

HITCHED

The Sacrament of Holy Matrimony

LIFE NIGHT OUTLINE

Goal for the Life Night

More than the fairy tale, marriage is about sacrifice. The goal of this Life Night will help the teens understand why marriage is a sacrament. This night will answer questions on marriage, divorce and annulments. Finally, this night will help the teens to discern their vocation and encourage them to pray for their future spouse.

Life Night at a Glance

For many teens, the idea of marriage is a fairy tale painted by stories and movies. This Life Night will give teens a new perspective of what marriage is and why it is one of the seven sacraments. This night begins the week before with a mock marriage proposal. The night opens with a skit on a wedding gone horribly wrong. The skit leads into a teaching about the Sacrament of Holy Matrimony and a witness from a married couple who will share their story and what married life is really like. Small groups will discuss what the teens are doing to prepare for their future vocation now. The night will end with a time for the teens to pray for their future spouses. They will also receive chastity/commitment rings to help remind them of the need to pray and prepare for their vocation.

Environment

The environment for this night will be the environment for the skit. The idea for this environment is to look like a wedding chapel. Set the room with rows of chairs. Decorate the ends of the rows with big white bows and fake flowers. Down the center aisle, have a white runner. Decorate the front of the room with more fake flowers and white bows. Have a table set up and covered with a white cloth to look like an altar. Have a kneeler set up in front of the altar. If possible, have a crucifix behind the altar or visible somewhere in the front. Have all the Core members dress in wedding-appropriate attire.

MOCK PROPOSAL (WEEK BEFORE) & LIFE NIGHT ADVERTISEMENT

To get everyone guessing and excited about this night, have a mock marriage proposal between two Core members the week before at Life Night or another teen event. During the week, mail (or email) out fake wedding invitations to all the teens in the parish. Check with the parish office for names and addresses if a database is not already created. Have the rest of the Core call teens to personally invite them to the “wedding.” Have the Core team hand out the invitations before Mass to re-invite the teens to Life Night.

GATHER *25 Minutes*

Bride or Groom? (10 min)

As the teens enter into Life Night, the Core will play the role of the ushers and escort the teens into the Life Night. They should ask the teens “Bride or Groom?” and escort them to the side they choose.

Welcome and Introductions (5 min)

Whoever is playing the father of the bride in the skit should welcome everyone to the “wedding” and introduce any new teens. He should tell everyone how excited the family is to have each of them be a part of his daughter’s special day. The video part of the skit should begin as soon as he is finished welcoming everyone.

Wedding Disaster Skit (10 min)

The wedding dress is ruined, the church is double booked, and the groom is late—This skit shows how the happiest day of a girl’s life, her wedding day, can turn into a disaster. The first part of the skit is pre-recorded and the rest is live. Be sure to practice this skit well in advance.

The skit can be found on pages 101-105.

PROCLAIM *17 Minutes*

The Party: Episode 8 (2 min)

This semester features a reoccurring video series called “The Party.” Each Life Night of this semester features a new episode in which a teen hosts a party and the guests are personifications of the seven sacraments. These short videos are designed to introduce the teaching for each Life Night in the semester. In Episode 8, the final guests, Matt and Monica (representing Matrimony), arrive. The person giving the talk can point out the following ways that they represent the sacrament:

- The name Matt and Monica – sounds like Matrimony
- Literally attached at the hip – the two become one

The Party: Episode 8 can be found on Video Support 5

CATECHISM REFERENCES:

1601-1666
2349
1602
2201
2400

SCRIPTURES:

Genesis 1: 26-28
Genesis 2: 18-25
Deuteronomy 24:1-4
Matthew 5:31-32
John 2: 1-11

Ephesians 5:25-32
Revelation 19:7, 9

Marriage Teaching (10 min)

Begin the teaching by explaining that most people get caught up in and dream about the one perfect day—the wedding day—and forget they are preparing for a lifetime with someone, not just a day. After the flowers die and the honeymoon is over what's left is a man and woman living out their vocation together.

The teaching can be found on pages 95-100.

Couple Witness (5 min)

If time allows have a married couple come and give a witness about the Sacrament of Holy Matrimony lived out in a practical everyday life setting. They can tell the story of how they met and their wedding day. They should share the joys and difficulties of marriage and the need for God's grace.

