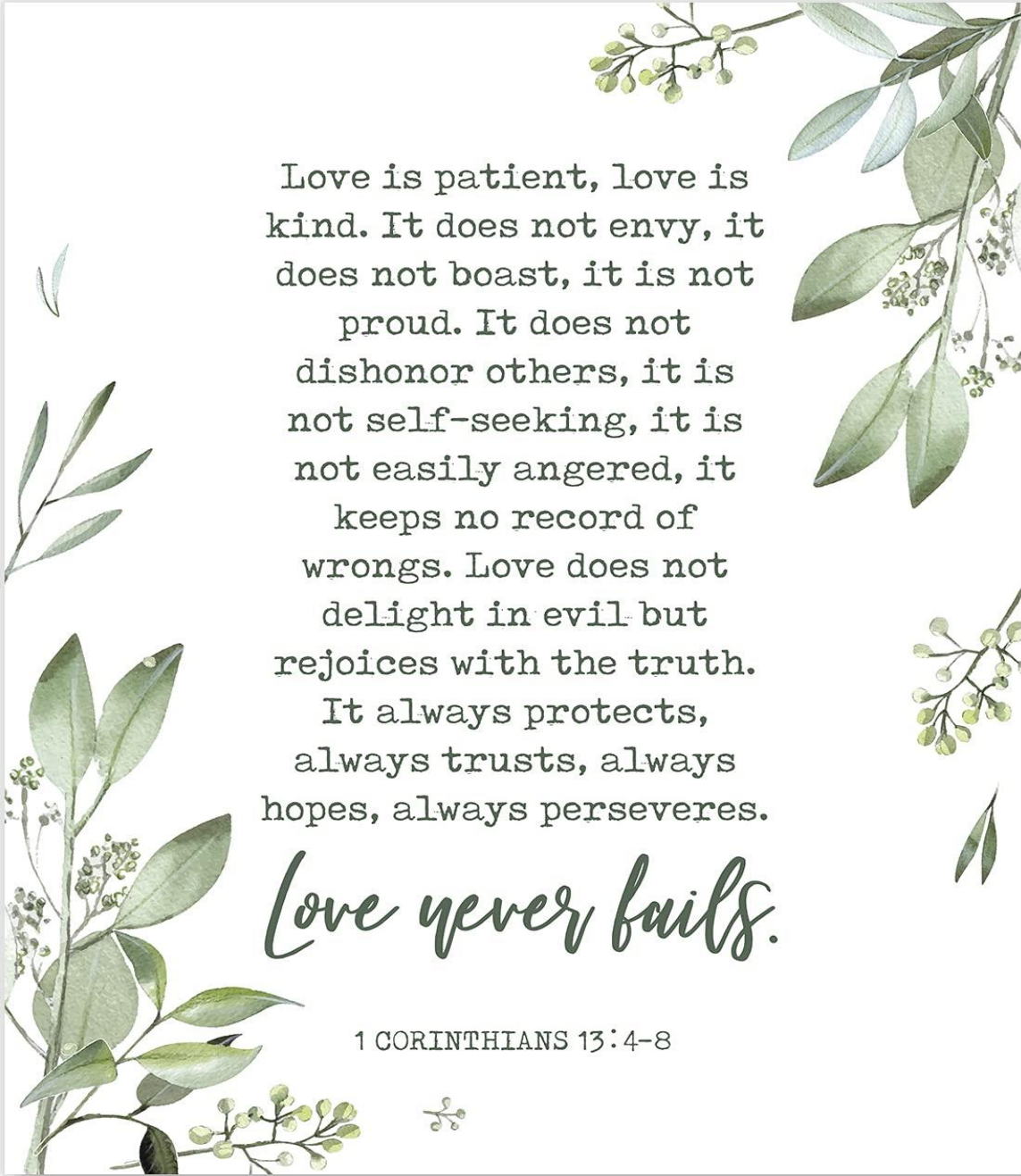


Newlonsburg Presbyterian Church

WORSHIP • SERVE • GROW



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

Love never fails.

1 CORINTHIANS 13:4-8

***Wedding Services
at
Newlonsburg Presbyterian Church
4600 Old William Highway
Murrysville, PA 15668
Telephone (724) 327-0061***

Email address: Newlonsburgpresby@comcast.net

Website: www.newlonsburgchurch.org

We are honored that you are considering holding a Wedding Service at Newlonsburg Presbyterian Church. Your decision to be married in this church indicates your desire to have a Christian Wedding Service.

