

MARRIAGE LITURGY PLANNING GUIDE



CHRIST CHURCH, GEORGETOWN
WASHINGTON, DC

- Updated January 2026 -

INTRODUCTION

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage,
in which two people enter into a life-long union,
make their vows before God and the Church,
and receive the grace and blessing of God to help them fulfill their vows.

- The Book of Common Prayer, p. 861

One of the seven sacraments, Holy Matrimony, or Christian Marriage, is a sacred passage in which the life of the Church and the life of a couple intersect in a very particular and profound way. In this rite, two people come to join their lives together and to seek God's grace and blessing on their future. Marriage is about the life-long union of two people, of course, but it is also about the coming together of families and circles of friends. So it is that marriages are public services, not private ones. The change that takes place in the sacrament of Holy Matrimony is one of body, mind, and spirit. Marriage also represents a change in legal and societal terms. The clergy, staff, and people of Christ Church are committed to guiding and assisting you as you prepare for these important changes, unencumbered by anxiety or distraction.

As you begin to plan your marriage liturgy, please take time to review this document thoroughly; it includes Christ Church's marriage guidelines, forms, detailed information about church-related fees and payment, and various liturgical and musical options.

A few important notes:

Whether or not you are a member of Christ Church, **the very first step in planning a marriage liturgy, as well as any events that may accompany it, is to meet with a member of the parish clergy. Please do not set a date, or book any venues or vendors until you have done so.** (NOTE: If you choose to set a date, or book any venues or vendors before your initial meeting with a member of the parish clergy, please know that the availability of the Church cannot be guaranteed.) The requested date and time of both the wedding rehearsal and marriage liturgy will be established at this initial meeting. Once the dates and times have been approved by the Rector, a series of pre-marital counseling sessions with the priest who is to serve as Officiant/Celebrant at your marriage liturgy will be scheduled. These sessions will cover a variety of topics: the sacramental nature of marriage, liturgical planning, etc. The number of sessions will be determined by the priest. In due time, those who are to be married will also meet with the Organist and Choirmaster, members of the Flower Guild, and a representative of the Altar Guild.

Those who are not pledging members of Christ Church are asked to take particular note of the additional fees (see p. 9), which are due upon completion of the following: a face-to-face meeting with a member of the parish clergy, the submission of a Marriage Application Form, and the approval of said application by the Rector. Please note that these fees are non-refundable.

The clergy, staff, and people of Christ Church assure you of our love and prayers as you begin this period of planning and preparation. Please know that we are here to answer any questions you may have.

PARISH CONTACT INFORMATION

■ Clergy

The parish priest who will serve as Celebrant/Officiant at your marriage liturgy is your primary point of contact at Christ Church.

- The Reverend Timothy A. R. Cole, *Rector*
rector@christchurchgeorgetown.org
- The Reverend Nathan G. Huddleston, *Associate Rector*
nathan@christchurchgeorgetown.org
- The Reverend Tiffany A. H. Clark, *Associate Priest*
tiffany@christchurchgeorgetown.org
- The Reverend Andrew J. Stump, *Associate Priest*
andrew@christchurchgeorgetown.org

■ Parish Office

General questions should be directed to the Parish Engagement Coordinator.

- Christine V. Emery | christine@christchurchgeorgetown.org | 202-333-6677

All questions about church-related fees and payment should be directed to the Parish Coordinator.

- Tonika J. Hilliard | tonika@christchurchgeorgetown.org | 202-333-6677

■ Music

All musical planning is made in conjunction with the Organist and Choirmaster, who will assist with the selection of hymns, anthems, and other music, and contract additional musicians as needed.

- Thomas P. Smith, *Organist and Choirmaster* | tom@christchurchgeorgetown.org | 202-906-9999

■ Flowers

Arrangements for indoor and outdoor floral decorations are made in consultation with members of the parish's Flower Guild.

- Christy Thorley, *Chair, Flower Guild* | christina.thorley@gmail.com

■ Altar Guild

One or more members of the parish's Altar Guild will coordinate the logistical details of both the wedding rehearsal and marriage liturgy.

