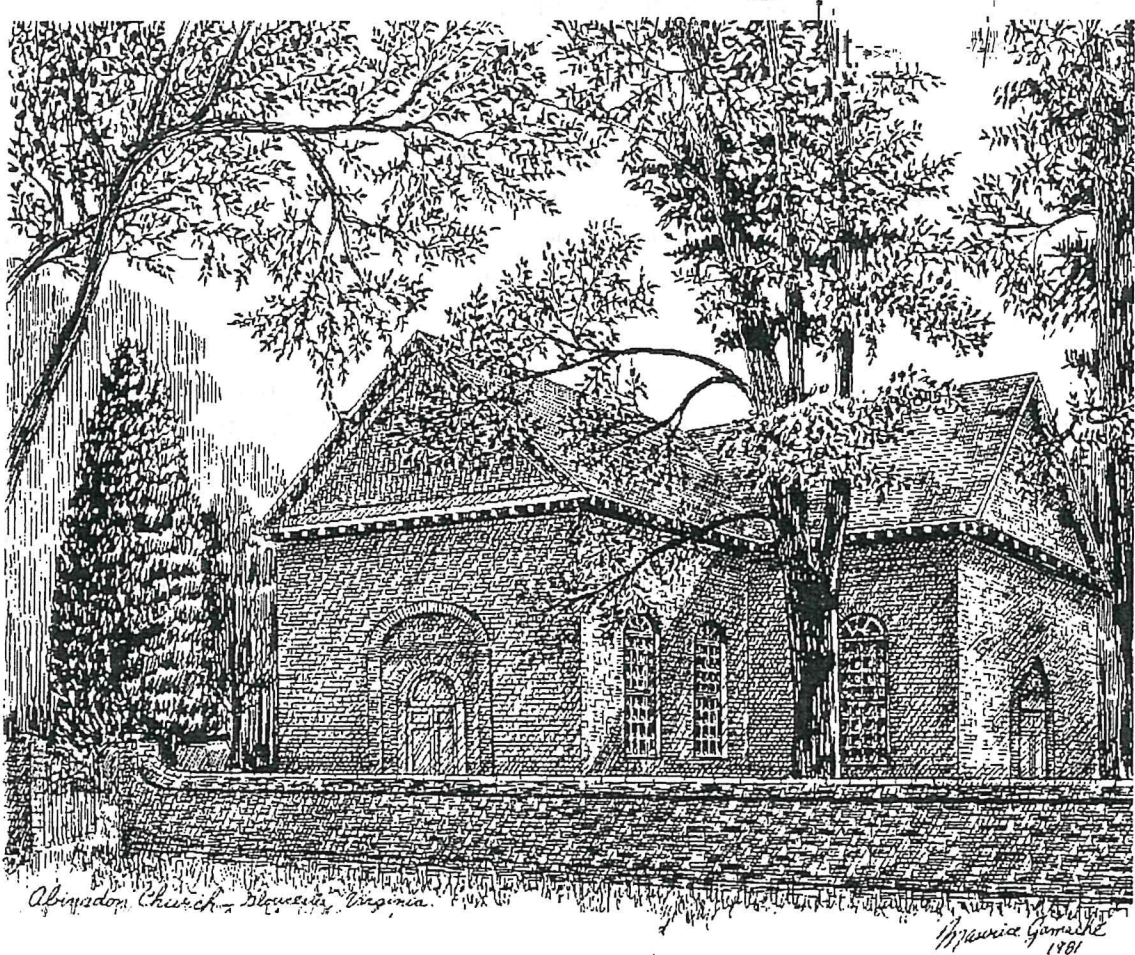


Wedding Policies & Arrangements



Abingdon Church

Serving a Parish of the Episcopal Church in the Diocese of Virginia

Parish Created c. 1650

Church Erected 1755

Gloucester County in Virginia

The Reverend Sven L. vanBaars *Rector*

Ms Alisa C. Bohon *Organist and Music Director*

The Reverend Jennifer Kimball *Minister for Youth and Children*

Ms Wendy J. Every *Secretary*

Mr Gary Hudgins *Sexton*

Foreword

Dear Potential Bride and Groom,

We're pleased that you'd like to celebrate your wedding in the Church, in particular at Abingdon Church in Gloucester County, Virginia.

The Celebration and Blessing of a Marriage is a Service of worship taken from the Episcopal Church's *Book of Common Prayer*. The Church teaches that this *Celebration and Blessing of a Marriage* is a sacrament: "an outward and visible sign of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace" according to the Catechism (*An Outline of the Faith*) found on page 857 in the Prayer Book. This means that the occasion is primarily about the worship of God through Jesus Christ and gift of unity of husband and wife in Him.

The implications of Sacrament with marriage defines the kind of preparation necessary for the bride and groom with the officiating priest, the choice of music, the ceremonial actions, and words of the liturgy offered thankfully to God's glory.

We expect couples to attend Sunday worship regularly. Christian Marriage is a serious commitment for life. We want to put emphasis there not just on the wedding. Hence this booklet is designed to answer your questions about the details of the wedding so we may spend time thinking and talking about marriage.

Please read through this booklet and contact me. I look forward to getting to know you and your fiancé.

Faithfully yours,

(The Rev'd) Sven L. vanBaars
Rector, Abingdon Parish
Gloucester County, Virginia

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Weddings in Abingdon Church

All arrangements for a Wedding Service must be made with the Rector. Thirty days notice is required by the Episcopal Church's canon law.

Abingdon Church is an appropriate place to celebrate the wedding of *active members* of the congregation *and* of those who have *a pastoral relationship* with the congregation.

In these guidelines, an *active member* of this church is defined as one who is at least 18 years of age, regularly receives Holy Communion, has been known to the Treasurer as a regular contributor for at least one year, and whose Letter of Transfer has been received by this church. The adult children of *active members*, as defined, will be considered as *active members* for purposes of these guidelines. Those members who do not meet the requirements of active member status are considered inactive.

A pastoral relationship for non-members exists when a man and woman have become associated with Abingdon Church through the above-mentioned activities but have not transferred their memberships into this church. Also a pastoral relationship exists when the clergy here are assisting another Episcopal priest by conducting the marriage Service.

Marriage Services may **not** be scheduled from Ash Wednesday until the Saturday in Easter Week, nor two weeks before Christmas Day and one week after.

Pre-marital counseling is required by the Canons of the Episcopal Church and the bride and groom are requested to arrange for a conference as soon as possible with the Rector. Both **parties** must be present.

If either the bride or the groom has been married before (except for widows and widowers) they must receive permission from the Bishop of Virginia to remarry. (See *Guidelines for Petitioning for Consent to Solemnize Marriages after Divorce or Annulment*.)

The Book of Common Prayer will be used for all Marriage Services with no variations in either the 1979 edition or 1928 edition.

Arrangements for the church organist are made through the clergy. Please confer with the organist about the music to be used. (See *Music for Weddings at Abingdon Parish Church*.)

The Chairmen of the Altar Guild will be glad to advise you concerning arrangements within the church. All altar flowers and chancel decorations are overseen by the Altar Guild. (See *Altar Flowers and Chancel Decorations*.)

The officiating priest conducts the rehearsal and the Altar Guild assists at both the rehearsal and the wedding. Some brides choose to have a "Mistress of Ceremonies," however, to assist with the many details associated with the Marriage Service apart from the liturgy itself.

The use of still and video cameras is restricted. (Please see *Photographs and Videos*.)

If another wedding is already scheduled for the day you want, permission is asked of the first bride to share the day. She has the choice of time for rehearsal and Service. There is a minimum of two and a half hours between Marriage Services.

