

A Handbook for

The Celebration and Blessing of a Marriage

at

Saint Paul's Episcopal Church



ST. PAUL'S
EPISCOPAL CHURCH

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Marriage in the Episcopal Church

Congratulations on your engagement! We at St. Paul's are pleased to be asked to consider playing a role in your marriage. The Episcopal Church takes this ceremony with utmost seriousness, as it does all occasions of public worship. The Church's teaching and regulations on marriage are intended to strengthen the Christian character of the marriage relationship. The worship of the Episcopal Church is founded upon ancient Christian traditions that are eloquently and thoughtfully presented in *The Book of Common Prayer*. Our worship is reverent and dignified. While allowing for some variation, the Prayer Book reminds us of the universal nature of the Church. Our worship unites us with past, present, and future generations of Christians who gather to glorify God. Thus, each service maintains this historic continuity, while at the same time addressing the spiritual needs of the gathered congregation.

At all times, God is at the center of our worship as the congregation gathers. The members of the congregation are never spectators, nor is the service planned for their entertainment. With this in mind, we share the following information to help you plan the celebration and blessing of your marriage at St. Paul's.

The Role of the Priest

The priest will play a key role in every aspect of your wedding. This is why *we ask that couples contact the Rector or other clergy at St. Paul's before a date is finalized or a reception is booked*. Call the Parish Office and make an appointment to discuss your intentions with one of the clergy.

In our tradition, the Rector of the parish is the local ecclesiastical authority, which means that he must approve of and is ultimately responsible for everything that happens within the parish. The Rector or another member of the clergy staff will explain the procedures for weddings at St. Paul's and will help you determine whether or not St. Paul's is the right place for your wedding. If you are not familiar with weddings in the Episcopal Church, the priest will help you understand the Anglican way of worship as well as orient you to local parish customs that we will ask you to respect as you plan your wedding.

The priest will provide you with the Holy Matrimony Information Sheet, which must be completed promptly. Dates will also be set for the required premarital instruction. You and the clergy will agree on the number of times you will meet and set goals for the content of these sessions. Among the topics are the nature of Christian marriage, an exploration of strengths and weaknesses in your relationship, family history, and planning the service. Additional topics are covered as the need arises.

If one or both of you have been previously married, the priest will need to explore the nature of the dissolution with you and see that legal and moral responsibilities to children and previous spouses are being observed. Application will then be made to the Bishop for his consent to be married in the church. The Bishop will need ample time to make his consideration, so this matter must be discussed with the priest well in advance of the proposed wedding date. No date for the wedding can be finalized without the Bishop's formal consent. Furthermore, the Bishop will not consider an application unless a minimum of six months has elapsed since the final divorce decree.

At the rehearsal and on your wedding day, the priest is responsible for all decisions regarding ceremony and custom. Florists, photographers, wedding directors, and even family and guests must be willing to respect the guidelines of our Episcopal tradition and local customs at St. Paul's.

Wedding Guidelines

Weddings are occasions of great joy and celebration for all involved! We look forward to sharing this important day with you. St. Paul's wants to be as helpful as possible as you make your wedding plans.

Everything will go more smoothly if you read and take into account the following guidelines:

1. Marriage ceremonies are conducted by the clergy of St. Paul's only in the main church or St. Martin's Chapel according to the rite of *The Book of Common Prayer* (1979) and the doctrine, discipline, and worship of the Episcopal Church. The officiating priest will provide guidance and direction in the planning of the service. The Rector is the final authority regarding any worship or social function within the parish.
2. Please do not make any plans without first consulting with the parish clergy. They will assist you in setting a date and getting the rehearsal and wedding dates and times on the parish calendar.
3. The couple to be married will arrange as soon as possible for a required series of premarital consultations with the priest who will officiate.
4. The written approval of the Bishop is required for the marriage if either person has been previously married. The officiating priest will discuss the canonical procedures with you as well as provide appropriate counsel.
5. A member of the Wedding Committee of the Altar Guild will be in contact with you and be present for the rehearsal and wedding to assist in any possible way the officiant, the families, and the wedding party. Please do not engage a wedding director to be present at the church.
6. **Decorations:** Flowers in the church are to be simple and in keeping with our custom of one large floral arrangement behind the altar, on the pedestal in front of the choir screen. The Chapel requires two floral arrangements, one on either side of the cross. *Following the wedding, altar flowers remain in the church for the Sunday service* and are taken to the sick and shut-ins after Sunday services. Greens may be attached to pew ends, but pew candles are prohibited by Cleveland Heights fire codes. When candelabra are used, they may not be decorated. Aisle runners are discouraged and not necessary; our floors are clean and lovely. We require that your florist visit the church to become familiar with the setting and requirements. Please contact Barbara Carlstrom at (216) 382-8282, before making any arrangements for flowers.
7. **All music** at weddings is subject to the approval of the clergy and the Organist-Choirmaster. Vocal music and hymns must be from *The Hymnal 1982* or other approved

