

The Ritual of Marriage



PREFACE

The deep love of a man and a woman that is expressed in marriage is the most perfect union that we know in this world. It is a complete union of life and love – an intermingling of two lives that now become one.

Because this union is so intimate, the Scriptures use it to describe the relationship between God and His people. The prophets boldly proclaim that the Lord espouses Israel, and any infidelity of the people of Israel is tantamount to adultery. In the New Testament, Christ is called the Bridegroom of His Church, and His love endures even beyond the bonds of death.

Surely the marriage union we will witness today is a sacred event. It is the most profound “Yes” that two persons may speak to each other. Yet we must realize that nothing we do is perfect; we are all still growing into the fullness of the image of Christ. In marriage, each person brings his or her gift – the deep commitment to each other in love that is unwillingly limited by personal weakness – and offers this gift of love to God.

The Ritual of Marriage is our prayer to God to receive this gift of love, to bless it and perfect it through His Holy Spirit so that this marriage may be a living witness to the love of Christ for His Church. *The Ritual of Marriage* also speaks the promise of God’s presence – the presence that raises this marriage to a new and higher level and reveals the true meaning of Christian marriage. The various symbols used in this ritual present us the meaning.

SYMBOL OF THE PROCESSION: The bride and groom are led into the church, just as by their own union they are led into a deep relationship in a life centered in Christ. Christ becomes the focal point of their relationship.

SYMBOL OF THE WEDDING RING: The wedding ring is a symbol of the exclusive commitment of this couple. It is a circle without beginning or end and expresses the eternal love to which they are called – a love that finds its source and model in the Holy Trinity.

SYMBOL OF THE CROWNING: The ceremony of the crowning is a most expressive part of the Ritual of Marriage, for here the mutual commitment of the couple is now raised to share in the life of the Holy Trinity – “crowned in the name of the Father, and of the Son, and of the Holy

Spirit.” The crowns are the sign of God’s blessing on this couple, for it is truly God Who unites the husband and wife. The three hymns (Troparia) that precede the removal of the crowns reveal the call of marriage:

Crowns of royalty: in marriage, the husband and wife become king and queen of a new unit of society, a new family, a little church.

Crowns of martyrdom: the word “martyr” really means “witness”; and so husband and wife should give witness of God’s undying love for them as they journey through life growing and suffering, rejoicing and loving.

Crowns of the Kingdom: marriage is a living relationship, one that grows continually and only finds its fulfillment in the Kingdom of God.

Having been led into the church and into a new relationship with Christ, and having been crowned into the Kingdom of God, the marriage is then sealed in the ultimate union in the celebration of the Eucharist. Now joined to each other as Christ is to the Church, the couple begin a new mission: they are sent forth to live as a reflection of God’s love in this world.

THE RITE OF BETROTHAL

The Betrothal service can take place any time prior to the Ritual of Marriage. If it has already taken place, the following is omitted and the Ritual of Marriage begins.

After the Divine Liturgy (if there is one), the celebrant and any concelebrants vest in the epitrachilion and phelonion. The deacon, having received the blessing from the celebrant, vests in the sticharion and orarion. If a Divine Liturgy has just been celebrated, both celebrant and deacon may celebrate the betrothal fully vested.

A pair of rings for the betrothal is blessed by being placed on the right side of the holy table close to one another during a previous Divine Liturgy. They are on the holy table at the beginning of the betrothal.

The celebrant and deacon stand in the sanctuary. The couple who intends to be betrothed wait for them outside the doors that lead from the narthex of the church into the nave, with the man on the right (that is, on the side with the icon of Our Lord) and the woman on the left (that is, on the side with the icon of the Theotokos).

*The faithful **STAND** as the deacon opens the holy doors, and the celebrant brings out the Gospel book and the cross and places them on the tetrapod.*

The celebrant and deacon proceed to the narthex and stand facing the couple, to whom they present lighted candles.

The celebrant makes the sign of the cross over the heads of the couple three times and leads them into the temple, incensing as he leads them. The celebrant and deacon stand before the tetrapod, facing east; the couple stands behind them.

Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is our God, always, now and ever, and forever.

Response: Amen.

Glory to you, our God, glory to you!

