

Your Wedding Day



Saint Barnabas's Episcopal Church
Wedding Planner

Saint Barnabas's Episcopal Church

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Congratulations on your engagement and upcoming marriage. We welcome your interest in being married at Saint Barnabas's Church. This booklet is designed to help you plan your wedding in accordance with the canons (rules) of the Episcopal Church and customs of Saint Barnabas's. Our goal is to make this event a memorable and spiritually rich experience for you and your families.

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Wedding Policy

Our buildings and the people who carry out ministry through them, are a gift from God. Because we believe that God cares about all people, we do not wish to exclude access or concern to anyone. At the same time, we choose to set responsible standards that go along with the standards set by the Diocese. Because the Rector is responsible for making decisions about the events held on our campus, it is always appropriate to make any arrangements through the office (508-548-3863).

Saint Barnabas's is an open and affirming parish. This means we are open to marry same-sex couples as well as people of other religious denominations.

*"Grant that their wills
may be so knit together in
your will, and their spirits
in your Spirit, that they
may grow in love and
peace with you and one
another all the days of
their life."*

Book of Common Prayer

Page 429

Marriage is a sacrament and one of the most important commitments in life. Therefore, to be married at Saint Barnabas's, there must be a desire to be married in a church for reasons other than the beauty of the space. Talking about one's faith is one of the requirements that couples will be asked in visits with the priest.

The Episcopal Church Canons require a minimum of thirty days notice before a marriage can take place. At Saint Barnabas's, because there is much demand and little staff, a wedding needs to be planned at least **one year** in advance. This allows sufficient time for pre-marriage counseling and planning.

Anyone wishing to be married at Saint Barnabas's should contact the office and set an appointment with the Rector before making any other plans. This is imperative so that there is every possibility for the parish to schedule weddings in conjunction with the many other activities on the church calendar. No date will be confirmed for a wedding until after the first of several meetings with the Rector. During the preparation period, there



*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.*

-1 Corinthians 13

will need to be scheduled from four to six counseling sessions with the Rector or the priest performing the ceremony. If the couple lives elsewhere, arrangements can be made with the Rector to have the counseling take place in an Episcopal church near the home of the couple.

It is anticipated that any couple scheduling a wedding at Saint Barnabas's will attend worship regularly during the months of preparation. This will help them focus on the setting and the community of faith which is contributing to the occasion of their celebration.

A DEPOSIT OF \$250 is required once the permission of the Rector has been given to the couple. This is non-refundable and will assure you of the date and time; and will assure us that you will notify us if you are not going to have the wedding.

Cost & Payment

Clergy: \$ 500

Organist: \$ 325 and up (additional expenses to be negotiated if special music, soloists, instrumentalists demand extra time)

Church use: \$ 1,000 (check made out to Saint Barnabas's Episcopal Church)

Chapel use: \$ 500 (check made out to Saint Barnabas's Episcopal Church)

Deposit: \$ 250 Non-refundable (check made out to Saint Barnabas's Episcopal Church)

FEES FOR CHURCH OR CHAPEL USE

Check(s) along with the marriage license should be given to the officiating clergy at the rehearsal. If there is no rehearsal, the check(s) should be delivered to the Parish Office during the week before the wedding.

The Marriage Canons of the Episcopal Church

TITLE 1, CANONS 18 & 19:

CANON 18: Of the Solemnization of Holy Matrimony

Section 1. Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Section 2. Before solemnizing a marriage the Member of the Clergy shall have ascertained:

- (a) That both parties have the right to contract a marriage according to the laws of the State.
- (b) That both parties understand that Holy Matrimony is a physical and spiritual union, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.
- (c) That both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation.
- (d) That at least one of the parties has received Holy Baptism.
- (e) That both parties have been instructed as to the nature, meaning, and purpose of Holy Matrimony by the Member of the Clergy, or that they have both received such instruction from persons known by the Member of the Clergy to be competent and responsible.

Section 3. No Member of the Clergy of this Church shall solemnize any marriage unless the following procedures are complied with:

- (a) The intention of the parties to contract marriage shall have been signified to the Member of the Clergy at least thirty days before the service of solemnization; *Provided*, that for weighty cause, this requirement may be dispensed with if one of the parties is a member of the Congregation of the Member of the Clergy, or can furnish satisfactory evidence of responsibility. In case the thirty days' notice is waived, the member of the Clergy shall report such action in writing to the Bishop immediately.
- (b) There shall be present at least two witnesses to the solemnization of marriage.
- (c) The Member of the Clergy shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the age of the parties, their residences, and their Church status; the witnesses and the Member of the Clergy shall sign the record.
- (d) The Member of the Clergy shall have required that the parties sign the following declaration:
- (e) "We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold



marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer.”

