ΠΡΙΕΣΘ: Ευλογητός ὁ Θεός ἡμῶν, πάντωτεν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

'Ἐν εἰρήνῃ τοῦ Κυρίου δεηθοῦμεν.

Κύριε, ελέησον.

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

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above; for the salvation of our souls; let us pray to the Lord.

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.

For this holy House, and for them that with faith, reverence, and the fear of God enter therein; let us pray to the Lord.

For our Most Reverend Archbishop (Name), for the venerable Priesthood, the Diaconate in Christ; for all the Clergy; and for all the people; let us pray to the Lord.
For the servant of God (Name) and the servant of God (Name) who now pledge themselves to one another, and for their salvation; let us pray to the Lord.

That there may be promised unto them children for the continuation of their race, granting unto them all their prayers unto salvation; let us pray to the Lord.

That He send down upon them love perfect and peaceful, and give them His protection; let us pray to the Lord.

That He may keep them in oneness of mind, and in steadfastness of the Faith; let us pray to the Lord.

That He may bless them in harmony and perfect trust; let us pray to the Lord.

That He may keep the course and manner of their life blameless; let us pray to the Lord.
That the Lord God may grant unto them an honorable marriage and a bed undefiled; let us pray to the Lord. That we may be delivered from all tribulation, wrath, danger and necessity; let us pray to the Lord.

Calling to remembrance our all-holy, immaculate, exceedingly blessed glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and all our life to Christ our God.

For to You are due all Glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, both now and ever, and to the ages of ages.

Let us pray to the Lord.
O God eternal, Who has brought together into unity the things which before had been separate, and in so doing impose on them an indissoluble bond of love, Who did bless Isaac and Rebecca, declaring them to be the inheritors of Your promise: do You Yourself (+) bless these Your servants (Name) and (Name), directing them into every good work. For You are a merciful and loving God, and to You do we send up all Glory: to the Father, and to the Son, and to the Holy Spirit, both now and ever, and to the ages of ages.

Let us bow our heads before the Lord.

(Then the Priest takes the rings, blesses them, makes with them the Sign of the Cross over the man's head, and says:)
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. (3)

PEOPLE: Amen. (As above, after each.)
(Then with the rings the Priest makes the Sign of the Cross over the woman's head, saying:)
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. (3)

PEOPLE: Amen. (As above, after each.)
(At the third time, the Priest puts the woman's ring on the man's right finger, and the man's ring on the woman's right finger. Then the Groomsman exchanges the rings thrice.)
O Lord our God, Who accompanied the servant of the patriarch Abraham to Mesopotamia, when he was sent to espouse a wife for his lord Isaac, and did reveal to him a sign by the drawing of water to betroth Rebecca; do You Yourself bless the betrothal of these Your servants (Name) and (Name) and confirm the word that has been spoken by them; for You, O Lord, from the beginning have created male and female, and by You is a woman joined to a man for assistance and for the continuation of the human race. Therefore, O Lord God, Who have sent forth Your truth to Your inheritance and Your promise to Your servants, our fathers, who were Your elect, do You give regard unto this Your servant (Name) and Your servant (Name), and seal their betrothal in faith, in one- ness of mind, in truth and in love. For You, O Lord, have declared that a pledge is to be given and held inviolate in all things. By a ring Joseph was given might in Egypt; by a ring Daniel was exalted in Babylon; by a ring the truth of Thamar was made manifest; by a ring our heavenly Father showed compassion upon His prodigal son, for He said, "Put a ring upon his right hand, kill the fattened calf, and let us eat and rejoice." Your own right hand, O Lord, armed Moses in the Red Sea. Yea, by the word of Your truth were the Heavens established and the earth set upon her sure foundations; and the right hands of Your servants shall be blessed by Your mighty word, and by Your uplifted arm. Wherefore, O Sovereign Lord, do You Yourself bless this putting on of rings with Your heavenly benediction; and may Your Angel go before them all the days of their life, for You are He that blesses and sanctifies all things, and to You do we send up Glory: to the Father, and to the Son, and to the Holy Spirit, both now and ever, and to the ages of ages.

