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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 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 humankind 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 goings 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 ἐκεῖσε γάμον εὐλογήσας, εὐλόγησον καὶ τοὺς δούλους σου τούτους, τοὺς τῇ σῇ προνοίᾳ πρὸς γάμου κοινωνίαν συναφθέντας. Εὐλόγησον αὐτῶν εἰσόδους καὶ ἐξόδους· πλήθυνον ἐν ἀγαθοῖς τὴν ζωὴν αὐτῶν· ἀνάλαβε (ἐνταῦθα ὁ Ἱερεὺς αἶρει τοὺς στεφάνους ἀπὸ τῶν κεφαλῶν τῶν Νυμφίων, καὶ τίθησιν αὐτοὺς ἐπὶ τῆς τραπέζης) 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 κλίνετε.

ΧΟΡΟΣ: Σοί, Κύριε.

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

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Δόξα σοι, ὁ Θεὸς, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ὁ διὰ τῆς ἐν Κανᾷ ἐπιδημίας τίμιον ἀναδείξας τὸν γάμον, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ Μητρός, τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων, τῶν ἁγίων θεοστέπτων βασιλέων καὶ ἱσαποστόλων Κωνσταντίνου καὶ Ἑλένης, τοῦ ἁγίου μεγαλομάρτυρος Προκοπίου, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ ἐλεήμων Θεός.

Δι’ εὐχῶν τῶν ἁγίων Πατέρων...

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

ΙΕΡΕΥΣ: Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: μεθ' ἐκάστην Δέησιν·Κύριε, ἐλέησον

ΙΕΡΕΥΣ: 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 δούλου 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 αὐτοῖς ἀγάπην τελείαν, εἰρηνικὴν, καὶ βοήθειαν, τοῦ Κυρίου δεηθῶμεν.

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

9. Ὑπὲρ τοῦ διαφυλαχθῆναι αὐτοὺς ἐν ἀμέμπτῳ βιοτῇ καὶ πολιτείᾳ, τοῦ Κυρίου δεηθῶμεν.

10. Ὅπως Κύριος ὁ Θεὸς ἡμῶν χαρίσῃται αὐτοῖς τίμιον τὸν γάμον, καὶ τὴν κοίτην ἀμίαντον, τοῦ Κυρίου δεηθῶμεν.

11. Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης,

(The priest then leads the groom and bride around the table three times, holding them by their joined hands with his left hand, and holding the Holy Gospel Book in his right hand. The best man and/or maid of honor (koumbaro or koumbara) walks behind them, holding the ribbon that joins the two crowns. The priest and/or choir sing the following hymns as they circle the table:)

Priest/Choir: O Isaiah dance for joy, for the Virgin has indeed conceived, and bore a Son called Emmanuel, both perfect God and man; Daybreak is His name; Whom as we glorify, the Virgin we do truly bless.

Priest/Choir: O Holy Martyrs, who have fought well and have been crowned; intercede with the Lord, that mercy be granted to our souls.

Priest/Choir: Glory to You, O Christ our God, the Apostles' boast and pride, the delight of the martyrs, Whose message is: the consubstantial Trinity.

(After they have returned to their original positions, the priest reads the following prayers, first over the head of the groom, then over the head of the bride:)

Priest: Be magnified, O bridegroom, like Abraham, and be blessed like Isaac, and multiply like Jacob, walking in peace and fulfilling in righteousness the commandments of God.

And you, O bride, be glorified like Sarah, and be glad like Rebecca, and multiply like Rachel, rejoicing in your own husband, and observing the requirements of the law, for so God is well-pleased.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

(Καὶ εὐθέως λαβὼν αὐτοὺς ὁ Ἱερεὺς, τοῦ Παρανύμφου κρατοῦντος ὀπισθεν τοὺς στεφάνους, στρέφει ὡς ἐν σχήματι κύκλου περὶ τὸ ἐν τῷ μέσῳ τραπεζίδιον ἐκ τρίτου.)

(Ἦχος πλ. α΄.)

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

ΧΟΡΟΣ: (Ἦχος βαρύς.)

