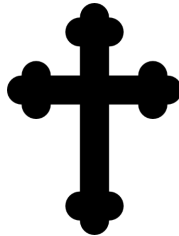


THE SERVICE GUIDEBOOK

FOR

THE SACRAMENT OF MARRIAGE



**ST. JOHN THE BAPTIST GREEK
ORTHODOX CHURCH**

TAMPA, FLORIDA

An Explanation of the Sacrament of Marriage

From centuries gone by, the Orthodox Church has celebrated the Sacrament of Holy Matrimony very much like we witness today. Because of the beauty and the meaningful symbolism of the service, time has honored it and preserved it for our age.

The marriage ceremony of the Orthodox Church is steeped in ritual and symbolism. Each of the acts has special meaning and significance.

The service is conducted around a small table on which wedding crowns, the book of Gospels, two wedding rings, a cup of wine, and two white candles have been placed. These objects are used symbolically throughout the service. Each separate ritual throughout the ceremony is performed three times to invoke the Holy Trinity.

The ceremony has two parts. First, the Betrothal which is performed on the date of the wedding, even though there may have been a prior engagement ceremony and secondly, the Marriage itself.

The couple stand facing the priest at the door of the Holy Altar, the groom on the right and the bride on the left.

The Betrothal ~ Blessing of the Rings

In the first part of the service, the couple becomes betrothed by the church. The priest blesses the rings as he proceeds to bless the bride and groom with them. Touching the rings to their foreheads and making the sign of the cross, the priest then says, "The servant of God (groom) is betrothed to the handmaiden of God (bride) in the name of the Father, of the Son and of the Holy Spirit." The celebrant does this three times, first from the groom to the bride and then from the bride to the groom. The back and forth movement can be interpreted to mean that the lives of the two are being entwined into one. He then places the rings on the ring fingers of the right hands of the couple.

The sponsor who is called the Koumbaros (or Koumbara if it is a woman) in Greek, then carries out his (her) important role. While standing in front of the couple, he crosses his (her) hands by raising one above the other and exchanges the rings three times, taking the bride's ring and placing it on the groom's finger and vice versa. The rings are the symbol of betrothal from the most ancient times. The exchange symbolizes the complimentary role of husband and wife.

The Marriage

The Wedding Service begins immediately following the Betrothal Service, highlighted by the following:

The Candles

The bride and groom are handed candles which they hold throughout the remainder of the service. They symbolize the spiritual willingness of the couple to

receive Christ, who will bless them through this sacrament and who will guide them through their coming life together.

The Joining of the Right Hands

The right hands of the bride and the groom are joined when the priest reads the prayer that asks God to “join this your servant (groom) and your handmaiden (bride), unite them in one mind, crown them in marriage.” The hands are kept joined throughout the service to symbolize the “oneness” of the couple.

The Crowning

The Crowning is the focal point of the wedding ceremony. The crowns or “stefana” are signs of the glory and honor with which God crowns the couple. The white ribbon which connects the crowns is a symbol of the bond between the newly married couple. The bride and groom are crowned as the “king and queen” of their own kingdom, the home, which they will guide with wisdom, justice and integrity.

When the crowning takes place, the priest, taking the crowns and holding them over the couple, says, “the servant of God (groom) is crowned in marriage to the handmaiden of God (bride) in the name of the Father, and of the Son, and of the Holy Spirit. Amen.” The sponsor exchanges the crowns over the heads of the groom and the bride as a witness to the sealing of the union.

The Readings

There are two designated readings from the scriptures. The first is the Epistle reading, taken from Ephesians 5:20-33. It reminds us that the love Christ has for His People, the Church, is the same love a husband and wife must have for one another. The second, the Holy Gospel, taken from John 2:1-11, recounts Christ's first miracle, performed at the marriage feast at Cana in Galilee, at which He changed water into wine and gave it to the newlyweds. In remembrance of this blessing, wine is given to the bride and groom in a "common cup."

