

The Cathedral Church of the Holy Trinity
commonly called

**CHRIST CHURCH
DUBLIN**



THE MARRIAGE OF

KAYLEIGH FERGUSON AND TOMOS WATKINS

SATURDAY 4TH MARCH 2023

12.00 NOON

Wedding Party

Bride Kayleigh Ferguson

Bridegroom Tomos Watkins

Bridesmaids Sarah Parkinson
Elizabeth Speer

Best Men Tim Coleman
Jared Hancock

Honourable Dog Bella

Choir:

Sopranos

Aimee Kearney
Clare O'Brien
Eadaoin Hassett
Eva Waters
Hannah Barrett
Leslie-Anne Dines
Sue Hemmens
Tracy Nagle

Altos

Eilís Dexter
Emma Power
Judith Gannon
Pierce Cullen

Tenors

Jacek Wislocki
Stuart Kinsella

Basses

Donnacha McDonagh
Garret Farrell
Michael McCarten
Adam Cahill

Director of Music
Organist

Tom Little
James Short

Celebrant

The Dean, The Very Rev. Dermot Dunne

Music before the Service

Organ Sonata No.5 in C major, BWV 529 J.S. Bach (1685-1750)

Please stand for the greeting of the marriage party

THE MARRIAGE SERVICE

Procession of the Bride

The priest greets the bridal party with:

Blessed are they who come in the name of the Lord.

We bless you from the house of the Lord.

O give thanks to the Lord, for he is good,

For his steadfast love endures forever.

Psalm 118: 26; 136: 1 (adapted)

Music for the Procession

Diverse bizzarrie sopra la vecchia sarabanda o pur ciaccona

Nicola Matteis (fl. c. 1650 – after 1713)

Soloist: Claire Duff

The Introduction

Please remain standing

Dear friends, we have come together in the presence of God to witness the marriage of Kayleigh and Tomos, to ask his blessing on them and to share in their joy. Our Lord Jesus Christ was himself a guest at a wedding at Cana of Galilee, and through his Spirit he is with us now.

The Scriptures set before us marriage as part of God's creation and a holy mystery in which man and woman become one flesh. It is God's purpose that, as husband and wife give themselves to each other in love throughout their lives, they shall be united in that love as Christ is united with his Church.

Marriage was ordained that husband and wife may comfort and help each other, living faithfully together in plenty and in need, in sorrow and in joy.

It is intended that with delight and tenderness they may know each other in love, and through the joy of their bodily union they may strengthen the union of their hearts and lives.

In marriage husband and wife begin a new life together in the community. It is a permanent commitment that all should honour. It must not be undertaken carelessly, lightly or selfishly, but by God's help, with reverence, responsibility, respect and the promise to be faithful.

This is a way of life, created and hallowed by God that Kayleigh and Tomos are now about to begin. They will each give their consent to the other; they will join hands, and exchange solemn vows, and in token of this they will give and receive rings. Therefore, on this their wedding day, we pray with them that, strengthened and guided by God, they may fulfil his purpose for the whole of their earthly life together.

The Collect

Almighty God,
through your Son Jesus Christ
you send the Holy Spirit to be the light and life of all your people:
Open the hearts of these your servants to the riches of his grace,
that they may bring forth the fruit of the Spirit in love and joy and peace;
through Jesus Christ our Lord.
Amen.

Hymn



We sing for all the unsung saints,
That countless, nameless throng,
Who kept the faith and passed it on
With steadfast hope and strong,
Through all the daily griefs and joys
No chronicles record,
Forgetful of their lack of fame,
But mindful of their Lord.

Though uninscribed with date or place,
With title, rank, or name,
As living stones their stories join
To form a hallowed frame
Around the mystery in their midst:
The Lamb once sacrificed,
The Love that wrested life from death,
The wounded, risen Christ.

So we take heart from unknown saints
Bereft of earthly fame,
Those faithful ones who have received
a more enduring name:
For they reveal true blessing comes
When we our pride efface
And offer back our lives to be
The vessels of God's grace.

Kingsfold,
traditional English, arr. Ralph Vaughan Williams (1872 - 1958)

Carl P. Daw (b. 1944)

Please sit

The First Reading

Song of Solomon 2:10-17

Read by Siôn Watkins

Fy anwylyd a lefarodd, ac a ddywedodd wrthyf, Cyfod, fy anwylyd, a thyred di, fy mhrydferth: *My beloved speaks and says to me: 'Arise, my love, my fair one, and come away;*

Canys wele, y gaeaf a aeth heibio, y glaw a basiodd, ac a aeth ymaith; for now the winter is past, the rain is over and gone.

Gwelwyd y blodau ar y ddaear, daeth amser i'r adar i ganu, clywyd llais y durtur yn ein gwlad; The flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land.

Y ffigysbren a fwriodd allan ei ffigys irion, a'r gwinwydd â'u hegin grawn a roddasant arogl teg. Cyfod di, fy anwylyd, a thyred di, fy mhrydferth. The 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.