- (f) “We believe that the union of marriage, in heart, body, and mind, is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord.”
- (g) “And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.”

Section 4. It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize any marriage.

CANNON 19: Of Regulations Respecting Holy Matrimony: Concerning Preservation of Marriage, Dissolution of Marriage, and Remarriage

Section 1. When marital unity is imperiled by dissension, it shall be the duty, if possible, of either or both parties, before taking legal action, to lay the matter before a Member of the Clergy; it shall be the duty of such Member of the Clergy to act first to protect and promote the physical and emotional safety of those involved and only then, if it be possible, to labor that the parties may be reconciled.

Section 2.

- (a) Any member of this Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is legally or canonically resident for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said marriage; Provided, that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship.
- (b) Every judgment rendered under this Section shall be in writing and shall be made a matter of permanent record in the Archives of the Diocese.

Section 3. No Member of the Clergy of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living, nor shall any member of the Church enter into a marriage when either of the contracting parties has been husband or the wife of any other person then living, except as hereinafter provided:

Preparing for Your Wedding

Premarital Counseling

The Canons of the Church require the clergy to counsel prospective marriage partners in Christian marriage and living. The clergy of Saint Barnabas's Church are happy to schedule this pastoral opportunity with you. We will meet with you as often as necessary to help you prepare for a fruitful marriage, usually 4-6 sessions lasting one hour each. If another Episcopal clergy person has been invited by the Rector, that person may carry out the counseling sessions, giving a report to the Rector when done.

If either person to be married is unable to be present for counseling prior to the Celebration and Blessing of a Marriage, with the consent of the officiating priest they may arrange to receive their counseling from another qualified person. This person will certify to our clergy that the counseling requirements have been fulfilled.

If you have had a divorce there are other guidelines that need to be followed, as your officiating priest must obtain permission from the Bishop of the Diocese to officiate at your wedding. If you have been married more than once, the paperwork involved and the counseling is more extensive. You may talk to a clergy person about this.

Witnesses

The minimum number of persons required at a wedding is five (5): the Officiant, bride, groom, and two witnesses. The same individuals sign the parish register following the marriage service. This provides a legal record to be kept at the parish in addition to the certificate of marriage which is signed and sent to the county office.



Holy Matrimony is a physical and spiritual union of two people entered into within the community of faith, by mutual consent of heart, mind, and will, and with the intent that it be lifelong.

Our Buildings

It is assumed that anyone who is not a pledging member of the parish will make a contribution to the church in thanksgiving for the use of the setting and to support the parish program. The following are appropriate:

\$1,000 for use of the church

\$ 500 for use of the chapel

Pledging members of the parish are already supporting the upkeep of our program and are not liable to the aforementioned fee. However, they are asked to make a contribution to the church of at least \$300.

Please note that ALL those who are to be married at Saint Barnabas's need to make a deposit of \$250 when the date is set with the rector. This deposit is non-refundable. (The contribution for use of our building does not include fees for the following: organist, sexton, officiating clergy, candles, flowers or bulletins, as well as the cost of a reception.)

The Parish Hall or the Parish House may be available for rent for wedding receptions. The plans for any receptions should be discussed with the Rector. Rental charges are dependent upon time and extent of use and are subject to parish Safe Church policies. A designee of the wedding party must be responsible to oversee decorating, the event itself and the clean up of the entire area (including the kitchen and its facilities.)

Marriage License Information

The marriage license may be obtained through any city or town in the Commonwealth of Massachusetts. Both parties must be present to make application for the license unless one is in military service. The license will be available three (3) days after filing and remains valid for sixty (60) days from the filing date. Evidence of blood tests must be presented before the license is granted. The license must be brought to the wedding rehearsal.

Wedding Coordinators

Outside wedding consultants may be helpful in connection with the reception and other matters, but the Liturgy and related church arrangements are sole responsibility of the clergy. It is important you let the clergy know if you are having a coordinator.

Rehearsal

A wedding rehearsal is required, no more than 5 days in advance of the wedding. It is essential that all members of the wedding party be on time for the rehearsal.

This should be discussed and scheduled with the Rector. Rehearsals require 45 minutes to an hour and usually take place in the late afternoon of the day prior to the wedding. It is important that the rehearsal begin on time. The organist is not required at the rehearsal unless there are intricate music plans.

