

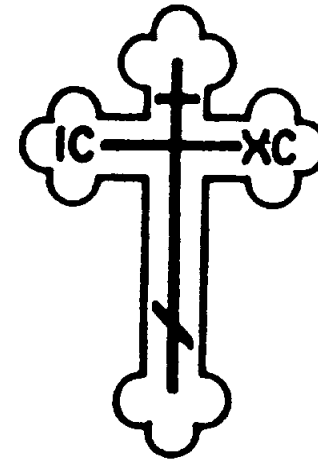
“You Shall Draw Water with Joy out of the Saviour’s Fountain.”
 —Isaias 12:3.



BETROTHAL
 LITURGY
 and
 MARRIAGE
 or
 CROWNING
 DIVINE
 LITURGY



THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL
 THE HOLY ORTHODOX CHURCH - AMERICAN JURISDICTION
 THE ORTHODOX CATHOLIC CHURCH OF THE AMERICAS
 (THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH)
 FOR USE IN THE WESTERN RITE



THE BETROTHAL LITURGY
AND
THE MARRIAGE - CROWNING
DIVINE LITURGY
ACCORDING TO THE USE
OF
THE HOLY ORTHODOX CHURCH
AMERICAN JURISDICTION
FOR CELEBRATION IN PARISHES
OF THE
WESTERN RITE

+ BETROTHAL AND MARRIAGE DIVINE LITURGY +

FROM THE 1981 EDITION:

The Divine Liturgy as contained herein is the authorized usage for all Canonical Western Rite parishes within the Jurisdiction of the Orthodox Archdiocese of Nashville.



+ Wm. Francis Forbes, S.S.B., D.D.
Orthodox Archbishop of Nashville

St. Nicholas of Myra (BC)
December 6, 1981
Acknowledgment;

The Liturgical Commission of the Archdiocese of Nashville and Matushka Dolly Ward who spent many hours working with the word-processing equipment preparing the text for this revised edition of the Western Rite Missal for the Laity.

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FOR THE 1996 EDITION:

This is the Western Rite Divine Liturgy as used at Holy Innocents Orthodox Church, New Orleans (Harahan), Louisiana, and at St. Mary Magdalene Orthodox Church and at St. Mary Magdalene Orthodox Retreat House, Waveland, Mississippi.

The Liturgy and basic rubrics are taken from the Basilian Press 1981 edition. The extensive rubrics are provided for those not familiar with Western Rite; the new type faces are for the eyes which grow dim with age. In this edition, I am solely responsible for any errors, omissions, mis-spellings, unclarity - for which I apologize and ask you advise me of such that corrections may be made.

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Mitered Archbishop Paul (Lee Mc Colloster), S.S.B.
Vicar General of the Orthodox Catholic
Diocese of Louisiana, Synodal Notary
8 February 1996

FOR THE MARRIAGE LITURGY EDITION:

This is the Western Rite Betrothal Liturgy and the Wedding or Marriage Liturgy combined with the Western Rite Divine Liturgy, as used at Holy Innocents and at Saint Mary Madgalene.



Mitered Archbishop Paul (Lee Mc Colloster), S.S.B.
20 April 1997

This form of the Gregorian Western Rite Divine Liturgy is that which is to be prayed in the English language by members of The Society of Clerks Secular of Saint Basil, and The Holy Orthodox Church, American Jurisdiction, and the Orthodox Catholic Church of the Americas, unless another liturgy has been authorized.

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Metropolitan Archbishop Paul, S.S.B.
1 November 2003 A. D.

Published by
The Society of Clerks Secular of Saint Basil
Waveland, Mississippi
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Rev. February 23, 1996
"Marriage Liturgy" Copyright © April 20, 1997, 1 November 2003 A.D.
Copies may be purchased by requesting
Publication No. WEDDINGMS.PUB
from
Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123

+ BETROTHAL AND MARRIAGE DIVINE LITURGY +

Chalice. The Agnus Dei, "O Lamb of God, who takest away the sins of the world" is a hymn originally sung in the seventh century while the large loaves of bread were being broken into particles for distribution to the communicants.

A prayer for peace is followed at High Mass by a ceremonial greeting known as the Kiss of Peace—one of many acts occurring throughout the rites, the purpose of which is to unite the faithful in closer bonds of Christian charity. "The peace of the Lord be always with you" says the celebrant in giving it to the deacon, who then carries it to the others. Two prayers for worthy reception precede communion.

The service concludes with the Communion psalm verse, the final prayer, or Post-Communion and blessing.

Certain sections omitted in Requiems are set apart by bold rules. The liturgy varies considerably on greater vigils and during Holy Week. It is impossible to even suggest these modifications which affect the normal form given here.

Directions for sitting and kneeling follow usual practice although subject to custom. General participation in the service is pre-supposed. Those parts marked *R.* or 'All' are to be said or sung by all, while those reserved to the clergy or cantors are marked otherwise.

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to the Church by inheritance, for it was there that the first Christians worshipped.

During the latter part of the service the bread and wine are offered, consecrated and received in communion. Thus the Church commemorates, as it has for two thousand years, the ordinances of her founder according to the words "Take and eat ye all of this, for this Is my Body. . .He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

And so also does the Church perpetuate that sacrifice made on the cross of Calvary: for the sacrament of the altar is not a religious entertainment but medicine for souls which are unable by innate pride to make the complete submission, the sacrifice of all self or 'kenosis', which alone can have worth to the source of complete life and being and value. This is what Christians mean when they speak of the 'merits' of Christ. In the hope of their own glorious resurrection to a life of conscious, eternal, blissful knowledge of the Almighty, they put their trust in the sacrifice made by the Son of God in true human nature, now perpetuated for us in the Eucharist, a supreme sacrifice because of him who made it; an eternal prize beyond man's deserving.

