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The Wedding Service of the Greek Orthodox Church
From an Orthodox perspective, sacraments are God-given gifts that have emerged from Holy Tradition, and have either been instituted by Christ or the Apostles. Orthodox Tradition also refers to them as mysteries. That is because a dimension of these experiences is tangible and can be explicated, and another part must be accepted by faith. The sacraments are best understood as God-given points of contact, where God makes Himself available to us on a very personal level. Moreover, as we choose to faithfully participate in these mysteries, God’s life giving, life changing grace touches our lives and, by extension, makes us holy.

**Historical and Theological Information**

The Sacrament of Marriage is comprised of two interrelated parts – the Betrothal Service, and the Crowning Service. It evolved over a number of centuries. By the end of the 16th century, the sacrament as we know it was being celebrated. Prior to this, shortened variations of the sacrament were conducted. In addition, up until the 9th century, marriages were blessed during the Divine Liturgy. Thereafter, marriages were blessed outside of the Eucharist.

Despite these historical variations, the Church has always sought to contextualize marriage into its married members’ religious and spiritual journey. Above and beyond the legal, psychological and sociological dimensions of marriage that society typically identifies, the Church expands the definition of marriage and describes it as a holy union whereby a man and woman struggle together toward sanctification and eternal life within a community of faithful. Moreover, as we will see, the symbolism, prayers and rituals that unfold during the Betrothal Service, as well as the Sacrament of Marriage, serve to reinforce, communicate and celebrate this central meaning of marriage.

**The Betrothal Service**

The first part of the service is referred to as the Betrothal Service. It is comprised of a series of petitions, a few small prayers, the exchange of the rings, and a lengthy prayer. Here are the main components:

- The Doxology
- Opening Petitions
- Two Short Prayers
- The Exchange of Rings
- The Closing Prayer

Let’s briefly examine the components of this service, while keeping in mind that these various pieces are interrelated and should not be understood apart from one another. Together, they lead the couple to an experience that is greater than the sum of its parts.

**Doxology**

“Blessed be our God both now and ever and unto the ages of ages.” Many Orthodox prayer services begin with this doxology. This is a form of prayer. As you may have already noticed, this prayer does not request anything from God. It simply calls both partners – together with all who are in attendance - to acknowledge and glorify God. It is a natural response that faithful people have when they stand before God.
Opening Petitions

A petition is another form of prayer. Since many of our prayers tend to be offered to God in the form of requests or petitions, this type of prayer is perhaps the most familiar to most people, “Dear God, please help me today,” is a simple example of this type of prayer.

This set of petitions begins with some general requests asking God to bless those in attendance with peace and salvation. The priest then asks God to be mindful of our world, the Church and our leaders. After these opening petitions, the list quickly narrows its focus and concerns itself with the couple who are pledging themselves to one another. The prayers will ask God to bless the couple with divine peace, love, harmony and oneness of mind. God is also asked to bless the couple with children, while promoting fidelity and mutual trust within their lives across the life cycle. These are all indispensable couple needs and Christian values and virtues that promote marital well-being and satisfaction.

Two Short Prayers

The priest will subsequently read two short prayers. Irrespective of their length, these prayers communicate significant theological truths about marriage. They remind the couple that God’s love has brought them together, and will sustain them in “peace and oneness of mind” across the marital life cycle. They also remind the couple that they are standing before God, family and the Church pledging to enter into an “indissoluble bond of love.”

The Exchange of Rings

The priest will stand before the couple and bless them in the sign of the cross with their wedding rings. Beginning with the groom and then the bride, he will prayerfully intone the following statement: “The servant of God _____, is betrothed to the servant of God _____, in the name of the Father, Son and Holy Spirit.” This will be done three times. Once this step is complete, the priest will begin with the bride, prayerfully repeating the same pattern.

From an Orthodox perspective, this liturgical action serves to seal the couple’s commitment. No vows are requested or required. The couple’s silent participation in this rite presupposes their commitment, and from an Orthodox perspective is a more than sufficient witness of their dedication to one another. Moreover, the rings they will wear on their fingers henceforth will serve as a silent reminder of this commitment.

The Closing Prayer

The final prayer is also the longest prayer. It serves to provide closure by recapping some of the significant underlying meaning of the rings which have served to seal their commitment to one another. Moreover, numerous Old Testament references remind the couple that God will protect their commitment, and guide their future footsteps, as He protected and guided other faithful before them. This prayer also functions to provide a convenient transition into the second half of the service. One of the final phrases alludes to the couple’s life together as husband and wife: “and may your angel go before them all the days of their life, for you are he that blesses and sanctifies all things.”
The Crowning Service

This service is comprised of the following parts: (1) Psalm 127, (2) Doxology, (3) Wedding Candles, (4) Petitions, (5) Prayers, (6) Crowning, (7) Scripture Readings, (8) Lord's Prayer, (9) Common Cup, (10) Procession, and (11) Final Exhortation and Dismissal. While it is important to understand each of these components, you should remember that a fuller understanding of the service emerges when these various parts are integrated and experienced as a whole.

Psalm 127/128

From an early age, our society teaches us that we, and only we, are responsible for our own happiness and prosperity. We are also taught that so long as there are no medical reasons to preclude us from having children, it is our choice if we have children, and what size our family will be. This psalm disagrees with these assertions, and reminds couples that our happiness, prosperity and the children that come into our lives are ultimately blessings from God, and not exclusively the result of our choices and decisions.

Doxology

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

This prayer introduces the Crowning Service. It is Trinitarian in form, as is the case with the entire Sacrament. In its essence, this doxology reminds us that God rules over all creation with divine wisdom unto the ages of ages. Moreover, as part of his creation, our response is to praise His holy name and adore Him as a sovereign King – a King who is both ruler of all creation and our lives.

The Wedding Candles

The priest will present the Wedding Candles to both partners, and instruct them to hold them in their right hands. The candle flame symbolizes divine light that has come into the world through Christ. Moreover, as the couple receive the candles, through this ritual they are celebrating the light of Christ that has come into the world to illumine their lives as individuals, as well as the mutual joining together of their lives as a couple in Christ.