Fy ngholomen, yr hon wyt yn holltau y graig, yn lloches y grisiau, gad i mi weled dy wyneb, gad i mi glywed dy lais: canys dy lais sydd beraidd, a'th olwg yn hardd. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely.

Deliwch i ni y llwynogod, y llwynogod bychain, y rhai a ddifwynant y gwinllannoedd: canys y mae i'n gwinllannoedd egin grawnwin. Catch us the foxes, the little foxes, that ruin the vineyards – for our vineyards are in blossom.'

Fy anwylyd sydd eiddof fi, a minnau yn eiddo yntau; y mae efe yn bugeilio ymysg y lili. My beloved is mine and I am his; he pastures his flock among the lilies.

Hyd oni wawrio'r dydd, a chilio o'r cysgodau; tro, bydd debyg, fy anwylyd, i iwrch, neu lwdn hydd ym mynyddoedd Bether. Until the day breathes and the shadows flee, turn, my beloved, be like a gazelle or a young stag on the cleft mountains.

This is the word of the Lord

Thanks be to God

Motet

Rise up, my love, my fair one, and come away;
for lo, the winter is past,
the rain is over and gone;
The flowers appear upon the earth;
the time of the singing of birds is come,
Arise, my love, my fair one, and come away,
come away, away.

Healey Willan (1880-1968)

from the Song of Solomon

The Second Reading

Read by Jared Hancock

Then Almitra spoke again and said, And
what of Marriage, master?

And he answered saying:

You were born together, and together you
shall be forevermore.

You shall be together when the white
wings of death scatter your days.

Ay, you shall be together even in the
silent memory of God.

But let there be spaces in your togetherness,
And let the winds of the heavens dance
between you.

Love one another, but make not a bond
of love:

Let it rather be a moving sea between the shores of
your souls

Fill each other's cup but drink not from
one cup.

Give one another of your bread but eat
not from the same loaf.

Sing and dance together and be joyous,
but let each one of you be alone,

Even as the strings of a lute are alone
though they quiver with the same music.

Give your hearts, but not into each other's keeping.
For only the hand of Life can contain your hearts.
And stand together yet not too near together:
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each
other's shadow.

"On Marriage" by Kahlil Gibran (1883 – 1931)

Address

The Very Rev Dermot Dunne, Dean of Christ Church

THE MARRIAGE

The congregation remains seated and the celebrant addresses the bride and groom

God, the judge of all, knows the secrets of our hearts; Therefore Kayleigh and Tomos, if either of you knows any reason why you may not lawfully marry you must declare it now.

The bride says:

I solemnly declare that I do not know of any civil impediment to my proposed marriage with Tomos Watkins.

The bridegroom says:

I solemnly declare that I do not know of any civil impediment to my proposed marriage with Kayleigh Ferguson.

please stand

The celebrant says to the bridegroom

Tomos, will you take Kayleigh to be your wife? Will you love her, comfort her, honour and care for her, and, forsaking all others, be faithful to her as long as you both shall live?

He answers:

I will.

The celebrant says to the bride

Kayleigh, will you take Tomos to be your husband? Will you love him, comfort him, honour and care for him, and, forsaking all others, be faithful to him as long as you both shall live?

She answers:

I will.

The Marriage Vows

The bride and bridegroom face each other.

The bridegroom takes the bride's right hand in his and says:

I, Tomos, take you, Kayleigh, 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, till death us do part, according to God's holy law. This is my solemn vow.

The bride takes the bridegroom's right hand in hers and says:

I, Kayleigh, take you, Tomos, 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, till death us do part, according to God's holy law. This is my solemn vow.

They loose hands

Giving and Receiving of Rings

The priest receives the rings and says

Heavenly Father, may these rings be to Kayleigh and Tomos symbols of unending love and faithfulness to remind them of the vow and covenant which they have made this day. This we ask in the name of God, Father, Son and Holy Spirit. **Amen.**

The bridegroom takes a ring and places it on the fourth finger of the bride's left hand, and holding it there says:

Kayleigh, I give you this ring as a sign of our marriage. With my body I honour you, and all that I have I share with you in the name of God, Father, Son and Holy Spirit.

The bride takes a ring and places it on the fourth finger of the bridegroom's left hand, and holding it there says:

Tomos, I give you this ring as a sign of our marriage. With my body I honour you, and all that I have I share with you in the name of God, Father, Son and Holy Spirit.

The Declaration

The priest addresses the people

In the presence of God, and before this congregation Kayleigh and Tomos have given their consent and made their marriage vows to each other. They have declared their marriage by the joining of hands; and by the giving and receiving of rings. Therefore, in the name of God, I pronounce that they are husband and wife.

