The Celebration
and
Blessing of a Marriage

結婚の祭式と祝福

The Book of Common Prayer (p.423-p.431)

English / Japanese
Concerning the Service

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

A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist.

When both a bishop and a priest are present and officiating, the bishop should pronounce the blessing and provide the Eucharist.

A deacon, or an assisting priest, may deliver the charge, ask for the Declaration of Consent, read the Gospel, and perform other assisting functions at the Eucharist.

Where it is permitted by civil law that deacons may perform marriages, and no priest or bishop is available, a deacon may use the service which follows, omitting the nuptial blessing which follows The Prayers.

It is desirable that the Lessons from the Old Testament and the Epistles be read by lay persons.

In the opening exhortation (at the symbol of N.N.), the full names of the persons to be married are declared. Subsequently, only their Christian names are used.

Additional Directions are on page 437.

礼拝について

キリスト教の結婚は、神のみ前における男と女の間の、神聖で公の契約である。聖公会では、当事者のうちの少なくとも一人が洗礼を受けたクリスチャンでなければならないということも、その式が少なくとも二人の証人によって証明されるということ、またその結婚が州の法律とこの教会の法規に従うことが必要とされている。

司祭または主教が、普通は結婚の祭式と祝福を司式する。なぜならば、そのような聖職だけが、結婚の祝福を宣言し、聖餐式を司式する機能を持つからである。

主教または司祭の両方が出席し、司式している時は、主教が祝福を宣言し、また聖餐式を司式すべきである。

執事または補司祭が命令を与え、承諾の宣言を祈い、福音書を朗読し、聖餐式における他の補式の機能を遂行してもよい。

民法によって許可されている所では、執事が結婚式を遂行してもよく、また司祭も主教も得られないならば、執事が次の礼拝を祈りに続く結婚の祝福を省略して用いてもよい。

旧約聖書と使徒書からの日課は、信徒によって朗読されることが望ましい。

冒頭の勧告では（と の箇所で）、結婚しようとする人々の姓名が宣言される。その後は、彼らの教名のみが用いられる。

追加の指針は、437 ページにある。
The Celebration and Blessing of a Marriage

At the time appointed, the persons to be married, with their witnesses, assemble in the church or some other appropriate place. During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played. Then the Celebrant, facing the people and the persons to be married, with the woman to the right and the man to the left, addresses the congregation and says:

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.
Into this holy union N.N. and N.N. now come to be joined.
If any of you can show just cause why they may not lawfully be
married, speak now; or else for ever hold your peace.

Then the Celebrant says to the persons to be married

I require and charge you both, here in the presence of God,
that if either of you know any reason why you may not be
united in marriage lawfully, and in accordance with God's
Word, you do now confess it.

The Declaration of Consent

The Celebrant says to the woman

N., will you have this man to be your husband; to live
together in the covenant of marriage? Will you love him,
comfort him, honor and keep him, in sickness and in health;
and, forsaking all others, be faithful to him as long as you
both shall live?

The Woman answers

I will.

The Celebrant says to the man

N., will you have this woman to be your wife; to live
together in the covenant of marriage? Will you love her,
comfort her, honor and keep her, in sickness and in health;
and, forsaking all others, be faithful to her as long as you
both shall live?

The Man answers

I will.
The Celebrant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People We will.

If there is to be a presentation or a giving in marriage, it takes place at this time.
See page 437.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

The Lord be with you.

People And also with you.

Let us pray.

O gracious and everliving God, you have created us male and female in your image: Look mercifully upon this man and this woman who come to you seeking your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

次に司式者は、会衆に話しかけて言う。

これらの約束を証するあなたがたは、力の及ぶかぎり、この二人の結婚を支えるように努めますか。

会衆 はい、努めます。

聖歌・詩篇、またはアンセムが続いてもよい。

み言葉のミニストリー

次に司式者は会衆に言う。

司式者 主があなたがたとともに
会衆 また、あなたとともに

祈りましょう。

憐れみ深い永遠の神よ、わたしたちを、主のかたちに男と女とに創造されました。どうか祝福を求めてみもとに来ている、この男とこの女を憐れみをもってかえりみ、また主の恵みをもって助け、真の忠実と変わらぬ愛をもって、彼らの約束と誓いを敬い、守ることができるようにして下さい。父と聖霊とともに一体の神であって、世々に限りなく生きて統べ治められられたわたしたちの救い主、イエス・キリストによってお願いいたします。アーメン
Then one or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

Genesis 1:26-28 (Male and female he created them)
Genesis 2:4-9, 15-24 (A man cleaves to his wife and they become one flesh)
Song of Solomon 2:10-13; 8:6-7 (Many waters cannot quench love)
Tobit 8:5b-9 (New English Bible) (That she and I may grow old together)

1 Corinthians 13:1-13 (Love is patient and kind)
Ephesians 3:14-19 (The Father from whom ever family is named)
Ephesians 5:1-2, 21-33 (Walk in love, as Christ loved us)
Colossians 3:12-17 (Love which binds everything together in harmony)
1 John 4:7-16 (Let us love one another for love is of God)

Between the Readings, a Psalm, hymn, or anthem may be sing or said. Appropriate
Psalms are 67, 127, and 128.
When a passage from the Gospel is to be read, all stand, and the Deacon or Minister appointed says

The Holy Gospel of our Lord Jesus Christ
according to ____________.