Petitions

After some introductory petitions of a general nature, a series of requests are made on behalf of both partners. The first of these petitions will include both individuals’ names to emphasize the personal characteristic of the sacrament – This petition begins, "For the servants of God _____ and ______...." It also reminds us that God knows us and loves us personally, and not simply as part of a vast ocean of humanity. The remainder of these petitions seek to help the couple understand that they are entering a community of marriage that will, at once, be separate and a part of a larger community of faithful individuals, couples and families. These prayers also ask that Christ be present in the couple’s marriage, as He was present and blessed the marriage He attended in Cana (JN 2:1-11). They further underline the importance of children, and ask God to bless each couple with “fruit of the womb” according to His wisdom.
Three Prayers

Along with the other prayers in this service, the next three lengthy prayers tell a wonderful story. With the help of a litany of Old Testament images, metaphors and references, the story they describe involves a loving, caring God who has instituted marriage to preserve and protect human-kind across time. They also recount how marriage affords us the opportunity to become a part of something more than ourselves. From this God-given institution, a new relationship is formed, and from this willful joining together, two lives are prayerfully bond together, families emerge, and life continues.

Additionally, as the last of these three prayers is read, and the telling of the story begins to draw to a close, the priest will stand before the couple and read “O Sovereign Lord, stretch forth your hand from your Holy dwelling place, and join together this your servant _______ and your servant ______.” He will then join their right hands together, and through this invocation and ritual, another couple is brought into this story - with the Church’s hope and prayer that they will make this story an integral part of the story they will coauthor together into the future.

Crowning

After the couple’s hands are joined together, the priest will bless their wedding crowns, and recite the following statement three separate times in front of the couple: “The servant of God _____ is crowned for the servant of God _______, in the name of the Father, and the Son and the holy Spirit.” Upon completion, he will reverse the process, beginning with the bride while repeating the same words. The priest will then place the crowns on both partner’s heads, and chants a verse from Psalm 8, “O, Lord our God, crown them with glory and honor.” The sponsor will then exchange the crowns three times, and place them back on each partner’s head. This is an ancient ritual, perhaps reaching back to the 2nd or 3rd century. There are several interpretations of the significance of the wedding crowns. I will briefly offer one of the more recent explanations.

In ancient times, monarch’s crowns symbolized their absolute rule over their kingdom. Similarly, this liturgical ritual installs the couple over their household as king and queen, with one important difference. Unlike the manipulative, controlling style of rule that many kings and queens personified, this service calls both spouses to rule over their household as Christians who are motivated by Christ-like humility, patience and self-sacrificial love.

Scripture Readings

Most services in the Orthodox Church contain Scripture readings. The Orthodox Church believes that Holy Scripture is the Holy Word of God, and contains God’s revealed truth and wisdom. Each reading is carefully selected, because it relates to a given service. In the case of the Sacrament of Marriage, the lessons selected and read are foundational to the Orthodox Church’s understanding of marriage. They encapsulate much of what the Orthodox Church believes about marriage, and reinforce the message behind the prayers and hymns of this service. Two Scripture readings from the New Testament are included in this service. The first comes from the Letter to the Ephesians (5:20-33), and is generally read by the chanter. The second reading is from Saint John’s Gospel (2:1-11), and is read by the officiating priest.

Priest: O God, our God, Who went to Cana of Galilee and blessed the wedding there, bless also these your servants, who by Your providence have been joined together in the community of matrimony; bless their going out and their coming in; grant them a life full of good things; take up their crowns (and the priest removes the crowns from their heads and has the newlyweds kiss the crowns) into Your heavenly kingdom, and preserve them undefiled, blameless and beyond reproach, to the ages of ages.

Choir: Amen

Priest: Peace be with you all.

Choir: And with your spirit.

Priest: Bow your heads to the Lord.

Choir: To You, O Lord.

Priest: May the Father, the Son and the Holy Spirit, the all-holy and consubstantial and life-giving Trinity, the One Godhead and Kingdom, bless you and grant you long life, beautiful children, progress in life and growth in faith; enrich you will all the good things of the earth, and make you worthy to enjoy the blessings promised to us; through the intercessions of the holy Theotokos and of all the saints.

Choir: Amen.

Priest: Glory to You, our God, glory to You. May Christ our true God, Who by His coming to Cana rendered marriage honorable, through the intercessions of His all-pure Mother, and the Holy, glorious and all-praised Apostles, of the holy God-crowned rulers, equal to the Apostles, Constantine and Helen, of the holy great martyr Procopios, and of all the saints, 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.

Choir: Amen.
ΙΕΡΕΥΣ: Ὁ Θεὸς, ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐν Κανᾷ τῆς Γαλιλαίας, καὶ τὸν ἐκείστε γάμον εὐλογήσας, εὐλόγησον καὶ τοὺς δούλους σου τούτους, τοὺς τῇ σῇ προνοίᾳ πρὸς γάμου κοινωνίαν συναφθέντας. Εὐλόγησον αὐτοὺς εἰσόδους καὶ ἐξόδους· πλήθυνον ἐν ἀγαθοῖς τὴν ζωὴν αὐτῶν· ἀνάλαβε (ἐνταῦθα ὁ Ἱερεὺς αἴρει τοὺς στεφάνους ἀπὸ τῶν κεφαλῶν τῶν Νυμφίων, καὶ τίθησιν αὐτοὺς ἐπὶ τῆς Τράπεζης) τοὺς στεφάνους αὐτῶν ἐν τῇ Βασιλείᾳ σου, ἀσπίλους καὶ ἀμώμους καὶ ἀνεπιβουλεύτους διατηρῶν εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Εἰρήνη πᾶσι.

ΧΟΡΟΣ: Καὶ τῷ πνεύματί σου.

ΙΕΡΕΥΣ: Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

ΧΟΡΟΣ: Σοί, Κύριε.