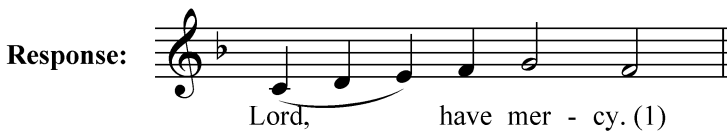
Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things, Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain,
and save our souls, O gracious One.

Throughout Pascha, the following is said in place of “Glory to you” and “Heavenly King.”

Celebrant: Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life.

Response: Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life. *(Twice)*

Deacon: In peace, let us pray to the Lord.



For peace from on high and for the salvation of our souls, let us pray to the Lord.



For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For the servants of God, *N.* and *N.* who are now being betrothed to one another, and for their salvation, let us pray to the Lord. (2)

That they be granted children for the procreation of the human race, and all their petitions for their salvation, let us pray to the Lord. (1)

That perfect and peaceful love and assistance be sent down upon them, let us pray to the Lord. (2)

That they may be preserved in oneness of mind and a firm faith, let us pray to the Lord. (1)

That they may be blessed with a blameless life, let us pray to the Lord. (2)

That they and we be granted the petitions that are helpful to our salvation, let us pray to the Lord. (1)

That the Lord our God grant to them an honorable marriage, and a bed undefiled, let us pray to the Lord. (2)

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

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

Response:
To you, O Lord.

The musical notation consists of a single staff in G major (one flat) and 2/4 time. It contains five notes: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), and F#4 (quarter). The notes are aligned with the lyrics 'To you, O Lord.' below them.

Celebrant: For to you Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever.

Response:
A - men.

The musical notation consists of a single staff in G major (one flat) and 2/4 time. It contains five notes: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), and F#4 (quarter). A slur is placed under the first three notes (G, A, B). The notes are aligned with the lyrics 'A - men.' below them.

Deacon: Let us pray to the Lord.

Response:
Lord, have mer - cy.

The musical notation consists of a single staff in G major (one flat) and 2/4 time. It contains seven notes: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), and D4 (quarter). A slur is placed under the last four notes (G, F#, E, D). The notes are aligned with the lyrics 'Lord, have mer - cy.' below them.

Celebrant: Eternal God, you brought together those who were apart and established an indissoluble bond of love between them. You blessed Isaac and Rebekah and made them heirs to your promise; now bless these your servants *N.*, and *N.*, directing them in every good deed.

For you are a merciful God who loves mankind; and we glorify you, Father, Son, and Holy Spirit, now and ever, and forever.

Response: A - men.

Celebrant: Peace be with all.

Response: And with your spi - rit.

Deacon: Bow your heads to the Lord.

Response: To you, O Lord.

Celebrant: O Lord our God, who betrothed the Church, a pure virgin from among the nations, bless this betrothal and unite and keep these your servants in peace and oneness of mind.

For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever, and forever.

Response: A - men.

The deacon takes the rings from the holy table and brings them to the celebrant on a tray.

Facing the couple, the celebrant takes the ring for the man, blesses him with it by making the sign of the cross over his head.

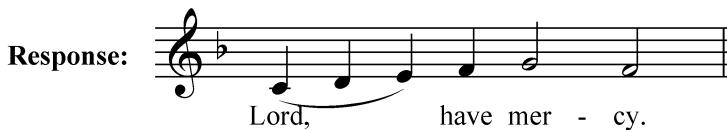
Celebrant: The servant of God, *N.*, is betrothed to the servant of God, *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The celebrant places the ring on the man's right ring finger. Then, taking the other ring, he blesses the woman with it by making the sign of the cross over her head.

Celebrant: The servant of God, *N.*, is betrothed to the servant of God, *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The celebrant places the ring on the woman's right ring finger.

Deacon: Let us pray to the Lord.



Celebrant: Lord, our God, you accompanied the servant of Patriarch Abraham when he was sent to Mesopotamia to choose a wife for his son Isaac. By means of a sign, the drawing of water from the well, you showed him that he should betroth Rebekah.

Bless the betrothal of your servants, *N.* and *N.*, and make the words of commitment they have spoken a reality.

