prayer and caution. Take some time and find out the reason. If possible meet with the parents and have them articulate their concern. You may want to devote an entire meeting or more just to address this issue. Consult with other Pre-Marital Counselors who may have experienced this situation, and certainly seek the counsel of the Bishop, Elders and Deacons of the church.

Fourth, and somewhat uncomfortable to discuss, is sexual purity. To be specific, you need to find out if the couple is involved physically and to what extent. If they are involved physically, communicate clearly the expectation that from here on to the wedding, they must commit to refraining from physical intimacy. Tell the couple you will check with them at each meeting on how they are doing on their commitment. You also need to find out if they have been involved physically with others, and have they discussed it.

Although potentially very hurtful, it is better for the couple to address this issue now rather that after they are married. You might ask, "How do you bring up the subject of sexual purity tactfully?" The best way to start is to look at God's Word on the subject. Have the couple turn to and read Ephesians 5:3, I Thessalonians 4:1-8 and Hebrews 13:4. Then ask them where they stand in relation to these verses. Let the discussion proceed from there.

Another difficult discussion to have, but necessary, is the issue of pornography and/or sexual abuse. Many in our body have witnessed first hand the tragic result of pornography and sexual abuse on individuals and married couples. You might have to meet privately, men with men, women with women, in order for this to surface as an issue to address.

Review the importance of the Sacraments. Cover at each session one or two of the sacraments.

Also, teach on the virtues and Beatitudes.
THE SACRAMENT OF HOLY MATRIMONY

II. Meeting 2: Christian Marriage I - Basics.

This should take place about one month after meeting one unless there were circumstances that required an additional meeting.

If the couple does not come prepared, you may be getting an indication as to how serious they are about Pre-Marital Counseling. These meetings work best when everyone comes prepared. It would probably be better not to meet if the couple is not prepared. Simply reschedule the meeting as quickly as possible so as not to throw off the rest of the schedule. Don't let a lack of preparation become a habit. Tell the groom you are expecting leadership from him in this area and that it is now time to start demonstrating it!

The emphasis should always be on the truth of Scripture. Remember, you will want to hear what God is teaching them through their study. You and your spouse simply facilitate the discovery process. With each meeting and counseling session, you will get better in this area.

The outline for this meeting should include the following.

A. The basics of marriage. A thorough study of Genesis 2:18-24. Put these verses in context with chapters one and three. Much can be gleaned from these verses but place an emphasis on the following:

1. Adam did not take a wife; he received one from God!
2. Marriage is permanent! Ask the couple for their view about divorce. What they believe Scripture teaches about it, etc. (If you, as the counselor, are unclear what Scripture say about divorce, take some time and think about the following passages; Leviticus 21:7,14, Deuteronomy 22:19, 24:1-3, Jeremiah 3:1,8, Ezekiel 44:22; Malachi 2:16, Matthew 5:31-32; 19:3-12; Mark 10:2-12; Luke 16:18, Romans 7:1-3.)
3. Genesis 2:18: "Then the Lord God said," It is not good for the man to be alone; I will make him a helper suitable for him." Clarify why their marriage at this time is the right thing to pursue. The "Why now?" question.
4. Discern if there will be any hindrances to "becoming one flesh." The directive of Genesis 2:24 for the man to leave his father and mother and cleave to his wife. Will there be any problems from parents and siblings in this regard?

B. The tests of love from 1 Corinthians 13:4-7. To what extent do these qualities of love exist in their relationship? Which are less evident?

C. A discernment of their maturity, both spiritually and emotionally. (This would be a good time to introduce the value of reading through the Bible in a year.)

Continue teaching some on the Sacraments.

This is the most challenging and interesting meeting you will have. By now you will have developed a relationship with the couple and learned about them in terms of personality, spiritual and emotional maturity, etc. This insight will be very valuable as you prepare and conduct this session. For most couples, this will be their first in-depth study of what it means to be a godly husband and a godly wife. There is so much misinformation about this topic that many couples find the truth quiet a relief, while others find it hard to accept.

Keep in mind Ephesians 4:14-16: "So we are no longer to be children, tossed back and forth by waves and carried about by every wind of teaching by the trickery of people who craftily carry out their deceitful schemes. But practicing the truth in love, we will in all things grow up into Christ, who is the head. From him the whole body grows, fitted and held together through every supporting ligament. As each one does its part, the body grows in love."

In context, these verses are talking about the maturity and unity of the body of Christ. These verses precede Ephesians 5 which talks about, among other things, the proper relationship between husbands and wives. Encouraging maturity and speaking the truth in love are your responsibilities as part of the body of Christ, and in this case, as Pre-Marital Counselor. You are encouraged to not shy away from the truth of Scripture, particularly as it relates to husbands and wives. This meeting is conducted differently than the other meetings. First, the men will talk, while the women remain silent and listen. Then the women will talk, while the men remain silent and listen. For some, the temptation to talk instead of listen is very great, but this must be resisted.

The outline for the man should include the following:

A. Biblical headship and leadership. The main Scripture references will come from Ephesians 5.
B. How is the husband to love his wife as Christ loved the Church? Verses from Ephesians 5 and Colossians 3 should be emphasized.
C. Define what it means to live with your wife in an understanding way. What is the command and warning of 1 Peter 3:7?

The outline for the woman should include the following:

A. How is the wife to be a helper to her husband?
B. A submissive wife as defined by Scripture. There will be many passages studied in chapter 16 of "Preparing for Your Marriage." The project pages of this chapter will play a key role.
C. Home is where the heart is!
During your discussion about headship and submission would be a good time to discuss personal convictions. In particular, the husband must especially be sensitive to his wife's convictions. He should not seek to override those convictions in the name of headship. Have the couple read I Corinthians 8-10 and Romans 14.

Then consider asking the following questions.

A. What if a husband disagrees with his wife's convictions? Should a husband expect or require his wife to submit to him when it would cause her to violate her convictions?

B. Should the husband or wife try to impose their personal convictions on their mate?

C. What are some of your personal convictions regarding tithing, Christian service or ministry, children, birth control, sexual activities/practices?

By the end of this meeting, you will probably have enough information to determine if you will give your final approval for the marriage.

If you do give the green light, you will need to call the couple, the Bishop/Priest, and let them know.

The wedding date should still be about two months away, plenty of time for the couple to get wedding invitations out and finalize their plans.

Keep in mind that, even though you have given your approval, it doesn't mean you can't call off the church's involvement in the wedding if circumstances warrant it. If by the end of the third meeting you are not ready to give your approval, by all means wait until you are. Be respectful of the couple in terms of plans that they still need to make and your impact on those plans. If you are reluctant to give your approval, you need to communicate that to the couple. Perhaps the wedding date needs to be pushed back or eliminated altogether. You may be doing the couple a great service by giving them more time. There is no reason to hurry into marriage or rush the counseling process because of a date on the calendar! Yes, you might be jumping into some hot water here, but this is one of the hard parts of being a Pre-Marital Counselor.

Continue teaching some on the Sacraments.
THE SACRAMENT OF HOLY MATRIMONY

IV. Meeting 4 - Before Your Marriage.

You're on the home stretch! The majority of the critical subject matter has been covered.

If you have given your approval for the wedding, these last two meetings are full of enthusiasm and anticipation. It's a joy to spend time with an engaged couple just prior to their marriage. If you are still undecided on the marriage, these final meetings could prove to be critical in your final evaluation.

The Book of Proverbs will figure prominently in this meeting. It would be wise if the couple started studying through Proverbs. Proverbs is 31 chapters long. During the time between the last meeting and this one, (approximately one month), have the couple read one chapter each day; encourage the couple to meditate through Proverbs rather than complete it as an assignment.

In addition, read and study I Corinthians 7: 1-7, and have the couple study I Thessalonians 4: 1-8 and be prepared to discuss how a sexual relationship in a Christian marriage differs from a pagan one.

The gift of money management is sometimes lacking in a newly married couple. "The Complete Financial Guide for Young Couples" by Larry Burkett would be a good book for the couple to read. At minimum, you should ask the couple to come to the next meeting with a complete budget, which will be reviewed and discussed.

The outline for this meeting should include the following.

A. Become familiar with Scripture as it relates to solving problems and conflicts.
B. Thoroughly review the Book of Proverbs and encourage the couple to heed the counsel found there.
C. Add the study of I Thessalonians 4: 1-8 to the homework assignment.
D. Add the preparation of a budget to the homework assignment.

Continue teaching some on the Sacraments.
THE SACRAMENT OF HOLY MATRIMONY

V. Meeting 5 - Your Wedding and After.

Schedule this meeting as close to the wedding date as possible, preferably within three weeks. In this meeting, you will give the couple the opportunity to ask any unanswered questions they may have. It is also an opportunity for you to review previous meetings and potential problem areas that will require more attention in the coming months.

This meeting will have three parts.

In the first part, everyone will meet together and review the key Scriptures studied during counseling. The purpose is to help them formulate goals for their marriage. It will also be important to emphasize the necessity, after they are married, of praying and being in God’s Word on a daily basis. Ask the couple if they truly committed to the church, if they have been attending on a regular basis and if they plan to continue.

Also, determine if they tithe. This will speak volumes about their true priorities and goals! It will be worth noting if the groom has taken steps of leadership in this area.

The second part of the meeting you will split up, men with men, women with women. Don’t assume the couple has talked about the “birds and the bees” with anyone. Even if they have, there still may be unanswered questions. Splitting up will provide an opportunity for private conversation which otherwise would be awkward in a “group” setting. Simply make yourself available to talk with them about issues like birth control, the wedding night, and sex after marriage, etc. For many couples, this will be unnecessary, but for others, it will be quite helpful.

The third part of the meeting you will all get back together. Find out if they have selected their wedding vows and if you could read them. Have them consider the following Bible texts dealing with vows:

- Numbers 30:2
- Deuteronomy 23:21-23
- Judges 11:29-40
- Psalms 15:4; 76:11
- Proverbs 20:25
- Ecclesiastes 5:4-5

You probably already know, but in case you don’t, inquire how the wedding ceremony plans are coming along.

Finally, but still very important, review a budget (and tithing) with them to see if they have realistic financial expectations.

Review the Sacraments.
Cathedral Church of the King Marriage Questions

Before You Say "I Do"

One of the most important decisions people face is that of marriage. Many people have said "I do" too soon. God has ordained marriage to be a blessing and not a problem, so it stands to reason that He knows quite a lot about how to keep a marriage together. Jesus let it be known that it is first "hardness of heart" that breaks up marriage, then the breakdown of authority and submission, and lack of forgiveness (Matthew 19:8, Deuteronomy 24:1-2). People can be taught to be good husbands and wives. For too long, we have assumed that young people know about marriage - their only guideline being their parents' successes or failures. There are problems in marriage, but there are solutions also, and there is a lot of happiness as well. One of the truths that the Spirit of God is lifting up today is that of teaching people how to have a good marriage and how to correct problems that arise.

The following questions are designed to assist those who are planning marriage. I personally urge you, young men and young women, to prayerfully consider each question separately, and before you say I do," make sure of your foundation and your priorities.

Your Spiritual Relationships - Jesus - Church

Are you a Christian? _____________________________________________________

Have you prayed, and have you peace and a clear witness from the Lord regarding your forthcoming marriage? ______________________________________________________

Do you understand Christian marriage? [Ephesians 5:1; 1 Corinthians 7; 1 Peter 3: 1 -7; 2 Corinthians 6:14] _____________________________________________________

How will you treat religious differences? ______________________________________

Do you attend church regularly? _____________________________________________

What is your concept of authority, headship, and submission? _____________________

________________________________________________________________________

Your Relationship With Your Parents

Are your parents in favor of this marriage? _________________________________

How do they feel about the one you have chosen? ____________________________

________________________________________________________________________

How do you relate to your parents? And future in-laws? [i.e., love, aloof, rebellious]? ________________________________

________________________________________________________________________
Do you treat strangers better than you treat your own family? _____________________
_________________________________________________________________________

Your Relationship With Your Intended Mate
Do you love him/her or do you secretly love someone else? _____________________
_________________________________________________________________________

Why do you want to marry him/her? ________________________________
_________________________________________________________________________

What are your temperaments (likes/dislikes)? ______________________________
_________________________________________________________________________

What irritates you most in his/her conduct? ________________________________
_________________________________________________________________________

Are you satisfied with each other’s appearance? Manners? _____________________
_________________________________________________________________________

Are you easily offended? Are you sensitive to slights? _______________________
Have you a sense of humor? ________________________________
What are your expectations of him/her? ________________________________
_________________________________________________________________________

How will you handle each other’s disagreements? ______________________________
_________________________________________________________________________

Are you a good listener? __________________________________________
How will you handle important decisions? ________________________________
_________________________________________________________________________

What are your long-range goals? Short-range goals? _________________________
_________________________________________________________________________

Are you physically, morally and spiritually healthy?_________________________
Are you considerate and loving, or dictatorial? ______________________________
What is your attitude to household chores? ________________________________
Are there any legal impediments to this marriage? _________________________
Your Relationships With Finances

Where will you live? ________________________________

Who will handle the checkbook? Bills? ________________________________

Are you generous, thrifty, or covetous? ________________________________

What is your attitude to debt, and are you in debt now? ________________________________

Will your income be adequate for your support? ________________________________

How will you handle sickness, debt, or unemployment? ________________________________

What is your attitude toward the wife working outside the home? ________________________________

Your Relationship With Sex

Do you know the difference between sex and love? ________________________________

What is your attitude to pre-marital sex? Does it line up with the Bible? ________________________________

How will you handle problems in your sex life? ________________________________

What will you do if you discover that your mate is romantically interested in another? ________________________________

Are there any physical reasons that can prevent normal sexual relations? ________________________________

Do you plan to have any children? How many? ________________________________

Do you realize what it means to be a father? A mother? ________________________________

Your Relationship & the Wedding

Have you made proper and honorable arrangements for your wedding? ________________________________

Do you plan to counsel with your pastor before your marriage? ________________________________

Are you deliberately planning not to invite someone? Why.? ________________________________

Have you considered the cost of your wedding? And have you funds to cover all of the expenses? ________________________________
APPENDIX A

Purpose ~ Vision ~ Mission ~
Philosophy of Ministry

of the Cathedral Church of the King
BISHOP MICHAEL B. DAVIDSON  
CENTRAL PROVINCE - CATHEDRAL CHURCH OF THE KING  
International Communion of the Charismatic Episcopal Church  
Kansas City  

OUR PURPOSE-VISION-MISSION-PHILOSOPHY OF MINISTRY  
Colossians 1: 27b-29  

A Place to Stand to Run  
Making Visible A Void

Proclaiming the ultimate meaning of life through Jesus Christ, the means of grace and the hope of glory, to people in debt, distress and discontent in the Kansas City area…

Identifying with them for membership in God’s family,

Involving them in Christ like maturity,

Investing in them to be teleios (Col. 1:27b-29-mature, complete, sails up!) in their ministry in the church (the circle of God’s blessing-Ps. 25), and

Increasing with them in our life mission to the world,

making visible the Kingdom of God the Father, the Son and the Holy Spirit, filling our hearts with a passion for His glory and supremacy in all things, resulting in the joy of His people.