BREAK 20 Minutes**Small Group Discussion** (20 min)

Break the teens into small groups and discuss the following questions.

- Describe your idea of the perfect marriage.
- Why is divorce so common in our culture?
- Do you feel called to the Sacrament of Holy Matrimony? Why or why not?
- Who in your life do you look up to in the vocation of marriage? Why?
- If you are called to marriage, what are you looking for in a spouse?
- What can you do now to prepare to be the spouse you want to be (either to another person or to the Church)?

SEND 15 Minutes**Recap** (5 min)

Gather all the teens back together in the sanctuary. If you cannot use the sanctuary, set the main meeting space with an atmosphere of prayer. Dim the lights and have soft music playing in the background. If possible, have your music minister available to lead the teens in a few prayerful songs. On the altar, have chastity or promise rings in a bowl. If you cannot find plain chastity rings, www.autom.com has cheap rosary rings that will work as well. The youth minister should recap the teaching focusing on marriage as a lifetime commitment and not about one day of celebration. Spend a few minutes explaining the symbolism of a wedding ring as a sign of unending covenant love.

Prayer for Future Spouse (10 min)

No matter what vocation we choose, each one of us will have a spouse. In marriage, a man and a woman become the others' spouse. In the Sacrament of Holy Orders, a priest marries the Church, the Bride of Christ. Nuns and monks also make vows to Christ. We are never too young to commit to praying for our future spouse, whether man, woman, or Church. We pray not only for them, their lives and holiness, but that we would be prepared to love them as Christ loves the Church. After a few minutes in prayer for their future spouse and vocation, challenge the teens to come forward and take a ring as a symbol of devotion to prayer for their future vocation. Close the night with the Hail Mary and Ave Maria.

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Community Connection

- Have parents play characters in the skit.
- Ask your priest well in advance to come and be part of the skit.
- Ask teens who normally do not come to Life Night to be part of the skit.
- Have a few parents help make a “tiered” wedding cake out of cupcakes as a snack for the night. Serve punch and other typical wedding reception food.
- Have a few married couples pray over teens during the Send.
- Ask parishioners or local businesses to cover the cost of the chastity rings.

Making It Work

- Instead of mailing out invitations, create a Facebook event for the Life Night or send out an “evite” via www.evite.com.
- There are a lot of questions about the Church’s teachings on this sacrament. Another option for the Break is to have a large group discussion and allow the teens to ask their questions. Make sure that there are a couple of people who are prepared to answer the teen’s questions.

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TEACHING

What it is:

You’ve probably seen dozens of movies and TV sitcoms try to tell you about the Sacrament of Holy Matrimony. They’ll call it, “that bwessed awwangement—that dweam within a dweam. And wove, twue wove, wiww fowwow you fowevah and evah.” Ring a bell? It’s been around for centuries. It’s the oldest institution in human history—older than any nation, older than any organized religion, even the Catholic Church. It is the institution in which one man and one woman join together in union for the rest of their natural lives, and it finds its meaning in God’s plan.

The earliest account of humanity in Scripture gives us a very basic look at the human condition. It shows us the needs of man in very straightforward ways. The LORD made the natural world for which He then made man. God named the man Adam. Adam was lonely in the world. After finding no suitable partner in all of creation, the LORD God fashioned a helper for Adam. Her name was Eve. Eve was made from the body of Adam, not from the “clay of the ground” as Adam was, but rather from Adam’s body—the very matter of Adam’s being. The two shared one flesh.

The Bible begins a story about our first parents—the first husband and wife—and it concludes with the story of a wedding feast of the Lamb. Throughout the Old Testament, specifically in the first five books of the Bible, there are many laws that govern marriage after the Fall of Adam and Eve. Marriage must have very important to the LORD if He were to outline it with such specific statutes. It should be remembered that, “God himself is the author of marriage.”

The idea of marriage has changed a lot since Genesis. Today we hear much debate on what marriage is, who is entitled to it and what it entails. There is even debate on its necessity. When one considers the Church’s stance on the matter, it only makes sense that she reaffirms what is already known to be true by the teachings of Christ and the written Word of God.