Flowers

The couple may talk to the priest about variety of flowers and who to use. However, the arrangements should be in keeping with the setting of Saint Barnabas's and must be left on the altar for Sunday services.

Candles

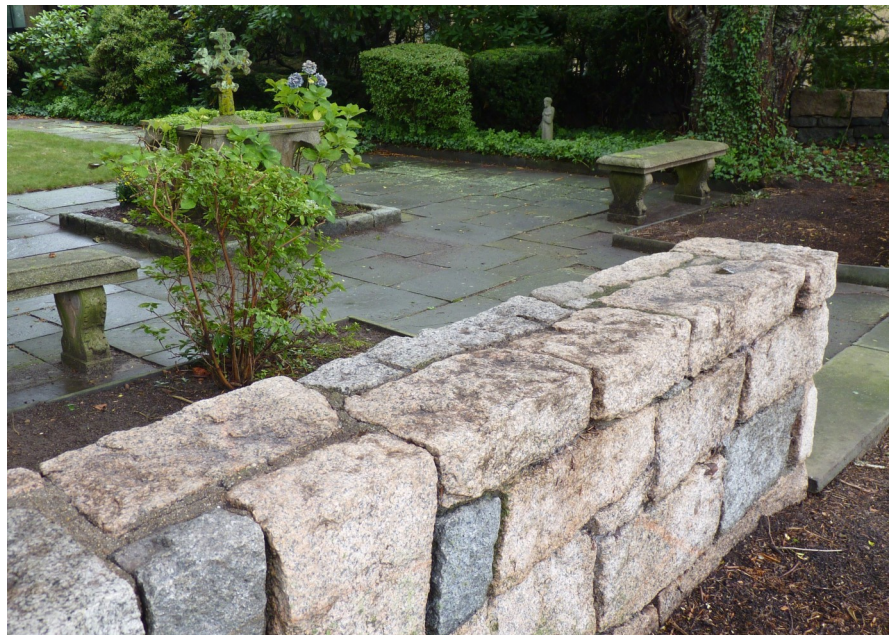
Candles are provided by the Church. We do not use Unity Candles in our ceremonies. If the couple wants candles in the aisle there is an additional charge.

Photography

In honoring the discipline of the Episcopal Church, there is to be no photography during the service (after the processional and until the final dismissal) either by guests or by the professional photographer covering the wedding. The officiating clergy will make a statement covering this at the beginning of the service. Pictures may be posed in the church after the service. Video is permitted. The operator of the camera is asked to remain in one position in the chancel; only clergy and acolytes are to be in the Sanctuary.

Guest Clergy

The officiating clergy is the Rector of Saint Barnabas's. Before any other minister is invited to participate, the Rector should be consulted. Clergy who are not residents in the Commonwealth of Massachusetts must secure a special license from the Office of the Secretary of State of the Commonwealth to officiate and must further obtain permission from the Diocesan Bishop.



Additional Information:

- † The seating capacity of the church is 250
- † The seating capacity of the Chapel is 100
- † The church center aisle is 4'7" in width and 63" in length
- † There are 17 pews each side of the aisle for a total of 34
- † For weddings featuring aisle candles, there are 16 holders, placed on every other pew
- † The Altar Guild will provide white altar hangings and the wedding kneeling cushion as well as prepare the altar for the Eucharist when it is part of the service.
- † Confetti, rice or rose petals may not be used in the buildings or on the church grounds.

Planning the Service

Officiants

Normally the clergy of Saint Barnabas's Church will officiate at the marriage service. If you would like another Episcopal Priest to preside (relative or friend) this may be accommodated with the rector's permission. If you would like another clergy person included in the service, please discuss it with the clergy person you are working with. We are glad to extend an official invitation to him or her. Beyond that, you are responsible for paying whatever fees they require. These fees are in addition to the fees paid to Saint Barnabas's. You must also pay our clergy.

Seating the Guests

The ushers escort guests down the aisle to the pews, beginning from the front pew nearest those reserved for the respective families. Immediately before the service begins, the groom's mother (if present), and then the bride's mother (if present) will be escorted to their pews by the usher designated at the rehearsal. After this time no more guests will be seated by an usher.

The Liturgy

The form for THE CELEBRATION AND BLESSING OF A MARRIAGE begins on page 422 of The Book of Common Prayer. It is the liturgical norm in the Episcopal Church and the rubrics (directions in italics) are to be followed exactly. When the rubrics say "may," they are permissive or optional. Where they say "shall," they are prescriptive. The clergy are glad to discuss those details at the time the service is planned.