If the Crowning Service follows the Betrothal immediately, then after the “Amen,” the Priest censes in front of the Altar, and goes out and censes the Ikonostasion. The Processional Psalm is sung at this time. (See next page.)
AKOLOUYTHIA STEFANOMATOS

ΠΡΙΣΤ: Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον.

ΠΡΙΣΤ: Blessed is everyone that fears the Lord.

Δό - ξα σοι ο Θε - ος η - μόν.
Dho - xa si o The - os i - mon,

ΠΡΙΣΤ: That walks in His ways,

Δό - ξα σοι.
Dho - xa si.

ΠΡΙΣΤ: For you shall eat the labor of your hands.

ΠΡΙΣΤ: Your wife shall be as a fruitful vine on the sides of your house.

ΠΡΙΣΤ: Your children like young olive plants around your table.

ΠΡΙΣΤ: Behold! The man shall be blessed that fears the Lord.

ΠΡΙΣΤ: The Lord shall bless you out of Zion, and you shall see the good things of Jerusalem all the days of your life.

ΠΡΙΣΤ: Yea! You shall see your children’s children, and peace be upon Israel.

(Ὅ’ Ιερεύς, στραφεὶς κατὰ ἀνατολάς καὶ ύψων, ώς συνήθως, τὸ ἄγιον Εὐαγγέλιον, ἐκρωτεῖ)  Ἐυλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Turning towards the East and raising the Holy Gospel, the Priest says:  Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, both now and ever, and to the ages of ages.

The Service of the Crowning

ΠΡΙΣΤ: Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον.

ΠΡΙΣΤ: Blessed is everyone that fears the Lord.

Δό - ξα σοι ο Θε - ος η - μόν.
Dho - xa si o The - os i - mon,

ΠΡΙΣΤ: Your wife shall be as a fruitful vine on the sides of your house.

ΠΡΙΣΤ: Your children like young olive plants around your table.

ΠΡΙΣΤ: Behold! The man shall be blessed that fears the Lord.

ΠΡΙΣΤ: The Lord shall bless you out of Zion, and you shall see the good things of Jerusalem all the days of your life.

ΠΡΙΣΤ: Yea! You shall see your children’s children, and peace be upon Israel.

During the Paschal season “Christ is risen” (Χριστός Ανέστι) is sung thrice.
In peace let us pray to the Lord.

For the peace from above; for the salvation of our souls; let us pray to the Lord.

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.

For this holy House; and for them that with faith, reverence, and the fear of God enter therein; let us pray to the Lord.

For our Most Reverend Archbishop (Name), for the venerable Priesthood, the Diaconate in Christ; for all the Clergy; and for all the people; let us pray to the Lord.

For the servants of God (Name) and (Name), who are now being joined to one another in the community of Marriage, and for their salvation; let us pray to the Lord.
That this marriage may be blessed as was that of Cana of Galilee; let us pray to the Lord.

That there may be given unto them soberness of life, and fruit of the womb as may be most expedient for them; let us pray to the Lord.

That they may rejoice in the beholding of sons and daughters; let us pray to the Lord.

That there may be granted unto them the happiness of abundant fertility, and a course of life blameless and unashamed; let us pray to the Lord.

That both they and we may be delivered from tribulation, wrath, danger, and necessity; let us pray to the Lord.
Help us; save us; have mercy on us and keep us, O God by Your Grace.

Calling to remembrance our all-holy, immaculate, exceedingly blessed glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints; let us commend ourselves and one another and all our life to Christ our God.

For to You are due all Glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, both now and ever and to the ages of ages.

Let us pray to the Lord.