When God freely created man, He did so out of love. He therefore must love us and want us to love. Love is the fundamental desire of all of humanity. Man fulfills his purpose in life through the total and complete gift of self. This is the secret of life. Man and woman’s mutual love in their union become an image of God’s unfailing and perfect love for mankind. God also called man to be

Note to the Presenter:

In each of the sacramental teachings, we will attempt to cover the sacraments in three broad topics (what it is, how it is done, how it is lived). How you choose to make these come to life is dependent on the night and on the people you have doing the teaching. This might be a semester that you choose to have teens take a part of the teaching each night. This will allow them to educate themselves (which is great!) and be creative. Perhaps they create a video teaching, perhaps it is done within a skit - let your imagination run with it!

The Princess Bride

(Rs and Ls have been substituted for Ws, for the sake of phonetic accuracy.)

Genesis 2

Revelation 19:7, 9
CCC 1603
Gaudium et Spes, 48

CCC 1604
Gaudium et Spes, 24
CCC 1604
Genesis 1:26

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fruitful and to multiply; to fill the earth and subdue it. Man is made in God's own image of love.

You cannot love alone. You need an "other" to love. Man and woman are most perfectly compatible for each other to both give and receive love. By their very natures and in their masculinity and femininity, they stand perfectly able to give and receive the love of the other. This love to be given is to imitate the love found within the Trinity. Like the Trinity, it is to be freely, completely and totally bestowed upon the other unconditionally.

"Wait a minute. What about divorce? I was reading the Bible where you said there were laws about marriage and I actually found laws about how to divorce your wife! I'm not calling you a liar but... but I can't think of another way to end this sentence," you may say.

How funny you should bring that up, because I was just reading the Bible where someone asked Jesus the very same question and He explained that because of the hardness of the human heart after the Fall, Moses permitted that the men be allowed to divorce their wives. "But," as our Lord says, "from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother (and be joined to his wife), and the two shall become one flesh.' So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate." Jesus is right and uses Scripture to support His point. In the beginning, according to the original plan of creation, the unity between man and woman was to be a permanent covenant, a bond that could only be dissolved by death.

One thing associated with marriage is the preparation for death. The wedding, the one-flesh union of man and woman, prefigures the Wedding Feast of the Lamb in the life to come. St. Paul asks that, "husbands, love [their] wives, as Christ loves the Church and gave himself up for her, that he might sanctify her." (This love is what St. Paul also asks wives to be "submissive" to—to be submissive to a love that mimics the love of Christ for his bride, the Church. Not such a bad deal when you think about it.) Marriage is concerned with the sanctification of the other within the vocation of marriage. This is why the bonds of marriage are only dissoluble in death.

CCC 1605

Deuteronomy 24:1-4

Mark 10:2-12

CCC 1616
Ephesians 5:25-26
Ephesians 5:22

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After promising to help bring your spouse closer to Christ and ultimately to heaven, at what point should you be able to turn and say, “No. I change my mind. Now I want to help a new person go to heaven before my ministry to you is complete.” To say so would stand in disagreement with the original plan—the truth of the one-flesh union between man and woman. This is why Christ affirms that, “whoever divorces his wife **and marries another** commits adultery against her; and if she divorces her husband **and marries another**, she commits adultery.”

Mark 10:11-12

It should be said that *civil divorces* are understood to be necessary in certain circumstances in which someone’s wellbeing is in threatened by some unforeseen issue involving one of the spouses. Such cases may consist of spousal abuse, child abuse, or other issues in which cohabitation threatens the health of a family member. Despite the separation, the one-flesh union is not dissolved.

An *annulment* is different than a divorce. To be married in the Church, that is to have a sacramental marriage, certain criteria must be met. When any one of these has not been met, the marriage is said to never have been established. Similarly, if you are building a car, but you leave out the steering wheel or the engine, you can’t really say that you’ve made a car. That car was never fully made. Likewise, when one of the conditions of the Sacrament of Matrimony are not met, the Church can say that there was not an actual marriage in the first place.

CCC 1621-1635

How it’s done:

Normally, if two Catholics wish to be married, it takes place within the holy liturgy. As the marriage relationship, the one-flesh union and abounding love for the other, should mimic the love between Christ and the Church, it is most fitting that the celebration of the vows take place during the memorial of Christ’s ultimate sacrifice and offering of love for his Bride, the sacrifice on the Cross, which is re-presented to us at Mass. To prepare for this, it is also fitting that the couple experience the Sacrament of Reconciliation prior to the celebration of the wedding.