The marriage service is a service of worship consisting of music, vows made and exchanged, prayers offered, Scriptures read, and a blessing bestowed.

To enhance the dignity of the service, the Session of this church abides by the Book of Order of the PCUSA.

The information contained in this pamphlet will help guide you in the planning of a meaningful wedding service at Newlonsburg Presbyterian Church.

WEDDING POLICY

The integrity of the wedding service is grounded in the fact that it is, first and foremost, a worship service. The point of a wedding service is to glorify and honor God-to give thanks to God for the gift of marriage between a man and a woman, and to ask God's blessing upon the vows they take as they commit to one another in the covenant of marriage, a covenant based upon God's everlasting covenant with creation.

This being true, there are a number of questions which I, as a Minister of the Word and Sacrament who represents the Presbyterian Church (U.S.A.) and Redstone Presbytery, wish to ask of the bride and groom before agreeing to officiate at/during a service of matrimony:

1. Are you currently active members of Newlonsburg Presbyterian Church? Are you the son, daughter, father, or mother of active members of Newlonsburg Presbyterian Church?
2. How long have you been active at Newlonsburg Presbyterian Church and how have you committed yourself to the ministry of Christ?
3. If you're not a member of Newlonsburg, where are you a member and how have you been active in the ministry of that congregation? May I contact the clergy of that congregation to confirm your commitment to Christ's ministry through the church?
4. Are you willing to meet with me, the presiding pastor, on at least three occasions at Newlonsburg during the office hours of Newlonsburg for premarital consultation? Are you willing to complete the third session no later than a month before the scheduled date of the service?
5. Are you willing to commit yourself to the financial costs of having a wedding service at Newlonsburg Presbyterian Church, including custodial, use of building, and ministerial?

After receiving satisfactory answers to these questions, I would like to speak with them about possible dates for the worship service-dates which *must* be agreed upon by the Newlonsburg organist, as well as the Newlonsburg wedding coordinator.

Should the pastor, organist, or wedding coordinator *not* be available for the selected dates, I reserve the right to inform the couple that the date is not possible and that another date must be selected-one that will work for the pastor, organist, and wedding coordinator.

Rev. Curtis Lane Paul II Newlonsburg Presbyterian Church

The Marriage Service involves personal preferences concerning the worship style, dress, decorations and the use of the church property. These preferences should be discussed during the consultation with the Pastors.

Premarital Counseling with the Pastor

A Pastor of Newlonsburg Presbyterian Church must meet with the couple for premarital counseling before agreeing to perform the wedding service.

Setting the Appointment

Contact the church Office Manager, at (724) 327-0061 to make an appointment for premarital counseling with one of the Pastors.

Coordination of the planning of your service and the setting of the day and time will proceed after premarital counseling sessions.

Planning your Wedding Service

A Pastor will guide you in the details of your wedding service during planning meetings scheduled between the Pastor and the couple. Our Wedding Coordinator must also be contacted to assist you with details that may enhance your wedding service and should be contacted as soon as the wedding time and date are set with the church office or pastor.

When planning your wedding, please remember that some wedding details are “Required”, some are “Optional”, and some are “Not Permitted”. These general categories are listed below with examples provided in each. Each item is described in greater detail throughout this brochure.

“Required” For Your Wedding

- Premarital Counseling with the Pastor
- Meetings (Wedding Planning) with the Pastor
- Wedding Rehearsal
- Marriage License
- Our Wedding Coordinator

“Optional” For Your Wedding

- Guest Clergy
- Family/Friends as participants in your wedding service
- Flowers
- Candles
- Music
- Crash or Aisle Runners
- Pew Bows
- Bulletins/Programs
- Photographs (including photographs with the Pastor)
- Digital Recording
- Sound Technician
- Celebration Following the Wedding Service

Reception on Site

“Not Permitted” For Your Wedding

Alcoholic Beverages

Smoking

Planning Your Wedding Service-Required Procedures

Premarital Counseling with a Pastor (see page 2)

Meetings for Wedding Planning with the Pastor, (see page 2)

Contact with our Wedding Coordinator

Rehearsal

Your wedding service rehearsal is arranged/coordinated by the Pastor.