Sustain them with the holy union that comes from you, for you made male and female from the beginning and you are the one who matches a wife to her husband so that she may be his helpmate and the human race may continue. And so, Lord our God, who extended your faithfulness to your inheritance and your own promise to your servants, our fathers, your chosen

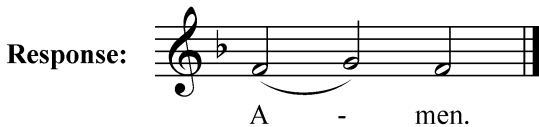
ones in every generation: look kindly on your servant *N.* and your servant *N.* and make good their pledge in trust, concord, fidelity and love.

For you, Lord, have declared that pledges be given and faithfully fulfilled.

By a ring authority was given to Joseph in Egypt. By a ring Daniel was exalted in the land of Babylon. By a ring Tamar's innocence was proven. By a ring our heavenly Father showed compassion for his prodigal son, for he said: "Put a ring on his right hand, kill the fatted calf and let us eat and celebrate." Your own right hand, Lord, armed Moses in the Red Sea. And just as your faithful word established the heavens and made the earth's foundation firm, so too will your mighty word and your uplifted arm bless the right hands of your servants.

Therefore, O Master, with a heavenly blessing bless now this putting on of rings and may your Angel go before your servants all the days of their life.

For you are the one who bless and sanctify all things, and we send up glory to you, Father, Son, and Holy Spirit, now and ever, and forever.

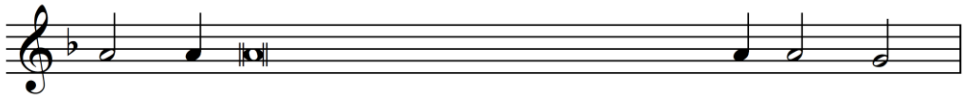


If the Rite of Betrothal is done along with the Ritual of Marriage, the following is omitted.

The celebrant and deacon again face east (toward the holy table). The service of betrothal concludes as follows:

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response:



Glo - ry to the Father, and to the Son, and to the Ho-ly Spi - rit,



now and ever and forev-er. A - men Lord, have mercy.



Lord, have mercy. Lord, have mer - cy. Give the bless - ing.

Throughout Pascha, the following is sung in place of “Glory to the Father.”

Response: Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life.

The celebrant may intone the following:

Celebrant: To your servants, *N.* and *N.*, grant, O Lord, many years.

Response: God grant them many years. God grant them many years. God grant them many blessed years. In health and happiness, in health and happiness, God grant them many blessed years.

The couple now change the ring on each other’s finger if it is the custom.

THE RITUAL OF MARRIAGE

If the Betrothal has already taken place, the clergy meets the groom and bride outside the doors that lead from the narthex of the church into the nave.

*The faithful **STAND** as the celebrant leads the groom and bride to the tetrapod. The faithful sing the following Psalm 127:*



Bless-ed are all who fear the Lord, who walk in his ways.



You shall eat of your hand's la - bor: Bless-ed are you



and it shall be well with you. Your wife shall be like a fruit-ful vine



in the re - cess - es of your house. Your sons, like o - live shoots



a-round your ta - ble. Be - hold, in this way shall be bless - ed



the man who fears the Lord. May the Lord bless you out of Si - on;



and may you see the pros - per - i - ty of Je - ru - sa - lem



all the days of your life. May you see your child-ren's child - ren.



Peace up - on Is - ra - el.

When Psalm 127 is completed, the celebrant will ask the following question of the groom:

N., have you come here freely and without reservation to take *N.*, here present, to be your wife according to the mind of the Church?

Groom: I have.

Then the celebrant asks the bride:

N., have you come here freely and without reservation to take *N.*, here present, to be your husband according to the mind of the Church?

Bride: I have.

Deacon: Reverend Father, give the blessing.

The celebrant, at the Ambo, intones:

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and forever.

Response: Musical notation for the response 'Amen.' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, and a half note C5. The lyrics 'A - men.' are written below the notes.

The faithful may SIT as the Litany of Peace begins.

Deacon: In peace, let us pray to the Lord.

Response: Musical notation for the response 'Lord, have mercy. (1)' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The lyrics 'Lord, have mer - cy. (1)' are written below the notes.

For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response:  Musical notation for the response. It consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter). A slur covers the notes G4, A4, Bb4, and A4. The lyrics 'Lord, have mer - cy.(2)' are written below the staff, with 'Lord,' under the first four notes and 'have mer - cy.(2)' under the last four notes.