The bride and bridegroom join their wedding ring hands together and the priest wraps his stole around their joined hands and says:

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

Mark 10:9

Please remains standing

The husband and wife kneel, and the priest says

Kayleigh and Tomos, God the Father, God the Son, and God the Holy Spirit; bless, preserve and keep you: the Lord mercifully grant you the riches of his grace that you may live together in faith and love, and receive the blessings of eternal life. Amen.

Kayleigh and Tomos together say:

God of tenderness and strength, you have brought our paths together and led us to this day; go with us now as we travel through good times, through trouble or through change. Bless our homes, our partings and our meetings. Make us worthy of each other's best, and tender with each other's dreams, trusting in your love in Jesus Christ. Amen

The Affirmation by the People

The bride and bridegroom face the people and the celebrant says

Will you the family and friends of Kayleigh and Tomos support and encourage them in their marriage?

The congregation responds

We will.

The Acclamation

The celebrant continues

Blessed are you heavenly Father:

you give joy to the bridegroom and the bride.

Blessed are you Lord Jesus Christ:

you have brought new life to all your people.

Blessed are you, Holy Spirit of God:

you bring us together in love.

Blessed be the Father, the Son and the Holy Spirit:

one God, to be praised for ever. Amen.

Please sit

Motet

Ubi caritas et amor, Deus ibi est.

Where charity and love abide, there is God.

Congregavit nos in unum Christi amor.

The love of Christ has gathered us together in one.

Exsulemus et in ipso iucundemur.

Let us be glad and rejoice in the same.

Timeamus et amemus Deum vivum.

Let us fear and love the living God.

Et ex corde diligamus nos sincero.

And love each other with honest hearts.

The Prayers

please remain seated

Lord in your mercy
Hear our prayer

The prayers conclude with the following said together:

Merciful Father,
accept these our thanksgivings and prayers
for the sake of your Son
our Saviour Jesus Christ. Amen.

The Peace

Please stand

Jesus said, A new commandment I give to you,
that you love one another:
even as I have loved you,
that you also love one another.

John 13:34

The peace of the Lord be always with you
and also with you

A sign of Christ's peace is shared.

The Blessing

God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace: and the blessing of God Almighty, Father, the Son and the Holy Spirit be with you, and remain with you always.
Amen.

Please be seated

Signing of the Register

The choir sings

Ego flos campi et lilium convallium.

I am the rose of Sharon, and the lily of the valleys.

Sicut lilium inter spinas sic amica mea inter filias.

As the lily among thorns, so is my love among the daughters.

Fons hortorum puteus aquarum viventium quae fluunt impetu de Libano

A fountain of gardens, a well of living waters, and streams from Lebanon.

Clemens non Papa (c. 1510 to 1515 - 1555 or 1556)

from The Song of Solomon

Please stand

Hymn



Guide me, O thou great Redeemer,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
 Bread of heaven,
 Feed me till I want no more.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
 Strong deliverer,
 Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:
 Songs of praises
 I will ever give to thee.

Tune: Cwm Rhondda
John Hughes (1873–1932)

William Williams (1717–91)
trans. Peter Williams (1727–96)

The Dismissal

The priest says

Go in peace and joy to love and serve the Lord
In the name of Christ. Amen.

Recessional

Let rolling streams their gladness show
with gentle murmurs whilst they play,
and in their wild meanders flow,
rejoicing in this blessed day.

The day that gave great Anna birth
who fix'd a lasting peace on earth.

from Ode for the Birthday of Queen Anne
George Frideric Handel (1685 - 1759)

Soloists: Eilís Dexter and Garret Farrell
Ambrose Philips (1674 - 1749)

As the procession leaves the cathedral, please sit for the Organ voluntary

Overture to the Occasional Oratorio *GF Handel (1685 - 1759)*



Directly after the service please follow the wedding party outside for a quick photo or two of the whole group, (weather permitting!) followed by a glass of bubbly in the Chapter Room.

We would like to thank all who have travelled from near and far to share this special day with us. Our sincere thanks to our parents, families, and friends for all their help and continued support. We are especially grateful to all the musicians for helping make our celebration more spectacular.

Those who aren't here today and whom we miss:

Joanie

David

Margi

Mark

Oliver

A brief reflection

Lovers must not, like usurers, live for themselves alone. They must finally turn their gaze at one another back toward the community. If they had only themselves to consider, lovers would not need to marry, but they must think of others and of other things. They say their vows to the community as much as to one another, and the community gathers around them to hear and to wish them well, on their behalf and on its own. It gathers around them because it understands how necessary, how joyful, and how fearful this joining is. These lovers, pledging themselves to one another “until death,” are giving themselves away, and they are joined by this as no law or contract could ever join them. Lovers, then, “die” into their union with one another as a soul “dies” into its union with God. And so, here, at the very heart of community life, we find not something to sell as in the public market but this momentous giving. If the community cannot protect this giving, it can protect nothing.

From *Sex, Economy, Freedom, and Community* by Wendell Berry (b. 1934)

