

PARISH OF SAINT MARK, REMUERA

ANGLICAN DIOCESE OF AUCKLAND

95 Remuera Rd, Remuera, Auckland 1050

Phone: (09) 520 2258

Email: office@stmarks.org.nz Web: www.stmarks.org.nz



*TERMS, CONDITIONS & WEDDING
INFORMATION FOR THOSE BEING
MARRIED AT SAINT MARK'S*



SECTION ONE: Terms and Conditions

Introduction

Congratulations and best wishes as you prepare for your wedding!

We are aware that there is a lot to plan as the day approaches, and we will endeavour to assist you as much as we can in relation to the ceremony. This brochure sets out the parish's policies in relation to weddings, and to give you some practical information to guide you.

Saint Mark's is of course not simply a wedding venue, but is a parish church, and thus a place of worship. Please keep this in mind as you make your plans as this is a "working" building used at different times and in different ways.

Church Booking

In order to confirm a booking for your wedding, a copy of the confirming letter must be signed and returned to the parish office along with a deposit of half the facility fee, or the fee paid in full. Every endeavour will be made to keep verbal bookings, however a booking is not guaranteed until the confirming letter and deposit have been received.

Any intended change to the time of your wedding must be discussed with the Priest before being confirmed. If for any reason your arrangements change and you no longer wish to marry at Saint Mark's, please let us know as soon as possible as it may free up an opportunity for another couple.

Costs and Financial Matters

There are several areas involving money which are good to keep in mind when planning the day and setting your own budget.

Saint Mark's Church has a wedding facility fee of \$NZD800.00, including GST. This is a set fee (not a donation) inclusive of GST which is used to maintain the 149 year old church building. This can be paid in full at the time of booking, or as a deposit of \$300 (refundable up to three months prior), with the balance of \$500 paid before the day. Payment can be made by cheque, cash or bank deposit.

The Parish Centre (Hall) is able to be hired at an additional cost, and will need to be booked in order to have refreshments after the service.



The Organist and the Director of Music at Saint Mark's is Nicholas Sutcliffe. His fee is currently set at \$150.

A Marriage Licence from the Registrar of Births, Deaths and Marriages is currently \$120.

There is an expectation that you give a gratuity to the Priest towards ongoing ministry. As this is a donation from you, it is at your discretion for how much you would like to give. The money is not considered as income, but instead goes into a discretionary fund for miscellaneous ministry expenses. Generally your wedding will involve between 6 and 8 hours of work. The Priest will discuss this with you.

Marriage Licence

You are responsible for obtaining your marriage licence. Application for a licence can be made any time during the 3 months before the date of a wedding. We recommend that you apply as soon as practicable within the 3 months.

- Phone Births Deaths & Marriages on 0800 22 52 52 to find their nearest office to collect an application form or to have one posted. You can also download the forms online from going to their site at www.dia.govt.nz and then clicking on the link "Forms".
- Each person is to complete their side of the form. The celebrant's name must be entered. Contact the Parish Office to find out the name of the Priest who is to be the celebrant for your wedding.
- Denomination is Anglican.
- The address of the church is: Saint Mark's Church, 95 Remuera Rd, Remuera.
- Return the completed form to the Department. One of you must do this in person to complete a statutory declaration. The fee is currently (2009) \$120. You will be told when to collect the completed licence, although normally 3 working days are required.
- Once you have collected the licence, check that the typed details are correct, and then give the forms to the Priest at your next appointment or at least one week prior to the wedding. You will receive 3 forms - 2 copies of the registration form, and a white authorisation form.

The Marriage Register kept at the church will be prepared for the wedding day. Three copies are signed at the ceremony, one of which is then given to you.

Meeting the Priest and Rehearsal

Weddings in the parish church are conducted by one of the parish clergy, or another Anglican priest by agreement with the Vicar.

Please contact the Parish Office three months before the day to arrange to meet with the Priest who will be conducting the ceremony. Meetings other than the rehearsal will be conducted during business hours. This will require couples arranging time away from work.