The rehearsal will take about an hour.

It is important that everyone in your wedding party arrive at the rehearsal on time.

If you would like to invite clergy to the rehearsal dinner or reception, please be sure to do so.

Marriage License

The Pastor will need to have your marriage license before the ceremony, therefore plan on giving it to the Pastor at the wedding rehearsal.

Planning Your Wedding Service-Optional Considerations Guest Clergy

Some couples prefer to have another minister officiate at their wedding. Please discuss this with the Pastor at your initial appointment.

Any guest clergy may be invited, but only with the permission of The Session and the Pastors of Newlonsburg Presbyterian Church.

Family/Friends as Participants in Your Wedding Service

Often family and friends serve as readers or acolytes during your wedding service. If this is your preference for your wedding service, please discuss this with the Pastor during the planning meetings.

Flowers

The Presbyterian Book of Order states that flowers are to “enhance worship and not be ostentatious.”

Coordination of *Peace Roses* for the mothers (parents) may be planned as part of the service with the Pastor.

Flowers should be attached in such a way that they will not damage furniture/pew finishes or surfaces within and outside the facility.

Please discuss with the Wedding Coordinator to confirm arrangements for having the church open for the florist’s delivery on the day of the Wedding.

Candles

If you choose to use candles, there are several considerations and cautions. Newlonsburg Presbyterian Church has brass candelabras and brass pew candle holders with globes that must be used if candles are going to be used in the ceremony. The candles must be purchased through the church Wedding Coordinator.

Even candles that are advertised as being “dripless” may not be. Wax removal is very costly and will be the responsibility of the Bride and Groom.

The use of a *unity candle* in your service must be coordinated with the Pastor.

Crash or Aisle Runner

The aisle in the sanctuary will need a 75' runner.

The woven paper or cloth variety is preferable to plastic (there is a tendency to slip on plastic).

Pew Bows

There are 26 pews in the sanctuary – 14 on each side.

Bows should not be attached with tape due to the possibility of damaging the finish of the pews.

Pew bows attach nicely by using either ribbons or rubber bands.

Bulletins/Programs

The Pastor will provide you with the order for your service if you choose to have bulletins/programs. You must keep that order.

Families may produce their own bulletins, or the church office can run camera-ready bulletins if the family provides the covers/paper to the church Office Manager by the Wednesday prior to the wedding service.

Your camera-ready pages will not be proof-read before printing, so please be sure you are satisfied with the text.

Photographs and Digital Recording

Photos and Digital Recording are a means to remember your wedding service. However, photography and videography must not interfere with the worship experience. You will need to advise your photographer and videographer of the preferences of the pastor.

Video Considerations: *one stationary unattended video camera in the choir loft and/or one stationary video camera in the back of the sanctuary.*

Photo Considerations: *no flash photos in the sanctuary during the service. Photos during the service may only be taken from the back of the sanctuary, without the use of a flash. Please arrange with the photographer to have the photos with the Pastor taken immediately after the service so the Pastor can change into his/her non-clerical attire.*

Music



Please make an initial contact with the Music Director and/or Organist as soon as the date is set with the Pastor in order to set the date with them. During this consultation, details concerning the organist and music selections will be discussed.

Early planning will help ensure that suitable music can be prepared.

In addition to the Wedding Service, the organist is also present at the wedding rehearsal and as a consultant.

If a printed program is to be provided for the guests, the organist will prepare a list of the music, including composers.

Music selections will be chosen in 1 to 2 consultations and finalized at least 6 weeks prior to the wedding rehearsal. The Organist will provide a list of appropriate selections to choose from. This includes:

- Processionals
- Hymn or special music
- Recessionals

If there is a request for the organist to accompany a soloist the additional fee is decided on an individual basis as to how much extra work and rehearsing is required.

Sound Technician

Newlonsburg Presbyterian Church has a sound system that may only be operated by a trained sound technician designated by the Pastor. Please specify your audio taping/sound technician needs during your meeting with the Pastor.

Arrangements can be made with the sound technician to monitor the system for your guests to hear.

The sound technician must be present if any taped music is to be played during your ceremony.

Traditional Celebration following the Wedding Services

The blowing of bubbles or ringing of bells are recommended methods for your guests to celebrate your marriage. Even though the tossing of rice, birdseed, flower petals (paper or real) or releasing of balloons is traditional, it is discouraged for the following reasons:

Rice is harmful to birds.