**CCC 1621
CCC 1622**

Even though there is a priest (or sometimes a deacon when the Mass is not celebrated) who presides over the wedding, he is merely a witness to the sacrament. The actual ministers of the sacrament, those who are the representations of Christ in the sacrament, are the bride and the bridegroom.

CCC 1623

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For the marriage to take place, certain things must happen. To enter into a sacramental marriage, the two parties must be baptized, free from any other previous bonds of marriage and freely desire to be married to the other. They cannot be forced to marry. If there is not free consent, there is no marriage. The consent is expressed in the vows “I take you to be my wife”—“I take you to be my husband.” This consent is the premise for the one-flesh union. The priest or deacon, after witnessing the consent of both parties, gives the Church’s blessing upon the new marriage.

CCC 1625
CCC 1627
CCC 1631

Marriage is a vocation—a state of life two which one is called by the Lord. For this reason, there must be adequate preparation by both parties. This may come in the form of parish or diocesan classes.

CCC 1632

For a marriage to be considered valid, it must be consummated—the bride and the groom must have sex. This conjugal act of love, the marital embrace, strengthens the bonds of marriage and affirms the one-flesh union of the marriage vows. The act is a surrendering of the body to the other that the two may become one flesh. Similarly, Christ gave his body over for his bride, the Church and allows His flesh to literally become part of our bodies in the sacrifice of the Eucharist. This is another reason why it’s a good idea for the wedding to take place within the context of the Mass. It also shows how the sacramental love of our Lord for His bride, considering the words of St. Paul mentioned earlier, is called for within the context of human marriage. That’s right. Sexual love is meant to be sacramental. It affirms the truth and beauty of the love between husband and wife.

This is exactly the reason why sex finds its true place within the context of marriage. Each sexual act affirms this complete surrender—affirming a Christ-like love for the other. When someone has sex outside of the context of marriage, they are essentially lying to the other person involved. They may “love” the other person, but sex isn’t supposed to merely say “I love you,” in the way it’s so often meant. It’s supposed to say, “I would give my life for you;” it’s supposed to renew the marriage vows, to love and honor the other in good times and in bad, for richer, for poorer, in sickness, and in health, until death. It makes sense when you see the similarities of Christ handing his body over, surrendering Himself for the sake of His bride, the Church. This is the sacramental truth of sexual love.

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How it's lived:

“Conjugal love involves a totality, in which all the elements of the person enter—appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands *indissolubility* and *faithfulness* in definitive mutual giving; and it is open to *fertility*. In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values.”

This quote from the Catechism talks about the permanence and the faithfulness of marriage, as well as the openness to life. This is how marriage is to be lived.

The love of marriage embraces the other's entire self. This takes place in day-to-day fidelity—in the “little” sacrifices. “The human communion (marriage; that one-flesh union) is confirmed, purified, and completed by communion in Jesus Christ, given through the Sacrament of Matrimony. It is deepened by lives of the common faith and by the Eucharist received together.” Christ is the center of the relationship and the model of the love given.

The love of husband and wife naturally seeks to be definitive, that is, it desires to affirm the natural end of the spouses in their vocation; it is not temporary. If you've ever been to a wedding, there's a good chance you've heard St. Paul's teaching on love in the First Letter to the Corinthians that concludes with the line, “Love endures all things.” It does so for a reason—it's meant to. The vocation of marriage must strive to love fully and to “endure all things.”

This may seem hard or even impossible considering the secularization of marriage and even talk of polygamy and homosexual partnerships being mislabeled as marriages. The temptation may be to believe that a lifelong marriage was just something people used to do; it's something obsolete now that we live in modern society. Because of what we know, we see this notion of love as a lie. Marriage is very much still a life-long commitment. That is why the Holy Spirit provides an outpouring of grace upon the married persons. It provides added strength through tough times and the ability to “be Christ” for the other.