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For the servants of God, *N.* and *N.* who are now to be joined in the common life of marriage, and for their salvation, let us pray to the Lord. (2)

That this marriage may be blessed as was the marriage in Cana of Galilee, let us pray to the Lord. (1)

That a chaste life and devoted children may be granted to them, let us pray to the Lord. (2)

That they may rejoice at the sight of their sons and daughters, let us pray to the Lord. (1)

That they may be rewarded with good children and a life above reproach, let us pray to the Lord. (2)

That they and we be granted the petitions that are helpful to our salvation, let us pray to the Lord. (1)


That they and we be delivered from all affliction, wrath, and need, let us pray to the Lord. (2)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (1)

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

Response: 
To you, O Lord.

Celebrant: For to you Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever.

Response: 
A - men.

Deacon: Let us pray to the Lord.

Response: The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of the following notes: G4 (quarter), A4 (quarter), Bb4 (quarter), C5 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), and F4 (quarter). A slur covers the first four notes (G4, A4, Bb4, C5). The lyrics 'Lord, have mer - cy.' are written below the staff, with 'Lord,' under the first four notes and 'have mer - cy.' under the last four notes.

Celebrant: O God most pure, Author of All Creation, you, in your love for mankind, transformed the rib of our forefather Adam into a woman, and blessed them saying: “Be fruitful, multiply, fill the earth and subdue it.” Through marriage you made them two in one flesh; for this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. Those whom God has joined together, let no man put asunder.

In your loving kindness you blessed your servant Abraham; and, granting fruitfulness to Sarah, you made him the father of a multitude of nations.

You gave Isaac to Rebekah and blessed them with children. You joined Jacob and Rachel, raising from that union the twelve Patriarchs.

You united Joseph to Asenath and blessed them with children, Ephraim and Manasseh; and, accepting the prayer of Zachary and Elizabeth, you revealed in their child the Forerunner, John the Baptist.

You caused the ever-virgin Mary to blossom forth in the order of nature from the root of Jesse, and you yourself became incarnate of her and were born of her for the salvation of the human race.

In your indescribable graciousness and great goodness you came to Cana in Galilee, and blessed the marriage which took place there. Thus you made it clear that it is your will that there should be lawful marriage and from it the procreation of children. Now, Most Holy Master, hear the supplication of us, your servants. As you were there, so also be here with your invisible presence; and bless this marriage, granting to your servants *N.* and *N.*, a peaceful and long life, matrimonial chastity, mutual love in the bond of peace, a long-lived posterity, happiness in their children, and the unfading crown of glory. Keep their married life above reproach, and grant them to see their childrens’ children; give them dew from heaven and the fruitfulness of the earth; provide them with an abundance of temporal good things, that

they in turn may share their abundance with those in need; and grant to everyone here present with them all that is necessary for salvation.

For you are a merciful, generous God and you love mankind; and we give glory to you, together with your eternal Father and your all-holy, gracious, and life-giving Spirit, now and ever, and forever.

Response: Musical notation for the response "A - men." It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "A - men." are written below the staff, with a long dash under "A" and a short dash under "men.".

Deacon: Let us pray to the Lord.

Response: Musical notation for the response "Lord, have mer - cy." It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "Lord, have mer - cy." are written below the staff, with a long dash under "mer" and a short dash under "cy.".

Celebrant: O Holy God, you formed man out of the dust of the earth. You fashioned a woman from his rib and joined her to him as a helpmate; for it pleased your great generosity that man should not be alone upon earth. Now, O Master, stretch forth your hand from your holy dwelling place and join these your servants *N.* and *N.*; for you alone join the wife to her husband. Unite them in one mind and flesh, granting them fruitfulness and rewarding them with children.

For yours is the might, and yours is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: Musical notation for the response "A - men." It consists of a single staff in G major (one sharp) and 3/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). The lyrics "A - men." are written below the staff, with a long dash under "A" and a short dash under "men.".

THE MARRIAGE VOWS

The groom and bride join their right hands upon the Book of Gospels. The celebrant covers their hands with his stole and right hand.

To the GROOM: *(Repeat after me:)*

I, *N.*, take you, *N.*, to be my wife, and I promise to love you, to respect you, to be always faithful to you, and never to forsake you. So help me God, one in the Holy Trinity, and all the Saints.

