

Marriage in the Unitarian Church

Dublin Unitarian church is pleased to offer itself as a venue for the celebration of both legal wedding ceremonies and wedding blessings. In keeping with our church's liberal ethos, we place no barrier on the remarriage of divorced people, holding firmly to the principle that the conscience of the individual takes precedence over ecclesiastical regulations. However, we do expect those who marry in our church to be in sympathy with our principles and to attend some worship services before the wedding takes place.

Legal Requirements.

It is necessary for both parties to the marriage to meet with the Registrar of Civil Marriages in Sir Patrick Duns Hospital, Lower Grand Canal Street, Dublin 2 (or with a Registrar in another region). This must be done at least three months before the proposed date of the wedding (although, in certain circumstances, it is possible to obtain a court order to bypass this regulation). You

will be expected to make and sign a declaration in the Registrar's presence that there is no impediment to the said marriage. The Registrar concerned may require each party to an intended marriage to provide him or her with evidence relating to the party's forename, surname, address, marital status, age and nationality, as may be specified by the Registrar. At this time the couple should tell the Registrar that they intend their marriage to take place in the Unitarian Church, St. Stephen's Green, Dublin, and give the name of the wedding solemniser.

The Registrar will give the couple a Marriage Registration Form. This is a very important document. It must be signed at the marriage and returned within one month to the Registrar. It is the responsibility of the couple to return this form.

For more detailed information, contact the Registrar at the earliest possible opportunity. Address of Dublin Registrar as above.
Telephone: 01-6787114

If the wedding legalities have already been performed elsewhere, we offer a non-legal ceremony of blessing. This has all the characteristics of a legal wedding ceremony, but no marriage register is signed.

Organising your Wedding.

1 Contact the church to ensure that your chosen wedding date is available. Call the church on 01-478 0638 or, better still, talk to one of our wedding solemnisers after the eleven o'clock service on Sunday morning. The wedding diary fills up rather quickly and the summer months are very busy, so it is best to fix your date and time well in advance. Make sure that the names and telephone numbers of both parties are entered in the church wedding diary.

2 At least three months before the proposed date of the wedding, you must fulfil the legal requirements as outlined on page 1 of this booklet.

3 Attend Sunday worship as often as you can before the wedding.

4 About one month before the wedding day, you will be contacted by one of our wedding solemnisers and invited to come to the church in order to attend to the church's own administrative requirements. This will also be an opportunity for you to discuss the format of your wedding. If by some oversight you are not contacted, then make contact with the church yourself and arrange a date to meet with your wedding solemniser.

5 In the meantime, be thinking about your wedding ceremony. What readings would you like? (see suggestions for readings in this booklet). What kind of music do you want? What about flowers? (Music and flowers are the responsibility of the couple and are not covered by the fee paid to the church.) And remember, your wedding solemniser will always be willing to answer any queries you may have. Contact can be made by telephone or email, and he or she will generally be available after Sunday worship.

6 Two days or so before the wedding you will meet with your wedding solemniser for a rehearsal in the church. You may want to bring your best

man and chief bridesmaid to this, along with any other members of your wedding party who may be participating, but this is by no means necessary and, generally speaking, only the wedding couple are required, but guests are welcome.

If you have not already done so, you will be expected to pay the fee for the wedding at the time of the rehearsal. The fee is currently €850.

Please note: At present three people regularly officiate at weddings in the Dublin Unitarian church, one male and two female, and you will be allocated a chaplain by the church. All are highly trained, experienced and legally qualified. It may be possible to request a certain person to perform your ceremony, but this is not guaranteed.

Outline of a Typical Legal Wedding Service

Entry (accompanied by music)

Welcome and introduction by Celebrant

Opening Words of Ceremony

Lighting of Candles

Prayer

Readings and music chosen by the couple (see note page 5)

Wine ceremony (The couple drink sweet and dry wine to represent the pleasant and difficult periods within any marriage. This is a modified Jewish custom).

Marriage Vows. In a legal marriage ceremony, the vows on page 6 *are compulsory*. If the couple wish to do so they are free to add their personal vows.

Exchange of Rings

Acknowledgement of the newly married couple.

Lighting of Marriage Candle.

Signing of Register (accompanied by music)

Closing words by celebrant

Blessing.

Notes

The couple can incorporate material of their own choosing if they wish.

The number of readings and pieces of music are a personal choice.

It is acceptable to include “Prayers of the faithful” in the ceremony.

Our organist is available to play but this must be arranged with the organist. Permission must be given by our organist for another organist to use the organ.

It is possible to have hymns as part of the ceremony but be warned that generally Irish people are reluctant hymn singers!

Before the vows, the wedding couple must declare their freedom to marry. They will be asked to repeat the following words.

*I do solemnly declare
That I know not
Of any lawful impediment
Why I.....
May not be joined in matrimony
To.....*

The celebrant will ask the 1st Party:(name).....*will you take.....(name).....to be your wife/ husband? Will you love them, comfort them, honour them and protect them, and forsaking all others, be faithful as long as you both shall live?*
The 1st Party will answer, 'I will'.

The celebrant will ask the 2nd Party: ...(name).....*will you take.....(name).. to be your husband/ wife? Will you love them, comfort them, honour them and protect them and, forsaking all others, be faithful for as long as you both shall live?*
The 2nd Party will answer, 'I will'.

The traditional vows are as follows:

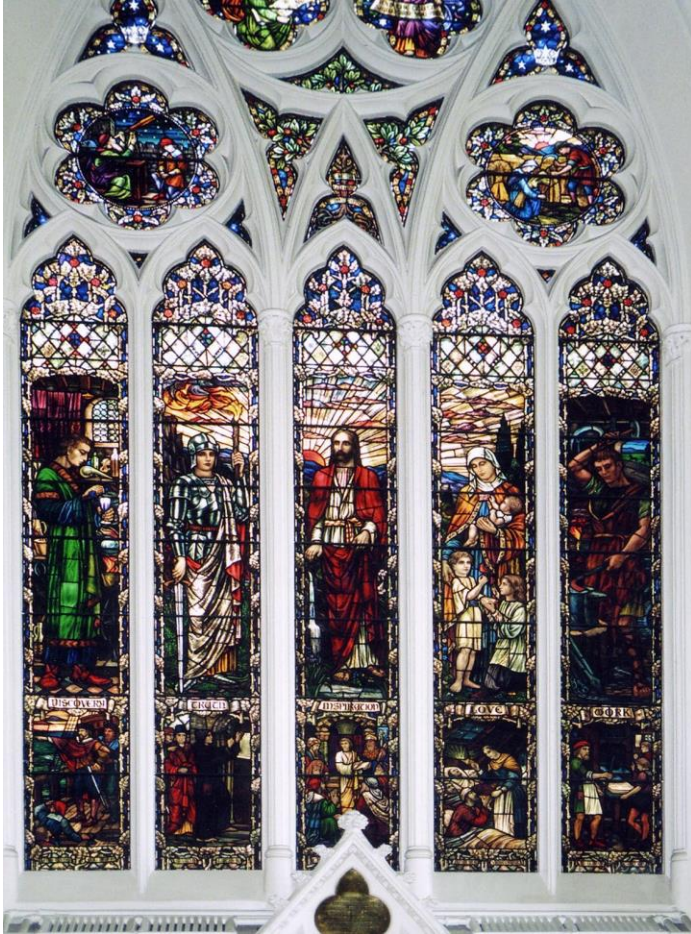
*I call upon these persons here present
to witness that I....(name).....
take you.....(name).....
to be my wife (husband).*

*(The mother (father) of my children
And the companion of my home.)
From this day forward
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 death do us part.*

None of the above has to be remembered, the wedding couple will simply repeat the words after the celebrant.