A task without a vision is drudgery;  
A vision without a task is a dream;  
A task with a vision is victory!
Purpose-Vision-Mission-Philosophy of Ministry
Making visible a void in our place to stand, to run for the glory of the LORD
Romans 1:8-12; Ephesians 6:14; Psalm 119:32; Colossians 1:27b-29

Being obedient to the heavenly commission
Commission: ready for active service (Acts 26:19)
Write it down (Proverbs 7:3; 29:18)

1. Our Cathedral has an ULTIMATE Purpose: the Biblical reason for WHY we are here (Matthew 6:33)

We are called to make visible the ultimate meaning of life. Righteousness, peace and joy; salvation, healing, power and hope are to be found only in the Kingdom (rule) of God, the Father, the Son and the Holy Spirit. This Gospel is revealed in the Holy Scriptures of the Old and New Testaments and is taught by the early catholic/orthodox Church Fathers.

2. Our Cathedral has a SPECIFIC Vision: What we SEE the Lord telling us to do (Col. 1:27b-29)
To establish a teleios team ministry in the Kansas City area that is charismatic and liturgical in expression, episcopal in government and doctrine, and sacramental in worship and worldview.

The teleios team will reach out in love to those who are in debt, distress and discontent, gently bringing them to maturity (teleios: full grown, complete, sails up, armor on, walls and gates in place). As they respond to God's grace in Christ they will stand firm and go forth as an arrow out of lightning (Zechariah 9:11-17), planting churches and bringing about reconciliation between God and man.

3. Our Cathedral has a GREAT Mission: HOW we plan to accomplish our vision (Psalm 25:12-14 LB)

- We will accomplish our mission through God's covenant provisions found only in Christ. The covenant of God can be illustrated as, The Circle of God's Blessing (Psalm 25:12-14 LB). The key biblical aspects of this covenant are proclamation, teaching, fellowship, WORSHIP, service, equipping and sending out. Exposure to all of these areas brings forth a teleios (mature) man.

4. Our Cathedral has a BIBLICAL Philosophy of Ministry: The RESULT: Christian Virtue (John. 15:2)

- The teleios man will manifest the cardinal (from hinge) virtues of prudence, fortitude, temperance and justice. These truths rest upon the theological virtues of faith, hope and love.
- The inner disposition (due to regeneration) and the outer behavior (due to sanctification) will be rightly oriented to the Triune God as revealed in Scripture and as taught by the Church Fathers.
  - The teleios man will identify with Christ, fulfilling the spiritual need to be. Result: Prudence or wisdom.
  - The teleios man will involve himself with Christ, fulfilling the psychological need to belong. Result: Fortitude or strength.
  - The teleios man will invest himself in Christ, fulfilling the need to possess. Result: Justice or being righteous (straight) and truthful.
  - The teleios man will increase in Christ, fulfilling the need to beget. Result: Temperance or self-control and restraint.

We are transformed in Christ by an unconditional readiness to change. We will run in the commands of the Lord because He set our hearts free. We will be able to stand alone because we stand together in faith, hope and love. We will make visible the Kingdom of God in the earth in our place to stand to run.
APPENDIX B

1. The Sacrament of Holy Matrimony

2. Comments by the Reverend Father David Almond on the Sacrament of Holy Matrimony; Also includes the Celebration and Blessing of a Marriage from the Book of Common Prayer.

3. “Where is the Church in the Midst of Our Marital Crisis?” S. Michael Craven
THE SACRAMENT OF HOLY MATRIMONY
PREPARATION

Introduction: The Sacramental Character of Christian Marriage
The Church has always taught that marriage is a sacrament. The primary Scriptural text is
the instruction of the Apostle Paul in Ephesians who emphatically declares that the relation
between husband and wife should be like the relation between Christ and His Church:

"Let women be subject to their husbands, as to the Lord: because the husband is the
head of the wife, as Christ is the head of the Church. He is the Savior of His body.
Therefore as the Church is subject to Christ, so also let the wives be to their husbands in
all things. Husbands, love your wives, as Christ also loved the Church, and delivered
Himself up for it: that He might sanctify it, cleansing it by the washing of water in the
word of life; that He might present it to Himself a glorious church not having spot or
wrinkle or any such thing; but that it should be holy, and without blemish. So also ought
men to love their wives as their own bodies. He that loves his wife loves himself. For no
man ever hated his own flesh; but nourishes it and cherishes it, as also Christ doth the
Church: because we are members of His body, of His flesh, and of His bones."

After this exhortation the Apostle alludes to the Divine institution of marriage in the
prophetical words proclaimed by God through Adam: "For this cause shall a man leave his
father and mother and shall cleave to his wife, and they shall be two in one flesh." He then
concludes with the significant words in which he characterizes Christian marriage:

"This is a great sacrament [MYSTERY]; but I speak of Christ and the Church."

The nature of this sacrament is twofold: (a) the love of Christian spouses for each other
should be modeled on the love between Christ and the Church, because Christian marriage
is a copy of the union of Christ with the Church; and (b) this model is made possible by the
presence and power of the Holy Spirit in the walking out of the marriage. It not only signifies
the supernatural life-union of Christ with the Church, but also causes that union to be
realized in the man and woman by conferring the supernatural power of the Holy Spirit. It
would be frustrating and discouraging, and totally contrary to the Good News of the
Gospel, if marriage granted merely an empty sign of grace but no power to achieve it.

Testimony to this effect is to be found from the earliest Christian times onward, the clearest
in that of St. Augustine who says,

"Undoubtedly it belongs to the essence of this sacrament that, when man and wife are
once united by marriage, this bond remains indissoluble throughout their lives. As long as
both live, there remains a something attached to the marriage, which neither mutual
separation nor union with a third can remove...."

In these words, St. Augustine places marriage, which he names a sacrament, on the same
level with Baptism and Holy Orders.

For a better understanding of the sacramental character of Christian as opposed to non-
Christian marriage, we may briefly state the relations of the one to the other, especially as it
cannot be denied that every marriage from the beginning has had, and has, the character of something holy and religious, and may therefore be designated as a sacrament in the broader sense of the word. In this connection we cannot pass over the instructive encyclical of Leo XIII mentioned above. He says:

"Marriage has God for its Author, and was from the very beginning a kind of foreshadowing of the Incarnation of the Divine Word; consequently, there abides in it a something holy and religious; not extraneous but innate; not derived from man, but implanted by nature. It was not, therefore, without good reason that our predecessors, Innocent III and Honorius III, affirmed that a certain sacrament of marriage existed ever among the believers and unbelievers. We call to witness the monuments of antiquity, as also the manners and customs of those peoples who, being the most civilized, had a finer sense of equity and right. In the minds of all of them it was a deeply rooted conviction that marriage was to be regarded as something sacred. Hence, among these, marriages were commonly celebrated with religious ceremonies, under the authority of pontiffs, and with the ministry of priests."
HOLY MATRIMONY
Marriage as Sacrament
Fr. David Almond

“How does one explain marriage as a sacrament?”

The classical definition of a “sacrament” as an outward sign instituted by Christ to give grace, is understood as a twofold reality. One can use an Incarnational model, the human and the divine, when speaking of marriage.

In the human dimension, marriage announces and makes present concretely the communion and love between a Christian man and a Christian woman. The importance of both partners being Christian cannot be emphasized too strongly. The man and woman say to one another before witnesses (the Church merely acts as a witness): “I am yours exclusively, and my love is absolute and unconditional.” This exceeds by far the civil marriage as well as the Protestant understanding of marriage as a “human covenant relationship.”

Marriage is a covenant relationship; however, it is more. The presence of “grace” is understood as the very presence of God. Grace is intrinsic to the very nature of marriage. If the presence of God is absent or extrinsic to the covenant of marriage, it is neither Christian nor sacramental. The divine reality in Holy Matrimony proclaims that this union explicitly represents the love of Christ for His Church.

Each Christian marriage is an icon written (literally created) by the Holy Spirit that announces to the world, Grace, the very Presence of God in the human world. It is truly a “window into heaven.”

Every Christian marriage ceremony invites the heavenly courts to be in attendance each time it is performed. The invitation to heaven is sent by the love of woman and man. Justian writes: “Marriage is effected through pure love.” St. John Chrysostom believes it is love that unites the lovers and joins them to God. Through “Grace” of the sacrament, love is transformed (transmuted) into a Charismatic (literally, gift or grace) communion (i.e., the communion that exemplifies Christ and His Bride).
Where is the Church in the Midst of Our Marital Crisis?

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In my last commentary, I argued that the prevailing lack of distinction between Christian and non-Christian marriage serves as a barometer indicating a serious lack of spiritual depth and theological understanding within the American church.

Reaction to this article overwhelmingly confirmed this suspicion. That is not a condemnation of those so afflicted, but rather an indictment of those who have been called to teach and lead them. Clearly we have failed to make disciples who know their God, his Word, and themselves to such a degree that they are able to navigate the challenges of life from a consciously biblical worldview.

To all of you who responded with your particular situations and generously shared your very personal and painful struggles, I do not, in any way, mean to minimize the depth of your suffering and sorrow as you endure what are clearly difficult marital situations. I have been struck with grief by the accounts of so many families suffering through severe pain and heartbreak. Sadly, so much of this suffering is attributable to unbiblical decisions, including those made prior to marriage, such as being unequally yoked. There are misguided expectations in which one spouse seeks from another that which only Christ can provide, not realizing that this is a form of idolatry. And, of course, there are the false expectations that being Christian will somehow insulate you from trial and tribulation.

I received hundreds of responses to my “Jerk” article that began with every form of qualifying statement imaginable. In an effort to justify their desire for or choice to divorce, many wrote things like, “What if my husband…”; “But my wife doesn’t…”; or “I can’t believe my God wouldn’t want me to be happy…”; and on and on. This personal, almost Gnostic god drawn from their own wants and desires rather than Scripture was particularly troubling; this attitude can serve to justify just about anything we feel or want to do.

There were also many who were desperately seeking answers to questions related to complex relational issues such as spiritual, emotional and financial abandonment; adultery; sexual addictions; abuse; and many more. I corresponded with many of these dear brothers and sisters and in so many cases the local church was completely uninvolved. This seemed more common than I would have ever imagined. Too many churches and leaders, it seems, are disengaged from the spiritual warfare raging through families in the church. In many instances, it was clear that church leaders were simply out of their depth, lacking the biblical knowledge and skill necessary to intervene and counsel these families through their crises. Marriages within the church are under attack and yet too many of us seem to stand by, concerned no doubt, but basically doing nothing!

I only heard from one person out of these hundreds who indicated that any kind of biblical church discipline was undertaken in her situation. In most cases, the offending spouses (professing Christians, mind you!) were never even confronted. The church simply wasn’t
involved. I was also shocked to hear from wives of pastors, men who simply abandoned their marriages. In essence, sin is being allowed to reign unchecked in the church—and we wonder why Christianity has become marginalized in America!

Granted, there are good pastors and leaders that still take sin seriously; they understand the nature of spiritual warfare that Paul speaks of in Ephesians 6 and that such warfare occurs within the home. Thus they take their stand in defense of these families working tirelessly toward reconciliation through the mess that sin creates. These pastors are able to recognize the schemes of the devil who comes to destroy that which God has created, including the family. May there be more of these and less of the former!

As I wrote previously, so much of this mess unfolding in the church is, I believe, attributable to a privatized understanding of the gospel. Ultimately this translates into the “Jesus came to make me happy” proposition. I believe this misunderstanding is often at the root of what enables Christians to so easily tear apart what God has joined together. In essence, we are committing vandalism on God’s creation—and we appear to do this without any fear of God.

Practically speaking, under the privatized or reductionist gospel paradigm, Christianity tends to become what researcher Christian Smith terms, moralistic, therapeutic, deism (MTD). Under this notion, the focus of the Christian life remains fixed largely upon the self. Christianity tends to be seen primarily as means to becoming moral, an activity one seeks mostly on one’s own effort through what could be described as “sin management” and for which the reward is heaven, i.e., do more good than bad and you’ll be okay. Second, according to MTD, the Christian may view Jesus’ primary purpose in this world as being to extricate him from trouble when life goes bad. Here again, the emphasis remains on our wants and our needs (which have little to do with becoming holy) and treats suffering as a condition to be avoided, rather than a means God uses to develop our character. Finally, the deistic element treats God and Jesus as distant realities, not really involved in our daily affairs, which ultimately strips the Christian of any real authority or purpose in this world. This is Christless Christianity that has no power!

As for suffering, we know from Scripture that suffering will be present in the life and maturation of the Christian. However, what is becoming apparent is that so many of our marital sufferings are due to our own bad choices, made worse by our lack of trust in Christ to heal the situation.

There are two issues before us. First, the church is not doing enough to prepare couples for covenant marriage. In other words, we are not “making disciples” as we have been commanded. This is simply one more symptom of the reductionist gospel in which we are focused only on achieving “conversions” rather than fulfilling the Great Commission.

Second, the church—everyone one of us—must be prepared to intervene and work to rescue those marriages that come under assault. This means that those of you struggling in your marriages need to engage your church family and your leaders. There is no biblical mandate to
suffer in silence. You have been joined to the body of Christ and this body is called to “bear one another’s burdens,” working together to resist the effects of the fall and to restore sinners.

Finally, once engaged, the church must resolve to wage war against the sin that threatens its families, using the weapons of spiritual warfare outlined in Ephesians 6:10–17. There can be no equivocation in this battle; either we will take up arms in service to our King or we will find ourselves vanquished—not by the culture but by our own sin!
APPENDIX C

1. Canon Law on Holy Matrimony – International Communion of the Charismatic Episcopal Church including a Declaration of Intent statement (which the couple must sign) indicating agreement with ICCEC Canon Law pertaining to marriage.

2. “Manhattan Declaration” Robert George, Professor, McCormick Professor of Jurisprudence, Princeton University; Timothy George, Professor, Beeson Divinity School, Samford University; Chuck Colson, Founder, the Chuck Colson Center for Christian Worldview (Lansdowne, VA)

3. Clergy Remarriage Canon

5. Community Marriage Statement
The
Canon Law on Holy Matrimony
of the
Charismatic Episcopal Church
in the
United States of America

Adopted by
The Primate's Council
in consultation with
The House of Bishops

October 22, 1999
Canon One:
On Holy Matrimony

I. Marriage and Holy Matrimony

A. The Covenant of Marriage

1. The bond and covenant of marriage was established by God in creation. The marriage covenant, by which a man and a woman establish a union for the whole of life, is by its nature ordered toward the good of the spouses and the procreation and nurturing of children according to God’s will.

2. A marriage covenant is any marriage validly contracted, regardless of variations of culture, religion or civil law.

B. The Sacrament of Holy Matrimony

1. The covenant of marriage between two baptized persons has been raised by Christ the Lord to the dignity of a Sacrament.

2. The Sacrament of Holy Matrimony is a marriage officiated by a Priest in apostolic succession and solemnized by the nuptial blessing.

3. A previously contracted marriage covenant may be raised to sacramental status by the nuptial blessing of a Priest in apostolic succession.

II. The Solemnization of Holy Matrimony

A. A marriage may be solemnized only by a Priest.

B. A Priest of this Church may solemnize any marriage when the following conditions are complied with and when he prayerfully believes the marriage to be the will of God. No Minister of this Church is required to perform marriages, but rather does so by privilege and at the direction of the Lord Jesus Christ.

1. He shall have ascertained that both parties have received Holy Baptism.

2. Every Minister of this Church shall conform to this Canon. He shall also conform to the laws of the State and/or County governing the creation of the civil status of marriage, provided such laws do not conflict with Holy Scripture or the Canon.
Laws of this Church. In the event of such a conflict, the Minister shall consult with his Bishop to seek a godly solution to the conflict. Scripture and Canon Law must take precedence over the civil authorities.

