

2010

**MARRIAGE  
SERVICES**

The Book of Common Prayer for use in  
the Church in Wales

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## PREFACE

These revised Marriage services are alternatives to the existing ones of the Prayer book of 1662 (1664 in Welsh) and that of 1984. The commitment and therefore, the vows are essentially the same in all three services since the nature of Marriage has not changed for it is the lifelong union of two people.

These new services, however, offer a greater variety of readings and a wider range of prayers as well as some original Welsh material, as the couple seek God's blessing on their union. The blessing is sought to strengthen the couple's resolve to love and support one another whatever they may face in the future. For marriage is an acknowledgement that human love cannot be got from transient attachments but only from a deep and permanent relationship. It is also an acknowledgement that a couple need divine, as well as human strength to draw upon in their capacity to love.

It is remarkable that in a world where there is a great deal of competition and the encouragement of individual self-fulfilment, the fact that people want to get married is a realisation that true fulfilment can only be found in relationships of love. As Marilyn Robinson puts it in her novel 'Gilead' "It is godlike to love the being of someone, for in any specific instance of it, it is a glimpse or parable of an embracing incomprehensible reality."

 H. P. Samy  
Cambrasia.

**AN ORDER FOR A MARRIAGE SERVICE  
WITHIN A CELEBRATION OF  
THE HOLY EUCHARIST**

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# 1 THE GATHERING

*[A hymn may be sung.]*

*Stand*

*The priest welcomes the people.*

In the name of the Father,  
and of the Son,  
and of the Holy Spirit. **Amen.**

Grace and peace be with you.  
**And keep you in the love of Christ.**

*Or in Eastertide:*

Alleluia! Christ is risen.  
**He is risen indeed. Alleluia!**

*Introductory sentences may be used. See Appendix 1; page 82.*

God is love, and those who abide in love abide in God,  
and God abides in them.

*1 John 4.16b*

*The bride and bridegroom remain standing.*

*Sit*

*The following or one of the alternative Introductions from Appendix 2a; page 83 is used:*

We have come together to witness the marriage of  
N and N, to pray for God's blessing upon them,  
to share their joy and to celebrate their love.  
Marriage is a gift of God, through which husband and  
wife may grow together in the knowledge,  
love and service of God.

It is given that, united with one another in heart, in  
mind and in body, they may increase in love and trust.  
God joins husband and wife in life-long union, as the  
foundation of family life (in which children are born,  
nurtured and) in which each member of the family,  
in good times and in bad, may find comfort,  
companionship and strength,  
and grow to maturity in love.

Marriage enriches society and strengthens community.

Marriage is a way of life made holy by God,  
and blessed by the presence of our Lord Jesus Christ  
with those celebrating a wedding at Cana in Galilee.  
Marriage is a sign of unity and loyalty which all should  
uphold and honour.

No one should enter into it lightly or selfishly, but  
reverently and responsibly in the sight of Almighty God.  
N and N are now to enter this way of life.

They will each give their consent to the other and make  
solemn vows, and in token of this they will give and  
receive rings (a ring).

We pray for them, that the Holy Spirit will guide and  
strengthen them, that they may fulfil God's purposes for  
the whole of their earthly life together.

*The priest says to the congregation:*

If you are aware of any reason why these persons may not lawfully marry, you must declare it now.

*The priest says to the couple:*

N and N, you are about to make your marriage vows in the presence of God, who is judge of all and knows the secrets of our hearts; therefore if either of you knows a reason why you may not lawfully marry, you must declare it now.

*Stand*

*If there are any allegations of impediment made, see notes on page 81 in the Notes and Appendices.*

*The priest says to the congregation:*

As we prepare to hear God's word, and to witness the marriage of *N* and *N*, we remember our human frailty and our need for God's help in all that we do.

*Silence.*

*Either:*

**Heavenly Father,  
we have sinned in thought, word and deed,  
and have failed to do what we ought to have done.  
We are sorry and truly repent.  
For the sake of your Son Jesus Christ  
who died for us,  
forgive us all that is past and lead us in his way  
to walk as children of light. Amen.**

*Or:*

Lord Jesus,  
in our weakness you are our strength.  
Lord, have mercy.  
**Lord, have mercy.**

Lord Jesus,  
when we stumble, you raise us up.  
Christ, have mercy.  
**Christ, have mercy.**

Lord Jesus,  
when we fail, you give us new life.  
Lord, have mercy.  
**Lord, have mercy.**

Almighty God,  
who forgives all who truly repent,  
have mercy on you and set you free from sin,  
strengthen you in goodness and keep you in eternal life;  
through Jesus Christ our Lord. **Amen.**

*The people are invited to pray; silence is kept and the following or an alternative Collect from Appendix 3; page 90 is used:*

Let us pray.

God our Father,  
you have taught us through your Son  
that love is the fulfilling of the Law.  
Grant to your servants *N* and *N* that,  
loving one another, they may remain in your love  
all the days of their life:  
through Jesus Christ our Lord to whom with you and  
the Holy Spirit be all love and all glory for time and for  
eternity. **Amen.**

## 2 THE PROCLAMATION OF THE WORD

*Either one or two readings from Holy Scripture precede the Gospel reading. See Appendix 4a; page 93.*

*At the end of each the reader will say:*

This is the word of the Lord.  
**Thanks be to God.**

*[A psalm, see Appendix 4b; page 109 or hymn may be sung between the readings.]*

*Before the Gospel the reader says:*

Listen to the Gospel of Christ according to Saint...  
**Glory to you, O Lord.**

*After the Gospel the reader says:*

This is the Gospel of the Lord.  
**Praise to you, O Christ.**

*An acclamation may introduce the Gospel reading.*

*Stand*

*One of the following may be used;  
either:*

Alleluia, Alleluia.  
God created them male and female  
and the two will become one.  
**Alleluia.**

*or:*

Alleluia, Alleluia.  
God is love;  
let us love one another  
as God has loved us.  
**Alleluia.**

*Or in Lent;*

*either:*

Glory to you, O Christ, you are the Word of God.  
God created them male and female  
and the two will become one.

**Glory to you, O Christ, you are the Word of God.**

*or:*

Glory to you, O Christ, you are the Word of God.  
God is love;  
let us love one another  
as God has loved us.

**Glory to you, O Christ, you are the Word of God.**

*[A homily may follow the readings.]*

*[A hymn may be sung.]*

*[Sit]*

*[Stand]*

# 3 THE MARRIAGE

## i. THE DECLARATIONS

*The bride and bridegroom stand in front of the minister.*

*The minister says to the bridegroom:*

**N, will you take N to be your wife?**

**Will you love her, comfort her, honour and care for her,  
and, forsaking all others, be faithful to her  
as long as you both shall live?**

*He answers:*

**I will.**

*The minister says to the bride:*

**N, will you take N to be your husband?**

**Will you love him, comfort him, honour and care for him,  
and, forsaking all others, be faithful to him  
as long as you both shall live?**

*She answers:*

**I will.**

*The minister says to the congregation:*

**Will you, the families and friends of N and N,  
support and uphold them in their marriage  
now and in the years to come?**

*All say:*

**We will.**

ii. THE VOWS

*The minister introduces the vows in these or similar words:*

N and N, you will now join hands and make your vows  
in the presence of God and his people.

*The bride and bridegroom face each other.*

*The bridegroom takes the bride's right hand in his, and says:*

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,  
as long as we both shall live,  
according to the will and purpose of God.  
In the presence of God I make this vow.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says:*

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,  
as long as we both shall live,  
according to the will and purpose of God.  
In the presence of God I make this vow.

*They loose hands.*

iii. THE GIVING OF RINGS

*The minister receives the rings (ring) and says the following or an alternative prayer from Appendix 5; page 111:*

Heavenly Father,

by your blessing let these rings (this ring) be to N and N  
a symbol of unending love and faithfulness, to remind  
them of the vow and covenant which they have made  
this day through Jesus Christ our Lord. **Amen.**

*The bride and bridegroom face each other. In turn each places a ring on the other's finger and, holding it there, says:*

N, I give you this ring as a sign of my love and faithfulness.  
With my whole being I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God, Father, Son and Holy Spirit.

*If only one ring is given, the one who receives it says:*

N, I receive this ring as a sign of the love and faithfulness  
between us.  
With my whole being I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God, Father, Son and Holy Spirit.

iv. THE PROCLAMATION

*The minister addresses the people:*

In the presence of God, and before this congregation,  
N and N have given their consent and made their  
marriage vows to one another.

They have declared their marriage by the joining of  
hands and by the giving and receiving of rings (a ring).  
I proclaim that they are therefore husband and wife.

*The minister joins their right hands together and says:*

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

v. THE BLESSING OF THE MARRIAGE

*[The Blessing of the Marriage may be used here or after the  
Lord's Prayer.]*

*The husband and wife kneel, the following or an alternative  
blessing from Appendix 6; page 112 is used:*

All praise and glory to you most gracious God,  
for in the beginning you created us in your own image,  
male and female.

Grant your blessing we pray, to N and N, that in marriage  
they may be a source of blessing to each other and to all,  
and live together in holy love. **Amen.**

*The celebrant says to the couple:*

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

vi. THE REGISTRATION OF THE MARRIAGE

*[The Registration of the Marriage may take place either here or at  
the end of the service.]*

*[An anthem or hymn may be sung.]*

*[Stand]*

## 4 THE INTERCESSIONS

*The following or an alternative prayer of Intercession and prayer end from Appendix 7; page 114 is used:*

Gracious God,  
we pray for N and N  
and give thanks that you have brought them together  
in marriage.

Lord, in your mercy,  
**hear our prayer.**

Help them (to be wise and loving parents and)  
to grow together in faithfulness and honesty,  
in mutual support and patience.

Lord, in your mercy,  
**hear our prayer.**

Make their life together a sign of your love  
in this broken world;  
may forgiveness heal injury and joy triumph over sorrow.