The Parish Hall is available for receptions. Please make arrangements through the Church Office. Talk with the Rector if you wish to have champagne; hard liquor is not allowed.

Because it creates a safety hazard both inside and out, we ask that **nothing** (rice, bird seed, confetti, etc.) be thrown on church property.

Rooms are available, upon request, in the Parish House for members of the wedding party to use to dress.

Leaflets with the Order of Service may be printed. If a leaflet is to be used, it must be done by the church. Please make arrangements through the church office.

No donations are asked of active members who are contributors of record for the pastoral services of the clergy or for the use of the church for Services. However, non-contributors, whether members or non-members, are asked to make a donation of \$250 for the clergy and \$150 for the use of the church to cover the expenses incurred. Donations are also asked for the organist, the sexton, a crucifer, Service leaflets, and the altar guild. See Donations.

The Marriage License (and duplicate), return envelope, Certificate of Marriage, and donations for the sexton, organist, leaflets, and use of the church, should be delivered to the church office one week before the wedding.

The Prayer Book permits, at the request of the couple, the publishing of "The Banns of Marriage" on one to three Sundays preceding the wedding in the following form:

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

Marriage Requirements

Commonwealth of Virginia



This document sets forth the general requirements that must be met by persons contemplating marriage in the Commonwealth of Virginia. The marriage statutes of this State are administered by the clerks of the circuit courts in the counties and the independent cities. Requests for any additional data not covered herein should be addressed to the clerk of the court of the area where the license is to be obtained.

1. Age Requirements and Consent

The minimum age for marriage in the Commonwealth of Virginia is sixteen (16) years for both the bride and groom; however, if either party is under eighteen (18), consent to the marriage must be given by the father, mother or legal guardian. This may be done in person by the parent or legal guardian before the person issuing the license or by written consent properly sworn to before a notary public. Special provisions are made in Virginia law to allow marriage for under age parties when the female is pregnant and for situations in which under age applicants have no parent or legal guardian.

2. Prohibited Marriages

- A marriage entered into prior to the dissolution of an earlier marriage of one or both parties.
- A marriage between an ancestor and or descendant; or between a brother and a sister; or between an uncle and a niece; or between an aunt and a nephew; whether the relationship is by half or the whole blood or adoption.
- When either of the parties lacks capacity to consent to the marriage because of mental incapacity or infirmity.
- A marriage between persons of the same gender (same sex).
- "Common Law" marriages are not valid if entered into in Virginia or any other jurisdiction, which does not permit them for its residents.

3. License Requirements

- Blood Test - There is no blood test requirement for marriage in Virginia.
- Where to obtain license - A license for marriage in Virginia is issued by the clerk or his/her deputy clerk of a circuit court in any county or city in the Commonwealth of Virginia. The ceremony may be performed anywhere in the State. Applicants must, under oath, furnish information required to complete the marriage record. These items are material and the applicant may be subject to prosecution for perjury for violation of the portion of the statutes which requires this information. For divorced persons, there is no statutory

waiting period before marriage after the divorce is granted unless remarriage is specifically prohibited by a court. In some cases, clerks may require documentary proof of age or termination of previous marriage. Most of the offices of the clerks of court are closed on Saturdays.

- Time Limitations - The marriage must be performed within sixty (60) days after the license is issued. There is no waiting period required between application and issuance of the license and a couple may be married immediately after the issuance of a license.
- Fees - A fee of \$30 is charged by the clerk of court for issuing a marriage license. Any person authorized to celebrate the rites of marriage shall be permitted to charge a fee not to exceed \$30 for each ceremony.
- Virginia issued license - The marriage license issued in Virginia is for marriages to be performed in Virginia ONLY.
- Marriages performed outside of Virginia - Marriages performed outside of Virginia are filed in the state or country in which the marriage was performed. You must contact the state or country you were married in to obtain a copy of the marriage record.

4. Marriage Ceremony

- Who may perform? - A minister of any religious denomination must be authorized by a circuit court to celebrate the rites of matrimony. To obtain such authorization, the minister must produce proof of his ordination and regular communion with the religious society of which he is a reputed member. In addition, the court in each city and county has appointed persons who are eligible to perform civil marriage ceremonies. For marriages between persons belonging to any religious society which has no ordained minister, refer to Section 20-26, Code of Virginia, Domestic Relations.
- Witnesses - There is no statutory requirement that witnesses be present at the marriage ceremony.
- Marriage Record - The minister or other person officiating at the marriage must complete and sign the Marriage Register and the Marriage Return and forward both forms to the clerk of the court who issued the license within five (5) days after the ceremony is performed. The Marriage Return is forwarded by the clerk of the court to the State Division of Vital Records. In addition to the forms to be returned to the clerk, the officiant may also prepare a certificate to be given to the newly married couple. If the minister or person who performs the marriage ceremony does not return the Marriage Register and the Marriage Return to the clerk of the court who issued the license, there will be no record of the marriage in the courts or with the state.

s. Certified Copies

If a certified copy of the marriage is required, it may be obtained from the office of the clerk of court who issued the license (contact the court for the cost) or from the Virginia Division of Vital Records in Richmond, Virginia, for a fee of \$12.00 for each copy. When application is made for a copy of a marriage record from the Division of Vital Records, the following information should be included: full name of groom, full maiden name of bride, date and place of marriage and the name of the circuit court that issued the marriage license.

Obtained from the Virginia Department of Health web site, September 2004.

Guidelines for Petitioning for Consent to Solemnize Marriages after Divorce or Annulment

1. The member of the clergy seeking the Bishop's consent to solemnize such a marriage petitions the Bishop using the Diocesan Petition. (The Petition is in addition to, and not a substitute for, the requirements of the Canons.)

No date for marriage should be firmly set and none announced until consent has been received.

The Bishop must be notified immediately following the solemnization of such a marriage.

2. Where one or both of the parties has been divorced (or his or her marriage(s) annulled) more than once, the member of the clergy is expected to refer them to a licensed professional counselor or a certified pastoral counselor (e.g., a licensed psychiatrist, psychologist, or a pastoral counselor accredited by a professional association), such counselor to be satisfactory to the member of the clergy, for consultation at the expense of the couple. The consultation is to be considered a source of an additional opinion to support the member of the clergy in the exercise of pastoral judgment.

After such consultation and counseling as the professional counselor may require, the member of the clergy should receive a written statement from the counselor, together with a release from the couple authorizing release of the statement. The counselor's statement should express his or her opinion that whatever issues were involved in the dissolution of the former marriages appear to be sufficiently resolved and that, in the counselor's opinion, the couple has a reasonable chance to establish a lifetime union of mature intimacy. A copy of that report must be attached to the Petition.

In situations where the person married more than once received professional counseling at the time of or subsequent to the dissolution of the former marriages, a statement from that counselor to the effect that the person involved has adequately resolved the issues related to the former marriages and is prepared for a lifelong commitment may be sufficient.

3. Holy Matrimony is entered into within the community of faith and the liturgy for the Celebration and Blessing of a Marriage emphasizes the congregation's responsibility in upholding the couple in their marriage. It is a reasonable expectation, therefore, that the couple, or at least one party with the support of the other, intends to live out their marriage in the community of faith as members of some congregation. The officiant is most appropriately a member of the clergy of that congregation or one who is acting on behalf of and with the consent the couple's pastor. Pastoral concerns may make it appropriate for another member of the clergy to submit the Petition.

4. All questions in Section A of the Petition are normally answered "Yes", or consent will not be granted. Questions in Section B, are also answered, "Yes", except in unusual situations thoroughly explained in an accompanying letter from the member of the clergy.