3. He shall have ascertained the right of the parties to contract a marriage according to the laws of the State and/or County in which such marriage is to take place.

4. He shall have ascertained that both parties understand Holy Matrimony is a spiritual and physical union between a man and a woman, entered into within the Christian Community of faith by mutual consent of heart, mind, and will, with the full intent that the union will be lifelong.

5. He shall have ascertained that both parties freely and knowingly consent to such marriage without fraud, coercion, or mistake as to identity of partner.

6. He shall also ascertain that there are no other impediments to the marriage such as unresolved prior marital commitments, consanguinity, or unrepentant immoral premarital cohabitation that would bring about a reproach upon the Sacrament of the Church.

7. He shall have instructed both parties as to the nature, meaning, and purpose of a Holy Christian Marriage, or have ascertained that they have both received such instruction from persons known by him to be competent and responsible.

C. Priests who solemnize any marriage must comply with the following procedures:

1. The intention of the parties to contract marriage shall have been signified to the Priest at least ninety days before the service of solemnization. For weighty cause, the Priest may deem it necessary to dispense with this requirement. In such case, he must secure prior permission from his Bishop.

2. There shall be at least two witnesses present in addition to the Priest at the solemnization of the marriage.

3. The Priest shall require prior to the solemnization of the marriage that both parties sign the following declaration of intention.
In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Declaration of Intention

We, N.N. and N.N., desiring to receive the Sacrament of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the liturgical forms authorized by this Church.

We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation of children (according to God's will), and their spiritual and physical nurture, and for the safeguarding and benefit of society, and we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

Signature of the Groom

Signature of the Bride [Maiden Name]

Signature of Priest

Date

4. The service shall proceed using one of the authorized liturgies of the Church. The service shall take place in the church unless permission is received by the Bishop.

5. The Priest shall record the date and place of the marriage, the names of the parties and their parents, the birth dates of the parties, their residence, and their church status [baptized/confirmed] in the proper register of the parish or mission. The couple, the witnesses, and the Priest shall sign the register.

1. Regulations Regarding the Marriage Covenant

A. The Church has received from Christ the ministry of reconciliation. When marital unity is imperiled it is the responsibility of the Church to assist the couple in working toward
reconciliation. Therefore it shall be the duty of either or both parties, before initiating legal action, to present the matter to a Priest of the Church.

B. Since marriage is intended by God, His Church, and the contracting parties to be a Sacrament and of lifelong duration, when a marriage is dissolved by a civil authority, the Church may or may not from an ecclesiastical standpoint recognize the judgment of that civil authority. Marriage is both an ecclesiastical and a civil matter. In the eyes of the Church, the government of God must always take precedence over the government of man when the two stand in conflict.

C. The determination of the Nullity of a Marriage Covenant (see attached)

1. The Diocesan Bishop may determine a marriage to be considered nullus ab initio, declaring that a valid marriage did not exist, upon condition of fraud, coercion, mistake as to the identity of a partner, prior marital commitments, consanguinity, lack of intention, non-consummation, mental impairment, or misrepresentation.

2. If one or both parties believe their marriage may not be valid, application for an annulment may be made to the Diocesan Bishop through the Parish Priest.

3. If the Diocesan Bishop deems the application to merit further investigation he shall forward a copy to the Provincial Tribunal, comprised of members appointed by the Provincial Archbishop who hold proficiency in canon law, civil law and other matters related to annulment.

4. The Provincial Tribunal, in consultation with the Archbishop, shall make a recommendation to the Diocesan Bishop concerning the nullity of the marriage covenant.

5. Upon receiving the recommendation from the Provincial Tribunal, the Diocesan Bishop may issue a writ of annulment.

D. The Recognition of an Irrevocably Broken Marriage Covenant

1. The Church through its Bishops recognizes a marriage covenant as irrevocably broken upon the remarriage of one of the parties.
2. The Diocesan Bishop may recognize a marriage covenant as irrevocably broken when a marriage partner commits a sin which is a crime against the marriage covenant and remains unrepentant. The marriage covenant may be broken by sins defined in Holy Scripture such as capital offenses, including murder, idolatry, adultery, homosexuality and witchcraft.

3. The same process shall be used in determining an irrevocably broken covenant as is used in determining the nullity of a marriage.

E. Application for Remarriage [see attached on Clergy]

1. The Priest shall ascertain that a final civil decree has been in effect for at least one year.

2. Before the solemnization of Holy Matrimony in such a case, the Priest shall have received the writ of annulment or the writ of an irrevocably broken marriage.

3. The Priest shall secure written permission from the Bishop to solemnize the marriage.

4. If the proposed marriage is to be solemnized in a jurisdiction other than the one in which the consent has been given, the consent shall be affirmed in writing by the Bishop of that jurisdiction.

Every judgment rendered under this section must be in writing and shall be made a matter of permanent record in the Archives of the Diocese,
Declaration of Intention

We, ______________________________ and ________________________________, desiring to receive the Sacrament of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the liturgical forms authorized by this Church.

We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation of children (according to God’s will), and their spiritual and physical nurture, and for the safeguarding and benefit of society, and we do engage ourselves so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.

______________________________  __________________________
Signature of the Groom  Print Name

______________________________  __________________________
Signature of the Bride              Print Name

______________________________  __________________________
Signature of the Bishop    Print Name

______________________________
Date
Covenant of Marital Agreement and Mediation/Arbitration Agreement

The documents below form the basis of the Bishop’s Council on reconciliation. This means that the parties involved will not go to the secular courts but will resolve their conflicts within the confines of the Church.

It is expected that those who have been or will be married in the Cathedral will abide by these God-ordained guidelines. If you will not abide by these guidelines, then by your noncompliance, you are clearly stating that you prefer to live under man’s law rather than God’s Law. It is your choice, and you will serve the choice you make for the rest of your lives.

Conflicts in marriage do not happen overnight. They will not be resolved overnight. Therefore you must have godly perspective in this effort. We are committed to serve you in every way possible. However, you must cooperate with us by giving us your full and undivided attention. Also, you must earnestly desire to change. Transformation in Christ is based upon an unconditional readiness to change.

Read this material carefully. If you desire to consult an attorney, please do so. If you sign them, we will move forward in accordance with God’s Law. If you feel you cannot sign them, then I am sure you can find help through some independent counselor.

I love you and pray that God will grant you wisdom and patience in the days ahead. This is not an impossible problem. If you really want to change, God will give you the grace to change.

Standing with you in Christ,

+Michael B. Davidson
Bishop, Central Province CEC
Covenant of Marital Agreement

This Covenant of agreement made between ___________________________ and ______________________ WITNESSETH that both parties hereto mutually agree to the following facts and beliefs which constitute the basis for the covenant set forth:

1. The parties hereto are Christians, each having accepted Jesus Christ as personal Lord and Savior, and each accepting the Bible as the inspired word of God.
2. The parties hereto wish to reaffirm their marriage promises, fully believing that God, who thus established marriage has joined them, and that men must not divide them.

BASED ON THE FOREGOING BELIEFS AND FACTS, THE PARTIES COVENANT WITH EACH OTHER AS FOLLOWS:

1. FORGIVENESS: The execution of this agreement is an acknowledgement that both of the parties hereby fully forgive each other, as an act of the will (not based on feelings), for offenses committed in the past and for any which may be committed in the future.

2. PRIVATE CONFRONTATION: If, in the future, a conflict arises between the parties hereto, each has an obligation to approach the other, and seek reconciliation, according to Matthew 18:15-20.

3. CONFLICT AND DISPUTE: RESOLUTION: The parties agree that if any conflict or dispute cannot be reconciled as defined in paragraph 2, that they will not take their case to a civil court, but will instead submit their dispute or conflict for resolution, to the Body of Christ, under the auspices of the Christian Conciliation Service in accordance with and adherence to the attached Mediation/Arbitration Agreement for Members of the Body of Christ. The parties hereby acknowledge that they have each read said Mediation/Arbitration Agreement and are deliberately choosing and committing themselves to resolve any future marital conflicts or disputes solely in accordance with the procedures outlined in said agreement. Furthermore, the parties hereby agree that they shall abide by any decision rendered by the duly selected panel of peacemakers in accordance with said Mediation/Arbitration Agreement in the event an unresolved conflict or dispute should arise between the parties.

4. SPECIAL COVENANT: The parties agree that certain written covenants are necessary covering most aspects of their relationship. They further agree that they will abide by the following provisions outlined in this covenant:

   A. That their marriage relationship shall conform to the biblical principles set forth in scripture (Ephesians 5:22-33) and that their love for one another shall be based on the Christ principle that the other person in the marriage relationship is more important than themselves.

   B. That specific efforts shall be made to express that love through verbal acknowledgement of their love for one another plus kind and considerate acts that manifest that love in an expressive manner.

   C. That neither party shall discuss any personal aspects of their marriage relationships to any other person, excepting the Spiritual Counselor. Personal aspects shall include (but not be limited to) criticism, complaints and comments concerning the marriage relationship. Christian
love and loyalty requires that marriage partners maintain strict confidentially in discussing their marriage relationship with outsiders, regardless of their family connections.
D. That special efforts shall be made to communicate with each other all concerns they may have relating to the marriage, home life, or business activity.
E. That __________________________ shall be and is the head of the house and spiritual leader of the family. The final voice in any home or business decisions is his.
F. This in the interest of the parties developing a deep spiritual unity in Christ, a specific time shall be set each day for joint prayer and Bible reading.

IN WITNESS thereof, the undersigned have caused this covenant to be duly executed as of this day. The parties agree that they will conscientiously and lovingly make every effort to fulfill the provisions of this covenant. The parties agree that they will engage in earnest prayer that the Lord will bless their relationship, that their lives may become spiritually fruitful in the Lord.

DATE: ____________________________
WITNESS: _________________________
The Manhattan Declaration

Robert George
Professor, McCormick Professor of Jurisprudence, Princeton University

Timothy George
Professor, Beeson Divinity School, Samford University

Chuck Colson
Founder, the Chuck Colson Center for Christian Worldview (Lansdowne, VA)

Released November 20, 2009

Christians are heirs of a 2,000-year tradition of proclaiming God’s word, seeking justice in our societies, resisting tyranny, and reaching out with compassion to the poor, oppressed and suffering.

While fully acknowledging the imperfections and shortcomings of Christian institutions and communities in all ages, we claim the heritage of those Christians who defended innocent life by rescuing discarded babies from trash heaps in Roman cities and publicly denouncing the Empire’s sanctioning of infanticide. We remember with reverence those believers who sacrificed their lives by remaining in Roman cities to tend the sick and dying during the plagues, and who died bravely in the coliseums rather than deny their Lord.

After the barbarian tribes overran Europe, Christian monasteries preserved not only the Bible but also the literature and art of Western culture. It was Christians who combated the evil of slavery: Papal edicts in the 16th and 17th centuries decried the practice of slavery and first excommunicated anyone involved in the slave trade; evangelical Christians in England, led by John Wesley and William Wilberforce, put an end to the slave trade in that country. Christians under Wilberforce’s leadership also formed hundreds of societies for helping the poor, the imprisoned, and child laborers chained to machines.

In Europe, Christians challenged the divine claims of kings and successfully fought to establish the rule of law and balance of governmental powers, which made modern democracy possible. And in America, Christian women stood at the vanguard of the suffrage movement. The great civil rights crusades of the 1950s and 60s were led by Christians claiming the Scriptures and asserting the glory of the image of God in every human being regardless of race, religion, age or class.

This same devotion to human dignity has led Christians in the last decade to work to end the dehumanizing scourge of human trafficking and sexual slavery, bring compassionate care to AIDS sufferers in Africa, and assist in a myriad of other human rights causes – from providing clean water in developing nations to providing homes for tens of thousands of children orphaned by war, disease and gender discrimination.

Like those who have gone before us in the faith, Christians today are called to proclaim the Gospel of costly grace, to protect the intrinsic dignity of the human person and to stand for
the common good. In being true to its own calling, the call to discipleship, the church through service to others can make a profound contribution to the public good.

DECLARATION
We, as Orthodox, Catholic, and Evangelical Christians, have gathered, beginning in New York on September 28, 2009, to make the following declaration, which we sign as individuals, not on behalf of our organizations, but speaking to and from our communities. We act together in obedience to the one true God, the triune God of holiness and love, who has laid total claim on our lives and by that claim calls us with believers in all ages and all nations to seek and defend the good of all who bear his image. We set forth this declaration in light of the truth that is grounded in Holy Scripture, in natural human reason (which is itself, in our view, the gift of a beneficent God), and in the very nature of the human person. We call upon all people of goodwill, believers and non-believers alike, to consider carefully and reflect critically on the issues we here address as we, with St. Paul, commend this appeal to everyone's conscience in the sight of God.

While the whole scope of Christian moral concern, including a special concern for the poor and vulnerable, claims our attention, we are especially troubled that in our nation today the lives of the unborn, the disabled, and the elderly are severely threatened; that the institution of marriage, already buffeted by promiscuity, infidelity and divorce, is in jeopardy of being redefined to accommodate fashionable ideologies; that freedom of religion and the rights of conscience are gravely jeopardized by those who would use the instruments of coercion to compel persons of faith to compromise their deepest convictions.

Because the sanctity of human life, the dignity of marriage as a union of husband and wife, and the freedom of conscience and religion are foundational principles of justice and the common good, we are compelled by our Christian faith to speak and act in their defense. In this declaration we affirm: 1) the profound, inherent, and equal dignity of every human being as a creature fashioned in the very image of God, possessing inherent rights of equal dignity and life; 2) marriage as a conjugal union of man and woman, ordained by God from the creation, and historically understood by believers and non-believers alike, to be the most basic institution in society and; 3) religious liberty, which is grounded in the character of God, the example of Christ, and the inherent freedom and dignity of human beings created in the divine image.

We are Christians who have joined together across historic lines of ecclesial differences to affirm our right—and, more importantly, to embrace our obligation—to speak and act in defense of these truths. We pledge to each other, and to our fellow believers, that no power on earth, be it cultural or political, will intimidate us into silence or acquiescence. It is our duty to proclaim the Gospel of our Lord and Savior Jesus Christ in its fullness, both in season and out of season. May God help us not to fail in that duty.
LIFE

So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 1:27

I have come that they may have life, and have it to the full. John 10:10

Although public sentiment has moved in a pro-life direction, we note with sadness that pro-abortion ideology prevails today in our government. Many in the present administration want to make abortions legal at any stage of fetal development, and want to provide abortions at taxpayer expense. Majorities in both houses of Congress hold pro-abortion views. The Supreme Court, whose infamous 1973 decision in Roe v. Wade stripped the unborn of legal protection, continues to treat elective abortion as a fundamental constitutional right, though it has upheld as constitutionally permissible some limited restrictions on abortion. The President says that he wants to reduce the "need" for abortion—a commendable goal. But he has also pledged to make abortion more easily and widely available by eliminating laws prohibiting government funding, requiring waiting periods for women seeking abortions, and parental notification for abortions performed on minors. The elimination of these important and effective pro-life laws cannot reasonably be expected to do other than significantly increase the number of elective abortions by which the lives of countless children are snuffed out prior to birth. Our commitment to the sanctity of life is not a matter of partisan loyalty, for we recognize that in the thirty-six years since Roe v. Wade, elected officials and appointees of both major political parties have been complicit in giving legal sanction to what Pope John Paul II described as "the culture of death." We call on all officials in our country, elected and appointed, to protect and serve every member of our society, including the most marginalized, voiceless, and vulnerable among us.