CCC 1643
Familiaris Consorto, 13

CCC 1644

CCC 1646
1 Corinthians 13:7

CCC 1647
CCC 1648

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Have you ever heard that love was contagious? There's some truth to that saying. Love is the cause of our life. Love is also the motive behind new life—it's where babies come from. Part of a proper marriage is the openness to new life in every conjugal action. "The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children." Parents are their children's first teachers. It is part of the vocation of a married person (as a parent) to educate their children in the faith. If a couple is not blessed with children, they can still lead a full life and have a meaningful marriage through their fruitful charity, hospitality and sacrifice.

CCC 1652-1654

This familial unit is the smallest microcosm of the Church as a whole. Christ chose to be born and to be raised within the context of a family. Parents are, as the Second Vatican Council asserts, "the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation."

**CCC 1655
CCC 1656
*Lumen Gentium, 11***

As our late Holy Father, Pope John Paul II so often proclaimed, in homilies and teachings, "as the family goes, so goes the nation and so goes the world." It is important to defend this sacred institution.

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SKIT

Characters:

Sarah
Peter
Maid of Honor
Bridesmaids (1)
Best Man
Groomsmen (2)
Priest
Mother-in-Law
Church Secretary
Father of the Bride

Pre-Taped:

The skit should start off with a pre-taped video segment of the “morning of the wedding” preparation. The pre-taped segment should include confrontation between the bride and the mother-in-law who both want everything done their way, the wedding dress has a rip or stain on it that cannot be hidden, all the flowers are dead, a bridesmaid is missing, and the church secretary telling the bride that the Church was double-booked with a children’s play and she only has 30 minutes to get married before the volunteers come in to set up for the play. The pre-taped segment should end with the bride in a panic, the church secretary becoming the “replacement” bridesmaid, and everyone running out of the room to hurry to the church for the ceremony.

The skit should pick up when the video ends. The groomsmen and priest should be at the front of the room. The priest should appear severely sick. The best man should keep looking at his watch and appear nervous because the groom is missing. A horrible singer and musician should be butchering an overly-sappy song. The bridesmaids run down the aisle.

MAID OF HONOR

(whispering to the best man)

Where’s Peter?

BEST MAN

(stalling)

He’ll be here.

MAID OF HONOR

(whispering louder to the best man)

He better! Sarah is going to freak out if he’s not here when she walks down that aisle.

BEST MAN

He's coming. I promise. He'll be here. It's Peter.

MAID OF HONOR

(sarcastically smiling)

I know, that's what worries me.

The entrance music starts playing and the bride enters the room. Everyone rises. When she gets halfway down the aisle, the groom rushes in and runs down the aisle past the bride and her father. The groom is out of breath, but takes his place at the front. The bride continues her slow walk to the altar.

SARAH

(To Peter, confused and nervous)

Where were you? What's going on?

PETER

(smiling)

Nothing, honey. Just a little late. Don't you worry. I'm here, right?

You look beautiful, by the way

SARAH

Thanks. You clean up pretty nice yourself.

(Sarah's dad sits down. The couple turns and faces the priest)

PRIEST

(struggling to speak and looking like he's going to vomit)
My dear friends, you have come together in this church so that the Lord may seal and strengthen...
(pauses and puts his hand on his stomach)
..so that the Lord may seal and strengthen your love in the presence of the Church's...
(pauses again like he's going to vomit).
Excuse me for a moment please
(priest runs out of the room)

SARAH

(frustrated)

GREAT! Add another one to the plate! The priest is sick! We're never going to get married! This is supposed to be the HAPPIEST DAY OF MY LIFE! A girl dreams of this day all her life. What else could go wrong?

(bridesmaids come to comfort the bride. The groom isn't sure what to do about his frustrated bride. Priest runs back in.)

PRIEST

I am SO sorry

(Pause)

Does anyone have a mint?

(Bride's father hands the priest a mint)

I saw the volunteers outside ready to come set up so we'll
just hit the essentials.

(Looks at bride and groom)

Okay with you?

SARAH

YES!

PRIEST

Great!

(takes out his book)

Peter, repeat after me. I, Peter..

(Peter repeats)

Take you, Sarah

PETER

Take you, Nicole

(everyone gasps)

SARAH

(yelling)

NICOLE?!?! Who's Nicole?

PETER

What are you talking about?