Birdseed attracts birds and rodents.

Rice, birdseed and petals can become a hazard for people walking and are difficult to clean up.

The releasing of balloons is against a Murrysville ordinance.

Receptions on Site

Please consult with the Pastor if you are considering hosting your wedding reception or rehearsal dinner at Newlonsburg Presbyterian Church. Details can be discussed at that time.

Planning Your Wedding Service-Items which are not permitted

Alcoholic Beverages

The Session of Newlonsburg Presbyterian Church does not permit the serving or drinking of alcoholic beverages on church property.

Smoking

Smoking is NOT permitted in the church facility.

Sanctuary

The Sanctuary seats 250 people and is air-conditioned.

The windows may be opened for cross ventilation, if not using the air-conditioning.

Rest Rooms

As you enter the church, the rest rooms are located to the left of the Sanctuary, in the Narthex.

Bride and Attendants Dressing Rooms

The room located in the education wing adjacent to the Sanctuary can be used as the bride's dressing room. This room is air-conditioned and has a full-length mirror.

A rest room is located across the hall.

The bridal attendants may change in a classroom, next door to the bride's dressing room

Groom and Groomsmen Dressing Room

The men of the wedding party may use the Gathering Place, to the right of the Sanctuary.

This room has a side door that leads directly into the Sanctuary for the Groom and Best Man to use at the beginning of the Ceremony.

Personal items of the wedding party should be removed at the conclusion of the service.

Schedule of Fees

One check should be given to the church Office Manager ONE MONTH prior to the ceremony for all fees and services, except where noted.

Members of Newlonsburg Presbyterian Church

A fee of at least \$835 must be given to the church Office Manager one month prior to the ceremony. This includes separate checks for,

1. Janitorial services (\$60)
2. Wedding Coordinator (\$100 made out to Debbie Wallisch)
3. Organist (\$275 made out to Matt Klump)
4. Sound Technician (\$50 made out to Denny Bank)
5. Pastor (\$350 made out to Curtis Lane Paul or Travis Webster)

The organist fee covers a consultation, the wedding rehearsal, and the wedding ceremony. The organist fee is increased if there is a soloist, and that fee is decided on an individual basis as to how much extra work and rehearsing is required.

Non-Members

A fee of at least \$995 must be given to the church Office Manager one month prior to the ceremony. This includes separate checks for,

1. Janitorial services (\$60)
2. Rental of the facilities (\$160)
3. Wedding Coordinator (\$100 made out to Debbie Wallisch)
4. Organist (\$275 made out to Matt Klump)
5. Sound Technician (\$50 made out to Denny Bank)
6. Pastor (\$350 made out to Curtis Lane Paul or Travis Webster)

The organist fee covers a consultation, the wedding rehearsal, and the wedding ceremony. The organist fee is increased if there is a soloist, and that fee is decided on an individual basis as to how much extra work and rehearsing is required.

The fee is reduced by \$100 when a guest Pastor performs the service.

The fee is reduced by \$100 when the services of an organist are not used.

A separate check of \$200 must be given to the church Office Manager ONE MONTH prior to the ceremony as a deposit. This \$200 check will be returned the week following the service if no additional costs are incurred by Newlonsburg Presbyterian Church as a result of the Ceremony.

Members and Non-Members

The cost for the candles used in the brass candelabras or on the pews is \$60. Arrange for these with the Wedding coordinator.

The soloist/instrumentalists' fees are determined by those individuals and should be paid directly to those individuals.

The organist will receive an additional fee from the couple for services where soloists or instrumentalists are used.

Newlonsburg Presbyterian Church Staff/Resources

⇒ Pastors	Rev. Curtis Lane Paul II, Pastor Rev. Travis A. Webster, Associate Pastor	724-327-0061
⇒ Office Manager	Mrs. Jennifer Wagner	724-327-0061
⇒ Wedding Coordinator	Ms. Debbie Wallisch	724-744-0164
⇒ Organist	Mr. Matthew Klump	724-327-0061
⇒ Sound Technician	Mr. Denny Bank	724-325-4440