WEDDING INFORMATION SAINT MARK'S CHURCH

It is usual to meet with the Priest on at least two occasions to finalise arrangements about the service, and to discuss our understanding of a marriage commitment. In addition to this, a rehearsal is normally arranged for a time in the week prior to the ceremony itself.

Marriage Ceremony

By approaching our parish for your wedding ceremony, we understand that to be a request for a Christian marriage ceremony in the Anglican tradition.

There is considerable choice within the modern Anglican marriage liturgies from which to choose the appropriate content for your ceremony. The Priest will discuss this with you at the first meeting.

Marriage Preparation

We require that couples carefully prepare for the new commitment and relationship that marriage will mean.

We suggest that couples attend either a Church based marriage preparation course, or we recommend a company called Relationship Services which conducts good courses for those about to be married. Relationship Services have branches throughout Auckland and can be contacted by phone at their Ellerslie office (525 1051).

Music

The musical elements of your wedding ceremony are an essential aspect of your planning to set the tone and dignity of the occasion. Saint Mark's Church has a comprehensive pipe organ well suited to provide entrance, exit and incidental music as well as to accompany any hymns you may choose. The parish church also possesses a modern upright piano which can be used for solo singing and incidental music at the signing of the register.

The Organist & Director of Music at Saint Mark's Church is currently Nicholas Sutcliffe. He can be contacted at music@stmarks.org.nz or on mobile 021 228 8582. His contact details are available from the office. Regardless of your personal choices, all couples are required to meet with Nick to confirm musical arrangements.

The Parish has a Chamber Quartet (The St Marks Singers) that often sings at weddings; the Parish Choir is also available. Please discuss possible inclusions with Nick as they will incur an additional charge.

The professional fee for Nicholas Sutcliffe is \$150, and should be paid directly to him. Any arrangements for an organist other than Nicholas to play at a ceremony must be first discussed with the Priest. In such an event, payment is still required.



Photographers and Videographers

Photography and Video recording is allowed at Saint Marks, but acceptable practice should be discussed with the Priest.

Additional lighting may not be used.

An appropriate standard of dress is expected of photographers and a minimum of movement and distraction during the ceremony is required.

Photographers are welcome to attend the rehearsal, and if they are unable to do so, they must speak to the Priest when they arrive, prior to the ceremony, to ensure understanding of these arrangements. They may make arrangements to see inside the parish church with the lights on at any time prior to the service.

Flowers, Decorations and Confetti

Any special arrangements of flowers or decorations in the parish church must be discussed with the Priest, and are at the Priest's discretion.

You may not move any furniture (including notice boards) in the parish church.

Flowers are normally arranged for the Sunday worship services, and you may be happy to simply have these at your ceremony. There are six weeks of the year called Lent (prior to Easter) when there are no Sunday flowers in the church, although you may wish to bring your own.

The flowers at the front of the parish church around the altar may not be altered or moved. Specific colours can be arranged ahead of time through the Priest. Flowers may not be placed in, on or coming out of the pulpit, baptismal font or altar.

Bows or ribbons may be tied (not fixed with adhesives or staples) to the ends of the pews.

There are two candles lit on the altar as a symbol of God's presence. Other candles may be part of flower arrangements, but as the church is reasonably well lit through the stained glass, 'atmospheric' candle displays lose their effect.

Any additional flowers or decorations must be removed immediately following the service as there may be other weddings that day, or preparations needing to be made for the Sunday worship services.

Confetti (e.g. rice and paper) may not be thrown within the church grounds, although flower petals are permitted outside the parish church building.

Not clearing the church immediately following your service may incur a penalty fee.



Parking

There is parking around Saint Mark's Church and the Parish Centre. The bridal cars can drive up to the main door of the church where the Priest will meet them. During the service, the cars turn around and park ready for the end of the service. They are the only vehicles that may park in front of the parish church.

Parking of all vehicles is limited to the sealed areas.