ΙΕΡΕΥΣ: Ὁ Πατὴρ, ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα, ἡ παναγία καὶ ὁμοούσιος καὶ ζωαρχικὴ Τριάς, ἡ μία Θεότης καὶ Βασιλεία, εὐλογήσαι ὑμᾶς, καὶ παράσχοι ὑμῖν μακροζωΐαν, εὐτεκνίαν, προκοπὴν βίου καὶ πίστεως, καὶ ἐμπλήσαι ὑμᾶς πάντων τῶν ἐπὶ γῆς ἀγαθῶν, ἀξιώσαι δὲ ὑμᾶς καὶ τῶν ἐπηγγελμένων ἀγαθῶν τῆς ἀπολαύσεως, πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἁγίων.

ΧΟΡΟΣ: Ἀμήν.

The Lord’s Prayer

After a few more petitions and prayers are recited, a recitation of the Lord’s Prayer takes place. Jesus Christ offered this prayer to the disciples when they asked him to “Teach us to pray” (LK 11:1). This is a familiar prayer that most Christians have committed to memory. Christians repeat these words at many different times and places. At any given place and time the words in this prayer serve to comfort them, and remind them of God’s presence in their lives.

The Common Cup

The priest will then ask God to bless a cup that contains wine. This cup is generally called the Common Cup. He will then offer the cup to each partner, beginning with the groom. Each partner will drink from the cup three times. Briefly, the wine in this cup symbolizes the bitter and sweet moments of married life that both partners will share in together. This ritual also reminds the couple that God will bless them throughout the marital and family life cycle.

Procession

After the couple drink from the Common Cup, the priest, couple and sponsor will process around the table. In earlier times, this procession took place from the church to the couple’s home. Today it takes place around the table in the center of the solea that is located in front of the Icon Screen. Holding the Gospels in his right hand, the priest will guide everyone around the table three times while three hymns are chanted. As the couple follows the priest, their journey together begins, but it is not a journey that they will take alone. The Gospel Book that the priest holds, as well as the presence of their guests, serves to remind them that they have chosen to walk through life with the Holy Trinity and other faithful like themselves.

Final Exhortation

Two short congratulatory prayers are read immediately following the procession. The first relates to the groom, and the second to the bride. In each case, both partners are asked to emulate the faith of several Old Testament figures who found happiness and marital fulfillment through their faith in God. The crowns are also removed at this point, and the dismissal follows.

Rev. Fr. Charles Joanides, Ph.D., LMFT

Taken from:
www.goarch.org/archdiocese/departments/marriage/interfaith/premarital-preparation/shortsummarymarriage
www.goarch.org
ΠΡΕΣΒΥΤΕΡΙΟΣ: Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
ΧΟΡΟΣ: Ἀμήν.

ΠΡΕΣΒΥΤΕΡΙΟΣ: Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
ΧΟΡΟΣ: μεθ’ ἑκάστην Δέησιν·Κύριε, ἐλέησον
ΠΡΕΣΒΥΤΕΡΙΟΣ: Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

4. Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

5. Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

6. Ὑπὲρ τοῦ πατρὸς τοῦ Θεοῦ (τοῦ δε), καὶ τῆς δούλης τοῦ Θεοῦ (τῆς δε) τῶν νῦν μνηστευομένων ἀλλήλοις, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

7. Ὑπὲρ τοῦ καταπεμφθῆναι αὐτοίς ἀγάπην τελείαν, εἰρηνικήν, καὶ βοήθειαν, τοῦ Κυρίου δεηθῶμεν.

8. Ὑπὲρ τοῦ φυλαχθῆναι καὶ εὐλογηθῆναι αὐτοὺς ἐν ὁμονοίᾳ καὶ βεβαίᾳ πίστει, τοῦ Κυρίου δεηθῶμεν.

9. Ὑπὲρ τοῦ διαφυλαχθῆναι αὐτούς ἐν ἀμέμπτῳ βιότη καὶ πολιτείᾳ, τοῦ Κυρίου δεηθῶμεν.

10. Ὑπὲρ τοῦ διαφυλαχθῆναι αὐτοίς ἀγάπην τελείαν, εἰρηνικήν, καὶ βοήθειαν, τοῦ Κυρίου δεηθῶμεν.

11. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης,
(Καὶ εὐθέως λαβὼν αὐτοὺς ὁ Ἱερεύς, τοῦ Παρανύμφου κρατοῦντος ὄπισθεν τοὺς στεφάνους, στρέφει ὡς ἐν σχήματι κύκλου περὶ τὸ ἐν τῷ μέσῳ τραπεζίδιον ἐκ τρίτου.)

(Ἠχος πλ. α´.)

ΧΟΡΟΣ: Ἡσαΐα χόρευε· ἡ Παρθένος ἔσχεν ἐν γαστρί, καὶ ἔτεκεν Υἱὸν τὸν Ἐμμανουήλ, Θεόν τε καὶ ἄνθρωπον· Ἀνατολὴ ὄνομα αὐτῷ· ὃν μεγαλύνοντες, τὴν Παρθένον μακαρίζομεν.

ΧΟΡΟΣ: (Ἠχος βαρύς.)

Ἅγιοι Μάρτυρες, οἱ καλῶς ἀθλήσαντες καὶ στεφανωθέντες, πρεσβεύσατε πρὸς Κύριον, ἐλεηθῆναι τὰς ψυχὰς ἡμῶν.

ΧΟΡΟΣ: Δόξα σοι Χριστὲ ὁ Θεός, Ἀποστόλων καύχημα, Μαρτύρων ἀγαλλίαμα, ἐν τῷ κήρυγμα. Τριὰς ἡ ὁμοούσιος.

(Εἶτα ὁ Ἱερεὺς ἐπαίρει τοὺς στεφάνους· καὶ ἐπάρας τὸν στέφανον τοῦ Νυμφίου, λέγει)

ΙΕΡΕΥΣ: Μεγαλύνθητι, Νυμφίε, ὡς ὁ Ἀβραὰμ, καὶ εὐλογήθητι ὡς ὁ Ἰσαάκ, καὶ πληθύνθητι ὡς ὁ Ἰακώβ, πορευόμενος ἐν εἰρήνῃ καὶ ἐργαζόμενος ἐν δικαιοσύνῃ τὰς ἐντολὰς τοῦ Θεοῦ.

