

LESSON 29

FORMS
OF
MARRIAGE SERVICE,
AS USED BY
VARIOUS CLERGYMEN,
INCLUDING THE
EPISCOPAL MARRIAGE SERVICE.

This section is quite extensive and will probably take a minimum of two or more weeks to complete. However, only one week minimum attendance is required.

Instructions for this lesson:

- I.** For this lesson you are required to write your own wedding and ceremony or adopt or adapt one from the textbook. You may also incorporate elements of several of those in the textbook into one.
 - A.** You are required to include in the wedding and ceremony the arrival of the guests and what they are expected to do, such as sit or stand or sing, etc., and when they are required to do those things.
 - B.** You are also to include the details and time frame of the arrival of the parents of the bride and groom and the others involved in the wedding, such as bridesmaids and groomsmen, etc., and what they are expected to do and when. And, of course, include the arrival of the bride and/or the groom and what they are expected to do upon their arrival and when.
 - C.** You are also required to include all other elements of the wedding and the ceremony.
 - D.** Write an outline in chronological order of every detail of the wedding from the arrival of the guests to the end of the ceremony and including the retiring of the bride and groom and any details concerning the receiving line and the taking of pictures after the ceremony if that is what is to take place. Also include in your outline the signing of the documents and when that will take place.
 - E.** Write out the verbal portion of your ceremony exactly as you will give it and the responses expected from the others participating and when they are to respond. This also must be in outline format.
- II.** Because many of our students are from other countries than the USA, or they may be from different ethnic or racial groups within the USA, they may want to incorporate their own customs into the wedding and ceremony. This is allowed, and even encouraged, as long as there are no pagan or any false religion elements incorporated such as prayer to, homage to, or sacrifice to a false god or the inclusion of alcoholic beverages or any other type of drugs into the ceremony. Most other types of customs may be incorporated at the discretion of the minister. If you choose to use one of the ceremonies from the textbook you are free to do so; however, it would be better to devise a ceremony uniquely your own, if possible, that incorporates all of the necessary elements for a Christian wedding or adapt one to your unique style. The choice is, of course, up to you. After all, you are the one that will be performing the wedding.
- III.** In addition to writing or adopting the ceremony of your choice you are required to perform an actual wedding or to gather some volunteers together so that you can hold 2 practice weddings. The practice weddings must be handled from beginning to end exactly as if they were actual weddings. Practice weddings are required if you have never performed an actual wedding before. It will give you a chance to see how your wedding and ceremony, either adopted or individualized, would work and if any adjustments need to be made. If you do make adjustments during a practice wedding, then begin it over from the beginning and incorporate your changes into it to see how they will work.

Use your outline while performing the practice weddings and if any changes need to be made it would be best to make them during a practice session rather than an actual wedding. Note all changes in your outline and then try them out to see how they will work in the flow of the wedding overall.
- IV.** Submission of material. Two outlines are required and if you change either one of them then an amended form needs to be sent for whichever of the forms was changed so that we have a finalized copy of each. Submit the forms after performing the actual or practice weddings and making any needed adjustments.
 - A.** Use the Wedding Outline form online to submit your chronological outline for your wedding.
 - B.** After you have submitted your chronological outline, also submit, via a second submission through the same Wedding Outline form, the actual verbal portion of your ceremony as you have adopted or adapted it from the textbook or have written as your own unique ceremony. This also has to be in outline format. Proper English must be used and correct spelling is required in it as it is of all submissions of material to the college.
- V.** Some of your outlines and ceremonies will be included in our online course at a latter date. By submitting them to the college you are giving us permission to use them in any way we deem fit.

You do NOT have to have completed the practice marriage ceremony assignment by the time you have finished this particular lesson. However, you DO have to have completed it before completing this course overall and before submitting your Finish Sign In form and taking the Final Test.

Your attendance for the course is not considered completed until after you have submitted your required outlines and performed the Baptism, Funeral, and Marriage practice assignments. Do not submit your Finish Sign In form ending your attendance for the course overall until after you have completed those assignments and had them accepted by the college.

FORMS OF MARRIAGE SERVICE.

EACH clergyman will exercise his own choice, both as to the form by which he will solemnize the bans, and also as to those exercises which precede or follow the formal marriage service. Some precede the marriage with reading appropriate Scripture selections, remarks, and prayer. Some omit one or all of these at the beginning, and add remarks and prayer at the conclusion. Some offer prayer both before and after the service. Each one will be governed by his own sense of propriety in the case.