Lord, in your mercy,  
**hear our prayer.**

Be with them in their work  
and renew them in their leisure.

Lord, in your mercy,  
**hear our prayer.**

May they welcome into their home both friends and  
strangers and so reflect your Son's love for all people.

Lord, in your mercy,  
**hear our prayer.**

*The prayer ends with a suitable collect said by the priest  
or the following:*

Merciful Father,  
**accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

## 5 THE PEACE

*Stand*

*The priest may introduce the Peace with a suitable sentence, either:*

To crown all things there must be love.  
Let the peace of Christ rule in your hearts.

The peace of the Lord be with you always.  
**And also with you.**

*or:*

We have celebrated the love of *N* and *N*.  
We now celebrate God's love for all of us.

The peace of the Lord be with you always.  
**And also with you.**

*These words may be added:*

**Let us offer one another a sign of peace.**

*All may exchange a sign of peace.*

*The couple may exchange a greeting of peace with each other, with their families, and with other members of the congregation.*

*[A hymn may be sung.]*

*[Stand]*

## 6 THE THANKSGIVING

*The priest takes the bread and the cup.*

*Either the priest may say:*

We celebrate together the gifts and grace of God.

**We take this bread,  
we take this wine  
to follow Christ's example  
and obey his command.**

*Or the priest may praise God for his gifts in these words (not to be used with Eucharistic Prayer 1):*

Blessed are you, Lord, God of all creation.

Through your goodness we have this bread to offer,  
which earth has given and human hands have made.

It will become for us the bread of life.

**Blessed be God for ever.**

Blessed are you, Lord, God of all creation.

Through your goodness we have this wine to offer,  
fruit of the vine and work of human hands.

It will become our spiritual drink.

**Blessed be God for ever.**

*One of the following Eucharistic Prayers is used.*

*Eucharistic Prayer 1*

*Either:*

The Lord be with you.  
**And also with you**

*Or:*

The Lord is here.  
**His Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

Blessed are you, Lord our God, King of the universe:  
you bring forth bread from the earth.  
**Blessed be God for ever.**

Blessed are you, Lord our God, King of the universe:  
you create the fruit of the vine.  
**Blessed be God for ever.**

Wheat and grape, this bread and wine,  
are part of the riches of your earth.  
**You are worthy, O Lord our God,  
to receive glory and honour and praise  
for you created all things  
and by your will they have their being.**

We thank you, Father,  
that you formed us in your own image,  
creating us male and female  
and loving us even when we rebelled against you.  
Above all, we give you thanks for your Son, Jesus Christ.

*Proper preface:*

Because you have made us in your image  
and call us to share in your work of creation.  
You join man and woman to each other  
and the two become one flesh,  
as the Church is one with your Son,  
adorned as a bride for her bridegroom.

We give you thanks for the living hope  
you have given us in Jesus Christ our Lord,  
whom we praise with our lips and in our lives,  
saying / singing:

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Loving Father,  
we praise you that, on the night before he died,  
our Lord Jesus Christ took bread and gave you thanks.  
He broke it and gave it to his disciples, saying,  
Take, eat; this is my body which is given for you:  
do this in remembrance of me.  
After supper he took the cup, gave you thanks  
and, giving it to his disciples, said,  
Drink from this, all of you;  
this is my blood of the new covenant,  
shed for you and for many for the forgiveness of sins:  
do this as often as you drink it in remembrance of me.

Therefore, with these holy gifts  
we celebrate his offering of himself  
made once for all on the cross,  
we rejoice in his glorious resurrection and ascension,  
and we look for his coming again:

[Let us proclaim the mystery of faith:]

**Christ has died.**

**Christ is risen.**

**Christ will come in glory.**

Father, accept this offering of our duty and service,  
This memorial of Christ your Son our Lord.  
Send your Holy Spirit on us and on these your gifts  
that they may be for us  
    the body and blood of your Son.  
Grant that we who eat this bread and drink of this cup  
may, with the hosts of angels  
    and all the company of heaven,  
proclaim the glory of your name  
and join in their unending hymn of praise:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

*Silence.*

*[The service continues on page 30.]*

## *Eucharistic Prayer 2*

*Either:*

The Lord be with you.  
**And also with you**

*Or:*

The Lord is here.  
**His Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

True and living God,  
the source of life for all creation,  
you have made us in your own image.  
Always and everywhere we give you thanks  
through Jesus Christ our Lord.

*Proper preface:*

Because you have made us in your image  
and call us to share in your work of creation.  
You join man and woman to each other  
and the two become one flesh,  
as the Church is one with your Son,  
adorned as a bride for her bridegroom.

Therefore, with angels and archangels  
and with all the company of heaven  
we praise your glorious name:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Blessed are you, almighty God,  
because on the night he was betrayed  
the Lord Jesus took bread,  
and when he had given you thanks,  
he broke it, gave it to his disciples and said,  
Take, eat; this is my body  
which is given for you:  
do this in remembrance of me.  
In the same way, after supper he took the cup;  
when he had given you thanks  
he gave it to them and said,  
Drink this, all of you;  
this cup is the new covenant in my blood  
poured out for you and for many  
for the forgiveness of sins:  
do this as often as you drink it  
in remembrance of me.

[Let us proclaim the mystery of faith:]

**Christ has died.**

**Christ is risen.**

**Christ will come in glory.**

Therefore, loving God,  
recalling now the sacrifice of Christ your Son  
once for all upon the cross  
and the triumph of his resurrection,  
we ask you to accept this our sacrifice of praise.

Send your Holy Spirit on us and on these gifts  
that we may be fed

    with the body and blood of your Son  
and be filled with your life and goodness.  
Unite us in Christ and give us your peace  
that we may do your work  
    and be his body in the world.

Through him, with him, in him,  
in the unity of the Holy Spirit  
all honour and glory are yours,  
almighty Father,  
for ever and ever. **Amen.**

*Silence.*

*[The service continues on page 30.]*

### *Eucharistic Prayer 3*

*Either:*

The Lord be with you.  
**And also with you**

*Or:*

The Lord is here.  
**His Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

It is indeed right,  
it is our duty and our joy  
at all times and in all places to give you thanks and praise,  
holy Father, heavenly King, almighty, everlasting God,  
through Jesus Christ your only Son our Lord.

*Proper preface:*

Because you have made us in your image  
and call us to share in your work of creation.  
You join man and woman to each other  
and the two become one flesh,  
as the Church is one with your Son,  
adorned as a bride for her bridegroom.

Therefore, with angels and archangels  
and with all the company of heaven  
we proclaim your great and glorious name,  
for ever praising you and saying:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Hear us, heavenly Father,  
through Jesus Christ your Son our Lord.  
Through him accept our sacrifice of praise,  
and grant that, by the power of your Spirit,  
these gifts of bread and wine may be for us  
his body and his blood;  
who in the same night that he was betrayed  
took bread and gave you thanks;  
he broke it and gave it to his disciples, saying,  
Take, eat; this is my body which is given for you.  
Do this in remembrance of me.  
In the same way, after supper,  
he took the cup and gave you thanks;  
he gave it to them, saying,  
Drink from this, all of you;  
for this is my blood of the new covenant  
which is shed for you and for many  
for the forgiveness of sins.  
Do this as often as you drink it,  
in remembrance of me.

[Let us proclaim the mystery of faith:]

**Christ has died.**

**Christ is risen.**

**Christ will come in glory.**

Therefore, Father,  
remembering the saving death  
and resurrection of your Son,  
we offer to you in thanksgiving this bread and this cup,  
your gifts to us,  
and we thank you for counting us worthy  
to stand in your presence and serve you.

Send your Holy Spirit upon all of us  
who share this bread and this cup.  
Strengthen our faith, make us one  
and welcome us and all your people  
into the glorious kingdom of your Son.

Through him, with him, in him,  
in the unity of the Holy Spirit  
all honour and glory are yours,  
almighty Father,  
for ever and ever. **Amen.**

*Silence.*

*[The service continues on page 30.]*

## *Eucharistic Prayer 4*

*Either:*

The Lord be with you.  
**And also with you**

*Or:*

The Lord is here.  
**His Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

It is indeed right, it is our duty and our joy  
at all times and in all places  
to give you thanks, holy Father,  
all-powerful and ever living God,  
through Jesus Christ our Lord.

*Proper preface:*

Because you have made us in your image  
and call us to share in your work of creation.  
You join man and woman to each other  
and the two become one flesh,  
as the Church is one with your Son,  
adorned as a bride for her bridegroom.

And so with the hosts of angels  
and all the company of heaven,  
we proclaim the glory of your name  
and join in their unending hymn of praise:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

All praise and thanks to you, true and living God,  
Creator of all things, Giver of life.  
You formed us in your own image;  
but we have marred that image  
    and fall short of your glory.  
We give you thanks  
that you sent your Son to share our life;  
you gave him up to death that the world might be saved,  
and you raised him from the dead  
that we might live in him and he in us.

Sanctify with your Spirit this bread and wine,  
    your gifts to us,  
that they may be for us  
    the body and blood of our Saviour Jesus Christ.

On the night he was betrayed, he took bread,  
and when he had given thanks  
he broke it and gave it to his disciples, saying,  
Take, eat; this is my body which is given for you:  
do this in remembrance of me.  
In the same way after supper he took the cup,  
and when he had given thanks  
he gave it to them, saying,  
Drink from this, all of you,  
for this is my blood of the new covenant  
which is shed for you and for many  
for the forgiveness of sins:  
do this as often as you drink it  
in remembrance of me.

[Let us proclaim the mystery of faith:]

**Christ has died.**

**Christ is risen.**

**Christ will come in glory.**

As he has commanded us, Father,  
we remember Jesus Christ, your Son.  
Proclaiming his victorious death,  
rejoicing in his resurrection  
and waiting for him to come in glory,  
we bring to you this bread, this cup.