(Καὶ ἐν τῷ τῆς Νύμφης λέγει)

ΙΕΡΕΥΣ: Καὶ σύ, Νύμφη, μεγαλύνθητι ὡς ἡ Σάῤῥα, καὶ εὐφράνθητι ὡς ἡ Ῥεβέκκα, καὶ πληθύνθητι ὡς ἡ Ῥαχήλ, εὐφραινομένη τῷ ἰδίῳ ἀνδρί, φυλάττουσα τοὺς ὀρους τοῦ νόμου, ὅτι οὕτως ἡὐδόκησεν ὁ Θεός.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

Priest: Blessed is our God always, both now and for ever, and to the ages of ages.

Choir: Amen.

Priest: In peace let us pray to the Lord.

Choir: (With every petition) Lord, have mercy.

Priest: For the peace from above and for the salvation of our souls, let us pray to the Lord.

3. For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

4. For this holy House and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

5. For our Archbishop (name), the honorable presbytery, the deaconate in Christ, and all the clergy and the laity, let us pray to the Lord.

6. For the servants of God (name) and (name), who are now being betrothed, and for their salvation, let us pray to the Lord.

7. That there may descend upon them perfect and peaceful love, and the help of God, let us pray to the Lord.

8. That they may be preserved and blessed in concord and sound faith, let us pray to the Lord.

9. That they may be kept in blameless life and conduct, let us pray to the Lord.

10. That the Lord our God will grant them an honorable marriage and a marital bed undefiled, let us pray to the Lord.

11. For our deliverance from all distress, anger, danger and want, let us pray to the Lord.
12. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. 
Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἐσώτεροι καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

ΧΟΡΟΣ: Σοί, Κύριε.

ΙΕΡΕΥΣ: Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

Πeople: 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.

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

Choir: Amen.

Priest: Peace be with you all.

Choir: And with your spirit.

Priest: Let us bow our heads to the Lord.

Choir: To You, o Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: (The priest blesses the cup as he says the following prayer:) O God, Who made all things by Your power, and established the world, and adorned the crown of everything that You made: Bless with a spiritual blessing this common cup, which you offer to those joined in marriage. For Your name is blessed, and Your Kingdom is glorified, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Choir: Amen.

(While the priest offers the cup first to the groom and then to the bride, from which each take three sips, the choir chants:)

Choir: I will take the cup of salvation, and I will call on the name of the Lord. Alleluia.
ΑΝΑΓΝΩΣΤΗΣ: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

ΙΕΡΕΥΣ: Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ αἰώνιον.

ΧΟΡΟΣ: Αμήν.

ΙΕΡΕΥΣ: Ἐιρήνη πᾶσι.

ΧΟΡΟΣ: Καί τῷ πνεύματί σου.

ΙΕΡΕΥΣ: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

ΧΟΡΟΣ: Σοί, Κύριε.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

(Ὁ Ἱερεὺς, εὐλογῶν τὸ ποτήριον, λέγει τὴν Εὐχὴν ταύτην)

ΙΕΡΕΥΣ: Ὁ Θεός, ὁ πάντα ποιήσας τῇ ἰσχύϊ σου, καὶ στερεώσας τὴν οἰκουμένην, καὶ κοσμήσας τὸν στέφανον πάντων τῶν πεποιημένων ὑπὸ σοῦ, καὶ τὸ ποτήριον τὸ κοινὸν παρεχόμενος τοῖς συναφθεῖσι πρὸς γάμου κοινωνίαν, εὐλόγησον εὐλογίᾳ πνευματικῇ. Ὅτι ηὐλόγηταί σου τὸ ὄνομα, καὶ δεδόξασταὶ σου ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ αἰώνιον.
ΙΕΡΕΥΣ: Κύριε ὁ Θεός ἡμῶν, ὁ τὴν ἐξ ἐθνῶν προμνηστευσάμενος Ἐκκλησίαν παρθένον ἁγνήν, εὐλόγησον τὰ μνῆστρα ταῦτα, καὶ ἑνώσον, καὶ διαφύλαξον τοὺς δούλους σου τούτους ἐν εἰρήνῃ καὶ ὁμονοίᾳ. Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Αμήν.

Ο Ιερέας πέρνει τα δακτυλίδια, τα ευλογά επάνω στο Άγιο Ευαγγέλιο, το αγγίζει επάνω στο μέτωπο του γαμβρού πρώτα και ύστερα της νύμφης, κάνει το σχήμα του σταυρού επάνω από τους δύο, λέγοντας :

ΙΕΡΕΥΣ: Ἀῤῥαβωνίζεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα) τὴν δούλην τοῦ Θεοῦ (τὴν δεῖνα), εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος.

ΧΟΡΟΣ: Ἀμήν. (τρίς).

( Ύ στερα κάνει το ίδιο και για τη νύμφη και βάζει τα δακτυλίδια στο τρίτο δάκτυλο του Δεχιού χεριού τους, και τα αλλάζει ο ( η )  παράνυμφος )

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

Πρότερον, ο Πρίγιμε, ο Πρίγιμενοσ, ὁ πρότερον τοῦ προμιστοῦ Ρωμαίου Ἐλληνασμοῦ προμνηστευσάμενος Ἐκκλησίαν παρθένον ἁγνήν, εὐλόγησον τὰ μνῆστρα ταῦτα, καὶ ἑνώσον, καὶ διαφύλαξον τοὺς δούλους σου τούτους ἐν εἰρήνῃ καὶ ὁμονοίᾳ. Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Αμήν.

(Ο Ιερέας πέρνει τα δακτυλίδια, τα ευλογά επάνω στο Άγιο Ευαγγέλιο, το αγγίζει επάνω στο μέτωπο του γαμβρού πρώτα και ύστερα της νύμφης, κάνει το σχήμα του σταυρού επάνω από τους δύο, λέγοντας :)

Προτερο, ο Πρίγιμε, ο Πρίγιμενοσ, ὁ πρότερον τοῦ προμιστοῦ Ρωμαίου Ἐλληνασμοῦ προμνηστευσάμενος Ἐκκλησίαν παρθένον ἁγνήν, εὐλόγησον τὰ μνῆστρα ταῦτα, καὶ ἑνώσον, καὶ διαφύλαξον τοὺς δούλους σου τούτους ἐν εἰρήνῃ καὶ ὁμονοίᾳ. Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Αμήν.