The Common Cup

Just as wine was drunk at the wedding in Cana, the bride and groom share a common cup of unconsecrated wine, symbolizing the sharing of all that life will bring – the joys, sorrows, love and pain.

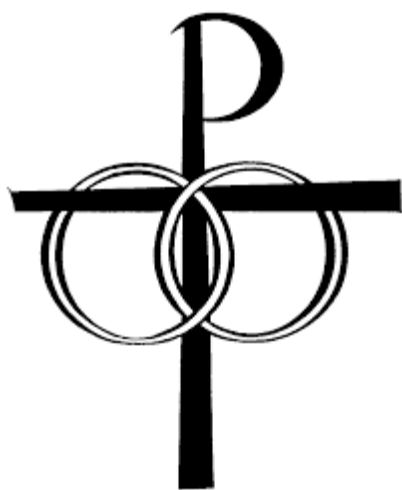
The Dance of Isaiah

Finally, joining the hands of the bride and groom, the priest leads the couple in taking their first steps together as husband and wife. The circular procession – in the early days of the Church, it was an actual dance – around the small table while wearing their crowns reminds the couple of the eternity of marriage, at the center of which is Christ himself. The Koumbaro follows them, holding the ribbon that joins the crowns. The dance proclaims the church's joy at the new union, similar to the joy of Isaiah the prophet who saw the Messiah in a vision nine hundred years before Christ's birth.

The Final Blessing

During the next prayer, the priest removes the crowns from the couple's heads. With the Benediction, the priest asks God to grant to the newlyweds length of days, fair children, progress in life and in faith, the blessings of Earth and the promised blessings of Heaven.

Finally, the priest lifts up the Holy Gospel and parts their joined hands. This separation of hands with the Gospel symbolizes that only God has the right to separate the couple physically from one another - for eternally they will live as one, forever.



The Sacrament of Marriage

The Service of the Betrothal

Priest: Blessed is our God always, now and forever,
and to the ages of ages.

Evlogitos o Theos imon, pantote nin ke a-i ke is tous
eonas ton eonon.

People: *Amen.*

The Priest offers the Litany, and the people respond to each petition by singing "Lord have mercy" or "Kyrie Eleison."

Priest:

- ❖ In peace let us pray to the Lord.
- ❖ For the peace from Above and the salvation of our souls, let us pray to the Lord.
- ❖ For peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.
- ❖ For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
- ❖ For our Archbishop (Name) the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.
- ❖ For the servants of God (Name) and (Name) who now pledge themselves to one another, and for their salvation, let us pray to the Lord.
- ❖ That they may be granted to have children for the continuation of the race, and that all

their prayers for salvation may be granted, let us pray to the Lord.

- ❖ That they may be blessed with love that is perfect and peaceful, let us pray to the Lord.
- ❖ That they may be preserved in harmony and perfect trust, let us pray to the Lord.
- ❖ That they may be kept in blameless life and conduct, let us pray to the Lord.
- ❖ That the Lord our God will grace their marriage with honor and their union with purity, let us pray to the Lord.
- ❖ That they and we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.
- ❖ Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

Priest: Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever Virgin Mary, with all the saints, let us commit ourselves and one another and our whole life unto Christ our God.

People: *To You, O Lord. (Si, Kyrie)*

Priest: For to You belong all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O eternal God, Who has brought together into unity the things which before had been separate, and has ordained for them an indissoluble bond of love: Who blessed Isaac and Rebecca, and made them heirs of Your promise: bless also these

Your servants (Name) and (Name), guiding them to every good work.

For You are a merciful and loving God, and to You we offer glory to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Peace be with you all.

People: *And with your spirit.*

Priest: Let us bow our heads to the Lord.