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

ΧΟΡΟΣ: Δόξα σοι Χριστέ ὁ Θεός, Ἀποστόλων καύχημα, Μαρτύρων ἀγαλλίαμα, ὦν τὸ κήρυγμα. Τριάς 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 Σάρρα, καὶ εὐφράνθητι ὡς ἡ Ῥεβέκκα, καὶ πληθύνθητι ὡς ἡ Ῥαχήλ, εὐφραινομένη τῷ ἰδίῳ ἀνδρὶ, φυλάττουσα τοὺς ὅρους τοῦ νόμου, ὅτι οὕτως ηὐδόκησεν 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 diaconate 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 Θεὸς, τῇ σῇ χάριτι.
Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν
Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες,
ἐαυτοὺς 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.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Ὁ Θεὸς ὁ αἰώνιος, ὁ τὰ διηρημένα συναγαγὼν εἰς ἐνότητα καὶ
σύνδεσμον διαθέσεως τιθεὶς ἄρρηκτον· ὁ εὐλόγησας Ἰσαὰκ καὶ Ῥεβέκκαν, καὶ
κληρονόμους αὐτοὺς τῆς σῆς ἐπαγγελίας ἀναδείξας· αὐτὸς εὐλόγησον καὶ τοὺς
δούλους σου τούτους, ὁδηγῶν αὐτοὺς ἐν παντὶ ἔργῳ ἀγαθῷ. Ὅτι ἐλεήμων καὶ
φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ
Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Εἰρήνη πᾶσι.

ΧΟΡΟΣ: Καὶ τῷ πνεύματί σου.

ΙΕΡΕΥΣ: Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

ΧΟΡΟΣ: Σοί Κύριε.

People: 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 for-
ever 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 ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ
Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Εἰρήνη πᾶσι.

ΧΟΡΟΣ: Καὶ 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 πεπονημένων ὑπὸ σοῦ, καὶ τὸ ποτήριον
τὸ κοινὸν τοῦτο παρεχόμενος τοῖς συναφθεῖσι πρὸς γάμου κοινωνίαν, εὐλόγησον
εὐλογία πνευματικῇ. Ὅτι ἡυλόγηταί σου τὸ ὄνομα, καὶ δεδόξασται σου ἡ βασιλεία
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

(Εἶτα, λαβὼν ὁ Ἱερεὺς ἐπὶ χεῖρας τὸ κοινὸν ποτήριον, μεταδίδωσιν αὐτοῖς ἐκ γ',
πρῶτον τῷ ἀνδρί, καὶ αὐθὺς τῇ γυναικί, ψάλλων εἰς ᾗχον α'.)

ΧΟΡΟΣ: Ποτήριον σωτηρίου λήψομαι, καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι.

12. Help us; save us; have mercy on us and keep us, O God, by Your Grace.

Remembering our most holy, pure, blessed and glorious Lady Theoto-
kos 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 God.

Priest: For to You belong all glory, honor and worship, to the Father
and the Son and 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 eternal God, Who brought things divided into unity and estab-
lished an unbroken bond between them; Who blessed Isaac and Re-
becca and made them heirs of Your promise: Bless these, Your ser-
vants, guiding them to every good work. For You are a merciful and
loving God, and to You we ascribe glory, to the Father, Son and 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: Bow your heads to the Lord.

Choir: To You, O Lord.

ΙΕΡΕΥΣ: Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν ἐξ ἐθνῶν προμνηστευσάμενος Ἐκκλησίαν παρθένον ἀγνήν, εὐλόγησον τὰ μνήστρα ταῦτα, καὶ ἔνωσον, 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 Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

(Ὁ Ἱερέας πέρνει τα δακτυλίδια, τα ευλογά επάνω στο Ἅγιο Ευαγγέλιο, το αγγίζει επάνω στο μέτωπο του γαμβροῦ πρώτα και ὕστερα της νύμφης, κάνει το σχῆμα του σταυροῦ επάνω από τους δύο, λέγοντας) :

ΙΕΡΕΥΣ: Ἀρράβωνίζεται 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).

(Ὑστερα κάνει το ἴδιο και για τη νύμφη και βάζει τα δακτυλίδια στο τρίτο δάκτυλο του Δεξιού χεριοῦ τους, και τα αλλάζει ο (η) παράνυμφος)

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

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

Choir: Lord, have mercy.

Priest: Again we pray for mercy, life, peace, health, and salvation for your servants (name) and (name), the newlyweds, along with their attendants, parents, relatives and all here present, we pray to You, hear us and have mercy.

Choir: Lord, have mercy.