People Glory to you, Lord Christ.

Matthew 5:1-10 (The Beatitudes)
Matthew 5:13-16 (You are the light...Let your light so shine)
Matthew 7:21, 24-29 (Like a wise man who built his house upon the rock)
Mark 10:6-9, 13-16 (They are no longer two but one)
John 15:9-12 (Love one another as I have loved you)

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

次に、聖書の次の箇所の、一つ、またはそれ以上が朗読される。もし聖餐式が続くならば福音書からの箇所が、常に朗読をしめくくる。

創世記 1:26-28（神は彼らを、男と女とに創造された）
創世記 2:4-9, 15-24（人はその妻と結び合い、彼らは一体となる）
雅歌 2:10-13, 8:6-7（多くの水も、愛を消することはできない）
トービト書 8:5-8（ニューアングリッシュ・バイブル）（彼女とわたしたしが一緒に老いることができる）

コリント人の第十一の手紙 13:1-13（愛は宽容であり、情深い）
エペソ人の手紙 3:14-19（あらゆる家族が、そこで名づけられている父）
エペソ人の手紙 5:1-2, 21-33（キリストがわたしたちを愛されたように、愛のうちを歩きなさい）
コロサイ人の手紙 3:12-17（すべてを完全に結ぶ愛）
ヨハネの第十一の手紙 4:7-16（わたしたちは互いに愛し合おうではないか。愛は、神から出たものなのである）

朗読の間に、詩篇・聖歌、またはアンセムが歌われ、または喚えられてもよい。適当な詩篇は、57, 127 および 128 である。

福音書からの箇所が朗読されようとする時、一同立ち、執事または任命された聖職者は言う。

朗読者 による主イエス・キリストの聖なる福音
会衆 主キリストに栄光がありますように
マタイ 5:1-10（幸いな人）
マタイ 5:13-16（あなたがたは光である… あなたがたの光を輝かし）
マタイ 7:21, 24-29（岩の上に自分の家を建てた賢い人のように）
マルコ 10:6-9（彼らはもはや、ふたりではなく一体である）
ヨハネ 15:9-12（わたしがあなたがたを愛したように、互いに愛し合いなさい）

福音書のあと、朗読者は言う。

朗読者 主の福音
会衆 主キリストを賛美します。

頌歌、または朗読に対する他の応答が続いてもよい。
The Marriage

The Man, facing the woman and taking her right hand in his, says

In the Name of God, I, N., take you, N., to be my 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, until we are parted by death. This is my solemn vow.

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says

In the Name of God, I, N., take you, N., to be my husband, 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, until we are parted by death. This is my solemn vow.

The loose their hands.

The Priest may ask God's blessing on a ring or rings as follows

Bless, O Lord, this ring to be a sign of the vows by which this man and this woman have bound themselves to each other, through Jesus Christ our Lord. Amen.

The giver places the ring on the ring-finger of the other's hand and says

N., I give you this ring as a symbol of my vow, and with all that I am, and all that I have, I honor you, in the Name of the Father, and of the Son, and of the Holy Spirit (or in the Name of God).

結婚

男は女に向かい、彼女の右手を自分の右手に取って言う。

神のみ名によって、わたし は、あなた をわたしの妻とし、この日から幸いの時も災いの時も、豊かな時も貧しい時も、病気の時も健康の時も、あなたを、守り、あなたを保ち、死がわたしを分けるまで、あなたを愛し、あなたをいづくしみます。これは、わたしの神聖な誓約です。

次に二人は手を離し、女はまだ男に向かったまま、彼の右手を自分の右手に取って言う。

神のみ名によって、わたし は、あなた をわたしの夫とし、この日から幸いの時も災いの時も、豊かな時も貧しい時も、病気の時も健康の時も、あなたを、守り、あなたを保ち、死がわたしを分けるまで、あなたを愛し、あなたをいづくしみます。これは、わたしの神聖な誓約です。

二人は手を離す。

司祭は次のように、一つまたは二つの指輪に、神の祝福を願ってもよい。

主よ、この指輪を祝福し、この男とこの女が互いにかわした誓いのしるしとして下さい。主イエス・キリストによってお願いいたします。

与える人は、相手の左手の薬指に指輪をはめて言う。

"父と子と聖霊のみ名によって（または神のみ名によって）、わたしたしの誓いのしるしとして、この指輪をあなたに贈り、わたしたしのすべてをもって、あなたを敬います。"
Then the Celebrant joins the right hands of husband and wife and says

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

Those whom God has joined together let no one put asunder.