Sample Bulletin

Sample Hymns

Sample Scriptures



FAMILY AND HOME

O Perfect Love 533

Husbands, love your wives. Col. 3:19 Women . . . love their husbands. Titus 2:4

1. O per - fect love, all hu - man thought tran - scend - ing,
 2. O per - fect Life, be Thou their full as - sur - ance
 3. Grant them the joy which bright-ens earth - ly sor - row;
 4. Hear us, O Fa - ther, gra - cious and for - giv - ing,

Low - ly we kneel in prayer be - fore Thy throne,
 Of ten - der char - i - ty and stead - fast faith,
 Grant them the peace which calms all earth - ly strife,
 Through Je - sus Christ, Thy co - e - ter - nal Word,

That theirs may be the love which knows no end - ing,
 Of pa - tient hope, and qui - et, brave en - dur - ance,
 And to life's day the glo - rious, un - known mor - row
 Who, with the Ho - ly Ghost, by all things liv - ing

Whom Thou for - ev - er - more dost join in one.
 With child - like trust that fears not pain nor death.
 That dawns up - on e - ter - nal love and life.
 Now and to end - less a - ges art a - dored. A - men.

TEXT: Dorothy F. Gurney, stanzas 1, 2, 3; John Ellerton, stanza 4
 MUSIC: Joseph Barnby

SANDRINGHAM
 11.10.11.10.

400 Not for Tongues of Heaven's Angels

Unison

1 Not for tongues of heav-en's an - gels, not for wis-dom to dis -
 2 Love is hum - ble, love is gen - tle, love is ten - der, true and
 3 Nev - er jeal - ous, nev - er self - ish, love will not re - joice in
 4 In the day this world is fad - ing faith and hope will play their

cern, not for faith that mas - ters moun - tains, for this
 kind; love is gra - cious, ev - er pa - tient, gen - er -
 wrong; nev - er boast - ful nor re - sent - ful, love be -
 part; but when Christ is seen in glo - ry love shall

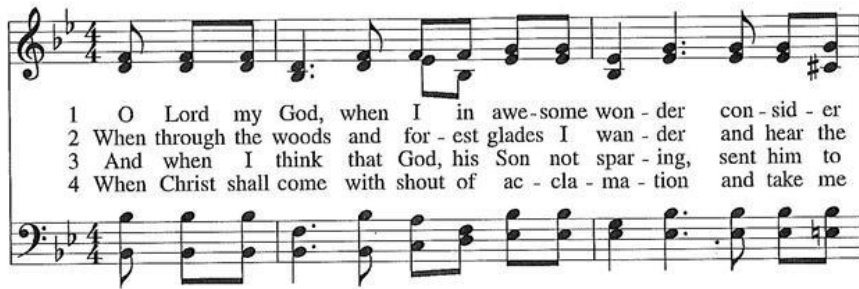
bet - ter gift we yearn:
 ous of heart and mind: may love be ours, O Lord.
 lieves and suf - fers long:
 reign in ev - ery heart:

WORDS: Timothy Dudley-Smith (1926-); para. 1 Corinthians 13
 MUSIC: Peter Cutts (1937-)

Words © 1985 Hope Publishing Company
 Music © 1969 Hope Publishing Company

BRIDEGROOM
 8.7.8.7.6.

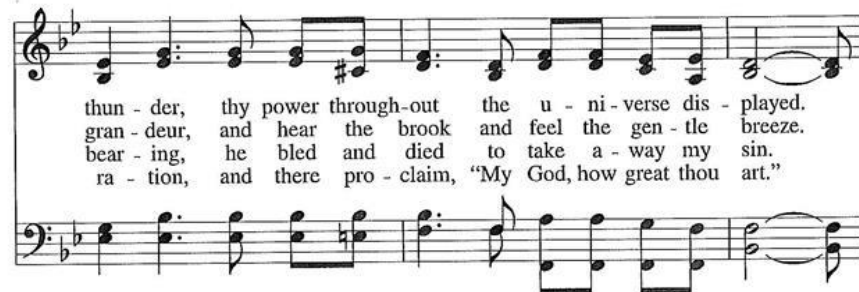
How Great Thou Art



1 O Lord my God, when I in awe-some won - der con - sid - er
 2 When through the woods and for - est glades I wan - der and hear the
 3 And when I think that God, his Son not spar - ing, sent him to
 4 When Christ shall come with shout of ac - cla - ma - tion and take me



all the worlds thy hands have made, I see the stars, I hear the roll - ing
 birds sing sweet - ly in the trees, when I look down from loft - y moun - tain
 die, I scarce can take it in, that on the cross, my bur - den glad - ly
 home, what joy shall fill my heart! Then I shall bow in hum - ble ad - o -



thun - der, thy power through - out the u - ni - verse dis - played.
 gran - deur, and hear the brook and feel the gen - tle breeze.
 bear - ing, he bled and died to take a - way my sin.
 ra - tion, and there pro - claim, "My God, how great thou art."