These several functions make the liturgy a complete expression of the Christian life. In it man's mind is instructed, his emotions are purified and inspired, his soul is reclaimed and at its climax, his body is made one with the physical body of God himself.

The elements of the Liturgy follow a logical pattern. It begins with an act of purification including a confession of sins, from which it moves to the psalm of beginning, or Introit. Then come the alternate hymns of supplication (the *Kyrie*) and praise (the *Gloria*). These are followed by the lessons, first an Epistle, or citation from the Old Testament and second, the Gospel in which the words of Christ are read. After the sermon, when it is delivered, the Creed is said

or sung, summarizing the articles of Christian faith.

The Mass of the Faithful begins with the *Offertory*, reminding the participants that their relations with God are reciprocal. In the Offertory man makes his sacrifice according to his means and devotion to God who will presently reenact in time and space the timeless and eternal sacrifice declared in the Crucifixion. Originally this Offertory was of a more truly liturgical character, since the faithful offered the bread and wine which was used in the Mass itself. Today it is an offering of money which is simultaneous with the offering by the priest of the bread and wine which represent, for the moment, our offerings. The incensing of the elements and the washing of the priest's hands are ceremonies of obvious significance.

The *Preface and Sanctus* introduce the sacramental service proper, and are the universal preliminaries to the sacred prayers which follow. Although varying in form, they are liturgical elements which are found in every ancient, historic, Christian church. It is during the *Canon*, the next long prayer, that the bread and wine are transformed into the true Body and Blood of Christ. This prayer includes intercessions for the living and for the dead, for Christian believers, for those who take part in the service, for the officers of the Church and the state. The words 'Which offering we beseech thee, O Lord, to bless, approve, ratify' are followed by a reference to the institution of the Sacrament containing the solemn words "This is my Body; This is my Blood". And the recollection continues with the subsequent events, the Passion, Resurrection and Ascension, culminating in the descent at Pentecost of the Holy Spirit who is now invoked to work that miracle which God alone can perform: the offering of himself in material form to man.

The *Lord's Prayer* follows the *Canon*, as does the ceremony of breaking the bread and its commixture with the sacred Blood in the

GENERAL NOTATIONS AND INSTRUCTIONS

Preparation and matters prior to the Liturgy

It is customary when Celebrants enter the Temple for Divine Liturgy, that they and all who will serve with them proceed on the Epistle side of the Temple to the Epistle side to the Iconostasis, kiss the Icon of our Lord and pray (the following prayer being acceptable)

We reverence thy spotless ikon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Saviour, for thou didst come to save the world.

then, to proceed to the Icon of the Blessed Virgin Mary and pray (the following prayer being acceptable)

For as much as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; Manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

The Iconostasis is then entered through the door nearest the wall on the Gospel side, the Book of the Gospels on the Altar is kissed, then the Antimensium, then the blessing Crucifix, and the vesting prayers begun with the washing of hands.

If there is to pass a great time between the Prothesis and the Divine Liturgy, the Prothesis may be prayed in the minimum of vestments, though it is customary for all to be vested excluding chasuble or dalmatic. Chasuble and dalmatic should be vested prior

to the beginning of the Divine Liturgy.

At least two candles should be on the Altar of Prothesis, and these lit before the Prothesis is begun and to remain so until after Divine Liturgy.

The Altar candles may be lit at the same time as those of the Prothesis, or this may be done just prior to Divine Liturgy; shall consist of three near the back edge on either side of the Tabernacle or the center of the Altar (for a total of six) with another two on either side of the Tabernacle a little further away from the back edge of the Altar (for a total of four, and a total of ten altar candles). Candles are lit, the six back candles first, Epistle side to center then Gospel side to center, and then the remaining four in like progression.

On Sundays, Great Feasts, and solemn occasions, all the Altar candles are lit. On less solemn occasions, and when incense is not being used, only the four front candles are lit. (Terms: High Mass and Low Mass.)

Variations in Altar construction, location of the reserved Sacred Elements and the Tabernacle, may require modification of these customary practices.

During the Liturgy

+ Generally indicates make the sign of the cross or bless that which is being addressed.

[+] Generally indicates cross or bless ones self.

(+) Generally indicates cross or bless with the altar implement or vessel one is holding.

At the Name of Jesus, always bow.

At the Name of the Virgin, bow to her Icon.

Bishops and Mitered Archpriests always stand at the middle front of the Altar, and read from the Altar Missal in center, right, or left, as appropriate.

Priests and Archpriests always stand where the Altar Missal is to be read, and return, except during the Canon of the Mass, when they stand in the middle and read from the Book on their left.

When the Celebrant turns to face the congregation, he always turns to his right. When turning back to the Altar, he always turns back to his left, never making a complete circle *except* that just before the Secret, when he prays "Brethren, pray . . .", at the point when it is recited "May the Lord receive . . ." he continues turning to his right, thus coming full circle.

Blessing and censing of the congregation is always done first to the Celebrant's center, then to his left, then to his right.

When the veils are removed from the Chalice and Paten at the beginning of the Canon, the large veil is folded lengthwise along the creases where it hangs, then one edge is folded up one third so the cross at the center is up, and the veil draped so the remaining one-third hangs over the edge of the Altar to the right of the unfolded Antimension. One smaller veil is placed to the right of the large veil, the other towards the back of the altar from the large veil. The Star is placed on the center of the back edge of the Antimension, and the purificator to the back Epistle side corner of the Antimension. If a Paul is used, it is placed either on top of the second small veil or to the right of it.

Liturgical colors for the various seasons are: Advent - Purple; Christmas and Epiphany - White; Great Lent - Purple; Pascha and Paschal Time - White; Pentecost to the end of Paschal Time - Red; Post Pentecost after Paschal Time - Green. The Altar should be vested in these colors throughout the respective Seasons. If a color vestment is not given in a particular liturgy, then the Celebrant(s) should also be vested in the color of the Season.