Accept our sacrifice of thanks and praise.  
Restore and revive your people,  
renew us and all for whom we pray  
with your grace and heavenly blessing,  
and at the last receive us with all your saints  
into that unending joy promised by your Son,  
Jesus Christ our Lord.

Through him, with him, in him,  
in the unity of the Holy Spirit  
all honour and glory are yours, almighty Father,  
for ever and ever. **Amen.**

*Silence.*

## THE LORD'S PRAYER

*Either:*

Let us pray with confidence to the Father;

**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.**

*Or:*

As our Saviour taught us, we boldly pray;

**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,  
the power and the glory,  
for ever and ever. Amen.**

*(The blessing of the marriage can be used at this point if it has not been used earlier. See page 14.)*

## 7 THE COMMUNION

*The priest breaks the bread and says,  
either:*

We break this bread to share in the body of Christ.  
**Though we are many, we are one body  
for we all share in one bread.**

*or:*

Every time we eat this bread and drink of this cup  
**we proclaim the Lord's death until he comes.**

*This anthem may be used here or during the communion,  
either:*

**Jesus, Lamb of God:  
have mercy on us.**

**Jesus, bearer of our sins:  
have mercy on us.**

**Jesus, redeemer of the world:  
give us your peace.**

*or:*

**Lamb of God,  
you take away the sins of the world:  
have mercy on us.**

**Lamb of God,  
you take away the sins of the world:  
have mercy on us.**

**Lamb of God,  
you take away the sins of the world:  
grant us peace.**

*One of the following invitations is used,  
either:*

God's holy gifts for God's holy people.  
**Jesus Christ is holy,  
Jesus Christ is Lord,  
to the glory of God the Father.**

*or:*

Jesus is the Lamb of God  
who takes away the sins of the world.  
Happy are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.**

*or:*

Come, let us receive the body and blood of our Lord  
Jesus Christ, given for us, and feed on him in our hearts  
by faith with thanksgiving.

*Or in Eastertide:*

Alleluia. Christ our passover is sacrificed for us.  
**Therefore let us keep the feast. Alleluia.**

*The priest and people receive the communion.*

*The sacrament is administered with these words  
either:*

The body of Christ keep you in eternal life. **Amen.**  
The blood of Christ keep you in eternal life. **Amen.**

*or:*

The body of Christ, the bread of life. **Amen.**  
The blood of Christ, the true vine. **Amen.**

*or:*

The body of Christ. **Amen.**  
The blood of Christ. **Amen.**

*For an additional form for Consecration, see Appendix 8; page 118.  
Non-communicants may be given a blessing.  
After the communion, an appropriate sentence of Holy Scripture  
from the Proclamation of the Word may be read, see page 9.  
Silence is kept.*

*[A hymn may be sung.]*

*[Stand]*

*[Any consecrated bread and wine which is not to be reserved for  
purposes of communion is consumed.]*

## 8 THE SENDING OUT

*This Post Communion sentence may be used:*

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. *(John 13.34)*

Gracious God,  
may *N* and *N* who have been bound together in these holy mysteries, become one in body and soul.  
May they live in faithfulness and peace and obtain those eternal joys prepared for all who love you; through your Son Jesus Christ our Lord. **Amen.**

The Lord be with you.  
**And also with you.**

*The priest concludes the service with the following blessing, either:*

God the Holy Trinity strengthen you in faith and hope and love, guide you in truth and peace and defend you on every side.

*or:*

In his great love, God has blessed you with the gift of his Son, whose outstretched arms reach out to all who open their hearts to him.  
May the love that Christ has commanded us to embrace overflow into the lives of all whom you meet.

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen.**

Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

*Or in Eastertide:*

Go in peace to love and serve the Lord.  
Alleluia! Alleluia!  
**In the name of Christ. Alleluia! Alleluia!**

**AN ORDER FOR  
A MARRIAGE SERVICE**

# AN ORDER FOR A MARRIAGE SERVICE

## Structure

1. The Gathering ..... page 36
2. The Proclamation of The Word ..... page 39
3. The Marriage..... page 39
4. The Prayers ..... page 43
5. The Blessing ..... page 45

# 1 THE GATHERING

*[A hymn may be sung.]*

*Stand*

*The minister welcomes the people.*

In the name of the Father,  
and of the Son,  
and of the Holy Spirit. **Amen.**

Grace and peace be with you.  
**And keep you in the love of Christ.**

*Or in Eastertide:*

Alleluia! Christ is risen.  
**He is risen indeed. Alleluia!**

*Introductory sentences may be used. See Appendix 1; page 82.*

*The bride and bridegroom remain standing.*

*Sit*

*The following or one of the alternative Introductions from Appendix 2a; page 83 is used:*

We have come together to witness the marriage of N and N, to pray for God's blessing upon them, to share their joy and to celebrate their love. Marriage is a gift of God, through which husband and wife may grow together in the knowledge, love and service of God.

It is given that, united with one another in heart, in mind and in body, they may increase in love and trust. God joins husband and wife in life-long union, as the foundation of family life (in which children are born, nurtured and) in which each member of the family, in good times and in bad, may find comfort, companionship and strength, and grow to maturity in love.

Marriage enriches society and strengthens community.

Marriage is a way of life made holy by God, and blessed by the presence of our Lord Jesus Christ with those celebrating a wedding at Cana in Galilee. Marriage is a sign of unity and loyalty which all should uphold and honour.

No one should enter into it lightly or selfishly, but reverently and responsibly in the sight of Almighty God. N and N are now to enter this way of life.

They will each give their consent to the other and make solemn vows, and in token of this they will give and receive rings (a ring).

We pray for them, that the Holy Spirit will guide and strengthen them, that they may fulfil God's purposes for the whole of their earthly life together.

*The minister says to the congregation:*

If you are aware of any reason why these persons may not lawfully marry, you must declare it now.

*The minister says to the couple:*

*N* and *N*, you are about to make your marriage vows in the presence of God, who is judge of all and knows the secrets of our hearts; therefore if either of you knows a reason why you may not lawfully marry, you must declare it now.

*Stand*

*[A hymn may be sung.]*

*Silence.*

*The people are invited to pray; silence is kept and the following or an alternative Collect from Appendix 3; page 90 is used:*

Let us pray.

God our Father,  
you have taught us through your Son  
that love is the fulfilling of the Law.  
Grant to your servants *N* and *N* that,  
loving one another, they may remain in your love  
all the days of their life:  
through Jesus Christ our Lord to whom with you and  
the Holy Spirit be all love and all glory for time and for  
eternity. **Amen**

## 2 THE PROCLAMATION OF THE WORD

*At least two readings from Holy Scripture are used, one of which should be from the New Testament. See Appendix 4a; page 93.*

*[A homily may follow the readings]*

*[Sit]*

*[A hymn may be sung.]*

*[Stand]*

## 3 THE MARRIAGE

### i. THE DECLARATIONS

*The bride and bridegroom stand in front of the minister.*

*The minister says to the bridegroom:*

**N, will you take N to be your wife?**

**Will you love her, comfort her, honour and care for her,  
and, forsaking all others, be faithful to her  
as long as you both shall live?**

*He answers:*

**I will.**

*The minister says to the bride:*

**N, will you take N to be your husband?**

**Will you love him, comfort him, honour and care for him,  
and, forsaking all others, be faithful to him  
as long as you both shall live?**

*She answers:*

**I will.**

*The minister says to the congregation:*

**Will you, the families and friends of N and N,  
support and uphold them in their marriage  
now and in the years to come?**

*All say:*

**We will.**

ii. THE VOWS

*The minister introduces the vows in these or similar words:*

N and N, you will now join hands and make your vows  
in the presence of God and his people.

*The bride and bridegroom face each other.*

*The bridegroom takes the bride's right hand in his, and says:*

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,  
as long as we both shall live,  
according to the will and purpose of God.  
In the presence of God I make this vow.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says:*

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,  
as long as we both shall live,  
according to the will and purpose of God.  
In the presence of God I make this vow.

*They loose hands.*

iii. THE GIVING OF RINGS

*The minister receives the rings (ring) and the following or an alternative prayer from Appendix 5; page 111 is used:*

Heavenly Father,

by your blessing let these rings (this ring) be to N and N a symbol of unending love and faithfulness, to remind them of the vow and covenant which they have made this day through Jesus Christ our Lord. **Amen.**

*The bride and bridegroom face each other. In turn each places a ring on the other's finger and, holding it there says:*

N, I give you this ring as a sign of my love and faithfulness.  
With my whole being I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God, Father, Son and Holy Spirit.

*If only one ring is given, the one who receives it says:*

N, I receive this ring as a sign of the love and faithfulness  
between us.  
With my whole being I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God, Father, Son and Holy Spirit.

iv. THE PROCLAMATION

*The minister addresses the people:*

In the presence of God, and before this congregation,  
*N* and *N* have given their consent and made their  
marriage vows to one another.

They have declared their marriage by the joining of  
hands and by the giving and receiving of rings (a ring).  
I proclaim that they are therefore husband and wife.

*The minister joins their right hands together and says:*

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

v. THE BLESSING OF THE MARRIAGE

*The husband and wife kneel, the following or an alternative  
blessing from Appendix 6; page 112 is used:*

All praise and glory to you most gracious God,  
for in the beginning you created us in your own image,  
male and female.

Grant your blessing we pray, to *N* and *N*, that in marriage  
they may be a source of blessing to each other and to all,  
and live together in holy love. **Amen.**

*If the minister is a priest, the following may be added:*

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

vi. THE REGISTRATION OF THE MARRIAGE

*[The Registration of the Marriage may take place either here or at the  
end of the service.]*

*[An anthem or hymn may be sung]*

*[Stand]*

## 4 THE PRAYERS

*The following or an alternative prayer of Intercession and prayer end from Appendix 7; page 114 is used:*

Gracious God,  
we pray for N and N  
and give thanks that you have brought them together  
in marriage.