Refreshments after the service

Alcohol may only be served from the Parish Centre. If the Parish Centre is available it can be booked in advance for refreshments or your reception. Rates, Terms and Conditions apply if you are hiring the Parish Centre. Please note that a separate booking process applies to the Parish Centre; contact the Administrator. All rubbish must be taken off site as you leave. No glasses or bottles may be left on site. We cannot store any items after your service. Any rubbish or items left may incur an additional charge.

We recommend that you hire glasses from the same company that you order the wine and juice. Hired glasses can be returned dirty, and saves on cleaning up.

On fine days, often guests make use of the lawn areas. This is acceptable, however refreshments and food must be served inside the premises. Users of the grounds are asked to respect the lawn areas as they are a graveyard, beneath which many of Auckland's early pioneers and citizens are resting.

Before the day...

Again, congratulations. We look forward to helping make this day special for you.

There is much to do in preparation – here is a general guideline to assist you.

3 months prior

- Contact the church office and meet with the Priest. At this meeting you will be given two booklets of marriage liturgies (the wording for the service) and one booklet of suggested readings and hymns.
- After the first meeting with the Priest, organise your marriage licence.
- Contact the Director of Music to arrange a consultation.



- Book to attend a marriage preparation course though the Church or at Relationship Services.

1 month prior

- Meet with the Priest again with your liturgy and readings selected, and music finalised. It is easiest to give back one of the booklets and options circled or highlighted.

1 or 2 days prior

- Wedding rehearsal.
- The Marriage Licence is to be left with the Priest at the rehearsal.
- The wedding ring(s) may be left with the Priest too.

On the day - arrival

- We suggest that the bridegroom and groomsmen arrive around 45 minutes before the wedding starts. This is to ensure that all is well with the bridegroom, and allows for any contingencies.
- We expect the bride to be on time, not early or late. After any photos exiting the car, last minute toilet or makeup stops, the bride will then be 5 to 10 minutes 'late' down the aisle.
- Guests don't arrive late, sometimes they do arrive on time, in which case they see the cars and hurry to be seated before the bridal entrance.

Regular Worship and Membership

Weekly Sunday worship is as follows:

8.00 am Eucharist

9.30 am Eucharist with music

Sunday School (during normal school terms)

You are welcome at any of our services, and we encourage you to worship with us at some time leading up to your wedding.

If you would like your name entered on the parish roll, please speak to the Priest.

A prayer for use by those who are getting married:

*God of tenderness and strength,
you have brought our paths together
and led us to this day;
go with us as we travel through good times,
through trouble, or through change.*



WEDDING INFORMATION
SAINT MARK'S CHURCH

*Bless our home, our partings and our meetings.
Make us worthy of each other's best,
and tender with each other's dreams,
trusting in you love in Jesus Christ.
Amen.*

May God bless you as you prepare to be married.

Please do not hesitate to call if you require any further information or assistance.



RESOURCE MATERIAL
FOR WEDDING CEREMONIES

Taken from A New Zealand Prayer Book



Section Two: The Wedding Service

The outline for a wedding ceremony is as follows:

- Introduction and Welcome
- Opening Prayer
- Declarations
- Affirmation
- Marriage Vows
- Blessing and Exchange of Rings
- Pronouncement
- Signing of Register
- Prayers
- Final Blessing

Readings and hymns are inserted at appropriate points.

The following pages bring together the various elements of the marriage liturgies from the Anglican Prayer Book used in New Zealand. There are a number of choices within each section of the service and you are invited to select **one** from each as you create your service.

Resources for readings and hymns are provided separately.



Introduction & Welcome

A.

We have come together in the presence of God to witness and celebrate the marriage of *N* and *N*, and to pray God's blessing upon them now and in the years ahead.

Marriage is a gift of God our Creator, whose intention is that husband and wife should be united in heart, body and mind. In their union they fulfil their love for each other.

Marriage is given to provide the stability necessary for family life, so that children may be cared for lovingly and grow to full maturity.

