

The Celebration of Marriage

Saint John's Cathedral

Policy and Information

THE EPISCOPAL CHURCH AND MARRIAGE

When you choose to be married in the Church, you are choosing not so much a location as a community and a way of life. The Episcopal Church's rite of marriage shapes and reflects what the community believes. Therefore, these rites are the only appropriate forms to use in celebrating and asking God's blessing on your covenant with each other. We take seriously the question of how we express God's love and Christ's presence in our lives as individuals and as a couple.

Your decision to be married by the Church is a way of affirming that your lives as individuals and as a couple are strengthened by the witness and support of the Christian community. Because the Church understands the role of the community in establishing a healthy Christian union, we require that the couple engage in pre-marital conversations with the officiating priest that reflects on the questions and promises of the marriage service and calls the couple into thoughtful and authentic communication with each other. No one will be excused from this preparation process.

The marriage liturgy is the beginning of a new stage of loving each other and working out your common life. Commitment as a couple to the practice of religion is important, because it can support you and enrich your lives as you struggle with your own natural differences and the pressures that work against lasting commitments. Exploration and decision about a church home, and participation in the worship, education, and fellowship of your church, are an important first step in your life together. The relationship you develop with your officiating priest is symbolic of the Church's prayerful support of your union, and we encourage you to draw upon that bond as a source of support for a lifelong commitment.

INTRODUCTION

This booklet is designed to assist you in preparing for the celebration of your marriage in the Church. Planning a committed Christian relationship includes not only schedules and countless details, but also a set of convictions about marriage, and what those convictions mean in the lives of two people. The following paragraphs describe the convictions and the procedures at Saint John's Cathedral.

Please read this booklet carefully. It will answer many questions and serve as a reliable aid in your understanding of, and preparation for, a celebration of marriage at the cathedral. The specific requirements and stipulations detailed throughout this booklet are the clear policies of Saint John's Cathedral. Your commitment to follow them is a pre-requisite to your marriage liturgy taking place at Saint John's.

Who may be married in This Church?

Couples often seek to be married in the Church because it provides an attractive, traditional setting. However, sometimes the same couples have little or no relationship to the life of the Church. At the cathedral we anticipate working with couples who seriously seek to make Christ and the Church a part of their marriage relationship. We urge all couples who are contemplating marriage to worship at the cathedral and share in the life of the congregation. We recommend that couples who are members of congregations of other denominations be married within their own religious traditions. Experience shows that it is critical for people to celebrate significant events of life in the same liturgical tradition they practice on a regular basis. Ordinarily, permission is not given to active members of congregations of other denominations to be married at the cathedral. If you are members of another Episcopal congregation in the Diocese of Colorado, arrangements for a marriage at Saint John's must be made by your parish priest.

We will engage in serious conversation about arrangements for weddings with those who:

- Are active, worshipping members of this congregation, or
 - Are actively seeking to become members of the cathedral parish, or
 - Have families who are active members of the congregation.
 - Are members of other Episcopal congregations in the Diocese. *
- Please read carefully the relevant policy paragraph on page 3*
- Are willing to engage in a serious exploration of the Christian faith prior to the ceremony.

Couples whose Church Home is Elsewhere, but Wish to Marry at the Cathedral

First, please refer to page 2, “Who may be Married in This Church?”. Having done that, if you wish to proceed with your inquiries about marriage at Saint John’s please note the following conditions:

- Before proceeding any further yourselves, ask your parish priest to be in touch with the Sacristan. After this initial contact the parish priest will be asked to write to the cathedral explaining the circumstances as to why it would be appropriate for the marriage to take place at the cathedral; will need to vouch for the couple; will need to verify the arrangements for premarital counseling; and will need to confirm that they are happy for the service to follow the customary of the cathedral.
- The couple’s parish priest may not be able to officiate at the service. One of the cathedral clergy will officiate. The couple’s parish priest may preach.
- It will be the responsibility of the couple’s parish priest to ensure that they undertake the necessary premarital counseling. Cathedral clergy will provide Pre-marital counseling when able, or refer the couple to another party. Regarding the service, please read carefully the paragraphs entitled “The Liturgy” and “Printed Order of Service” on page 7. The policies and procedures contained therein apply to all couples, irrespective of whether they are members of the cathedral or not. Most parishes in the Episcopal Church have their worship life centered on the tenets of the Book of Common Prayer. However it is appreciated that individual parishes sometimes deviate from the Rites of the Episcopal Church or modify them for local use, and often have their own rubrics and customs. Couples and parish clergy please take careful note that all facets of the service must conform to the cathedral’s customary, and not to any other. Alternative Rites and customs are not allowed. A printed order of service, available for the entire congregation, and produced by the cathedral, is a requirement. There is no option to dispense with a printed order of service, or to personally produce one.
- Other than the couple’s parish priest providing pastoral care and counseling, please note that all policies and stipulations in this booklet will apply to the couple and the service, regardless of the fact that they may not be members of the cathedral.
- Immediately after it has been agreed that the wedding will take place at the cathedral and the date has been set, the couple must be in touch with the Sacristan to obtain a Marriage Application form. Please complete the form and return it immediately. The couple will not need to complete a Declaration of Intention form for the cathedral, but instead should do this with their parish priest.

PRE-PLANNING

Inquiries

Please make all initial inquiries regarding weddings through the Sacristan. Please then read this booklet thoroughly. If, after carefully considering the commitments that are expected of you, you wish to continue to explore the celebration of your marriage at the cathedral, please call the Sacristan. You will then be put in touch with a member of the cathedral clergy, who will meet with you.

Possible dates for your wedding at the cathedral will only be discussed after you have met with one of the clergy. Until that time no commitments will be made to the cathedral calendar. Do not set a date with a reception hall or other vendors before this meeting.

If it is agreed that the wedding is to proceed, then the priest you meet with will present dates at the next available staff meeting to ensure there are no conflicts. During this meeting you will also be asked to complete an Application for Marriage form, and to sign a Declaration of Intention. The priest will then arrange subsequent meetings with you; these meetings will take place at regular intervals prior to the wedding day.

One of the cathedral clergy will officiate at all marriages unless other arrangements have been made. Weddings usually take place on Saturdays, with services beginning between 10:00 am and 4:00 pm. When necessary, weddings can be arranged on weekdays during the same hours. No weddings take place during the seasons of Lent and Advent, nor on Christmas Eve, nor on holiday weekends throughout the year. Please take note of “The Space” on page 6.

Canonical Requirements

The laws of the Episcopal Church require that at least 30 days’ notice be given for the wedding and that the clergy ascertain:

- the right of the parties to contract a marriage according to the laws of the state;
- that Holy Matrimony is understood to be a physical and spiritual union of partners, entered into within the community of faith, by mutual consent of heart, mind and will, and with intent that it be lifelong;
- that both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to the identity of a partner, or mental reservation; and
- That at least one of the parties has been baptized.

Remarriage

If either party has been divorced, you will need to complete an “*Application for Remarriage*” form. Please complete the form and submit it with the signature page from your Divorce Decree to the priest who will be officiating at your wedding. They will go over this with you and will then pass it to the Bishop of the Episcopal Church in Colorado for approval. An official certificate of the divorce decree will need to be included with the application. Since this is due at the Bishop’s office 60 days prior to the wedding, it will be important to do the preliminary meeting with the priest at least three months in advance. If this is a third marriage for either or both parties, further consultation with the Bishop’s office will be necessary.

Marriage Preparation

The officiating clergy will meet with the couple four to five times in preparation for Holy Matrimony. These sessions will focus on the couple’s individual and collective family histories, how they’ve experienced marriage before, and what a Christian marriage means in their context. One of your sessions will be spent finalizing the details of the order of service, with the priest, director of music, and Sacristan.