To the BRIDE: *(Repeat after me:)*

I, *N.*, take you, *N.*, to be my husband, and I promise to love you, to respect you, to be always faithful to you, and never to forsake you. So help me God, one in the Holy Trinity, and all the Saints.

The celebrant, removing the stole and separating their hands, blesses them with the sign of the cross, saying:

What God has joined together, let no man put asunder.

THE CROWNING

The celebrant places a crown on the head of the groom saying:

The servant of God, *N.*, is crowned in marriage for the servant of God, *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The celebrant places another crown on the head of the bride saying:

The servant of God, *N.*, is crowned in marriage for the servant of God, *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

And blessing the couple, the celebrant says:

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

The faithful STAND following the Crowning.

LITURGY OF THE WORD

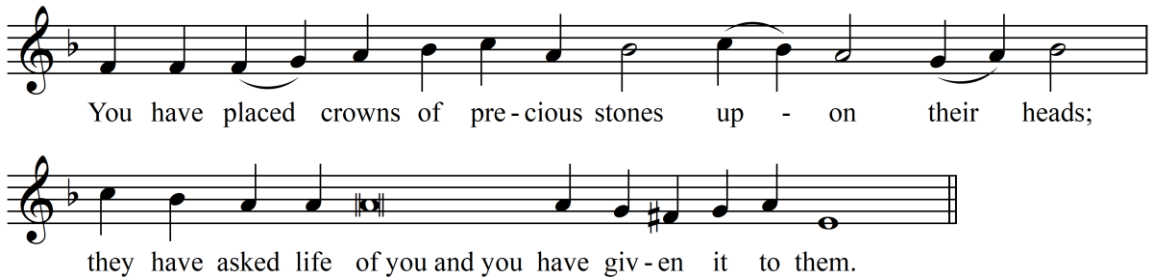
Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse.

Prokeimenon – *Tone 4* (Psalm 20:3-4):



You have placed crowns of pre-cious stones up - on their heads;
they have asked life of you and you have giv-en it to them.

Verse: You have given them a blessing forever
and have made them glad with joy of your presence.

Deacon: Wisdom!

Lector: A reading from the Letter of Saint Paul the Apostle to the Ephesians.

Deacon: Let us be attentive!

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist John.


Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist John, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response: 
And to your spi - rit.

Deacon: A reading from the holy Gospel according to Saint John.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel.

At that time there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples had likewise been invited to the celebration. At a certain point the wine ran out, and Jesus' mother told him, "They have no more wine." Jesus replied, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed those waiting on table, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five

gallons. “Fill those jars with water,” Jesus ordered, at which they filled them to the brim. “Now,” he said, “draw some out and take it to the waiter in charge.” They did as he instructed them. The waiter in charge tasted the water made wine, without knowing where it had come from; only the waiters knew, since they had drawn the water. Then the waiter in charge called the groom over and remarked to him: “People usually serve the choice wine first; then when the guests have been drinking a while, a lesser vintage. What you have done is keep the choice wine until now.” Jesus performed this first of his signs in Cana in Galilee. Thus did he reveal his glory, and his disciples believed in him.

Response: Musical notation for the response: a single staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics are: Glo - ry to you, O Lord, glo - ry to you.

*The faithful **SIT** during the homily
and may also sit during the Litany of Fervent Supplication which follows:*

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

Response: Musical notation for the response: a single staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics are: Lord, have mer - cy.

O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

Response: Musical notation for the response: a single staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics are: Lord, have mer - cy.

Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

Response:

Lord, have mer - cy. Lord, have mer - cy. Lord, have

mer - cy.

Again we pray for the health and salvation of the servants of God, *N.* and *N.*, now united in the common life of marriage.

Response:

Lord, have mer - cy. Lord, have mer - cy. Lord, have

mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [if in a monastery: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and who have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy.

Again we pray for our government and for all in the service of our country.

Response:

Lord, have mer - cy. Lord, have mer - cy.
Lord, have mer - cy.

Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response:

Lord, have mer - cy. Lord, have mer - cy. Lord, have
mer - cy.

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.


Response:

A - men.

Deacon: Let us pray to the Lord.

Response: 
 Lord, have mer - cy.