sacred texts and tunes. Processional and instrumental music must be from the classical sacred music repertoire and conducive to a worship service. Secular or “pop” music is not appropriate for worship. The bride and groom should contact our Organist-Choirmaster, Mr. Karel Paukert, at (216) 932-5815 to arrange an appointment. If you wish to have the carillon (bells) played, please call Mr. David Osburn, (440) 842-3532, at home, to discuss music and fee. The bride and groom are responsible for making the appointments with Mr. Paukert and Mr. Osburn and responsible to them for music fees.

8. **Holy Communion:** A choice that a couple will make with the officiating priest is whether or not to celebrate the Eucharist, or Holy Communion, following the Blessing of the Marriage. Those who eat and drink together share values and beliefs as well as tradition and sacred history. For Christians, the sacred meal we call Communion is all the more significant because of its association with the Risen Lord who is the Head of the Church and the Head of every Christian family. It can be a powerful symbol for newly married people to share this meal with the friends and family who gather for their marriage. On the other hand, interfaith or other family considerations can make the sacrament an occasion of awkwardness or uncertainty. Please discuss with the priest which decision will be best for you and those who will gather with you. Holy Communion, if celebrated in the church, is offered to all and never to the bride and groom only.
9. **Photography and video production:** Since a wedding is a time of sacred worship, we have strict guidelines for photography and video production. Amateur and professional photographers may not take flash pictures at any time during the ceremony or processions, nor may photos be taken in the nave. Cameras may be placed in a stationary position in the balcony or behind the choir screen and used without flash or spotlights. In consideration of the parish staff, please limit photographs in the nave or courtyard after the service to one-half hour. Professional-quality video cameras can, by prior arrangement only, be connected to our sound system.
10. We will make a high-quality cassette sound recording of your wedding if the wedding is in the main church.
11. If you wish to have a bulletin, it must be in keeping with the format provided by St. Paul’s Episcopal Church. Bulletins will be developed by the officiant and the bride and groom, and will be printed at St. Paul’s.
12. In keeping with the dignity of the occasion, we do not permit the consumption of alcohol at the rehearsal or the wedding itself. For receptions in Tucker Hall or the Dining Room, wine only is permitted.

13. There are various expenses connected with a wedding at St. Paul’s. These are:

Organist	\$200-250
Carillonneur	75
Church (for members)	\$500
(for non-members)	750
Bulletins	50

For a reception at the church either in the Dining Room or Tucker Hall, expenses will be:

Tucker Hall	\$300
Custodial fee	100

(We can recommend catering services.)

14. The officiant conducts the rehearsal, which is typically the day or evening before the wedding. Members of the wedding party and parents should plan to attend.
15. Please bring the marriage license to the Parish Office at least two days before the rehearsal. We cannot begin the rehearsal unless we have the license in hand.
16. On the day of the wedding, we will begin promptly at the appointed hour. You may bring dresses to the church earlier; they will be safely stored in the Bride's Room.

God bless you as you prepare for this sacred and joyous occasion.