- Mimsy Lindner, *Wedding Coordinator, Altar Guild* | mothermims@aol.com | 202-258-4732

OTHER CONTACT INFORMATION

■ Approved Relationship Therapists

Anita Gadhia-Smith, Ph.D.
2500 Q Street, NW
Washington, DC 20007
202-714-0000 or 202-342-1762
drgadhiasmith@aol.com

Marguerite M. Turner, LPC
3838 Cathedral Lane
Arlington, VA 22203
703-841-2531 or 703-991-6491

NOTES: The use of a relationship therapist not listed above is subject to the approval of a member of the parish clergy. Those who are to be married are responsible for the cost of each session.

■ Marriage Licensing

For information on obtaining a marriage license in the District of Columbia, visit:
www.dccourts.gov/services/marriage-matters

MARRIAGE PREPARATION TIMELINE

At least four months before the desired wedding date:

- Contact and meet with a member of the parish clergy.
- Complete the Marriage Application and General Information forms (*see pp. 11-12*).
- Sign the diocesan Declaration of Intention.
- Register for the parish's five-week Marriage Preparation course.
- Apply for Episcopal consent for remarriage (*when applicable*).
- Pay the fees for those who are non-pledging members (*when applicable*).

At least two months before the marriage liturgy:

- Meet with a member of the parish clergy to begin planning the marriage liturgy.
- Meet with the Organist and Choirmaster.
- Meet with a representative of the Flower Guild.
- Meet with a representative of the Altar Guild.
- Apply for a marriage license.

At least one month before the marriage liturgy:

- Read, sign, and submit the Photography Policy and Covenant (*see p. 10*).
- Finalize all plans for the marriage liturgy and approve a draft of the service leaflet.

At least two weeks before the marriage liturgy:

- Send the service leaflet to a printer (*when applicable*).

At least one week before the wedding rehearsal:

- Hand-deliver the marriage license to the Parish Office.

At least five days before the marriage liturgy:

- Hand-deliver parking permits obtained from the government of the District of Columbia to the Parish Office (*when applicable / see p. 8*).

No more than one month after receiving an invoice from the Parish Office:

- Mail or hand-deliver a single check (made payable to Christ Church, Georgetown) covering all outstanding church-related fees to the Parish Office.

MARRIAGE GUIDELINES

- Those who wish to be married at Christ Church must contact a member of the parish clergy at least four months before the desired wedding date.
- If either spouse is seeking remarriage after a divorce, permission to proceed must be obtained from the Bishop of Washington. Please discuss the matter with a member of the parish clergy, who will then contact the Bishop's office.
- At Christ Church, marriage liturgies typically take place on Saturdays between the hours of 2:00 and 5:00 p.m. In consultation with a member of the parish clergy and with the approval of the Rector, other days and times may be considered. Marriage liturgies are not scheduled during Advent (the four-week-long season of preparation for Christmas), the period between Christmas Day and New Year's Day, Lent (the five-week-long penitential season preceding Holy Week), or Holy Week.
- A member of the parish clergy will serve as Officiant/Celebrant at all marriage liturgies at Christ Church. At the discretion of the Officiant/Celebrant, additional members of the clergy, including those from other parishes and denominations, may assist.
- No fewer than three sessions of pre-marital counseling with a member of the parish clergy are required. Additionally, the couple to be married must attend the parish's Marriage Preparation course.
- All marriage liturgies at Christ Church will follow the order for the *Celebration and Blessing of a Marriage* as set forth in *The Book of Common Prayer* (1979), p. 423, or the *Celebration and Blessing of a Marriage 2*, a gender-neutral adaptation of the Prayer Book rite. Copies of the latter are available upon request.
- The parish's Organist and Choirmaster will serve as the principal musician for all marriage liturgies at Christ Church. Other musicians may participate in the marriage liturgy with his permission and under his direction. All singers will be drawn from the Choir of Christ Church, a fully professional ensemble.
- The parish clergy request that you engage the services of at least four members of the Choir of Christ Church – a quartet of soprano, alto, tenor, and bass, who will not only offer choral music, but also lead the congregation in singing hymns and service music.
- Members of the parish's Flower Guild will provide all floral arrangements and other decorations both inside and outside the Church/Chapel. Bouquets and boutonnieres for those who are to be married, as well as parents, grandparents, and members of the wedding party, are not provided by the Flower Guild.
- Members of the parish's Altar Guild will be assigned to work with those who are to be married. They will assist the clergy in all logistical aspects of the wedding rehearsal and marriage liturgy.
- Wedding planners/consultants who have been engaged by those who are to be married will play no part in the wedding rehearsal or marriage liturgy.