Lord, in your mercy

**hear our prayer**

Help them (to be wise and loving parents and)  
to grow together in faithfulness and honesty,  
in mutual support and patience.

Lord, in your mercy

**hear our prayer**

Make their life together a sign of your love  
in this broken world;  
may forgiveness heal injury and joy triumph over sorrow.

Lord, in your mercy

**hear our prayer**

Be with them in their work  
and renew them in their leisure.

Lord, in your mercy

**hear our prayer**

May they welcome into their home both friends and  
strangers and so reflect your Son's love for all people.

Lord, in your mercy

**hear our prayer**

*The prayer ends with a suitable collect said by the minister  
or the following:*

Merciful Father,  
**accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

## THE LORD'S PRAYER

*Either:*

Let us pray with confidence to the Father;

**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.**

*Or:*

As our Saviour taught us, we boldly pray;

**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,  
the power and the glory,  
for ever and ever. Amen.**

## 5 THE BLESSING

*[A hymn may be sung]*

*[Stand]*

The Lord be with you.

**And also with you.**

*The minister concludes the service with the following:*

Glory and praise to you, Lord God; you have shown us how to love in the giving of your Son and poured into our hearts your Holy Spirit who draws us closer to you. Fill us with a love for all that you have made, and, in our joy and celebrations, may we discover the beauty of your love and the brilliance of your light.

We ask this through Jesus the Lord. **Amen.**

*Or, if the minister is a priest, the following maybe added, either:*

God the Holy Trinity strengthen you in faith and hope and love, guide you in truth and peace and defend you on every side.

*or:*

In his great love, God has blessed you with the gift of his Son, whose outstretched arms reach out to all who open their hearts to him.

May the love that Christ has commanded us to embrace overflow into the lives of all whom you meet.

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen.**

*[The Registration of the Marriage may take place here if not previously taken place.]*

**AN ORDER FOR  
THE BLESSING OF A MARRIAGE  
FOLLOWING A CIVIL CEREMONY**

**AN ORDER FOR  
THE BLESSING OF A MARRIAGE  
FOLLOWING A CIVIL CEREMONY**

**Structure**

1. The Gathering ..... page 48
2. The Proclamation of The Word ..... page 51
3. The Dedication..... page 52
4. Prayers over the Ring(s) ..... page 53
5. Blessing over the Couple ..... page 54
6. The Prayers ..... page 55
7. The Blessing ..... page 57

# 1 THE GATHERING

*[A hymn may be sung]*

*[Stand]*

*The minister welcomes the people.*

In the name of the Father,  
and of the Son,  
and of the Holy Spirit. **Amen.**

Grace and peace be with you.  
**And keep you in the love of Christ.**

*Or in Eastertide:*

Alleluia! Christ is risen.  
**He is risen indeed. Alleluia!**

*Introductory sentences may be used. See Appendix 1; page 82.*

*The couple remain standing.*

*Sit*

*The following or one of the alternative Introductions from Appendix 2b, page 86 is used:*

We have gathered in God's presence because *N* and *N*, who are already married, are seeking God's blessing on their marriage.

Marriage is God's gift to his people, so that husband and wife will discover his grace in their life together. Marriage is the foundation of family life, where children are nurtured and all members of the family find love and strength, companionship and comfort, respect and wholeness.

Marriage is a lifelong union between a man and a woman where, united in body, mind and spirit, their love may be holy, reflecting the love Christ has for his Church.

It also enriches society and strengthens the whole community, bringing stability and commitment to a world that is often fragile and divided.

Therefore, marriage should be honoured, respected and revered by all people, and those who give themselves to one another in marriage should only do so after great thought and with hearts full of love and commitment to this particular way of life.

*The minister then addresses the couple:*

Is this your understanding of the covenant and promise that you have made to one another when you were married and for which you are now asking God's blessing?

*They answer:*

It is.

*The minister addresses the people:*

N and N have affirmed their Christian understanding of marriage.

Do you, their family and friends, promise to support and encourage them in their life together?

*They answer:*

**We do.**

*The minister may then address the couple:*

The Lord stands at the door and knocks.

By asking for God's blessing on your marriage, you have invited him into your life together and have offered him a place to live.

May the love he brings fill your hearts and home with a passion for the gospel and a love of his way, so that your life together may reveal his presence and show others how to follow Christ.

*(Suitable for those whose wedding was a significant time ago)*

For years you have lived and loved, joined together in marriage, and now you have come to seek God's continued blessing.

He has been with you in good times and bad, in difficulties and dangers, in laughter and sorrow.

Now you open your heart and home to him, so that Christ may be seen and known.

You offer him your marriage for him to bless and make holy, that you may continue to grow together in love.

*The people are invited to pray; silence is kept and the following or an alternative Collect from Appendix 3; page 90 is used:*

Let us pray.

God our Father,  
you have taught us through your Son  
that love is the fulfilling of the Law.  
Grant to your servants *N* and *N* that,  
loving one another, they may remain in your love  
all the days of their life:  
through Jesus Christ our Lord to whom with you and  
the Holy Spirit be all love and all glory for time and for  
eternity. **Amen**

## 2 THE PROCLAMATION OF THE WORD

*At least two readings from Holy Scripture are used, one of which should be from the New Testament. See Appendix 4a; page 93.*

*[A homily may follow the readings]*

*[A hymn may be sung.]*

*[Sit]*

*[Stand]*

### 3 THE DEDICATION

*The couple stand in front of the minister.*

*The minister says to the man:*

N, you have taken N as your wife.

Will you live with her in obedience  
to Christ's command?

Will you continue to love her,  
honour her and care for her,  
for better and for worse,  
for richer and for poorer,  
in sickness and in health?

Will you be faithful to her, and her alone,  
as long as you both shall live?

*The man answers:*

I will.

*The minister says to the woman:*

N, you have taken N as your husband.

Will you live with him in obedience  
to Christ's command?

Will you continue to love him,  
honour him and care for him,  
for better and for worse,  
for richer and for poorer,  
in sickness and in health?

Will you be faithful to him, and him alone,  
as long as you both shall live?

*The woman answers:*

I will.

*The couple may then say together,  
either:*

Heavenly Father,  
we offer you all that we are and all that we hope to be.  
We offer you our love for one another and our life together.  
Help us to live as you desire, that we may grow together  
in love and peace all the days of our life; through  
Jesus Christ our Lord. **Amen.**

*or:*

Father,  
we offer you our love for one another, and our life  
together, our dreams and desires, our hopes and  
ambitions, our past and present and future.  
Help us to discover you in our marriage, on which we  
ask your blessing; through Christ our Lord. **Amen.**

## 4 PRAYER OVER THE RING(S)

*If a ring is worn the couple may hold out the hand on which they wear their wedding ring(s) or the minister receives the ring(s) and the following or an alternative prayer from Appendix 5; page 111 is used:*

Father,  
your endless love enfolds and embraces us through the  
gentle play of your Spirit and the outstretched arms of  
your Son.  
May these rings (this ring) be a symbol of *N* and *N*'s  
love and faithfulness towards one another and a call to  
keep the promises they have made in your presence.  
We ask this through Christ our Lord. **Amen.**

## 5 THE BLESSING OVER THE COUPLE

*The husband and wife kneel, the following or an alternative blessing from Appendix 6; page 112 is used:*

All praise and glory to you most gracious God,  
for in the beginning you created us in your own image,  
male and female.

Grant your blessing we pray, to *N* and *N*, that in marriage  
they may be a source of blessing to each other and to all,  
and live together in holy love. **Amen.**

*If the minister is a priest, the following maybe added:*

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

*[A hymn may be sung]*

*[Stand]*

## 6 THE PRAYERS

*The following or an alternative prayer of Intercession and prayer end from Appendix 7; page 114 is used:*

Gracious God,  
we pray for N and N  
and give thanks that you have brought them together  
in marriage.

Lord, in your mercy

**hear our prayer**

Help them (to be wise and loving parents and)  
to grow together in faithfulness and honesty,  
in mutual support and patience.

Lord, in your mercy

**hear our prayer**

Make their life together a sign of your love  
in this broken world;  
may forgiveness heal injury and joy triumph over sorrow.

Lord, in your mercy

**hear our prayer**

Be with them in their work  
and renew them in their leisure.

Lord, in your mercy

**hear our prayer**

May they welcome into their home both friends and  
strangers and so reflect your Son's love for all people.

Lord, in your mercy

**hear our prayer**

*The prayer ends with a suitable collect said by the priest  
or the following:*

Merciful Father,

**accept these prayers**

**for the sake of your Son,**

**our Saviour Jesus Christ. Amen.**

## THE LORD'S PRAYER

*If the Holy Eucharist is to be celebrated, the liturgy continues with the Peace on page 14, otherwise the prayers conclude with the Lord's Prayer.*

*Either:*

Let us pray with confidence to the Father;

**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.**

*Or:*

As our Saviour taught us, we boldly pray;

**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,  
the power and the glory,  
for ever and ever. Amen.**

## 7 THE BLESSING

*[A hymn may be sung]*

*[Stand]*

The Lord be with you.

**And also with you.**

*The minister concludes the service with the following:*

Glory and praise to you, Lord God, you have shown us how to love in the giving of your Son and poured your Spirit into our hearts who draws us closer to you.

Fill us with a love for all that you have made, and, in our joy and celebrations, may we discover the beauty of your love and the brilliance of your light.

We ask this through Jesus the Lord. **Amen.**

*Or, if the minister is a priest, the following maybe added, either:*

God the Holy Trinity strengthen you in faith and hope and love, guide you in truth and peace and defend you on every side.

*or:*

In his great love, God has blessed you with the gift of his Son, whose outstretched arms reach out to all who open their hearts to him.