A culture of death inevitably cheapens life in all its stages and conditions by promoting the belief that lives that are imperfect, immature or inconvenient are discardable. As predicted by many prescient persons, the cheapening of life that began with abortion has now metastasized. For example, human embryo-destructive research and its public funding are promoted in the name of science and in the cause of developing treatments and cures for diseases and injuries. The President and many in Congress favor the expansion of embryo-research to include the taxpayer funding of so-called "therapeutic cloning." This would result in the industrial mass production of human embryos to be killed for the purpose of producing genetically customized stem cell lines and tissues. At the other end of life, an increasingly powerful movement to promote assisted suicide and "voluntary" euthanasia threatens the lives of vulnerable elderly and disabled persons. Eugenic notions such as the doctrine of lebensunwertes Leben ("life unworthy of life") were first advanced in the 1920s by intellectuals in the elite salons of America and Europe. Long buried in ignominy after the horrors of the mid-20th century, they have returned from the grave. The only difference is that now the doctrines of the eugenicists are dressed up in the language of "liberty," "autonomy," and "choice."

We will be united and untiring in our efforts to roll back the license to kill that began with the abandonment of the unborn to abortion. We will work, as we have always worked, to bring
assistance, comfort, and care to pregnant women in need and to those who have been
victimized by abortion, even as we stand resolutely against the corrupt and degrading notion
that it can somehow be in the best interests of women to submit to the deliberate killing of
their unborn children. Our message is, and ever shall be, that the just, humane, and truly
Christian answer to problem pregnancies is for all of us to love and care for mother and child
alike.

A truly prophetic Christian witness will insistently call on those who have been entrusted
with temporal power to fulfill the first responsibility of government: to protect the weak and
vulnerable against violent attack, and to do so with no favoritism, partiality, or
discrimination. The Bible enjoins us to defend those who cannot defend themselves, to speak
for those who cannot themselves speak. And so we defend and speak for the unborn, the
disabled, and the dependent. What the Bible and the light of reason make clear, we must
make clear. We must be willing to defend, even at risk and cost to ourselves and our
institutions, the lives of our brothers and sisters at every stage of development and in every
condition.

Our concern is not confined to our own nation. Around the globe, we are witnessing cases of
genocide and "ethnic cleansing," the failure to assist those who are suffering as innocent
victims of war, the neglect and abuse of children, the exploitation of vulnerable laborers, the
sexual trafficking of girls and young women, the abandonment of the aged, racial oppression
and discrimination, the persecution of believers of all faiths, and the failure to take steps
necessary to halt the spread of preventable diseases like AIDS. We see these travesties as
flowing from the same loss of the sense of the dignity of the human person and the sanctity of
human life that drives the abortion industry and the movements for assisted suicide,
euthanasia, and human cloning for biomedical research. And so ours is, as it must be, a truly
consistent ethic of love and life for all humans in all circumstances.

MARRIAGE
The man said, "This is now bone of my bones and flesh of my flesh; she shall be called
woman, for she was taken out of man." For this reason a man will leave his father and mother
and be united to his wife, and they will become one flesh. Genesis 2:23-24

This is a profound mystery—but I am talking about Christ and the church. However, each
one of you also must love his wife as he loves himself, and the wife must respect her husband.
Ephesians 5:32-33

In Scripture, the creation of man and woman, and their one-flesh union as husband and wife,
is the crowning achievement of God’s creation. In the transmission of life and the nurturing
of children, men and women joined as spouses are given the great honor of being partners
with God Himself. Marriage then, is the first institution of human society—indeed it is the
institution on which all other human institutions have their foundation. In the Christian
tradition we refer to marriage as "holy matrimony" to signal the fact that it is an institution
ordained by God, and blessed by Christ in his participation at a wedding in Cana of Galilee.
In the Bible, God Himself blesses and holds marriage in the highest esteem.
Vast human experience confirms that marriage is the original and most important institution for sustaining the health, education, and welfare of all persons in a society. Where marriage is honored, and where there is a flourishing marriage culture, everyone benefits—the spouses themselves, their children, the communities and societies in which they live. Where the marriage culture begins to erode, social pathologies of every sort quickly manifest themselves. Unfortunately, we have witnessed over the course of the past several decades a serious erosion of the marriage culture in our own country. Perhaps the most telling—and alarming—indicator is the out-of-wedlock birth rate. Less than fifty years ago, it was under 5 percent. Today it is over 40 percent. Our society—and particularly its poorest and most vulnerable sectors, where the out-of-wedlock birth rate is much higher even than the national average—is paying a huge price in delinquency, drug abuse, crime, incarceration, hopelessness, and despair. Other indicators are widespread non-marital sexual cohabitation and a devastatingly high rate of divorce.

We confess with sadness that Christians and our institutions have too often scandalously failed to uphold the institution of marriage and to model for the world the true meaning of marriage. Insofar as we have too easily embraced the culture of divorce and remained silent about social practices that undermine the dignity of marriage we repent, and call upon all Christians to do the same.

To strengthen families, we must stop glamorizing promiscuity and infidelity and restore among our people a sense of the profound beauty, mystery, and holiness of faithful marital love. We must reform ill-advised policies that contribute to the weakening of the institution of marriage, including the discredited idea of unilateral divorce. We must work in the legal, cultural, and religious domains to instill in young people a sound understanding of what marriage is, what it requires, and why it is worth the commitment and sacrifices that faithful spouses make.

The impulse to redefine marriage in order to recognize same-sex and multiple partner relationships is a symptom, rather than the cause, of the erosion of the marriage culture. It reflects a loss of understanding of the meaning of marriage as embodied in our civil and religious law and in the philosophical tradition that contributed to shaping the law. Yet it is critical that the impulse be resisted, for yielding to it would mean abandoning the possibility of restoring a sound understanding of marriage and, with it, the hope of rebuilding a healthy marriage culture. It would lock into place the false and destructive belief that marriage is all about romance and other adult satisfactions, and not, in any intrinsic way, about procreation and the unique character and value of acts and relationships whose meaning is shaped by their aptness for the generation, promotion and protection of life. In spousal communion and the rearing of children (who, as gifts of God, are the fruit of their parents’ marital love), we discover the profound reasons and benefits of the marriage covenant.

We acknowledge that there are those who are disposed towards homosexual and polyamorous conduct and relationships, just as there are those who are disposed towards other forms of immoral conduct. We have compassion for those so disposed; we respect them
as human beings possessing profound, inherent, and equal dignity; and we pay tribute to the
men and women who strive, often with little assistance, to resist the temptation to yield to
desires that they, no less than we, regard as wayward. We stand with them, even when they
falter. We, no less than they, are sinners who have fallen short of God's intention for our
lives. We, no less than they, are in constant need of God's patience, love and forgiveness. We
call on the entire Christian community to resist sexual immorality, and at the same time
refrain from disdainful condemnation of those who yield to it. Our rejection of sin, though
resolute, must never become the rejection of sinners. For every sinner, regardless of the sin, is
loved by God, who seeks not our destruction but rather the conversion of our hearts. Jesus
calls all who wander from the path of virtue to "a more excellent way." As his disciples we
will reach out in love to assist all who hear the call and wish to answer it.

We further acknowledge that there are sincere people who disagree with us, and with the
 teaching of the Bible and Christian tradition, on questions of sexual morality and the nature
of marriage. Some who enter into same-sex and polyamorous relationships no doubt regard
their unions as truly marital. They fail to understand, however, that marriage is made
possible by the sexual complementarity of man and woman, and that the comprehensive,
multi-level sharing of life that marriage is includes bodily unity of the sort that unites
husband and wife biologically as a reproductive unit. This is because the body is no mere
extrinsic instrument of the human person, but truly part of the personal reality of the human
being. Human beings are not merely centers of consciousness or emotion, or minds, or spirits,
inhabiting non-personal bodies. The human person is a dynamic unity of body, mind, and
spirit. Marriage is what one man and one woman establish when, forsaking all others and
pledging lifelong commitment, they found a sharing of life at every level of being—the
biological, the emotional, the dispositional, the rational, the spiritual—on a commitment
that is sealed, completed and actualized by loving sexual intercourse in which the spouses
become one flesh, not in some merely metaphorical sense, but by fulfilling together the
behavioral conditions of procreation. That is why in the Christian tradition, and historically
in Western law, consummated marriages are not dissoluble or annulable on the ground of
infertility, even though the nature of the marital relationship is shaped and structured by its
intrinsic orientation to the great good of procreation.

We understand that many of our fellow citizens, including some Christians, believe that the
historic definition of marriage as the union of one man and one woman is a denial of equality
or civil rights. They wonder what to say in reply to the argument that asserts that no harm
would be done to them or to anyone if the law of the community were to confer upon two men
or two women who are living together in a sexual partnership the status of being "married." It
would not, after all, affect their own marriages, would it? On inspection, however, the
argument that laws governing one kind of marriage will not affect another cannot stand.
Were it to prove anything, it would prove far too much: the assumption that the legal status
of one set of marriage relationships affects no other would not only argue for same sex
partnerships; it could be asserted with equal validity for polyamorous partnerships,
polygamous households, even adult brothers, sisters, or brothers and sisters living in
incestuous relationships. Should these, as a matter of equality or civil rights, be recognized as
lawful marriages, and would they have no effects on other relationships? No. The truth is
that marriage is not something abstract or neutral that the law may legitimately define and re-define to please those who are powerful and influential.

No one has a civil right to have a non-marital relationship treated as a marriage. Marriage is an objective reality—a covenantal union of husband and wife—that it is the duty of the law to recognize and support for the sake of justice and the common good. If it fails to do so, genuine social harms follow. First, the religious liberty of those for whom this is a matter of conscience is jeopardized. Second, the rights of parents are abused as family life and sex education programs in schools are used to teach children that an enlightened understanding recognizes as "marriages" sexual partnerships that many parents believe are intrinsically non-marital and immoral. Third, the common good of civil society is damaged when the law itself, in its critical pedagogical function, becomes a tool for eroding a sound understanding of marriage on which the flourishing of the marriage culture in any society vitally depends. Sadly, we are today far from having a thriving marriage culture. But if we are to begin the critically important process of reforming our laws and mores to rebuild such a culture, the last thing we can afford to do is to re-define marriage in such a way as to embody in our laws a false proclamation about what marriage is.

And so it is out of love (not "animus") and prudent concern for the common good (not "prejudice"), that we pledge to labor ceaselessly to preserve the legal definition of marriage as the union of one man and one woman and to rebuild the marriage culture. How could we, as Christians, do otherwise? The Bible teaches us that marriage is a central part of God’s creation covenant. Indeed, the union of husband and wife mirrors the bond between Christ and his church. And so just as Christ was willing, out of love, to give Himself up for the church in a complete sacrifice, we are willing, lovingly, to make whatever sacrifices are required of us for the sake of the inestimable treasure that is marriage.

RELIGIOUS LIBERTY
The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners. Isaiah 61:1

Give to Caesar what is Caesar’s, and to God what is God’s. Matthew 22:21

The struggle for religious liberty across the centuries has been long and arduous, but it is not a novel idea or recent development. The nature of religious liberty is grounded in the character of God Himself, the God who is most fully known in the life and work of Jesus Christ. Determined to follow Jesus faithfully in life and death, the early Christians appealed to the manner in which the Incarnation had taken place: "Did God send Christ, as some suppose, as a tyrant brandishing fear and terror? Not so, but in gentleness and meekness..., for compulsion is no attribute of God" [Epistle to Diognetus 7.3-4]. Thus the right to religious freedom has its foundation in the example of Christ Himself and in the very dignity of the human person created in the image of God—a dignity, as our founders proclaimed, inherent in every human, and knowable by all in the exercise of right reason.
Christians confess that God alone is Lord of the conscience. Immunity from religious coercion is the cornerstone of an unconstrained conscience. No one should be compelled to embrace any religion against his will, nor should persons of faith be forbidden to worship God according to the dictates of conscience or to express freely and publicly their deeply held religious convictions. What is true for individuals applies to religious communities as well.

It is ironic that those who today assert a right to kill the unborn, aged and disabled and also a right to engage in immoral sexual practices, and even a right to have relationships integrated around these practices be recognized and blessed by law—such persons claiming these "rights" are very often in the vanguard of those who would trample upon the freedom of others to express their religious and moral commitments to the sanctity of life and to the dignity of marriage as the conjugal union of husband and wife.

We see this, for example, in the effort to weaken or eliminate conscience clauses, and therefore to compel pro-life institutions [including religiously affiliated hospitals and clinics], and pro-life physicians, surgeons, nurses, and other health care professionals, to refer for abortions and, in certain cases, even to perform or participate in abortions. We see it in the use of anti-discrimination statutes to force religious institutions, businesses, and service providers of various sorts to comply with activities they judge to be deeply immoral or go out of business. After the judicial imposition of "same-sex marriage" in Massachusetts, for example, Catholic Charities chose with great reluctance to end its century-long work of helping to place orphaned children in good homes rather than comply with a legal mandate that it place children in same-sex households in violation of Catholic moral teaching. In New Jersey, after the establishment of a quasi-marital "civil unions" scheme, a Methodist institution was stripped of its tax exempt status when it declined, as a matter of religious conscience, to permit a facility it owned and operated to be used for ceremonies blessing homosexual unions. In Canada and some European nations, Christian clergy have been prosecuted for preaching Biblical norms against the practice of homosexuality. New hate-crime laws in America raise the specter of the same practice here.

In recent decades a growing body of case law has paralleled the decline in respect for religious values in the media, the academy and political leadership, resulting in restrictions on the free exercise of religion. We view this as an ominous development, not only because of its threat to the individual liberty guaranteed to every person, regardless of his or her faith, but because the trend also threatens the common welfare and the culture of freedom on which our system of republican government is founded. Restrictions on the freedom of conscience or the ability to hire people of one's own faith or conscientious moral convictions for religious institutions, for example, undermines the viability of the intermediate structures of society, the essential buffer against the overweening authority of the state, resulting in the soft despotism Tocqueville so prophetically warned of. Disintegration of civil society is a prelude to tyranny.

As Christians, we take seriously the Biblical admonition to respect and obey those in authority. We believe in law and in the rule of law. We recognize the duty to comply with laws whether we happen to like them or not, unless the laws are gravely unjust or require
those subject to them to do something unjust or otherwise immoral. The biblical purpose of law is to preserve order and serve justice and the common good; yet laws that are unjust—and especially laws that purport to compel citizens to do what is unjust—undermine the common good, rather than serve it.

Going back to the earliest days of the church, Christians have refused to compromise their proclamation of the gospel. In Acts 4, Peter and John were ordered to stop preaching. Their answer was, "Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard." Through the centuries, Christianity has taught that civil disobedience is not only permitted, but sometimes required. There is no more eloquent defense of the rights and duties of religious conscience than the one offered by Martin Luther King, Jr., in his Letter from a Birmingham Jail. Writing from an explicitly Christian perspective, and citing Christian writers such as Augustine and Aquinas, King taught that just laws elevate and ennoble human beings because they are rooted in the moral law whose ultimate source is God Himself. Unjust laws degrade human beings. Inasmuch as they can claim no authority beyond sheer human will, they lack any power to bind in conscience. King’s willingness to go to jail, rather than comply with legal injustice, was exemplary and inspiring.