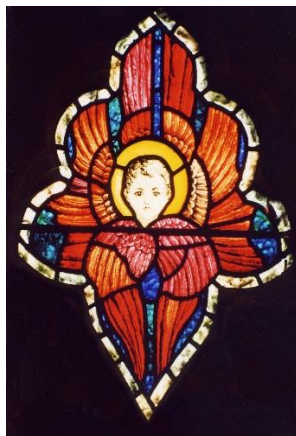
A wedding **blessing** – i.e. a non-legal ceremony for people who have been legally married elsewhere – will contain all the above elements except for the signing of the register.

A ceremony based on the above format will last approximately **35 minutes**. This seems to be just about the right length of time. It is not too overwhelming for the wedding couple and congregational interest is maintained throughout.



The Wilson Memorial Window,
Created by A.E. Child,
Constructed by An Túr Gloine 1918

Suggested Readings for a Wedding or Blessing



The Song of the Open Road

I do not offer the old smooth prizes,
But offer rough new prizes,
These are the days that must happen to you:
You shall not heap up what is called riches,
You shall scatter with lavish hand all that you earn or achieve.
However sweet these laid up stores,
However convenient these dwellings,
You shall not remain there.
However sheltered the port,
And however calm the waters,
You shall not anchor there.
However welcome the hospitality that welcomes you
You are permitted to receive it but a little while.
Afoot and lighthearted, take to the open road,
Healthy, free, the world before you,
The long brown path before you, leading wherever you choose.
Say only to one another:
Camerado, I give you my hand!
I give you my love, more precious than money,
I give you myself before preaching or law:
Will you give me yourself?
Will you come travel with me?
Shall we stick by each other as long as we live?

Walt Whitman



My heart is like a singing bird
Whose nest is in a watered shoot;
My heart is like an apple tree,
whose boughs are bent with thick-set fruit.
My heart is like a rainbow shell
That paddles in the halcyon sea;
My heart is gladder than all these
Because my love is come to me.

Christina Rossetti

Now comes the knitting, the tying, the
entwining into one,
Mysterious involvement of two, whole
separate people
Into something altogether strange and changing and
lovely.
Nothing can ever be, will never be the same again;
Not merged into each other irrevocably, but rather
From now on we go the same way, in the same
direction,
Agreeing not to leave each other lonely, or
discouraged, or behind,
I will do my best to keep my promises to you and
keep you warm;
And we will make our wide bed beneath the bright
and ragged quilt
Of all the yesterdays that make us who we are,
The strengths and frailties we bring to this marriage,
And we will be rich indeed.

Anonymous

There is no difficulty that enough love will not conquer.
No disease that enough love will not heal;
No door that enough love will not open;
No gulf that enough love will not bridge;
No wall that enough love will not throw down;
No sin that enough love will not redeem
It makes no difference how deeply seated may be the trouble,
How hopeless the outlook,
How muddled the tangle,
How great the mistake,
A sufficient realisation of love will dissolve it all.
If only you could love enough you would be the happiest and most powerful being in the world.

Emmett Fox

I knew that I had been touched by love the first time I saw you and felt your warmth, and heard your laughter.
I knew that I had been touched by love when I was hurting from something that happened, and you came along and made the hurt go away.
I knew that I had been touched by love when I stopped making plans with my friends and started dreaming dreams with you.
I knew that I had been touched by love when I suddenly stopped thinking in terms of 'me' and started thinking in terms of 'we'.
I knew that I had been touched by love when suddenly I couldn't make decisions by myself any more, and I had the strong desire to share everything with you.
I knew that I had been touched by love the first time we spent alone together, and I knew that I wanted to stay with you for ever because I had never felt this touched by love.

Anonymous

Today is a day you will always remember
The greatest in anyone's life
You'll start off the day just two people in love
And end it as husband and wife.

It's a brand new beginning, the start of a journey
With moments to cherish and treasure
And although there'll be times when you both disagree
These will surely be outweighed by pleasure.

You'll have heard many words of advice in the past
When the secrets of marriage were spoken
But you know that the answers lie hidden inside
Where the bond of true love lies unbroken.

So live happy for ever as lovers and friends
It's the dawn of a new life for you
As you stand there together with love in your eyes
From the moment you whisper 'I do'.

And with luck, all your hopes, and your dreams can be
real
May success find its way to your hearts
Tomorrow can bring you the greatest of joys
But today is the day it all starts.

Anonymous

Folks need a lot of loving in the morning;
The day is all ahead, with cares beset -
The cares we know, and those that give no
warning;
For love is God's own antidote for fret.

Folks need a heap of loving at the noontime -
The battle lull, the moment snatched from strife -
Halfway between the waking and the croontime,
When bickering and worriment are rife.

Folks hunger so for loving at the night time,
When wearily they take them home to rest -
At slumber time and turning-out-the-light time.
Of all the times for loving, that's the best.

Folks want a lot of loving every minute -
The sympathy of others and their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while.

Strickland Gillilan

from “**The Prophet**”,

Then Almitra spoke again and said, And what of marriage, master?
And he answered saying:

You were born together, and together you shall be for evermore.
You shall be together when the white wings of death scatter your days,
Ay, you shall be together even in the silent memory of God.
But let there be spaces in your togetherness,
And let the winds of heavens dance between you.

Love one another, but make not a bond of love;
Let it rather be a moving sea between the shores of your souls.
Fill each other's cup but drink not from one cup.
Give one another of your bread, but eat not from the same loaf.
Sing and dance together and be joyous, but let each one of you be alone,
Even as the strings of a lute are alone though they quiver with the same music.

Give your hearts but not into each other's keeping,
For only the hand of life can contain your hearts.
And stand together, yet not too near together:
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each other's shadow.
Let there be spaces in your togetherness,
And let the winds of the heavens dance between you.
Love one another, but make not a bond of love.