Refrain



Then sings my soul, my Sav - ior God, to thee: how great thou


Words: Stuart K. Hine

Music: Swedish folk melody/adapt. and arr. Stuart K. Hine


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Holy God, We Praise Your Name

229



1. Ho - ly God, we praise your name; Lord of all, we bow be - fore you;
 2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
 3. Lo! the ap - os - tol - ic train join your sa - cred name to hal - low;
 4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, Three we name you;



all on earth your scep - ter claim, all in heav'n a - bove a - dore you.
 cher - u - bim and ser - a - phim in un - ceas - ing cho - rus prais - ing,
 proph - ets swell the glad re - frain, and the white - robed mar - tyrs fol - low;
 while in es - sence on - ly One, un - di - vid - ed God we claim you,



In - fi - nite your vast do - main, ev - er - last - ing is your reign.
 fill the heav'ns with sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord."
 and from morn to set of sun, through the church the song goes on.
 and a - dor - ing bend the knee, while we sing this mys - ter - y.

Based on *Te Deum*, ca. 4th cent.
 Attr. to Ignace Franz, ca. 1774
 Tr. Clarence A. Walworth, 1853; alt. 1990; mod.

GROSSER GOTT, WIR LOBEN DICH 7.8.7.8.7.7.
Katholisches Gesangbuch, Vienna, 1774

103 Joyful, Joyful, We Adore Thee

HYMN TO JOY 8.7.8.7 D

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love.
 2 All thy works with joy sur-round thee, earth and heav'n re - flect thy rays,
 3 Thou art giv - ing and for - giv - ing, ev - er bles-sing, ev - er bless'd,
 4 Mor-tals, join the might-y cho - rus, which the morn-ing stars be - gan.

Hearts un-fold like flow'rs be-fore thee, prais-ing thee their sun a - bove.
 stars and an-gels sing a-round thee, cen-ter of un - bro - ken praise.
 well-spring of the joy of liv - ing, o - cean-depth of hap - py rest!
 Love di-vine is reign-ing o'er us, lead-ing us with mer-cy's hand.

Melt the clouds of sin and sad-ness; drive our fear and doubt a - way. Giv-Field and for-est, vale and moun-tain, bloom-ing mead-ow, flash-ing sea, chant-Known in Je-sus Christ our broth-er, all who live in love are thine. Teach Ev - er sing-ing, march we on-ward, vic-tors in the midst of strife. Joy -

- er of im - mor - tal glad-ness, fill us with the light of day!
 - ing bird and flow-ing foun-tain, call us to re - joice in thee.
 us how to love each oth - er, lift us to the joy di-vine.
 - ful mu - sic lifts us sun-ward in the tri-umph song of life.

*Notated rhythm reflects the melody as it appears in Symphony No. 9 in D minor, Op. 125.

Text: Henry van Dyke (USA), 1907, *Poems of Henry van Dyke*, 1911, alt.Music: Ludwig van Beethoven (Germany), 1823; adapt. Edward Hodges (England), *Trinity Collection of Church Music*, 1864, alt.

SALVATION

314 Amazing Grace! How Sweet the Sound

st. 1-5 John Newton, 1779
st. 6 anon.

NEW BRITAIN
CM

Columbian Harmony, 1829

1. A - maz - ing grace! how sweet the sound that
2. 'Twas grace that taught my heart to fear, and
3. Through man - y dan - gers, toils, and snares, I
4. The Lord has prom - ised good to me, His
5. The earth shall soon dis - solve like snow; the
6. When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but
grace my fears re - lieved; how pre - cious did that
have al - read - y come; 'tis grace has brought me
Word my hope se - cures; He will my Shield and
sun for - bear to shine; but God, who called me
shin - ing as the sun, we've no less days to

now am found, was blind, but now I see.
grace ap - pear the hour I first be - lieved!
safe thus far, and grace will lead me home.
Por - tion be as long as life en - dures.
here be - low, will be for - ev - er mine.
sing God's praise than when we'd first be - gun.