O God most pure, Author of all creation, Who through Your man-befriending love transformed a rib of Adam the forefather into a woman, and blessed them and said, "Increase and multiply, and have dominion over the earth," and, by the conjoining, declared them both to be one member, for because of this a man shall forsake his father and his mother, and shall cleave unto his wife, and the two shall be one flesh—and whom God has joined together let not man put asunder; Who did also bless Your servant Abraham, and opened the womb of Sara, and made him the father of many nations; Who bestowed Isaac upon Rebecca, and blessed her offspring; Who
joined Jacob and Rachel, and from them made manifest the twelve patriarchs; Who yoked Joseph and Asenath together, and as the fruit of generation did bestow upon them Ephram and Manasse; Who accepted Zacharias and Elizabeth, and declared their offspring the Forerunner; Who out of the root of Jesse, according to the flesh, produced the Ever-Virgin Mary, and from her were Incarnate-born for the salvation of the human race; Who through Your unspeakable Grace and plentiful goodness were present in Cana of Galilee, and blessed the marriage there, that You might show a lawful union, and a generation there from, is according to Your Will; do You Yourself, O Most Holy Master, accept the prayer of us, Your servants; and as You were present there, be present also here with Your invisible protection. Bless (+) this marriage and grant unto these Your servants (Name) and (Name) a peaceful life, length of days, chastity, love for one another in a bond of peace, offspring long-lived, fair fame by reason of their children, and a crown of glory that does not fade away. Account them worthy to see their children's children. Keep their wedlock safe against every hostile scheme; give them of the dew from the Heavens above, and of the fatness of the earth. Fill their houses with bountiful food, and with every good thing, that they may have to give to them that are in need, bestowing also on them that are here assembled with us all their suplications that are unto salvation. For a God of mercy and of compassion, and of man-befriending love are You, and to You do we send up Glory: as to Your eternal Father and Your All-Holy, Good, and Life-creating Spirit, both now and ever, and to the ages of ages.

Τοῦ Κυρίου δεηθῶμεν.

Eὐλογητός εἶ, Κύριε ὁ θεὸς ἡμῶν, ὁ τοῦ μιστικοῦ καὶ ἀγράντου γάμου ἵερουργὸς καὶ τοῦ σωματικοῦ νομοθέτης, ὁ τῆς ἀφθονίας φύλαξ, καὶ τῶν βιοτικῶν ἀγαθός σιγουρός· αὐτός καὶ νῦν, Δέσποτα, ὁ ἐν ἀρχῇ πλάσας τὸν ἄνθρωπον, καὶ θεμελιων ἀυτὸν ὡς βασιλέα τῆς κτίσεως, καὶ εἰπών· «Ὁ καλὸς εἶναι τὸν ἄνθρωπον μόνον ἐπὶ τῆς γῆς: «πολιτεύεται αὐτοὶ ἀμφότεροι καὶ λαβὼν μίαν τῶν πλευρῶν αὐτοῦ, ἐπάλλαξας γυναῖκα, ἦν ἠδυνήσατο Αδὰμ εἶπεν: "Τὸῦτο νῦν ὄστοιν ἐκ τῶν ὀστῶν μου καὶ σάρξ ἐκ τῆς σαρκὸς μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἔληφθη αὕτη· ἔνεκεν τούτου καταλείψει ἀνθρώπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ
Let us pray to the Lord.
Ὁ Θεός ὁ ἄγιος, ὁ πλάσας ἐκ χοῦς τὸν ἀνθρώπον, καὶ ἐκ τῆς πλευρᾶς αὐτοῦ ἀνοικοδόμησεν γυναίκα, καὶ συζύγωσεν αὐτῶν ἑαυτούς ὑπὸ θυσίας, καὶ αὐτοῖς ἔδωκεν ἡμεῖς ἐπὶ τὸν ἄνθρωπον ἑαυτὸν ἐπὶ τῷ κόσμῳ. Άλλως ἔστι οὖν ἡ αὐτοκτόνη τῆς χαράς, ἐπί τῆς γυναίκης, ωσπερ τῆς γυναίκης ἐπὶ τοῖς ἑαυτοῖς. Εἰς τὸν οὐρανὸν μετὰ πάντων ἡμεῖς ἐκδόθησαν τὸν ναό τοῦ Θεοῦ, καὶ τῆς γυναίκας, καὶ τῆς σῆς, καὶ τῆς παντοτεκνίας τῶν ἁγίων. Κύριε ὁ Θεὸς ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσόν αὐτούς.