PLANNING THE WEDDING

As you plan, please remember that the officiating priest is in charge of the ceremony and must approve all final arrangements. Several areas of practical concern include:

The Officiating Priest

If you would like a particular member of the cathedral clergy to officiate at the wedding, you may request this when making initial arrangements. However, it may not be possible for that priest to preside, and the cathedral reserves the right to assign another priest. Only the clergy of the cathedral may preside. Arrangements for other clergy to participate must be made with your officiating priest. If there is no preference on clergy, one will be assigned by the Worship Office.

The Space

A ceremony may take place in the cathedral, the chancel of the cathedral, or Saint Martin's Chapel. The cathedral seats 620 guests (including the balcony.) The chancel can accommodate 50 guests and the chapel can accommodate an absolute maximum of 70. Please keep in mind that Saint John's is an old and large complex. Occasionally unforeseen repairs may unavoidably coincide with any service, even those that are long-standing on the calendar.

The cathedral is not air conditioned, and so particularly during the months of July and August (in the height of the summer season) the space can become very hot. A majority of ceremonies take place at the traditional time of 4 pm. Please remember this when the cathedral will be at its hottest, because the heat within it builds up during the day to a high temperature and the stone building retains heat for a long time. We do our best to create ventilation by opening some small window lights and also by opening the great north doors, however, when it gets into the 90's outside, this reflects inside too.

Other Locations

Ordinarily all ceremonies take place at Saint John's and the cathedral does not encourage the practice of 'destination' weddings where the service takes place away from the cathedral at another venue. If, in an exceptional circumstance, the priest agrees to such an arrangement with a cathedral priest officiating, please note that the premarital counseling conditions still apply. You may find that many of the following paragraphs have information that relate to ceremonies at the cathedral only, and so will not apply. The cathedral's Wedding Director will not be involved. The priest will arrange a rehearsal time and other matters with you directly. Please note that stipulations regarding the license and payment will still apply. The fees will include: an honorarium for the priest's discretionary fund; the cost of the orders of service; a donation to the cathedral; and any travel or accommodation expenses relating to the wedding that the priest may incur. Specific details of these fees are available in the separate fee schedule.

Cathedral Wedding Director

The cathedral's Wedding Director is involved in all ceremonies that take place at the cathedral. You should contact them as soon as a date is set on the cathedral calendar. The director will be your point of contact for all practical arrangements within the church, including its decoration, and the couple's respective preparation rooms. The director will also be present to assist and advise at the rehearsal and wedding.

Outside wedding coordinators are not allowed at the cathedral.

Music

If you wish to have music during your ceremony, you will need to meet with, and use the services of, the cathedral's Director of Music. The Director of Music will help you with your choice of music, which should be agreed upon two months before the ceremony date. The Director of Music is available to play the cathedral organ so that you can hear certain pieces first hand. The choice of music should reflect the fact that the marriage liturgy is a rite of the church. Purely secular music will not be permitted at the service, and should be saved for the reception. Orchestral music is usually most appropriate when played by an orchestra. Works for which there are no published organ transcriptions available will not be played on the cathedral organ (with some notable exceptions.) If you wish to use an instrumentalist or soloist please talk to the Director of Music. Professional musicians may be hired by the cathedral at your request—fees range upward from \$150 per person. If you have family or friends who wish to perform it is preferable for them to do this at the reception. The final decision on all music matters rests with the Director of Music.

The Liturgy

The texts of the liturgy and the rubrics (which give directions about the liturgy) are the set formularies of the Episcopal Church and of the cathedral, and are not open to re-wording, negotiation, or change. Within the liturgy there are a few choices, and your priest will discuss these with you. If the service will include Holy Communion, please note that the Eucharistic Prayer will include a 'Preface for Marriage', and so only Prayers A or B from the BCP or Prayer 1 from Enriching Our Worship are options. All readings must be from Holy Scripture, and are taken from the New Revised Standard Version. **Texts of poetry and other works are not allowed.**

Printed Orders of Service

A printed order of service, available for the entire congregation, and produced by the cathedral, is a requirement. It will enable the witnesses of your wedding to participate fully in the service. It is an important record of your service which can be kept to reflect upon in the years to come. The Worship Office has a detailed understanding of the liturgy of the Episcopal Church and will design the leaflet and arrange for it to be professionally printed. In this way, you will be assured that your leaflet will reflect the elegance and tradition of our cathedral liturgy. You will be able to see a copy of the leaflet before it is printed. You will need to advise the Worship Office of the number of printed orders of service you require at least three weeks prior to the wedding day. Please use the expertise of the Worship Office at all times. There is no option to dispense with a printed order of service, or to personally produce one.