All Petitions are to be submitted to the Bishop of Virginia, 110 West Franklin Street, Richmond, Virginia 23220. When any answers on the Petition are checked, "No", Petitions must be accompanied by a thorough letter from the member of the clergy submitting the petition explaining the circumstances.

Explanatory letters should also be sent with any Petition when the circumstances are such that the member of the clergy considers a more thorough consultation to be necessary or useful.

When questions 1-15 on the Petition are answered, "Yes", and question 16 is not applicable, the Petition may be submitted without any additional documents or letters.

5. These guidelines and those on the Petition are in addition to the rubrics of the Book of Common Prayer and the provisions of Title I, Canons 17 and 18, of the Canons of the National Church.

6. The Petition offers guidelines. There may be circumstances, outlined in accompanying explanatory letters, where sound pastoral judgment requires an adjustment in the guidelines. For example, while one year is a reasonable length of time between a formal decree of divorce and the submission of the Petition, there may be situations where a couple has been separated but not divorced for a substantial period of time, allowing the time necessary for healing, and those circumstances should be explained in the letter accompanying the Petition. Similarly, there may be unusual circumstances where a couple is not likely to be involved in a congregation, but where in the pastoral judgment of the member of the clergy, an adjustment of the guidelines is necessary.

These unusual circumstances will be considered by the Bishop, but it is expected that in most circumstances the guidelines will be followed.

7. A member of the clergy or a parish may maintain additional standards consistent with these guidelines and the canons, e.g., required number of counseling sessions, membership status in parish prior to marriage, required personal statements reflecting on the former marriages to be submitted to the member of the clergy. These guidelines, the Prayer Book, and the Canons provide a minimum standard for the Diocese of Virginia.

Issued by the Bishop of Virginia October 25, 1985

The Diocese of Virginia

Petition to the Bishop
For Consent to Solemnize a marriage after divorce or annulment

Petition submitted by

The Rev. _____ Date _____

Address _____ Telephone _____

To the Bishop:

I petition for consent to solemnize the marriage of (eliminate [b] or [c])

- a. (Name) _____
whose prior marriage ended in divorce or annulment
- and
- b. (Name) _____
whose prior marriage ended in divorce or annulment
- or
- c. (Name of other party, if not above) _____

Circle "yes" or "no" to every question. Where "no" is circled, attach a full explanation.

- | | | | |
|-----|----|----|---|
| Yes | No | 1. | I have met in person with both parties and they are engaged in a program of pre-marital counseling satisfactory to me, or they have met in person with a priest of this church satisfactory to me and I have consulted that priest and am assured that they are engaged in a program of pre-marital counseling. |
| Yes | No | 2. | Each party has signed the Declaration of Intention. |
| Yes | No | 3. | At least one of the parties is baptized. |
| Yes | No | 4. | I have inquired of the parties whether they have consulted any other priest of this church regarding the proposed marriage and, if they have, I have personally consulted that priest prior to submitting this petition. |
| Yes | No | 5. | I have personally examined the final decree(s) of divorce or annulment and I certify that, on the basis of my examination, the prior marriage(s) is (are) lawfully dissolved. |
| Yes | No | 6. | I believe these parties intend a true Christian marriage. |
| Yes | No | 7. | I have thoroughly discussed each party's personal readiness for marriage with them (or such discussion has occurred in a counseling program |

satisfactory to me).

- Yes No 8. I believe each has realistically faced and evaluated the cause(s) of the death(s) of the previous marriage(s).
- Yes No 9. I am satisfied that each party has an adequate continuing concern for the previous spouse(s) and any children.
- Yes No 10. I believe the marriage of this couple is likely to be a demonstrable sign of the spiritual union between Christ and his Church.
- Yes No 11. I am willing to solemnize the marriage if consent is granted.
- Yes No 12. I am satisfied that the couple (or at least one party with the support of the other) intends to live out their marriage with the support of the Christian community as participant in some congregation of the church.
- Yes No 13. At least one calendar year has elapsed since the date(s) of the final decree(s). (Exceptions are possible, but only if a minimum of 18 months' uninterrupted separation has occurred.)
- Yes No 14. All matters of property and custody have been settled.
- Yes No 15. I have discussed with this couple, to the degree I believe to be appropriate, differences, if any, in age, income, religious discipline, patterns of conflict, and, especially for older couples with grown children, whether a written pre-nuptial agreement on disposition of assets, property, or other estate planning would be appropriate for them to consider (or, such discussion of those issues has occurred in a counseling program satisfactory to me).

(The following question is for situations where either or both parties has been divorced [or had a marriage annulled] more than once.)

- Yes No 16. I have received from a professional counselor a statement concerning this couple and the statement is attached along with an explanatory letter from me.

(Where questions 1-15 are answered "Yes" and question 16 is not applicable, no additional material is required to accompany the Petition.)

I request consent of the Bishop for me to solemnize this marriage.

(Signature of member of the clergy submitting petition)

Holy Matrimony Information Sheet

To be returned to the Church Office one month prior to your wedding.

Please return to: Ms Wendy J. Every
Secretary, Abingdon Church
P.O. Box 82
White Marsh, VA 23183

THE GROOM

Full name _____
(please circle the name you wish used during the Service)

Address _____
(street address, city, state and Zip)

Telephones: Home: () _____ Work: () _____ Cell: _____

Bachelor or Widower? _____

Father's full name. _____

Mother's full maiden name _____

Parents' address _____
(street address, city, state and Zip)

Have you been baptized? yes no

Have you been Confirmed or Received in the Episcopal Church? yes no

Are you a Communicant of Abingdon Church? yes no

Have you ever been married before? yes no

Birthdate: _____

Occupation: _____

THE BRIDE

Full name _____
(please circle the name you wish used during the Service)

Address _____
(street address, city, state and Zip)

Telephones: Cell: _____ Home: _____ Work: _____

If Widow give full maiden name _____

Father's full name _____

Mother' full maidenname _____

Parents' address _____
(street address, city, state and Zip)

Have you been baptized? yes no

Have you been Confirmed or Received in the Episcopal Church? yes no

Are you a Communicant of Abingdon Church? yes no

Have you ever been married before? yes no

Birthdate: _____

Occupation: _____

THE WEDDING

Day and date of wedding _____ Time: _____

Day and date of rehearsal _____ Time: _____

Officiant: _____

Where will the Marriage Service be? Abingdon Church Other

Will the Marriage Service include the Holy Eucharist? yes no

Do you wish to have a leaflet for the Marriage Service? yes no

If so, how many? _____ (20 cents each)

Will you need to use the Library and/or other rooms in the Parish House for the bridal party to dress? yes no

Will you want to use the Great Hall for the reception? yes no

Do you need access to the Parish house on the wedding day? yes no
If so, at what time _____

Permanent address after marriage _____

Telephone _____ City, State, Zip _____

(1) If a wedding leaflet is to be printed, we would like the dedication for the flowers at the altar to read:

To the glory of God and in loving memory of

To the glory of God and in thanksgiving for the marriage of

(2) If the flowers are to be left for Sunday, we would like the dedication for the flowers at the altar to read:

To the glory of God and in loving memory of

To the glory of God and in thanksgiving for the marriage of

Possible Readings at the Celebration and Blessing of a Marriage

The Scripture quotations herein are from the New Revised Standard Version Bible © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. and are used by permission. All rights reserved. This is the Bible used for all Services in Abingdon Church.