Priest: For You are a merciful God, and to You we ascribe glory, 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 Lord our God, Who in Your saving dispensation declared marriage honorable by Your presence in Cana of Galilee, keep in peace and concord Your servants (name) and (name), whom You have been pleased to join together. Cause their marriage to be honorable; preserve their marital bed undefiled; grant that they may live together without spot of sin, and make them worthy to attain a ripe old age, fulfilling Your commandments with a pure heart. For You are our God, the God of mercy and salvation, and to You we ascribe glory, together with Your beginningless Father and Your all-holy and good and life-giving Spirit, now and forever, and to the ages of ages.

Choir: Amen.

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

ΙΕΡΕΥΣ: Ἐλέησον ἡμᾶς ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεόμεθά σου

ἐπάκουσον καὶ ἐλέησον.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας καὶ σωτηρίας τῶν δούλων σου (τοῦ δεῖνος) καὶ (τῆς δεῖνος) καὶ ὑπὲρ τοῦ περιστώτος λαοῦ, τῶν ἀπεκδεχομένων τὸ παρὰ σοῦ πλούσιον ἔλεος.

ΙΕΡΕΥΣ: Ὅτι ἐλεήμων, καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν

ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ σωτηριῳδῇ σου οἰκονομίᾳ καταξιώσας ἐν Κανᾷ τῆς Γαλιλαίας τίμιον ἀναδεῖξαι τὸν γάμον, διὰ τῆς σῆς παρουσίας, αὐτὸς καὶ νῦν τοὺς δούλους σου (τὸν δεῖνα) καὶ (τὴν δεῖνα), οὓς ἡυδόκησας συναφθῆναι ἀλλήλοις, ἐν εἰρήνῃ καὶ ὁμονοίᾳ διαφύλαξον. Τίμιον αὐτοῖς τὸν γάμον ἀνάδειξον· ἀμίαντον αὐτῶν τὴν κοίτην διατήρησον· ἀκηλίδωτον αὐτῶν τὴν συμβίωσιν διαμεῖναι εὐδόκησον· καὶ καταξίωσον αὐτοὺς ἐν γήρῃ πῖονι καταντῆσαι, ἐν καθαρᾷ τῇ καρδίᾳ ἐργαζομένους τὰς ἐντολάς σου. Σὺ γὰρ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν.

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 Θεὸς ἡμῶν, ὁ τῷ παιδί τοῦ Πατριάρχου Ἀβραάμ συμπορευθεὶς ἐν τῇ Μεσσοποταμίᾳ, στελλομένῳ νυμφεύσασθαι τῷ κυρίῳ αὐτοῦ Ἰσαὰκ γυναῖκα, καὶ διὰ μεσιτείας ὑδρεύσεως ἀρράβωνίσασθαι τὴν Ῥεβέκκαν ἀποκαλύψας· Αὐτός, εὐλόγησον τὸν ἀρράβωνα τῶν δούλων σου (τοῦ δε) καὶ (τῆς δε) καὶ στήριξον τὸν παρ' αὐτοῖς λαληθέντα λόγον. Βεβαίωσον αὐτοὺς τῇ παρὰ σοῦ ἀγίᾳ ἐνότητι· σὺ γὰρ ἀπ' ἀρχῆς ἐδημιούργησας ἄρσεν καὶ θῆλυ, καὶ παρὰ σοῦ ἀρμόζεται ἀνδρὶ γυνὴ εἰς βοήθειαν καὶ διαδοχὴν τοῦ γένους τῶν ἀνθρώπων. Αὐτὸς οὖν, Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐξαποστείλας τὴν ἀλήθειαν ἐπὶ τὴν κληρονομίαν σου, καὶ τὴν ἐπαγγελίαν σου ἐπὶ τοὺς δούλους σου, τοὺς πατέρας ἡμῶν, εἰς καθ' ἐκάστην γενεὰν καὶ γενεὰν τοὺς ἐκλεκτοὺς σου, ἐπίβλεπον ἐπὶ τὸν δοῦλόν σου (τόν δε), καὶ τὴν δούλην σου (τὴν δε), καὶ στήριξον τὸν ἀρράβωνα αὐτῶν ἐν πίστει καὶ ὁμονοίᾳ καὶ ἀληθείᾳ καὶ ἀγάπῃ· σὺ γάρ, Κύριε, ὑπέδειξας δίδοσθαι τὸν ἀρράβωνα καὶ στηρίζεσθαι ἐν παντί. Διὰ δακτυλιδίου ἐδόθη ἡ ἐξουσία τῷ Ἰωσήφ ἐν Αἰγύπτῳ· διὰ δακτυλιδίου ἐδοξάσθη Δανιὴλ ἐν χώρᾳ Βαβυλῶνος· διὰ δακτυλιδίου ἐφανερώθη ἡ ἀλήθεια τῆς Θάμαρ· διὰ δακτυλιδίου ὁ Πατὴρ ἡμῶν ὁ οὐράνιος οἰκτίρμων γέγονεν ἐπὶ τὸν ἄσωτον υἱόν· «Δότε γάρ, φησι, δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν». Αὕτη ἡ δεξιὰ σου, Κύριε, τὸν Μωϋσῆν ἐστρατοπέδευεν ἐν Ἐρυθρᾷ θαλάσσῃ· διὰ γὰρ τοῦ λόγου σου τοῦ ἀληθινοῦ οἱ οὐρανοὶ ἐστερεώθησαν καὶ ἡ γῆ ἐθεμελιώθη· καὶ ἡ δεξιὰ τῶν δούλων σου εὐλογηθήσεται τῷ λόγῳ σου τῷ κραταίῳ καὶ τῷ βραχίονί σου τῷ ὑψηλῷ. Αὐτὸς οὖν καὶ νῦν, Δέσποτα, εὐλόγησον τὸ δακτυλοθέσιον τοῦτο εὐλογίαν οὐράνιον· καὶ Ἄγγελος Κυρίου προπορευέσθω ἔμπροσθεν αὐτῶν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν. Ὅτι σὺ εἶ ὁ εὐλογῶν καὶ ἀγιάζων τὰ σύμπαντα, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