Flowers

Excessive decorations are to be avoided. You and your florist must clear all decoration with the Wedding Director. The Cathedral Flower Guild will purchase and arrange the altar flowers with attention to the individual preferences of the couple. Charges will be reflected on the fee sheet. Altar flowers become a memorial to the glory of God once they are placed at the altar and they may not be removed for use elsewhere. They become the couple's gift for the following Sunday service. If there are other flowers and decorations, please plan to remove these from the Church immediately following the service. A flower girl may drop silk petals as she processes. Please do not throw real flower petals, birdseed, rice, or confetti in the Church or on the grounds. Bubbles are sometimes used as an alternative.

Candles

Candles are always lit on and around the altar. The Unity Candle ceremony, which is sometimes found in other traditions, is not used at Saint John's.

Photographs

Your photographer may take photographs up to sixty minutes before the ceremony and thirty minutes immediately following the service. Because the ceremony is an act of worship, no member of the congregation is permitted to take pictures during the service. Ushers should make sure that guests with

cameras understand this. During the service the official photographer may be at the back of the church taking pictures with no flash equipment, and as long as their work does not cause an intrusion into the service. If other photography, including videotaping, is required this will need to be discussed with the Wedding Director. The use of flash is not permitted.

Dressing Rooms

One or two private dressing rooms may be provided. Members of the wedding party should be present no earlier than two hours before the ceremony, and should be dressed thirty minutes before the service. Absolutely no alcoholic beverages are permitted in the dressing rooms or on Saint John's premises before, during, or after the wedding, and no food or drink are allowed in the cathedral or chapel.

Rehearsal

The rehearsal is usually held at 4 pm on the day before the ceremony. This rehearsal is under the direction of a member of the cathedral clergy, assisted by the Wedding Director. The purpose is to rehearse the ceremonial details so that all involved will be familiar with the space and comfortable with their participation. Usually only the immediate members of the families and the wedding party attend. Please allow plenty of travel time to arrive at the cathedral on time, especially considering Friday night downtown traffic congestion and restricted parking.

Rehearsals start on time. Please be prompt.

Miscellaneous

- Cell Phones and Pagers:** Please advise your guests to turn off all electronic devices prior to the beginning of the ceremony.
- Pets and Animals:** Other than service dogs, no animals are allowed in the cathedral.

Receiving Line: Should be delayed to the place of the reception.

The License and Cathedral Register

Marriage Licenses must be brought to the Worship Office at least seven days before the rehearsal. A marriage cannot take place without the receipt of the Marriage License. The cathedral's marriage register, together with the license will be set out in the east tower room of the cathedral, and the couple and witnesses will go directly there at the end of the service to sign them. After the wedding day the cathedral will forward the license, duly signed and sealed, to the appropriate county.

Payment

Fees should be paid when the license is brought to the Worship Office at least seven days before the wedding. The Sacristan will be in touch with you via email three weeks prior to the ceremony with a detailed breakdown of the applicable fees. A current schedule of fees is available from the cathedral's website, www.sjcathedral.org. Fees are subject to periodic change, and the most current fees at the date of the marriage will be those applied, even if the fees when the wedding was originally booked were different.

Reception - Dagwell Hall

Please direct all inquiries for holding a reception or rehearsal dinner at Saint John's to the Sacristan. Dagwell Hall, which dates from 1930, is a delightful fellowship space with fine ambience and a high beamed ceiling. When viewed without furniture it looks deceptively large—however, it has a maximum table seating capacity of 128. This will still allow room for buffet, cake and gift tables, but there is generally not sufficient room for a dance area as well (unless your guest count is 80 or less.) Remember that the hall is not air-conditioned, and so in the peak summer months it can become very warm.