Because we honor justice and the common good, we will not comply with any edict that purports to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide and euthanasia, or any other anti-life act; nor will we bend to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriages or the equivalent, or refrain from proclaiming the truth, as we know it, about morality and immorality and marriage and the family. We will fully and ungrudgingly render to Caesar what is Caesar’s. But under no circumstances will we render to Caesar what is God’s.
Introduction: The purpose of this paper is not to address the issue of divorce and remarriage per se, but the canon which prevents clergy from remarrying after divorce while remaining in Holy Orders. It is the position of this paper that the canon is sound, and should, therefore, be retained as the standard for the clergy of our communion. To retain it serves to uphold the sanctity of marriage, while removing it serves to undermine the sanctity of marriage.

1. The Clergy as Models.
While the canons do permit, under certain circumstances, remarriage after divorce, God's vision for marriage is dearly the life long union of one man and one woman (Mark 10:2-12). Even those exceptions granted in scripture are a reflection of and response to man's sin, not God's will. The clergy, however, are to model God's will, not man's sin (1 Timothy 3:1-13). While recognizing that no clergyman is a perfect man or model, it is important for the clergy to uphold the highest levels of moral and spiritual integrity. Preventing clergy from divorcing and remarrying while remaining in Holy Orders, clearly reflects and represents God's ideal, and models in the office of bishop, priest, and deacon, God's will for all His people.

Permitting clergy to divorce and remarry while remaining in Holy Orders would fail to reflect and represent God's ideal, and model in the office of bishop, priest, and deacon man's brokenness, instead of God's will for all His people.

2. The Clergy as Icons
While in a general sense all Christians are called upon to represent Christ to the world, in a particular way the clergy are called upon to represent Christ to the Church. As Icons of Christ, the clergy are to reflect both the nature and character of the One whom they represent. This is true not only in their person, but also in their office. The deacon reflects Christ as servant, the priest reflects Christ as mediator; the bishop reflects Christ as ruler. As regards the covenant of marriage, clergy are to reflect and represent covenant fidelity and faithfulness. This is true even when others fail to do so. Clergy represent the One who is always faithful, even when man is faithless. Expecting members of the clergy to remain faithful to their marriage covenant, even if their wife is not, clearly reflects the character and nature of Christ in both His office and His person.

Of course, icons not only provide man with a reflection of Christ for purposes of devotion, but also of inspiration. As earthly signs and symbols the clergy are to inspire the people of God to rise to higher levels of Christ likeness; to become in their own personal lives what they see reflected in the lives of those representing Christ in their midst.

This is why sin in the life of the clergy is of such seriousness, especially sin of a grave nature, and must be dealt with so severely. Surely, as is true of any Christian, the clergy can be forgiven and restored. But since the icon has been fractured restoration may well be more difficult, and in some cases, might be of such severity as can never be fully restored.

As regards marriage, therefore, it is imperative that we strive to maintain the integrity of the icon, that it might represent the faithfulness of Christ in covenant relationship with us, and inspire other married couples to remain faithful in their own marital relationships.
3. The Catholic Consensus

While it would be impossible to ascertain a consensus on this issue amongst the various communions of the church catholic, it is quite possible to ascertain a consensus amongst those communions of the church catholic which remain in apostolic succession and embrace a sacramental understanding of Holy Orders, particularly the historic communions of the Roman Catholic Church, the Eastern Orthodox Churches, and the Anglican Communion.

While the Roman Catholic Church permits married deacons, it does not permit married priests except only in the eastern catholic jurisdictions. In this regard their policy is the same as that of the Eastern Orthodox Churches: one man. one marriage. Even among the various jurisdictions of the Anglican Communion, the remarriage of those in Holy Orders is a recent innovation reflecting the tradition of the world rather than the tradition of the church. Indeed, the very fact that the only exception to this catholic consensus within the "historic sacramental churches" is the Anglican Communion, should give additional cause for concern in permitting those in Holy Orders to divorce and remarry. As regards moral and theological integrity the Anglican Communion leaves much to be desired. Clearly then the historic catholic consensus within the "historic sacramental churches" is the Anglican Communion, should give additional cause for concern in permitting those in Holy Orders to divorce and remarry. As regards moral and theological integrity the Anglican Communion leaves much to be desired. Clearly then the historic catholic consensus for those clergy permitted to marry at alt is one man. one marriage. Any communion claiming to be part of the ancient church catholic must maintain this consensus, and uphold this aspect of the ancient church tradition handed generation to generation.

Indeed we would say the same of women's ordination. It too is a recent innovation among the historic sacramental churches, embraced only by the Anglican Communion. It too is biblically and theologically unsound. It too disregards the ancient church tradition handed generation to generation. In both cases we cannot embrace these modern innovations without compromising the truth of God's Word, and jeopardizing our claim to be faithful to the ancient apostolic tradition as upheld by the church catholic in every generation.

Conclusion: “To whom much is given, much is required.” While all Christians are called upon the sacrifice for the good of the kingdom, even more so those raised up and set apart in Holy Orders. This canon serves as a sober reminder of the consequences of divorce, as well as a stark reminder of the sanctity of marriage. It should be retained as a bulwark against the ravages of sin, and a beacon for the restoration of marriage as God intended it from the beginning of creation.
Dear Petitioner:

Recently you have contacted the Tribunal of the Central Diocese in order to begin work on a petition for the ecclesiastical nullity of your civilly ended marriage or the declaration of an irrevocable broken bond. There is no doubt that the whole process may well be both painful and a source of annoyance to you. However, I think you should know that the Tribunal staff fully realizes this, and we will do all in our power to help you. So don’t panic! If there are questions that are painful or need additional clarification, we stand ready and willing to assist you.

There are several steps you are asked to follow:

1. When you have completed the enclosed forms to the best of your ability, immediately mail these forms to the Tribunal Office.

2. Our job is to discover what really happened in your broken relationship. We must do that in order to make an objective judgment on the ecclesiastical validity or invalidity of your failed marriage. Believe me, we do understand the hurt and we will assist you through the hearing stage. If you have any questions or concerns about the process or Church teaching on marriage, we will be glad to address them.

3. Be encouraged. Our responsibility is to investigate your former marital relationship to determine if indeed you may be free to enter a new marriage with someone you love and enter this marriage with the blessings of the Charismatic Episcopal Church.

Sincerely yours,

Michael B. Davidson, Bishop
ECCLESIASTICAL TRIBUNAL

PLEASE CHECK OFF THE DOCUMENTS YOU ARE ENCLOSING WITH YOUR PETITION

______ Your Certificate of Baptism

______ Certification of Baptism of former spouse If you do not know where your former spouse was baptized, contact the church where you were married. The marriage register there should indicate the church where you can obtain the Certificate.

______ Civil certificate of marriage

______ Church certificate of marriage

_____ Final Decree of Divorce. Separation agreements and petitions for a divorce are not final decrees of divorce.

_____ Witness forms: Give the names [indicate Miss/Mrs. for female witnesses] and complete mailing addresses for three persons knowledgeable about your courtship, marriage and married life. If three such witnesses are not available, "Character Witnesses" are acceptable. A Character Witness is a person who has known you and long and well and can attest to your good character, truthfulness and credibility. They are not an alternative to regular witnesses, but a last resort. If you do use one or more Character Witnesses, please make sure to write CHARACTER WITNESS on the top of the Witness form.

If you have any problem obtaining the needed documents, please call the Tribunal Office for assistance (913.390.0200)

Please do NOT return the preliminary forms unless they are accompanied by the required documents. Please hold the preliminary forms until you have all the documents and can send everything in together. Your case will not be formally accepted by the Tribunal until you have completed all the Petitioner’s forms and submitted all the required documents.

It is strongly recommended that you keep a copy of all items that you mail to the Tribunal in case they may be lost or damaged in transit. It is also suggested that you call the Tribunal office if you have not heard from us within six weeks.
ECCLESIASTICAL TRIBUNAL
FOR OFFICE USE ONLY

PETITION ____________________________ vs. ____________________________
Interviewer ___________________________ Date of Interview __________________

Do not write above this line. Please type or print this application.

<table>
<thead>
<tr>
<th>About yourself</th>
<th>About your former spouse</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRESENT NAME</strong> _________________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>MAIDEN NAME</strong> __________________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>PRESENT ADDRESS</strong> _______________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>CITY, STATE, ZIP</strong> __________________________</td>
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</tr>
<tr>
<td><strong>OCCUPATION</strong> ____________________________</td>
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<td><strong>PHONE (HOME)</strong> ___________________________</td>
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<td><strong>PHONE (WORK)</strong> ___________________________</td>
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<td><strong>PHONE (CELL)</strong> ____________________________</td>
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<td><strong>BIRTH DATE</strong> _______________________________</td>
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<td><strong>PRESENT RELIGION</strong> _______________________</td>
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<td><strong>PRESENT PARISH</strong> __________________________</td>
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<td><strong>CHURCH OF BAPTISM</strong> ____________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>CHURCH LOCATION</strong> ____________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>FATHER’S NAME</strong> __________________________</td>
<td>__________________________</td>
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<tr>
<td><strong>MOTHER’S NAME</strong> __________________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>RELIGION</strong> _________________________________</td>
<td>__________________________</td>
</tr>
<tr>
<td><strong>PARENT’S ADDRESS</strong> _________________________</td>
<td>__________________________</td>
</tr>
</tbody>
</table>
ECCLESIASTICAL TRIBUNAL

THE COURTSHIP

How long did you know each other before marriage?
___________________________________________

How long did you date each other before marriage?
___________________________________________

How long were you actually engaged?
___________________________________________

THE WEDDING CEREMONY

What was the exact date of the wedding ceremony?
___________________________________________

The name and the address of the church?
___________________________________________

By clergyman, civil official, other?
___________________________________________

What was your religion at the time of marriage?
___________________________________________

What was your spouse's religion at the time of marriage?
___________________________________________

What were your ages at time of marriage? You _____ Spouse _____

Was this the first marriage for: You? _____ Spouse? _____

MARRIED LIFE

How long did you live together in marriage?
_____________________________________

How many children did you have from this marriage?
____________________________________________

If no children, explain:
____________________________________________

List names and dates of birth of children:
__________________________________
__________________________________
__________________________________
__________________________________

How many temporary separations followed by reconciliation were made?
____________________________________________________________

Give lengths and dates of separations:
_______________________________________________________________________________
_______________________________________________________________________________

What was the exact date of the final separation? If you do no know the exact date, please give the date and year.
___________________________________________________________
DIVORCE DETAILS

What was the EXACT DATE of the Civil Divorce?
_____________________________________________

Where [place] was the Divorce granted?
_________________________________

What were the legal grounds for divorce?
________________________________

1. Were either of you "pressured" in any way to enter this marriage? (e.g. pregnancy, long term dating escaping from home, etc) EXPLAIN:
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

2. At the time of entering marriage with your former spouse did you intend to [answer Yes or No]
   Marry for life? ______
   To remain faithful? ______
   To have a family? ______
   [If No, please explain and indicate anyone with whom you shared this intention.]

   ___________________________________________________________
   ___________________________________________________________
   ___________________________________________________________

3. At the time of entering marriage with you/ to the best of your knowledge, did your former spouse intend to [answer Yes or No]
   Marry for life? _____
   To remain faithful? _____
   To have a family? _____.

   6
4. Were there any problems during the courtship and engagement which should have signaled future marital problems? _____ Please detail:

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

5. Was a professional therapist ever consulted? ______ If so, by you? ________________
By your spouse? ________ Or by both? ________ At what period in the relationship was a therapist seen? [Before marriage, during marriage, after final separation] ________________

6. Was the professional therapist a psychiatrist [M.D.]? _______ A psychologist? _______
A social worker or licensed counselor? ___________ A marriage counselor? ________________
A clergyman? ________ Of which denomination? ________________________________

7. Please list the name, address, phone numbers of therapist and the approximate dates of therapy.

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

8. Please give the reasons for consulting the therapist, and if known, give a summary of his/her findings as you understand them:

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

Please list any other therapists consulted, their identifying information, conclusions and dates consulted on an additional sheet of paper.
9. Have you OR your former spouse ever petitioned this or any other Church Tribunal for a Decree of Nullity for your marriage in the past? ________________________________
OTHER MARRIAGES

Please list any other marriages:

<table>
<thead>
<tr>
<th>You have ever contracted</th>
<th>Ex-spouse has ever contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of spouse</td>
<td></td>
</tr>
<tr>
<td>Date of Marriage</td>
<td></td>
</tr>
<tr>
<td>Name of church</td>
<td></td>
</tr>
<tr>
<td>Length of cohabitation</td>
<td></td>
</tr>
<tr>
<td>Date of divorce</td>
<td></td>
</tr>
</tbody>
</table>

Please list any additional marriages on additional sheets.
**ECCLESIASTICAL TRIBUNAL**

1. When and where were any of the above marriages annulled by the Church?

____________________________________________________________________________________

**PRESENT MARITAL STATUS**

<table>
<thead>
<tr>
<th>About yourself</th>
<th>Your former spouse</th>
</tr>
</thead>
<tbody>
<tr>
<td>No present plans</td>
<td></td>
</tr>
<tr>
<td>If engaged</td>
<td></td>
</tr>
<tr>
<td>Name of fiancé(e)</td>
<td></td>
</tr>
<tr>
<td>Single? Widowed? Divorced?</td>
<td></td>
</tr>
<tr>
<td>Religion of fiancé(e)</td>
<td></td>
</tr>
</tbody>
</table>

If remarried

| Name of present spouse |                   |
| Religion of present spouse |                   |
| Date of marriage |                   |
| Status of present spouse before this marriage - Single? Widowed? Divorced? |                   |

NOTE: In order to be free to marry in the Charismatic Episcopal Church, a person must have a Decree of Nullity or an Irrevocably Broken Bond with Permission to Remarry from the Tribunal for each failed marriage, even civil ceremonies. Therefore, if you had a failed marriage other than the one in this Petition, please indicate if an annulment has been obtained, or if you plan to apply for one:

____________________________________________________________________________________

If your fiancé(e) or present spouse was married before, lease indicate if an annulment has been granted for each failed marriage or will be sought in the future: _______________________________________

IMPORTANT: No date may be set for new Charismatic Episcopal Church nuptials unless you have received a Final Decree of Nullity from the Tribunal Office.
I, the undersigned, hereby affirm that I am aware that the proceedings of the Tribunal are confidential within limits. I am also aware that my testimony and other evidence before the Tribunal may be read and/or may be viewed by my former spouse, since Church law gives both parties the right to view the Acts of the case. I understand from this notice that any statement that may be libelous or slanderous may be subject to civil action by the aggrieved party. Moreover, I do hereby swear to the truth of all statements and facts herein contained to my deposition, so help me God.

Date: ________________ Signature: ________________________________
SPOUSAL LOCATION FORM

Please complete the following if you are unable to provide and address for your former spouse:

1. Please explain in as much detail as possible, your efforts to obtain the address of your former spouse, [e.g. Internet search, private investigator, local phone companies, etc.]  Please attach any documentation you have as a result of your effort:

__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________

2. What was the last address you used to contact your former spouse?

__________________________________________________________________________________
__________________________________________________________________________________

3. What is the last address of your former spouse that you are aware of?

__________________________________________________________________________________
__________________________________________________________________________________

4. What is the last address you used to contact the parents your former spouse?

__________________________________________________________________________________
__________________________________________________________________________________

5. What are the names and addresses of the children you had, if any, with your former spouse?

__________________________________________________________________________________

Please return this form to the Tribunal Office of the Central Province, 728 North Stevenson, Olathe, KS 66061
COMMUNITY MARRIAGE STATEMENT

As ministers in the greater Kansas City community, we are concerned about establishing lasting marriages between one man and one woman for a lifetime. We are troubled that 75% of all marriages are performed in the Church, yet more than 50% of all marriages end in divorce. Our goal is to significantly strengthen and enrich marriages and to better prepare couples who are planning to marry.