Wedding Flowers

Contact: Clergy or Barbara Carlstrom, (216) 382-8282

Please include the name of the florist you are considering for your wedding in the "Holy Matrimony Information Sheet" given to you by the clergy, or inform Barbara Carlstrom. We need to know well in advance who the florist for the wedding will be. St. Paul's recommends our regular florist, D. K. Vanderbrook Florist, Inc., and we have a list of other florists who have been involved here. Florists who have not previously done the flowers for the main church or St. Martin's Chapel must come to see the area to get an idea of the appropriate size.

The following are the church's guidelines for floral arrangements:

In the main church (Chancel), one large bouquet is placed on the pedestal behind the altar. The minimum width and height of the arrangement must be at least 5 feet in order to look right in the area. Vanderbrook often manages this with attractive branches throughout and in the background. A pedestal to support the arrangement is available. If a vase is to be used, it must be in keeping with the sanctity of the surroundings; plastic is not permitted. A large basket is also appropriate. Often, a large pan with oasis is used if it can be hidden by the arrangement; plastic is allowed here.

In St. Martin's Chapel, two arrangements stand on the altar, on either side of the cross. We recommend low, medium-sized containers. Glass, silver, brass, or china vases of good design may be used; St. Paul's has brass vases with liners available. (The florist can pick up the liners or do the arrangements at the church.) Plastic vases may not be used.

Other flowers are not permitted in the Chancel or in St. Martin's Chapel without special permission from the clergy.

The flowers on and/or behind the altar are, in essence, a gift to the church. *Flowers may not be removed*, since flowers remain in place for Sunday services, and their gift is acknowledged in the Sunday bulletin.

Flowers are not allowed on the ends of pews; pew clamps with greens and ribbon may be used. Cleveland Heights fire regulations prohibit candles at the pews.

Aisle runners are discouraged and not necessary. The floors are kept very clean.

Candelabra, if used, must be undecorated.

Wedding Music

Karel Paukert, Organist and Choirmaster at St. Paul's Episcopal Church, will gladly play for your wedding. Please contact him about the day and time of your wedding so he can make plans with you.

The preludial recital, 20-35 minutes long, includes original works as well as transcription spanning five centuries of organ music. It is a mini-recital with brilliant concert pieces and contrasting meditative selections. The list on the next page represents only a small number of possible selections. Special requests ought to be communicated to Mr. Paukert in advance.

St. Paul's Choir has some of the best voices in town and the participation of soloists might be solicited through Mr. Paukert. He will also make available telephone numbers of trumpet players or other musicians. He prefers that the wedding couple engage them.

A session in which the listed selections might be heard can be arranged by calling or e-mailing Mr. Paukert. (Please see the phone number listings below.) Scheduling depends on his availability and the availability of St. Paul's nave. The use of popular music or show tunes is not appropriate. In this and all related instances, the officiating clergy decides. Hymns are selected with the guidance of the clergy.

Fee structure:

Wedding without a rehearsal: \$200

Wedding with a rehearsal: \$250

Additional rehearsals with instrumentalists or vocalists: \$30 per rehearsal

Please have the honorarium ready before the wedding. A payment at the time of the rehearsal is encouraged.

Mr. Paukert's telephone numbers, address, and e-mail address:

Home: (216) 381-8506

Office: (216) 932-5815, ext. 219

E-mail: kpaukert@stpauls-church.org

Home address: 2404 Lalemant Road, University Heights, Ohio 44118

Wedding Music Selections

Processional and Recessional Music

Henry Purcell	<i>Trumpet Tune</i> <i>Trumpet Voluntary in D</i>
Jeremiah Clark	<i>March of the Prince of Denmark</i>
Jean Joseph Mouret	<i>Rondeau</i>
Jean Jacques Charpentier	<i>Te Deum</i>
George Frideric Handel	<i>Hornpipe from Water Music</i> <i>The Rejoicing from The Royal Fireworks Music</i>
Adam Michna from Otradovice	<i>Heavenly Cavalry</i>
Jiřík Ignác Linek	<i>Intrady</i>
Johann Helmich Roman	<i>Drottningholm Music</i>
Erland von Koch	<i>Festive March</i>
Ingvar Hellman	<i>Wedding March</i>
Edvard Grieg	<i>March</i>