People    Amen.

The Prayers

All standing, the Celebrant says

Let us pray together in the words our Savior taught us.

People and Celebrant

Our Father in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

If Communion is to follow, the Lord's Prayer may be omitted here.
The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen.

Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. Amen.

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Amen.

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

Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other's forgiveness and yours. Amen.

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair. Amen.

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. Amen.

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. Amen.
Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. *Amen.*

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son, and the Holy Spirit, you live and reign in perfect unity, now and for ever. *Amen.*

The Blessing of the Marriage

The people remain standing. The husband and wife kneel, and the Priest says one of the following prayers

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of man and woman in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*
O God, you have so consecrated the covenant of marriage
that in it is represented the spiritual unity between Christ
and his Church: Send therefore your blessing upon these your
servants, that they may so love, honor, and cherish each other
in faithfulness and patience, in wisdom and true godliness,
that their home may be a haven of blessing and peace;
through Jesus Christ our Lord, who lives and reigns with you
and the Holy Spirit, one God, now and for ever. Amen.

The husband and wife still kneeling, the Priest adds this blessing

God the Father, God the Son, God the Holy Spirit, bless,
preserve, and keep you; the Lord mercifully with his favor
look upon you, and fill you with all spiritual benediction and
grace; that you may faithfully live together in this life, and
in the age to come have life everlasting. Amen.

The Peace

The Celebrant may say to the people

The peace of the Lord be always with you.

People And also with you.

The newly married couple then greet each other, after which greetings may be
exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A
hymn, psalm, or anthem may be sung, or instrumental music may be played.
At the Eucharist

The liturgy then continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

Preface of Marriage

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers.

In place of the usual postcommunion prayer, the following is said

O God, the giver of all that is true and lovely and gracious: We give you thanks for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant that by your Holy Spirit, N. and N., now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love you; for the sake of Jesus Christ our Lord. Amen.

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung, or instrumental music may be played.
The Blessing of a Civil Marriage

The Rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service.

After the Gospel (and homily), the husband and wife stand before the Celebrant, who addresses them in these or similar words:

N. and N., you have come here today to seek the blessing of God and of His Church upon your marriage. I require, therefore, that you promise, with the help of God, to fulfill the obligations which Christian Marriage demands.

The Celebrant then addresses the husband, saying:

N., you have taken N. to be your wife. Do you promise to love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, to be faithful to her as long as you both shall live?

The Husband answers: I do.

The Celebrant then addresses the wife, saying:

N., you have taken N. to be your husband. Do you promise to love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, to be faithful to him as long as you both shall live?

The Wife answers: I do.

公民結婚の祝福

式は、聖餐式の執行のために指示されたように始まり、結婚式に指定された待坦と日課を用いる。

福音書（と奨励）のあと、夫と妻は司式者の前に立ち、司式者はさらに、これらまたは同様の言葉で話しかける。

と

あなたの名はあなたの名の上で、神とその教会の祝福を求めて、今日ここに来ました。ゆえにわたしたちは、あなたがたが神の助けにより、クリスチャンの結婚が要求する義務を果すことを約束するように求めます。

次に司式者は、夫に話しかけて言う。

あなたは妻としました。あなたは病気の時も健康の時も、彼女を愛し、彼女を慰め、彼女を敬い、守り、またあなたがた両方が生きている限り、すべての他の人々を捨てて、彼女に忠実であること約束しますか?

夫は答える。

わたしは約束します。

次に司式者は、妻に話しかけて言う。

あなたは妻としました。あなたは病気の時も健康の時も、彼を愛し、彼を慰め、彼を敬い、守り、またあなたがた両方が生きている限り、すべての他の人々を捨てて、彼に忠実であることを約束しますか?

妻は答える。

わたしは約束します。
The Celebrant then addresses the congregation, saying

Will you who have witnessed these promises do all in your power to uphold these two persons in their marriage?

People We will.

If a ring or rings are to be blessed, the wife extends her hand (and the husband extends his hand) toward the Priest, who says

Bless, O Lord, this ring to be a sign of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. Amen.

The Celebrant joins the right hands of the husband and wife and says

Those whom God has joined together let no one put asunder.

The Congregation responds Amen.