The Prayer Book allows as many as three Scripture Readings in the wedding Service, one from each of the three groups enumerated below, and in that order, i.e. one from Group 1, one from Group 2, and finally one from Group 3. It is the Rector's recommendation, however, that only two Readings be chosen.

Group 1

Genesis 1:26-28

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." ²⁷So God created humankind in his image, in the image of God he created them; male and female he created them. ²⁸God 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."

Genesis 2:4-9, 15-24

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, ⁵when 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; ⁶but a stream would rise from the earth, and water the whole face of the ground ⁷then 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. ⁸And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹Out 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. ¹⁵ The LORD God took the man and put him in the garden of Eden to till it and keep it. ¹⁶And the LORD God commanded the man, "You may freely eat of every tree of the garden; ¹⁷but 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." ¹⁸Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." ¹⁹So 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 each living creature, that was its name. ²⁰The 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. ²¹So 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. ²²And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. ²³Then 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." ²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

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; ¹¹for now the winter is past, the rain is over and gone. ¹²The flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land. ¹³The 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.

⁶Set 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. ⁷Many 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.

Tobit 8:5b-8

The Prayer Book (p. 426) requires that this reading be taken from The New English Bible as follows:

Tobias said: "We praise thee, O God of our fathers, we praise thy name for ever and ever. Let the heavens and all thy creation praise thee for ever and ever. ⁶Thou madest Adam, and Eve his wife to be his helper and support; and those two were the parents of the human race. This was thy word: 'It is not good for the man to be alone; let us make him a helper like him.' ⁷I now take this my beloved to wife, not out of lust but in true marriage. ⁸Grant that she and I may find mercy and grow old together."

Group 2

1 Corinthians 13

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. ²And 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. ³If 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. ⁴Love is patient; love is kind; love is not envious or boastful or arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice in wrongdoing, but rejoices in the truth. ⁷It bears all things, believes all things, hopes all things, endures all things. ⁸Love never ends. But as for prophesies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. ⁹For we know only in part, and we prophesy only in part; ¹⁰but when the complete comes, the partial will come to an end. ¹¹When 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. ¹²For 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. ¹³And now faith, hope, and love abide, these three; and the greatest of these is love.

Ephesians 3:14-19

For this reason I bow my knees before the Father, ¹⁵from whom every family in heaven and on earth takes its name. ¹⁶I 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, ¹⁷and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. ¹⁸I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, ¹⁹and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Ephesians 5:1-2, 21-33

Therefore be imitators of God, as beloved children, ²and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. ²¹Be subject to one another out of reverence for Christ. ²²Wives, be subject to your husbands as you are to the Lord. ²³For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Saviour. ²⁴Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. ²⁵Husbands, love your wives, just as Christ loved the church and gave himself up for her, ²⁶in order to make her holy by cleansing her with the washing of water by the word, ²⁷so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind - yes, so that she may be holy and without blemish. ²⁸In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. ²⁹For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, ³⁰because we are members of his body. ³¹For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. ³²This is a great mystery, and I am applying it to Christ and the church. ³³Each of you, however, should love his wife as himself, and a wife should respect her husband.

Colossians 3:12-17

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. ¹³Bear 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. ¹⁴Above all, clothe yourselves with love, which binds everything together in perfect harmony. ¹⁵And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. ¹⁶Let 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. ¹⁷And whatever you do, in word or deed; do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

John 4:7-16

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. ⁸Whoever does not love does not know God, for God is love. ⁹God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. ¹⁰In 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. ¹¹Beloved, since God loved us so much, we also ought to love one another. ¹²No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. ¹³By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴And we have seen and do testify that the Father has sent his Son as the Saviour of the world. ¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God. ¹⁶So 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.

Group 1

Matthew 5:1-10

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. ²Then he began to speak, and taught them, saying:
³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
⁴ "Blessed are those who mourn, for they will be comforted.
⁵ "Blessed are the meek, for they will inherit the earth.
⁶ "Blessed are those who hunger and thirst for righteousness, for they will be filled .
⁷ "Blessed are the merciful, for they will receive mercy.
⁸ "Blessed are the pure in heart, for they will see God.
⁹ "Blessed are the peacemakers, for they will be called children of God.
¹⁰ "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Matthew 5: 13-16

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.
¹⁴ "You are the light of the world. A city built on a hill cannot be hidden. ¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶In 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

Jesus said, "Not everyone who says to me, 'Lord, Lord', will enter the kingdom of heaven, but only one who does the will of my Father in heaven. ²⁴Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵The 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. ²⁶And 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. ²⁷The rain fell, and the floods came, and the winds blew and beat against that house, and it fell-and great was its fall!" ²⁸Now when Jesus had finished saying these things, the crowds were astounded at his teaching, ²⁹for he taught them as one having authority, and not as their scribes.

Mark 10:6-9, 13-16

Jesus said, "From the beginning of creation, 'God made them male and female. ⁷For this reason a man shall leave his father and mother and be joined to his wife, and be joined to his wife ⁸and the two shall become one flesh.' So they are no longer two, but one flesh. ⁹Therefore what God has joined together, let no one separate." ¹³ People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. ¹⁴But 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. ¹⁵Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." ¹⁶And he took them up in his arms, laid his hands on them, and blessed them.

John 15:9-12

Jesus said, "As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete. ¹²This is my commandment, that you love one another as I have loved you."

John 2:1-11

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Jesus and his disciples had also been invited to the wedding. ³When the wine gave out, the mother of Jesus said to him, "They have no wine." ⁴And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." ⁵His mother said to the servants, "Do whatever he tells you." ⁶Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to them, "Fill the jars with water." And they filled them up to the brim. ⁸He said to them, "Now draw some out, and take it to the chief steward." So they took it. ⁹When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom ¹⁰and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." ¹¹Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

Music for Weddings in Abingdon Church

The Celebration and Blessing of a Marriage is a worship Service where vows are made, prayers are offered, and a blessing given. Any music used in connection with it should be suitable for a Service of the Church as distinguished from a social gathering. Music must be selected for its suitability to a Service of praise and thanksgiving offered to God. The Joint Commission on Church Music of the Episcopal Church states in its booklet *Music for Church Weddings*.

Secular music which does not fit the serious nature of the Service is far better used at the wedding reception. Usage, often wrongly called "tradition," is not a fitting criterion for the employment in the Service of love songs, operatic extracts, or pop music.

Before the Service: Appropriate music is played about 20 minutes before the Service while worshipers are assembling. The music reflects the moods of the Service - joyful, festive and serious - but is offered with the underlying intent of glorifying God. Any music to be played or sung must fit within this context and be approved by the Organist/Director of Music. Many pop or sentimental songs are not appropriate during this time when the thoughts of those present should be directed toward the Service that is about to begin.

During the Service: Congregational music is most appropriate during the Service. Joyous hymns may be sung or played during the entering and exiting processions, or sung during the Service. (At the wedding of Queen Elizabeth, the hymn "Praise, My Soul, the King of Heaven" was sung during the entering procession.) Appropriate solos may also be employed.

Consultation: The Organist will consult with the bride and groom to select Processional, Recessional and other service music at some time prior to the Service. **Please telephone Ms Alisa C. Bohon to make an appointment.** You may reach her at the church office (804-693-3035), or on her cell 'phone (757-880-6328). The Organist will suggest a number of appropriate choices from her repertoire. Special requests by the bride and groom may also be considered. The Prelude Music is usually left to the discretion of the Organist.

Guest Organists and Other Musicians: Abingdon Church's Organist normally plays for all weddings in the church. The couple may wish to have another organist, in which case Abingdon's Organist must approve the guest organist and must also approve the music for the Service. Other guest musicians must also be approved by the Abingdon Church's organist who can recommend, but not hire, competent individuals.