Marriage is a way of life to be upheld and honoured. No one should enter into it lightly. It involves a serious and life-long commitment to each other's good in a union of strength, sympathy and delight.

The priest says to the couple:

N and *N*, we rejoice with you; we are glad to join with you in the celebration of your marriage, to witness your vows, to pray with you and to wish you joy in your life together.

B.

We have come together to ask God's blessing on *N* and *N*, to witness their marriage and to bring them our love and support.

I ask you now to pray for them; and not just to pray today or only in this place but to pray in your hearts continually and over the years.

It is praying, their praying and ours, which will fulfil God's purposes for *N* and *N*. Praying is an outlook, a sustained energy, which creates a marriage and makes love and forgiveness life-long.

Eternal love never fails; our love needs to forgive and be forgiven. As we pray and forgive we minister reconciliation. Those who marry are God's ministers to each other of reconciliation and change. As they grow together, wife and husband foster one another's strengths, they provide each other with the reassurance and love needed to overcome their weaknesses.

From this beginning God draws them now to a completely new life. They become awake to each other, aware of each other, sensitive to each other's needs.

The priest says to the couple

N and *N*, you are welcome. Pray that God will uphold and cheer your life together, that your promises be honoured, your words true, now and in time to come.



C.

We have gathered to celebrate the marriage of *N* and *N*. Marriage is the promise of hope between a man and a woman who love each other, who trust that love, and who wish to share the future together.

It enables two separate people to share their desires, longings, dreams and memories, and to help each other through their uncertainties. It provides the encouragement to risk more and thus to gain more. In marriage, husband and wife belong together, providing mutual support and a stability in which their children may grow.

Here in the presence of God we recognise and affirm their relationship as they begin their married life in the community.

The priest says to the couple

N and *N*, we welcome you. We are glad to join with you in the celebration of your marriage, to witness your vows, to pray with you, and to wish you joy in your life together.

D.

We have come together to witness the promises of *N* and *N* in marriage; to share with them in their happiness and in their hopes for the future.

Marriage involves caring and giving. It involves learning to share one's life with another person, forgiving as Christ forgives; enjoying the love and meaning which can be found together. It involves facing together whatever adversity may arise.

Here before God, *N* and *N* wish to pledge their love for each other and their desire to spend their lives together.

The priest says to the couple

N and *N*, we welcome you. We are glad to join with you in the celebration of your marriage, to witness your vows, to pray with you, and to wish you joy in your life together.



Opening Prayer

- A.**
God our Creator, be with us now as we celebrate the marriage of N and N. Give them your blessing. Grant them happiness and long life together and help us to support them with our love. Amen.
- B.**
Father, touch us with an awareness of your presence in all the world around us. Awaken in us a sense of wonder that you have created us in love. As we celebrate the marriage of N and N, deepen our love for those close to us, and for those who, although strangers, need our concern. Help N and N as they commit themselves to each other, and grant us all a heightened sense of joy in life, because we share this moment with them. Amen.
- C.**
God of love, we thank you for the gift of marriage and for the joys it brings. Bless us as we share in this wedding. We thank you for the love which has brought N and N to each other and for their desire to share that love for the rest of their lives. Amen.



The Declarations

A.

The priest asks the groom

N, of your own free choice will you take *N* to be your wife?

The groom answers

I will.

The priest asks the groom

Will you love her, comfort her, honour and keep her, in sickness and in health, and forsaking all others be faithful to her as long as you both shall live?

The groom answers

I will.

The priest asks the bride

N, of your own free choice will you take *N* to be your husband?

The bride answers

I will.

The priest asks the bride

Will you love him, comfort him, honour and keep him, in sickness and in health, and forsaking all others be faithful to him as long as you both shall live?

The bride answers

I will.

B.

The groom says

I love *N,* and I want to marry her.

The bride says

I love *N,* and I want to marry him.



C.

The priest asks the groom:

N, do you love and trust *N* and want to be her husband?

The groom answers:

Yes, I do.