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This is the proper way to hold the hand and fingers when making the "Sign of the Cross".



The thumb, index, and four fingers held together upright represent the Trinity; the two folded fingers represent the Divine and Human Natures of Christ the Saviour.

Church Fathers taught that the Liturgy is the one vehicle through which man has an actual living contact with Christ and the events which took place at the Upper Room and upon Calvary. The Orthodox Church of Christ has preserved that heritage in an unbroken continuity of the Apostolic ministry inherited from Christ through His Holy Apostles and their successors, the bishops of the One, Holy, Catholic, Apostolic Orthodox Church.

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The celebration of the Divine Liturgy is the supernatural re-enactment of the mystery of the Incarnation of God in time and space which in its human phase was the historical Jesus Christ, perfect God and perfect man. The recollection of these events continues and climaxes with the Epiklesis, wherein the Holy Ghost is called upon to work sacramentally in the present what first occurred historically at the beginning of the Christian era. The Incarnation is continued, and time and eternity become mystically coincident. We join with the angelic host and are united with all Christians, both living and dead, in praise and glorification of God, standing united about His Throne.

The only way in which humans can approach God, and know Him as Father and not as Judge is by the righteousness of our Lord Jesus Christ. And the only way we can avail ourselves of His righteousness is through His Blood, shed for us. How do we do this? When we celebrate the Divine Liturgy, we are

reminding God of the sacrifice of His Son, and we are pleading the Blood of the Lord Jesus Christ to cover our sins. And it is by our partaking of the Body and Blood of our Lord in Communion that we appropriate His sacrifice for our need, in that way we apply His Blood to our sins.

In the Eucharist we are also offering ourselves to God, and He, in return, gives the Resurrection Life and Health of Jesus Christ to us in Jesus' Body and Blood. Thus we are made actual parts of the Body of Christ not only mentally and spiritually, but also physically, for Jesus Christ ministers to the whole person, not merely to the spiritual.

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THE DIVINE LITURGY of the
ORTHODOX CHURCH
According to the Western Rite
commonly called
THE MASS
(From the 1981 Edition)

The Church's most solemn office is the service of the Eucharist or, as it is usually known, the Mass. It unites the community in praise and prayer and so joined one to another, the worshippers are made one in God when, at its climax, each receives the Body and Blood of Christ under the earthly forms of bread and wine.

The Western Liturgy which is set forth here in its approved version for the use of Orthodox Catholics is the product of a long, gradual evolution. Its present arrangement was recently standardized but its contents, drawn from scriptures and tradition, are ancient.

A major division after the Creed separates the non-sacramental service of praise, prayer and instruction, or 'Mass or Liturgy of the Catechumens' from the sacramental part known as the 'Mass or Liturgy of the Faithful'.

The first of these major divisions developed from the worship of the Synagogue and came

VARIOUS PRAYERS

THE "JESUS" PRAYER

O Lord Jesus Christ, Son of God, have mercy upon me, a sinner. (The "Jesus" Prayer may be used at any time of the day or night. Also, it may be used as a basis for mental prayer by repeating it frequently, with reverence, and contemplating its all of its deep spiritual implications. This prayer is in extensive use by many Monks of our Orthodox-Catholic Church.)

THE ANGELIC SALUTATION

Hail! Mary, full of grace, the Lord is with thee, O Virgin Theotokos: Blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.

PRAYER TO THE ALL-HOLY TRINITY

The Father is my hope; the Son is my refuge; the Holy Spirit is my protector. O All-holy Trinity, glory to thee.

PRAYER BEFORE THE IKON OF CHRIST

We reverence thy spotless ikon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Saviour, for thou didst come to save the world.

PRAYER BEFORE THE IKON OF THE THEOTOKOS

For as much as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; Manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

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THE LORD'S WORDS OF INSTITUTION:

Picture, if you will, the Last Supper. Twelve men and the Christ seated about a table. None but the Christ knew of the impending events which were soon to take place, yet all felt a strange and unexplainable atmosphere within the room. Something great was to take place at that Supper and they felt it.

The third great part of God's plan for man's redemption was to occur during that evening's meal: the first being Christ's birth - the Incarnation; the second His Baptism by John in the Jordan - Baptism, which by His own example, being man's first essential step towards salvation. On that wonderful, yet sad, Thursday night so long ago, Christ gave man an opportunity to share in His own Divinity in a most unique and special way.

Christ, being both the Victim and Victor, gave Himself to man under the earthly forms of bread and wine. It was a most serious occasion, too serious for the Christ to entertain any ideas of jesting, He intended that the Words He was to speak, the Sacred Action He was about to institute left nothing to anyone's imagination. He simply took bread, blessed it and told the Apostles, "This IS My Body, take, eat;" and then took a cup of wine, blessed it and told the Apostles, "This IS My Blood, take, drink." "Unless ye eat of my Body and drink of My Blood," He said, "ye shall not have life in you;" meaning, of course spiritual life, His life, the life of eternal salvation.

By His Words, by His Action, the Christ instituted the Holy Sacrament of the Eucharist - the Holy Communion. The Divine Liturgy is of His institution, not man's and is the perpetual continuation of Christ giving Himself to man under the form of Bread and Wine. It is not just a remembrance of something that happened long ago, nor, is it only a memorial of His Great Sacrifice. It is the Sacramental Christ coming to all who approach His Holy Altar. The early Christians knew and understood, and the early

THE RITE OF HOLY MATRIMONY HOLY ORTHODOX CHURCH WESTERN RITE (AMERICAN JURISDICTION)

THE BETROTHAL LITURGY

[After the Divine Liturgy, the Priest being in the Temple, those who desire to be joined together take their stand before the Holy Door. The two rings lie on the right hand side of the Holy Alter. The Priest three times makes the Sign of the Cross over the heads of the bridal pair, then gives them lighted tapers.]