Note: Bring this list with you to the consultation with the Organist.

Hymns suitable for congregational singing during the Service or during the entering or exiting Procession (All hymns from The Hymnal 1982.)

- 390 Praise to the Lord, the Almighty, the King of creation
376 Joyful, joyful, we adore thee
410 Praise, my soul, the King of heaven
377 All people that on earth do dwell
566 Rejoice, ye pure in heart
657 Love divine, all loves excelling
397 Now thank we all our God
414 God, my King, thy might confessing
518 Christ is made the sure foundation
482 Lord of all hopefulness
350 O God of love, to thee we bow (useful as a solo)
352 O God, to those who here profess
353 Your love, O God, has called us here
379 God is love, let heaven adore him
400 All creatures of our God and King
416 For the beauty of the earth
448 O love, how deep, how broad, how high
516 Come down, O love divine

(Other hymns of praise)

Photographs and Videos

A wedding is an important event in the life of a family and photographs and videotapes provide a lasting memento of the occasion. We ask, however, that everyone associated with the wedding remember that the occasion is first and foremost a Service for the worship of Almighty God. Nothing, therefore, is to interfere with the worshipful character of the Service.

Special lights, flashes, and photographers moving about the church during the Service distract and disrupt and will **not** be permitted under any circumstances.

Photography may take place in the church before and after the Service but **must be completed thirty (30) minutes before and thirty (30) minutes after** the Service. Photographs may be taken freely in the Parish House before the Service and outdoors both before and after the Service.

At the time of the Service, flash pictures are permitted only in the vestibule just as the bride prepares to walk down the aisle and when the couple leaves the chancel at the conclusion of the Service.

All photos and videos made during the Service must be made with natural light. No flashes or video lights will be permitted in the church during the Service.

A photographer or videographer may be permitted in one of the galleries during the Service. He or she, however, may not move about in the gallery so as to distract worshipers.

To avoid misunderstanding and confusion on the day of the wedding, it is the responsibility of the bride to inform her photographer and/or videographer of these Abingdon Church guidelines.

Altar Flowers and Decorations

Only live flowers and greenery may be used.

Flowers must be arranged and delivered by 10:00 A.M., on the day of the wedding and be at least twenty-seven inches tall, and arranged in the church's containers. Two vases of flowers may be used and placed at the altar

The placement and use of additional floral arrangements requires restraint so that the appearance of the church is not more opulent than it is on Easter Day.

Flowers, ivy, or magnolia may be placed in the windows. No flowers or decorations may be attached to the pew boxes with the exception of two pew boxes reserved for family members that may be indicated by a bow or by a small floral arrangement.

Any flowers or decorations, inside or outside, other than the two vases at the altar must be removed immediately after the Wedding Service.

Flowers or wreaths may be placed on the front doors using existing nails only and then removed following the Marriage Service.

Flower girls are not allowed to scatter confetti or flower petals, real or artificial.

Rice and/or birdseed may not be thrown inside or outside.

There is no aisle runner.

When there are two weddings on the same date, brides often work together for one set of flowers. The Altar Guild will help to coordinate this.

After Sunday Services, altar flowers are distributed to the sick and homebound. The bride and groom may request that the flowers be sent to a person of their choice.

Additional candles for the sconces are available for weddings that take place no earlier than 5 P.M. in the winter with an additional donation requested. No other candles, candle-holders, candelabra, or candle stands may be brought into in the church.

The Altar Guild Information Sheet is designed to enumerate the various decisions required for flowers and decorations, and the Marriage Service; it should be filled out and sent to the church office one month prior to your wedding. Please call 693-3035 if you have any questions about the completion of this form.

June James
Altar Guild Chair
643-9225

Wendy J. Every
Secretary
693-3035

Altar Guild Information Sheet

To be returned to the Church Office one month prior to your wedding.

Please return to: The Secretary
 Abingdon Church
 P.O. Box 82
 White Marsh, VA 23183

Date and day of wedding: _____ Time: _____

BRIDE: _____

(name)

(mailing address)

(city)

(state)

(Zip)

Telephones: Work: () _____ Home: () _____ Cell: () _____

BRIDE'S MOTHER OR OTHER PLANNING CONTACT PERSON

Name: _____

Telephones: Work: () _____ Home: () _____ Cell: () _____

Will you be using markers to reserve pews? yes no

If yes, how many pews do you want reserved on each side of the center aisle? _____

If yes, will you be using a floral marker ribbon bows

Will you be using sconce and/or window candles? yes no

Will the rehearsal include a celebration of the Holy Eucharist?
 yes (number of Communicants expected _____) no

Will the Marriage Service include a celebration of the Holy Eucharist?
 yes (number of Communicants expected _____) no

FLOWERS:

Brass vases may not be removed from the church.

Vase liners to fit Abingdon brass vases are available at the following local florists: Smith's, and Gloucester.

Name of florist: _____

Contact person there: _____ 'Phone _____

Guidelines for Use of Parish House and Grounds

1. **Authority.** In accordance with the Canons of the Episcopal Church [III.14.1®] in the Diocese of Virginia, the church and all other parish buildings with their appurtenances, as well as the grounds, are under the control of, and for the support of the ministry of, the Rector who must approve all usages. The church building may be used only for Services of the Episcopal Church and in accordance with *The Book of Common Prayer*. This means that only clergy of The Episcopal Church may preside but we are pleased to invite other clergy to assist in the Marriage Liturgy. At the discretion of the Rector, the church building may be used for concerts (*Arts at Abingdon*, for instance) or for dramatic productions deemed appropriate.
2. **Priority of Usage.** It is expected that every use of the grounds and Parish House of Abingdon Church will be compatible with the Christian teachings of the Episcopal Church. Abingdon Church's grounds, the Library and the Great Hall with its kitchen, as well as the various other rooms in the Parish House are primarily for church activities, but may be available secondarily for the private use of members and their families, and next for the private use of non-members, and for the use of community organizations and activities.
3. **Restrictions.**
 - a. Each use must be approved by the Rector.
 - b. The Rector may seek the advice of the Senior Warden and of the Chairman of the Properties Commission prior to granting approval for use.
 - c. A member-sponsor is required for a private function of a non-member.
 - d. Abingdon Church's facilities may not be used to raise funds for an individual's income, for wages, and/or for profit -- although organizations might be allowed to use the facilities for purposes of internal fund raising.
 - e. A person or group that abuses the rules, the grounds, or the Parish House, or fails to abide by the established time schedule may be refused permission for continued or future use.
 - f. In the Parish House, the Nursery and educational materials/supplies may not be used for private functions nor by community organizations and must be left undisturbed.
 - g. Leaders of groups of children or youth who use the church facilities will be required to read the Diocese of Virginia's Child Abuse Prevention Policy and sign a form indicating that they have read and understand the policy and agree to abide by it. Church facilities will not be available to groups whose leaders refuse to read and sign the policy.
 - h. After each occasion of use, long-term users must leave the lights off, and the building clean and secured.
4. **Scheduling.** Each use of the grounds or Parish House must be scheduled in advance with the church office and approval placed on the calendar in the church office. This includes rehearsals, practices, and/or preparation time prior to an activity.
5. **Responsibilities.** Grounds and Parish House users shall be responsible for:
 - a. the proper conduct and appropriate dress of persons in attendance;
 - b. leaving the Parish House and grounds, after use, free of trash, garbage, etc.