Kahlil Gibran,



How do I love thee? Let me count the ways.
I love thee to the depth and breadth and
height

My soul can reach, when feeling out of sight
For the ends of being and ideal grace.
I love thee to the level of every day's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for right;
I love thee purely, as they turn from praise.
I love thee with the passion put to use
In my old grief's, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints - I love thee with the breath,
Smiles, tears, of all my life.

Elizabeth Barrett Browning.

If thou must love me, let it be for naught
Except for love's sake only. Do not say,
"I love her for her smile - her look - her way
Of speaking gently, - for a trick of thought
That falls in well with mine, and certes brought
A sense of pleasant ease on such a day" -
For these things in themselves, Beloved, may
Be changed, or change for thee - and love, so
wrought,
My be unwrought so. Neither love me for
Thine own dear pity's wiping my cheeks dry,
A creature might forget to weep, who bore
Thy comfort long, and lose thy love thereby.
But love me for love's sake, that evermore
Thou mayst love on, through love's eternity.

Elizabeth Barrett Browning

from **Gift from the Sea**

When you love someone you do not love them all the time, in exactly the same way, from moment to moment. It is an impossibility. It is even a lie to pretend to. And yet this is exactly what most of us demand. We have so little faith in the ebb and flow of life, of love, of relationships. We leap at the flow of the tide and resist in terror its ebb. We are afraid it will never return. We insist on permanency, on duration, on continuity; when the only continuity possible, in life as in love, is in growth, in fluidity - in freedom, in the sense that the dancers are free, barely touching as they pass, but partners in the same pattern.

The only real security is not in owning or possessing, not in demanding or expecting, not in hoping, even. Security in a relationship lies neither in looking back to what it was in nostalgia, nor forward to what it might be in dread or anticipation, but living in the present relationship and accepting it as it is now. For relationships, to, must be like islands, one must accept them for what they are here and now, within their limits - islands, surrounded and interrupted by the sea, and continually visited

and abandoned by the tides. One must accept the security of the winged life, of the ebb and flow, of intermittency.

Anne Morrow Lindbergh,

True Love

True love is a sacred flame,
That burns eternally,
And none can dim its special glow
Or change its destiny.
True love speaks in tender tones
And hears with gentle ear.
True love gives with open heart
And true love conquers fear.
True love makes no harsh demands
It neither rules nor binds,
And true love holds with gentle hands
The hearts that it entwines.

Author unknown

It takes years to marry completely two hearts, even of the most loving and well-assorted. A happy wedlock is a long falling in love. Young persons think love belongs only to the brown-haired and crimson-cheeked. So it does for its beginning. But the golden marriage is a part of love which the bridal day knows nothing of.

A perfect and complete marriage, where wedlock is everything you could ask and the ideal of marriage becomes actual, is not very common, perhaps as rare as perfect personal beauty. Men and women are married fractionally, now a small fraction, then a larger fraction. Very few are married totally, and then only after some forty or fifty years of gradual approach and experiment.

Such a large and sweet fruit is a complete marriage that it needs a long summer to ripen in, and then a long winter to mellow and season it. But a real, happy marriage of love and judgment between a noble man and woman is one of the things so very handsome that if the sun were, as the Greek poets fabled, a God, he might stop the world and hold it

still now and then in order to look all day long on some example thereof, and feast his eyes on such a spectacle.

Theodore Parker

Destiny

Somewhere there waiteth in this world of ours
For one lone soul another lonely soul,
Each choosing each through all the weary
hours
And meeting strangely at one sudden goal.
Then blend they, like green leaves with golden
flowers,
Into one beautiful and perfect whole;
And life's long night is ended, and the way
Lies open onward to eternal day.

Sir Edwin Arnold (1832-1904)

from **Love's Philosophy**

The fountains mingle with the river and the
rivers with the ocean.
The winds of heaven mix for ever with a
sweet emotion;
All things by a Law divine
In one spirit meet and mingle.
Why not I with thine?

See the mountains kiss high heaven
And the waves clasp one another;
No sister-flower would be forgiven if it disdained its
brother.
And the sunlight clasps the earth
And the moonbeams kiss the sea:
What is all this sweet work worth if thou kiss not
me?

Percy Bysshe Shelley



Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O no; it is an ever-fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be
taken,
Love's not time's fool, though rosy lips and
Cheeks within his bending sickles compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.

William Shakespeare

from Anam Cara

Passage 1

Love is the nature of the soul. When we love and allow ourselves to be loved, we begin more and more to inhabit the kingdom of the eternal. Fear changes into courage, emptiness becomes plenitude and distance becomes intimacy.

When you love, you open your life to an Other. All your barriers are down. Your protective distances collapse. This person is given absolute permission to come into the deepest temple of your spirit. Your presence and life can become their ground. It takes great courage to let someone so close. Since the body is in the soul, when you let someone so near, you let them become part of you. In the sacred kinship of real love two souls are twinned. The outer shell and contour of identity becomes porous. You suffuse each other.

Passage 2

Real friendship or love is not manufactured or achieved. Friendship is always an act of recognition. This metaphor of friendship can be grounded in the clay nature of the human

body. When you find the person you love, an act of ancient recognition brings you together. It is as if millions of years before the silence of nature broke, his or her clay and your clay lay side by side. Then, in the turning of the seasons, your one clay divided and separated. You began to rise as distinct clay forms, each housing a different individuality and destiny. Without even knowing it, your secret memory mourned your loss of each other. While your clay selves wandered for thousands of years through the universe, your longing for each other never faded. This metaphor helps to explain how in the moment of friendship two souls suddenly recognize each other. It could be a meeting on the street, or at a party, a lecture or just a simple banal introduction, then, suddenly there is the flash of recognition and the embers of kinship glow. There is an awakening between you, a sense of ancient knowing. Love opens the door of ancient recognition. You enter. You come home to each other at last.

John O'Donohue

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine as children do. We were born to manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we're liberated from our own fear, our presence automatically liberates others.

Marianne Williamson

Marriage is in many ways a simplification of life, and it naturally combines the strengths and wills of two young people so that, together, they seem to reach farther into the future than they did before. Above all, marriage is a new task and a new seriousness – a new demand on the strength and generosity of each partner, and a great new danger for both.

The point of marriage is not to create a quick commonality by tearing down all boundaries; on the contrary, a good marriage is one in which each partner appoints the other to be the guardian of his solitude, and thus each shows the other the greatest possible trust. A merging of two people is an impossibility, and where it seems to exist, it is a hemming-in, a mutual consent that robs one party or both parties of their fullest freedom and development. But once the realisation is accepted that even between the closest people infinite distances exist, a marvellous living side-by-side can grow up for them, if they succeed in loving the expanse between them, which gives them the possibility of always seeing each other as a whole and before an immense sky.