May the love that Christ has commanded us to embrace overflow into the lives of all whom you meet.

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen.**

**HOLY MATRIMONY  
THE BOOK OF COMMON PRAYER  
VOLUME II (1984)**

**THE BOOK OF COMMON PRAYER  
VOLUME II (1984)  
FOR USE IN THE CHURCH IN WALES**

**Structure**

The Introduction .....	page	60
The Ministry of The Word.....	page	62
The Marriage.....	page	66
The Intercession .....	page	69
The Holy Eucharist.....	page	71
The Blessing of a Civil Marriage .....	page	72

## THE INTRODUCTION

*Stand*

*The persons to be married stand before the Minister the man on the right of the woman.*

*The Priest says to the congregation,  
either:*

We have come together in the presence of God to witness the marriage of this man and this woman, and to pray for them. Marriage is a gift of God to mankind. Holy Scripture compares it to the union of Christ with his Church. It should therefore be held in honour by all mankind. It must not be entered upon lightly or thoughtlessly, but responsibly and reverently. God calls men and women to the married state so that their love may be made holy in life-long union; that they may bring up their children to grow in grace and learn to love him; and that they may honour, help and comfort one another both in prosperity and adversity.

If any of you is aware of any just impediment to this marriage, you are to declare it now.

*or:*

Dearly beloved, we are gathered together in the sight of God, and in the face of this congregation, to join together this man and this woman in Holy Matrimony: which is an honourable estate, instituted by God himself and signifying to us the mystical union between Christ and his Church. This holy estate Christ adorned and beautified with his presence and first miracle which he wrought, in Cana of Galilee; and it is commended by Holy Scripture to be honourable among all men. Therefore it is not by any to be entered upon unadvisedly, lightly or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Matrimony was ordained for the hallowing of the union between man and woman; for the procreation of children, to be brought up in the fear and nurture of the Lord; and for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and in adversity.

Into this holy estate these persons present come now to be joined. Therefore if any man can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

If any of you is aware of any just impediment to this marriage, you are to declare it now.

*The Priest, addressing the persons to be married, continues:*

I require and charge you both, in the presence of God, that, if either of you knows any reason why, according to the law of the Church or of this land, you may not be joined together in marriage, you now make it known.

*If there are any allegations of impediment made, see notes on page 81 in the Notes and Appendices.*

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## THE MINISTRY OF THE WORD

The Lord be with you;  
**And with your spirit.**

*The Priest says one of the following Collects,  
either:*

Almighty God, to you all hearts are open and all desires known: purify our thoughts through your Holy Spirit, that we may love you with heart and mind and praise you as we ought: through Jesus Christ our Lord.  
**Amen.**

*or:*

Almighty Lord and everlasting God, direct, sanctify and govern our hearts and bodies in the ways of your laws and in the works of your commandments; that, through your most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour, Jesus Christ. **Amen.**

*Sit*

*The reader says,*

The reading from:

*either:*

1 Corinthians 13. 1-7

I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better.

Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

*or:*

Colossians 3. 12-17

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on 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, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts 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.

*either:*

Psalms 37. 3-5

**Put thou thy trust in the Lord and be / doing /  
good: dwell in the land, and / veri · ly / thou  
shalt be / fed.**

**‡ Delight thou / in the / Lord: and he shall / give thee  
thy / heart's de-/sire.**

**Commit thy way unto the Lord and put thy / trust  
in / him: and / he shall / bring it · to / pass.**

or:

Psalm 67

‡ God be merciful unto / us and / bless us: and shew  
us the / light / of his / countenance,  
That thy way may be / known up · on / earth: thy  
saving / health a-/mong all / nations.  
Let the peoples / praise · thee O / God: yea let / all  
the / peoples / praise thee.  
O let the nations re-/joyce . and be / glad: for thou  
judgest the peoples righteously, \* and / guidest .  
the / nations · on / earth.  
Let the peoples / praise · thee O / God: yea let / all  
the / peoples / praise thee.  
The earth hath brought / forth her / increase: and  
God, even our own / God, shall / give us · his /  
blessing.  
The blessing of / God · be up-/on us: and let all the  
/ ends · of the / world / fear him.

or :

Psalm 121

I will lift up mine eyes / unto · the / hills: from /  
whence / cometh · my / help?  
My help cometh / from the / Lord; who hath /  
made / heaven · and / earth.  
He will not suffer thy / foot . to be / moved: and he  
that / keepeth · thee / will not / sleep.  
Behold he that / keepeth / Israel: shall / neither /  
slumber nor / sleep.  
The Lord him-/self · is thy / keeper: the Lord upon  
thy right / hand shall / give thee / shade;  
The sun shall not / strike · thee by / day: neither /  
shall the / moon by / night.  
‡ The Lord shall preserve thee from / all / evil: yea it  
is / he · that shall / keep thee / safe.  
The Lord shall preserve thy going out and thy /  
coming / in: from this time / forth for / ever-/ more.

*The reader says:*

Hear the Holy Gospel according to Saint:  
**Glory be to thee, O Lord.**

*either:*

Matthew 19. 4-6

Jesus said, ‘Have you never read that the Creator made them from the beginning male and female?’; and he added, ‘For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.’

*or:*

John 15. 9-12

Jesus said, ‘As the Father has loved me, so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father’s commands and dwell in his love. I have spoken thus to you, so that my joy may be in you, and your joy complete. This is my commandment: love one another, as I have loved you.’

*After the Gospel:*

**Praise be to thee, O Christ.**

## THE MARRIAGE

*This form for the Marriage is to be taken in full in each case if two or more marriages are solemnized at the same time.*

*The persons to be married standing before him, the Priest says to the man:*

N., will you have N. to be your wife? Will you live with her in obedience to God's will and purpose? Will you love her, honour her and care for her, in sickness and in health? Will you be faithful to her, and her alone, as long as you both live?

*The man answers:*

I will.

*Then the Priest says to the woman:*

N., will you have N. to be your husband? Will you live with him in obedience to God's will and purpose? Will you love him, honour him and care for him, in sickness and in health? Will you be faithful to him, and him alone, as long as you both live?

*The woman answers:*

I will.

*The Priest directs the man to take the woman's right hand in his right hand, and to say after him:*

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,  
As long as we both shall live,  
According to the will and purpose of God.  
And to this I give you my pledge.

*Then they loose hands, and the woman takes the man's right hand in her right hand, and says after the Priest:*

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,  
As long as we both shall live,  
According to the will and purpose of God.  
And to this I give you my pledge.

*Then they again loose hands, and the Ring (or Rings, if the man and the woman wish to exchange Rings) being placed on the Priest's book, the Priest may say:*

Bless, O Lord, this Ring (*these Rings*), given and received as a sign of love and faithfulness. **Amen.**

*The man, taking the Ring, puts it on the fourth finger of the woman's left hand, and, holding it there, says after the Priest:*

Receive this Ring in token of my love and faithfulness.  
I honour you with my body,  
And all my possessions I share with you.

*The woman, having received the Ring, says after the Priest:*

I receive this Ring as a sign of the love and faithfulness between us.

*If the couple wish to exchange Rings, the woman, taking the other Ring, puts it on the fourth finger of the man's left hand, and, holding it there, says after the Priest:*

Receive this Ring in token of my love and faithfulness.  
I honour you with my body,  
And all my possessions I share with you.

*The man having received the Ring, says after the Priest:*

I receive this Ring as a sign of the love and faithfulness between us.

*The man and the woman kneel, and the Priest says to the people:*

As N. and N. have consented together in marriage, and have made their pledge to one another before God and this congregation, and have declared it by joining of hands, and by giving and receiving of a Ring (Rings), I declare that they are now husband and wife. In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Those whom God has joined together, let no man put asunder.

*Then the Priest blesses the couple:*

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

## THE INTERCESSION

*Kneel*

*If the Marriage has taken place at the chancel step, the Priest may now lead the newly-married couple towards the altar.*

Almighty and everlasting God, strengthen these your servants *N.* and *N.* with your grace, that they may keep the promises they have made in your presence:

Lord, in your mercy;  
**Hear our prayer.**

Let your peace be in their home, and your blessing upon it:

Lord, in your mercy;  
**Hear our prayer.**

Bless their marriage with the gift of children. Help them to be responsible parents, and give them wisdom, love and patience to bring up their children in the Christian faith:

Lord, in your mercy;  
**Hear our prayer.**

Enable them to bear one another's burdens and share one another's joys, that they may fulfil the law of Christ:

Lord, in your mercy;  
**Hear our prayer.**

Make your love known through them and their home, that your holy Name may be glorified:

Lord, in your mercy;  
**Hear our prayer.**

*If the Holy Eucharist is not to be celebrated, the service ends as follows:*

**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,  
the power, and the glory,  
for ever and ever. Amen.**

*The Priest says:*

To God the Father, who first loved us,  
and made us accepted in the Beloved;  
To God the Son, who loved us,  
and washed us from our sins in his own Blood;  
To God the Holy Spirit,  
who sheds the love of God abroad in our hearts,  
Be all love and all glory, for time and for eternity.  
**Amen.**

## THE HOLY EUCHARIST

*Stand*

*When the Holy Eucharist is to be celebrated, the newly-married couple move, if need be, to the place where they are to receive Holy Communion.*

*The Priest says:*

The peace of the Lord be always with you;  
**And with your spirit.**

*Then the Priest begins the Offertory, saying:*

I will bless the Lord at all times:  
his praise shall always be on my lips.  
Taste and see that the Lord is good:  
happy are those who put their trust in him.