1. All peo - ple that on earth do dwell, Sing to our Lord with cheerful voice;
 2. Know that the Lord is God in - deed; With-out our aid He did us make;
 3. O - en - der then His gates with joy, With-in His courts His praise proclaim;
 4. Be-cause the Lord our God is good, His mer-cy is for-ev - er true,

Praise God from whom all blessings flow, Praise Him all creatures here below;

Him serve with mirth, His praises forth tell, Come ye be-fore Him and re-joice.
 We are His flock, He doth us feed, And for His sheep He doth us take.
 Let thank-ful songs your tongues employ, O bless and mag-ni - fy His name.
 His truth at all times firm-ly stood, And shall from age to age en-dure.

Praise Him above, ye heav'nly host; Praise Father, Son and Ho - ly Ghost.

Hymn #335

Though I May Speak

O WALY WALY

1. Though I may speak with brav - est fire, And have the gift to all in - spire,
 2. Though I may give all I pos - sess, And striv - ing so my love pro - fess,
 3. Come, Spir - it, come, our hearts con - trol, Our spir - its long to be made whole.

And have not love, my words are vain; As sound - ing brass, and hope - less gain.
 But not be given by love with - in, The prof - it soon turns strange - ly thin.
 Let in - ward love guide ev - ery deed; By this we wor - ship and are freed.



The following readings are particularly appropriate for the use in the service of Christian Marriage.

1 Corinthians 13

If I speak in the tongues of humans 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^[a] 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; it keeps no record of wrongs; 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. ¹¹ 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 only a reflection, as in a mirror, 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 remain, these three, and the greatest of these is love.

I appeal to you therefore, brothers and sisters, on the basis of God's mercy, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable act of worship. ² Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God—what is good and acceptable and perfect.

Romans 12 For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think but to think with sober judgment, each according to the measure of faith that God has assigned. 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 encourager, in encouragement; the giver, in sincerity; 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 honor. Do not lag in zeal; be ardent in spirit; serve the Lord. Rejoice in hope; be patient in affliction; persevere in prayer. Contribute to

the needs of the saints; pursue 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 arrogant, but associate with the lowly;^[a] 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." Instead, "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.

Ephesians 5:22-33 Wives, be subject^[a] to your husbands as to the Lord, for the husband is the head of the wife just as Christ is the head of the church, his body, and is himself its Savior. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. Husbands, love your wives, just as Christ loved the church and gave himself up for her in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind, so that she may be holy and without blemish. In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hates his own flesh, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." This is a great mystery, but I am speaking about Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect^[a] her husband.

Ecclesiastes 4:9-15 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. Better is a poor but wise youth than an old but foolish king who will no longer take advice. One can indeed come out of prison to reign, even though born poor in the kingdom. I saw all the living who, moving about under the sun, follow that^[a] youth who replaced the king; there was no end to all those people whom he led. Yet those who come later will not rejoice in him. Surely this also is vanity and a chasing after wind.

Genesis 2:18-24 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the LORD God formed every animal of the field and every bird of the air and brought them to the man to see what he would call them, and whatever the man called every living creature, that was its name. The man gave names to all cattle and to the birds of the air and to every animal of the field, but for the man^[a] 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.

Colossians 3:14-17 Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ^[a] rule in your hearts, to which indeed you were called in one body. And be

thankful. Let the word of Christ^[a] 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.

Ephesians 4 I, therefore, the prisoner in the Lord, beg you to walk in a manner 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.^[a] But each of us was given grace according to the measure of Christ's gift. Therefore it is said, "When he ascended on high, he made captivity itself a captive;^[b]

he gave gifts to his people." (When it says, "He ascended," what does it mean but that he had also descended^[a] into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) He himself granted that some are apostles, prophets, evangelists, pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity,^[a] to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine by people's trickery, by their craftiness in deceitful scheming; but speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. Now this I affirm and insist on in the Lord: you must no longer walk as the^[a] gentiles walk, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus, to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

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.

1 John 4:7-21 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 abides in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate a brother or sister are liars, for those who do not love a brother or sister, whom they have seen, cannot love God, whom they have not

seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.



Notes