

## MARRIAGE

## 210

*ALL STANDING, a hymn may be sung.*

*Having entered, the Priest opens the Word, and reads a sentence of Scripture.*

*The PEOPLE BEING SEATED, the wedding party enters, the bride at the right hand of the bridegroom.*

*The Priest then reads one or more of the following or other selections from the Word.*

God created man in His own image; in the image of God He created him; **211**  
male and female He created them. Then God blessed them, and God said  
to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion  
over the fish of the sea, over the birds of the air, and over every living thing that  
moves on the earth.” *Genesis 1: 27, 28*

In the day that God created man, He made him in the likeness of God. **212**  
He created them male and female, and blessed them and called them  
Mankind in the day they were created. *Genesis 5: 1, 2*

He who made them at the beginning made them male and female, and **213**  
said, “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 then they are no  
longer two but one flesh. Therefore, what God has joined together, let not man  
put asunder. *Genesis 2: 24; Matthew 19: 4–6*

The gentiles shall see your justice, [Jerusalem], and all kings your glory. **214**  
You shall be called by a new name, which the mouth of the Lord will  
name. You shall also be a crown of glory in the hand of the Lord, and a royal dia-  
dem in the hand of your God. For as a young man marries a virgin, so shall your  
sons marry you; and as the bridegroom rejoices over the bride, so shall your God  
rejoice over you. *Isaiah 62: 2, 3, 5*

As the Father loved Me, I also have loved you; abide in My love. If you **215**  
keep My commandments, you will abide in My love, just as I have kept  
My Father’s commandments and abide in His love. These things I have spoken  
to you that My joy may remain in you, and that your joy may be full.  
*John 15: 9–11*

Marriage on earth descends from the marriage of good and truth in **216**  
heaven. *AC 4572*

- 217** The origin of love truly conjugal is from the marriage of good and truth. All conjunction of good and truth has joy within itself because this conjunction is the heavenly marriage within which is the Divine. *AC 4572e*
- 218** Conjugal love takes its origin from the Divine Marriage of good and truth, and thus from the Lord Himself. *AC 2728*
- 219** The delights of married partners have their origin in the fact that the married pair wish to be united into one as to their minds, and into such a union heaven breathes from the marriage of good and truth from the Lord in heaven. *AE 992: 2*
- 220** Love truly conjugal is from the Lord alone, and exists with those who are in the conjunction of good and truth from the Lord. When two minds are conjoined as to be one mind, there is love between them. *AE 983: 2*
- 221** Regarded from its origin and correspondence, this love is celestial, spiritual, holy, pure and clean, more so than any other love which exists from the Lord in angels of heaven or people of the church. It is also the fundamental love of all celestial, spiritual, and consequently natural loves. Moreover into this love have been gathered all joys and all delights, from the first to the last of them. But no others come into that love and no others can be in it but those who go to the Lord and love the truths of the church and do the good things it teaches. *CL 57*
- 222** [The delights of conjugal love] surpass the delights of all other loves, and [conjugal love] also gives delight to these other loves according as it is present and at the same time united with them. *CL 68: 1*
- 223** All delights have been gathered into this love, from the first to the last of them, because of the excellence of the use it serves, surpassing that of all other loves. The use it serves is the propagation of the human race and so of the angelic heaven. And because this use or purpose was the ultimate goal in creation, it follows that all blessings, felicities, delights, gratifications and pleasures which could ever have been conferred on mankind by the Lord the Creator, have been gathered into this, its accompanying love. *CL 68: 2*
- 224** This love is the repository of Christian religion, because that religion is coupled with and lodges together with this love. We have shown that no others come into this love and no others can be in it but those who go to the Lord and love the truths of His church and do the good things it teaches; that this love comes from the Lord alone, and consequently is found in people who are of the

Christian religion; and that this love depends on the state of the church in a person, because it depends on the state of his wisdom. *CL 458*