*Before the Breaking of the Bread, this prayer is said by the Priest:*

Father, you have consecrated the union of man and wife to be a holy mystery in which is reflected the marriage of Christ and his Church. Look with favour on these your servants, and grant that they may be faithful to one another and ever abide in your love; for Jesus Christ's sake. **Amen.**

*If a sermon is to be preached, it shall follow either the reading of the Gospel or the Intercession.*

*The third petition of the Intercession should be used at the discretion of the Priest.*

**THE BLESSING OF A  
CIVIL MARRIAGE**

*When two persons have contracted a civil marriage and wish to receive the blessing of the Church upon their union, the Priest shall ask them to produce the certificate of the marriage. If he is satisfied that their union is not contrary to the laws of the Church in Wales, he shall proceed in the Form following.*

*Stand*

*The man and the woman standing before him, the Priest says to the congregation:*

**We have come together in the presence of God because N. and N., who are already married to each other, wish to ask God's blessing on their marriage. Marriage is a gift of God to mankind. Holy Scripture compares it to the union of Christ with his Church. It should therefore be held in honour by all mankind. It must not be entered upon lightly or thoughtlessly, but responsibly and reverently. God calls men and women to the married state so that their love may be made holy in lifelong union; that they may bring up their children to grow in grace and learn to love him; and that they may honour, help and comfort one another both in prosperity and in adversity.**

*The Ministry of the Word set out in the Order for Holy Matrimony may be used.*

*The Priest says to the man:*

N., do you acknowledge N. as your wife?

*The man answers:*

I do.

*The Priest says:*

Will you live with her in obedience to God's will and purpose? Will you love her, honour her and care for her, in sickness and in health? Will you be faithful to her, and her alone, as long as you both live?

*The man answers:*

I will

*Then the Priest says to the woman:*

N., do you acknowledge N. as your husband?

*The woman answers:*

I do

*The Priest says:*

Will you live with him in obedience to God's will and purpose? Will you love him, honour him and care for him, in sickness and in health? Will you be faithful to him, and him alone, as long as you both live?

*The woman answers:*

I will.

## THE INTERCESSION

*Kneel*

Almighty and everlasting God, strengthen these your servants *N.* and *N* with your grace, that they may keep the promises they have made in your presence:

Lord, in your mercy;  
**Hear our prayer.**

Let your peace be in their home, and your blessing upon it:

Lord, in your mercy;  
**Hear our prayer.**

Bless their marriage with the gift of children. Help them to be responsible parents, and give them wisdom, love and patience to bring up their children in the Christian faith:

Lord, in your mercy;  
**Hear our prayer.**

Enable them to bear one another's burdens and share or another's joys, that they may fulfil the law of Christ:

Lord, in your mercy;  
**Hear our prayer.**

Make your love known through them and their home, that your holy Name may be glorified:

Lord, in your mercy;  
**Hear our prayer.**

**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,  
the power, and the glory,  
for ever and ever. Amen.**

*Then the Priest blesses the couple:*

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

*It is fitting that the couple receive Holy Communion first  
opportunity after the blessing of their marriage.*

*The third petition of the Intercession should be used at the discretion  
of the Priest.*

**APPENDIX  
OF SUPPLEMENTARY MATERIAL**

# APPENDIX OF SUPPLEMENTARY MATERIAL

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The Appendix contains various alternative items and suggestions for both the Marriage Service and the Blessing of a Civil Marriage.

## **THE MARRIAGE SERVICE**

### **Preparation**

It is the custom and practice of the Church in Wales to offer preparation for marriage for couples who are soon to be married, as well as to be available for support and counseling in the years that follow.

### **Legal Preliminaries**

A marriage according the rites of the Church in Wales normally takes place after the publication of banns. The banns are to be published in the church at the principal service on three Sundays during the three months before the marriage and must be read in the following form:

“I publish the Banns of Marriage between *N* of [the Parish of ] and *N* of [this Parish]. If any of you know(s) cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, ye (you) are to declare it. This is the [first / second / third] time of asking.”

(A suitable prayer may be said.)

If those to be married live in different parishes, banns must be called in both parishes, and the minister of one parish shall not solemnize the marriage without the production of a Certificate of Banns from the minister of the other parish. The certificate must state that no impediment has been alleged. If the name of either of the persons to be married is on the Electoral Roll of a parish in which neither of them lives, the marriage may take place in that parish, provided that the banns have been published in that parish and in the parish or parishes in which they live.

If all civil and ecclesiastical conditions are satisfied, a common licence permitting the solemnization of matrimony without banns may be granted through a Surrogate. In exceptional circumstances, the Archbishop of Canterbury may grant a special licence which permits the solemnization without banns.

### **Entry**

The bride may enter the church alone, or escorted by her father or a representative of the family or a friend, or the bride and groom may enter church together.

### **Registration of the Marriage**

The law requires that the Registers be completed immediately after the solemnization of a marriage. This usually takes place at the end of the service, but may occur after the Blessing of the Marriage. The Registers must be signed by both parties to the marriage, the officiating minister, and two witnesses to the marriage.

### **Holy Eucharist**

For communicant members of the Church it is appropriate that they receive communion soon after their marriage. For some this may make it appropriate for the marriage to take place within a Celebration of the Holy Eucharist.

### **Non-Biblical Readings**

At the discretion of the Minister, appropriate non-biblical readings may be included.

### **Ecumenical Provisions**

Where a minister of another Christian Church is to be invited to assist at the Solemnization of Matrimony, the Church in Wales minister who solemnizes the marriage must establish the absence of an impediment, direct the exchange of vows, declare the existence of the marriage, say the final blessing, and sign the Registers.

## **Impediment**

If any person alleges an impediment which is recognized by God's law or the laws of this land, he must give an indemnity against any pecuniary loss, in the event of his allegation failing, which his action brings upon the parties. If such an allegation is made and an indemnity given, the marriage must be deferred until the truth has been established. If no impediment is alleged, the Ministry of the Word follows.

## **BLESSING OF A MARRIAGE FOLLOWING A CIVIL CEREMONY**

When two persons have contracted a marriage at a Civil Ceremony and wish to receive the blessing of the Church upon their union, the minister shall ask them to produce the certificate of their marriage. If the minister is satisfied that their union is not contrary to the laws of the Church in Wales, they shall proceed in the form following.

Banns are not called nor any entry made in the Register of Marriages

Husband and wife may arrive wearing wedding ring(s), or if they have not been previously worn, they may be blessed and put on at the service.

Husband and wife should enter the church together and sit together at the front of the church.

Appropriate and alternative Intercessions and Prayers may be used which reflect the faith of the couple.

## **Appendix 1**

### **A LITURGY OF THE GATHERING**

*Bride or Groom:*

We stand here today in the presence of so many people who have coloured the landscape of our lives, people who have accompanied us on our journey. We welcome you and thank you for being with us today.

*All:*

**May the Lord be with you on this joyful day.**

*Bride or Groom:*

We thank our parents and families who have nurtured and nourished us, and helped to make us who we are. We welcome you and thank you for all you have given us.

*Parents and/or Family Members:*

May the Lord be with you in your life together.

*Bride or Groom:*

We stand in sorrow for all the friendships we have left behind, and all the mistakes we have made, and ask for God's grace and forgiveness to flourish in our lives.

*Minister:*

May the Lord be with you and give you the confidence and courage to embrace his love.

*Bride or Groom:*

We stand here today in the presence of God, who has poured his love upon us, to ask for his blessing upon our marriage.

## Appendix 2a

### ALTERNATIVE INTRODUCTIONS TO THE MARRIAGE RITE

*These may be adapted for use with the Blessing of a Civil Marriage by omitting the request for impediments to Marriage, and asking the couple if this is their understanding of Holy Matrimony.*

- i. In the beginning, God formed the earth and created the heavens.  
He breathed life into all living creatures, making man and woman in his own image.  
He has called us to live together in his covenant of love, bound together by his own promises.  
In marriage he has blessed his creation with a sign of love, and through the joys of married life he continues to bring order to the chaos of the world.  
Marriage provides family life with a firm foundation, and a loving embrace into which children are born and nurtured.

As we celebrate his creative love in this sacramental sign we pray that the breath of his Spirit may fill the lives of N and N, so that, bound by the promises they make, they will reveal the presence of Christ and serve him with faith and love.

If there is a valid reason why they should not be joined together in marriage you must declare it now.

*The minister then addresses the couple:*

If you know any reason why, according to the law of the land or of this church, you may not be joined together in marriage you must now make it known.

- ii. God calls us all to live together in love, to draw closer to one another in respect and tolerance, in openness and honesty, to embrace his desire for the world and to create a community where Christ is at the heart of all we do and say.

Within that calling and covenant of love, God has blessed us with the gift of marriage, where husband and wife grow together to know God with one mind, to love him with one heart, to serve him with one spirit. Marriage is the foundation of family life and it is God's will that children are born and nurtured within this loving, life long embrace of their parents. Within this family each person should find strength and sustenance, care and comfort for every circumstance of life.

Through this gift of marriage, God desires to strengthen the whole community, bringing blessings to all.

Since God has graced us with such a gift, marriage should be revered and respected by all. No one should embrace marriage without deep considerate thought and awareness of all it entails. *N. and N.* have chosen to embrace this gift from God. We pray for them that the Spirit of God will guide and strengthen them so that his gift will flourish in their lives and, through them, to the whole community.

If there is a valid reason why they should not be joined together in marriage you must declare it now.

*The minister then addresses the couple:*

If you know any reason why, according to the law of the land or of this church, you may not be joined together in marriage you must now make it known.

iii. God lavishes his gifts upon us, filling us with his love, and calling us to live together to create a community where all are respected.

Marriage is one of these gifts.

It is given so that a man and a woman may pledge themselves to one another in a covenant of love, promising to live together for the rest of their lives.

Marriage is the foundation of family life and the means through which God brings joy and stability to society, calling husband and wife to live according to his plan for the world, providing children with a loving home, where all within the family grow to know God and his love for them.

Marriage should therefore be held in honour by all.