DEACON/COUPLE: Bless, Father.

P: Blessed is our God always, now, and ever, and unto ages of ages.

R: Amen.

P/D: In peace let us pray to the Lord,

R: Lord, have mercy

P/D: For the peace that is from

above, and for the salvation of our souls, let us pray to the Lord,

R: Lord, have mercy.

P/D: For the servant of God, (N), and the handmaid of God (N), who now plight each other their troth and for their salvation, let us pray to the Lord,

R: Lord, have mercy.

P/D: That there may be granted unto them children for the continuation of their race, and all their petitions which are unto salvation, let us pray to the Lord,

R: Lord, have mercy.

P/D: That He will send down upon them perfect and peaceful love and succor, let us pray to the Lord,

R: Lord, have mercy.

P/D: That He will preserve them in oneness of mind, and in steadfastness of faith, let us pray to the Lord,

R: Lord, have mercy.

P/D: That He will bless them with a blameless life, let us pray to the Lord,

R: Lord, have mercy.

P/D: That He will grant unto them an honorable marriage and a bed undefiled, let us pray to the Lord,

R: Lord, have mercy.

P/D: That He will deliver us from all tribulation, wrath, and necessity, let us pray to the Lord,

R: Lord, have mercy.

P: Succor us, save us, have mercy upon us, and keep us, O God, by Thy Grace,

R: Lord Have mercy.

P: Calling to remembrance our most holy, all-undefiled, most blessed and glorious Lady, the Birth-Giver of God and ever virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God,

R: To Thee, O Lord.

P: For unto Thee are due all glory, honor and worship, to the Father +, and to the Son +, and to the Holy Spirit +, now and ever, and unto all ages of ages,

R: Amen.

P: (Blessing those to be Betrothed)

O eternal God, who has

brought into unity those who were sundered, and has ordained for them an indissoluble bond of love; who did bless Isaac and Rebecca, and did make them heirs of thy promise; bless also these thy servants, N. and N., guiding them unto every good work. For thou art a merciful God, who loves mankind, and unto thee do we ascribe glory, to the Father +, and to the Son +, and to the Holy Spirit +, now, and ever, and unto all ages of ages.

R: Amen.

P: Peace be with you all.

R: And with your spirit.

P/D: Bow your heads unto the Lord,

R: To Thee, O Lord,

P: O Lord our God, who has expoused the Church as a pure Virgin from among the Gentiles, Bless this Betrothal, and unite and maintain these thy servants in peace and oneness of mind.

For unto thee are due all glory, honor and worship, to the Father and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

R: Amen.

and of the [+] Holy Spirit. Amen. *(The Celebrant alone crosses himself at the end of the Divine Liturgy, and so too does he alone say Amen at its end.)*

(PERMISSIBLE - Cont'd): and thence to have the bridal recessional with the processional cross being presented at the Royal Doors for those in attendance who may wish to kiss the feet of our Lord thereon.



[Then, taking the rings, the Priest blesses the bridal pair with the rings, making the sign of the cross with the ring of the Bride over the Bridegroom, and with that of the Bridegroom over the Bride, saying three times to the Man:]

P: The servant of God, N., is betrothed to the handmaid of God, N.: In the Name of the Father +, and of the Son +, and of the Holy Spirit +,

Man: Amen.

P: The servant of God, N., is betrothed to the handmaid of God, N.: in the Name of the Father +, and of the Son +, and of the Holy Spirit +,

Man: Amen.

P: The servant of God, N., is betrothed to the handmaid of God, N.: in the Name of the Father +, and of the Son +, and of the Holy Spirit +,

Man: Amen.

[And to the Woman three times]

P: The handmaid 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 +,

Woman: Amen.

P: The handmaid 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 +,

Woman: Amen.

P: The handmaid 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 +,

Woman: Amen.

[The Priest then places their rings in their right hands, and the bridal pair exchanges the rings while the Priest says:]

P: Let us pray to the Lord,

R: Lord, have mercy.

P: O Lord our God, who did accompany the servant of the patriarch, Abraham, into Mesopotamia, when he was sent to expose a wife for his lord Isaac, and, who, by means of the drawing of water, did reveal unto him that he should betroth Rebecca, do thou, the same Lord, bless also the betrothal of these thy servants, N., and N., and confirm the word which they have spoken. Establish them in the holy union which is from thee, for thou, in the beginning, did make them male and female, and by thee is the woman joined unto the man as a helpmate, and for the

procreation of the human race. Wherefore, O Lord our God, who has sent forth thine truth upon thine inheritance, and thy covenant unto thy servants our fathers, even thine elect, from generation to generation, look thou upon thy servant N., and upon thy handmaid N., and establish and make stable their betrothal in faith, and in oneness of mind, in truth and love. Thou O Lord has declared that a pledge should be given and confirmed in all things. By a ring was power given unto Joseph in Egypt; by a ring was Daniel glorified in the land of Babylon; by a ring was the uprightness of Tamar revealed; by a ring did our heavenly Father show forth His bounty upon His Son; for he said, put a ring upon his hand, and bring hither the fatted calf, and kill it, and eat, and make merry. By thine own right hand, O Lord, thou did arm Moses in the Red Sea; by the word of thy truth were the heavens established, and the foundations of the earth were made firm; and the right hands of thy servants shall be blessed also by thy mighty word, and by thine upraised arm. Wherefore, O Lord, do thou now bless this putting on of rings with thy heavenly benediction, and let thine Angel go before them all the days of their life.

For thou are He who blesses and sanctifies all things, and unto thee do we ascribe glory, to the Father +, and to the Son +, and to the Holy Spirit +, now, and ever, and unto ages of ages.

R: Amen.



afterward possess everlasting and boundless life. Through the help of Our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns, God, throughout all ages of ages.

R: Amen.