The Book of Common Prayer makes it clear that the celebration of the Holy Eucharist is a normative part of any wedding rite. All persons are welcome to receive Holy Communion. A clear invitation is issued during the liturgy, as well as instructions on how to receive Communion.

A wedding rite with several hymns, two bible readings, a short homily, and Eucharist lasts about 50 minutes, without the Eucharist it is about 35 minutes.

Programs

All programs are provided by the couple and need to be approved by the celebrant at least one week before the wedding.

Organist / Music

The couple is expected to meet with the organist to complete arrangements for the music. Music should be in accord with the Canons of the Church and in the spirit of the Bible and the Prayer Book (no pop tunes or non-sacred music). In the event that a couple requests to have another organist, permission must be received from the parish organist and an honorarium of \$300 for our parish organist is still expected.



Music Selections

The Music Director/Organist will play for all weddings/blessings held in the buildings at Saint Barnabas's. In the event that the organist is unable to play, an organist will be scheduled to play.

Arrangements for the music to be used in your wedding are to be made in consultation with the Music Director/Organist. An appointment should be made three (3) months prior to the event. Do not engage or contract with any musicians (i.e., soloists, instrumentalist, etc.) before you have met with the Music Director.

The Canons and Rubrics of the Episcopal Church govern the selection of music for special services such as weddings, blessings, and funerals, as well as those of Sundays and Holy Days. All music is at the discretion of the Rector and the Music Director and will conform to the standards set by the Episcopal Church for public worship. Therefore, only music which conforms to standards of dignity and is theologically sound and appropriate shall be used. Popular music and music from secular operas offered by family members or friends are appropriately shared at the rehearsal dinner or the reception. "The words of anthems are to be from Holy Scripture, or from the Book of Common Prayer, or texts congruent with them." (Book of Common Prayer Page 14). Inasmuch as the entire congregation is expected to participate in the marriage service, the singing of congregational hymns is encouraged. When a soloist is permitted, careful consideration will be given as to where within the liturgy such will best fit. The Lord's Prayer is part of the liturgy and is offered by the entire congregation, so to sing it is redundant.

In addition to the organ, and with the permission of the Rector and the Music Director, other classical musical instruments may also be played before, during, and afterward.

The following hymns are recommended for PROCESSIONALS In and Out of the Church:

Hornpipe (with trumpets and horns and other movements from "Water Music")	G. F. Handel
Trumpet Voluntaries	John Stanley
Trumpet Voluntary and Trumpet Tune	Jeremiah Clarke
Trumpet Tune on a <i>Te Deum</i>	Marc-Antoine Charpentier
Jesus, Joy of Man's Desiring	J.S. Bach
Psalm 19	Benedetto Marcello
Canon in D Major	Johann Pachelbel
Sinfonies De Fanfares	Jean Joseph Mouret
Trumpet Tunes	David N. Johnson
St. Anthony's Chorale	F. J. Hayden

*The following hymns
are taken from
The Hymnal 1982,
which is currently used
in our parish,
and are suggested as
appropriate for weddings:*

<u>Hymn No.</u>	<u>Title of Hymn</u>
339	Deck thyself, my soul, with gladness
350	O God of love, to thee we bow
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
375	Give praise and glory unto God
376	Joyful, joyful, we adore thee
377	All people that on earth do dwell
379	God is love, let heaven adore him
382	King of glory, King of peace
385	Many and great O God, are thy works
390	Praise to the Lord, the Almighty
397	Now thank we all our God
400	All creatures of our God and King
408	Sing praise to God who reigns above
410	Praise, my soul, the King of heaven
416	For the beauty of the earth
424	For the fruit of all creation
432	O praise ye the Lord!
538	God of mercy, God of grace
516	Come down, O Love divine
518	Christ is made the sure foundation
585	Morning glory, starlit sky
593	Lord, make us servants of your peace
597	O day of peace that dimly shines
603	When Christ was lifted from the earth
606	Where true charity and love dwell
618	Ye watchers and ye holy ones
645	The King of love my shepherd is
646	The King of love my shepherd is
657	Love divine, all love's excelling
704	O thou who camest from above

Christian marriage is a solemn and public covenant between two people in the presence of God. In the Episcopal Church it is required that one, at least, of the parties must be a baptized Christian; that the ceremony be attested by at least two witnesses; and that the marriage conform to the laws of the State and canons of this Church.