- c. the care of church property: undue wear and tear, damage, or destruction must be reported to the church office, and will be repaired or replaced by Abingdon Church and billed to the responsible person or group.
6. **Alcoholic Beverages.** Alcoholic beverages may not be consumed on the premises. On occasion, the Rector may waive this regulation --- in which case an Alcohol Beverage Control License is not necessary unless beverages are sold. When permission has been granted to serve an alcoholic beverage, an equally attractive non-alcoholic beverage also must be served.
7. **Insurance Requirements.** For the use of the Parish House, a non-Abingdon Church group should provide a certificate of insurance coverage and must agree to hold Abingdon Church harmless for any injuries or liability. All accidents must be reported to the church office.
8. **Equipment Use.** A user may not bring in any type of equipment or machinery without the permission of the Rector. All church-owned equipment (tables, chairs, etc.) is to be set up and afterwards put away by the Sexton. The user is to leave the room(s) clean and in good order.
9. **Designated Communicator.** Each person or organization using the grounds or the Parish House shall designate one person to communicate with the church office and provide the church office with this person's name, address, and telephone number before approval for use will be granted.
10. **Proper Supervision Required.** Each activity is to be properly supervised at all times so that, for instance, there will be no running inside or in the parking lot.
11. **Space Limitation.** Each use of grounds or Parish House shall be confined to the area(s) approved by the Rector.
12. **No pets are allowed on the premises.**
13. **Closing Time.** All activities must be concluded so that grounds and Parish House may be cleaned, vacated, and secured no later than 11:00 P.M. unless otherwise approved in writing by the Rector.
14. **Donation to Sexton for Private Functions.** For opening the Parish House, seeing that fire exits are unlocked and accessible, set-up, clean-up, and lock-up, it is requested that a donation of \$50.00 is due in the church office one week in advance of the private use of the facilities by church members and non-members. This donation must be paid directly to the Sexton of Abingdon Church. After three hours, the Sexton is to be paid in addition at the current hourly rate.
15. **Donation to Church for Non-Member Private or Community Use.** Abingdon Church requests a donation of \$150.00 to be paid one week in advance of use by a non-member for a private function or of use by a community organization. At the discretion of the Rector, this requested donation may be reduced or waived for one-time use of facilities by community groups. It is suggested that in the case of long-term users that donations be adequate to cover the cost of utilities.

16. **Wedding Receptions.** For the use of the Parish House for a wedding reception, there is a requested donation of \$50 for a contributor, or \$200 for a non-contributor (member or non-member).
17. **Application.** The attached *Application for Parish House and/or Grounds Use* must be submitted to the church office by **all** potential users for private (members and non-members) and community organization functions.

Kitchen Use Policies

1. **Supervision.** The supervision of the kitchen and food service facilities shall be the responsibility of a person appointed by the Parish Life Commission.
2. **Reserve Kitchen Use.** The *Designated Communicator* (see Guideline 9 above) must schedule the use of the kitchen with church office to ensure availability and to avoid schedule conflicts, and so that the activity may be properly supervised by the Sexton and the Parish Life Commission representative.
3. **Requirements for all Groups - church and private functions.**
 - a. Each outside organization must provide its own tablecloths, napkins, and all other disposable or launderable products associated with a meal or a reception.
 - b. All kitchen equipment and utensils must be left clean and returned to the proper storage places.
 - c. Floors must be left clean in the kitchen and in all rooms used.
 - d. All trash must be taken to the trash containers and secured.
 - e. No food may be left in the refrigerator(s) following any function or activity.

Abingdon Church
Episcopal
White Marsh, Virginia

Application for Parish House and/or Grounds Use

Please complete this application on both sides and return it to the church office.

1. Name of person/organization requesting use _____
2. Date needed: _____ Time: _____
3. Area of Parish House/grounds requested: _____
4. Type of activity: _____
5. Number of persons anticipated: _____
6. Name of Designated Communicator: _____
Address: _____
Telephone: _____ Business: _____
E-mail address: _____
7. Name of Member-Sponsor for non-member private function:

Address: _____
Telephone: Home: _____ Business: _____
E-mail address: _____

Agreement for Use of Parish House or Grounds:

1. All church activities take priority in the use of the Parish House facilities and grounds, although Abingdon Church will attempt to be accommodating.
2. There is no commitment for the use of the requested grounds or Parish House facilities until this application has been completed, submitted to the church office, and approved by the Rector.
3. Donations are to be paid no later than one week before the scheduled activity.
4. Groups or persons using the church facilities and equipment assume all responsibility for breakage or damage.
5. One week in advance of planned use, a non-church group should provide a certificate of insurance to the church office . This is not required for a wedding reception.
6. Non-church groups agree to hold Abingdon Church harmless for any injuries or liability.
7. Alcoholic beverages are not allowed on church premises unless approved by the Rector in accordance with diocesan and church guidelines.
8. The *Guidelines for Use of the Parish House and Grounds (2005)* are incorporated by reference and are in force.

9. In the case of leaders of groups of children or youth who use the facilities, the Diocese of Virginia's *Child Abuse Prevention Policy* has been read, understood, and is to be followed.

The preceding conditions and Guidelines have been read and are acceptable:

Print Name: _____

Signature: _____ Title: _____

Address: _____

Telephones: (Home): _____ Business: _____

E-mail address: _____

For leaders of youth and children: The individual whose signature appears below certifies that he/she has read the required sections of the Diocese of Virginia's ***Sexual Abuse and Misconduct: Prevention and Response*** and agrees to abide by it. This individual also certifies that he/she has never been convicted of child abuse or had such conviction expunged:

(print name)

(signature and date)

For Church Office use Only

Type of User:

1. _____ One Time Use
2. _____ Long-Term Regularly Scheduled Meetings

Date Approved: _____ Approved: _____

Donations

Amount to Abingdon Church: _____ Amount to Sexton: _____

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Declaration of Intention

We,

and

desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer.

We believe that 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.

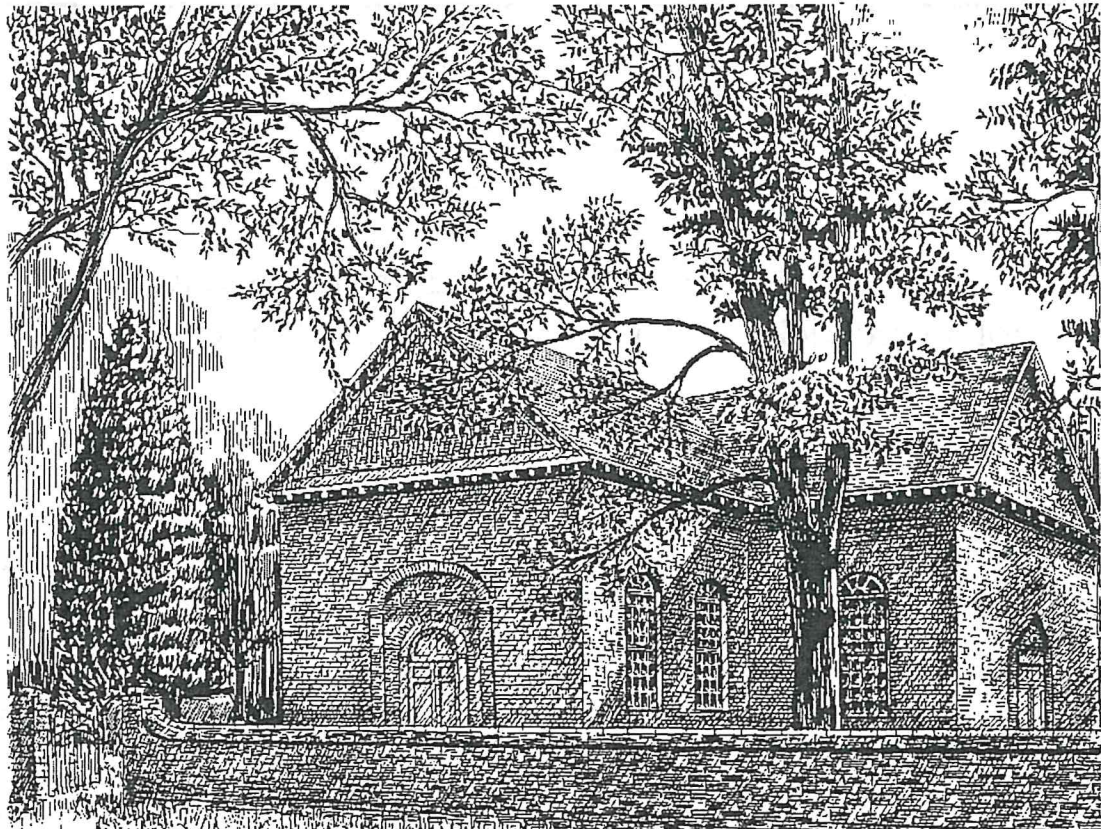
And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