Rainer Maria Rilke (1875-1926)

Imagine there is a bank that credits your account each morning with £86,000. It carries over no balance from day to day. Every evening deletes whatever part of the balance you fail to use during the day. What would you do? Draw out every penny I hope.

Each of us has such a bank: its name is time. Every morning it credits us with 86,400 seconds. Every night it writes off as lost whatever of this you failed to use to good purpose. It carries no balance, it allows no overdraft. Each day it opens a new account for you; at night it burns the remains of the day. If you fail to use the day's deposits the loss is yours. There is no going back, there is no drawing against tomorrow. You must live in the present on today's deposit. Invest it so as to get from it the utmost in health, happiness and success. The clock is running, make the most of today.

To realize the value of one year ask a student who failed their exams.

To realize the value of one month as a mother who gave birth to a premature baby.

To realize the value of a week ask a person condemned to die.

To realize the value of an hour ask the lovers who are waiting to meet.

To realize the value of a minute ask the person who missed the train.

Treasure every moment that you have.

And treasure it more because you shared it with someone special, special enough to spend your time.

Author unknown.

Happiness

Happiness is to be found among life's common things. It is not great wealth, great learning, great genius or great power; it is not these things that make the possessors happy. It is health, friendship, love at home; it is the voice of children, it is sunshine. It is the blessings that are commonest, not those that are the rarest.

Author unknown.

From “**Baile and Aillinn**”

What shall I call them? Fish that swim,
Scale rubbing scale where light is dim
By a broad water-lily leaf;
Or mice in the one wheaten sheaf
Forgotten at the threshing-place;
Or birds lost in the one clear space
Of morning light in a dim sky;
Or, it may be, the eyelids of one eye,
Or the door-pillars of one house,
Or two sweet blossoming apple-boughs
Or the two strings that made one sound
Where that wise Harper's fingers ran.
For this young girl and this young man
Have happiness without an end,
Because they have made so good a friend.

W.B. Yeats.

Scaffolding

Masons, when they start upon a building,
Are careful to test out the scaffolding;
Make sure that planks won't slip at busy points,
Secure all ladders, tighten bolted joints.

And yet all this comes down when the job's done
Showing off walls of sure and solid stone.

So if, my dear, there sometimes seems to be
Old bridges breaking between you and me

Never fear. We may let the scaffolds fall
Confident that we have built our wall.

Seamus Heaney



I was sitting on a beach one summer day, watching two children, a boy and a girl, playing in the sand. They were hard at work building an elaborate sandcastle by the water's edge, with gates and towers and moats and internal passages. Just when they had nearly finished their project, a big wave came along and knocked it down, reducing it to a heap of wet sand. I expected the children to burst into tears, devastated by what had happened to all their hard work. But they surprised me. Instead, they ran up the shore away from the water, laughing and holding hands, and sat down to build another castle. I realized that they had taught me an important lesson. All the things in our lives, all the complicated structures we spend so much time and energy creating, are built on sand. Only our relationships to other people endure. Sooner or later, the wave will come along and knock down what we have worked so hard to build up. When that happens, only the person who has somebody's hand to hold will be able to laugh.

Rabbi Harold Kushner

Traditional Irish Blessing

May the road rise to meet you,
May the wind be always at your back.
May the sun shine warm upon your face,
The rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of his hand.

May God be with you and bless you;
May you see your children's children.
May you be poor in misfortune,
Rich in blessings,
May you know nothing but happiness
From this day forward.

May the road rise to meet you
May the wind be always at your back
May the warm rays of sun fall upon your home
And may the hand of a friend always be near.

May green be the grass you walk on,
May blue be the skies above you,
May pure be the joys that surround you,
May true be the hearts that love you.

From: **Captain Corelli's Mandolin**

Dr. Iannis is speaking to his daughter Pelagia

Love is a temporary madness, it erupts like volcanoes and then subsides. And when it subsides, you have to make a decision. You have to work out whether your roots have entwined together that it is inconceivable that you should ever part. Because this is what love is. Love is not breathlessness, it is not excitement, it is not the promulgation of eternal passion. That is just being “in love” which any fool can do. Love itself is what is left over when being in love has burned away, and this is both an art and a fortunate accident. Those that truly love, have roots that grow towards each other underground, and when all the pretty blossoms have fallen from their branches, they find that they are one tree and not two.

Louis de Bernieres

Chains do not hold a marriage together. It is threads, hundreds of tiny threads which sew people together through the years. That is what makes a marriage last.

Simone Signoret

Sooner or later we begin to understand that love is more than verses on valentines, and romance in the movies. We begin to know that love is here and now, real and true, the most important thing in our lives. For love is the creator of our favourite memories and the foundation of our fondest dreams.

Love is a promise that is always kept, a fortune that can never be spent, a seed that can flourish in even the most unlikely of places. And this radiance that never fades, this mysterious and magical joy, is the greatest treasure of all-one known only by those who love.

Anonymous

I love you not only for what you are,
But for what I am when I am with you.

I love you not only for what you have made of
yourself,
But for what you are making of me.

I love you for the part of me that you bring out;
For passing over the many foolish and weak things
you find in me,
And for drawing out into the light all the beautiful
things
only you could find in me.

You have done more for me than any creed,
You have made me feel my own goodness.

And all this you have done
With your touch,
With your words,
With yourself.
Thank you.

Anonymous

On Love

Love knows no measure, but is fervent above
measure.
Love feels no burden, disdains no labours,
Would willingly do more than it can,
Complains not of impossibility because it conceives
that it may and can do all things.
It is able therefore to do anything.
It performs and effects many things where he that
loves not, faints and lies down.
Love watches, and sleeping slumber not,
When weary is not tired, when straitened is not
constrained,
when frightened is not disturbed.
But like a lovely flame and a torch all on fire, it
mounts upward
and securely passes through all opposition.
Whoever loves knoweth the sound of this voice.

Saint Thomas a Kempis

A good marriage must be created.
In marriage the little things are the big things
It is never being too old to hold hands.
It is remember to say “I love you” at least once a day.
It is never going to sleep angry.
It is having a mutual sense of values and common objectives.
It is standing together and facing the world.
It is forming a circle of love that gathers in the whole family.
It is speaking words of appreciation and demonstrating gratitude in thoughtful ways.
It is having the capacity to forgive and forget.
It is giving each other an atmosphere in which each can grow.
It is a common search for the good and the beautiful.
It is not only marrying the right person, it is being right partner.

Wilfred Arian Peterson

Look to this day
For it is life
The very life of life
In its brief course lie all
The realities and verities of existence
The bliss of growth
The splendour of action
The glory of power

For yesterday is but a dream
And tomorrow a vision
But today, lived well,
Makes every yesterday a dream of happiness
And every tomorrow a vision of life
Look well therefore, to this day.

Sanskrit proverb by *Kalidasa* (Indian poet and playwright, lived around 4 A.D.)

