The form of solemnization of Matrimony.

First, the Banns of all, that are to be married together, must be published in ye Church, three several Sundays, or Holy days in the time of Divine Service; immediately before ye Sentence, for the Offertory; ye Curate saying, after the accustomed Manner; to publish ye Banns of Marriage between them, of any of ye know cause or just impediment why these two persons should not be joined together in holy Matrimony; ye are to declare it: This is ye first, second, or third time of asking.

And if the persons that should be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the Book shall be open, standing to gather ye Maids on right hand, ye Women on left; ye Priest shall say, Early beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to join together this man and this woman in holy Matrimony, which is an honourable estate, intended of God in paradise, in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church: which holy estate Christ adorned and beautified with his presence, and bleft, when that he wrought in Cana of Galilee, and is commended of S. Paul, to be honourable among all men, and therefore is not to be entered nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might
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might marry, and keep themselves undesired members of
Chasts body. Thirdly, for the mutual society, help, and
comfort, that the one ought to have of the other, both in pro-
sperity and adversity; and the which holy estate these two
persons present come now to be joined. Therefore if any
man can shew any just caule, why they may not lawfully be
joined together, let him now speake; or else hereafter so ever
hold his peace.

And also speaking unto the persons that shall be
married, he shall say,

Require and charge you (as you will answer at the
deadful day of judgement, when the secrets of
all hearts shall be disclosed) that if either of you do
know any impediment, why ye may not be law-
fully joined together in matrimony, shew it now.
For be ye well assured, that so many as be coupled together other-
wise than God's Word both allow, are not joined together by
God, neither is their matrimony lawful.

At which day of marriage, if any man do alledge and declare any im-
pediment, why they may not be coupled together in Matrimony, by
God's Law, or the Laws of this Realm, and will be bound, and suffi-
ciently seizes with him to the parties, or else put in a caution to the
full value of such charges as the persons to be married do fulfill,
to prove his allegation: then the solemnization must be deferred,
and such time as the truth be tried. If no impediment be alledged,
then shall the Curate say unto the man,

What thou have this woman to thy wedded wife, to
live together after God's ordinance, in the holy es-
te of matrimony: wilt thou love her, commot
her, honour and keep her in fectness and in health; and for-
taking all other, keep thee only unto her, so long as you both
shall live?

The man shall answer,

I will.

Then shall the priest say unto the woman,

Whence thou have this man to thy wedded husband,
to live together after God's ordinance, in the holy es-
te of matrimony: wilt thou obey him, and serve
him.
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him, love, honour and keep him in sickness and in health; and for taking all other, keep thee only unto him, so long as you both shall live?

The woman shall answer,

I will.

Then shall the minister say,

who giveth this woman to be married to this man? And the minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and to either to give their turn to other, the man shall lay on her head, to say after, I do part.

I do thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, and to cherish, till death us depart, according to God's holy ordinance, and thereof I give thee my troth.

Then shall they loose their hands, and the woman taking again the man by the right hand, shall lay again to other.

I do thee N. to my wedded husband, to have and to hold this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till death us depart, according to God's holy ordinance, and thereof I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book with the accustomed duey to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Priest, shall say, with this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, the minister shall say, they shall both kneel down, and the minister shall say, Let us pray.

Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, and thy blessing upon these thy servants this man and this woman, whom we blesse.
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blest in thy Name, that as Isaac & Rebecca lived faithfully together, so these persons may duly perform and keep the bond and covenant betwixt them made (whereof this Ring given and receiv'd is a token and pledge) and may ever remain in perfect love and peace together, and live according to the laws, through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together, and say, Tho'se whom God hath joined together, let no man put asunder.

And the Minister shall say unto the people.

Doth among as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and there have given and pledged their troth either to one another, and have declared the same by giving and receiving of a ring, & by joining of hands: I pronounce that they be man and wife together. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing.

O God the Father, God the Sonne, God the Holy Ghost, blest, precious, and keep ye: the Lord mercifully with his favour look upon you, and set you with all spiritual benediction and grace, that you may live together in this life, that in the world to come you may have life everlasting. Amen.

Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Blessed are all they that fear the Lord, and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy vine shall be as the fruitfull Vine: upon the walls of thy house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

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The Lord from out of Sion shall do blesse thee: that thou
that see Jerusalem in prosperity all thy life long.
Yea, that thou shalt see thy children's children: and peace
upon Israel.
Glory be to the Father, and to the Son: and to the holy
Ghost.
As it was in the beginning, is now, and ever shall be:
world without end. Amen.

Or this psalm.

O God be merciful unto us, and blesse us: and shew us the light of his countenance, and be merciful
unto us.