The priest asks the groom

Will you stand by her no matter what happens, respecting her as a person, understanding her needs and enjoying her love until death parts you?

The groom answers

Yes, I will.

The priest asks the bride

N, do you love and trust *N* and want to be his wife?

The bride answers

Yes, I do.

The priest asks the bride

Will you stand by him no matter what happens, respecting him as a person, understanding his needs and enjoying his love until death parts you?

The bride answers

Yes, I will.

D.

The priest asks the groom

N, will you take *N* to be your wife? Will you share her joys and ease her burdens? Will you be honest with her, and be faithful to her always, as long as you both live?

The groom answers

I will, with the help of God.

The priest asks the bride

N, will you take *N* to be your husband? Will you share his joys and ease his burdens? Will you be honest with him, and be faithful to him always, as long as you both live?

The bride answers

I will, with the help of God.



Affirmation

Optional questions to parents

A.

The priest may ask the parents:

As *N* and *N* enter a new life together, will you, their parents, give them your blessing?

The parents say to the couple:

May God bless you both.

B.

The priest may say to the parents:

N N, will you accept and support this marriage?

The parents respond:

We will. May God bless you both.

C.

The priest may ask the parents:

In your new relationship with *N* and *N*, do you, as their parents, pledge your loving support?

The parents reply:

We do.

D.

The priest may ask the parents:

Are you willing to strengthen this marriage by upholding both *N* and *N* with your love and concern?

The parents reply:

We are.

Optional questions to congregation

A.

The priest may ask the whole congregation:

You, as friends and family, have come to witness this exchange of vows. Will you do all in your power to support this marriage now and in the years ahead?

The people reply:

We will.

B.

The priest may ask the whole congregation:

Will you, their friends and family, do all in your power to support this couple now, and in the years ahead?

The people reply:

We will.



The Marriage Vows

A.

The bride and bridegroom face each other.

The bridegroom takes the bride's hand(s) 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 until we are parted by death. This is my solemn vow.

The bride takes the bridegroom's hand(s) 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 until we are parted by death. This is my solemn vow.

C.

The bridegroom takes the bride's hand(s) in his and says:

N, I take you to be my wife, to be with you whatever happens to us. In prosperity and in hardship, in health and in sickness, in sorrow and in joy, I will love, protect and serve you as long as we live. This I vow before God.

The bride takes the bridegroom's hand(s) in hers and says:

N, I take you to be my husband, to be with you whatever happens to us. In prosperity and in hardship, in health and in sickness, in sorrow and in joy, I will love, protect and serve you as long as we live. This I vow before God.

B.

The bride and bridegroom face each other and join hands.

The bridegroom says:

N, I take you to be my wife. All that I have I offer you; what you have to give I gladly receive; wherever you go I will go. You are my love. God keep me true to you always and you to me.

The bride says:

N, I take you to be my husband. All that I have I offer you; what you have to give I gladly receive; wherever you go I will go. You are my love. God keep me true to you always and you to me.

D.

The bridegroom takes the bride's hand(s) in his and says:

N, today I take you to be my wife. Whatever life may bring, I will love and care for you always.

The bride takes the bridegroom's hand(s) in hers and says:

N, today I take you to be my husband. Whatever life may bring I will love and care for you always.



The Rings

Blessing of Rings

- A.** Most holy God, bless these rings (this ring). Grant that they who wear them (he who gives it and she who wears it) may be faithful to each other and continue bound together in love to their lives' end, through Jesus Christ, our Lord.
- B.** Christ our light, encircle these rings with your blessing, (a) ring(s) to show the love of *N* and *N*. Bind them together and keep them in your love eternally.
- C.** Eternal God, bless these rings as symbols of the love and trust between *N* and *N*.
- D.** Let these rings say to all that your commitment is deep and life-long.