THE CELEBRANT'S PRAYER OF THANKSGIVING

The Celebrant then faces the Altar, and prays:

C. Let the obedient performance of my bounded duty be pleasing unto Thee, O Holy Trinity, and grant that this sacrifice which I, unworthy that I am, have offered in the sight of Thy Divine Majesty, may be acceptable unto Thee and may through Thy mercy, obtain Thy favour for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages.

R. Amen.

FINAL BLESSING

The Celebrant kisses the Altar then faces the congregation (as may any co-celebrants) standing in the middle, with no one in front of him between him and the congregation, with Deacons and Subdeacons standing before him to either side. He shall intone "The Blessing of God Almighty", whereupon, with his consent, such Priests and those of higher rank may join him in the Blessing. *The*

congregation shall remain kneeling (or standing if there are no kneelers).

C. The Blessing of God Almighty + The Father, + the Son and the + Holy Spirit, be amongst you and remain with you, now and unto all ages of ages.

All. Amen.

THE RECESSIONAL

TRADITIONAL: *If a recessional hymn be used, the people shall stand during it, and in any event during the retirement of the clergy.*

It is customary to kiss the feet of our Lord on the processional cross once its bearer returns from the procession to the front of the Royal Doors.

(Depending on local custom, they shall then be seated and remain so till the altar candles be extinguished.)

Then shall the priest give the dismissal, concluding with these words:

PERMISSIBLE: *It is permitted to omit the traditional sacerdotal or pontifical recessional in weddings, and present the blessing cross for the married couple to kiss the feet of our Lord thereon (Cont'd.)*

C. Go forth now into the world, loving thy neighbor as thyself and rejoice in the power of the Holy Spirit.

R. Thanks be to God.

C. In the Name of the Father, [+ and of the [+ Son,

Then the Celebrant prays:

C. Lord, let Thy benediction and Thy grace descend upon all who have received Thy Holy Body and Blood.

R. We have seen the true light. We have received the heavenly spirit: We have found the true Faith: worshipping the undivided Trinity, that has saved us.

C. God has gone up with acclaim, the Lord has risen with the sound of the trumpet.

R. Blessed is our God always, now and ever, and unto all ages of ages. Amen.

**THE POST-COMMUNION
COLLECT**

PROPER TO THE DAY

The Celebrant then returns to the middle of the Altar, turns to face the congregation, and prays:

C. The Lord be with you.

R. And with thy spirit.

C. Let us pray.

The congregation here kneels, or remains standing if there are no kneelers.

The Celebrant then faces the Altar and prays the Collects.

C. O mighty God, let your benevolent kindness hover protectively over this union which you have instituted in

your providence. Preserve in lasting peace these two whom you have joined in lawful union. Through Jesus Christ your Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, throughout all Ages of Ages.

R. Amen.

CONCLUSION OF THE MASS

THE DISMISSAL

The Celebrant and all Clergy at the Altar then turn to the congregation.

C. The Lord be with you.

R. And with thy spirit.

P/D. Ite missa est.

R. Deo gratias.

(Or)

P/D. Go in peace, the Liturgy is ended.

R. Thanks be to God.

During Lent and Advent

P/D. Let us bless the Lord.

R. Thanks be to God

[After the dismissal, but before the blessing of the people, the Priest Blesses the spouses]

P: May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may He fulfill in you His blessing, so that you may see your children's children to the third and fourth generation and

VESTING PRAYERS

WASHING HANDS: Give virtue, O Lord, unto my hands, that every stain may be wiped away; so that I may be enabled to serve Thee without defilement of mind or body.

AMICE: Put, O Lord, the helmet of salvation upon my head, that I may overcome the assaults of the devil.

ALB: Cleanse me, O Lord, and purify my heart: that being made white in the Blood of the Lamb, I may attain the fruition of everlasting joys.

CINCTURE: Gird me about, O Lord, with the girdle of purity and extinguish in my loins the desire of lust, so that the virtue of continence and purity of thought may abide within me.

STOLE: Restore unto me, O Lord, the stole of immortality, which I lost by the transgression of the first parent; and although unworthy I draw near to Thy Sacred Mystery, may I yet be found worthy of everlasting joy.

CHASUBLE: O Lord, who hast said: My yoke is easy, and my burden is light: make me so to be able to bear it, that I may obtain Thy favor. Amen.

§
THE PROTHESIS

The Celebrants enter to the Altar of Prothesis, all standing.

Any congregation in attendance should stand and respond, even though the Iconostat is closed.

**V. The Lord be with you.
R. And with thy spirit.**

V. Let us pray

The Celebrant (Priest) takes the altar bread, placing it on the paten, and lifting it slightly, or to chest level, prays, making the cross with the paten over the altar of prothesis at the (+).

V. Accept O Holy Father, almighty and everlasting God, this unspotted sacrificial victim which, I, unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and also for those here present and for all faithful Christians, both living and dead (here may be named or stated the particular person(s) or intentions, if any, of this Divine Liturgy), that it may avail (+) me and them unto life everlasting.

R. Amen

The Celebrant pours the wine into the chalice, blesses the water at the + and mixes three drops of water in the chalice of wine as he is saying.

V. O God, who in creating human nature hast

**and soul unto everlasting life.
R. Amen.**

If Holy Communion is received with the Spoon or by Intincture, then is said (except the + is not made with the spoon): *P/D. The + Body and Blood of our Lord Jesus Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life. R. Amen*

If you are not to receive Holy Communion make an act of spiritual communion during the Communion of the Priest and People, praying:

I worship thee, Lord Jesus, And kneeling unto thee, As thou didst come to Mary, I pray thee come to me.

The congregation, having received the Holy Communion, return to the pews, and kneeling, give thanks for the precious Gifts which they have received.