The facility fee for the use of Dagwell Hall is \$500 for members and \$750 for non members. This fee does not cover any of your catering expenses. You may use one of the caterers on the Approved Caterers list and it is important that your chosen caterer co-ordinates their activities with the cathedral at all times. Furniture arrangements and the use of the kitchen facilities must be agreed upon with the cathedral before the booking of the hall will be accepted. If you wish to use the cathedral's inventory of china or glassware, there will be an additional rental fee for these items. The cathedral is not able to provide table linens or flatware—this will be your, or the caterer's responsibility.

Receptions are limited to three and a half hours duration (excluding caterer set up and clean up time) with the reception ending no later than 9 pm. This time frame must be adhered to. Prior to the reception, the cathedral sextons (custodians) will furnish the hall as agreed between the couple, the caterer, and the Cathedral Administrator. At the end of the reception the hall must be left in a clean and acceptable condition—if it is not an additional charge of at least \$150 will be levied. One cathedral employee will be on duty for the event and will secure the building when the reception is over.

Champagne and wine are the only alcoholic beverages that may be served and your guests may not be charged for alcohol. We will require a certificate of insurance from the vendor and/or supplier of the alcohol, naming Saint John's Cathedral as Additional Insured, and clearly identifying that the cathedral will have liquor liability coverage. Only licensed vendors may serve alcohol (see Facilities Use Agreement).

CHECK-LIST FOR WEDDING OR BLESSING ARRANGEMENTS AT SAINT JOHN'S

- First inquiry to the Sacristan.*
- Preliminary meeting/s with a priest.*
- Read through this information booklet.*
- If it is decided by the priest to proceed, then during an early meeting with the priest, complete an "Application for Marriage or blessing" form. (Also, if applicable, fill out divorce paperwork.)*
- Complete the "Declaration of Intention" form.*
- Set a date on the cathedral calendar with the priest.*
- Meet with the cathedral's Wedding Director regarding practical arrangements in the church.*
- Meet with the Director of Music regarding music for the service.*
- Speak with the Worship Office regarding the service leaflet.*
- Follow-up meetings with the officiating priest.*
- Bring license and fees to the Sacristan one week before the wedding day.*
- Rehearsal.*
- Marriage Day*

THE MARRIAGE SERVICE

SCRIPTURE READINGS

Readings for the First and optional Second Readings

(One Old Testament and / or one New Testament to be chosen)

Scripture readings are taken from the New Revised Standard Version

Old Testament

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 every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.” Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Genesis 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.”

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 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.

Tobit 8:5-8 *(That she and I may grow old together)*

Sarah got up, and she and Tobias began to pray and implore that they might be kept safe. Tobias began by saying, “Blessed are you, O God of our ancestors, and blessed is your name in all generations forever. 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, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Philippians 4:4-9

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Colossians 3:12-17 *(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 (*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.

Psalm or Canticle

(One of the following may be chosen)

Psalm 67

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

Psalm 127

Unless the Lord builds the house,
those who build it labor in vain.
Unless the Lord keeps the city,
the guard keeps watch in vain.
It is in vain that you hasten to rise up early
and go so late to rest, eating the bread of toil,
for he gives his beloved sleep.
Children are a heritage from the Lord
and the fruit of the womb is his gift.
Like arrows in the hand of a warrior,
so are the children of one's youth.
Happy are those who have their quiver full of them:
they shall not be put to shame
when they dispute with their enemies in the gate.

Psalm 128

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

Canticle: A Song of the Lamb

Salvation and glory and power belong to our God,
whose judgments are true and just.
Praise our God, all you his servants,
all who fear him, both small and great.
The Lord our God, the Almighty, reigns:
let us rejoice and exult and give him the glory.
For the marriage of the Lamb has come
and his bride has made herself ready.
Blessed are those who are invited
to the wedding banquet of the Lamb.
To the One who sits on the throne and to the Lamb
be blessing and honor and glory and might, for ever and ever. Amen.