- Photographers/videographers who have been engaged by those who are to be married must adhere to the parish's *Photography Guidelines and Covenant* (see p. 10).
- There is no provision for those who are to be married or members of the wedding party to dress at Christ Church.
- Those who are to be married, as well as members of the wedding party and other participants in the liturgy (e.g. lectors), must arrive at Christ Church at least 60 minutes, but no more than 90 minutes prior to the marriage liturgy.
- Those who are to be married must select at least two individuals to distribute service leaflets to guests as they enter the Church/Chapel. When 200 or more guests will attend a marriage liturgy that is to take place within the context of the Holy Eucharist, members of the Usher's Guild will be engaged to distribute service leaflets and to assist during the distribution of Holy Communion.
- Flower petals, confetti, rice, birdseed, and other such materials may not be used inside or outside the Church/Chapel.
- Aisle runners are prohibited.
- The consumption of alcohol (with the exception of alcoholic beverages served at receptions) anywhere on the Church property, including before and after the marriage liturgy, is strictly forbidden.
- Christ Church is a smoke-free facility. This includes the Chapel Garden and other outdoor areas around the Church building.
- Due to the narrow width of the streets surrounding the Church property and out of consideration for residents of the neighborhood, we strongly discourage the use of full-size coaches/buses to transport guests to and from Christ Church. Instead, we recommend the use of smaller, more maneuverable shuttles/vans should such transportation be necessary.
- Christ Church is unable to reserve curbside parking spaces for those who are to be married or their guests. To reserve up to four curbside parking spaces (each measuring 22 feet long) through the government of the District of Columbia, visit: tops.ddot.dc.gov/DDOTPermitSystem.
- Parking permits obtained through the government of the District of Columbia must be hand-delivered to the Parish Office at least five days prior to the marriage liturgy. A member of the parish staff will post the notice(s) appropriately. Out of consideration for those who live near the Church, we ask that such parking spaces be reserved for no more than four hours.

FEES AND PAYMENT INFORMATION

■ General Fees

Those who are not pledging members of Christ Church will be assessed a non-refundable space usage fee of \$7,500 and a clergy fee of \$500. Pledging members are defined as regularly attending worshipers who are known to the parish clergy and who are contributors of record for at least one year prior to the initial wedding inquiry.

In thanksgiving for the celebration and blessing of their marriage, pledging members of Christ Church are encouraged to make a \$2,000 gift to the parish. In addition, contributions to the officiating priest's discretionary fund will be received with gratitude.

NOTE: The C. Boyden Gray Auditorium, a beautifully-renovated event space on the second floor of the Parish Hall, is available for rehearsal dinners and wedding receptions. For more information about the facility and fees associated with its use, please contact Christine Emery, Parish Engagement Coordinator.