*N* and *N.* stand before God, offering themselves to one another in marriage, asking God to bless their marriage.

They do this after much thought and consideration.

They also stand before you, their friends and family, inviting you to share their joy, and to encourage them in the way of life to which they have been called.

If there is any reason why you believe they should not be joined together you should now make it known

*The minister then addresses the couple:*

If you know any reason why, according to the law of the land or of this church, you may not be joined together in marriage you must now make it known.

## Appendix 2b

### ALTERNATIVE INTRODUCTIONS TO THE BLESSING OF A MARRIAGE FOLLOWING A CIVIL CEREMONY

- i. God calls us all to live together in love, to draw closer to one another in respect and tolerance, in openness and honesty, to embrace his desire for the world and to create a community where Christ is at the heart of all we do and say.

Within that calling and covenant of love, God has blessed us with the gift of marriage, where husband and wife grow together to know God with one mind, to love him with one heart, to serve him with one spirit. Marriage is the foundation of family life and it is God's will that children are born and nurtured within this loving, life long embrace of their parents.

Within this family each person should find strength and sustenance, care and comfort for every circumstance of life.

Through this gift of marriage,  
God desires to strengthen the whole community,  
bringing blessings to all.

Since God has graced us with such a gift, marriage should be revered and respected by all.

No one should embrace marriage without deep, considerate thought and awareness of all it entails.

*N* and *N* have already embraced this gift from God and now ask God to bless their marriage.

We pray for them that the Spirit of God will guide and strengthen them so that his gift will flourish in their lives and, through them, to the whole community.

- ii. God lavishes his gifts upon us, filling us with his love, and calling us to live together to create a community where all are respected.

Marriage is one of these gifts.

It is given so that a man and a woman may pledge themselves to one another in a covenant of love, promising to live together for the rest of their lives.

Marriage is the foundation of family life and the means through which God brings joy and stability to society, calling husband and wife to live according to his plan for the world, providing children with a loving home, where all within the family grow to know God and his love for them.

Marriage should therefore be held in honour by all.

*N* and *N* stand before God as a married couple asking God to bless their marriage.

They do this after much thought and consideration.

They also stand before you, their friends and family, inviting you to share their joy, and to encourage them in the way of life to which they have been called.

iii. In the beginning, God formed the earth and created the heavens.

He breathed life into all living creatures, making man and woman in his own image.

He has called us to live together in his covenant of love, bound together by his own promises.

In Marriage he has blessed his creation with a sign of love, and through the joys of married life he continues to bring order to the chaos of the world.

Marriage provides family life with a firm foundation, and a loving embrace into which children are born and nurtured.

As we celebrate his creative love in this sacramental sign, we pray that the breath of his Spirit may fill the lives of *N* and *N*, so that bound by the promises they have already made, they will reveal the presence of Christ and serve him with faith and love.

iv We have come together in joy because N and N,  
who are already married to each other, want to ask  
God's blessing on their marriage.  
Marriage is a gift of God through which husband and  
wife may grow together in the knowledge, love and  
service of God so that, united with one another in heart,  
body and mind, they may increase in love and trust.  
God joins husband and wife in life-long union as the  
foundation of family life (in which children are born  
and nurtured and) in which each member of the family,  
in good times and in bad, may find strength, companionship  
and comfort, and grow to maturity in love.  
Marriage enriches society and strengthens community.

Marriage is a way of life made holy by God, which all  
should uphold and honour.  
No one should enter into it lightly or selfishly, but  
reverently and responsibly in the sight of Almighty God.

*N* and *N* are now to enter this way of life.  
We pray with them that the Holy Spirit will guide and  
strengthen them, that they may fulfil God's purpose for  
the whole of their earthly life together.

## Appendix 3

### COLLECTS

- i. Almighty God,  
all hearts are open to you,  
no secrets are hidden from you.  
Purify us with the fire of your Holy Spirit  
that we may love and worship you faithfully;  
through Jesus Christ our Lord. **Amen.**
  
- ii. God our Father,  
through times and seasons and the turning of the years,  
through prophets and patriarchs and holy men and  
women you have revealed your plan for the world.  
In Christ your plan is made clear, calling us to love one  
another as he has loved us.  
As we celebrate *N* and *N*'s love for one another and  
rejoice in their life together, let their love flourish and  
blossom and their lives reveal the spring time of your  
kingdom, where all things are made new and brought to  
completion.  
We ask this through Jesus Christ our Lord. **Amen.**
  
- iii. God our Father,  
through the gentle flame of the Spirit, Christ has come  
to make his home with us, to warm our hearts and make  
his presence known to others.  
May the marriage of *N* and *N* to one another be a sign  
of how we are called to live, filled with joy and holiness  
and delighting in all that Christ has taught us.  
We ask this in the name of Christ the Lord. **Amen.**

- iv. Loving Father,  
you perfect our inadequacies and complete our joy,  
you fulfil our needs and fill us with a desire to love.  
Let your love now flow through our lives as our hearts  
swell with joy on this wedding day.  
May we be given a sign of the presence of Jesus,  
the unseen guest, and drink the new wine of your kingdom.  
We ask this through Christ our Lord. **Amen.**
- v. *(Not to be used with Alternative Introduction iii.)*  
God our Father,  
in the beginning you formed the earth and created  
the heavens, and breathed life into all living creatures,  
making man and woman in your own image.  
You call us to live together in your covenant of love,  
bound together by the promises you have made.  
In marriage you bless your creation with a sign of your  
love, and through the joys of married life you continue  
to bring order to the chaos of the world.  
As we celebrate your creative love in this sacramental  
sign breathe your life upon *N.* and *N* so that bound by  
the promises they make they will reveal the presence of  
your Son and serve you with faith and love.  
We ask this through Christ our Lord. **Amen.**
- vi. Loving Father,  
in your gift of marriage to the world you give us a sign  
of your loving embrace to all who desire to follow the  
way of your Son.  
Through *N* and *N*'s life together may the outstretched  
arms of Christ reach out to all they meet and give a  
sign of your presence in the world;  
through Christ our Lord. **Amen.**

- vii. Father,  
your gift of love, above all other things, brings harmony  
and peace to the world: its faith has no bounds, its hope  
has no limits, it endures all things and delights in the  
truth.  
As we celebrate *N* and *N*'s love for one another and  
rejoice in the vows they have made (*or*: are to make)  
may they be clothed in the garments of love and be  
filled with the joy of knowing your presence in their  
lives.  
We ask this through Christ our Lord. **Amen.**
- viii. Lord of life and Giver of joy, as we gather to celebrate  
the marriage of *N* and *N*, you call us to feast on your  
word, and drink the new wine of your kingdom.  
May the marriage we celebrate be a sign of the  
everlasting banquet of your Son where we rejoice in  
your presence forever our King and our God. **Amen.**
- ix. God our Father,  
you have taught us through your Son  
that love is the fulfilling of the Law:  
grant to your servants *N* and *N*  
that, loving one another,  
they may remain in your love until their lives' end;  
through Jesus Christ our Lord,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, now and always. **Amen**

## **Appendix 4a**

### **THE PROCLAMATION OF THE WORD**

*Readings may be taken from one of the following sets of readings which are arranged by theme.*

#### **i. JOURNEY**

##### **Where you go, I will go**

Ruth 1. 16-17

But Ruth said, ‘Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die; there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!’

##### **May we grow old together**

Tobit 8. 5b-8

Tobias began by saying, ‘blessed are you, O God of our ancestors, and blessed is your name in all generations for ever. Let the heavens and the whole creation bless you for ever. 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.’ And they both said, ‘Amen, Amen.’

## **Do not worry about your life**

Luke 12. 22-31

Jesus said to his disciples, ‘Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And can any of you by worrying add a single hour to your span of life? If then you are not able to do so small a thing as that, why do you worry about the rest? Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you - you of little faith! And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. For it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well.

## **Simple treasure**

Luke 12. 32-34

Do not be afraid, little flock; for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

## **May Christ dwell in your hearts**

Ephesians 3. 14-19

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.

## ii. **LOVE**

### **My love, my fair one**

Song of Solomon 2. 8-14

The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. 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 turtle-dove 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. 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 lovely.

But strive for the greater gifts. And I will show you a still more excellent way.

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.

**The love which binds together**

Colossians 3. 12-17

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.

**Many waters cannot quench love** Song of Solomon 8. 6-7

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 one's house, it would be utterly scorned.

## **Love is from God**

1 John 4. 7-16

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 Saviour 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.

## **Love and gratitude**

Luke 7. 36-38

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.

iii. **JOY**

**Joyful in God**

Philippians 4. 4-9

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

**A wedding feast**

John 2. 1-11

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.'

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

iv.        **COMPANIONSHIP**

**Sharing in love**

Romans 12. 4-13

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: Prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

## **The bond of peace**

Ephesians 4. 1-6

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

## **The new home**

Mark 10. 6-9, 13-16

‘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.

## **Two have a good reward**

Ecclesiastes 4. 9-12

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help. Again, if two lie together, they keep warm; but how can one keep warm alone? And though one might prevail against another, two will withstand one. A threefold cord is not quickly broken.

v. **GOD**

**Made in God's image**

Genesis 1. 26-29, 31

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.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

**Love that overflows**

Philippians 1. 9-11

And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that on the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

## **I their God, they my people**

Jeremiah 31. 31-34

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt - a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, 'Know the Lord, for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

## **Bearing fruit**

John 15. 1-8

Jesus said 'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

vi. **FAITH**

**A time for everything**

Ecclesiastes 3. 1-8

For everything there is a season, and a time for every matter under heaven:

a time to be born, and a time to die; a time to plant,  
and a time to pluck up what is planted;

a time to kill, and a time to heal; a time to break down,  
and a time to build up;

a time to weep, and a time to laugh; a time to mourn,  
and a time to dance;

a time to throw away stones, and a time to gather stones  
together;

a time to embrace, and a time to refrain from  
embracing;

a time to seek, and a time to lose;

a time to keep, and a time to throw away;

a time to tear, and a time to sew;

a time to keep silence, and a time to speak;

a time to love, and a time to hate;

a time for war, and a time for peace.