The congregation should remain kneeling or standing if there are no kneelers (if not physically disabled) until the doors of the Tabernacle be closed - or until the Celebrant cleanses the particles of Sacred Bread from his fingers into the Chalice and drinks it thus signifying there no longer is exposed on the Altar, the Sacred Elements.

The congregation is then seated.

The Subdeacon then dries the inside of the Chalice with the purificator (or the Celebrant may do this, in accordance with local custom). The Chalice and Paten may be cleansed, or straightaway, the veils folded upon

them and, with the Antimensium, removed to the Altar of Prothesis.

The Celebrant then continues, hands on the Altar or folded at his lips:

C. What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May this Communion cleanse us from sin, O Lord, and make us partakers of a heavenly healing.

C. May the Body and Blood which we have received, cleave unto our hearts, O Lord; and grant that no stain of sin may remain in us, having been fed with this pure and Holy Sacrament. Who livest and reignest in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

**THE COMMUNION
ANTIPHON**

The Celebrant then prays the Communion Antiphon, facing the Altar, hands extended, the Book being on the Gospel side.
At which the congregation stands.

C. Behold, thus is the man blessed who fears the Lord; may you see your children's children. Peace be upon Israel! (P.T. Allelulia.)

or the feet of our Lord's Icon on the Chalice, and the base of the Chalice. He wipes the edge of the Chalice with the purificator, praying: **C: O Lord, as I wipe away your Blood from my lips, may you wipe away my sins from my soul.**

Here the congregation who arrived after the General Confession, make their confession.

GENERAL CONFESSION

All. I confess to God, to Blessed Mary, ever virgin, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, by my own fault. I beg Holy Mary, the Blessed Theotokos all the Saints of God, and you, Father, to pray for me.

GENERAL SACRAMENTAL ABSOLUTION

P. Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

R. Amen.

P. May the Almighty and Merciful Lord grant you pardon, + absolution and remission of all your sins.

R. Amen.

THE COMMUNION OF THE FAITHFUL

The Celebrant then continues, facing the congregation:

C. Behold the Lamb of God, behold Him that taketh away the sins of the world.

The congregation with the Celebrant then pray three times: the bell being rung once each time.

C. and All: Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only and my soul shall be healed.

Here shall all Chrismated Orthodox Christians advance to the Iconostasis at the Royal Doors (or to the altar rail) to receive Holy Communion under the form of both Sacred Species, receiving The Holy Bread from Heaven upon the tongue and partaking of The Precious Blood from the Chalice. The Spoon (and Intincture) may be used. Infants usually receive the Consecrated Wine. The Communion songs may be begun.

ADMINISTRATION OF HOLY COMMUNION

Those administering the Consecrated Bread, pray for each who receives:

P/D. The + Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

R. Amen.

Those administering the Consecrated Wine, pray for each who receives:

P/D. The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body

wonderfully dignified it and still more wonderfully + reformed it, grant that by the mystery of this water and wine, we may become partakers of His Divine Nature, Who deigned to partake of our human nature, Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

The celebrant shall lift the chalice slightly, as with the paten, as he is praying, and make the cross with the chalice over the altar of prothesis at the (+):

V. We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy mercy, that it may ascend before Thy Divine Majesty as a sweet odour for our salvation and that of the whole world (+).

R. Amen.

The censor is then brought to the altar of prothesis. Celebrant, soft voice, places three spoonfuls of incense into the thurible, praying:

C. May He bless thee, in whose honor thou shalt burn. Amen.

and the High Place is incensed in three separate groups of three, while the Celebrant prays:

C. We offer Thee incense, O Christ our God, for an odor of

spiritual fragrance. Receive it upon Thy heavenly altar, and send down upon us in return the grace of Thine all Holy Spirit.

D. Let us pray to the Lord.

While the Subdeacon/Deacon holds the censor the Priest censens the star and places it over the Holy Bread, praying:

P. And the star came and stood over the place where the young child was.

D. Let us pray to the Lord.

While the Subdeacon/Deacon holds the censor, the Priest censens the first veil and places it over the paten, praying:

P. The Lord reigns; He is robed in majesty; the Lord is robed, He is girded with strength. The world is established; it shall never be moved. Thy throne is established from old; Thou art from everlasting. The floods have lifted up, O God, the floods have lifted up their voice, the floods have lifted up their roaring. Mightier than the thunder of many waters, mightier than the waves of the sea, the Lord on high is mighty. Thy decrees are very sure; holiness befits Thy house, O Lord, for ever more.

D. Let us pray to the Lord. Cover, Master.

The Priest censes the second veil and places it over the chalice, praying:

P. Thy virtue has covered the heavens, O Christ, and the earth is full of Thy praise.

D. Let us pray to the Lord. Cover, Master.

The Priest censes the large veil and places it over both the paten and the chalice, praying:

P. Cover us with the shelter of Thy wings, and drive away from us every foe and adversary. Give peace to our lives, O Lord. Have mercy on us and on Thy world, and save our souls, for Thou art good and lovest mankind.

The Priest then takes the censer and censes the Offerings in three separate groups of three, then censes in a cross three times over the Offerings.

C. Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the Sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.

Then with his left hand first on the base of the paten, then on the chalice, he blesses each at the ++ while praying

Come, O almighty and eternal God the Sanctifier, bless ++ this Sacrifice prepared for the glory of Thy Holy Name.

The Preparation of the Gifts completed, the celebrant shall return to the sacristy and prepare for the processional.

Any congregation in attendance may now sit.

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albeit unworthy, receive, be to us for judgement and condemnation; but by Thy goodness may It be a safeguard and remedy to both soul and body, who with God the Father, in unity with the Holy Spirit, livest and reignest, God, throughout all ages of ages.
R. Amen.

THE PRAYER OF HUMBLE ACCESS
(Optional)

All. We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, Gracious Lord, so as to be nourished by the Precious Body and Blood of Thy dear Son Jesus Christ; so that our sinful lives may be made clean by His Most Precious Body and Blood, and that we may ever more dwell in Him and He in us. Amen.