■ Music Fees

The base fee for the services of the Organist and Choirmaster, and four choristers – a quartet of soprano, alto, tenor, and bass – is \$1,800. This amount increases incrementally depending on the number of additional musicians who will participate in the marriage liturgy and/or the complexity of the music that is selected. Fees for additional musicians are as follows:

- Four additional choristers (an octet): plus \$1,200
- Eight additional choristers (the full Choir of Christ Church): plus \$2,400
- Instrumentalists (e.g. trumpet, oboe, violin, bagpipes, etc.): plus \$400 per musician

■ Flower Fees

The base fee for floral arrangements at the altar is \$600. Pricing for additional arrangements and other floral decorations is as follows:

- Bell Tower Archway: \$800
- Bell Tower Railings (2): \$375
- Pew Ends (each): \$100
- Pew End Torches (each): \$60
- Kissing Ball: \$300
- Font: \$400
- Narthex: \$300
- Columns: \$1,000 *

** This is the base fee. It may increase depending on the floral materials that are selected.*

NOTE: Within one month *after* a marriage liturgy, Tonika Hilliard, Parish Coordinator, will send a single invoice for all marriage-related fees.

Checks should be made payable to Christ Church, Georgetown, and the names of the newly-married persons should be listed on the check's memo line.

PHOTOGRAPHY POLICY AND COVENANT

Those who are to be married at Christ Church, as well as professional photographers/videographers engaged by the same, are required to carefully read the following policies and procedures. By signing this document, all relevant parties acknowledge and covenant to follow said policies and procedures, and to obey the parish clergy and members of the Altar Guild at all times.

- Pre-wedding photography must be completed at least one hour prior to the start of the marriage liturgy.
- Photographers must remain at the liturgical west end of the nave, behind the last row of pews, at all times, including the entrance and retiring processions.
- Tripods and other stationary equipment may only be used during the marriage liturgy itself – not during the entrance and retiring processions as it may interfere with the flow of movement around the nave.
- Flash-less photography is permitted at the following points in the marriage liturgy:
 1. During the entrance procession, as participants make their way down the central aisle.
 2. During the singing of congregational hymns.
 3. During readings from the lectern.
 4. During the Blessing of the Marriage, as the couple kneels at the foot of the altar.
 5. During the Peace.
- There are no restrictions on photography with flash during the retiring procession, although photographers must still remain at the liturgical west end of the nave, behind the last row of pews.
- Photography at any other point in the marriage liturgy is strictly prohibited.
- Post-wedding photography must be completed no more than 30 minutes after the conclusion of the marriage liturgy.
- Weather permitting, the Chapel Garden may be used for photography.
- While inside the Church, family members and other guests are prohibited from taking photographs at any time. This includes the use of mobile devices for such a purpose.

Failure to adhere to these policies and procedures may result in a pause in the marriage liturgy.

Signature / Spouse One	Date
Signature / Spouse Two	Date
Signature / Photographer	Date

MARRIAGE APPLICATION FORM

This page will be retained by the Parish Office. Please print clearly.

Full Name / Spouse One:

Full Name / Spouse Two:

Requested Date for Wedding Rehearsal:

Requested Time for Wedding Rehearsal:

Requested Date for Marriage Liturgy:

Requested Time for Marriage Liturgy:

Requested Location of Marriage Liturgy: CHURCH CHAPEL OF SAINT JUDE

Will the Marriage Rite take place within the context of the Holy Eucharist? : YES NO

Which member of the parish clergy will serve as Celebrant/Officiant? :

What is the estimated number of guests? :

What is the estimated number of participants in the wedding party? :

NOTES:

Received by:

Date:

Clergy signature of approval:

Date:

GENERAL INFORMATION

This page will be retained by the Parish Office. Please print clearly.

SPOUSE ONE

Full Name:

Date of Birth:

Home Address:

Email Address:

Mobile Phone:

Home Phone:

Is Spouse One divorced? : YES NO

Is Spouse One a pledging member of Christ Church? : YES NO

If not, what is the religious affiliation of Spouse One, if any?

Full Name and Birthplace of Parent One:

Full Name and Birthplace of Parent Two:

Full Name of Spouse One after the Marriage Liturgy:

SPOUSE TWO

Full Name:

Date of Birth:

Home Address:

Email Address:

Mobile Phone:

Home Phone:

Is Spouse Two divorced? : YES NO

Is Spouse Two a pledging member of Christ Church? : YES NO

If not, what is the religious affiliation of Spouse Two, if any?