Ὁ Θεὸς ὁ ἅγιος, ὁ πλάσας ἐκ χοὸς τὸν ἀνθρωπον, καὶ ἐκ τοῦ λουτρού Ἁγίου Πνεύματος, Ἐστεφάνωσεν τὴν δούλην τοῦ Θεοῦ (ἡ δε), εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ του Ἀγίου Πνεύματος, ἔδωκας αὐτοῖς μακρότητα ἡμερῶν. Ζωὴν ᾐτήσαντό σε, καὶ ἐκ τοῦ στιγμῶν πάντων ἡμερῶν, καὶ τῆς χαρᾶς ἐκ τῶν θυμίων τόπων, ἔτη τε καὶ ἐτῶν στεφάνους ἐκ λίθων τιμίων. Ζωὴν ᾐτήσαντό σε, καὶ ἐκ τοῦ στιγμῶν πάντων ἡμερῶν, καὶ τῆς χαρᾶς ἐκ τῶν θυμίων τόπων, ἔτη τε καὶ ἐτῶν στεφάνους ἐκ λίθων τιμίων.

ΤΑ ΑΝΑΓΝΩΣΜΑΤΑ

Ἡ θεία αὐτοῖς ἐπὶ τῆς κεφαλῆς αὐτῶν στεφάνους ἐκ σιδηρίων καὶ τοῦ Αιμίλιου τῆς Αρίστης. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν. Στέφανοι δὲ τοῖς μεταμψευμένοις. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν. Εἰς τὸ χειρότερον τῆς χαρᾶς αὐτοῖς στεφάνους ἐκ τῶν θυμίων τῶν αὐτῶν.

The Readings

PRIEST: Let us attend.
READER: You have set upon their heads crowns of precious stones. They asked life of You, and You gave it to them.
PRIEST: Wisdom!
READER: The Reading from the Epistle of the holy Apostle Paul to the Ephesians. (5:20-33)
PRIEST: Let us attend.
READER: Brethren, give thanks always for all things in the name of our Lord Jesus Christ to God the Father. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. The husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives be also subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the wash-
καὶ έαυτὸν παρέδωκεν ύπερ αὐτῆς, ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὑδάτος ἐν ἁμαρτίᾳ. Ὑπὸ της ἑαυτῆς ἁγίας ἀνέκδοτον τὴν Ἐκκλησίαν, μὴ ἐχούσαν σπλῆν ἢ μυτίδα ἢ τῶν τοιούτων, ἀλλὰ ἴνα ἢ ἁγία καὶ ἄμωμος. Οὕτως ἐφείλουσιν οἱ ἄνδρες ἀγαπάντων τὰς ἑαυτῶν γυναίκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγάπην τὴν ἑαυτού γυναίκα ἑαυτῶν ἀγάπην· οὐδεὶς γὰρ ποτὲ τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφεις καὶ θάλλεις αὐτήν, καθὼς καὶ ὁ Κύριος τὴν Ἐκκλησίαν· ὃτι μέλη ἐσμέν τὸ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν σαρκῶν αὐτοῦ· ἄντι τούτου καταλείπεις ἀνδρόπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολλήθηται πρὸς τὴν γυναίκα αὐτοῦ, καὶ ἐσονται ὡς δύο εἰς σάρκα μίαν. Τὸ μυστήριον τοῦτο μέγα ἐστὶν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν Ἐκκλησίαν. Πλὴν καὶ οἱ καθ’ ἓνα, ἐκκαθαριστοὶ τὴν ἑαυτοῦ γυναίκας τιμῶν ἀγαπᾶτως ὡς αὐτῶν, ἢ δὲ γυνῆ ἵνα φοβηθῇ τὸν ἄνδρα.

ΙΕΡΕΥΣ: Εἰρήνη σοι τῷ ἀναγινώσκοντι.

ΑΝΑΓΝΩΣΤΗΣ: Καὶ τῷ πνεύματι σου. Στίχ. Εὐ, Κύριε, φυλάξαι ἡμᾶς καὶ διατηρήσαι ἡμᾶς.