The following forms may constitute suggestive helps, even where neither of them may be used entire.

I.

The parties standing before the minister, the man at the woman's right hand, and after prayer, or such other exercises as may be had, the minister shall say :

IF it be your intention to take each other as husband and wife, you will manifest it by uniting your right hands.

This being done, he shall say to the man,

YOU now take this woman, whose hand you hold, to be your lawful wedded wife. Do you solemnly promise, before God and these witnesses, that you will love, honor and cherish her; and that, forsaking all others for her alone, you will faithfully

* This Form of service was furnished, for insertion in this work, by a pastor who has long used it.

perform to her all the duties which a husband owes to a wife, so long as you both shall live ?

He answers, I do. Then to the woman,

YOU now take this man whose hand you hold, to be your lawful wedded husband. Do you solemnly promise, before God and these witnesses, that you will love, honor and cherish him ; and that, forsaking all others for him alone, you will faithfully perform to him all the duties which a wife owes to a husband, so long as you both shall live ?

She answers, I do. Then, if a ring be used, the minister shall take it from the man, and say to him,

AND this ring you give to her whom you have now taken as your lawful wife, in token of the affection with which you will cherish her, and the fidelity with which you will perform the sacred vows you have now made ?

He answers, I do. Then to her,

AND this ring you accept from him whom you have now taken as your lawful husband, and will wear as a sign and evidence of your affection for him, and the fidelity with which you will discharge your duties as a wife ?

She answers, I do. He then returns the ring to the man, directing him to place it on the hand of the woman. After which he says :

LET this be the seal of your plighted faith, and of your mutual affection and fidelity ; a memorial

of this sacred service, and of the holy bonds of marriage, by which you are bound henceforth till death shall separate you.

AS you have thus solemnly agreed before God and these witnesses, I pronounce you lawfully married husband and wife. May Divine favor crown this union and your future lives, with all temporal and spiritual blessings in Christ Jesus our Saviour, and bring you to the life everlasting. Amen.

II.*

The parties standing before the minister, he shall say,

DIVINE Revelation has declared marriage to be honorable in all. It is an institution of God, ordained in the time of man's innocency, before he had sinned against his Maker, and been yet banished from Paradise. It was given in wisdom and in kindness, to repress irregular affection, to support social order, and to provide that, through well-ordered families, truth and holiness might be transmitted from one age to another. Earlier, therefore, than all laws of merely human origin, it lies at the basis of all human legislation and civil government, and the peace and well-being of the nation and land.

We learn from the history of our Saviour, that He honored a marriage festival with His presence, and

*This Form was furnished by REV. WM. R. WILLIAMS, D.D., of New York City; and is the one which he has himself used for many years.

wrought there the beginning of His miracles. And by His Holy Spirit, speaking through His apostle, He has selected the union thus formed, as an apt emblem of the union, endeared and indissoluble, that binds together Himself and His own ransomed Church.

A relation that is thus consecrated, should not be formed thoughtlessly and irreverently; but advisedly in the fear of God, and as for the purposes for which He, its Divine Author, ordained and blessed matrimony.

And now, as in His sight, and as you will answer in the day when all hearts shall be made manifest, I charge, you to declare if there be any cause that should prevent your lawful union.

From your silence, I presume that there is none. Will the parties now join their right hands?

Then he shall say to the man,

DO you, *A. B.*, take *C. D.*, whom you now hold by the hand, as your true and lawful Wife; and, God helping you, will you love, cherish, honor and protect her, cleaving only and ever unto her, until God by death shall separate you?

He shall answer, I do. Then to the woman,

DO you, *C. D.*, take *A. B.*, whom you now hold by the hand, as your true and lawful Husband;

and, God helping you, will you love, cherish, honor and obey him, cleaving only and ever unto him, until God by death shall separate you ?

She shall answer, I do.

Where a ring is used, the Groom is here to place it on the Bride's hand ; the minister adds these words,

THE circle, the emblem of eternity ; and gold, the type of what is least tarnished and most enduring ;—it is to show how lasting and imperishable the faith now mutually pledged.

As the union now formed is to be sundered only by death, it becomes you to consider the duties you solemnly assume. If these be remembered and faithfully discharged, they will add to the happiness of this life, lightening by dividing its inevitable sorrows, and heightening by doubling all its blessedness. But if these obligations be neglected and violated, you cannot escape the keenest misery, as well as the darkest guilt.