THE COMMUNION OF THE CLERGY

The Celebrant now says:

C. I will take the Bread of Heaven, and call upon the

Name of the Lord.

Then he prays, thrice, each time the bell being rung:

C. Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only and my soul shall be healed.

He then receives the Body of our Lord, praying:

C. May the Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.

R. Amen.

Then the Blood

C. What reward shall I give unto the Lord for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord, which is worthy to be praised so shall I be safe from mine enemies.

C. May the Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

The Celebrant then drinks from the Chalice three times, after each time, lifting the Chalice and saying Amen.

AMEN! AMEN! AMEN!

The Celebrant then kisses the Crucifix

unity of the Holy Spirit, God, throughout all ages of ages.

R. Amen.

With his left hand on the Chalice base, the Celebrant blesses the Consecrated wine while praying:

C. The + peace of the Lord be + always with + you.

R. And with thy spirit.

The Celebrant then breaks a small piece from the Consecrated Bread and places it in the Chalice, praying:

C. May this mixture and Consecration of the Body and Blood of our Lord Jesus Christ be effectual for us who receive It unto eternal life.

R. Amen.

THE AGNUS DEI

With his left hand on the Altar, striking his breast at the word world, the Celebrant prays (he may have all join him):

When sung, the Agnus Dei is sung in unison, by all.

C. O Lamb of God, that takest away the sins of the world, have mercy upon us.

C. O Lamb of God, that takest away the sins of the world, have mercy upon us.

C. O Lamb of God, that takest away the sins of the world, Grant us peace.

With hands folded on the front edge of the Antimensium, the Celebrant continues:

C. O Lord Jesus Christ, Who didst say to Thine Apostles, peace I leave with

you, My peace I give unto you, regard not our sins, but the faith of Thy Church; and grant her that peace and unity which are agreeable to Thy Will. Who livest and reignest with the Father and the Holy Spirit, God, throughout all ages of ages.

R. Amen.

Here the clergy exchange the symbolic Kiss of Peace. The Kiss of Peace may then be transmitted to the congregation in the form of a blessing.

The following two prayers may be omitted if The Prayer of Humble Access (an optional prayer) is recited:

C. O Lord, Jesus Christ, Son of the living God, who by the Will of the Father and the cooperation of the Holy Spirit has, by Thy death, given life to the world, deliver us, we beseech Thee, by this Thy most Holy Body and Blood from all iniquities and from every evil. Make us ever obedient to Thy Commandments, and suffer us not to be forever separated from Thee, Who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages.

R. Amen.

C. Let not the participation of Thy Body, O Lord Jesus Christ, which we

The Congregation stands during the processional hymn and the Asperges. The Celebrant may sprinkle the congregation with holy water during the procession, and again during The Asperges; The Asperges is optional.

THE ASPERGES

For outside of Paschal Time.

ANTIPHON:

While sprinkling the altar with holy water, first in the middle, then to his left, then to his right, the Celebrant prays:

P. Thou, O Lord, wilt sprinkle me with Hyssop, and I shall be clean; washed by thee, I shall be whiter than snow, Ps.50.3 Have mercy on me, O God, as thou art ever rich in mercy,

P/D. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, throughout ages of ages. Amen.

Then, turning to his right to face the congregation, the Celebrant sprinkles the congregation with holy water, once or more times to the center, left, then right, while praying.

P. Ant. Thou, O Lord, wilt sprinkle me with Hyssop, and I shall be clean; washed by thee, I shall be whiter than snow.

The congregation should cross itself as it is being blessed with the holy water.

The Deacon who says these prayers then turns to his right until he is facing the congregation, and prays.

P/D. Show us thy mercy, Lord.

R. And grant us thy salvation.

P/D. Lord, heed my prayer.

R. And let my cry be heard by thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray:

P. Hear us, holy Lord, almighty Father, eternal God, and graciously send Thy holy angel from heaven to watch over and cherish, protect, defend, and care for all who make this temple their home; through Jesus Christ, Thy Son, Our Lord, who lives and reigns with thee, in unity with the Holy Spirit, one God, throughout all ages of ages.

R. Amen.

At the conclusion of the Asperges, the Celebrant and Deacon turn to their left so they are again facing the altar, and begin the prayers at the foot of the altar.

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THE ASPERGES
IN PASCHAL TIME

ANTIPHON:

Rubrics are the same as for outside of Paschal Time.

Rubrics for the congregation are the same as for outside of Paschal Time.

P. I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia. (Ps. 117) Give praise to the Lord for He is good: for His mercy endureth forever.

P/D. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was In the beginning, is now, and ever shall be, throughout ages of ages. Amen.

P. I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

P/D. Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation. Alleluia.

P/D. Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray:

P. Graciously hear us, O Holy Lord, Father Almighty, Eternal God, and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this temple; through Jesus Christ, Thy Son, Our Lord, who lives and reigns with Thee, in unity with the Holy Spirit, one God, throughout all ages of ages.

R. Amen.

At the conclusion of the Asperges, the Celebrant and Deacon turn to their left so they are again facing the altar, and begin the prayers at the foot of the altar.

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from that union generate the twelve Patriarchs; who did unite Joseph and Asenath, giving unto them as the fruit of their procreation Ephraim and Manasses; who did accept Zacharias and Elizabeth, and did make their offspring to be the Forerunner; who from the Rod of Jesse according to the flesh, did bud forth the Ever Virgin One, and was incarnate of her; and was born of her for the redemption of the human race; who, through thine unutterable gift and manifold goodness did come to Cana of Galilee, and did bless the marriage there, that thou might make manifest that it is thy will that there should be lawful marriage and the begetting of children: Do thou, the same All Holy Master, accept the prayer of us, thy servants. As thou were present there, so likewise be thou present here, with thine invisible protection. Bless this marriage, and vouchsafe unto these thy servants, N., and N., a peaceful life, length of days, chastity, mutual love in the bond of peace, long lived seed, gratitude from their posterity, a crown of glory which fadeth not away. Graciously grant that they may behold their children's children. Preserve their bed unassailed, and give them of the dew of heaven from on high, and of the fatness of the earth. Fill their houses with wheat, and wine,

and oil, and every beneficence, that they may bestow in turn upon the needy; granting also unto those who are here present with them all those petitions which are for their salvation.