The delights of conjugal love advance toward heaven into more and more blessedness and happiness even to what is beyond number and description. And the more interiorly it advances, the more countless and inexpressible it becomes, even to the very heavenly happiness of the inmost heaven, or of the heaven of innocence, and this with the greatest freedom, for all freedom comes from love; and so the greatest freedom is from marriage love, and is heavenly love itself. *HH 386*

Who cannot see that there is some love into which the Lord has conveyed all the blessings, felicities and delights that could ever be conveyed? *CL 352*

Marriage is most holy, not only from its origin in heaven from the Lord, but also from this, that it is the seminary of the human race, and that which is the seminary of the human race is also the seminary of the angelic heaven. *AC 2733*

The conjugal union of one man with one wife is the precious jewel of human life and the repository of Christian religion. In a word, a person is a living soul as a result of that love. *CL 457*

The marriage of love truly conjugal is the union of two in thought and will, in truth and good; and they who are in it love to think and will each as the other, and thus to become as one person. The image and likeness of one is in the mind of the other, and they dwell together in all things of life even to the inmost. They who so dwell together on earth dwell together as angels after death. *AC 2732*

Love truly conjugal is the union of two minds, which is a spiritual union, and all spiritual union descends from heaven. From this it is that love truly conjugal is from heaven, and that its first being is from the marriage of good and truth there. The marriage of good and truth in heaven is from the Lord; wherefore in the Word the Lord is called the Bridegroom and Husband, while heaven and the church are called the bride and wife; and therefore heaven is compared to a marriage. *AC 10168*

Love truly conjugal is the union of two persons in respect to their interiors, which belong to the thought and the will. For one who is in love truly conjugal loves what the other thinks and what the other wills; thus he also loves to think as the other does, and loves to will as the other does, consequently to be

united to the other, and to become as one person. This is what is meant by the Lord's words in Matthew: "And they two shall be one flesh; therefore they are not two but one flesh."  
*Matthew 19: 4–6; Genesis 2: 24; AC 10169*

**232** Conjugal love has the quality of each one's wanting to be the other's completely and reciprocally. When this is experienced they are in heavenly happiness. The conjunction of minds is of such a nature that this mutuality is in everything of their life, that is, in everything of their affection and in everything of their thought.  
*AC 2731*

**233** Conjugal love in its essence is nothing else but the wish of two to be one, or, in other words, a will on their part that their two lives become one life. To carry out that will is the constant endeavor of this love, and all that it does flows from it.  
*CL 215*

**234** When married partners love each other tenderly, they think of eternity in regard to the marriage covenant, and not at all of its being terminated by death.  
*CL 216: 4*

**235** People who are in the state of truly conjugal love look to eternity in their marriage because eternity is inherent in this love. As this love in the wife and wisdom in the husband grow or progress, the partners enter more and more deeply into the blessings of heaven—blessings which their wisdom and love of wisdom at the same time carry concealed within them.  
*CL 215, 216: 1*

**236** Truly conjugal love is not possible except between two; neither is it possible between two except from the Lord alone. Engraved on this love is heaven with all its blessing.  
*CL 332: 1*

**237** The states produced by this love are innocence, peace, tranquillity, inmost friendship, complete trust, a mutual desire of the mind and heart to do to the other every good; also, as a result of all these, bliss, felicity, delight, pleasure, and, owing to an eternal enjoyment of states like this, the happiness of heaven. Moreover, it is the nature of love to will to share with another, indeed to confer joys upon another whom it loves from the heart, and to seek its own joys in return from doing so; and this being the case, infinitely more, therefore, does the Divine love in the Lord will to confer joys upon mankind, whom He created to be recipients of both the love and the wisdom emanating from Him.  
*CL 180*

**238** Who but the Lord enters from above into a person's life, to bestow on him the inner joys of heaven and to convey these into everything that follows?  
*CL 333: 2*

Conjugal love is the fundamental love of all the loves of heaven. And as it is the fundamental love of all the loves of heaven, it is also the fundamental of all the delights and joys of heaven, since every delight and joy is of love. 239

*AE 993: 2*

*The PRIEST addresses the bridegroom and bride by their Christian names, and says:*

(By the rite of betrothal you have declared your undivided love for each other.) You have (now) come before the Lord that your mutual consent to become husband and wife may be fixed and established in a holy marriage covenant, the same to be duly witnessed and confirmed.