Full Name and Birthplace of Parent One:

Full Name and Birthplace of Parent Two:

Full Name of Spouse Two after the Marriage Liturgy:

Mailing Address after the Marriage Liturgy:

The Celebration and Blessing of a Marriage begins on p. 423 in The Book of Common Prayer (BCP).

*The Celebration and Blessing of a Marriage 2, a gender-neutral adaptation
of the Prayer Book rite, is available upon request.*

The Prelude

- ◆ Customarily, the Organist and Choirmaster will select and play 15-20 minutes' worth of classical, appropriate organ literature before the liturgy, as worshipers/guests gather. Requests for specific pieces of music will be handled on a case by case basis.

The Entrance Procession

- ◆ In consultation with the Organist and Choirmaster, and dependent upon the size of the wedding party, one or two pieces of instrumental music accompany the Entrance Procession. Please note that parents, grandparents, and other family members are seated before the Entrance Procession, during the Prelude.

- Air on the G String – Johann Sebastian Bach
- Jesu, joy of man's desiring – Johann Sebastian Bach
- Rigaudon – André Campra
- Prelude to *Te Deum* – Marc-Antoine Charpentier
- The Prince of Denmark's March (Trumpet Voluntary) – Jeremiah Clarke
- Air, from *Water Music* – George Frideric Handel
- Largo, from *Xerxes* – George Frideric Handel
- Trumpet Tune in D – David N. Johnson
- Canon in D – Johann Pachelbel
- Trumpet Tune in D – Henry Purcell
- Other: _____

- ◆ NOTE: The use of a piece (or pieces) of music not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis.

The Bidding and Charge

The Declaration of Consent

Opening Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See Appendix A for a listing of suggested hymns.

The Salutation and Collect

The First Reading**Name of Lector:** _____

- ◆ The First Reading is customarily drawn from the Old or New Testaments, but not one of the four Gospels. Please select one of the following passages. See *Appendix B* for complete texts.

- Genesis 1:26-28 (Male and female he created them)
- Genesis 2:4-9, 15-24 (A man cleaves to his wife and they become one flesh)
- Song of Solomon 2:10-13; 8:6-7 (Many waters cannot quench love)
- 1 Corinthians 13:1-13 (Love is patient and kind)
- Ephesians 3:14-19 (The Father from whom every family is named)
- Ephesians 5:1-2, 21-33 (Walk in love, as Christ loved us)
- Colossians 3:12-17 (Love which binds everything together in harmony)
- 1 John 4:7-16 (Let us love one another for love is of God)
- Other: _____

- ◆ NOTE: The use of other scriptural passages, as well as secular texts, is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Psalm**Name of Lector (if not sung):** _____

- ◆ A psalm is customarily read or sung between the First and Second Readings. If a choral ensemble or soloist has been engaged, the psalm should be sung. Please select one of the following psalms. See *Appendix B* for complete texts.

- Psalm 67, BCP, p. 676
- Psalm 127, BCP, p. 782
- Psalm 128, BCP, p. 783
- Other: _____

- ◆ NOTE: The use of a psalm (or portion thereof) not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

The Second Reading**Name of Lector:** _____

- ◆ The Second Reading is drawn from the one of the four Gospels. Please select one of the following passages. See *Appendix B* for complete texts.

- Matthew 5:1-10 (The Beatitudes)
- Matthew 5:13-16 (You are the light . . . Let your light so shine)
- Matthew 7:21, 24-29 (Like a wise man who built his house upon the rock)
- Mark 10:6-9, 13-16 (They are no longer two but one)
- John 2:1-11 (The Wedding at Cana)
- John 15:9-12 (Love one another as I have loved you)
- Other: _____

- ◆ NOTE: The use of a Gospel passage not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Hymn or Anthem: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. Alternatively, if a choral ensemble or soloist is engaged, an anthem may be sung. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.