Signature of Groom

Signature of Bride (Maiden Name)

Dated _____

Note: This Declaration of Intention must be signed by a bride and groom desiring to be married in the Episcopal Church. This copy is provided for information purposes only.



Abingdon Church - Gloucester, Virginia.
 The church of St. Peter's, in Gloucester, was erected
 in 1755 and is a fine example of the Colonial style.
 It is a brick building with a gable roof and a large
 tree in front. The church is a fine example
 of the Colonial style. It is a brick building
 with a gable roof and a large tree in front.
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Abingdon Church

Serving a Parish of the Episcopal Church in the Diocese of Virginia

Parish Created c. 1650

Church Erected 1755

Gloucester County *in Virginia*

The Reverend Sven L. vanBaars *Rector*

Ms Alisa C. Bohon *Organist and Music Director*

The Reverend Jennifer Kimball *Minister for Youth and Children*

Ms Wendy J. Every *Secretary*

Mr Gary Hudgins *Sexton*

April 23, 2005

Four o'clock in the afternoon

*Be thoughtful, be silent, be reverent for this is the House of God.
Leave it not without a prayer for yourself for those who minister, and for those who worship here.
Before the Service, speak to the Lord.
During the Service, let the Lord speak to you.
After the Service, speak to one another.*

The Celebration and Blessing of the Marriage of
John Frederick Camp junior and Jennifer Lauren Howard
The Book of Common Prayer (BCP), Page 423

Prelude:	<i>Arioso</i>	J.S. Bach
	<i>Lasio Ch'io Pianga</i>	Georg F. Handel
	<i>Air on the G String</i>	J.S. Bach
	<i>Canon in D</i>	Johann Pachelbel
At the Procession		
	<i>Jesu, Joy of Man's Desiring</i>	J.S. Bach
	<i>Trumpet Voluntary</i>	Jeremiah Clarke
The Exhortation		BCP 423
The Declaration of Consent		BCP 424
Hymn 376, <i>Joyful, joyful, we adore thee</i>		<i>Hymn to Joy</i>
The Collect of the Day		BCP 425
The First Lesson:	1 Corinthians 13	
	<i>Afterwards the Lector says</i>	This is the Word of the Lord.
	<i>Congregation:</i>	<i>Thanks be to God.</i>
Anthem:	<i>Widmung (Devotion)</i>	Robert Schumann
The Second Lesson:	John 15:9-12	
	<i>Afterwards the Lector says</i>	This is the Word of the Lord.
	<i>Congregation:</i>	<i>Thanks be to God.</i>
Homily		The Rector
The Exchange of Marriage Vows		BCP 427
The Prayers		BCP 428
	Anthem: <i>Ave Maria</i>	J.S. Bach/ Charles Gounod
The Nuptial Blessing		BCP 431
At the Procession:	<i>Wedding March</i>	Felix Mendelssohn

The flowers at the altar are given to the glory of God in thanksgiving for the marriage of Jennifer Lauren Howard and John Frederick Camp junior and in loving memory of their grandparents Vaughan Henry Howard, sr., Italo John Barbieri, Helen Seibert Camp, and Samuel Thomas Camp.



The Wedding Party

- Musical Participants: Ms. Alisa C. Bohon *Organist and Music Director*
Mrs. Patricia Ricciarelli *soloist*
Mrs. Melinda McKenzie *oboe*
Mr. Wendell Banyay *trumpet*
Mrs. Elaine Swinney *violin*
- Lectors: Mr. Thomas Edward Dougherty
Mrs. Britta Dougherty
- The Parents: Dr. and Mrs. Vaughan Henry Howard, Jr.
Dr. and Mrs. John Frederick Camp, Sr.
- The Grandparents: Mrs. Vaughan Henry Howard, Sr.
Dr. and Mrs. Daniel Otis Adams
Mrs. Italo Barbieri
- Maid of Honor: Miss Angela Boyer
- Bridesmaids: Miss Katherine Menges
Miss Lauren Camp
Miss Tiffany Camp
- Best Man: Mr. Gregory Camp
- Groomsmen: Mr. Scott Howard
Mr. Eric Dewberry
Mr. Robert Rinaldi
- Officiant: The Rector

The newly married couple may be addressed at:
7575 Kirby Drive
Unit 1311
Houston, Texas 77030

Members of the congregation are asked to silence all pagers and cell 'phones and are *not* permitted to take photographs during a Service of worship.

A Brief History of Abingdon Parish

Gloucester County was created in 1651 between the Charles River (later named York) on the south and the Rappahannock River to the north. In colonial Virginia, as the population moved north and west from Jamestown, it was typical for a geographical parish to be established prior to a county in order to first "civilize" the area. Abingdon Parish had been established c. 1650, covering the southwest part of Mobjack Bay on the east, the York River on the south, and with Petsworth Parish and Ware Parish to the north. The length of the parish was approximately forty miles and its name is thought to have been suggested by the Robins family that was from Abingdon, England.

It is believed that the first church, a wooden structure, was built on the water at Robins Neck. The foundations of the second church, a brick structure built c. 1655, may be found within the churchyard wall south of the present, third, church that was built between 1750 and 1755. The land for the church was given by Col. Augustine Warner, the maternal grandfather of George Washington.

As with nearby parishes of Bruton and Ware, the church building was named for the parish, hence Abingdon Parish Church. It is the largest colonial church in Virginia and one of eight built in the form of a Latin cross. It measures eighty-one by seventy-six feet, with brick walls over two feet thick, laid in Flemish bond. The reredos with the catechetical tablets, the top section of the three-decker pulpit, the baptismal font, the stone floor in the north and south aisles, and the west column in the north aisle, as well as portions of the wainscote paneling are original. The parish's colonial silver, consisting of a chalice, paten, and large flagon, is still in use today.

The north and south galleries are the most complete original examples from the colonial period. They contain the interesting mammy benches where slaves would sit and care for the children of the plantation owners who sat in the pews in front. The Burwell, Lewis, Thruston, Warner, and Page families built and occupied the galleries. In the Page Family pew in the northwest gallery, Thomas Jefferson sat when he attended Divine Service during visits to Rosewell to see his friend John Page, later Governor of Virginia. It was John Page who helped establish the Diocese of Virginia and represented Virginia at the first General Convention of the Protestant Episcopal Church.