Recessional only

Charles-Marie Widor	<i>Toccata</i>
Johann Sebastian Bach	<i>Prelude and Fugue in E flat major</i>
César Franck	<i>Final</i>
Ludwig van Beethoven	<i>Ode to Joy</i>

For the Procession of the Bridesmaids

Johann Pachelbel	<i>Canon in D</i>
Benedetto Marcello	<i>Psalm XIX</i>
Johann Sebastian Bach	<i>Jesu, Joy of Man's Desiring</i>

St. Paul's Wedding Directory

Clergy

Parish Office, (216) 932-5815
The Reverend Alan M. Gates, *Rector*
The Reverend Lisa E. Hackney, *Associate Rector*
The Reverend Richard C. Israel, *Associate Rector*
The Reverend Dr. David R. Mason, *Priest Associate*

Organist-Choirmaster

Mr. Karel Paukert, (216) 932-5815

Associate Organist-Choirmaster

Dr. Steven Plank, (440) 774-7884

Carillonneur

Mr. David Osburn, Jr., (440) 842-3532

Altar Guild President

Ms. Mary Cushing, (216) 371-2438

Altar Guild Wedding Committee

Mrs. Lois Merrick, (216) 371-4137

Flower Arrangements

Mrs. Barbara Carlstrom, (216) 382-8282

Financial Inquiries

Mr. Mark Finkenbine, (216) 932-5815

Holy Matrimony Information Sheet

Please return completed form to the Parish Office as soon as possible.

Groom's Full Name _____

Bride's Full Name _____

Rehearsal Day & Date _____ • ____/____/20__ Time _____

Marriage Day & Date _____ • ____/____/20__ Time _____

Church _____ St. Martin's Chapel _____ Holy Eucharist? _____

Reception location _____

Florist _____ Number of guests expected _____

Officiating Clergyperson _____ Organist _____

Florist _____

Will you need...

Church-assigned Acolyte? _____ If HE, Chalice Minister? _____

Audio tape of service? _____ Carillonneur? _____

(The family must arrange for the organist and carillonneur.)

Sexton assigned by St. Paul's _____

Groom's address _____

Phone: Home _____ Work _____

Occupation _____

Bachelor _____ Divorced _____ Widower _____ Age _____ Birthdate _____

Baptized _____ Confirmed _____

Father's full name _____

Mother's full maiden name _____

Bride's address _____

Phone: Home _____ Work _____

Occupation _____

Maiden _____ Divorced _____ Widow _____ Age _____ Birthdate _____

Baptized _____ Confirmed _____

Father's full name _____

Mother's full maiden name _____

Future address (if known) _____

Date form completed ____/____/20__

Information to Applicants for a Marriage License

Ohio residents: Applications for a marriage license should be made in the county where either the bride or groom reside. The license is not issued in the county where the wedding will take place unless the couple is from out of state.

Out-of-state residents: Applications for a marriage license should be made in the county where the wedding will take place. St. Paul's Episcopal Church is in Cuyahoga County.

The Marriage License Department of the Probate Court of Cuyahoga County is located in Room 146, 1st Floor, Court House, Cleveland, Ohio 44113.

Hours: Monday through Friday, 8:30 a.m. to 4:30 p.m. Closed Saturdays.

Marriage License Department Telephone Numbers: (216) 443-8920, (216) 443-8921

No marriage license will be issued to:

Persons nearer of kin than second cousins (R.C. 3101.01), or when either of the applicants is under the influence of an intoxicating liquor or controlled substance or is infected with syphilis in a form that is communicable or likely to become communicable (R.C. 3101.06).

Resume of Procedure Relative to Marriage Licenses

In the State of Ohio, the application of a marriage license may be made in the county of either applicant. If neither applicant is a resident of Ohio, the application must be made in the county in which the ceremony is performed.

Both parties are required to be present at the time of making the application for the marriage license, unless either or both are physically incapacitated. Then, in this case, their physician must sign an affidavit as to the physical disability of the applicant, and this affidavit shall be filed with the application for the marriage license, properly filled in, signed, and acknowledged.