The Homily **Homilist (if not the Officiant):** _____

The Exchange of Marriage Vows

The Blessing and Exchange of Rings

The Declaration of Marriage

Choral Anthem: _____

- ◆ If a choral ensemble or soloist has been engaged, an anthem may be sung at this point in the liturgy. See *Appendix A* for a listing of suggested pieces.

The Lord's Prayer

The Prayers

The Blessing of the Marriage

The Peace

The Retiring Procession

- ◆ One piece of instrumental music accompanies the Retiring Procession.
 - Alla Hornpipe, from *Water Music* – George Frideric Handel
 - Fanfare – Jacques-Nicolas Lemmens
 - Rondeau – Jean-Joseph Mouret
 - Choral Song – Samuel Sebastian Wesley
 - Toccata, from *Symphony for Organ No. 5* – Charles-Marie Widor
 - Other: _____
- ◆ NOTE: The use of a piece of music not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis.

Postlude

- ◆ Customarily, the Organist and Choirmaster will select and play classical, appropriate organ literature after the service, as worshipers/guests depart. Requests for specific pieces of music will be handled on case by case basis.

Notes: _____

The Celebration and Blessing of a Marriage begins on p. 423 in The Book of Common Prayer (BCP).

*The Celebration and Blessing of a Marriage 2, a gender-neutral adaptation
of the Prayer Book rite, is available upon request.*

The Prelude

- ◆ Customarily, the Organist and Choirmaster will select and play 15-20 minutes' worth of classical, appropriate organ literature before the liturgy, as worshipers/guests gather. Requests for specific pieces of music will be handled on a case by case basis.

The Entrance Procession

- ◆ In consultation with the Organist and Choirmaster, and dependent upon the size of the wedding party, one or two pieces of instrumental music accompany the Entrance Procession. Please note that parents, grandparents, and other family members are seated before the Entrance Procession, during the Prelude.

- Air on the G String – Johann Sebastian Bach
- Jesu, joy of man's desiring – Johann Sebastian Bach
- Rigaudon – André Campra
- Prelude to *Te Deum* – Marc-Antoine Charpentier
- The Prince of Denmark's March (Trumpet Voluntary) – Jeremiah Clarke
- Air from *Water Music* – George Frideric Handel
- Largo from *Xerxes* – George Frideric Handel
- Trumpet Tune in D – David N. Johnson
- Canon in D – Johann Pachelbel
- Trumpet Tune in D – Henry Purcell
- Other: _____

- ◆ NOTE: The use of a piece (or pieces) of music not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis.

The Bidding and Charge

The Declaration of Consent

Opening Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See Appendix A for a listing of suggested hymns.

The Salutation and Collect

The Lesson**Name of Lector:** _____

- ◆ The Lesson is customarily drawn from the Old Testament. Please select one of the following passages. See *Appendix B* for complete texts.
 - Genesis 1:26-28 (Male and female he created them)
 - Genesis 2:4-9, 15-24 (A man cleaves to his wife and they become one flesh)
 - Song of Solomon 2:10-13; 8:6-7 (Many waters cannot quench love)
 - Other: _____
- ◆ NOTE: The use of other scriptural passages, as well as secular texts, is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Psalm**Name of Lector (if not sung):** _____

- ◆ A psalm is customarily read or sung between the Lesson and Epistle. If a choral ensemble or soloist has been engaged, the psalm should be sung. Please select one of the following psalms. See *Appendix B* for complete texts.
 - Psalm 67, BCP, p. 676
 - Psalm 127, BCP, p. 782
 - Psalm 128, BCP, p. 783
 - Other: _____
- ◆ NOTE: The use of a psalm (or portion thereof) not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

The Epistle**Name of Lector:** _____

- ◆ The Epistle is drawn from the New Testament, but not one of the four Gospels. Please select one of the following passages. See *Appendix B* for complete texts.
 - 1 Corinthians 13:1-13 (Love is patient and kind)
 - Ephesians 3:14-19 (The Father from whom every family is named)
 - Ephesians 5:1-2, 21-33 (Walk in love, as Christ loved us)
 - Colossians 3:12-17 (Love which binds everything together in harmony)
 - 1 John 4:7-16 (Let us love one another for love is of God)
 - Other: _____
- ◆ NOTE: The use of other New Testament passages is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See *Appendix A* for a listing of suggested hymns.