As leaders in the Christian community, we believe it is our responsibility to encourage couples to set aside time for marriage preparation. We acknowledge that a wedding is but a day; while marriage is for a lifetime.

The Christian community has a continuing responsibility to help couples maintain the vows they exchange at the wedding. We have a responsibility to strengthen and enrich existing marriages, to help save deeply troubled marriages, to provide avenues of reconciliation for those who are separated, and to support those who have experienced the painful break-up of a marriage. What God has joined together, let the church help hold together.

We are dedicated to strengthening marriages by:

1. A minimum of four months of guided marriage preparation.
2. A minimum of four counseling sessions including:
   a. one devoted to information gathering and the use of a premarital inventory,
   b. one devoted to a review of the results of the premarital inventory and discussion of indicated growth and problem areas.
   c. one devoted to a presentation and discussion on the Biblical understanding of marriage and divorce.
3. Encouraging consistent worship attendance.
4. Presenting the rationale for and encouraging couples to covenant to remain sexually abstinent and living apart until after their wedding ceremony.
5. Provide other premarital helps for couples to prepare for marriage. This could include an "Engaged Encounter" weekend or similar seminar, training mentor couples, and other forms of counseling, skill building and support.
6. Encourage married couples to attend marriage enrichment and encounter retreats, conferences, and programs. Newlywed couples especially will be encouraged to attend such events during the critical first few years of marriage adjustment.
7. Provide specific support and resources for currently troubled marriages.
8. Provide support for those who have lost a spouse to death or divorce.
9. Influence public attitudes, dialogue and policy to support and positively portray marriage in our community, state and nation.

To facilitate the above, we as leaders in the Christian community will seek to become better equipped to prepare couples for a lifelong marriage. Those of us who are married will take the lead in attending to the nurture and enrichment of our own marriages.

____________________________________  __________________
Signed      Date

___________________________________________________________________
APPENDIX D

Cathedral Church of the King Marriage Questions

Premarital Inventory [PMI]
Pre-Marital Inventory

These comments are answered individually by the couple (agree, disagree or unsure). The comments are divided into the following sections: Interests/Activities; Religion/Philosophy; Role Adjustment; Personal Adjustment; Interpersonal Communication; Marriage Readiness; Finance; In-laws; Children, Sexuality; and Critical Items.

The counselor then graphs the scores and goes over each of the comments (below) with the couple (with their answers).

1. There are some disagreements between us about our chosen occupations
2. I feel that I would be a good parent
3. My religious preference has caused some conflict with my future in-laws
4. At times I am disturbed by my future husband’s/wife’s sense of humor
5. I am comfortable with my future husband’s/wife’s friends
6. At times I have strong doubts that I have made the right choice of a mate
7. We enjoy many of the same interests
8. I have grown up with good feelings about sex
9. We agree on what the role of a mother is in raising our own children
10. One or both of us has some worrisome debts outstanding
11. My future husband/wife is a good companion to have in doing things together
12. We have made plans about where we will live after marriage
13. I am often bothered by the belittling remarks my future husband/wife makes about me
14. I sometimes worry about my future husband’s/wife’s temper
15. I am worried about the use of tobacco/alcohol/marijuana or other drugs by either of us
16. We are in agreement about who will be in charge of handling money matters
17. We have decided not to have children
18. A problem for me is my future husband’s/wife’s attachment to his/her church
19. My future husband/wife frequently seems to be depressed
20. I am satisfied with my future husband’s/wife’s ideas about housing
21. A problem is that when we have offended each other, my future husband/wife refuses to talk about it
22. I am bothered by the way in which my future husband/wife shows affection to me in public
23. My future husband/wife accepts my right to believe in my own philosophy of life or religion
24. I feel that I have had very little to do with the decisions made about our marriage
25. We are happy with those things we have agreed upon to be our responsibilities around the house
26. My future husband/wife is too busy for us to do enough things together
27. My future husband/wife feels comfortable with most of my friends
28. I have difficulty practicing some of the teachings of my church
29. There is a conflict between us about whether or not we want to have children
30. A good way to work out problems between us will be to have sexual intercourse
31. I strongly believe that having a religion or philosophy of life (set of values for living) is important for me
32. I will solve a number of problems I now have by getting married
33. We are in agreement about how we will handle savings and debts in our budget
34. My future husband/wife believes that our marriage means a continued involvement and participation in the church
35. I worry that either of our families will cause friction between us
36. There is no question in my mind that my future husband/wife would be a good parent
37. My future husband/wife is comfortable with the way in which I follow the faith and teachings of my church
38. My future husband/wife respects my wishes to pursue some of my own interests (hobbies, activities, etc)
39. We have discussed our duties about the operation of our home
40. My future husband/wife has certain mannerisms which annoy me
41. Knowing good technique in the sex act is the most important thing in making a satisfactory sex relationship
42. I am uncomfortable when I am around some of my future in-laws
43. I feel great pressure on my freedom in choosing a religious denomination
44. My future husband/wife is too possessive of me
45. There are some objections to our marriage
46. I think that my future husband/wife drinks too much
47. We have worked out who will be the wage earner(s) in our family
48. I am content with the ways in which we show affection to each other
49. Too often my future husband/wife refuses to bend on a particular issue
50. I find that I am at ease with him/her most of the time
51. We are in agreement about how to handle our checking account(s)
52. We have "his" and "her" friends/ but few friends we share in common
53. Sex is something I very much want
54. Some difficulties have been created because my future husband/wife wants to get married sooner than I do
55. We are in agreement with each other about how many children we would like to have
56. I agree with my future husband's/wife's beliefs about disciplining children
57. I am confident that our income will cover our expenses
58. I am somewhat afraid of being sexually unsatisfying to my future husband/wife
59. I am concerned that financial help from the in-laws will cause us some trouble
60. I am comfortable with my future husband's/wife's career expectations
61. I accept the way my future husband/wife handles his/her personal problems
62. I am sometimes uncomfortable with the behavior of my future husband/wife at social functions
63. One of us always has to be right
64. I have too few hobbies or leisure-time activities
65. There are no problems between us about how we will furnish and decorate our home
66. I think that I will know what to do in the act of lovemaking and sexual intercourse
67. I am ready for marriage
68. We are in agreement on how much of our budget will be spent on housing
69. Homosexual tendencies in either one of us has me worried
70. I am seldom able to express my true feelings adequately to my future husband/wife
71. Some of the teachings of the church cause conflict between us
72. My future husband/wife and I have discussed whether or not we want children
73. There are things that the church asks me to do which I cannot do
74. I am sometimes at a loss to know what to do about my future husband/wife’s moodiness
75. I have noticed undesirable personality changes in my future husband/wife after we have been drinking alcoholic beverages
76. Neither of us feels we are being pushed into marriage
77. I am fearful that problems from my childhood will seriously affect the way I raise my children
78. I understand the meaning of marriage as a sacrament
79. The thought of revealing my body to my future husband/wife makes me very nervous
80. I am worried that we do not have enough insurance
81. Most of the time I can count on my future husband/wife to be a good listener
82. My family agrees with my choice of a mate
83. I sometimes worry that in a fit of temper my future husband/wife will harm me
84. My future husband/wife and I can trust each other with members of the opposite sex
85. I am unhappy with one or more of my future husband’s/wife’s interests (hobbies, activities, etc.)
86. Often I am displeased with the appearance of my future husband/wife
87. There is a conflict between my future husband/wife and me about the type of wedding we want
88. I will do anything I can to avoid becoming involved in disagreements with my future husband/wife
89. I am concerned about my future husband’s/wife’s ability to handle money
90. We have similar attitudes about what we want our children to get out of life
91. There is no interference from family members about our choice of housing and/or furnishings
92. I am sure that I will never doubt my love for my future husband/wife
93. I feel that my social background limits me with my future husband’s/wife’s friends
94. I do not expect any major problems arising from the responsibilities around the house which I assume to be mine
95. I feel that sexual intimacy with my future husband/wife will be very embarrassing to me
96. I can count on my future husband/wife to give me support when I am feeling let down
97. My future husband/wife is too dependent on his/her parents
98. I am not afraid to accept the duties of a parent
99. I feel comfortable in allowing my future husband/wife some time with his/her own friends
100. For me, sex and love are definitely separate things
101. We are comfortable with our choice[s] of political party[ies]
102. My future in-laws approve of me
103. We agree that, if our finances are limited, television will be the most satisfying pastime for us
104. When I am angry, I say or do hurtful things to my future husband/wife
105. I have prepared myself by reading or otherwise to understand the process of lovemaking and sexual intercourse
106. I have discussed all of my feelings about having children with my future husband/wife
107. One or both of us feels some concern about educational background causing problems between us
108. There is no possible way we could have problems in our marriage
109. We are in agreement in our attitudes about "birth" control
110. Most of the time I am satisfied with life
111. We both agree about the amount of involvement we wish in our church
112. I am fearful that I might be sexually impotent/frigid
113. I am satisfied with the ways in which we resolve the differences between us
114. I am satisfied with the way we have decided to budget our money
115. I am content with what my future husband/wife expects of me in the marriage
116. Our ideas on child-raising methods are compatible
117. I can see no special problems resulting from an interracial marriage
118. We have a strong disagreement about adoption
119. My future husband/wife places too much emphasis on being an important part of the community
120. We are in agreement about our future goals and ambitions
121. I feel comfortable in discussing sexual matters with my future husband/wife
122. We are really able to talk with one another
123. I am often bothered about my future husband's/wife's prejudices against other people or groups of people
124. My future husband/wife occasionally embarrasses me in the presence of others by his/her behavior while drinking
125. One cannot be absolutely sure that his/her choice of a mate is correct
126. We agree on the church whose teachings and moral values will guide us in raising our children
127. The issue of premarital sex has caused us some conflict
128. If we should ever find ourselves drifting apart, having a baby will bring us back together
129. My family and the family of my future husband/wife have quite different socioeconomic standards
130. One of us pushes his/her choice of leisure-time activities onto both of us
131. With us, there is no dispute about the wife's working outside the home
132. My future husband/wife and I agree that marriage commits us to Christ and binds us together for life
133. I am feeling great pressure from someone about our wedding plans
134. I believe that there will be enough income to allow some expense for enjoyment of sports, hobbies, interests, etc
135. I worry that my relationship with God and my church is not all that it should be
136. If my future husband/wife were unfaithful, it would end our marriage relationship
137. My future husband/wife and I are both most alert at the same time of day
138. I am sometimes afraid of my future husband/wife
139. I worry that the physical/mental health of one or both of us will cause problems between us
140. A problem is that my future husband/wife places too much emphasis on neatness
141. Pregnancy has affected our marriage plans
142. We agree on what the role of a father is in raising our own children
143. We have discussed the meaning of the marriage vows which will be recited at our wedding ceremony
APPENDIX E

Master copies of all forms
Dear [Individual Names of Couple],

We appreciate the opportunity to be involved in preparation for your marriage at Cathedral Church of the King (CCK) and to provide premarital counseling. Holy Matrimony is a sacrament of the Church established by God within the Christian community. It is a life-long union between a man and a woman entered into by mutual consent of heart, mind and will. Without fraud, coercion or mistake as to identity, each partner must seriously contemplate this life long commitment. There must be no ties to past marital engagements or commitments so that both parties with sound knowledge and good understanding are able to freely enter into the Marriage Covenant.

A Biblical foundation of Holy Matrimony is essential for couples considering the covenant of marriage. Therefore, we at Cathedral Church of the King require the following:

9) Both partners have a clear testimony of being baptized, born-again believers who personally trust Jesus Christ for the forgiveness of their sins and for the gift of eternal life.

10) Both partners are scripturally and legally qualified to marry.

11) Both partners have been and will continue to be honest in representing themselves, not withholding or falsely representing their past lives to each other or to the church or its representatives.

12) Both partners are committed to Christian marriage, as defined in the Bible and the International Communion of the Charismatic Episcopal Church.

13) The Bishop or a Cathedral Church of the King priest solemnizes [officiates] the marriage.

14) The wedding participants, if using the Cathedral building, abide by the Wedding Ceremony and Use of Church Facilities Policy.

15) The couple fill-out and return the form entitled Request Form – Holy Matrimony.

16) The couple completes pre-marital counseling.
In view of the seriousness of this commitment and the importance of the material being covered, the couple must allow at least six months before the wedding to complete the pre-marital counseling. Pre-marital counseling is designed to assist the couple in gaining a Biblical foundation and understanding of Holy Matrimony. Its objectives are:

1) To guide you into the key Biblical passages on Holy Matrimony
2) To evaluate the basis for your marriage
3) To cultivate true spiritual intimacy through your study, discussion and prayer together
4) To surface and eliminate potential problems
5) To equip you with Biblical principles that will enable you to cope with problems in your marriage.

The book Preparing for Your Marriage by William McRae is utilized. Also, the couple is required to attend a one day seminar “God’s Plan for a Joy-Filled Marriage”.

We want to be clear that the couple’s completion of pre-marital counseling does not guarantee approval to be married at the Cathedral. The Bishop, priest and the pre-marital counselors working with the couple must be satisfied that the couple understands and meets the requirements and qualifications for marriage before approval is granted. We desire to be faithful stewards of the gospel. Our hope is that, should the couple enter into the Sacrament of Holy Matrimony, their marriage will glorify God. Up to this point in the process, and until final approval is received, the wedding date is only ‘penciled in’ on the master church calendar of events. After the third counseling session, the pre-marital counselor(s) will submit a recommendation to the couple and to the Bishop/Priest who will make final approval.

We have enclosed for you the following documents: 1) the Wedding Ceremony and Use of Church Facilities Policy, 2) the Request Form – Holy Matrimony and 3) the Couple’s Check List form for you to read. Within two weeks after having received and carefully read this letter and the enclosed documents, please complete and return the Request Form – Holy Matrimony to Father John Sweeney or to Cathedral Church of the King, 728 North Stevenson, Olathe, KS 66061 if you desire to move forward.

If you sign and return the Request Form – Holy Matrimony, a tentative or penciled-in date will be established and held, pending final approval. If the form is not completed and returned, then the tentative date for the wedding will be released for other possible church events.

In Christ,

[Name]

Dean

Enclosures: 1) Wedding Ceremony and Use of Church Facilities Policy, 2) Request Form – Holy Matrimony, and 3) Couple’s Check List form
WEDDING CEREMONY AND USE OF CHURCH FACILITIES POLICY

Your wedding ceremony and accompanying music is expected to be Christ-centered, God honoring, spiritually edifying and in good taste. Any departure from traditional music and ceremony requires prior approval. The couple must consider that Holy Matrimony is a worship service and must bring honor to the Lord.

It is the desire of the church to make the building available to the Lord’s people who wish to use it for weddings and to minimize their expense.

Details about building use costs are below. The fees recommended ensure fair compensation for people who are requested to give their time and talents for ceremonies outside of normal Church services and to ensure that the facility is properly cleaned after it has been used.

The couple requesting use of the building is responsible for arranging music and providing all decorations, flowers, containers, candelabras, candles (dripless candles must be used), table linens, dishes, photography, videography, etc. All equipment, including rental equipment, must be removed from the chapel premises immediately following the service/reception.

Smoking is not permitted inside the building. You are expected to notify everyone involved in the wedding to observe this policy. Birdseed is permitted outside the building.