It is the duty of the Husband to provide for the support of his Wife, to shelter her from danger, and to cherish for her a manly and unalterable affection, it being the command of God's word, that husbands love their wives, even as Christ loved the Church, and gave His own life for her.

It is the duty of the Wife to reverence and obey her Husband, and to put on the ornament of a meek and quiet spirit, which is, in God's sight, an ornament of great price, His word commanding that Wives

be subject unto their own Husbands, even as the Church is subject unto Christ.

It is the duty of both to delight each in the society of the other; to remember that, in interest and in reputation as in affection, they are to be henceforth one and undivided; to preserve an inviolable fidelity, and to see to it, that what God has joined thus together, man never puts asunder.

PRAYER.

OUR Father, who art in Heaven, who hast, in thy wise and tender care for mankind, ordained and blessed the institution of matrimony, we pray of Thee, graciously to regard Thy servant and hand-maiden, who have thus solemnly pledged themselves to each other, and sworn unto Thee; that, through Thy good care and guidance, they may evermore remember and keep these their vows; be kept themselves in unbroken concord and sympathy all the days of their earthly life; and be at the last, with all those most near and most dear unto them, gathered an unbroken household to Thy right hand on the day of judgment. And may all of us, here assembled, be of that blessed company who shall be called to go in to the Marriage Supper of the Lamb. And this we ask, only in the name and through the merits of Him, Thine own Son and our Redeemer, the Lord Jesus Christ. Amen.

BENEDICTION.

In pursuance of your solemn pledges thus given and in the name of the Father, the Son and the Holy

Ghost, I pronounce you Husband and Wife: and may the God before whom you have thus vowed, look upon you, to make you blessed and a blessing, in all your earthly ways; and grant you, when the snares and trials of this life are ended, a glad and eternal reunion in heaven. Amen.

III.*

The parties standing before the minister, he shall say:

MARRIAGE is a joyous occasion. It is connected in our thoughts with the magic charm of home, and with all that is pleasant and attractive in the tenderest and most sacred relations of life. When celebrated in Cana of Galilee, it was sanctioned and cheered by the presence of the Lord himself; and is declared by an inspired Apostle, to be honorable in all.

AND now, if you A. B. and C. D. have at present appeared for the purpose of being joined in legal wedlock, you will please to signify this intention, by uniting your right hands.

The minister shall then say to the man,

A., **D**O you take the lady whom you now hold by the hand, to be your lawful and wedded wife?

Answer, I do; or, assent.

* This Form was furnished by the REV. ROLLIN H. NEAL, D.D., of Boston, being the one used by him during his long ministry.

DO you promise to love and cherish her, in sickness and in health, for richer for poorer, for better for worse, and forsaking all others keep thee only unto her, so long as you both shall live ?

Answer, I do ; or assent. Then to the woman,

C. **D**O you take the gentleman who now stands by your side and who holds you by the hand, to be your lawful and wedded husband ?

Answer, I do ; or assent.

DO you promise, to love and cherish him, in sickness and in health, for richer for poorer, for better for worse, and forsaking all others, keep thee only unto him, so long as you both shall live ?

Answer, I do ; or assent.

YOU mutually promise in the presence of God and of these witnesses, that you will at all times and in all circumstances, conduct yourselves toward one another as becometh Husband and Wife ?

Both answer, I do ; or assent.

THAT you will love, cherish and adhere to one another, until separated by death ?

Both answer, I do ; or assent. If a ring be used, the minister will say to the Bridegroom,

YOU will please place this ring on the hand of your affianced Bride. . . . And reunite your hands.

He shall continue :

HAVING taken these pledges of your affection and vows of fidelity, I do therefore, by authority of the laws of this State, sanctioned by divine authority, pronounce you, A. B. and C. D., lawfully married; Husband and Wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

WHAT, therefore, God hath joined together, let not man put asunder.

PRAYER.

IV.*

The parties standing before the minister, he shall say :

DEARLY beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man

* This abridged Form of Episcopal Marriage Service is from DR. HIRSH MATTISON'S *Pocket Manual*.

can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

If no impediment shall be alleged, the minister shall say to the man,

M., **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

Then shall the minister say to the woman,

N., **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then shall the man give unto the woman a ring. And the minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the minister, shall say:

WITH this ring I thee wed, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Or, if the candidate prefer not to repeat this portion of the service, the minister may use in its place the following :

AS a token and seal of this covenant, you will now give and receive the marriage ring, and join your right hands.