The Holy Gospel

- ◆ Please select one of the following passages. See *Appendix B* for complete texts.
 - Matthew 5:1-10 (The Beatitudes)
 - Matthew 5:13-16 (You are the light . . . Let your light so shine)
 - Matthew 7:21, 24-29 (Like a wise man who built his house upon the rock)
 - Mark 10:6-9, 13-16 (They are no longer two but one)
 - John 2:1-11 (The Wedding at Cana)
 - John 15:9-12 (Love one another as I have loved you)
 - Other: _____
- ◆ NOTE: The use of other Gospel passages is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis. At Eucharistic liturgies, the Gospel is always read by a priest or deacon.

The Homily Homilist (if not the Celebrant): _____

The Exchange of Marriage Vows

The Blessing and Exchange of Rings

The Declaration of Marriage

The Prayers

The Blessing of the Marriage

The Peace

Anthem or Hymn at the Offertory: _____

- ◆ If a choral ensemble or soloist has been engaged, an anthem is customarily sung at this point in the liturgy. If no choral ensemble or soloist has been engaged, a congregational hymn may be sung. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.

The Great Thanksgiving

The Lord's Prayer

The Breaking of the Bread

Anthem and/or Hymn at the Communion:

- ◆ If a choral ensemble or soloist has been engaged, an anthem is customarily sung at this point in the liturgy. If no choral ensemble or soloist has been engaged, a congregational hymn may be sung. In some instances, it may be preferable to include both an anthem and a congregational hymn. See Appendix A for a listing of suggested hymns and choral/solo repertoire.

The Postcommunion Prayer

The Blessing and Dismissal

The Retiring Procession

- ◆ One piece of instrumental music accompanies the Retiring Procession.
 - Alla Hornpipe from *Water Music* — George Frideric Handel
 - Fanfare — Jacques-Nicolas Lemmens
 - Rondeau — Jean-Joseph Mouret
 - Choral Song — Samuel Sebastian Wesley
 - Toccata from *Symphony for Organ No. 5* — Charles-Marie Widor
 - Other: _____
- ◆ NOTE: The use of a piece of music not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis.

Postlude

- ◆ Customarily, the Organist and Choirmaster will select and play classical, appropriate organ literature after the service, as worshipers/guests depart. Requests for specific pieces of music will be handled on case by case basis.

Notes: _____



PARTICIPANTS IN THE LITURGY

Please list the full names, including the middle initial, of all who will participate in the marriage liturgy.

This includes parents, those who will attend Spouse One, those who will attend Spouse Two, ushers, flower girls, ring bearers, etc. Please print clearly.

SPOUSE ONE

Parents:

Attendants with title (e.g. Maid of Honor, Bridesmaid, Best Man, Groomsman, etc.):

SPOUSE TWO

Parents:

Attendants with title (e.g. Maid of Honor, Bridesmaid, Best Man, Groomsman, etc.):

OTHER



Congregational Hymns

- ◆ Marriage liturgies with music must include a minimum of two congregational hymns. Marriage liturgies that take place within the context of the Holy Eucharist typically require three or four hymns. Page numbers refer to *The Hymnal 1982*, the blue book found in the pews of both the Church and Chapel.

351 May the grace of Christ our Savior
352 O God, to those who here profess
353 Your love, O God, has called us here
376 Joyful, joyful, we adore thee
377 All people that on earth do dwell
390 Praise to the Lord, the Almighty
397 Now thank we all our God
410 Praise, my soul, the King of heaven
423 Immortal, invisible, God only wise
432 O praise ye the Lord!
455 O Love of God, how strong and true
482 Lord of all hopefulness, Lord of all joy
487 Come, my Way, my Truth, my Life
488 Be thou my vision, O Lord of my heart
516 Come down, O Love divine
517 How lovely is they dwelling-place
653 Dear Lord and Father of mankind
657 Love divine, all loves excelling
665 All my hope on God is founded
690 Guide me, O thou great Jehovah
704 O thou who camest from above

- ◆ NOTE: The use of a hymn or hymns not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis. The Organist and Choirmaster is happy to provide additional recommendations for marriage liturgies that take place within the context of the Holy Eucharist.