Friendship

It is often said that it is love that makes the world go around. However, without doubt, it is friendship which keeps our spinning existence on an even keel.

True friendship provides so many of the essentials for a happy life— it is the mortar which bonds us together in harmony, and it is the calm, warm protection we sometimes need when the world outside seems cold and chaotic.

True friendship holds a mirror to our foibles and failings, without destroying our sense of worthiness. True friendship nurtures our hopes, supports us in our disappointments, and encourages us to grow to our best potential.

(bride's name) and *(groom's name)* came together as friends. Today, they pledge to each other not only their love, but also the strength, warmth and, most importantly, the fun of true friendship

Judy Bielicki

Now the rite is duly done;
Now the word is spoken;
And the spell has made us one
Which may ne'er be broken:
Rest we, dearest, in our home, -
Roam we o'er the heather, -
We shall rest, and we shall roam,
Shall we not? together.
From this hour the summer rose
Sweeter breathes to charm us;
From this hour the winter snows
Lighter fall to harm us;
Fair or foul – on land or sea –
Come the wind or weather,
Best and worst, whate'er they be,
We shall bear together.
Death, who friend from friend can part,
Brother rend from brother,
Shall but link us, heart and heart,
Closer to each other;
We will call his anger play,
Deem his dart a feather,
When we meet him on our way

Winthrop Mackworth Praed (1802 -1839)

The Greatest Happiness

You can give without loving, but you can never love without giving. The great acts of love are done by those who are habitually performing small acts of kindness. We pardon to the extent that we love. Love is knowing that even when you are alone, you will never be lonely again. And great happiness of life is the conviction that we are loved. Loved for our selves. And even loved in spite of ourselves.

Victor Hugo (1802-1885) from Les Misérables



Marriage is the beginning of an enterprise. In theory, two people have decided they love and trust and respect each other well enough to want to spend the rest of their lives together. They will build something that appears to outsider something infinitely simple, but which in fact, is infinitely complex-an ark to survive all weathers.

In reality, of course, people blunder into marriage for a dozen reasons-and often spend the rest of their lives on a disintegrating raft, held together with pieces of string. But any craft will stay afloat as long as its builders are happier to share its limitations than risk sharks. A boat can be merely a means of survival –or a means of great discovery. Its course may be erratic, the repairs to its structure constant and haphazard –but if it is still afloat it has, with all its eccentricities, a jaunty air, a lived-in look, an air of comfortable companionship.

Pam Brown from Happy Anniversary

Love is not just looking at each other and saying 'You're wonderful'
There are times when we are anything but wonderful.

Love is looking out in the same direction. It is linking our strength to pull a common load. It is pushing together towards the far horizons, hand in hand.

Love is knowing that when our strength falters, we can borrow the strength of someone who cares. Love is a strange awareness that our sorrows will be shared and made lighter by sharing; that joys will be enriched and multiplied by the joy of another.

Love is knowing someone else cares that we are not alone in life

Anonymous

A marriage.....makes of two fractional lives a whole, it gives to two purposeless lives a work, and doubles the strength of each to perform it; it gives to two questioning natures a

reason for living, and something to live for; it will give a new gladness to the sunshine, a new fragrance to the flowers, a new beauty to the earth, and a new mystery to life.

Mark Twain

Never marry but for love, but see that thou lovest what is lovely. He that minds a body and not a soul has not the better part of that relationship, and will consequently lack the noblest comfort of a married life.

Between a man and his wife nothing ought to rule but love. As love ought to bring them together, to it is the best way to keep them well together.

A husband and wife that love one another show their children that they should do so too. Others visibly lose their authority in their families by their contempt of one another, and teach their children to be unnatural by their own examples.

William Penn (1644-1718)

Happiness

Live in joy, in love
Even among those who hate.
Live in joy, in health,
Even among the afflicted.
Live in joy, in peace,
Even among the troubled.
Look within. Be still.
Free from fear and attachment,
Know the sweet joy of living in the way.

There is no fire like greed,
No crime like hatred,
No sorrow like separation,
No sickness like hunger of the heart,
And no joy like the joy of freedom.
Health, contentment and trust
Are your greatest possessions,
And freedom your greatest joy.
Look within. Be still.
Free from fear and attachment,
Know the sweet joy of living in the way.

The Buddha

Marriage is a vital social institution. The exclusive commitment of two individuals to each other nurtures love and mutual support; it brings stability to our society. For those who choose to marry, and for their children, marriage provides an abundance of legal, financial, and social benefits. In return, it imposes weighty legal, financial, and social obligations....Without question, civil marriage enhances the 'welfare of the community'. It is a 'social institution of the highest importance'.

Marriage also bestows enormous private and social advantages on those who choose to marry. Civil marriage is at once a deeply personal commitment to another human being and a highly public celebration of the ideals of mutuality, companionship, intimacy, fidelity, and family.....Because it fulfils yearnings for security, safe haven, and connection that express our common humanity, civil marriage is an esteemed institution, and the decision whether and whom to marry is among life's momentous acts of self-definition.

*From 'Goodridge Vs. Department of Health' by
Massachusetts Supreme Court Chief Justice, Margaret H.
Marshall, 2003.*

Never marry but for love, but see that thou lovest what is lovely. He that minds a body and not a soul has not the better part of that relationship, and will consequently lack the noblest comfort of a married life.

Hand in hand together

Between a man and his wife nothing ought to rule but love. As love ought to bring them together, to it is the best way to keep them well together.

A husband and wife that love one another show their children that they should do so too. Others visibly lose their authority in their families by their contempt of one another, and teach their children to be unnatural by their own examples.

William Penn (1644-1718)

A marriage.....makes of two fractional lives a whole, it gives to two purposeless lives a work, and doubles the strength of each to perform it; it gives to two questioning natures a reason for living, and something to live for; it will give a new gladness to the sunshine, a new fragrance to the flowers, a new beauty to the earth, and a new mystery to life.

Mark Twain



Foundation Stones

Here is my past-
What I've been proud of,
And what I've bushed away.
Today I see how each piece
Was needed, not a single
Step wasted on the way.

Like a stone wall.
Every rock resting
On what came before-
No stone can be suspended in mid-air.

Foundation laid by every
Act and omission.
Each decision, even
Those the mind would
Label "Big Mistake".

These things I thought
Were sins, these are as
Necessary as successes.

Each one resting on the
Surface of the last stone
Upon stone, the fit
Particular, complete.

The rough, uneven
Face of these rocks
Makes surprising,
Satisfying pattern
In the sunlight.

Danna Faulds

Touch by an angel

We, unaccustomed to courage, exiles from delight, live coiled in shells of loneliness; until love leaves its high holy temple and comes into our sight to liberate us into life.

Love arrives and, in its train, comes ecstasies, old memories of pleasure, ancient histories of pain. Yet, if we are bold, love always strikes away the chains of fear from our souls.