(Ο Ιερέας πέρνει τα δακτυλίδια, τα ευλογά επάνω στο Άγιο Ευαγγέλιο, το αγγίζει επάνω στο μέτωπο του γαμβρού πρώτα και ύστερα της νύμφης, κάνει το σχήμα του σταυρού επάνω από τους δύο, λέγοντας :)

Προτερο, ο Πρίγιμε, ο Πρίγιμενοσ, ὁ πρότερον τοῦ προμιστοῦ Ρωμαίου Ἐλληνασμοῦ προμνηστευσάμενος Ἐκκλησίαν παρθένον ἁγνήν, εὐλόγησον τὰ μνῆστρα ταῦτα, καὶ ἑνώσον, καὶ διαφύλαξον τοὺς δούλους σου τούτους ἐν εἰρήνῃ καὶ ὁμονοίᾳ. Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Αγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Αμήν.
ΙΕΡΕΥΣ: Ἐλέησον ἡμᾶς ὁ Θεός, κατά τὸ μέγα ἔλεος σου· δεόμεθά σου ἑπάκουσον καὶ ἐλέησον.
Ἐπὶ δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγίειας καὶ σωτηρίας τῶν δούλων σου (τοῦ δεῖνος) καὶ (τῆς δεῖνος) καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ, τῶν ἀπεκδεχομένων τὸ παρὰ σοῦ πλούσιον ἔλεος.
ΙΕΡΕΥΣ: Ὅτι ἐλεήμων, καὶ φιλάνθρωπος Θεὸς ἑπαρπασθῇς, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
ΧΟΡΟΣ: Αμήν.

Priest: O Lord our God, who have espoused the Church as a pure virgin from among the nations, bless these rings and unite and preserve these your servants in peace and concord. For to You belong all glory, honor and worship, to the Father, Son and Holy Spirit, now and forever and to the ages of ages.

Choir: Amen.

(The priest takes the rings, blesses them over the Holy Gospel Book, touches with them the forehead of the groom first and then the forehead of the bride, and makes the sign of the Cross with the rings on both of them, and says to each in turn:)

Priest: The servant 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. (3x)

Choir: Amen. (3x)

(He then places the rings on the third finger of their right hands, and the koumbaro or koumbara exchanges them.)

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.
ΙΕΡΕΥΣ: Κύριε ὁ Θεός ἡμῶν, ὁ τῷ πατίδι τοῦ Πατριάρχου Ἀβραὰμ συμπορευθείς ἐν τῇ Μεσοποταμίᾳ, προκειμένου νυμφεύσασθαι τῷ κυρίῳ αὐτοῦ Ῥεβέκκαν· Αὐτός καὶ στήριξεν τόν δοῦλόν σου καὶ τήν δούλην σου διὰ δακτυλίου ἐδόθη ἡ ἐξουσία τῷ Ἰωσὴφ ἐν Αἰγύπτῳ· διὰ δακτυλίου ἐδοξάσθη Δανιὴλ ἐν χώρᾳ Βαβυλῶνος· διὰ δακτυλίου ἐφανερώθη ἡ ἀλήθεια τῆς Θάμαρ· διὰ δακτυλίου ἡ δεξιὰ τῶν δούλων σου εὐλογηθήσεται τῷ λόγῳ σου τῷ κραταιῷ καὶ τῷ βραχίονί σου τῷ ὑψηλῷ.

ΧΟΡΟΣ: Αμήν.
ΙΕΡΕΥΣ: Σοφία· ὀρθοί· ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Εἰρήνη πᾶσι.

ΧΟΡΟΣ: Καί τῷ πνεύματι σου.

ΙΕΡΕΥΣ: Εκ τοῦ κατά Ιωάννην ἁγίου Εὐαγγελίου τὸ Ανάγνωσμα. (Κεφ. β΄ 1-11)

Πρόσχωμεν

ΧΟΡΟΣ: Δόξα σοι, Κύριε, δόξα σοι.

ΙΕΡΕΥΣ: Τῷ καιρῷ ἐκείνῳ, γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὡστερήσαντος ὑστερήσαντος ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὕπω ἥκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ,Τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἑξ ἐκλητές κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καί λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καί ἤνεγκαν.

Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ όταν μεθυσθῶσι, τὸτε τὸ ἐλάσσω· σὺ δὲ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ Μαθηταὶ αὐτοῦ.

ΧΟΡΟΣ: Δόξα σοι, Κύριε, δόξα σοι.

Priest: O Lord our God, Who accompanied the servant of the Patriarch Abraham to Mesopotamia, where he was sent to find a bride for his master Isaac, and through the watering at the well revealed to him that he should betroth Rebecca, bless the betrothal of Your servants (name) and (name), and confirm the promise they have given to each other. Fortify them with Your divine unity; for You from the beginning created male and female, and by Your will is woman joined to man for help and for the continuation of the human race. Yes, Lord our God, Who sent Your truth upon Your inheritance and Your promise upon Your servants our Father, Your chosen ones from generation to generation, look down upon Your servants (name) and (name), and strengthen their betrothal in faith and concord and truth and love; for it was You Lord, Who taught us to give our pledge through a ring and to remain faithful in everything. Through a ring the authority was given to Joseph in Egypt; through a ring Daniel was glorified in the land of Babylon; through a ring the true identity of Thamar was discovered; through a ring our heavenly Father showed mercy on the prodigal son; for He said, “put a ring on his finger, and bring the fatted calf and kill it, so that we can eat and rejoice.” Your right hand, O Lord, enabled Moses to cross the Red Sea; by Your true word the heavens were made firm and the earth was established; and the right hand of Your servants shall be blessed by Your mighty word and Your upraised arm. Do You now, O Master, bless this putting on of rings with a heavenly blessing; and may an Angel of the Lord go before them all the days of their lives.