Priest: Wisdom; arise; let us hear the Holy Gospel. Peace be with you all.

Choir: And with your spirit.

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

Choir: Glory to You, O God, 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 gave out, 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.

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

ΙΕΡΕΥΣ: Σοφία· ὀρθοί· ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Εἰρήνη πᾶσι.

ΧΟΡΟΣ: Καί τῷ πνεύματί σου.

ΙΕΡΕΥΣ: Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα. (Κεφ. β΄ 1-11)

Πρόσχωμεν

ΧΟΡΟΣ: Δόξα σοι, Κύριε, δόξα σοι.

ΙΕΡΕΥΣ: Τῷ καιρῷ ἐκείνῳ, γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοὺς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι.

Λέγει αὐτῇ ὁ Ἰησοὺς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ

τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοὺς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.

Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον (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 ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ δὲ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοὺς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφάνέρωσε 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 continuance 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 Tamar 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 οί φοβούμενοι τὸν Κύριον οί 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 γυνή σου ὡς ἄμπελος εὐθηνούσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου.
Οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν, κύκλῳ τῆς τραπέζης σου.

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

ΙΕΡΕΥΣ: Ἴδοὺ 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.

ΙΕΡΕΥΣ: Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου
Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

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 everything. 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.

ΑΝΑΓΝΩΣΤΗΣ: Πρὸς Ἐφεσίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (Κεφ. ε΄ 20-33).

ΙΕΡΕΥΣ: Πρόσχωμεν.

ΑΝΑΓΝΩΣΤΗΣ: Ἀδελφοί, εὐχαριστεῖτε πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ Πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ Κυρίῳ, ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς Ἐκκλησίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος. Ἄλλ' ὥσπερ ἡ Ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν Ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον τὴν Ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾧ ἁγία καὶ ἄμωμος. Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν Ἐκκλησίαν· ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ· ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν Ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

ΙΕΡΕΥΣ: Εἰρήνη σοι τῷ ἀναγινώσκοντι.

ΧΟΡΟΣ: Ἀλληλούϊα, 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’ ἐκάστην Δέησιν· Κύριε, ἐλέησον.

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

3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἀγίων 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 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 Κανᾷ τῆς Γαλιλαίας, τοῦ Κυρίου δεηθῶμεν.

8. Ὑπὲρ τοῦ παρασχεθῆναι αὐτοῖς σωφροσύνην, καὶ καρπὸν κοιλίας πρὸς τὸ συμφέρον, 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 διαγωγὴν, τοῦ Κυρίου δεηθῶμεν.

11. Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς τε καὶ ἡμῖν πάντα τὰ πρὸς σωτηρίαν αἰτήματα, τοῦ Κυρίου δεηθῶμεν.

12. Ὑπὲρ τοῦ ῥυσθῆναι αὐτοὺς τε καὶ ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

13. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Priest: Holy God, Who created man out of dust and from his rib fashioned woman, whom You joined to him as a helper fit for him, for it seemed good to Your majesty that man should not be alone on the earth; do You now, O Master, stretch out Your hand from Your holy dwelling place, and join your servant (name) and your servant (name), for by You is woman joined to man. Yoke them in oneness of mind; crown them into one flesh; grant them the fruit of the womb, the joy of fair 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, and to the ages of ages.

Choir: Amen.

(The priest, having joined the bride and groom by asking them to hold each other's right hand, now takes the crowns, blesses them on the Holy Gospel Book, and first crowns the groom for the bride by making the sign of the cross with the crowns and saying three times:)

Priest: The servant of God, (name) is crowned to the servant of God (name), in the name of the Father and of the Son and of the Holy Spirit.

Choir: (responds each time with:) Amen.

(The priest then crowns the bride for the groom by making the sing of the Cross with the crowns and saying three times:)

Priest: The servant of God, (name) is crowned to the servant of God (name), in the name of the Father and of the Son and of the Holy Spirit.

(The best man or maid of honor (koumbaro or koumbara) exchanges the crowns three times as the priest and choir sing:) O Lord, our God, with glory and honor, crown your servants.

Reader: You have placed upon their heads crowns of precious stones.

Priest: Let us be attentive.

Reader: They asked life of You, and You gave them long years.

Priest: Wisdom.

ΙΕΡΕΥΣ: Ὁ Θεὸς ὁ ἅγιος, ὁ πλάσας ἐκ χοῶς τὸν ἄνθρωπον, 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, ἐξαπόστειλον τὴν χεῖρά σου ἐξ ἁγίου κατοικητηρίου σου, καὶ ἄρμωσον (τούτου λεγομένου, ὁ Ἱερεὺς ἀρμύζει τὰς δεξιὰς τῶν νυμφευομένων) τὸν δούλον σου (τόν δε) καὶ τὴν δούλην σου (τὴν δε), ὅτι παρὰ σοῦ ἀρμόζεται ἀνδρὶ γυνή. Σύζευξον αὐτοὺς ἐν ὁμοφροσύνῃ· στεφάνωσον αὐτοὺς εἰς σάρκα μίαν· χάρισαι αὐτοῖς καρπὸν κοιλίας, εὐτεκνίας ἀπόλαυσιν. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

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

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

ΧΟΡΟΣ: Ἀμήν. (γ’)

(Εἶτα στέφει καὶ τὴν Νύμφην, λέγων)·

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

ΧΟΡΟΣ: Ἀμήν. (γ’)

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

Κύριε ὁ Θεὸς ἡμῶν, δόξη καὶ τιμὴ στεφάνωσον αὐτούς.

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

ΙΕΡΕΥΣ: Πρόσχωμεν.

ΑΝΑΓΝΩΣΤΗΣ: Ζωὴν ἡτήσαντό σε, καὶ ἔδωκας αὐτοῖς μακρότητα ἡμερῶν.

ΙΕΡΕΥΣ: Σοφία.

Priest: In peace let us pray to the Lord.

Choir: Lord, have mercy. (After every petition of the priest)

2. 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 joined to each other in the communion of marriage, and for their salvation, let us pray to the Lord.