People: *To You, O Lord. (Si Kyrie)*

Priest: O Lord our God, Who has chosen the Church as a pure virgin called from among the nations, bless these rings and unite and preserve these Your servants in peace and harmony. For to You belong all glory, honor, and worship to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The Priest takes the rings, blesses them, and makes the Sign of the Cross with them over the Holy Gospel and says:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

The Priest takes the rings and makes the Sign of the Cross with them over the man's head, and says:

The servant of God (Name) is betrothed to the handmaiden of God (Name), in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(3)

Arravonizete o doulos tou Theou (onoma) tin doulin tou Theou (onoma), is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

The Priest takes the rings and makes the Sign of the Cross with them over the woman's head, saying:

The handmaiden of God (Name) is betrothed to the servant of God (Name), in the name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Arravonizete i douli tou Theou (onoma) ton doulon tou Theou (onoma), is to onoma tou Patros, ke tou Iou, ke tou Agio Pnevmatos. Amin. (3)

After the third time, the Priest places the rings on the right rings finger of the couple.

Then the Koumbaro/Koumbara exchanges the rings three times.

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O Lord our God, Who walked with the servant of Abraham the Patriarch, when he was sent to Mesopotamia to find a wife for his master Isaac, revealing to him to arrange by the drawing of water the betrothal of Rebecca; bless, also now, the betrothal of Your servants (Name) and (Name) and confirm the word which they have given. Strengthen them in the sacred union which is from you. For You have created from the beginning male and female, and by You is the woman joined to the man as a helpmate and for the propagation of the race of man. You have sent, Lord our God, the truth to Your people and Your promise to Your servants, our fathers, Your elect from generation or generation; look now upon Your servants (Name)

and (Name), and confirm their pledge in faith and concord and truth and love. For You, O Lord, have declared that a pledge be given and confirmed in all things. With a ring Joseph was given authority in Egypt. With a ring Daniel was glorified in the land of Babylon. With a ring the truth was revealed to Tamar. With a ring our heavenly Father was merciful to the Prodigal Son, for He said, "Put a ring upon his right hand, and bring the fatted calf and kill it and let us eat and make merry." Your right hand, O Lord, helped Moses to cross the Red Sea, and by Your unfailing command the Heavens were made firm and the earth was established. Now, the right hand of Your servants shall be blessed by Your mighty word and with Your powerful arm. Bless, also, O Lord, this placement of the rings with a heavenly blessing; and may the Angel of the Lord go before them in all the days of their life. For You bless and sanctify all things, and to You do we give glory to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The priest chants the verses from Psalm 127 (128) and the people respond to each verse with: Glory to you, our God, glory to you.

The Processional Psalm

Priest: Blessed are all those who fear the Lord.

People: *Glory to You, our God, Glory to You.*

Priest: Those who walk in his ways.

People: *Glory to You, our God, Glory to You.*

Priest: You shall eat the fruit of the labor of your hands.

People: *Glory to You, our God, Glory to You.*

Priest: You shall be happy, and it shall be well with you.

People: *Glory to You, our God, Glory to You.*

Priest: Your wife will be like a fruitful vine on the walls of your house.

People: *Glory to You, our God, Glory to You.*

Priest: Your children will be like young olive trees around your table.

People: *Glory to You, our God, Glory to You.*

Priest: Behold, thus shall the man be blessed who fears the Lord.

People: *Glory to You, our God, Glory to You.*

Priest: The Lord bless you from Sion, and may you see the prosperity of Jerusalem all the days of your life.

People: *Glory to You, our God, Glory to You.*

Priest: And may you see your children's children. Peace unto Israel.

People: *Glory to You, our God, Glory to You.*

The Service of the Crowning

The Priest faces the Altar and lifts the Holy Gospel and says:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

Evlogimeni i Vasilia tou Patros ke tou Iou ke tou Agio Pnevmatos, nin ke a-i, ke is tous eonas ton eonon.

People: *Amen.*

The Priest offers the Litany, and the people respond to each petition by singing "Lord have mercy" or "Kyrie eleison."