That thy way may be known upon the earth:
thy saving health among all nations.
Let the people praise thee, O God: yea, let all the people
praise thee.

O let the nations rejoice and be glad: for thou shalt judge
the folk righteousness, and govern the nations upon the earth.
Let the people praise thee, O God: let all the people praise
thee.

Then shall the earth bring forth her increase: and God,
even our own God shall give us his blessing.
God shall blesse us: and all the ends of the world shall fear
him.

Glory be to the Father, and to the Son: and to the Holy Ghost.
As it was in the beginning, is now, is ever, and shall be:
world without end. Amen.

The psalm ended, and the man and the woman kneeling
before the Lords table, the priest standing at the table, and turning his face to-
wards them, shall say,

LORD have mercy upon us.

Answer.

Chirst have mercy upon us.

Minister.

LORD have mercy upon us.

Our Father which art in heaven, se.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.
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O Lord save thy servant, and thy handmaid.
Minister.

Who put their trust in thee.
Answer.

O Lord send them help from thy holy place.
Minister.

And evermore defend them.
Answer.

Be unto them a tower of strength.
Minister.

From the face of their enemy.
Answer.

O Lord hear our prayer.
Minister.

And let our cry come unto thee.
Answer.

O God of Abraham, God of Isaac, God of Jacob,
blesse these thy servants, and all the seed of eternal life in their minds, that whatsoever in the holy word they shall profitably learn, they may also fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obey thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This prayer next following shall be omitted, where the woman is past child-birth-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased: we beseech thee still with thy blessing their two persons, that they may both be fruitful in procreation of children, and also live together in long in godly love and honesty, that they may le their children’s children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God
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God, which by the mighty power hath made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and uniting them together, didst teach that it should never be lawful to put asunder those whom thou by marriage hadst made one: O God, which hast consecrated the state of matrimony to such an excellent mysterie, that in it is signified and represented the spiritual marriage and unity between Christ and his Church: look mercifully upon these thy servants, that both this man may love his wife, according to thy word (as Christ did love his spouse the Church, who gave himself for it, loving it even as his own flesh) and also that this woman may be loving and amiable to her husband as Rachel, Isaac, Rebecca, Sarah, and all quernste, lobesty and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the priest say,

Almighty God, which at the beginning did create our first parents, Adam and Eve, and did sanctifie and join them together in marriage: pour upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul, and live together in holy love to unto your lives end. Amen.

After which shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so far as there is any marriage) the office of a man and wife shall be declared according to holy Scripture: and if there be no Sermon, the Minister shall read this following:

All ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture both lay as touching the duty of husbands towards their wives, and duties towards their husbands.

Saint
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Saint Paul in his epistle to the Ephesians the fifth chapter, both give this commandment to all married men. He saith, 'Husbands, love your wives, even as Christ loved the Church, and gave himself for it: So also ought ye to love your wives, even as ye love your own bodies. For ye know the commandment, that he which joined them together, and therefore be not分开, but holy, and blameless.'

Col. 3. 19. Who are bound to love their own wives, as their own bodies. He that loveth his own wife, loveth himself: For no man when he hath his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great: But I speak concerning Christ, and the congregation. Nevertheless, let every one of you love his own wife, even as himself.

Eph. 5. 28. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Even love your wives, and be not bitter unto them.

Here also what St. Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, 'Husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker sex, and as heirs together of the grace of life, so that your prayers be not hindered.'

1 Pet. 3. 7. Wherein ye have heard that the duty of the wife toward the husband is, Likewise ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

S. Paul in the aforesaid epistle to the Ephesians, speaketh you thus: Be submissive unto your husbands, as unto the Lord. For the husband is the head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or congregation is subject unto Christ; so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife
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wife reverence her husband. And in his Epistle to the Colossians, St. Paul giveth you this short lesson, ye husbands, submit your wives to your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very wisely, thus say-ing, Wives be subject to your own husbands, that if any obey not the Word, they may be wonne, without the Word, by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose apparel let it not be outward, but bearded hair, and trimming about with gold, either in putting on of gorgeous apparel, but let the adornment which is in the heart be without all corruption, which is the spirit pure and quiet, which is a precious thing in the light of God. For after this manner in the old time did the holy women, which trusted in God, apparel themselves, being subject to their own husbands: As Sarah obeyed Abraham, calling him Lord; whose daughters ye are made, being well, and not being defiled with any fear.

It is convenient, that

The new married persons the same day of their marriage, must receive the holy Communion, at the time of their Marriage, or at the first opportunity after their Marriage.