**Love in truth and action**

1 John 3. 18-24

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder-peals, crying out, 'Hallelujah!

For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready; to her it has been granted to be clothed with fine linen, bright and pure'—

for the fine linen is the righteous deeds of the saints.

And the angel said to me, 'Write this: Blessed are those who are invited to the marriage supper of the Lamb.'

And he said to me, 'These are true words of God.'

Then I fell down at his feet to worship him, but he said to me, 'You must not do that! I am a fellow-servant with you and your comrades who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.'

Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed that no one knows but himself. He is clothed in a robe dipped in blood, and his name is called The Word of God. And the armies of heaven, wearing fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, 'King of kings and Lord of lords'.

Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in mid-heaven, 'Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of

the mighty, the flesh of horses and their riders - flesh of all, both free and slave, both small and great.' Then I saw the beast and the kings of the earth with their armies gathered to make war against the rider on the horse and against his army.

## **The true blessed**

Matthew 5. 2-12a

Then Jesus 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.

'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.

## **Hearing and doing**

Matthew 7. 21, 24-27

‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only 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!’

## vi. **FAMILY**

### **Every family in Heaven and on earth**

Ephesians 3. 14-19

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.

## **What God has joined together**

Mark 10. 6-9 (10-12) 13-16

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.’

(Then in the house the disciples asked him again about this matter. He said to them, ‘Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.’)

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.

## **The families of the earth**

Genesis 12. 1-3

Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.’

## Appendix 4b

### Psalms

#### Psalm 37. 3-5

Trust in the Lord and be / doing / good :  
dwell in the land / and be / nourished with / truth.  
Let your delight be / in the / Lord :  
and he will / give you your / heart's de/sire.  
Commit your way to the Lord and put your / trust in / him :  
and / he will / bring it to / pass.

#### Psalm 67

God be gracious to / us and / bless us :  
and make his / face to / shine up/on us,  
That your way may be / known upon / earth :  
your saving / power a/mong all / nations.  
Let the peoples / praise you, O / God :  
let / all the / peoples / praise you.  
O let the nations re/joyce and be / glad :  
for you will judge the peoples righteously  
and govern the / nations / upon / earth.  
Let the peoples / praise you, O / God :  
let / all the / peoples / praise you.  
Then shall the earth bring / forth her / increase :  
and God, our / own / God, will / bless us.  
God / will / bless us :  
and all the / ends of the / earth shall / fear him.

Psalm 121

I lift up my eyes / to the / hills :  
from / where is my / help to / come?  
My help comes / from the / Lord :  
the / maker of / heaven and / earth.  
He will not suffer your / foot to / stumble :  
he who watches / over you / will not / sleep.  
Behold, he who keeps watch / over / Israel :  
shall / neither / slumber nor / sleep.  
The Lord himself / watches / over you :  
the Lord is your shade / at your / right / hand,  
So that the sun shall not / strike you by / day :  
nei/ther the / moon by / night.  
The Lord shall keep you / from all / evil :  
it is / he who shall / keep your / soul.  
The Lord shall keep watch over your going out  
and your / coming / in :  
from this time / forth for / ever/more.

## Appendix 5

### ALTERNATIVE PRAYERS / DECLARATIONS OVER THE RINGS

- i. May the rings you wear be a symbol of unending love and faithfulness, a sign of your shared lives and the honour you have for each other.
- ii. May these rings you have exchanged continue to be a sign of unending love, and remind you that you are one flesh, bound together in a holy covenant, where love has no end, and God's presence has no bounds.
- iii. When you were married, these rings (this ring) you now wear were (was) exchanged as a sign of your love and faithfulness to one another. May they (it) continue to be a sign of the promises you have made, and the marriage you have asked God to bless. **Amen.**

## Appendix 6

### PRAYERS OF BLESSINGS OVER THE COUPLE

- i. When you wake and when you sleep,  
when you work and when you rest,  
when you agree and when you fail to agree,  
when you are together and when you are apart,  
when you are at home and when you are far away,  
may Christ surround you and unite you in his love.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

- ii. May your home be lit with the love of God,  
so that when it is dark his love will glow and dispel the shadows of the night.

May the doors of your hearts always be open,  
so that Christ is welcomed and given a home.

May your home be warmed by the gentle flame of the Spirit, so that your love for each other will always be alive and full of passion.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

- iii. When your house is filled with laughter or when it is sad and low, may you always be aware of the Lord's presence who comes to make his home with you.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

iv. May all who pass through the doors of your home be touched by the love that you have for one another.

May all whom you call family find a place where they discover how to love and have the freedom to live as God desires.

May all who sit at your table be nourished by the love of Christ who welcomes all who are in need.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

v. May God the Father bring his blessing to your home.

May Christ fill your hearts with love that overflows.

May the Spirit enfold you in his love and knit you together as one.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

vi. May your love for each other be exclusive; but never exclude those who are in need.

May your love for each other be precious; but never fail to burn in the ordinary situations of life.

May your love for each other grow and mature; but never forget the foundations of your life together.

And may God bless you and keep you, fill you with his grace, and bring you to the joy of everlasting life. **Amen.**

## Appendix 7

### PRAYERS OF INTERCESSIONS

*The prayers usually include the following themes:*

- *Thanksgiving*
- *Spiritual growth*
- *Faithfulness, joy, love, forgiveness and healing*
- *Children, other family members and friends.*

*Silence should be kept after each bidding.*

*Appropriate responses may be used, for example:*

**Lord, in your mercy,  
hear our prayer.**

**Lord, hear us.  
Lord, graciously hear us.**

**We pray to you, O Lord.  
Lord, have mercy.**

*The prayer ends with a suitable collect said by the minister  
or the following,  
either:*

**Merciful Father,  
accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

*or:*

**In all their future together may they enjoy each other's  
lives and grow through the love they share.  
These things we ask through Christ our Lord. Amen.**

i. Faithful God,  
holy and eternal, source of life and spring of love,  
we thank and praise you for bringing *N* and *N* to this day,  
and we pray for them.  
Lord of life and love:  
**hear our prayer.**

May their marriage be life-giving and life-long,  
enriched by your presence and strengthened by your grace;  
may they bring comfort and confidence to each other in  
faithfulness and trust.  
Lord of life and love:  
**hear our prayer.**

May the hospitality of their home bring refreshment and  
joy to all around them; may their love overflow to  
neighbours in need and embrace those in distress.  
Lord of life and love:  
**hear our prayer.**

May they discern in your word order and purpose for  
their lives; and may the power of your Holy Spirit lead  
them in truth and defend them in adversity.  
Lord of life and love:  
**hear our prayer.**

May they nurture their family with devotion,  
see their children grow in body, mind and spirit and  
come at last to the end of their lives with hearts content  
and in joyful anticipation of heaven.  
Lord of life and love:  
**hear our prayer.**

- ii. Filled with joy for *N* and *N*, let us pray for their life together.

May their love for each other be their food and drink.  
May their respect for each other be the source of their joy.

Lord of hearth and home.    *or*    Lord, in your mercy.  
**Hear our prayer this day.**                      **Hear our prayer.**

May their understanding of each other be the foundation of forgiveness.  
May their passion for each other be a flame that brings light in the darkness.

Lord of hearth and home.    *or*    Lord, in your mercy.  
**Hear our prayer this day.**                      **Hear our prayer.**

May their commitment to each other be their security.  
May their faith in Christ be the focal point of their house and home.

Lord of hearth and home.    *or*    Lord, in your mercy.  
**Hear our prayer this day.**                      **Hear our prayer.**

May their openness to each other be a source of peace.  
May their honesty bring harmony to the difficulties they encounter.

Lord of hearth and home.    *or*    Lord, in your mercy.  
**Hear our prayer this day.**                      **Hear our prayer.**

May the Lord always have a place within their home.  
May he have a say in all they do.

Lord of hearth and home.    *or*    Lord, in your mercy.  
**Hear our prayer this day.**                      **Hear our prayer.**

*If the service does not take place within the Liturgy of the Eucharist then the Intercessions may be concluded with the following:*

Christ draws us closer to the Father, in an intimate communion of love, and so in his words we raise our voices in prayer: **Our Father ...**

- iii. Let us pray for *N* and *N*, that throughout their married life together they may always keep the promises they have made.

May the walls of their home offer them security and stability but never shut out the concerns of the world.  
Lord God, giver of all that is good.

**Hear our prayer.**

May the lights of their home glow with a love that invites and lights up the lives of all who pass by.  
Lord God, giver of all that is good.

**Hear our prayer**

May the doors of their home be open to all who come in the name of the Lord, where they are welcomed with generous warmth and undying love.  
Lord God, giver of all that is good.

**Hear our prayer.**

May their children be nurtured in love, so that their family life will inspire the whole community with an example of what it means to follow the Lord.  
Lord God, giver of all that is good.

**Hear our prayer.**

*If the service does not take place within the Liturgy of the Eucharist then the Intercessions may be concluded with the following:*

May their life together be a sign of the loving embrace of the Lord who has poured his spirit into our hearts crying, 'Abba, Father,' so that we can raise our voices with one heart and mind, and say together: **Our Father ...**

## Appendix 8

### FORM FOR ADDITIONAL CONSECRATION

Holy Father,  
hear the prayer and thanksgiving  
which we offer through Jesus Christ our Lord,  
who took *bread (and) the cup* and said:  
*This is my body (and this is my) blood.*  
We also take this *bread (and) wine*  
and pray that by your Word and Spirit it may be for us  
the sacrament of the *body (and) blood* of Christ. **Amen.**

## Acknowledgements

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