ΙΕΡΕΥΣ: Σοφία· ὀρθοὶ· ἀκούσωμεν τοῦ ἀγίου Εὐαγγελίου. Εἰρήνη πάσης.

Τῷ καιρῷ ἑκεῖνῳ, γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἢ μήτηρ τοῦ Ἰησοῦ ἐκείνη ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὅτε τὰς φιλανθρωπίας τοῦ, λέγει ἡ μήτηρ αὐτοῦ· Ὅτι ἔχουσι σπλῆνες καὶ ἄρτας. Λέγει αὐτῷ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γυναῖς; οὐχί ἔχεις σπλῆνες καὶ ἄρτους. Λέγει αὐτῷ οἱ καθαρίσας τὸν καλὸν ἀρωματικὸν τοῦ ἱεροῦ θρόνου καὶ λέγει αὐτῷ· Ἑλθεὶς ἐπειδὴ μόνον ἔχεις σπλῆνας καὶ ἄρτας. Οὕτως ὀφείλοντες οἱ ἄνδρες ἀγαπᾶντες ἀριστέος ἐκ τῆς σαρκὸς καὶ ἐκ τῶν σαρκῶν τῶν ὀστέων αὐτῶν καθαρίσας τὸ λουτρὸν ἐν ῥήματι, ἵνα καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῶν, ἵνα αὐτὴν ἁγιάσῃ, σώματος αὐτῶν, ἐκ τῆς σαρκὸς αὐτῶν καὶ ἐκ τῶν σαρκῶν τῶν ὀστέων αὐτῶν. ΑΝΑΓΝΩΣΤΗΣ ΑΝΑΓΝΩΣΤΗΣ ΑΝΑΓΝΩΣΤΗΣ ΑΝΑΓΝΩΣΤΗΣ: Καὶ τῷ πνεύματι σου. Ke to pnev-ma - ti sou. Εἰρήνη πάσης.

Τὸ καιρῷ ἑκεῖνῳ, γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰουσίου ἐκείνη ἐκλήθη δὲ καὶ ὁ Ἰουσίου καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὅτε τὰς φιλανθρωπίας τοῦ, λέγει ἡ μήτηρ αὐτοῦ· Ὅτι ἔχουσι σπλῆνες καὶ ἄρτας. Λέγει αὐτῷ ὁ Ἰουσίους· Τί ἔχεισα καὶ σοί, γυνή; οὐχί ἔχεις σπλῆνας καὶ ἄρτας. Λέγει αὐτῷ οἱ καθαρίσας τὸν καλὸν ἀρωματικὸν τοῦ ἱεροῦ θρόνου καὶ λέγει αὐτῷ· Καὶ ἔχεις σπλῆνας καὶ ἄρτας. Λέγει αὐτῷ οἱ καθαρίσας τὸν καλὸν ἀρωματικὸν τοῦ ἱεροῦ θρόνου καὶ λέγει αὐτῷ· Καὶ ἔχεις σπλῆνας καὶ ἄρτας. Λέγει αὐτῷ ὁ Ἰουσίους· Ἐχεις σπλῆνας καὶ ἄρτας. Λέγει αὐτῷ οἱ καθαρίσας τὸν καλὸν ἀρωματικὸν τοῦ ἱεροῦ θρό


At that time there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of his signs, Jesus did
Let us say with all our soul and all our mind, let us say:

Have mercy on us, O God, according to Your great mercy; we pray You, listen and have mercy.

PEOPLE: (As above) Lord have mercy. (3)

Again let us pray for the servants of God, (Name) and (Name), that they may have mercy, life, health, peace, safety, salvation, pardon and remission of their sins.

PEOPLE: Lord have mercy. (3)

For You are a merciful and loving God, and to You do we send up Glory: to the Father, and to the Son, and to the Holy Spirit, both now and ever, and to the ages of ages.

Let us pray to the Lord.