Priest:

- ❖ In peace let us pray to the Lord.
- ❖ For the peace from Above and the salvation of our souls, let us pray to the Lord.
- ❖ For peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.
- ❖ For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
- ❖ For our Archbishop (Name) the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.
- ❖ For the servants of God (Name) and (Name) who are now being united in the fellowship of marriage and for their salvation; let us pray to the Lord.
- ❖ That this marriage may be blessed, as the marriage at Cana of Galilee, let us pray to the Lord.
- ❖ That they may be given the grace to be chaste and to have children as it may be best for them, let us pray to the Lord.
- ❖ That they may rejoice in the sight of sons and daughters, let us pray to the Lord.
- ❖ That they may be granted the enjoyment of good children and a life above reproach, let us pray to the Lord.
- ❖ That all of us may be granted all petitions for salvation, let us pray to the Lord.
- ❖ That they and we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.
- ❖ Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

- ❖ Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever Virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

People: *To You, O Lord. (Si, Kyrie)*

Priest: For to You belong all Glory, honor, and worship to the Father, and to the Son, and to the Holy Spirit, now and forever and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O God, Most Holy and Author of all creation, Who in Your loving-kindness fashioned woman from the side of Adam and said: "Increase and multiply, and have dominion over the earth," and who declared the two into one; and for this reason a man shall leave his father and mother, and shall be joined to his wife, and the two shall be one flesh; and "let no one separate those whom God has united." You blessed Your servant Abraham, and opened the womb of Sarah, and so made him the father of many nations. You gave Isaac to Rebecca, and blessed her with children. You joined Jacob to Rachel, and through him you established the twelve patriarchs. You united Joseph and Asenath in marriage, and gave them Ephraim and Mannasseh as their offspring. You accepted Zacharias and Elizabeth, ordaining their child to be the Forerunner and from the root of Jesse, You caused to blossom the Virgin, and from her You took flesh and were born for the salvation of the race of man. Because of Your infinite grace and perfect goodness You came to Cana of Galilee, and blessed the marriage there to show that

lawful wedlock, and the begetting of children is according to Your will. Do now, Holy Master, accept the prayer of us, Your supplicants and as You did then, being invisibly present here now, bless this marriage and grant to these Your servants (Name) and (Name) a peaceful life, length of days, wisdom, love for one another with peace that binds them together, long-lived posterity, the joy of children, the crown of unfading glory. Grant them to see their children's children. Preserve the sanctity of their home and give to them of the dew of Heaven and of the abundance of the earth. Keep their homes well supplied with grain, wine, oil, and every good thing, so that they may also give to those who are in need, and to all present here grant all petitions for salvation. For You are the God of mercy, compassion, and love, and to You we offer glory with Your Father who is from everlasting, and Your All-Holy, Good, and Life-Giving Spirit, now and forever and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: Blessed are You, O Lord our God, the celebrant of mystical and hallowed marriage, and the ordainer of the physical marriage, the guardian of eternal life and the kind provider of the needs of this life. Do now the same, Lord, who in the beginning created man, and set him as master of creation, and said, "It is not good that man should be alone, I will make him a helpmate." And taking one of his ribs, You created woman, and when Adam saw her, he said, "This is now bone from my bone, and flesh from my flesh; she shall be called woman