THOSE whom God hath joined together, let no man put asunder.

Then shall the minister speak unto the company :

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith, each to the other, by giving and receiving a ring, and by joining their hands ; I pronounce them Husband and Wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYER.

V.*

THE EPISCOPAL MARRIAGE SERVICE.

At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left the minister shall say:

DEARLY beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony; which is commended of St. Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

*The Service here given is that now in use in the Protestant Episcopal Church in this country, as found in the Book of Common Prayer, and is inserted here for the convenience of those who may have occasion to use it, in whole, or in part.

Also, speaking unto the persons who are to be married, he shall say :

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

If no impediment shall be alleged, the minister shall say to the man :

M. **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

Then shall the minister say to the woman :

N. **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then shall the minister say :

WHO giveth this woman to be married to this man ?

Then shall they give their Troth to each other in this manner : The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows :

I *M.*, take thee, *N.*, to my wedded 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, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

Then shall they loose their hands ; and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister :

I *N.*, take thee, *M.*, to my wedded 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, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.

Then shall they again loose their hands ; and the man shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the minister, shall say :

WITH this ring I thee do wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, the man leaving the ring upon the woman's left hand, the minister shall say :

Let us 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 them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

Then shall the minister join their right hands together, and say :

THOSE whom God hath joined together, let no man put asunder.

Then shall the minister speak unto the company :

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands ; I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add this blessing, the candidates kneeling, and the minister putting his hands upon their heads :

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you : The Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace ; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

END LESSON 29

This lesson is officially over but the following addendum are given for students to use should they choose to do so. All students are required to read through them before returning to the course main page to take the Lesson Test. The button to click to return to the course main page can be found at the end of the Addendum.

ADDENDUM 'K

The marriage certificate and/or the covenant given in this addendum may or may not be legal in your country. They are given as an alternative to secular documents but you are advised to investigate your local laws to see if they are legal and if not, then you would be advised not to use them.

The first Addendum forms are designed for use in marriages outside of the USA. The second Addendum forms are for use inside the USA and are accepted by many of the states as legal. Check the laws in your state before using them.

Certificate of Marriage

and

were united in
Holy Matrimony

on the _____ day of _____ in the year of our Lord 20____. The ceremony was religious according to the traditions that the Christian Church has carried out since 29 A.D. The Bible according to John ch. 2 is the basis of this marriage.
God be honored in all.

Groom

Bride

Witness

Witness

Minister

Marriage Covenant

We, _____ and _____, have covenanted together in a Christian marriage ceremony on _____, 2nd _____ in _____, Country of _____, by taking each other by the hand and giving our marriage promises to God and to one another. We have both promised to serve God together, wherever, whenever, whatever, and however He wants.

Furthermore, I _____ have promised before God to love, honor, and cherish _____; and I _____ have promised before God to love, honor, cherish and obey _____. We furthermore have promised to respect one another and to cleave one to the other and to be true and faithful to each other in all things until death do us part. May Christ be honoured in all that we do in our life together.

Groom

Minister

1st Witness

Bride

2nd Witness

ADDENDUM'KKO

These Addendum forms are for use inside the USA
and are accepted by many of the states as legal.

Check the laws in your state before using them.

Certificate of Marriage

and

were united in
Holy Matrimony

on the _____ day of _____ in the year of our Lord 20____. The ceremony was religious according to the traditions that the Christian Church has carried out since 29 A.D. The Bible according to John ch. 2 is the basis of this marriage.
God be honored in all.

Groom

Bride

Witness

Witness

Minister

Marriage Covenant

We, _____ and _____, have covenanted together in a Christian marriage ceremony on _____, 2____ in _____ County, state of _____ by taking each other by the hand and giving our marriage promises to God and to one another. We have both promised to serve God together, wherever, whenever, whatever, and however He wants.

Furthermore, I _____ have promised before God to love, honor, and cherish _____; and I _____ have promised before God to love, honor, cherish and obey _____. We furthermore have promised to respect one another and to cleave one to the other and to be true and faithful to each other in all things until death do us part. May Christ be honoured in all that we do in our life together.

Groom

Minister

1st Witness

Bride

2nd Witness

You are now finished with the lesson and the Addendi. You may click the button below to return to the Lesson main page to take the Lesson Test.