O Lord our God, Who in Your saving Providence did promise in Cana of Galilee to declare marriage honorable by Your presence, do You Yourself preserve in peace and oneness of mind these Your servants (Name) and (Name), whom You are well pleased should be joined to one another. Declare their marriage honorable. Preserve their bed undefiled. Grant that their life together be with be without spot of sin. And assure that they may be worthy to attain unto a ripe old age, keeping Your commandments in a pure heart. For You are our God, the God to have mercy and save, and to You do we send up all Glory, as to Your Eternal Father, and Your All-Holy, Good, and
καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Grant this, O Lord.

An Angel of Peace, a faithful Guide, a Guardian of our souls and bodies; let us ask of the Lord.

Pardon and remission of our sins and offenses; let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the whole world; let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance; let us ask of the Lord.

Help us; save us; have mercy on us, and keep Us, O God, by Your Grace.
A Christian ending to our life, painless, without shame, peaceful; and a good defense before the dread Judgment Seat of Christ; let us ask of the Lord.

And account us worthy, O Sovereign Lord, with boldness and without condemnation to dare call on You, the Heavenly God, as Father, and to say:

PEOPLE: Our Father, Who are in Heaven, hallowed be Your Name; Your Kingdom come. Your 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 of the Son, and of the Holy Spirit, both now and ever, and to the ages of ages.

Amen.

Peace (+) be to all.

Let us bow our heads before the Lord.

Let us pray to the Lord.

Lord, have mercy.
I will take the cup of salvation and call upon the name of the Lord.

(The Priest blesses the cup saying this prayer:)

O God, Who by Your might create all things, and confirm the universe, and adorn the crown of all things created by You, do You, with Your spiritual blessing (+), bless also this common cup given to them that are joined in the community of marriage. For blessed is Your Holy Name, and glorified is the Kingdom of the Father, and of the Son, and of the Holy Spirit, both now and ever, and to the ages of ages.

(Then the Priest gives them to drink thrice from the cup, first to the man, then to the woman, chanting:)

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

(The Priest blesses the cup saying this prayer:)

Ο Θεός, ὁ πάντα ποιήσας τῇ ἱσχύϊ σου, καὶ στερεώσας τὴν οἰκουμένην, καὶ κοσμήσας τὸν στέφανον πάντων τῶν πεποιημένων ὑπὸ σοῦ, καὶ τὸ ποτήριον τὸ κοινὸν τὸτο παρεχόμενος τοῖς συναφθείσι πρὸς γάμου κοινωνίαν, εὐλόγησον εὐλογίᾳ πνευματικῇ. Ὅτι πύλομητα σου τὸ ὄνομα, καὶ δεδοξάστατο σου η βασιλεία τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Εἶτα, λαβῶν ὁ Ἱερεύς ἐπὶ χεῖρας τὸ κοινὸν ποτήριον, μεταδίδουσιν αὐτοὺς ἐκ γ´, πρῶτον τῷ ἀνδρί, καὶ αὐτὸς τῇ γυναικί, ψάλλων εἰς ἥχον α´.)

(Then he takes the Bridal Pair, while the Groomsman holds the Crowns behind and above them, and leads them in a circle around the Analogy thrice. The people sing:)

"The Priest blesses the cup saying this prayer:"

Ὁ Ἱερεὺς, εὐλογῶ τὸ ποτήριον, λέγει τὴν Εὐχὴν ταύτην:

Ὁ Θεός, ὁ πάντα ποιήσας τῇ ἱσχύϊ σου, καὶ στερεώσας τὴν οἰκουμένην, καὶ κοσμήσας τὸν στέφανον πάντων τῶν πεποιημένων ὑπὸ σοῦ, καὶ τὸ ποτήριον τὸ κοινὸν τὸτο παρεχόμενος τοῖς συναφθείσι πρὸς γάμου κοινωνίαν, εὐλόγησον εὐλογίᾳ πνευματικῇ. Ὅτι πύλομητα σου τὸ ὄνομα, καὶ δεδοξάστατο σου η βασιλεία τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
I sa - i - ah, dance with joy, for the Virgin has conceived a child, and she shall bear a Son, the Immanu-el, who is both God and man. Day at the Dawn is the name he bears, and by ex tol - ling him, we call the Virgin blessed.