SARAH

You said the wrong name. My name is Sarah - S-A-R-A-H.

PETER

(sarcastically)

I know THAAAT. Momentary memory loss. Lets just keep
going. Okay, darling?

SARAH

(annoyed and frustrated)

Yeah. Sure.

PRIEST

Good. On with it. I'm not feeling so great again.

(Pauses)

Peter, do you take Sarah to be your wife forever and ever,
amen?

PETER

I do.

PRIEST

Sarah, do you take Peter to be your husband forever and
ever, amen?

SARAH

I do.

PRIEST

The rings please
(Peter looks to best man who is frantically searching through his pockets)

BEST MAN

(in a panic)
I know they're around here somewhere. I put them in my coat pocket to make sure I wouldn't lose them.
(looks over at bride who's starring him down)
Oh boy, um, well, see the thing is...

SARAH

ARE YOU KIDDING ME?? You had one job. All you had to do was put the rings in your pocket and hand them off when it was time. One simple task!

BEST MAN

(still frantically searching for the rings by taking off his jacket, shoes and socks)
I have them. Don't worry. I put them in a place where I KNEW I wouldn't lose them.

PETER

Hurry up, man.

BEST MAN

(Finding the rings in his socks)
AHA! Here they are! See, I knew they were around here somewhere.
(Best man gives rings to priest)

PRIEST

(says a blessing over the rings under his breath)
Peter, place the ring on Sarah's hand and repeat after me.
(Peter tries placing the ring on Sarah's hand but it doesn't fit. He pushes as hard as he can and tries anything to make it fit on her finger. After a long struggle he finally gets it on.)

Sarah

(Peter repeats)

Take this ring as a sign of my love and fidelity

(Peter repeats)

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

(Peter repeats)

PRIEST

Sarah, repeat after me.

Peter

(Sarah visibly upset repeats really fast)

Take this ring as a sign of my love and fidelity

(Sarah repeats fast)

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

(Sarah repeats)

(The play volunteers should enter and start taking away the wedding decorations at this point)

PRIEST

I now pronounce you husband and wife.

(Sarah turns and runs out crying. Peter follows. The bridesmaids and groomsmen run out as well. The priest follows with his hand on his mouth)

THE END

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CHECKLIST

Core Planning Team:

Date of Life Night:

One month prior to the Night:

Give copies of the Life Night to each of the members of the planning team. Each person should read the Scripture and Catechism references as well as review the planning guide before the brainstorming meeting.

Get the planning team together for a brainstorming meeting (this should last no longer than 1 hour). The team prays and discusses where the teens are in their faith journey in relation to this topic. Then using this planning guide as a starting point, the team adapts the Life Night to meet the needs of the teens and the parish. Create a detailed outline with any changes and/or adjustments.

Assign the person responsible for each part of the Life Night:

Environment _____

Introductions _____

Mock Proposal and Wedding Invitations _____

Wedding Disaster Skit and Video _____

Prayer for Future Spouse _____

Two Weeks Prior to Life Night:

Turn in a detailed outline of the Life Night to the youth minister. Allow youth minister to give feedback and make any necessary changes.

Create a list of needed supplies and materials. Assign a person to be responsible for collecting and/or purchasing the materials needed.

Decide the people that will be doing the following things. Make sure they have a copy of the script and/or teaching outline. Inform them of any practices and/or deadlines.

Skit Characters:

Bride _____

Groom _____

Maid of Honor _____

Bridesmaids (1) _____

Best Man _____

Groomsmen (2) _____

Priest _____

Mother-in Law _____

Church Secretary _____

Father of the Bride _____

Teaching _____

Couple Witness _____

Week of the Life Night:

Written outline of the teaching is given to the youth minister and practiced.

Run a dress rehearsal of the Life Night. Youth minister gives feedback.

Create environment and collect needed supplies.

E-mail entire Core team an overview of the night and small group questions.

Day of the Life Night:

Set up the environment. Make sure the room is clean and presentable.

Set up audio and video. Test the video clips to make sure both picture and sound work.

Walk the entire Core team through the Life Night. Make sure all transitions are ready and everyone knows their roles.

Pray! Pray for the teens attending the Night. Pray for God's will to be done through the night. Pray over those involved.