Exchange of Rings

- A.**
The giver places the ring on the other's finger, holds it there and says:
N, I give you this ring as a symbol of our marriage. With my body I honour you, and all I have I share with you.
If only one ring is used, before they loose hands, the bride may say:
N, I receive this ring as a symbol of our marriage. With my body I honour you, and all I have I share with you
- B.**
The giver places the ring on the other's finger and says:
N, this ring I give to you, with my body I honour you. God make me your true husband/wife in the spirit of Jesus Christ.
- C.**
The giver places the ring on the other's finger, holds it there and says:
This ring is a token of my faithfulness and love, and a symbol that all I have I share with you.
If only one ring is used, before they loose hands the bride may say:
I accept this ring as a symbol of our one life together.
- D.**
The giver places the ring on the other's finger, holds it there and says:
Let this ring symbolise our one life together.
If only one ring is used, before they loose hands the bride may say:
I accept this ring as a symbol of our one life together.



The Pronouncement

A.

The priest joins the couple's right hands and declares:

N and *N* have given themselves to each other with solemn vows and have declared their marriage by joining hand and the giving and receiving of rings (of a ring); they are now husband and wife.

Let no one come between those whom God has joined together.

The priest says

The power of God keep you, the love of God be in your life and work together, the grace of God strengthen your love that it may endure forever. Amen.

C.

The priest says to the couple:

N and *N*, you have declared the love you have for each other and your hopes for the future. You have made promises to each other, and have symbolised them by joining hands and giving (a) ring(s). You are now husband and wife.

May God give you light to guide you and love to unite you, so that you may be faithful to the vows you have made this day, and live together in joy and peace till your lives end. Amen.

B.

The priest joins their right hands together and says:

God so join you together that nothing shall ever part you.

The priest continues

N and *N* may Christ's love purify your love for each other, Christ's humanity keep you sensitive and practical.

May the Light of the world illuminate your way ahead, the Bread of heaven nourish you, the true Vine enliven you.

May Christ be the beginning of a new, fulfilled and blessed life, and Christ the end. Amen

D.

The priest says to the congregation:

We have witnessed the promises made by *N* and *N*, and now recognise them as husband and wife.

The priest says to the couple:

N and *N*, you have committed yourselves to one another in love, joy and tenderness. Become one. Fulfil your promises. And may God's grace be with you for ever. Amen.



End of the Service

Following the pronouncement is the signing of the register, followed by the prayers and then blessing.

Prayers

The priest will attend to the prayers which are usually before the final blessing. These will always include the Lord's prayer. If you wish to have a friend or family member give the prayers, discuss this with the priest.

There are two versions of the Lord's prayer.

Contemporary

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.

Traditional

Our Father, which art in heaven,

hallowed by thy name.

Thy Kingdom come,

thy will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom, the power

and the glory for ever and ever.

Amen.



*READINGS AND HYMNS
SUITABLE FOR USE AT WEDDINGS*



SECTION THREE: BIBLE READINGS

At least one Bible Reading is used at a wedding.

When there is only one such reading, it must be from the New Testament. If another bible reading is included, Old Testament material can also be used.

New Testament Readings

Jesus said, "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."

Mark 10:6-9

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.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

Romans 12:9-21



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.

1 Corinthians 13

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.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Ephesians 3:14-21



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.

Colossians 3:12-17

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.

1 John 4:7-16



Old Testament Readings

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." And it was so. God saw everything that he had made, and indeed, it was very good.

Genesis 1:26-29,31

The LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

"This at last is bone of my bones
and flesh of my flesh;
this one shall be called Woman,
for out of Man this one was taken."

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Genesis 2:18-24



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!”

Ruth 1:16-18

My child, do not forget my teaching,
but let your heart keep my commandments;
for length of days and years of life
and abundant welfare they will give you.

Do not let loyalty and faithfulness forsake you;
bind them round your neck,
write them on the tablet of your heart.

So you will find favour and good repute
in the sight of God and of people.

Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.

Proverbs 3:1-6



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 turtledove
 is heard in our land.

The fig tree puts forth its figs,
 and the vines are in blossom;
 they give forth fragrance.

Arise, my love, my fair one,
 and come away.