We are weaned from our timidity in the flush of love's light, we dare be brave and suddenly we see that love costs all we are and ever will be. Yet it is only love that sets us free.

Maya Angelou

To love is not to possess, to own or imprison, nor to lose one's self in another.

Love is to join and separate, to walk alone and together, to find a laughing freedom that lonely isolation does not permit.

It is finally to be able to be who we really are, no longer clinging to childish dependency nor docilely living separate lives in silence, it is to be perfectly one's self and perfectly joined in permanent commitment to another – and to one's inner self.

Love only endures when it moves like waves, receding and returning gently or passionately, or moving lovingly like the tide in the moon's own predictable harmony, because finally, despite a child's scars or an adult's deepest wounds, they are openly free to be who they are and always secretly were, in the very core of their being where true and lasting love can alone abide.

James Kavanagh

I will be there

If in the morning when you awake, if the sun does not appear, I will be there.

If in the day we lose sight of love, hold my hand, I will be here.

When you feel like being quiet, when you need to speak your mind, I will listen.

Through the winning, losing and trying we'll be together, I will be here.

If in the morning when you awake, if the future is unclear, I will be here.

As sure as seasons were made for change, our lifetimes were made for years I will be here.

I will hold you, and you can cry on my shoulder, when the mirror tells us we're older.

I will hold you, to watch you grow in beauty and tell you all the things you are to me
We'll be together and I will be here.

Stephen Curtis Chapman



Union

You have known each other from the first glance of acquaintance to this point of commitment. At some point, you decided to marry. From that moment of yes, to this moment of yes, indeed, you have been making commitments in an informal way.

All of those conversations that were held in a car, or over a meal, or during long walks – all those conversations that began with, “When we’re married”, and continued with “I will” and “you will” and “we will” – all those late night talks that included “someday” and “somehow” and “maybe” – and all those promises that are unspoken matters of the heart. All these common things, and more, are the real process of a wedding.

The symbolic vows that you are about to make are a way of saying to one another, “You know all those things that we’ve promised, and hoped, and dreamed – well, I meant it all, every word.”

Look at one another and remember this moment in time. Before this moment you have been many things to one another – acquaintance, friend, companion, lover, dancing partner, even teacher, for you have learned much from one another these past few years. Shortly you shall say a few words that will take you across a threshold of life, and things between you will never quite be the same. For after today you shall say to the world; This is my husband. This is my wife.

Robert Fulghum

I didn't fall in love with you, I walked into love with you with my eyes wide open choosing to take every step along the way. I believe in fate and destiny but I also believe that we are only fated to do the things we would choose anyway ... and I would choose you in a hundred lifetimes, in a hundred worlds, in any version of reality I would find you and I would choose you.

I knew that I had been touched by love the first time I met you, felt your warmth and heard your laughter.

I knew that I had been touched by love when I started dreaming dreams with you.

I knew that I had been touched by love when I realised I wished to share my life with you.

I knew that I had been touched by love when I stopped thinking in terms of "me" and began thinking in terms of "we".

I knew that I had been touched by love the first time we spent alone together and I felt my destiny was to be with you forever.

I don't know how you are so familiar to me or why it feels less like I am getting to know you and more as though I am remembering who you are. How every smile, every whisper brings me close to the impossible conclusion that I have known you before, I have loved you before, in another time, a different place, some other existence.

Kiersten White

Quotations on Love

What is Love? Love is treating your heart with a great deal of tenderness and understanding. If you cannot treat your own heart this way how can you treat your partners with understanding and love.

True love is generated from within. For true love to be there you need to feel completely yourself. A true partner is one who encourages you to look deep inside yourself for the beauty and love you are seeking.

In a relationship, when you and your partner share the same kind of aspiration, you are as one and you

become an instrument of love and peace in the world.

To love is not to possess the other person or to consume all their attention and love. To love is to offer joy and understanding. You must love in such a way that the person you love feels free.

To find true love by looking deeply inside ourselves to understand the needs and aspiration of the person we love.
True love is like the sun shining with its own light and offering that light to everyone.

Thich Nhat Hanh

Biblical Readings

From **The Book of Ruth**

Don't urge me to leave you or to turn back from you.
Where you go I will go,
and where you stay I will stay.
Your people will be my people
and your God my God.

Where you die, I will die,
and there I will be buried.
May the Lord deal with me ever so severely,
if anything but death separates you and me.

From **The Song of Songs**

Arise, my love, my fair one, come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is comely...My beloved is mine and I am his....Set me as a seal upon your heart, as a seal upon your arm; for

love is strong as death, jealousy is cruel as the grave.
Its flashes are flashes of fire, a most vehement flame.
Many waters cannot quench love, neither can the floods drown it....

Ecclesiastes 4:9-12

Two are better than one,
Because they have a good return for their work:
If one falls down, his friend can help him up.
But pity the man who falls, and has no one to help him up!
Also, if two lie down together, they will keep warm.
But how can one keep warm alone?
Though one may be overpowered, two can defend themselves.

Colossians 3:12-15

You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you were called together as parts of one body. Always be thankful.

St. Paul

1 Corinthians, Chapter 13

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I

give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears.....

And now these three remain: faith, hope and love. But the greatest of these is love.

St. Paul



Detail from the Good Samaritan Window,
made by An Túr Gloine studio 1934.

A Short History of the Unitarian Church, Dublin

The congregation worshipping in St. Stephen's Green Church is by tradition descended from the very first congregation of Protestant Dissenters in Dublin, which was composed of English settlers who came to the city during the reign of the first Elizabeth. Sadly, most of the earliest records seem to have disappeared, but from the time of the Restoration of the English monarchy, ministers of this congregation certainly left their stamp upon the intellectual thought of the city.

It is not known exactly when this first congregation opened its Meeting House in Wood Street but it is recorded that Rev. Daniel Williams preached there in 1667. One of its most distinguished ministers was Joseph Boyse (1683-1728). He has been described as 'one of the most strenuous Dissenters of his day'. At this period, worshippers in this church would not have been Unitarian in the modern sense of the word, but there can be no doubt that the Reverend Mr. Boyse had much of the spirit that we hope characterises

Unitarianism today, and he doubtless inculcated much of this spirit into members of his flock. It has been written of him: 'If ever he expressed himself with anything like acrimony or vehemence of style, it was in speaking of those that were for narrowing the terms of Christian communion by imposing unscriptural doctrines and practices upon their fellow-Christians, making these tests of Orthodoxy and Christianity, and excluding from the favour of God and the hopes of salvation those who conscientiously scrupled a compliance with their arbitrary and unwarrantable impositions'. Stripped of its archaic turn of phrase, this statement amply demonstrates the liberal spirit in matters of religion constantly championed by Mr. Boyse, and so much in line with modern Unitarian thought.