A church wedding coordinator will be present to assist the wedding party both at the rehearsal and at the wedding ceremony. He/she is there to help comply with the church policy and to offer assistance to the celebrant and the wedding party. More details about the wedding coordinator’s role and function will be forthcoming in later correspondence. Should you have a personal wedding consultant, the church wedding coordinator will be happy to work with him/her.

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<tr>
<th>Item No.</th>
<th>Description of Service</th>
<th>Minimal Fee</th>
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<tbody>
<tr>
<td>1.</td>
<td>Musician (including rehearsal)</td>
<td>$100</td>
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<tr>
<td>2.</td>
<td>Soloist (including rehearsal)</td>
<td>$25/Song</td>
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<tr>
<td>3.</td>
<td>Clergy (suggested honorarium)</td>
<td>$150</td>
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<tr>
<td>4.</td>
<td>Kitchen supplies</td>
<td>Provide your own</td>
</tr>
<tr>
<td>5.</td>
<td>Use of kitchen and dining facility</td>
<td>$35</td>
</tr>
<tr>
<td>6.</td>
<td>Custodial / Maintenance</td>
<td>$100</td>
</tr>
</tbody>
</table>
REQUEST FORM for HOLY MATRIMONY

Today's Date: ______________

Groom's Name: ____________________________ Bride's Name: ____________________________

Residential Phone:___________________________ Residential Phone: __________________________

Cell Phone: ________________________________ Cell Phone: ________________________________

Business Phone:_____________________________ Business Phone: ____________________________

Address (include city, state, zip code):___________ Address (includes city, state and zip code):

__________________________________________ ___________________________________________

__________________________________________ ___________________________________________

Groom                                       Bride

Do you attend church regularly? __________________ ___________________

Are you a born again believer in Jesus Christ? __________________ ___________________

Are you scripturally and legally qualified to marry? __________________ ___________________

Are you committed to Christian marriage as defined by the Bible? __________________ ___________________

Do your parents approve of this marriage? __________________ ___________________

How many times have you been previously engaged? __________________ ___________________

How many times have you previously been married? __________________ ___________________

To whom? __________________ ___________________

Have you been and will you continue to be honest, not withholding or falsely representing your past life to you fiancé(e)? __________________ ___________________

To the Church? __________________ ___________________

Have you already completed pre-marital counseling? __________________ ___________________

Where? __________________ ___________________

Will you complete pre-marital counseling? __________________ ___________________

Are you currently living together? __________________ ___________________

Have you lived together in the past? __________________ ___________________

Questions regarding the wedding ceremony:

Page 103 of 131
Desired Wedding Date and Time ___________________________________________
Location of Wedding ___________________________________________
Rehearsal Date, Time and Location ___________________________________________
Celebrant (person to officiate the ceremony) ___________________________________________
Names of Wedding Coordinator (if you have one) ___________________________________________
Number of Attendants ___________________________________________
Number of Guests ___________________________________________
Name of Florist & phone (if known) ___________________________________________
Name of Caterer & phone (if known) ___________________________________________
Place of Reception ___________________________________________

*Pre-marital counseling and wedding plans at the church can be started by individually signing below, indicating your truthful completion of this form and that you have read and agreed to the policies outlined in the letter and the other enclosed documents. Please return this form within two weeks from the above dates to Fr. Sweeney or the Church.

______________________________________       __________________________________________
Groom         Bride

For church use:

Date Returned:__________________________   Assigned Pre-marital counselor:___________________
Final Approval by:__________________________   Date:__________________________
Couple’s Check List

<table>
<thead>
<tr>
<th>Description of action item</th>
<th>Date Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>15. Received and read the 1st letter and the accompanying enclosures.</td>
<td></td>
</tr>
<tr>
<td>16. Read and will comply with the information outlined within the Wedding Ceremony &amp; Use of Church Facilities</td>
<td></td>
</tr>
<tr>
<td>17. Signed and returned the Request Form for Holy Matrimony</td>
<td></td>
</tr>
<tr>
<td>18. Received the Wedding information packet following the return of the Request Form for Holy Matrimony.</td>
<td></td>
</tr>
<tr>
<td>19. First pre-marital counseling date and time.</td>
<td></td>
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<td>20. Second meeting date and time</td>
<td></td>
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<tr>
<td>21. Third meeting date and time</td>
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</tr>
<tr>
<td>22. After approval by your counselors, confirmed the date with the Church (before sending invitations).</td>
<td></td>
</tr>
<tr>
<td>23. Send information for florist and caterer (if applicable)</td>
<td></td>
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<tr>
<td>24. Fourth meeting date and time</td>
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<tr>
<td>25. Fifth meeting date and time</td>
<td></td>
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<tr>
<td>26. Sixth meeting date and time</td>
<td></td>
</tr>
<tr>
<td>27. Attended Joy Filled Marriage Seminar</td>
<td></td>
</tr>
<tr>
<td>28. Contacted Church Wedding Coordinator</td>
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</table>

*Note: The Couple’s Check List is provided for tracking purposes — for the couple to note the dates when action items or events have been completed in preparation for Holy Matrimony.
Dear [Individual Names of Couple],

We were delighted to receive your completed Request Form for Holy Matrimony. Enclosed is a Holy Matrimony packet with additional material.

The Couple’s Checklist that accompanied our last letter referred to a wedding coordinator. We have enclosed more information about the role and function of the wedding coordinator who will work with you as we move along in the process of preparing for your wedding ceremony.

The wedding date has been tentatively penciled in until your pre-marital counselor[s] notify the office of their recommendation. We pray that the pre-marital counseling will be a blessing to you.

In Christ,

{Name}

Dean

Enclosures
Cathedral Church of the King Marriage Questions

Before You Say "I Do"

One of the most important decisions people face is that of marriage. Many people have said "I do" too soon. God has ordained marriage to be a blessing and not a problem, so it stands to reason that He knows quite a lot about how to keep a marriage together. Jesus let it be known that it is first "hardness of heart" that breaks up marriage, then the breakdown of authority and submission, and lack of forgiveness (Matthew 19:8, Deuteronomy 24:1-2). People can be taught to be good husbands and wives. For too long, we have assumed that young people know about marriage - their only guideline being their parents' successes or failures. There are problems in marriage, but there are solutions also, and there is a lot of happiness as well. One of the truths that the Spirit of God is lifting up today is that of teaching people how to have a good marriage and how to correct problems that arise.

The following questions are designed to assist those who are planning marriage. I personally urge you, young men and young women, to prayerfully consider each question separately, and before you say I do," make sure of your foundation and your priorities.

Your Spiritual Relationships - Jesus - Church

Are you a Christian? ____________________________________________________

Have you prayed, and have you peace and a clear witness from the Lord regarding your forthcoming marriage? _____________________________________________

Do you understand Christian marriage? (Ephesians 5:1; 1 Corinthians 7; 1 Peter 3: 1 -7; 2 Corinthians 6:14) ____________________________________________

How will you treat religious differences? __________________________________

Do you attend church regularly? ____________________________________________

What is your concept of authority, headship, and submission? ___________________

________________________________________________________________________

Your Relationship With Your Parents

Are your parents in favor of this marriage? _________________________________

How do they feel about the one you have chosen? ____________________________

________________________________________________________________________

How do you relate to your parents? And future in-laws? (i.e., love, aloof, rebellious)?

________________________________________________________________________
Do you treat strangers better than you treat your own family? _____________________
_________________________________________________________________________

Your Relationship With Your Intended Mate
Do you love him/her or do you secretly love someone else? _____________________
_________________________________________________________________________
Why do you want to marry him/her? _________________________________________
_________________________________________________________________________
What are your temperaments (likes/dislikes)? _________________________________
_________________________________________________________________________
What irritates you most in his/her conduct? _________________________________
_________________________________________________________________________
Are you satisfied with each other’s appearance? Manners? _____________________
_________________________________________________________________________
Are you easily offended? Are you sensitive to slights? _________________________
Have you a sense of humor? _________________________________________________
What are your expectations of him/her? _____________________________________
_________________________________________________________________________
How will you handle each other’s disagreements? _____________________________
_________________________________________________________________________
Are you a good listener? ____________________________________________________
How will you handle important decisions? _________________________________
_________________________________________________________________________
What are your long-range goals? Short-range goals? __________________________
_________________________________________________________________________
Are you physically, morally and spiritually healthy? ____________________________
Are you considerate and loving, or dictatorial? _________________________________
What is your attitude to household chores? _________________________________
Are there any legal impediments to this marriage? ____________________________
Your Relationships With Finances

Where will you live? _______________________________________________________
Who will handle the checkbook? Bills? ________________________________
Are you generous, thrifty, or covetous? ______________________________
What is your attitude to debt, and are you in debt now? _______________________
Will your income be adequate for your support? _____________________________
How will you handle sickness, debt, or unemployment? _______________________

What is your attitude toward the wife working outside the home?_________________

Your Relationship With Sex

Do you know the difference between sex and love? ___________________________
What is your attitude to pre-marital sex? Does it line up with the Bible? _________

How will you handle problems in your sex life? _______________________________
What will you do if you discover that your mate is romantically interested in another? __

Are there any physical reasons that can prevent normal sexual relations? ___________
Do you plan to have any children? How many? ________________________________
Do you realize what it means to be a father? A mother? _________________________

Your Relationship & the Wedding

Have you made proper and honorable arrangements for your wedding? _____________
Do you plan to counsel with your pastor before your marriage? ___________________
Are you deliberately planning not to invite someone? Why.? _______________________

Have you considered the cost of your wedding? And have you funds to cover all of the expenses? ________________________________
WEDDING COORDINATOR INFORMATION

A Church Wedding Coordinator who represents this parish and its policies will be available for the wedding rehearsal and ceremony to help your wedding go smoothly.

At this time, our wedding coordinator(s) is/are (Name(s)) _____________________________. He/She will assist the Celebrant in both the Processional and Recessional; assist in lining up the wedding party; assist in placement of bridesmaids and groomsmen for balance, send each one down the aisle at the appropriate time; coordinate with the pianist/organist when it is time for the bride to enter, and straighten her train before she processes. If you have a Wedding Consultant, he/she will be happy to work with him/her.

The Wedding Coordinator will conduct a bridal interview (if requested) to discuss details of your wedding and rehearsal prior to that date. While he/she may be able to offer helpful suggestions for your reception, the reception will be the responsibility of the wedding party.

The Wedding Coordinator will be happy to answer any questions you may have about the Church as well.

Please give this information sheet to your private Wedding Consultant (if applicable).

Thank you for your cooperation.
WEDDING REHEARSAL WORKSHEET

1. Begin with prayer.

2. Introduction of those involved in the wedding
   • Groom introduces his relatives, groomsmen and ushers.
   • Bride introduces her relatives and bridal party.
   • Celebrant introduces the parish Wedding Coordinator.

3. Instructions
   - Ushers
     • ____________/__________ are lighting the candles [other than Altar candles].
     • The candles are to be lit at [time]: _____________________.
     • Seating instructions:
       Offer the right arm to ladies 14 years and older.
       Seat Bride's friends on the left; groom's on the right [from the rear of the nave].
       If one side of the sanctuary becomes over-crowded, seat people on the other side.
       ____________/__________ will seat the groom's grandparents.
       ____________/__________ will seat the bride's grandparents.
       ____________/__________ will seat the groom's parents.
       ____________/__________ will seat the bride's mother.

   - Bride's Mother
     She stands [when Celebrant nods to her] as the bride enters, signaling the congregation to stand.

   - Bridesmaids and Groomsmen
     • Everyone starts down the aisle on his/her left foot.
     • Walk naturally, in time with the music, and slowly.
     • Four pews spacing between bridesmaids and between groomsmen, with 6 pews spacing between last groomsman and first bridesmaid.

4. Order of processional
   • Groom's grandmother - Bride's grandmother
   • Groom's mother - Bride's mother
   • Celebrant - Groom - Best Man
   • Groomsmen
   • Bridesmaids
   • Maid/Matron of Honor [Optional: the one who assists the bride precedes the bride]
   • Ring Bearer
   • Flower Girl
   • Bride on father's left arm, traditionally
5. Wedding party at front of Nave
   - Stand wedding party in place at front of the altar rails.
   - Groomsmen stand 10 inches apart with hands to your sides or crossed in front.
   - Father gives daughter his left arm and escorts her down the aisle. Show him how to hand off the bride. [Bride may kiss father farewell]. To avoid stepping on the Bride’s train, father takes one large step backward before turning to take his seat.

6. Ascending toward Altar
   - Bride hands bouquet to Maid/Matron of Honor, allowing her to use both hands to raise skirt.
   - Groom holds her right elbow securely.
   - Bride takes bouquet back.

7. Wedding party before the Altar
   - Bride hands bouquet to Maid/Matron of Honor when she takes the ring.
   - Bride and Groom turn toward each other for ring exchange.
   - When exchanging rings, don’t be concerned about getting ring on all the way. Simply let the other person work it on slowly as the ceremony proceeds.

   **RECESSIONAL**

8. Recessional [Exit in reverse order]
   - Bride gets flowers back from Maid/Matron of Honor.
   - Bride turns and Maid/Matron of Honor arranges Bride's train behind her.
   - Bride and Groom exit, followed by Best Man and Maid/Matron of Honor, then remaining wedding party exits.
   - Leave happily, but not hastily - with dignity.

9. Walk though the ceremony once or twice until all are comfortable with it.

10. Exact order of ceremony:
    - See the Book of Common Prayer or designated liturgy approved by the Bishop.

11. Final instructions
    - Directions concerning rehearsal dinner: when, where, how to get there.
    - When to arrive for the wedding.
    - The Church Wedding Consultant will show dressing rooms, if necessary.
WEDDING PARTY SCHEDULE
(for use by bride/groom for wedding participants)

We appreciate your participation in our wedding ceremony! This list should help each of us, so please read it carefully. Feel free to ask any questions you may have.

1. All Attendants arrive at Church at ______________.
2. Instrumentalists arrive at Church at ______________.
3. Women may dress in the designated room.
4. Men may dress in the designated room.
5. Photographer will begin taking pictures at: ______________. (Please arrive 15 minutes before this!)
6. Boutonnieres for the Groomsmen and Groom are to be worn on his Left side.
7. All ushers will escort women on the right arm. Seat Bride’s friends on Left and Groom’s friends on Right or balance the seating if the Bridge/Groom desire.
8. Bride on Father’s Left arm.
9. Everyone starts down the aisle on his/her left foot. Set your pace naturally, in time with the music, slowly and enjoyably!
11. Mothers will seated five minutes before the wedding.
12. Look pleasant during the ceremony; this is a joyous occasion!
13. After the ceremony, go immediately to ______________.
14. There will/will not be a receiving line. If not, mix, mingle and have fun!
WORSHIP MUSIC AND SONG WORKSHEET

(Music and Songs are determined in collaboration with the Worship Leader)

Date: __________________

Date of Wedding Ceremony: __________________

Bride’s Name: __________________

Groom’s Name: __________________

Telephone Number: __________________

Worship Leader: __________________

<table>
<thead>
<tr>
<th>Number</th>
<th>Song</th>
<th>Placement in Ceremony</th>
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INFORMATION FOR FLORIST

The wedding party must provide all decorations, flower containers, dripless candles, table linens, dishes, etc. The wedding party assumes responsibility for arranging for all equipment and decorations to be removed immediately following the wedding ceremony/reception. All arrangements will be made in conjunction with the Wedding Coordinator.