Canticle: A Song of the Bride

I will greatly rejoice in the Lord,
my soul shall exult in my God;
Who has clothed me with the garments of salvation,
and has covered me with the cloak of integrity,
As a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
For as the earth puts forth her blossom,
and as seeds in the garden spring up,
So shall God make righteousness and praise
blossom before all the nations.
For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
Until her deliverance shines out like the dawn,
and her salvation as a burning torch.
The nations shall see your deliverance,
and all rulers shall see your glory;
Then you shall be called by a new name
which the mouth of God will give.
You shall be a crown of glory in the hand of the Lord,
a royal diadem in the hand of your God.
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

Canticle: Song of Solomon

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 the floods drown it.
If all the wealth of our house were offered for love,
it would be utterly scorned.
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

Gospel Readings

(one of the following to be chosen)

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.”

John 15:9-12 (*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.”

Matthew 5:13-16 (*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 lamp stand, 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*)

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 (*They are no longer two, but one*)

Jesus said, “From the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” 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.

THE BLESSING OF A LIFELONG COVENANT SERVICE

SCRIPTURE READINGS

Readings for the First and optional Second Readings

(One Old Testament and / or one New Testament to be chosen)

Scripture readings are taken from the New Revised Standard Version

Old Testament

Ruth 1:16-17

But Ruth said, 'Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the LORD do thus and so to me, and more as well, if even death parts me from you!'

1 Samuel 18:1-4 (*Jonathan's Covenant with David*)

When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. Saul took him that day and would not let him return to his father's house. Then Jonathan made a covenant with David, because he loved him as his own soul. Jonathan stripped himself of the robe that he was wearing, and gave it to David, and his armour, and even his sword and his bow and his belt.

Ecclesiastes 4:9-12 (*The Value of a Friend*)

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.

Song of Solomon 2:10-13, 8:6-7

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.

Micah 4:1-4 (*Peace and Security through Obedience*)

In days to come
the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised up above the hills.
Peoples shall stream to it,
and many nations shall come and say:
'Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.'
For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.
He shall judge between many peoples,
and shall arbitrate between strong nations far away;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall all sit under their own vines and under their own fig trees,
and no one shall make them afraid;
for the mouth of the Lord of hosts has spoken.

New Testament

Romans 12:9-18 (*Marks of the True Christian*)

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.

1 Corinthians 12:31b-13:13 (*The Gift of Love*)

But strive for the greater gifts. And I will show you a still more excellent way. If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a

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

2 Corinthians 5:17-20

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.

Galatians 5:14, 22-26 (*The Fruit of the Spirit*)

For the whole law is summed up in a single commandment, ‘You shall love your neighbour as yourself.’ By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another.

Ephesians 3:14-21 (*Prayer for the Readers*)

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

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

Colossians 3:12-17

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 3:18-24

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

1 John 4:7-16, 21 (*God is Love*)

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Psalm or Canticle

(One of the following may be chosen)

Psalm 65 (*Thanksgiving for Earth's Bounty*)

To the leader. A Psalm of David. A Song.

Praise is due to you,
O God, in Zion;
and to you shall vows be performed,
O you who answer prayer!
To you all flesh shall come.
When deeds of iniquity overwhelm us,
you forgive our transgressions.
Happy are those whom you choose and bring near
to live in your courts.
We shall be satisfied with the goodness of your house,
your holy temple.

By awesome deeds you answer us with deliverance,
O God of our salvation;
you are the hope of all the ends of the earth
and of the farthest seas.
By your strength you established the mountains;
you are girded with might.
You silence the roaring of the seas,
the roaring of their waves,
the tumult of the peoples.
Those who live at earth's farthest bounds are awed by your signs;
you make the gateways of the morning and the evening shout for joy.