Celebrant: O Lord our God, according to your saving providence you came to Cana in Galilee, and by your presence you manifested that marriage is an honorable state. Keep in peace and in oneness of mind these your servants *N.* and *N.*, whom it pleased you to unite. Show their marriage to be honorable, keep them faithful to each other, grant their marital life to be without sin, and enable them to attain a ripe old age, observing your commandments with a pure heart. For you are our God, the God of mercy and salvation, and we give glory to you together with your eternal Father and your all-holy gracious, and life-giving Spirit, now and ever, and forever.

Response: 
 A - men.

*The faithful **STAND** following the Litany of Fervent Supplication.*

*The celebrant holding up the hand cross,
takes the couple by the hand and leads them three times around the tetrapod, upon which is
placed the Book of the Holy Gospels.*

The people chant these Troparia

Troparion – Tone 7:

O Lord, O Lord, look down from heav - en and see,
and vis - it this vineyard and pro-tect this vine which your
right hand has plant - ed
O ho - ly Mar - tyrs, you have suf - fered cou - ra - geous - ly
and re-cieved your crowns; pray to the Lord our God,
to have mer - cy up - on us.
Glo - ry to you, O Christ our God; glo - ry to the A - pos - tles;
joy to the Mar - tyrs, who pro-claim the con-sub-stan-tial Tri - ni - ty.

Then the following Irmos:

Irmos – Tone 5:

Re-joyce, O I - sai - ah! The Vir - gin was with
Child and bore a Son, E - - - man - - - u - el.
He is God and Man: O - ri - ent is his name.
By ex - toll - - - ling him, we al - so
praise the Vir - - - gin.

When the Troparia have been completed, the celebrant removes the crowns while saying the following prayers:

Celebrant: Be exalted, O Bridegroom, as Abraham; and be blessed as Isaac; and multiply like Jacob, walking in peace and keeping the commandments of God in righteousness.

And you, O Bride, may you be exalted as Sarah, be happy as Rebekah; multiply like Rachel, rejoicing in your husband and observing the prescriptions of the law, for such is the will of God.

If the Divine Liturgy is to be celebrated with the Ritual of Marriage, the service continues with the Liturgy of the Eucharist on page 42 of the pew book.

If the Divine Liturgy is celebrated, the following ceremony may be taken following the Ambon Prayer on page 87 of the pew book. Otherwise it may be taken at this time.

PARTAKING OF THE COMMON CUP

The Bride and Groom share from the Common Cup signifying their union to each other and their union to God. This ceremony symbolizes the community of life of the spouses.

Deacon: Let us pray to the Lord.

Response: Musical notation for the response 'Lord, have mercy.' The melody is written on a single staff in G major (one sharp) and 4/4 time. It consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4. A slur covers the first three notes (G, A, B). The lyrics 'Lord, have mer - cy.' are written below the staff, with a hyphen under 'mer'.

Celebrant: O God, you have made all things by your power. You have established the world and have adorned man the crown of all creatures. Now bless with your spiritual blessing this common cup which you give to those who are now united in the common life of marriage. For blessed is your name and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever, and forever.

Response: Musical notation for the response 'Amen.' The melody is written on a single staff in G major (one sharp) and 4/4 time. It consists of a series of quarter notes: G4, A4, B4, C5. A slur covers the first three notes (G, A, B). The lyrics 'A - men.' are written below the staff, with a hyphen under 'A'.


Taking the cup of wine in his hand, the celebrant gives it first to the groom and then to the bride.

The wedding ceremony continues:

Deacon: Let us pray to the Lord.

Response: 
 Lord, have mer - cy.

Celebrant: O God, our God, you came to Cana in Galilee, and blessed the marriage there; now bless your servants who through your providence are united in the common life of marriage. Bless the daily course of their life; fill their life with good things; and accept their crowns into your kingdom, keeping them pure, blameless and above reproach forever.

Response: 
 A - men.


Celebrant: Peace be with all.

Response: 
 And with your spi - rit.

Deacon: Bow your heads to the Lord.

Response: 
 To you, O Lord.

Celebrant: May the Father and the Son and the Holy Spirit, the all-holy, consubstantial and life-creating Trinity, one Divinity and Kingdom, bless you and grant you a long life, good children, advancement in life and faith, fill you with an abundance of all good things of the earth, and deem you worthy of receiving the promised blessings through the prayers of the Theotokos and all the Saints.

Response: 
A - men.