because she was taken from man." This is why a man leaves his father and mother, and joined to his wife, and two shall become one. Therefore, let no one separate those whom God has united. Do now the same Lord, our God, send Your heavenly grace upon these Your servants, (Name) and (Name), and grant that this Your handmaiden (Name) may respect her husband in everything, and that this Your servant (Name) may cherish and love his wife, that they may live according to Your will. Bless them, O Lord our God, as you blessed Abraham and Sarah. Bless them, O Lord our God, as You blessed Isaac and Rebecca. Bless them, O Lord our God, as you blessed Jacob and all the Patriarchs. Bless them, O Lord our God, as You blessed Joseph and Asenath. Bless them O Lord our God, as You blessed Moses and Zipporah. Bless them, O Lord our God, as You blessed Joachim and Anna. Bless them, O Lord our God, as You blessed Zacharias and Elizabeth. Protect them, O Lord our God, as You protected Noah in the Ark. Protect them, O Lord our God, as You protected Jonah inside the whale. Protect them, O Lord our God, as You protected the three holy children from the fire, sending down upon them dew from Heaven. And may that joy come upon them which St. Helen felt when she found the Precious Cross. Remember them, O Lord our God, as You remembered Enoch, Shem, and Elijah. Remember them, O Lord our God, as You remembered the forty holy Martyrs, when you sent down upon them crowns from Heaven. Remember, O Lord our God, the parents who raised them, for the blessings of the parents strengthen the foundation of the home. Remember, O Lord our God, Your servants, the attendants, and all those

who gathered at this joyous ceremony. Remember, O Lord our God, Your servant (Name) and Your handmaiden (Name), and bless them. Grant to them a fruitful union, good children, and concord of body and soul. Exalt them as the cedars of Lebanon, like a fruitful vine. Bless them with all material gifts, so that in having sufficiency for themselves they may also abound in good works which are pleasing to You. And may they see their children's children gathering like young olive trees around their table. And finding favor in Your sight, may they shine, like the stars in heaven, in You our Lord. For to You are due all Glory, honor, and worship, with Your Father, who is from everlasting, and Your All-Holy, Good, and Life-Giving Spirit, now and forever and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O Holy God, Who formed man from the dust, and fashioned woman, and joined her to him as a helpmate, for so it pleased Your majesty that man should not be alone upon the earth, extend now, O Lord, Your hand from heaven and join this Your servant (Name) and Your handmaiden (Name) **(at this point, the priest joins the right hands of the couple)** for by You is the husband united to the wife. Unite them in one mind; crown them in marriage. Bless their union with the enjoyment of good children. For Yours is the Dominion, and Yours is the Kingdom, and the Power, and the Glory of the Father, and of the Son, and of the Holy Spirit, now and forever.

People: *Amen.*

The Priest takes the crowns, blesses them, and makes the Sign of the Cross with them over the Holy Gospel and says:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

The Priest takes the crowns and makes the Sign of the Cross with them over the man's head, and says:

The servant of God (Name) is crowned in marriage to the handmaiden of God, (Name), in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Stefete o doulos tou Theou (Onoma), tin doulin tou Theou (Onoma), is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

The Priest takes the crowns and makes the Sign of the Cross with them over the woman's head, saying:

The handmaiden of God (Name) is crowned in marriage to the servant of God (Name), in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Stefete i douli tou Theou (Onoma), ton doulon tou Theou (Onoma), is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

The Priest places the crowns on their heads as he chants:

O Lord, our God, crown them with glory and honor. (3)

Kyrie o Theos imon, doxi ke timi stefanoson aftous.
(3)

The Epistle

Priest: Let us attend.

Reader: You have set upon their heads crowns of precious stones. They asked life, and You gave it to them.

Priest: Wisdom!

Reader: The Reading from the Epistle of Paul to the Ephesians. (Ephesians 5:20-33)

Priest: Let us be attentive.

Reader: Brethren, always and for everything give thanks in the name of our Lord Jesus Christ to God the Father. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, His body, and is Himself its Savior. As the Church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the Church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word, that He might present the Church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of His body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become

one." This is a great mystery, and I take it to mean Christ and the Church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Priest: Peace be with you the reader.

Reader: *Alleluia. Alleluia. Alleluia.*

The Gospel

Priest: Wisdom. Arise. Let us hear the Holy Gospel. Peace be with all.

People: *And with your spirit.*

Priest: The reading is from the Holy Gospel according to St. John. Let us be attentive. (John 2: 1 -11)

People: *Glory to You, O Lord, Glory to You.*

Priest: At that time, there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with His disciples. When the wine failed, the mother of Jesus said to Him, "They have no wine." And Jesus said to her, "O woman, what have you to do with Me? My hour has not yet come." His mother said to the servants, "Do whatever He tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the

good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory; and His disciples believed in Him.