You visit the earth and water it,
you greatly enrich it;
the river of God is full of water;
you provide the people with grain,
for so you have prepared it.
You water its furrows abundantly,
settling its ridges,
softening it with showers,
and blessing its growth.
You crown the year with your bounty;
your wagon tracks overflow with richness.
The pastures of the wilderness overflow,
the hills gird themselves with joy,
the meadows clothe themselves with flocks,
the valleys deck themselves with grain,
they shout and sing together for joy.

Psalm 67 (*The Nations Called to Praise God*)

To the leader: with stringed instruments. A Psalm. A Song.

May God be gracious to us and bless us
and make his face to shine upon us,

Selah

that your way may be known upon earth,
your saving power among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.

Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.

Selah

Let the peoples praise you, O God;
let all the peoples praise you.

The earth has yielded its increase;
God, our God, has blessed us.
May God continue to bless us;
let all the ends of the earth revere him.

Psalm 85:7-13

Show us your steadfast love, O Lord,
and grant us your salvation.

Let me hear what God the Lord will speak,
for he will speak peace to his people,
to his faithful, to those who turn to him in their hearts.
Surely his salvation is at hand for those who fear him,
that his glory may dwell in our land.

Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky.
The Lord will give what is good,
and our land will yield its increase.
Righteousness will go before him,
and will make a path for his steps.

Psalm 98 (*Praise the Judge of the World*)

O sing to the Lord a new song,
for he has done marvellous things.
His right hand and his holy arm
have gained him victory.
The Lord has made known his victory;
he has revealed his vindication in the sight of the nations.
He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the victory of our God.

Make a joyful noise to the Lord, all the earth;
break forth into joyous song and sing praises.
Sing praises to the Lord with the lyre,
with the lyre and the sound of melody.
With trumpets and the sound of the horn
make a joyful noise before the King, the Lord.

Let the sea roar, and all that fills it;
the world and those who live in it.
Let the floods clap their hands;
let the hills sing together for joy
at the presence of the Lord, for he is coming
to judge the earth.
He will judge the world with righteousness,
and the peoples with equity.

Psalm 100 (*All Lands Summoned to Praise God*)

Make a joyful noise to the Lord, all the earth.
Worship the Lord with gladness;
come into his presence with singing.

Know that the Lord is God.
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving,
and his courts with praise.
Give thanks to him, bless his name.

For the Lord is good;
his steadfast love endures for ever,
and his faithfulness to all generations.

Psalm 126 (*A Harvest of Joy*)

When the Lord restored the fortunes of Zion,
we were like those who dream.
Then our mouth was filled with laughter,
and our tongue with shouts of joy;
then it was said among the nations,
'The Lord has done great things for them.'
The Lord has done great things for us,
and we rejoiced.
Restore our fortunes, O Lord,
like the watercourses in the Negeb.
May those who sow in tears
reap with shouts of joy.
Those who go out weeping,
bearing the seed for sowing,
shall come home with shouts of joy,
carrying their sheaves.

Psalm 127 (*God's Blessings in the Home*)

Unless the Lord builds the house,
those who build it labour in vain.
Unless the Lord guards the city,
the guard keeps watch in vain.
It is in vain that you rise up early
and go late to rest,
eating the bread of anxious toil;
for he gives sleep to his beloved.

Sons are indeed a heritage from the Lord,
the fruit of the womb a reward.
Like arrows in the hand of a warrior
are the sons of one's youth.
Happy is the man who has
his quiver full of them.
He shall not be put to shame
when he speaks with his enemies in the gate.

Psalm 133 (*The Blessedness of Unity*)

How very good and pleasant it is
when kindred live together in unity!
It is like the precious oil on the head,
running down upon the beard,
on the beard of Aaron,
running down over the collar of his robes.
It is like the dew of Hermon,
which falls on the mountains of Zion.
For there the Lord ordained his blessing,
life for evermore.

Psalm 148 (*Praise for God's Universal Glory*)

Praise the Lord!
Praise the Lord from the heavens;
praise him in the heights!
Praise him, all his angels;
praise him, all his host!
Praise him, sun and moon;
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!