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.

Song of Songs 2:8-14



Other Readings

Your friend is your needs answered,
He is your field which you sow with love, and reap with thanksgiving
And he is your board and your fireside
For you come to him with your hunger, and you seek him for peace.
When your friend speaks his mind, you fear not the 'nay' in your own mind,
Nor do you withhold the 'ay'
And when he is silent, your heart ceases not to listen to his heart
For without words, in friendship, all thoughts, all desires, all expectations are born and
shared, with a joy that is unclaimed,
When you are apart from your friend, you grieve not;
For that which you love most in him may be clearer in his absence, as the mountain to the
climber is clearer from the plain.
And let your best be for your friends
If he must know the ebb of your tide, let him know its flood also,
For what is your friend that you should seek him with hours to kill?
Seek him always with hours to love
For it is his to fill your need, but not your emptiness
And in his sweetness of friendship let there be laughter, and sharing of pleasures

For in a dew of little things, the heart finds its morning and is refreshed.
'Your Friend', Kahlil Gibran



You were born together, and together you shall be for evermore.
You shall be together when the white wings of death scatter your days.
Aye, you shall be together even in the silent memory of God.
But let there be spaces in your togetherness.
And let the winds of heaven dance between you.
Love one another, but make not a bond of love:
Let it rather be a moving sea between the shores of your souls.
Fill each other's cup but drink not from one cup.
Give one another of your bread but eat not from the same loaf.
Sing and dance together and be joyous, but let each one of you be alone,
Even as the strings of a lute are alone though they quiver with the same music.
Give your hearts, but not into each other's keeping.
For only the hand of Life can contain your hearts.
And stand together yet not too near together:
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each other's shadow

The Prophet, Kahlil Gibran, 16-19

Love is sensing the other as a Presence.
This is now the mode of your existence.
Love is receiving the feelings, thoughts,
intentions of the other into your own understanding.
Love is fidelity over the long haul.
"Entreat me not to leave thee, ... for wherever you go, I will go"
In the battle for excellence, in the tension of differences,
in the travail of defeat, in the joy of being warmly human.
Love is body interfused with spirit ...
united in ecstasy with another whole person.
Love is talking together.
Love is listening together.
Love is creating together.

Inscape, Ross Snyder, 14-16 (adapted)



**WEDDING INFORMATION
SAINT MARK'S CHURCH**

Out of the wild exuberance of creation
throughout millions of years,
you two have appeared...
Each of you unique,
distinctive, wondrously personal.

You have chosen to journey together
down this earth valley in the brief moment of time that is yours.

From this day forward, you become a unit
of life that will bring forth futures.
You are both called into a new existence.

The old things have passed away;
A new heaven and a new earth is now your dwelling place.

For the whole universe has come to each of you
in the form of a particular person who has a unique love for you
and is beloved by you.

Inscape, Ross Synder, 13-14

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.

Oh no! It is an ever fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth is unknown, although his height be taken.

Love's not time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.

If this be error and upon me proved,
I never writ, nor no man ever loved.

Sonnet 116, William Shakespeare



If two are caring, as they're sharing life's hopes and fears,
if the music of laughter outweighs sadness of tears,

...Marriage is togetherness.

If both derive pleasure from mere presence of each other,
Yet when parted no jealousies restrict, worry or smother,

...Marriage is freedom.

If achievements mean more when they benefit two
And consideration is shown from each point of view,

...Marriage is respect.

And if togetherness, freedom and respect are combined
With a joy that words can never fully define,

....Then marriage is love.

'Marriage is Love', Gloria Matthews

Taking time to love
is what it's all about
what makes the clock turn
and the sunsets come
true and without
complication
That doesn't mean
lying close
in shut-up rooms
or staying face to face
It's meant to cover walking,
being apart and knowing
that coming back together
makes small distances
even smaller
And taking the time
to love
is, most of all,
caring enough to not hold on too tightly
and yet not run too loose.

Anon, Reading found in Baltimore Cathedral