7. That this marriage may be blessed as was the one in Cana of Galilee, let us pray to the Lord.

8. That they may be granted mature judgment and children, for their benefit, let us pray to the Lord.

9. That they may rejoice by seeing sons and daughters, let us pray to the Lord.

10. That they may be blessed with fair offspring and a righteous life, let us pray to the Lord.

11. That they and we may be granted all requests for our salvation, let us pray to the Lord.

12. That they and we may be delivered from all distress, anger, danger and want, let us pray to the Lord.

13. Help us, save us, have mercy on us, and keep us, O God, by Your grace.

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
Ἁγίῳ 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 φιланθρωπίαν εἰς γυναῖκα μεταμορφώσας, καὶ
εὐλογήσας αὐτούς, καὶ εἰπών· «Αὐξάνεσθε καὶ πληθύνεσθε, καὶ κατακυριεύσατε
τῆς γῆς», καὶ ἀμφοτέρους αὐτοὺς ἐν μέλος ἀναδείξας διὰ τῆς συζυγίας· ἕνεκεν
γὰρ τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ
προσκολληθήσεται τῇ ἰδίᾳ γυναικί, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· καί, οὕς ὁ
Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω· ὁ τὸν θεράποντά σου Ἀβραὰμ
εὐλογήσας, καὶ διανοίξας τὴν μήτραν Σάρρας, καὶ πατέρα πλήθους ἐθνῶν
ποιήσας· ὁ τὸν Ἰσαάκ τῇ Ῥεβέκκᾳ χαρισάμενος, καὶ τὸν τόκον αὐτῆς εὐλογήσας·
ὁ τὸν Ἰακώβ τῇ Ῥαχήλ συνάψας, καὶ ἐξ αὐτοῦ τοὺς δώδεκα Πατριάρχας, ἀναδείξας· ὁ τὸν
Ἰωσήφ καὶ τὴν Ἀσυνὲθ συζεύξας, καρπὸν παιδοποιΐας αὐτοῖς τὸν
Ἐφραίμ, καὶ τὸν Μανασσὴν χαρισάμενος· ὁ τὸν Ζαχαρίαν καὶ τὴν Ἐλισάβετ
προσδεξάμενος, καὶ Πρόδρομον τὸν τόκον αὐτῶν ἀναδείξας· ὁ ἐκ τῆς ρίζης
Ἰεσσαὶ τὸ κατὰ σάρκα βλαστήσας τὴν ἀειπάρθενον, καὶ ἐξ αὐτῆς σαρκωθείς καὶ
τεχθεὶς εἰς σωτηρίαν τοῦ γένους τῶν ἀνθρώπων· ὁ διὰ τὴν ἄφραστόν σου δωρεὰν καὶ
πολλὴν ἀγαθότητα παραγενόμενος ἐν Κανᾷ τῆς Γαλιλαίας καὶ τὸν ἐκεῖσε
γάμον εὐλογήσας, ἵνα φανερώσῃς ὅτι σὸν θέλημά ἐστιν ἡ ἔννομος συζυγία καὶ ἡ ἐξ
αὐτῆς παιδοποιΐα. Αὐτός, Δέσποτα Πανάγιε, πρόσδεξαι τὴν δέησιν ἡμῶν τῶν
ίκετῶν 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 remem-
bered 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.

(τὸν δεῖνα) καὶ (τὴν δεῖνα)· καὶ δὸς τῇ παιδίσκῃ ταύτῃ ἐν πᾶσιν ὑποταγῆναι τῷ ἀνδρί, καὶ τὸν δοῦλόν σου τοῦτον εἶναι εἰς κεφαλὴν τῆς γυναικός, ὅπως βιώσωσι κατὰ τὸ θέλημά σου.

Εὐλόγησον αὐτούς, Κύριε, ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας τὸν Ἀβραάμ καὶ τὴν Σάρραν. Εὐλόγησον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας τὸν Ἰσαὰκ καὶ τὴν Ῥεβέκκαν. Εὐλόγησον αὐτοὺς Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας τὸν Ἰακώβ καὶ πάντας τοὺς πατριάρχας. Εὐλόγησον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας τὸν Ἰωσήφ καὶ τὴν Ἀσυνέθ. Εὐλόγησον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας Μωσέα καὶ Σεπφώραν. Εὐλόγησον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας Ἰωακείμ καὶ τὴν Ἄνναν. Εὐλόγησον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς εὐλόγησας Ζαχαρίαν καὶ τὴν Ἐλισάβετ. Διαφύλαξον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς διεφύλαξας τὸν Νῶε ἐν τῇ Κιβωτῷ. Διαφύλαξον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς διεφύλαξας τὸν Ἰωνᾶν ἐν τῇ κοιλίᾳ τοῦ κήτους. Διαφύλαξον αὐτούς, Κύριε ὁ Θεὸς ἡμῶν, ὡς διεφύλαξας τοὺς ἁγίους τρεῖς Παῖδας ἐκ τοῦ πυρός, καταπέμψας αὐτοῖς δρόσον οὐρανόθεν· καὶ ἔλθοι ἐπ’ αὐτούς ἡ χαρὰ ἐκείνη, ἣν ἔσχεν ἡ μακαρία Ἑλένη, ὅτε εὗρε τὸν τίμιον Σταυρόν. Μνημόνευσον αὐτῶν, Κύριε ὁ Θεὸς ἡμῶν, ὡς ἐμνημόνευσας τοῦ Ἐνῶχ, τοῦ Σήμ, τοῦ Ἡλίου. Μνημόνευσον αὐτῶν, Κύριε ὁ Θεὸς ἡμῶν, ὡς ἐμνημόνευσας τῶν ἁγίων σου Τεσσαράκοντα Μαρτύρων, καταπέμψας αὐτοῖς οὐρανόθεν τοὺς στεφάνους.