In 1703, the Rev'd George Keith, first missionary of the Society for the Propagation of the Gospel, preached his first sermon in America in Abingdon Parish. The last colonial Rector of Abingdon Parish, the Rev'd Thomas Price, was also Rector of Bruton Parish and President of the College of William and Mary. During the battle of Yorktown, Price served as Cornwallis' chaplain. After the revolution, he was one of three men tried for treason due to his vocal Tory sentiments, but he was not convicted.

In 1986 Abingdon Church was restored to a colonial appearance while allowing for the needs of contemporary worship. An English tracker organ by Walker accompanies twenty-first century worship according to the Episcopal Church's Book of Common Prayer, continuing the Anglican tradition that has nourished God's people in this building during two hundred fifty years for ministry in the Name of Christ.

Location Map:

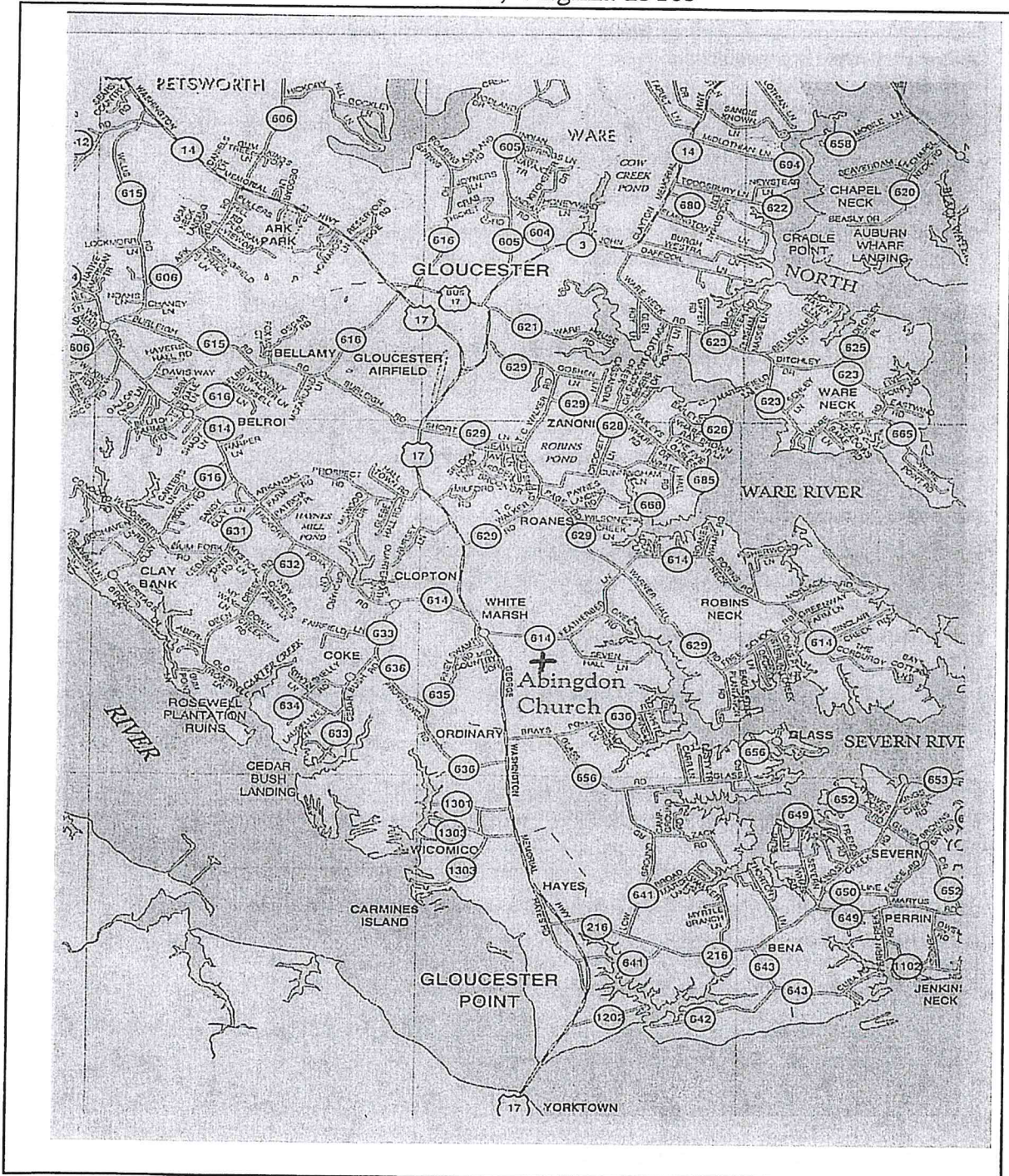
Abingdon Church (Episcopal)

804/693-3035

P.O. Box 82

4645 George Washington Memorial Highway (U.S. Route 17)

White Marsh, Virginia 23183



DONATIONS

All donations, together with the marriage license, are due in the church office no later than one week before the Marriage Service.

For the services of the organist..... \$225
 includes consultation, prelude, and Service
 for each rehearsal with soloist or other musician(s) \$100
 wedding rehearsal.....\$150
 (payable to Alisa C. Bohon) Total: \$ _____

For the services of the sexton
 For the Wedding (two hours before until one hour after)..... \$75
 additional time at \$25 /hour\$ _____
 Additional fee for wedding scheduled at 5:00 P.M. or later on Saturday\$50
 For a Reception (3 hour minimum) \$25/hour\$75
 additional time at \$25/hour\$ _____
 (payable to Gary M. Hudgins) Total: \$ _____

For services provided by Abingdon Church
 For printed leaflets \$.30 each (minimum 100)\$ _____
 Sconce and/or Window Candles (only after dark in winter)..... \$40
 For the use of the Great Hall for a reception \$75
 (payable to Abingdon Church) Total: \$ _____

For the services of the clergy, there is no donation requested for members in good standing of Abingdon Church. If, however, a thank-offering is given the clergy gratefully deposit these gifts in the Rector's Discretionary Fund for furthering the ministry of Abingdon Church. (A gift of 10% of the cost of the wedding up to a maximum of \$600)

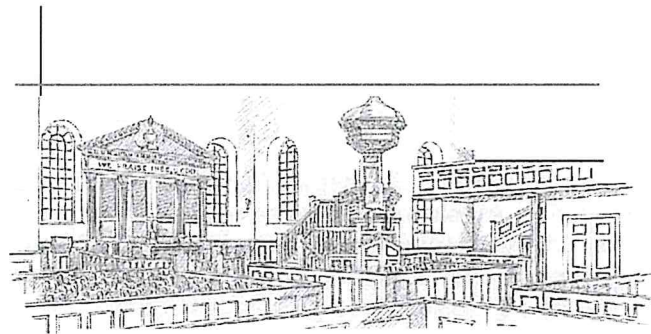
ADDITIONAL DONATIONS FOR NON-CONTRIBUTORS (MEMBERS AND NON-MEMBERS)

For the use of the church \$150
 For the services of the altar guild at the rehearsal and for the Service \$25
 For the use of the Parish House for a reception.....\$200
 (payable to Abingdon Church) Total:\$ _____

For the Services of the Organist..... \$75
 (payable to Alisa C. Bohon)..... Total:\$ _____

For the services of the clergy
 Mr. vanBaars's fee for non-contributors is 10% of the cost of the wedding up to a maximum of \$1500. This fee should be payable to the Rector's Discretionary Fund. Total:\$ _____

Abingdon Church
 P.O. Box 82, White Marsh, VA 23183
 Telephone 804.693-3035
www.abingdonchurch.org



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