It was, of course, an offence under common-law to express Unitarian theological views right up to 1813, and many ministers of a liberal turn of mind suffered grievously for their opinions. Thomas Emlyn, a Wood Street minister (1691-1702), was indeed heavily fined and spent two years in a

common goal for writing and publishing his book, 'Humble Inquiry into the Scripture Account of Jesus Christ'.

In the early years of the eighteenth century there was growing opposition to creedal tests and increasingly liberal theological thought was to be observed in many of the old Presbyterian congregations founded by Scottish settlers, mainly in Antrim and Down. Alarmed greatly by this tendency, the leaders of the Presbyterian churches sought to impose a rigid standard of belief by insisting on subscription to the Westminster Confession of Faith. Many ministers and congregations simply refused to do this and thus were ejected. In 1726 the Non-Subscribers, as they were known, progressively organised a church body on more liberal and open-minded lines. John Abernethy was a Wood Street minister (1730-1740) who had been a notable champion of Non-Subscription and who had been dismissed from the Synod of Ulster in 1726. The next minister was The Reverend James Duchal (1741-61), a man who 'from robust Calvinistic Orthodoxy passed by degrees to an interpretation of Christianity from which every distinctive trace of Orthodoxy had vanished'.

During the ministry of The Reverend Samuel Bruce (1747-67) the congregation removed from Wood Street, where the Meeting House was then in a state of decay, to a new Meeting House in Strand Street, which opened in 1764. Shortly before this the Protestant Dissenters in Mary's Abbey became incorporated with the congregation of Wood Street.

The congregation continued to worship in Strand Street Meeting House for nearly one hundred years and during that time a roll of distinguished ministers continued to promote liberal views of religion, and it was during this period that there was a clear move towards more distinctively Unitarian opinions. As has been stated, it was an offence under the civil law to express Unitarian views before 1813 but following the passing of the Dissenters (Ireland) Act in 1817 many congregations of Protestant Dissenters gradually began to be identified as either Trinitarian or Unitarian. Certainly, by the 1840's the congregation of Strand Street was identified as distinctly Unitarian for we still have communion plates inscribed 'The Unitarian Congregation, Strand Street, 1843'.

Prior to the retirement of Reverend Dr. Drummond (1815-1859), a member of the Strand Street congregation, Mr. Thomas Wilson,

bequeathed a sum of £2,330 towards the building of a new Church. A committee was appointed under the secretaryship of Mr. Lucius O. Hutton, and in 1857 a site in St. Stephen's Green West was purchased.

This site was in fact derelict houses one occupied by the Synge family, a remarkable ecclesiastical family which in 3 generations gave 5 bishops to the Church of Ireland. The Synge family had lived in this house until 1802.

Mr. Wilson was head of the firm of Thomas Wilson & Sons, Shipowners, of North Wall, Dublin. His father, Joseph Wilson, fought in the American War of Independence, and after acting as aide-de-camp to George Washington, became the first U.S.A. Consul in Dublin.

In 1861 there was an architectural competition, limited to three well-known firms, to design the new building. This was won by Lanyon, Lynn and Lanyon of Belfast, and William Henry Lynn was architect in charge. In his obituary in the Dublin Builder in 1915 it is stated: 'His handling of ecclesiastical work was always sympathetic and masterly and it may be fairly claimed that he was one of the best architects of the Gothic Revival'.

Another of his works in Dublin was the Protestant church of St. Andrew in Suffolk Street.

Messrs. Hammond of Drogheda and Dublin were the builders to whom the contract was awarded at a cost in the region of £5,000. In due course the Church was opened for public worship on Sunday June 14th, 1863. It is perhaps interesting to note that our very close neighbour, Newman's Catholic University Church, was completed in 1856 in a style of an ancient Italian Basilica very different from ours. Both Gothic Revival and Greek Revival were rampant at this particular period, when there was a spiritual revival and a reaction to three hundred years of obeying a set book of Classical rules.

The main body of the church is 58ft. long and 46ft. wide and the height from the roof apex is 50ft. The great arch between the main body of the Church and the Gallery is 23ft. wide x 42ft. high. The top of the spire is 97ft. over street level. The Church has a wealth of stained glass: French, Flemish and English, and a notable example of one of the first pieces executed following the revival of the Irish stained glass industry after the turn of the century. This is the main window of the church and it was constructed in 1918 as a memorial to Mr. Thomas Wilson. The previous windows in this

location were destroyed by fires in 1892 and 1916. The subject matter was inspired by the Rev. Savell Hicks, minister here from 1910 to 1962, and the work was carried out by Sarah Purser's Tower of Glass Studio in Dublin to a design by the artist A.E. Child.

There is some fine decorative work to the capitals of the main pillars supporting the four internal arches. These represent different types of leaves on some of which there are birds. There are also decorative angels below the corbelled bases of the main roof trusses and it is thought that the figures represent 'the whole armour of God' as described in Chapter 6 of Paul's Letter to the Ephesians. The placing of the pulpit in a dominant position emphasises the importance of the spoken word to the Unitarian congregation.

On the east wall of the Church, to the right of the pulpit, is 'Celebration', a sculpture by the distinguished artist Patrick McElroy, a member of the congregation. This is executed in forged steel, cast bronze, copper and hot fused glass. The sculpture illustrates many aspects of Unitarian thought: the major religions of the world are represented by symbols; a glass centre-piece by the

glass artist Killian Schurman represents the embryo of life and all beginnings.

A fine organ by J.W. Walker & Sons, 1911, occupies the south wall of the church.

A few years after the opening of the new Church in St. Stephen's Green, negotiations were entered into with the other Dublin Unitarian congregation worshipping at Eustace Street with a view to a congregational merger, which took place in 1867. Among the many notable ministers who had served the Protestant Dissenters in Eustace Street was the Reverend James Martineau (1828-1831), a theologian and philosopher of outstanding ability.

In this century we remember the long and distinguished ministry of the Reverend Savell Hicks (1910-1962). He was widely acclaimed throughout the city by persons of all religious persuasions as an outstanding preacher. A man of wide interests, he did much to engender wider religious co-operation at a time when there was still much prejudice and outright bigotry in Ireland.