Μνημόνευσον, Κύριε ὁ Θεὸς ἡμῶν, καὶ τῶν ἀναθρεψάντων αὐτοὺς γονέων· ὅτι εὐχαὶ γονέων στηρίζουσι θεμέλια οἴκων. Μνημόνευσον, Κύριε ὁ Θεὸς ἡμῶν, τῶν δούλων σου τῶν Παρανύμφων, τῶν συνελθόντων εἰς τὴν χαρὰν ταύτην. Μνημόνευσον, Κύριε ὁ Θεὸς ἡμῶν, τοῦ δούλου σου (τοῦ δε) καὶ τῆς δούλης σου (τῆς δε), καὶ εὐλόγησον αὐτούς. Δὸς αὐτοῖς καρπὸν κοιλίας, καλλιτεκνίαν, ὁμόνοϊαν ψυχῶν καὶ σωμάτων, Ὑψωσον αὐτοὺς ὡς τὰς κέδρους τοῦ Λιβάνου, ὡς ἄμπελον εὐκληματοῦσαν. Δώρησαι αὐτοῖς σπέρμα στάχυος, ἵνα, πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύσωσιν εἰς πᾶν ἔργον ἀγαθὸν καὶ σοὶ εὐάρεστον, καὶ ἴδωσιν υἱοὺς τῶν υἱῶν αὐτῶν, ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τραπέζης αὐτῶν· καὶ, εὐαρεστήσαντες ἐνώπιόν σου, λάμπωσιν ὡς φωστῆρες ἐν οὐρανῷ, ἐν σοὶ τῷ Κυρίῳ ἡμῶν· ᾧ πρέπει πᾶσα δόξα, κράτος, τιμὴ, καὶ προσκύνησις, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΧΟΡΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον·

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 δεῖνι) ζωὴν εἰρηνικὴν, μακροήμερουσιν, σωφροσύνην, τὴν εἰς ἀλλήλους ἀγάπην ἐν τῷ συνδέσμῳ τῆς εἰρήνης, σπέρμα μακρόβιον, τὴν ἐπὶ τέκνοις χάριν, τὸν ἀμαράντινον τῆς δόξης στέφανον. Ἀξίωσον αὐτοὺς ἰδεῖν τέκνα τέκνων· τὴν κοίτην αὐτῶν ἀνεπιβούλευτον διατήρησον· καὶ δὸς αὐτοῖς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν, καὶ ἀπὸ τῆς πιότητος τῆς γῆς· ἐμπλησον τοὺς οἴκους αὐτῶν σίτου, οἴνου καὶ ἐλέου καὶ πάσης ἀγαθωσύνης, ἵνα μεταδιδῶσι καὶ τοῖς χρεῖαν ἔχουσι, δωρούμενος ἅμα καὶ τοῖς συμπαροῦσι πάντα τὰ πρὸς σωτηρίαν αἰτήματα. Ὅτι Θεὸς ἐλέους, οἰκτιρμῶν καὶ φιланθρωπίας 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 δεηθώμεν.

ΧΟΡΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς ἡμῶν, ὁ τοῦ μυστικοῦ καὶ ἀχράντου γάμου ἱεουργὸς 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 αὐτὸν 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 ὅστουν ἐκ τῶν ὁστῶν μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὕτη· ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν»· καὶ «οὗς ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω»· Αὐτὸς καὶ νῦν, Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, κατάπεμψον τὴν χάριν σου τὴν ἐπουράνιον ἐπὶ τοὺς 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