Liturgy / Reading Selections

One or more of the following passages from Holy Scripture may be read. A psalm is usually offered as well and a Gospel reading always concludes the readings and comes before the sermon. Other readings may be used if approved by the Celebrant.

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

Tobit 8: 5b-8 (New English Bible)

That she and I may grow old together

I 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 is harmony*

I John 4: 7-16

Between the Readings, a Psalm, Hymn, or Anthem may be sung or said. Appropriate Psalms are 67, 127, and 128.

When a passage from the Gospel is to be read:

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 15: 9-12

Love one another as I have loved you

Old Testament:

GENESIS 1:26-28 *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 *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 each 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 *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 turtle-dove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. Many waters cannot quench love, neither can floods drown it. If one offered for love all the wealth of one's house, it would be utterly scorned.'

TOBIT 8:5b-8 *That she and I may grow old together*

Let the heavens and the whole creation bless you forever. You made Adam, and for him you made his wife, Eve, as a helper and support. From the two of them the human race has sprung. You said, 'It is not good that the man should be alone; let us make a helper for him like himself.' I now am taking this kinswoman of mine, not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together." And they both said, "Amen, Amen."

New Testament:

1 CORINTHIANS 13:1-13 *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 *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, ¹⁹and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

EPHESIANS 5:1-2,21-33 *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 Saviour. 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 splendour, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, 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.⁷ This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband.

COLOSSIANS 3:12-17 *Love which binds everything together is 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. ¹⁶Let 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 *Let us love one another for love is 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. ¹⁰In 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.

Psalm:

PSALM 67:

- 1 May God be merciful to us and bless us, *
show us the light of his countenance and come to us.
- 2 Let your ways be known upon earth, *
your saving health among all nations.
- 3 Let the peoples praise you, O God; *
let all the peoples praise you.
- 4 Let the nations be glad and sing for joy, *
for you judge the peoples with equity
and guide all the nations upon earth.
- 5 Let the peoples praise you, O God; *
let all the peoples praise you.
- 6 The earth has brought forth her increase; *
may God, our own god, give us his blessing.
- 7 May God give us his blessing, *
and may all the ends of the earth stand in awe of him.

PSALM 127:

- 1 Unless the LORD builds the house, *
their labor is in vain who build it.
- 2 Unless the LORD watches over the city, *
in vain the watchman keeps his vigil.
- 3 It is in vain that you rise so early and go to bed so late; *
vain, too, to eat the bread of toil,
for he gives to his beloved sheep.
- 4 Children are a heritage from the LORD, *
and the fruit of the womb is a gift.
- 5 Like arrows in the hand of a warrior *
are the children of one's youth.
- 6 Happy is the man who has his quiver full of them! *
he shall not be put to shame
when he contends with his enemies in the gate.

PSALM 128:

- 1 Happy are they all who fear the LORD, *
and who follow in his ways!
- 2 You shall eat the fruit of your labor; *
happiness and prosperity shall be yours.
- 3 Your wife shall be like a fruitful vine within your house, *
your children like olive shoots round about your table.
- 4 The man who fears the LORD *
shall thus indeed be blessed.
- 5 The LORD bless you from Zion, *
and may you see the prosperity of Jerusalem
all the days of your life.
- 6 May you live to see your children's children; *
may peace be upon Israel.

Gospel:

MATTHEW 5:1-10 *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 *You are the light...Let your light so shine*

'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 hidden. 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 *Like a wise man who built his house upon the rock*

'Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but only one who does the will of my Father in heaven.'

'Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell — and great was its fall!'

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 *they are no longer two but one*

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 15:9-12 *Love one another as I have loved you*

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.





We hope the information in this booklet will help you in the planning of your wedding. Please call us with any other questions you may have. Our prayers are with you.

Receptions at Saint Barnabas's

The Parish Hall or House may be available for receptions and may be engaged when your application is accepted. Wine, beer and champagne may be served with certain conditions being met. Music and dancing are appropriate. You and your caterer are responsible for returning the hall/house to its original condition. Rental charges are as follows; however, prices vary depending on the number of people attending and what building are used:*

\$400 - use of Hall (max capacity – 200)

\$400 - use of the House (max capacity 50)

\$100 - initial fee for Sexton

and \$25 hourly afterwards

(mandatory in either case)

*Please speak to the Church Administrator for details and specific rates for your wedding — 508-548-3863.

The Rev. W. (Will) H. Mebane, Jr.

Priest

Deborah Gemma

Music Director / Organist

Becky Vaus

Parish Administrator



Saint Barnabas's Episcopal Church

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