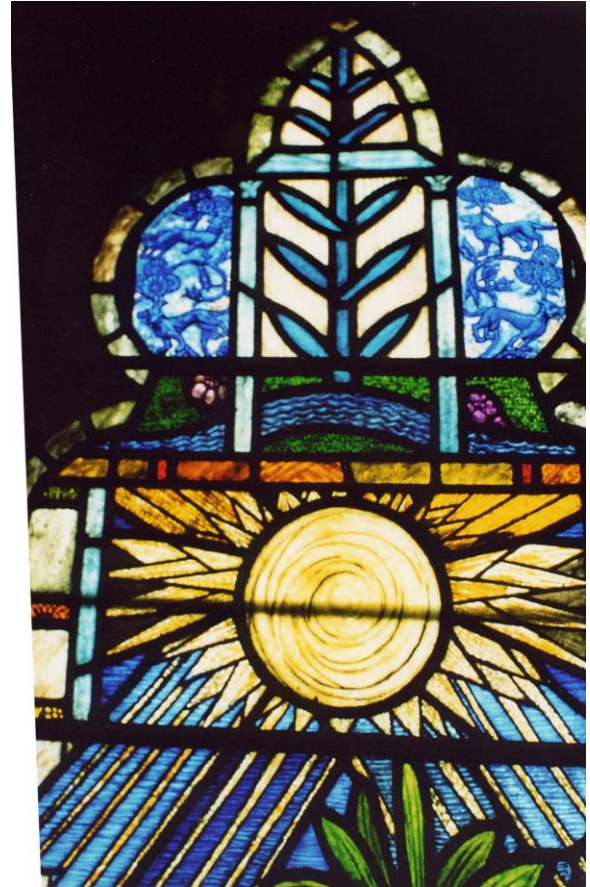
In 1964 the Reverend Kenneth Wright accepted a call to the pulpit of St. Stephen's Green Church, and under his leadership a comparatively small but intensely loyal congregation strove to exemplify the values and aspirations in religion that

had their first origins among the sturdy Protestant Dissenters and Non-Subscribers, whom we are proud to count as our spiritual ancestors.

In 1996 Rev. William Darlison became minister. In 2007 Rev. Bridget Spain was appointed assistant minister and was called to the pulpit in 2012 as minister to the congregation.

(In the compilation of this historical note the authors have drawn on the work of S. Shannon Millan, which was published at the commencement of the ministry of the late E. Savell Hicks in 1910)

Detail from the Good Samaritan Window,
made by An Túr Gloine studio 1934



What is Unitarianism?

The Unitarian Path in one Sentence:

The Unitarian path is a liberal religious movement rooted in the Jewish and Christian traditions, but open to insights from world faiths, reason and science; and with a spectrum extending from liberal Christianity through to religious humanism.



The Unitarian Path in one Paragraph:

The Unitarian path combines personal freedom in religious faith with mutual, interdependent and supportive community. It prefers reflective thinking to rigid believing. Emerging from the Jewish and Christian faiths it is fiercely loyal to Jesus and his teaching, that we should love both God and our neighbours as ourselves. This has brought Unitarians to a grateful recognition that their neighbours may be of other faiths or hold different values and may draw upon alternate resources of faith and strength. Unitarian religion is more earthy and practical than heavenly and passive. It maintains an ongoing conversation of mind and body, refining and incarnating those qualities of life, growth and love which make for a better world.

*From The Unitarian Path, by Rev. Andrew Hill (The Lindsey Press and Unitarians in Edinburgh, 1994).
Reprinted with permission from the author.*

Frequently Asked Questions

My partner and I live abroad. Is it still possible to marry in Dublin Unitarian Church?

Yes, but pay particular attention to the residency requirements as outlined on page 1. Should it be impossible to fulfil these, it may be best to marry legally elsewhere and have a ceremony of blessing in the Dublin church.

What sort of music is allowed during the ceremony?

Any kind of music is allowed from string quartets to rock bands, within the bounds of decency and decorum. Live music is encouraged but CDs are acceptable. The organist is always willing to play but wedding couples must make separate arrangements with him. He is available for consultation after Sunday service or can be contacted via telephone or email.

(See appendix for contact details.)

Do you recommend printed orders of service?

It is customary to have these but it is by no means required. Experience shows that the more detailed

the printed order of service, the less attention guests pay to the actual ceremony! They simply read the text! Keep it simple with just an outline of the ceremony and, perhaps, the readings printed.

Are photographs and videos allowed?

Certainly, but photographers should be discreet, especially during the solemn parts of the ceremony.

What advice can you give about flowers?

More is not always better. Too many flowers seem to spoil the look of the church! It is customary, but by no means obligatory, to leave some flowers in the church after the ceremony to enhance our Sunday worship.

When will the church be open for musicians and florists to get access?

The church will open about an hour before the actual ceremony. If access is required before this time, arrangements should be made with the

caretaker. His telephone number can be found in the appendix.

Is it possible to marry on a Sunday?

Yes, subject to the availability of a wedding chaplain. This applies to Bank Holidays too. The traffic is not so heavy on Sundays, so parking is easier.

Is it possible for my partner and I to enter the church together, rather than with the father?

By all means. This is entirely a matter for the wedding couple in consultation with their wedding chaplain.

I have a relative/friend who is a Catholic priest. Is it possible for him to participate in the service in some way?

Yes. In fact, we encourage this. The legal parts of the ceremony must be performed by the celebrant, but it is possible for a clergyperson from another denomination to give a blessing or to do a reading. In the Dublin church we have had a Jewish man read a blessing in Hebrew and a Muslim recite a blessing from the Koran. Numerous Catholic priests have taken part in services in the past.

Is confetti allowed?

Yes, but not inside the church – it is very difficult to remove it from the stonework! But confetti seems old fashioned these days. Modern weddings seem to prefer bubbles!

My partner and I will need a copy of our marriage certificate for legal reasons shortly after the wedding. Does the church provide one of these?

*No. Marriage certificates are obtained from the Registrar's office on Lower Grand Canal Street. The '**Marriage Registration Form**' that the Registrar issued to you has to be returned to the Registrar within 30 days of your marriage.*

You then must make application to the Registrar's office on Lower Grand Canal Street, to issue a Marriage Certificate. (see page 2, paragraph 2.)

My partner and I have very little money and are getting married on a shoestring. Is negotiation over the fee possible?

Yes. Explain your circumstances to your wedding chaplain.

Is it possible to park outside the church?

There is some parking, but it is restricted and cannot be guaranteed. The wedding car can be left outside and bollards will be used to reserve a place for this car only. Guests should be encouraged to leave their cars at home or, if they need to drive, they should put their cars in the multi-storey car park a hundred yards down the road from the church.



Checklist

Three months notice of wedding given to Registrar

Foreign divorce papers checked by Registrar

Readings chosen

Flowers ordered

Music organised

Arrangements made to meet with chaplain to deal with wedding legalities at the church.

Rehearsal date arranged.

Payment made to wedding chaplain

Important Contact Numbers

Wedding Chaplains

Rev. Bridget Spain	085-7180599	revbspain@gmail.com
Pamela McCarthy	087-6533034	pamelamaymccarthy@yahoo.ie
Keith Troughton	086-4545156	kjt.dub@gmail.com

Caretaker

Kevin Robinson	01-4752781
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Organist

Josh Johnston	086-8920602	josh@joshjohnston.com
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For general enquiries about gaining access for musicians, florists etc., leave a message at the caretaker's phone number above.