DISMISSAL

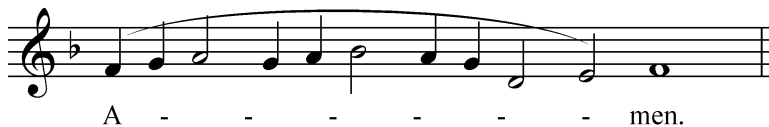
Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response: 
Glo - ry to the Father, and to the Son, and to the Ho-ly Spi - rit,
now and ever and forev-er. A - men Lord, have mercy.
Lord, have mercy. Lord, have mer - cy. Give the bless - ing.

Facing the faithful, the celebrant intones the Prayer of Dismissal.

Celebrant: May Christ our true God who by his presence in Cana of Galilee showed marriage to be an honorable state, have mercy on us and save us through the prayers of his most pure mother, of the holy, glorious, and praiseworthy Apostles, of the patron of this church, and of all the saints, for Christ is good and loves us all.

Response:



The deacon or celebrant, facing the faithful, intones the chant for long life:

To your newly-wed servants *N.* and *N.*, grant, O Lord, many years.

Response:



God grant them ma - ny years. God grant them ma - ny years.
Mno - ha - ja l'i - ta, bla - ha - ja l'i - ta,



God grant them ma - ny bles - sed years. In health and hap - pi - ness,
mno - ha - ja, bla - ha - ja l'i - ta. Vo zdra - vi - je



in health and hap - pi - ness, God grant them ma - ny bles - sed years.
vo spas - se - ni - je mno - ha - ja, bla - ha - ja l'i - ta.

THE END OF THE RITUAL OF MARRIAGE

Lord in this Holy Mystery



Lord, in this Ho - ly Mys - t'ry, We give our love to You,
I - su - sa v Svja-tych Taj - nach, Vs'i my ščii - ro - l'u - bim.



Of - fring our lives com - plete - ly, Hum - bly in gra - ti - tude.
Žer - tvuj - me vse dl'a Ne - ho, Je - ho bla - ho - da - rim.



Je - sus, our joy and hope, Here in this vale of tears,
O ra - ju nač I - su - se, Na toj do - li - ňi slez,



You bring us peace and glad - ness, Driv - ing a - way our fears.
Bid - nym du - čam zbo l'i - lym, Ty ščas - t'aj mir pri - nes



Lord, in this Ho - ly Mys - t'ry, We give our love to You,
I - su - sa v Svja-tych Taj - nach, Vs'i my ščii - ro - l'u - bim.



Of - fring our lives com - plete - ly, Hum - bly in gra - ti - tude.
Žer - tvuj - me vse dl'a Ne - ho, Je - ho bla - ho - da - rim.

How Glorious is Our Lord



1. How glor - ious is our Lord in Zi - on, No one can
2. You are the Lamb whose fleece is of gold, and al - ways re -
3. And by Your sun You shine on us mor - tals, You love us,
4. O Lord, we send to Your ho - ly dwell - ing, we raise our



1. say, or ev - er ex - press, His great - ness is, His
2. veals Your im - age to us; On strings so sweet, the
3. God, as all your chil - dren. You mour - ish us at
4. voic - es fly - ing to You, we chant our praise, to



1. Heav - en - ly throne, in each blade of grass, and all through-out the earth.
2. psal - ter now plays, as we rise to bring You prayer as in - cense.
3. Your ho - ly ta - ble, as You e - rect Your cit - y on high.
4. rise up be - fore You, and may our chant be pure as morning dew!



1. The Lord is great and ev - 'ry - where glo - ri_ous,
2. From us re - ceive, we bless You, we thank You,
3. O God, You came to vi - sit us mor - tals,
4. With - in our hearts, we make You an al - tar,



1. Through night and day, His ra-di_ance is ev - 'ry - where.
2. Just as the fra - grant ho - ly burnt of - fer - ing.
3. and give Your bless - ings lift - ing us in Your grace.
4. O Lord, to You, we sing and give glo - ry!

ACKNOWLEDGMENTS

Ritual of Marriage. Byzantine Seminary Press, 1972

Metropolitan Cantor Institute, <http://mci.archpitt.org>



Patronage of the Mother of God

✠ CATHOLIC CHURCH ✠

Byzantine Ruthenian Rite

Eparchy of Passaic

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