For You are He Who blesses and sanctifies all things, and to You we ascribe glory, to the Father, Son, and Holy Spirit, now and forever and to the ages of ages.

Choir: Amen.
ΑΚΟΛΟΥΘΙΑ ΣΤΕΦΑΝΩΜΑΤΟΣ
(από τον Ψαλμό 127)

ΙΕΡΕΥΣ: Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.

ΧΟΡΟΣ: Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

ΙΕΡΕΥΣ: Τοὺς πόνους τῶν καρπῶν σου φάγεσαι, μακάριος εἶ, καὶ καλῶς σοι ἔσται.

ΧΟΡΟΣ: Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

ΙΕΡΕΥΣ: Ἡ γυνὴ σου ὡς ἄμπελος εὐθηνοῦσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου. Ὑἱοί σου ὡς νεόφυτα ἐλαιῶν, κύκλῳ τῆς τραπέζης σου.

ΧΟΡΟΣ: Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

ΙΕΡΕΥΣ: Ἰδοὺ οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν Κύριον.
Εὐλογήσαι σε Κύριος ἐκ Σιών, καὶ ἴδοις τὰ ἀγαθὰ Ἱερουσαλήμ πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ ἴδοις υἱοὺς τῶν υἱῶν σου. Εἰρήνη ἐπὶ τὸν Ἰσραήλ.

ΧΟΡΟΣ: Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

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

Priest: Let us be attentive.

Reader: Brethren, always give thanks for everything, in the name of our Lord Jesus Christ, to God the Father, and be subject to one another out of reverence for Christ. Wives, be subject to your husbands as to the Lord; for the man is the head of the woman, just as Christ also is the head of the Church, and He is, indeed, the savior of the body. But just as the Church is subject to Christ, so must women be to their husbands in every thing. Husbands, love your wives, as Christ also loved the Church and gave Himself up for her that He might sanctify and cleanse her with the washing of water by the word that He might resent her to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. In the same way men are bound to love their wives as they love their own bodies. In loving his wife a man loves himself. For no one ever hated his own body but provides and cares for it as the Lord does the Church; for we are living parts of His body, of His flesh and of His bones; for this reason shall a man leave his father and mother and shall cleave to his wife, and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ and the Church. Yet each one of you individually must love his wife as his very self, and the wife must see to it that she treat her husband with respect.

Priest: Peace be with you the reader.

Choir: Alleluia, Alleluia, Alleluia.
ANAGNOSTHS: Πρὸς Εφεσίους Επιστολῆς Παύλου τὸ Ἀνάγνωσμα (Κεφ. ε´ 20-33).

IEREYS: Πρόσχωμεν.

ANAGNOSTHS: Αδελφοί, εὐχαριστεῖτε πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ Πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσομεν ὡς τῷ Κυρίῳ, ὅτι ὁ ἄνηρ ἐστι κεφαλὴ τῆς γυναίκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς Ἐκκλησίας, καὶ αὐτὸς ἐστι σωτὴρ τοῦ σώματος. Ἀλλ’ ὅταν ἡ Ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. Οἱ ἄνδρες ἀγαπᾶτέ τὰς γυναῖκάς ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν Ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ἵνα ἀγαπηθῇ καὶ ἀφήσῃ τὸν ἐξυπηρετήθηκεν τῷ Χριστῷ, ὅτι σωστῇ ἔσται καὶ ἀμώμη καὶ ἁγιάσῃ τῇ ἐκκλησίᾳ, ἵνα ἀνεκτὸς καὶ ἁγιασθῇ ἐν ἅπασι. Τό μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν Ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ᾿ ἑνὰ, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς τὴν ἑαυτοῦ σάρκα, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

IEREYS: Εἰρήνη σοι τῷ ἀναγινώσκοντι.

ΧΟΡΟΣ: Αλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

SERVICE OF THE CROWNING
(From Psalm 127/128)

Priest: Blessed are all those who fear the Lord and walk in His ways.

Choir: Glory to You our God, glory to You.

Priest: For you shall enjoy the fruits of your labors; blessed are you and all shall be well with you.

Choir: Glory to You our God, glory to You.

Priest: Your wife shall be like a fruitful vine on the walls of your house; your children like newly-planted olive trees round about your table.

Choir: Glory to You our God, glory to You.

Priest: See thus shall the man be blessed who fears the Lord. May the Lord bless you from Zion, and may you enjoy the blessings of Jerusalem all the days of your life. May you see your children’s children. Peace be on Israel.

Choir: Glory to You our God, glory to You.

Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.
ΙΕΡΕΥΣ: Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
ΧΟΡΟΣ: Μεθ᾿ ἑκάστην Δέησιν· Κύριε, ἐλέησον.

2. Ὑπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

4. Ὑπὲρ τοῦ ἁγίου Οἶκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

5. Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλῆρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

6. Ὑπὲρ τῶν δούλων τοῦ Θεοῦ (τοῦ δε) καὶ (τῆς δε), τῶν νῦν συναπτομένων ἀλλήλοις εἰς γάμου κοινωνίαν, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

7. Ὑπὲρ τοῦ εὐλογηθῆναι τὸν γάμον τοῦτον, ὡς τὸν ἐν Κανά τῆς Γαλιλαίας, τοῦ Κυρίου δεηθῶμεν.

8. Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς εὐτεκνίας ἀπόλαυσιν, καὶ ἀκατάγνωστον διαγωγήν, τοῦ Κυρίου δεηθῶμεν.

9. Ὑπὲρ τοῦ εὐφρανθῆναι αὐτοὺς ἐν ὁράσει υἱῶν καὶ θυγατέρων, τοῦ Κυρίου δεηθῶμεν.

10. Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς εὐτεκνίας ἀπόλαυσιν, καὶ ἀκατάγνωστον διαγωγήν, τοῦ Κυρίου δεηθῶμεν.
ΙΕΡΕΥΣ: Ο Θεός ο ἁγίος, ὁ πλάσας ἐκ χοὸς τὸν ἀνθρωπον, καὶ ἐκ τῆς πλευρᾶς αὐτοῦ ἀνοικοδομήσας γυναῖκα, καὶ συζεύξας αὐτῷ βοηθὸν κατ’ αὐτόν, διὰ τὸ οὕτως ἀρέσαι τῇ σῇ μεγαλειότητι, μὴ μόνον εἶναι τὸν ἄνθρωπον ἐπὶ τῆς γῆς· αὐτὸς καὶ νῦν, Δέσποτα, ἔξαπόστειλον τὴν χεῖρά σου ἐξ ἁγίου κατοικητηρίου σου, καὶ ἅρμοσον (τούτου λεγομένου, ὁ Ἱερεὺς ἁρμόζει τὰς δεξιὰς τῶν νυμφευομένων) τὸν δοῦλον σου (τόν δε) καὶ τὴν δούλην σου (τήν δε), ὅτι παρὰ σοῦ ἁρμόζεται ἀνδρὶ γυνή. Σύζευξον αὐτοὺς ἐν ὁμοφροσύνῃ· στεφάνωσον αὐτοὺς εἰς σάρκα μίαν· χάρισαι αὐτοῖς καρπὸν κοιλίας, εὐτεκνίας ἀπόλαυσιν. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς ἀιῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

(Καὶ λαβὼν ὁ Ἱερεὺς τὰ Στέφανα, στέφει πρῶτον τὸν Νυμφίον, λέγων)·

ΙΕΡΕΥΣ: Στέφεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα), τὴν δούλην τοῦ Θεοῦ (τὴν δε), εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος.

ΧΟΡΟΣ: Ἀμήν. (γ΄)

(Eἶτα στέφει καὶ τὴν Νύμφην, λέγων)·

ΙΕΡΕΥΣ: Στέφεται ἡ δούλη τοῦ Θεοῦ (ἡ δεῖνα), τὸν δοῦλον τοῦ Θεοῦ (τόν δε), εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος.

ΧΟΡΟΣ: Ἀμήν. (γ΄)

(Εἶτα τίθησι τὰ Στέφανα ἐπὶ τὰς κεφαλὰς τῶν Νυμφίων, ψάλλων ἐκ τρίτου)·

Κύριε ὁ Θεός ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσον αὐτούς.

ΑΝΑΓΝΩΣΤΗΣ: Έβηκας ἐπὶ τὴν κεφαλὴν αὐτῶν στεφάνους ἐκ λίθων τιμίων.

ΙΕΡΕΥΣ: Πρόσχωμεν.

ΑΝΑΓΝΩΣΤΗΣ: Ζωὴν ἐδώκας αὐτοῖς, καὶ ἐν ζωῆς ἐκλεύσατε ἡμᾶς ἡμεῖς.

ΙΕΡΕΥΣ: Σοφία.
ΙΕΡΕΥΣ: Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

ΧΟΡΟΣ: Σοί, Κύριε.

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἡγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Ὁ Θεὸς ὁ ἄχραντος, καὶ πάσης κτίσεως δημιουργός, ὁ τὴν πλευρὰν τοῦ προπάτορος Ἀδὰμ διὰ τὴν σὴν φιλανθρωπίαν εἰς γυναῖκα μεταμορφώσας, καὶ εὐλογήσας αὐτούς, καὶ εἰπών· «Αὐξάνεσθε καὶ πληθύνεσθε, καὶ κατακυριεύσατε τῆς γῆς», καὶ ἀμφοτέρους αὐτούς ἓν μέλος ἀναδείξας διὰ τῆς συζυγίας· ἕνεκεν γὰρ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ ἰδίᾳ γυναικί, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· καί, οὓς ὁ Θεὸς συνέζευξεν, ἄνθρωπος μή χωριζέτω· ὁ τὸν θεράποντά σου Ἀβραὰμ εὐλογήσας, καὶ διανοίξας τὴν μήτραν Σάῤῥας, καὶ πατέρα πλήθους ἐθνῶν ποιήσας· ὁ τὸν Ἰσαὰκ τῇ Ῥεβέκκᾳ χαρισάμενος, καὶ τὸν τόκον αὐτῆς εὐλογήσας· ὁ τὸν Ἰακὼβ τῇ Ῥαχὴλ συνάψας, καὶ ἐξ αὐτοῦ τοὺς δώδεκα Πατριάρχας, ἀναδείξας· ὁ τὸν Ἰωσὴφ καὶ τὴν Ἀσυνὲθ συζεύξας, καρπὸν παιδοποιΐας αὐτοῖς τὸν Ἐφραίμ, καὶ τὸν Μανασσῆν χαρισάμενος· ὁ τὸν Ζαχαρίαν καὶ τὴν Ἐλισάβετ προσδεξάμενος, καὶ Πρόδρομον τὸν τόκον αὐτῶν ἀναδείξας· ὁ ἐκ τῆς ῥίζης Ἰεσσαί τὸ κατὰ σάρκα βλαστήσας τὴν ἀειπάρθενον, καὶ ἐξ αὐτῆς σαρκωθεὶς καὶ τεχθεὶς εἰς σωτηρίαν τοῦ γένους τῶν ἀνθρώπων· ὁ διὰ τὴν ἄφραστόν σου δωρεάν καὶ πολλὴν ἀγαθότητα παραγενόμενος ἐν Κανὰ τῆς Γαλιλαίας καὶ τὸν ἐκεῖσε γάμον εὐλογήσας, ἵνα φανερώσῃς ὅτι σὸν θέλημά ἐστιν ἡ ἔννομος συζυγία καὶ ἡ ἐξ αὐτῆς παιδοποιία. Αὐτός, Δέσποτα Πανάγιε, πρόσδεξαι τὴν δέησιν ἡμῶν τῶν ἱκετῶν σου, ὡς ἐκεῖσε ἐκεῖσε καὶ ἐνταῦθα παραγενόμενος τῇ ἀοράτῳ σου (name) and (name); and grant that this maiden may in all things submit to the man, and that this Your servant may be the head of the woman, so that they may live according to Your will. Bless them, O Lord our God, as You blessed Abraham and Sarah, Isaac and Rebecca, Jacob and all the Patriarchs, Joseph and Asenath, Moses and Zipporah, Joachim and Anna, Zacharias and Elizabeth. Guard them, O Lord our God, as You guarded Noah in the Ark, Jonah in the belly of the whale, and the three holy youths from the fire, by sending down upon them dew from heaven; and let there come upon them that great joy which the blessed Helena felt when she found the precious Cross. Remember them, O Lord our God, as You remembered Enoch, Shem and Elias; as You remembered Your holy Forty Martyrs, on whom You sent down crowns from heaven. Remember, O Lord our God, the parents who brought them up, for the blessings of parents make firm the foundations of homes. Remember, O Lord our God, Your servants the attendants, who have come together to share in this rejoicing. Remember, O Lord our God, Your servant (name) and your servant (name), and bless them. Grant them the fruit of the womb, fair children, oneness of souls and bodies. Exalt them as the cedars of Lebanon, as a luxuriant vine. Graciously give to them the fullness of blessings so that, being sufficient in everything, they may abound in every good work that is acceptable to You, and may see their children’s children like newly-planted olive trees round about their table; and, having pleased You in every way, may shine as the stars of heaven, in You our Lord; to Whom are due all glory, dominion, honor and worship, now and forever and to the ages of ages.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.
Priest: Remembering our most holy, pure, blessed, glorious Lady Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