Divorce Papers Must Be Shown

If either party has been divorced, the Places, Dates, and Case Numbers of the Divorces are required.

The law also provides that no license can be issued until at least five days have elapsed from the date of making the application for the issuance of said license. However, for good cause shown the probate judge may waive such period of time, based on the reasons as set forth in the application requesting such waiver of time. Licenses must be picked up by one of the applicants *after* the waiting period has expired.

Fee: \$40.00, *cash only*.

The Application for a Marriage License is valid for thirty days, from the date of applying and said Marriage License is valid for sixty days from the date of issuance.

Please note

Because of the numerous requests by civilians and persons in the Armed Forces to show proof of marriage at an early date, it is to be emphasized that upon the marriage of the parties, it is very important the Certificate of Marriage be signed by the person Solemnizing the marriage who then sends the Certificate of Marriage Return to the Probate Court as soon as possible, but within thirty days (R.C. 3101.14).

The Celebration and Blessing of a Marriage

(from the Book of Common Prayer, 1979)

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. and N.N. 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 page 437. 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.

Celebrant 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 one or more passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings. Between the Readings, a Psalm, hymn, or anthem may be sung or said. Appropriate Psalms are 67, 127, and 128.

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

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

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

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 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.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.

Give us today our daily bread.

Forgive us our sins
as we forgive those
who sin against us.

Save us from the time of trial,
and deliver us from evil.

For the kingdom, the power,
and the glory are yours,
now and for 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.*

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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.*

The Peace

The Celebrant may say to the people

The peace of the Lord be always with you.

People And also with you.

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

At the Eucharist

The liturgy continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

Preface of Marriage

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers.

In place of the usual postcommunion prayer, the following is said

O God, the giver of all that is true and lovely and gracious: We give you thanks for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant that by your Holy Spirit, N. and N., now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love you; for the sake of Jesus Christ our Lord. Amen.

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung; or instrumental music may be played.

Suggested Readings for Weddings

From the Old Testament

Genesis 1:26-28—Male and female he created them

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

Genesis 2:4-9, 15-24—A man cleaves to his wife and they become one flesh

These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground—then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” Then the Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.” Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Song of Solomon 2:10-13, 8:6-7—Many waters cannot quench love

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

Tobit 8:5b-7—That she and I may grow old together

Tobias said, “Blessed are you, O God of our ancestors, and blessed is your name in all generations forever. Let the heavens and the whole creation bless you forever. You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the human race has sprung. You said, ‘It is not good that the man should be alone; let us make a helper for him like himself.’ I now am taking this kinswoman of mine, not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together.”

From the New Testament**1 Corinthians 13:1-13—Love is patient and kind**

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

Ephesians 3:14-19—The Father from whom every family is named

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

Ephesians 5:1-2, 21-33—Live in love, as Christ loved us

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the

church, because we are members of his body. 'For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.' This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband.

Colossians 3:12-17—Love which binds everything together in harmony

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

1 John 4:7-16—Let us love one another, for love is of God

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

From the Gospel

Matthew 5:1-10—The Beatitudes

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Matthew 5:13-16—You are the light...Let your light so shine

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

Matthew 7:21, 24-29—Like a wise man who built his house upon the rock

Jesus said, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!” Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

Mark 10:6-9, 13-16—They are no longer two, but one

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

John 15:9-12—Love one another as I have loved you

Jesus said, “As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you.”

The Catholic Church provides three different forms of celebrating the Rite of Marriage. When two Catholics are marrying, the celebration will normally take place within a Mass. The second form, which does not include a Mass, is used when a Catholic marries another baptized Christian. A third form, also outside Mass, is usually celebrated when a Catholic marries someone who is not baptized. The second and third forms are structured around the celebration of the Liturgy of the Word. The couple chooses one of these options based on their particular circumstances in conversation with the priest or A marriage wishes sms that is for everyone, so you can share it with your newly married boss, acquaintance or even your best friend. 6. A positive and precious message about love, celebration and a life full of happiness and togetherness. This sms is for every couple that is newlywed or getting married. A message that will be memorable and real, something the couple will cherish. 7. A marriage wishes sms that is in fact a simple poem on love and is a message of congratulations and good wishes. Something the newlyweds will like and cherish. A simple sms that is unique, it talks of joys in life