The service continues with The Prayers on page 428.
An Order for Marriage

If it is desired to celebrate a marriage otherwise than as provided on page 423 of this Book, this Order is used.

Normally, the celebrant is a priest or bishop. Where permitted by civil law, and when no priest or bishop is available, a deacon may function as celebrant, but does not pronounce a nuptial blessing.

The laws of the State and the canons of this Church having been complied with, the man and the woman, together with their witnesses, families, and friends assemble in the church or in some other convenient place.

1. The teaching of the Church concerning Holy Matrimony, as it is declared in the formularies and canons of this Church, is briefly stated.

2. The intention of the man and the woman to enter the state of matrimony, and their free consent, is publicly ascertained.

3. One or more Readings, one of which is always from Holy Scripture, may precede the exchange of vows. If there is to be a Communion, a Reading from the Gospel is always included.

4. The vows of the man and woman are exchanged, using the following form

結婚のための順序

もしこの祈祷書の423ページに用意されたものの他に、結婚式を執行することが望ましいならば、この順序が用いられる。

普通、司式者は司祭または主教である。民法によって許可されている所では、また司祭も主教も得られない時には、執事が司式者としての機能を果してもよい。しかし結婚の祝福を宣言しない。

国の法律とこの教会の法規に従って、その男とその女は、彼らの証人・家族、また友達とともに、教会または便利な場所に集まる。

1. この教会の法務と法規に定められている、聖婚式に関する教会の教えが簡潔に述べられる。

2. 結婚の状態に入ろうとする男と女の意志、および彼らの自由な承諾が、公に確かめられる。

3. 一つまたはそれ以上の朗読、その中の一つは常に聖書からのもので、誓約の交換に先行してもよい。もし聖餐式があることになっていたならば、福音書からの朗読が常に行われる。

4. 次の形式を用いて、その男と女の誓約が交換される。
In the Name of God, I, N., take you, N., to be my (wife) (husband), 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, until we are parted by death. This is my solemn vow.

or this

I, N., take thee, N., to my wedded (wife) (husband), 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 do part, according to God's holy ordinance; and thereto I (plight) (give) thee my troth.

5. The Celebrant declares the union of the man and woman as husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

6. Prayers are offered for the husband and wife, for their life together, for the Christian community, and for the world.

7. A priest or bishop pronounces a solemn blessing upon the couple.

8. If there is no Communion, the service concludes with the Peace, the husband and wife first greeting each other. The Peace may be exchanged throughout the assembly.

9. If there is to be a Communion, the service continues with the Peace and the Offertory. The Holy Eucharist may be celebrated either according to Rite One or Rite Two in this Book, or according to the Order on page 401.

5. 司式者は、被と子と聖霊のみ名によって、その男と女と夫と妻としての結合を宣言する。

6. 祈りが夫と妻のため、彼らの一緒の生活のため、クリスチャンの共同体のため、また世界のためにささげられる。

7. 司祭または主教は、その二人の上に、神聖な祝福を宣言する。

8. もし聖餐式がないならば、礼拝は平和のあいさつで終わり、その夫と妻は、最初に互いにあいさつする。平和のあいさつは、集会全体で交換されてもよい。

9. もし聖餐式があることになっていれば、礼拝は平和のあいさつと献身で継続する。聖餐式は、この祈え書の第一式か第二式のどちらかによって、または401ページの順序によって執行されてもよい。
Additional Directions

If Banns are to be published, the following form is used:

I publish the Banns of Marriage between N. N. of and N. N. of . If any of you know just cause why they may not be joined together in Holy Matrimony, you are bidden to declare it. This is the first (or second, or third) time of asking.

The Celebration and Blessing of a Marriage may be used with any authorized liturgy for the Holy Eucharist. This service then replaces the Ministry of the Word, and the Eucharist begins with the Offertory.

After the Declaration of Consent, if there is to be a giving in marriage, or presentation, the Celebrant asks:

Who gives (presents) this woman to be married to this man? or the following

Who presents this woman and this man to be married to each other?

To either question, the appropriate answer is, “I do.” If more than one person responds, they do so together.

For the Ministry of the Word it is fitting that the man and woman to be married remain where they may conveniently hear the reading of Scripture. They may approach the Altar, either for the exchange of vows, or for the Blessing of the Marriage.

It is appropriate that all remain standing until the conclusion of the Collect. Seating may be provided for the wedding party, so that all may be seated for the Lessons and the homily.

The Apostles’ Creed may be recited after the Lessons, or after the homily, if there is one.

When desired, some other suitable symbol of the vows may be used in place of the ring.
At the Offertory, it is desirable that the bread and wine be presented to
the ministers by the newly married persons. They may then remain before
the Lord's Table and receive Holy Communion before other members of
the congregation.