Choir: To You, O Lord.

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.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O God most pure, the Maker of all creation, in Your love for man You transformed the rib of our forefather Adam into woman, and blessed them and said: “Be fruitful and multiply, and have dominion over the earth”; and you made the two of them one member through union. For this reason shall a man leave his father and mother and shall cleave to his own wife, and the two shall be one flesh; and those whom God has yoked together, let no man separate. You blessed Your servant Abraham by granting Sarah offspring, and made him the father of many nations; You gave Isaac to Rebecca and blessed their child; You joined Jacob to Rachel, and from him brought forth the twelve Patriarchs; You united Joseph and Asenath, and granted them Ephraim and Manasseh as offspring; you responded to Zacharias and Elizabeth, and made their son the Forerunner; from the root of Jesse You brought forth in the flesh the ever-Virgin Mary, from which You became incarnate and were born for the salvation of the human race; in Your inexpressible grace and great goodness You traveled to Cana of Galilee and blessed the wedding there, in order to show that lawful union and the procreation of children from it are indeed Your will: Do You, all holy Master, accept the prayer of us your supplicants, and, as You were there with them, be here also with us through Your invisible presence. Bless this marriage and grant to Your servants (name) and (name) a tranquil life, long years, mature judgment, love for each other in the bond of peace, long-lasting posterity, grace on their children, a crown of everlasting glory.
ἐπιστασίᾳ· εὐλόγησον τὸν γάμον τοῦτον, καὶ παράσχου τοῖς δούλοις σου τούτοις (τῷ δεῖνι) καὶ (τῇ δείκν.) ζωήν εἰρήνης, μακροχρόνιον, τήν εἰς ἀλλήλους ἀγάπην ἐν τῷ συνδέσμῳ τῆς εἰρήνης, στέρμα μακρόβιον, τήν ἐτί τέκνοις χάριν, τὸν ἀμαράντιον τῆς δόξης στέφανον. Αξίωσον αὐτοὺς ἰδεῖν τέκνα τοῖς γιατί οἰκογένεια, ὁμον καὶ ἔλεος καὶ πάσης ἀγαθωσύνης, ἵνα μεταδῷσιν καὶ τοῖς χρείαν ἔχουσι, δωροῦμεν ἅμα καὶ τοῖς συμπαροῦσι πάντα τὰ πρὸς σωτηρίαν αἰτήματα. Ὅτι Θεὸς ἐλέους, οἰκτιρμῶν καὶ φιλανθρωπίας ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς ἡμῶν, ὁ τοῦ μυστικοῦ καὶ ἀχράντου γάμου ἱερουργὸς καὶ τοῦ σωματικοῦ νομοθέτης, ὁ τῆς ἀφθαρσίας φύλαξ, καὶ τῶν βιοτικῶν ἀγαθὸς οἰκονόμος· αὐτὸς καὶ νῦν, Δέσποτα, ὁ ἐν ἀρχῇ πλάσας τὸν ἄνθρωπον, καὶ θέμενος αὐτόν ὡς βασιλέα τῆς κτίσεως, καὶ εἰπών· «Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον ἐπὶ τῆς γῆς· ποιήσωμεν αὐτῷ βοηθὸν κατ᾿ αὐτόν»· καὶ λαβὼν μίαν τῶν πλευρῶν αὐτοῦ, ἔπλασας γυναῖκα, ἣν ἰδὼν Ἀδὰμ εἶπε· «Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστῶν μου καὶ σάρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνὴ, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὕτη· ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ έσονται οἱ δύο εἰς σάρκα μίαν»· καὶ «οὐς ὁ Θεὸς συνέζευξεν, ἄνθρωπος μή χωρίζετω»· Αὐτὸς καὶ νῦν, Δέσποτα Κύριε, ὁ Θεός ἡμῶν, κατάπεμψαν τὴν χάριν σου τὴν ἐπουράνιον ἐπὶ τούς δούλους σου τούτους Make them worthy to see their children's children; preserve their marital bed inviolate; and bestow upon them the dew of heaven from above and all the riches of the earth; fill their home with wheat, wine and oil, and with every good thing, so that they may give to those in need; and grant to those here present all their requests that lead to salvation.

For You are the God of mercy and compassion and love, and to You we ascribe glory, together with Your beginningless Father, and Your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Blessed are You, O Lord our God, celebrant of the mystical and pure marriage, law-giver of the marriage of the body, guardian of incorruption and righteous steward of the fits of this life. In the beginning, O Master, You created man and established him as the king of creation, and said, “It is not good that man should be alone on the earth; let us make a helper fit for him;” and taking one of his ribs You formed woman, and when Adam saw her he said, “This at last is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of her man.” For this reason shall a man leave his father and mother and shall cleave to his own wife, and the two shall be one flesh; and those whom God has yoked together, let no man separate. Do You, now, Lord and Master, our God, send down Your heavenly grace upon Your servants