Let them praise the name of the Lord,
for he commanded and they were created.
He established them for ever and ever;
he fixed their bounds, which cannot be passed.

Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!

Mountains and all hills,
fruit trees and all cedars!
Wild animals and all cattle,
creeping things and flying birds!

Kings of the earth and all peoples,
princes and all rulers of the earth!
Young men and women alike,
old and young together!
Let them praise the name of the Lord,
for his name alone is exalted;
his glory is above earth and heaven.
He has raised up a horn for his people,
praise for all his faithful,

for the people of Israel who are close to him.
Praise the Lord!

Psalm 149 (*Praise for God's Goodness to Israel*)

Praise the Lord!

Sing to the Lord a new song,

his praise in the assembly of the faithful.

Let Israel be glad in its Maker;

let the children of Zion rejoice in their King.

Let them praise his name with dancing,

making melody to him with tambourine and lyre.

For the Lord takes pleasure in his people;

he adorns the humble with victory.

Let the faithful exult in glory;

let them sing for joy on their couches.

Gospel Readings

(one of the following to be chosen)

Matthew 5:1-16 (*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.
‘Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.
Salt and Light

‘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.

Mark 12:28-34 (*The First Commandment*)

One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, ‘Which commandment is the first of all?’ Jesus answered, ‘The first is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbour as yourself.” There is no other commandment greater than these.’ Then the scribe said to him, ‘You are right, Teacher; you have truly said that “he is one, and besides him there is no other”; and “to love him with all the heart, and with all the understanding, and with all the strength”, and “to love one’s neighbour as oneself”,—this is much more important than all whole burnt-offerings and sacrifices.’ When Jesus saw that he answered wisely, he said to him, ‘You are not far from the kingdom of God.’ After that no one dared to ask him any question.

Luke 6:32-38

‘If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

‘Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.’

John 15:9-17

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. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

John 17:1-2, 18-26 (*Jesus Prays for His Disciples*)

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

Organ Music Selections

Trumpet Voluntary in D Major	Jeremiah Clarke
Trumpet Tune in D Major	Henry Purcell
Psalm XIX	Benedetto Marcello
Trumpet Tune in D Major	David N. Johnson
Rigaudon	Andre Campra
Fanfare	C. S. Lang
Chorale from <i>Cantata No. 147</i> (“Jesu, joy of man’s desiring”)	J. S. Bach
Chorale Prelude on “Wachet auf, ruft uns die stimme	J. S. Bach
Hornpipe from <i>Water Music</i>	G. F. Handel
Tuba Tune in D Major	C. S. Lang
March Triomphale on “Nun danket alle Gott”	Sigfrid Karg-Elert
Final from <i>Symphonie No. 5</i>	Charles-Marie
Widor	

Hymns

376	Joyful, joyful, we adore thee
657	Love divine, all love’s excelling
390	Praise to the Lord, the Almighty
645, 646	The King of love my shepherd is (ST.1, 2, 5 & 6)
410	Praise, my soul, the King of heaven
432	O praise ye the Lord!
400	All creatures of our God and King (St.1, 4, 5 & 7) (not with # 618)
618	Ye watchers and ye holy ones (not with # 400)
397	Now thank we all our God
680	O God, our help in ages past
494	Crown him with many crowns
544	Jesus shall reign where’er the sun
436	Lift up your heads, ye mighty gates
383	Fairest Lord Jesus
522, 523	Glorious things of thee are spoken
594	God of grace and God of glory
366	Holy, holy, holy
688	A mighty fortress is our God
488	Be thou my vision
535	Ye servants of God, your Master proclaim
518	Christ is made the sure foundation
416	For the beauty of the earth (to the tune DIX)
414	God, my King, thy might confessing
398	I sing the almighty power of God
423	Immortal, invisible, God only wise
401	The God of Abraham praise
492	Sing, ye faithful, sing with gladness
635	If thou but trust in God to guide thee

Notes

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