Will you therefore, in the presence of the Lord, pledge your love and promise faithfulness, each to the other, that from being two you may become one, in affection and in thought, and in all things of life?

*COUPLE:* I will.

*PRIEST:* And will you now be united together in marriage as husband and wife, according to the laws of Divine order?

*COUPLE:* I will.

*The PRIEST addresses the bridegroom by his Christian name, and says:*

Will you have (woman's name) for your wife; will you love, honor, and comfort her, and cherish her alone, that you may live together in the holy state of marriage according to the ordinance of God?

*BRIDEGROOM:*

I will.

*The PRIEST addresses the bride by her Christian name, and says:*

Will you have (man's name) for your husband; will you love, honor, and comfort him, and cherish him alone, that you may live together in the holy state of marriage according to the ordinance of God?

*BRIDE:* I will.

*The bridegroom and bride give the rings to the Priest, who elevates them and says the following or some other words of dedication:*

May (this ring/these rings) be a sign and token of love truly conjugal.

*The Priest returns the bride's ring to the bridegroom, who places it on the fourth finger of the bride's left hand, and holding it there repeats after the Priest or by himself:*

*BRIDEGROOM:*

In giving this ring I wed you, and take you to be my wife, in the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church.

*BRIDE, saying after the Priest or by herself:*

In receiving this ring I wed you, and take you to be my husband, in the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church.

*The bride then places the second ring on the groom's finger in silence.*

*PRIEST:* O Lord, bless the covenant now being sealed before You, and crown it in Your mercy with eternal life.

*The bridegroom and bride now join their right hands, and the Priest places his right hand on theirs and says:*

In the name of the Lord Jesus Christ, I pronounce you husband and wife. What God has joined together, let no one put asunder.

*Matthew 19: 6; Mark 10: 9*

*The husband may kiss his wife.*

*PRIEST:* Let us pray.

*ALL KNEELING, the Priest then says one of the following or another prayer.*

### A

O Lord, the fountain of life and the source of love in heaven and on earth, crown, we beseech You, with Your blessing Your servants, (Christian names), now joined in the marriage covenant; unite their hearts in love to You and to one another; open their eyes upon their relations and duties; sustain them in the trials of life, and confirm them more and more in every good word and work. Inspire them continually with conjugal love; give them one heart, one mind, and one way; lead them in the paths of righteousness and peace, to the fullness of joy in the life everlasting. Amen.

### B

O Lord Jesus Christ, the Creator and Preserver of the human race, the author of life, and the source of love to angels and to people on earth: send now, we beseech You, Your Divine blessing upon these Your servants, upon (this man) and (this woman), now united in the bond of marriage. Grant them the knowledge to see Your way, and the power to do Your will, that they may ever grow and increase in all spiritual intelligence and wisdom; that they may be conjoined more closely with You; that they may be inspired by You with the conjugal which is in heaven; that they may be prepared by a life together on earth for an eternal oneness in Your everlasting kingdom. Amen.

*ALL:* Our Father, who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so upon the earth. Give us this day our daily bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

*Matthew 6: 9–13*

*The PEOPLE STANDING, the husband and wife still kneeling, the Priest lays his hands on their heads.*

*PRIEST:* The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord lift up His countenance upon you and give you peace. Amen.

*Numbers 6: 24–26*

*The PEOPLE SITTING, the husband and wife rise; the Priest may offer an address.*

*ALL STANDING, a musical selection may be sung.*

*The PRIEST pronounces the Benediction, closes the Word, and retires.*

*A recessional is played as the wedding party retires.*