Blessing of the Marriage 22. May your marriage bring you all the exquisite excitements a marriage should bringÂ And the strength of their marriage is a strength that celebrates every minute of life, as well as the living mystery of their love. Blessing of the Marriage 25. May every desire you have for your Holy Union be fulfilled. The Holy Marriage Blessing Ceremony is a celebration of the commitment of one man and one woman to love each other with Godâ€™s true love eternally, and to establish their couple and family as a dwelling place of God. True Parents, Rev. Sun Myung Moon and Dr. Hak Ja Han Moon, have made it possible for couples to participate in this ceremony worldwide through their lifelong investment into fulfilling Godâ€™s Will and bringing about the Kingdom of Heaven on Earth. By participating in this ceremony, couples become part of a worldwide community of Blessed couples striving to embody the true love of Go

The ceremony to bless the marriage is an important one but where does it come from? And how does it coincide with your religious and cultural beliefs? Traditionally, the essence of marriage is the mutual agreement between a man and a woman for a lifelong union, voluntarily assumed, and publicly acknowledged. The Church, in providing a fitting setting and a beautiful ceremony for its announcement and public ratification, does all in its power to safeguard the union and to make of it what a marriage ought to be.

Origins. The Rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service. After the Gospel (and homily), the husband and wife stand before the Celebrant, who addresses them in these or similar words

A wedding blessing ceremony is when you pray over a couple's marriage. My husband and I were legally married in Germany. When he got his green card we moved to the US and had a church wedding in the church I grew up in. According to the priest we ...

The point of a church wedding is to make your vows before God and witnesses and having the support of the community to uphold you keeping the vows. A blessing would be similar to a religious or spiritual wedding ceremony. Related Questions. More Answers Below.

How does a marriage ceremony go horribly wrong? Is there a tactful way to ask guests to put their phones away during the wedding ceremony? Why is it that the ceremony of marriage is significantly more important to women? Is it proper to get married without a ceremony? 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. The Lessons Appointed for Use at. The Celebration and Blessing. of a Marriage. One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Genesis 2:4-9, 15-24. These are the generations of the heavens and the earth when they were created.

The Lessons Appointed for Use at the Celebration and Blessing of a Marriage. One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Genesis 2:4-9, 15-24. These are the generations of the heavens and the earth when they were created. A blessing marriage prayer that you two will always love each other as much as you do now. I am the happiest mother in the world because my princess has found her prince charming! I wish your new home to be a place full of love! Wishing you both lots of joy and happiness on your wedding day. May it be the start of a wonderful and exciting life together. Lots of love. Wishing you lots of joy and happiness on this special day. May it be the start of a wonderful and exciting life together. Lots of love. As you go through this life together, remember this day forever. Bless this husband. Bless him as provider of nourishment and raiment, and sustain him in all the exactions and pressures of his battle for bread. May his strength be her protection, his character be her boast and her pride, and may he so live that she will find in him the haven for which the heart of woman truly longs. Bless this loving wife. Give her tenderness that will make her great, a deep sense of understanding, and a great faith in Thee. 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. The ceremony to bless the marriage is an important one but where does it come from? And how does it coincide with your religious and cultural beliefs? Traditionally, the essence of marriage is the mutual agreement between a man and a woman for a lifelong union, voluntarily assumed, and publicly acknowledged. The Church, in providing a fitting setting and a beautiful ceremony for its announcement and public ratification, does all in its power to safeguard the union and to make of it what a marriage ought to be. Origins. The Rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service. After the Gospel (and homily), the husband and wife stand before the Celebrant, who addresses them in these or similar words Christian marriage is a solemn and public covenant between a man and a woman in the presence of God. In the Episcopal Church it is required that one, at least, of the parties must be a baptized Christian; that the ceremony be attested by at least two witnesses; and that the marriage conform to the laws of the State and the canons of this Church. A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the