Anthems

All people that on earth do dwell – arr. Ralph Vaughan Williams
Ave Maria – Franz Biebl *
Beati quorum via – Charles Villiers Stanford *
Cantique de Jean Racine – Gabriel Fauré
Come down, O Love divine – William H. Harris
Come, my Way, my Truth, my Life – Harold W. Friedell
Christ the apple tree – Stanford Scriven *
Dear Lord and Father of mankind – Charles Hubert Hastings Parry
God be in my head – H. Walford Davies *
God be in my head – John Rutter
Greater love hath no man – John Ireland *
If ye love me – Thomas Tallis
If ye love me – Philip Wilby *
Jesu, joy of man's desiring – Johann Sebastian Bach
Jesus Christ the apple tree – Elizabeth Poston
King of glory, King of peace – Harold W. Friedell
Let the people praise thee, O God – William Mathias *
Locus iste – Anton Bruckner
O for a closer walk with God – Charles Villiers Stanford
Open thou mine eyes – John Rutter *
O sing joyfully – Adrian Batten
O taste and see – Ralph Vaughan Williams *
Rejoice in the Lord alway – Anonymous, 16th century
Rise up, my love, my fair one – Healey Willan *
Set me as a seal – René Clausen *
The Lord bless you and keep you – John Rutter *
Ubi caritas – Maurice Duruflé *

- ♦ NOTE: The use of an anthem not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis. An asterisk indicates the need for more than four choristers.

Vocal Solos

Bist du bei mir – Johann Sebastian Bach (soprano)
He shall feed his flock from *Messiah* – George Frideric Handel (soprano)
Love bade me welcome from *Five Mystical Songs* – Ralph Vaughan Williams (baritone)
The Call from *Five Mystical Songs* – Ralph Vaughan Williams (baritone)
The Lord's Prayer – Albert Hay Malotte (soprano or tenor)



At Christ Church, the New Revised Standard Version (NRSV) of the Bible is customarily read during marriage liturgies. In consultation with a member of the parish clergy, the Revised Standard Version (RSV) and the King James, or Authorized, Version (KJV) may also be used.

Psalms are typically drawn from *The Book of Common Prayer, 1979* (BCP, pp. 585 – 808). In consultation with a member of the parish clergy, the psalter found in *The Book of Common Prayer, 1928*, may be utilized.

Genesis 1:26-28 (NRSV)

Male and female he created them

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

Genesis 2:4-9, 15-24 (NRSV)

A man cleaves to his wife and they become one flesh

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

Song of Solomon 2:10-13; 8:6-7 (NRSV)

Many waters cannot quench love

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

1 Corinthians 13:1-13 (NRSV)

Love is patient and kind

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease;

as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

Ephesians 3:14-19 (NRSV)*The Father from whom every family is named*

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

Ephesians 5:1-2, 21-23 (NRSV)*Walk in love, as Christ loved us*

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior.

Colossians 3:12-17 (NRSV)*Love which binds everything together in harmony*

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

1 John 4:7-16 (NRSV)*Let us love one another for love is of God*

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

Matthew 5:1-10 (NRSV)*The Beatitudes*

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

Matthew 5:13-16 (NRSV)*You are the light . . . Let your light so shine*

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

Matthew 7:21, 24-29 (NRSV)*Like a wise man who built his house upon the rock*

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

Mark 10:6-9, 13-16 (NRSV)*They are no longer two but one*

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

John 2:1-11 (NRSV)*The Wedding at Cana*

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

John 15:9-12 (NRSV)*Love one another as I have loved you*

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





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