Matrimony.

thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy law, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall bless them saying thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and disposed to be confirmed.

The Form of Solemnization of MATRIMONY.

First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner:

I publish the Bands of Marriage between M. of —— and N. of —— If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second or third] time of asking.

If the Persons that are to 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 between them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, is commended of Saint Paul to be honourable among all men; and therefore is not by any to be entered, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's 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.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity:

Into which holy estate these two persons present come now to be joined. Therefore if any man shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that shall be married, be said, Thy.

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?