People: *Glory to You, O Lord, Glory to You.*

Priest: Let us say with all our soul and with all our mind, let us say:

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison. (Lord have mercy, Lord have mercy, Lord have mercy.)*

Priest: Lord Almighty, God of our fathers, we pray You, hear us and have mercy.

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison. (Lord have mercy, Lord have mercy, Lord have mercy.)*

Priest: Have mercy on us, O God, according to Your great love; we pray You, hear us and have mercy.

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison. (Lord have mercy, Lord have mercy, Lord have mercy.)*

Priest: Again we pray for mercy, life, peace, health and salvation, for the servants of God, (Name) and (Name), and for all those present here to receive Your great and rich mercy that comes from You.

People: *Kyrie eleison, Kyrie eleison, Kyrie eleison. (Lord have mercy, Lord have mercy, Lord have mercy.)*

Priest: For You are a merciful and loving God, and to You we offer glory to the Father, Son, and Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O Lord our God, Who in Your saving wisdom deemed it right to show by your presence

at Cana of Galilee that marriage is honorable, do now also protect Your servants (Name) and (Name), whom You have favored to be joined in marriage, in peace and concord. Bring honor to their marriage, protect its sanctity, keep their life together spotless and enable them to attain a ripe old age, as they follow with purity of heart your commandments. For You are our God, a God of mercy and salvation, and to You we offer Glory, with Your Father who is from everlasting, and with your Holy, All-Good, and Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Help us, save us, have mercy on us and protect us, O God, by Your Grace.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: That this whole day may be perfect, holy, peaceful, and without sin let us ask of the Lord.

People: *Grant this, O Lord. (Pa-ra-schu Kyrie.)*

Priest: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: *Grant this, O Lord. (Pa-ra-schu Kyrie.)*

Priest: For forgiveness and remission of our sins and transgressions, let us ask of the Lord.

People: *Grant this, O Lord. (Pa-ra-schu Kyrie.)*

Priest: For all that is good and beneficial to our souls, and for peace in the world, let us ask of the Lord.

People: *Grant this, O Lord. (Pa-ra-schu Kyrie.)*

Priest: That we may complete the remainder of our lives in peace and in repentance, let us ask of the Lord.

People: *Grant this, O Lord. (Pa-ra-schu Kyrie.)*

Priest: Having prayed for the unity of faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God.

People: *To Thee, O Lord. (Si Kyrie)*

Priest: And make us worthy, Master, with confidence and without fear of condemnation, to dare call upon You, our heavenly God, Father, and to say:

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Pa-ter i-mon, o en tis ou-ra-nis, a-gi-a-thi-to to o-no-ma Sou, el-the-to i Va-si-li-as Sou, gen-ni-thi-to to the-li-ma Sou, os en ou-ra-no ke e-pi tis gis. Ton ar-ton i-mon ton e-pi-ou-si-on, dos i-min si-me-ron, ke a-fes i-min ta o-fe-li-ma-ta i-mon; os ke i-mis a-fi-e-men tis o-fi-le-tes i-mon; ke mi i-se-nen-gis i-mas is pe-ra-smon, al-la ri-se i-mas a-po tou po-ni-rou.

Priest: For Thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

People: *Amen.*

Priest: Peace be with you all.

People: *And with your spirit. (Ke to pneumatī sou.)*

Priest: Let us bow our heads to the Lord.

People: *To Thee, O Lord. (Si, Kyrie.)*

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

The Priest blesses the common cup offering this prayer:

O God, Who in Your power created all things, and established the world, and made perfect everything You created, bless now with a spiritual blessing this common cup to be offered to those united in the fellowship of marriage. For blessed is Your Name, and glorified is Your Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Then the Priest takes the cup and offers the wine to the groom first, then to the bride, while the following is chanted:

I will receive the Cup of Salvation and call upon the name of the Lord. Alleluia.