O I sai - ah, dance with joy, for the Vir - gin has con - ceived a child, and she shall bear a Son, the Im - manu-el, who is both God and man. Day at the Dawn is the name he bears, and by ex tol - ling him, we call the Vir - gin bless - ed.

A-gi - oi Má - ru - res oí ka - λός α - θλή - savi - tes kai stef - a - νω - θεν - tes, pre - A-ghi - i Mar - ti - res i ka - los a-thli-san - des ke stef - a - no - then - des, pre - 


- svef - sa-te pros Ky - ri - on e - le - i - thi - ne tas psi - chas i - mon.
Glo-ry - to you, O Christ God, the A- pos- tles - proud - est - Boast, the Joy of the
Ma- rtyrs, - who pro- claimed - to the world the con- sub- stan- tial Tri- ni- ty.

(Εἴτε ο ἤπειρος ἐπαιρεῖ τοὺς στεφάνους καὶ ἐπάρας τὸν στέφανον τοῦ Νυμφίου, λέγει)
Μεγαλύνθητι, Νυμφί, ώς ὁ Ἄβραάμ, καὶ εὐλογήθητι ώς ὁ Ἰσαάκ, καὶ πληθύνθητι ώς ὁ Ἰακώβ, πορευόμενος ἐν εἰρήνῃ καὶ ἐργαζόμενος ἐν δικαιοσύνῃ τάς ἐντολάς τοῦ Θεοῦ.
(Καὶ ἐν τῷ τῆς Νύμφης λέγει)
Καὶ σὺ, Νύμφη, μεγαλύνθητι ώς ἡ Σάρρα, καὶ εὐφράνθητι ώς ἡ Ρεβέκκα, καὶ πληθύνθητι ώς ἡ Ῥαχήλ, εὐφραίνομένη τῷ ἰδίῳ ἄνδρι, φυλάττουσα τοὺς ὀροὺς τοῦ νόμου, διὶ οὕτως πνεῦμικην ὁ Θεός.
Τοῦ Κυρίου δεηθοῦμεν.

(Then the Priest removes the Crowns, taking first that of the Groom and saying:)
Be magnified, O Bridegroom, as Abraham, and blessed as Isaac, and increased as was Jacob. Go your way in peace, performing in righteousness the commandments of God.

(He takes the Crown of the Bride and says:)
And you, O Bride, be magnified as was Sarah, and rejoiced as was Rebecca, and increased as Rachel, being glad in your husband, keeping the paths of the Law, for so God is well pleased.

Let us pray to the Lord.

Lord, have mer-cy.
O God our God, Who was present in Cana of Galilee and blessed the marriage there, do You (+) also bless these Your servants, who, by Your Providence, are joined in the community of marriage. Bless their comings-in and their goings-out. Replenish their life with all good things. (Here the priest lifts the crowns from the heads of the bride and groom and places them on the table.) Accept their crowns in Your Kingdom unsoiled and undefiled; and preserve them without offense to the ages of ages.

Let us bow our heads before the Lord.
The Father, the Son, and the Holy Spirit; the All-Holy, Consubstantial and Life-creating Trinity; One Godhead and Kingdom; bless (+) you; grant to you long life, well-favored children, progress in life and in Faith; replenish you with all the good things of the earth, and count you worthy of the promised blessings, through the intercessions of the holy Theotokos, and of all the Saints.

Glory be to You, O Christ our God and our hope: glory to You.

He, Who by His presence in Cana of Galilee declared marriage to be honorable, Christ our true God, through the intercessions of His all-pure Mother, of the holy, glorious, and all-praiseworthy Apostles, of the holy, God-crowned and Equal-to-the-Apostles Constantine and Helen, of the Holy, great Martyr Procopios, and of all the holy Saints, have mercy on us and save us, as our good and loving Lord. Through the prayers of our holy Fathers, Lord Jesus Christ Our God, Have Mercy on us and save us.