A $75 cleaning fee is required by the Church for the re-cleaning of the sanctuary, nave and undercroft after everything has been removed.

No nails, thumbtacks, staples or screws are to be used in any part of the Sanctuary or Nave or on furniture. Be careful not to block air conditioning or heating vents.

The florist should contact the Wedding Coordinator before delivery or set up. The Church can accept deliveries of rental equipment if financial arrangements have been settled and an agreed upon time has been set. We will not accept COD deliveries.

Please note that:

- Supplies stored in the refrigerator are stored at our own risk.
- Smoking is not permitted inside the building.
- Birdseed only is permitted outside the building.
- The florist or wedding party is responsible to remove all floral décor and accompanying equipment.
- The wedding party assumes full responsibility for any damage, loss or breakage of parish property.

Please give this information sheet to your florist.

Thank you for your cooperation.
INFORMATION FOR CATERER

The parish kitchen and lower level are available for your wedding and/or reception.

A reception involves the wedding party being willing to provide:
- Setup
- Food service personnel
- Clean up after the wedding and/or reception.

The kitchen, lower level and all used facilities should be left in the condition in which they are found.

The caterer or wedding party is responsible for providing any and all needed supplies.

The wedding party, or the caterer, should contact the parish prior to delivery or set up. The parish will accept deliveries of rental equipment if financial arrangements have been settled by the wedding party. We will not accept C.O.D. deliveries.

Supplies stored in the refrigerator are stored at your own risk. Leftover food and supplies must be removed immediately after your wedding/reception. If there is no caterer, the wedding party should assign someone this responsibility, and indicate on your building use form that person’s name and telephone number.

Please note that:
- Musical instruments must not be moved.
- Our facility does not have storage room available after the wedding.
- Smoking is not permitted inside the building.
- ALL REFUSE MUST BE TAKEN TO THE DUMPSTERS IMMEDIATELY AFTER YOUR WEDDING.

Please give a copy of this information sheet to your caterer.

Thank you for your cooperation.
PETITION __________________________________ vs. __________________________________

Interviewer __________________________ Date of Interview __________________________

Do not write above this line. Please type or print this application.

About yourself                                             About your former spouse
(Petitioner)                 (Respondent)

PRESENT NAME _________________________ ____________________________
MAIDEN NAME __________________________ ____________________________
PRESENT ADDRESS _______________________ ____________________________
CITY, STATE, ZIP __________________________ ____________________________
OCCUPATION ____________________________ ____________________________
PHONE (HOME) ___________________________ ____________________________
PHONE (WORK) ___________________________ ____________________________
PHONE (CELL) _____________________________ ____________________________
BIRTH DATE _______________________________ ____________________________
PRESENT RELIGION _______________________ ____________________________
PRESENT PARISH __________________________ ____________________________
CHURCH OF BAPTISM ____________________          ____________________________
CHURCH LOCATION ____________________           ____________________________
FATHER'S NAME __________________________          ____________________________
MOTHER'S NAME ___________________________         ____________________________
RELIGION _________________________________          ____________________________
PARENT'S ADDRESS ________________________ ____________________________
ECCLESIASTICAL TRIBUNAL

THE COURTSHIP

How long did you know each other before marriage?
___________________________________________

How long did you date each other before marriage?
___________________________________________

How long were you actually engaged?
___________________________________________

THE WEDDING CEREMONY

What was the exact date of the wedding ceremony?
___________________________________________

The name and the address of the church?
___________________________________________

By clergyman, civil official, other?
___________________________________________

What was your religion at the time of marriage?
___________________________________________

What was your spouse's religion at the time of marriage?
___________________________________________

What were your ages at time of marriage? You ______ Spouse ______

Was this the first marriage for: You? ______ Spouse? ______
MARRIED LIFE

How long did you live together in marriage?
_____________________________________

How many children did you have from this marriage?
____________________________________________

If no children, explain:
____________________________________________

List names and dates of birth of children:
__________________________________________
__________________________________________
__________________________________________
__________________________________________

How many temporary separations followed by reconciliation were made?
__________________________________________

Give lengths and dates of separations:
_______________________________________________________________________________
_______________________________________________________________________________

What was the exact date of the final separation? If you do not know the exact date, please give the
date and year.
____________________________________________
DIVORCE DETAILS

What was the EXACT DATE of the Civil Divorce?
__________________________________________

Where [place] was the Divorce granted?
_________________________________

What were the legal grounds for divorce?
_________________________________

1. Were either of you "pressured" in any way to enter this marriage? (e.g. pregnancy, long term dating escaping from home, etc) EXPLAIN:
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

2. At the time of entering marriage with your former spouse did you intend to [answer Yes or No]
Marry for life? ______
To remain faithful? ______
To have a family? ______
[If No, please explain and indicate anyone with whom you shared this intention.]
_________________________________________________________________________________
_________________________________________________________________________________

3. At the time of entering marriage with you/ to the best of your knowledge, did your former spouse intend to [answer Yes or No]
Marry for life? _____
To remain faithful? _____
To have a family? _____.
[If No, please give your reasons and sources.]

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

4. Were there any problems during the courtship and engagement which should have signaled future marital problems? _____ Please detail:
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

5. Was a professional therapist ever consulted? ________ If so, by you? ________________
By your spouse? ________ Or by both? ________ At what period in the relationship was a therapist seen? [Before marriage, during marriage, after final separation] ________________

6. Was the professional therapist a psychiatrist [M.D.]? ________ A psychologist? ________
A social worker or licensed counselor? ____________ A marriage counselor? ________________
A clergyman? ___________ Of which denomination? _________________________________

7. Please list the name, address, phone numbers of therapist and the approximate dates of therapy.
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

8. Please give the reasons for consulting the therapist, and if known, give a summary of his/her findings as you understand them:
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

Please list any other therapists consulted, their identifying information, conclusions and dates consulted on an additional sheet of paper.
9. Have you OR your former spouse ever petitioned this or any other Church Tribunal for a Decree of Nullity for your marriage in the past? ________________________________
OTHER MARRIAGES

Please list any other marriages:

<table>
<thead>
<tr>
<th>You have ever contracted</th>
<th>Ex-spouse has ever contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of spouse</td>
<td>____________________________</td>
</tr>
<tr>
<td>Date of Marriage</td>
<td>____________________________</td>
</tr>
<tr>
<td>Name of church</td>
<td>____________________________</td>
</tr>
<tr>
<td>Length of cohabitation</td>
<td>____________________________</td>
</tr>
<tr>
<td>Date of divorce</td>
<td>____________________________</td>
</tr>
</tbody>
</table>

Please list any additional marriages on additional sheets.
ECCLESIASTICAL TRIBUNAL

1. When and where were any of the above marriages annulled by the Church?

___________________________________________________________

PRESENT MARITAL STATUS

<table>
<thead>
<tr>
<th>About yourself</th>
<th>Your former spouse</th>
</tr>
</thead>
<tbody>
<tr>
<td>No present plans</td>
<td></td>
</tr>
<tr>
<td>If engaged</td>
<td></td>
</tr>
<tr>
<td>Name of fiancé(e)</td>
<td></td>
</tr>
<tr>
<td>Single? Widowed? Divorced?</td>
<td></td>
</tr>
<tr>
<td>Religion of fiancé(e)</td>
<td></td>
</tr>
</tbody>
</table>

If remarried

<table>
<thead>
<tr>
<th>Name of present spouse</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion of present spouse</td>
<td></td>
</tr>
<tr>
<td>Date of marriage</td>
<td></td>
</tr>
<tr>
<td>Status of present spouse before this marriage - Single? Widowed? Divorced?</td>
<td></td>
</tr>
</tbody>
</table>

NOTE: In order to be free to marry in the Charismatic Episcopal Church, a person must have a Decree of Nullity or an Irrevocably Broken Bond with Permission to Remarry from the Tribunal for each failed marriage, even civil ceremonies. Therefore, if you had a failed marriage other than the one in this Petition, please indicate if an annulment has been obtained, or if you plan to apply for one:

____________________________________________________________________________________

If your fiancé(e) or present spouse was married before, lease indicate if an annulment has been granted for each failed marriage or will be sought in the future: _______________________________________

IMPORTANT: No date may be set for new Charismatic Episcopal Church nuptials unless you have received a Final Decree of Nullity from the Tribunal Office.
I, the undersigned, hereby affirm that I am aware that the proceedings of the Tribunal are confidential within limits. I am also aware that my testimony and other evidence before the Tribunal may be read and/or may be viewed by my former spouse, since Church law gives both parties the right to view the Acts of the case. I understand from this notice that any statement that may be libelous or slanderous may be subject to civil action by the aggrieved party. Moreover, I do hereby swear to the truth of all statements and facts herein contained to my deposition, so help me God.

Date: ________________     Signature: ___________________________________________________
SPOUSAL LOCATION FORM

Please complete the following if you are unable to provide an address for your former spouse:

1. Please explain in as much detail as possible, your efforts to obtain the address of your former spouse, [e.g. Internet search, private investigator, local phone companies, etc.] Please attach any documentation you have as a result of your effort:

__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________

2. What was the last address you used to contact your former spouse?

__________________________________________________________________________________
__________________________________________________________________________________

3. What is the last address of your former spouse that you are aware of?

__________________________________________________________________________________
__________________________________________________________________________________

4. What is the last address you used to contact the parents your former spouse?

__________________________________________________________________________________
__________________________________________________________________________________

5. What are the names and addresses of the children you had, if any, with your former spouse?

__________________________________________________________________________________
__________________________________________________________________________________

Please return this form to the Tribunal Office of the Central Province, 728 North Stevenson, Olathe, KS 66061
COMMUNITY MARRIAGE STATEMENT

As ministers in the greater Kansas City community, we are concerned about establishing lasting marriages between one man and one woman for a lifetime. We are troubled that 75% of all marriages are performed in the Church, yet more than 50% of all marriages end in divorce. Our goal is to significantly strengthen and enrich marriages and to better prepare couples who are planning to marry.

As leaders in the Christian community, we believe it is our responsibility to encourage couples to set aside time for marriage preparation. We acknowledge that a wedding is but a day; while marriage is for a lifetime.

The Christian community has a continuing responsibility to help couples maintain the vows they exchange at the wedding. We have a responsibility to strengthen and enrich existing marriages, to help save deeply troubled marriages, to provide avenues of reconciliation for those who are separated, and to support those who have experienced the painful break-up of a marriage. What God has joined together, let the church help hold together.

We are dedicated to strengthening marriages by:

1. A minimum of four months of guided marriage preparation.
2. A minimum of four counseling sessions including:
   a. one devoted to information gathering and the use of a premarital inventory,
   b. one devoted to a review of the results of the premarital inventory and discussion of indicated growth and problem areas.
   c. one devoted to a presentation and discussion on the Biblical understanding of marriage and divorce.
3. Encouraging consistent worship attendance.
4. Presenting the rationale for and encouraging couples to covenant to remain sexually abstinent and living apart until after their wedding ceremony.
5. Provide other premarital helps for couples to prepare for marriage. This could include an "Engaged Encounter" weekend or similar seminar, training mentor couples, and other forms of counseling, skill building and support.
6. Encourage married couples to attend marriage enrichment and encounter retreats, conferences, and programs. Newlywed couples especially will be encouraged to attend such events during the critical first few years of marriage adjustment.
7. Provide specific support and resources for currently troubled marriages.
8. Provide support for those who have lost a spouse to death or divorce.
9. Influence public attitudes, dialogue and policy to support and positively portray marriage in our community, state and nation.

To facilitate the above, we as leaders in the Christian community will seek to become better equipped to prepare couples for a lifelong marriage. Those of us who are married will take the lead in attending to the nurture and enrichment of our own marriages.

____________________________________  __________________
Signed      Date
___________________________________________________________________
Covenant of Marital Agreement

This Covenant of agreement made between ________________________________________ and __________________________________ WITNESSETH that both parties hereto mutually agree to the following facts and beliefs which constitute the basis for the covenant set forth;

1. The parties hereto are Christians, each having accepted Jesus Christ as personal Lord and Savior, and each accepting the Bible as the inspired word of God.
2. The parties hereto wish to reaffirm their marriage promises, fully believing that God, who thus established marriage has joined them, and that men must not divide them.

BASED ON THE FOREGOING BELIEFS AND FACTS, THE PARTIES COVENANT WITH EACH OTHER AS FOLLOWS:

1. FORGIVENESS: The execution of this agreement is an acknowledgement that both of the parties hereby fully forgive each other, as an act of the will (not based on feelings), for offenses committed in the past and for any which may be committed in the future.

2. PRIVATE CONFRONTATION: If, in the future, a conflict arises between the parties hereto, each has an obligation to approach the other, and seek reconciliation, according to Matthew 18:15-20.

3. CONFLICT AND DISPUTE: RESOLUTION: The parties agree that if any conflict or dispute cannot be reconciled as defined in paragraph 2, that they will not take their case to a civil court, but will instead submit their dispute or conflict for resolution, to the Body of Christ, under the auspices of the Christian Conciliation Service in accordance with and adherence to the attached Mediation/Arbitration Agreement for Members of the Body of Christ. The parties hereby acknowledge that they have each read said Mediation/Arbitration Agreement and are deliberately choosing and committing themselves to resolve any future marital conflicts or disputes solely in accordance with the procedures outlined in said agreement. Furthermore, the parties hereby agree that they shall abide by any decision rendered by the duly selected panel of peacemakers in accordance with said Mediation/Arbitration Agreement in the event an unresolved conflict or dispute should arise between the parties.

4. SPECIAL COVENANT: The parties agree that certain written covenants are necessary covering most aspects of their relationship. They further agree that they will abide by the following provisions outlined in this covenant:

   A. That their marriage relationship shall conform to the biblical principles set forth in scripture (Ephesians 5:22-33) and that their love for one another shall be based on the Christ principle that the other person in the marriage relationship is more important than themselves.
   B. That specific efforts shall be made to express that love through verbal acknowledgement of their love for one another plus kind and considerate acts that manifest that love in an expressive manner.
   C. That neither party shall discuss any personal aspects of their marriage relationships to any other person, excepting the Spiritual Counselor. Personal aspects shall include (but not be limited to) criticism, complaints and comments concerning the marriage relationship. Christian
love and loyalty requires that marriage partners maintain strict confidentiality in discussing their marriage relationship with outsiders, regardless of their family connections.

D. That special efforts shall be made to communicate with each other all concerns they may have relating to the marriage, home life, or business activity.

E. That ______________________ shall be and is the head of the house and spiritual leader of the family. The final voice in any home or business decisions is his.

F. This in the interest of the parties developing a deep spiritual unity in Christ, a specific time shall be set each day for joint prayer and Bible reading.

IN WITNESS thereof, the undersigned have caused this covenant to be duly executed as of this day. The parties agree that they will conscientiously and lovingly make every effort to fulfill the provisions of this covenant. The parties agree that they will engage in earnest prayer that the Lord will bless their relationship, that their lives may become spiritually fruitful in the Lord.

DATE: __________________________
WITNESS: ______________________
Declaration of Intention

We, ______________________________ and _______________________________, desiring to receive the Sacrament of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the liturgical forms authorized by this Church.

We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation of children (according to God’s will), and their spiritual and physical nurture, and for the safeguarding and benefit of society, and we do engage ourselves so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.

______________________________  __________________________
Signature of the Groom          Print Name

______________________________  __________________________
Signature of the Bride           Print Name

______________________________  __________________________
Signature of the Bishop          Print Name

Date
Bibliography
(to be compiled)