Po-ti-ri-on So-ti-ri-ou lip-so-me ke to o-no-ma Ky-ri-ou e-pi-ka-le-so-me. Allilulia.

The priest leads the couple, in a procession around the table three times while the Koumbaro/Koumbara holds the ribbon of the Crowns behind them while the following three hymns are chanted:

I'sa-i-a ho-re-ve, i Par-the-nos es-chen en gas-tri, ke e-ten I-on ton E-ma-nou-il, The-on te ke an-thro-pon. Ana-to-li o-no-ma af-to, on me-ga-li-non-des, tin Par-the-non ma-ka-ri-zo-men.

Oh Isaiah dance for joy; for the Virgin was indeed with child, and gave birth to a son, Emanuel, who is both God

and man; "From on High" is His name; and by extolling Him we do bless the Virgin.

A-gi-i Mar-ti-res, i ka-los a-thli-san-tes ke ste-fa-no-then-tes, pres-ve-sa-te pros Ky-ri-on, e-le-i-thi-ne tas psi-has i-mon.

O Holy Martyrs who have fought the good fight and were crowned with glory; intercede to the Lord to show mercy on our souls.

Do-xa si Chri-ste o The-os, A-po-sto-lon kaf-hi-ma, Mar-ti-ron a-ga-li-a-ma, on to ki-rig-ma. Tri-as i O-mo-ou-si-os.

Glory to you, Christ our God, the Apostles boast the joy of the martyrs; who did proclaim the Trinity of one essence.

The Priest blesses the head of the groom offering:

May you be honored, O Bridegroom, like Abraham, and be blessed like Isaac, and multiply like Jacob, walking in peace, and doing in righteousness the commandments of God.

The Priest then blesses the head of the bride offering:

And you, O Bride, be honored like Sarah, and rejoice like Rebecca, and be fruitful like Rachel, rejoicing in your husband, and fulfilling the conditions of the Law, for this is what has pleased God.

Priest: Let us pray to the Lord.

People: *Lord have mercy. (Kyrie eleison.)*

Priest: O Lord our God, Who came to Cana of Galilee and blessed the marriage there, bless also these Your servants, who through Your Providence, are joined in the fellowship of marriage today. Bless

their comings and goings and fill their life with all that is good. Receive their crowns (**Here the priest lifts the crowns from the heads of the bride and groom and places them on the table.**) into Your Heavenly Kingdom preserving them pure, unstained, and above reproach to the ages of ages.

People: *Amen.*

Priest: Peace be with you all.

People: *And with your spirit.*

Priest: Let us bow our heads unto the Lord.

People: *To You, O Lord. (Si, Kyrie.)*

Priest: May the Father, the Son, and the Holy Spirit; the One, Holy, and Life-Giving Trinity; One Godhead and Kingship; bless you and grant to you long life, good children, progress in life and in Faith; fill you with all the good things on earth, and make you worthy to enjoy the promised blessings as well, through the intercessions of the Holy Theotokos, and of all the Saints.

People: *Amen.*

Priest: Glory to You, our God and our hope: glory to You.

Priest: May Christ our true God, Who by His presence at Cana of Galilee indicated marriage to be honorable, through the prayers of His Most Pure and Spotless Holy Mother, of the glorious and renowned Apostles, of the God-crowned and Equal-to-the-Apostles Saints Constantine and Helen, of the Holy, Great Martyr Procopios, and of all the Saints, may He have mercy on us and save us, for He is a good God who loves mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ Our God, have mercy on us and save us.
Di efchon ton agion, Patera Imon, Kyrie, I-i-sou
Christe o Theos imon, eleison, ke soston imas.

People: *Amen.*

The Priest separates the hands of the bride and groom with the Holy Gospel.