For thou art the God of mercies, and bounties, and love towards mankind, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto all ages of ages.

R: Amen.

[The Celebrant continues: For Thine is the Kingdom and the power and the glory, of the [+] Father, and of the [+] Son, and of the Holy [+] Spirit, now and for ever and unto all ages of ages.]

R. Amen.

C. Deliver us, we beseech Thee, from all evils past, present and to come, and at the intercession of the Holy, glorious and blessed ever virgin Mary, Theotokos; of Thy blessed Apostles Peter, Paul, Andrew, and all Thy Saints, graciously give peace in our time, that aided by the help of Thy loving kindness, we may both be ever free from sin and secure from all inquietude. Through the same Thy son our Lord Jesus Christ, who liveth and reigneth with Thee in the

R. Amen.

C. Instructed by saving precepts and following the Divine institution, we presume to say:

THE LORD'S PRAYER

Celebrant: OUR FATHER

All: 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:

[After the Our Father, and before the "Amen" which is then omitted, the Priest may turn to the spouses, who kneel, as he says the following prayers over them (but if he does not, then he does say the "Amen.".)]

P/D: Let us pray to the Lord,

P: O Lord, our God, who in thy saving providence didst vouchsafe by thy presence in Cana of Galilee to declare marriage honorable: Do thou, the same Lord, now also maintain in peace and concord thy servants, N., and N., whom it hath pleased thee to join together. Cause their marriage to be honorable. Preserve their bed blameless. Mercifully grant that they

may live together in purity; and enable them to attain a ripe old age, walking in thy commandments with a pure heart.

For thou art our God, the God whose property it is to show mercy and to save, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto all ages of ages.

R: Amen.

P/D: Let us pray to the Lord,

P: O God most pure, the creator of every living thing who did transform the rib of our forefather Adam into a wife, because of thy love towards mankind, and did bless them, and say unto them: Increase and multiply, and have dominion over the earth; and did make of the twain one flesh: for which cause a man shall leave his father and mother and cleave unto his wife, and the two shall be one flesh: and what God has joined together, that let no man put asunder: Thou who did bless thy servant Abraham, and opening the womb of Sarah did make him to be the father of many nations; who did give Isaac to Rebecca, and did bless her in childbearing; who did join Jacob unto Rachel, and did

ORDER OF CROWNING or MARRIAGE IN THE WESTERN RITE DIVINE LITURGY

MASS OF THE CATECHUMENS

[During Easter Triduum, GF, and HF, special permission and use the Liturgy of the Day]

The congregation stands during the processional hymn and Asperges if these are used.

The processional of clergy to the altar is by rank, highest last; where space permits all at the foot of the altar, main celebrant in center with highest rank alternating on each side of him. This procession may be omitted.

The congregation STANDs during the entrance procession, Priest and Deacons at the Altar. The wedding party is placed before the Royal Doors. The congregation KNEELS (if there are no kneelers, the congregation remains standing) as the Divine Liturgy begins and the celebrant chants or recites:

After the entrance procession, and possibly a very brief word of explanation, the Priest begins the Divine Liturgy with the Mass of Catechumens using the following Proper below.

All facing the altar, the Celebrant bows and prays while Crossing himself at [+]. The [+] generally indicates the Celebrant or the one praying crosses himself, while + generally indicates blessing that which is addressed, and (+) generally indicates blessing or signing the Cross with an altar implement.

During weddings, if there is insufficient space before the Iconostat, the prayers at the foot of the Altar may be prayed within the Iconostat.

V. Blessed is the kingdom of the [+] Father, and of the, [+] Son and of the [+] Holy Spirit, now and unto all ages of ages,

R. Amen.

Here the congregation KNEELS, or remains STANDING if there are no kneelers.

The Choir may begin singing the Introit just prior to the invocation, or at this point, or when the Celebrant begins to ascend to the Altar as he is praying *Take away from us . . .* Rising from his bow, the Celebrant prays:

V. I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

PSALM 43 (Omitted during Advent & Lent)

V. Give sentence with me O God, and defend my cause against the ungodly people, O deliver me from the deceitful and wicked man.

R. For Thou art the God of my strength; why hast Thou put me from Thee, and why go I so heavily while the enemy oppressteth me?

V. O send out Thy light and Thy truth: that they may lead me and bring me unto Thy holy hill and to Thy dwelling.

R. And that I may go unto the altar of God, even unto the God of my joy and gladness:

and upon the harp will I give thanks unto Thee, O God, my God.

V. Why art thou so heavy, O my soul? and why are thou so disquieted within me?

R. O put thy trust in God; for I will yet give Him thanks, which is the help of my countenance and my God.

At the Glory be, the Celebrant and all at the altar bow, and cross themselves at +:

V. Glory be to the [+] Father, and to the [+] Son, and to the [+] Holy Spirit:

R. As it was in the beginning, is now and ever shall be, throughout all ages of ages, Amen.

The Celebrant bows while praying:

V. Our help is in the [+] name of the Lord

R. Who made heaven and earth

Celebrant, bowing:

Celebrant: I confess to God, to Blessed Mary, ever virgin, to all the Saints, and to you, my brethern, that I have sinned exceedingly in thought, word and deed, by my own fault (striking his breast). I beg Holy Mary the Blessed Theotokos, all the Saints of God, and you, my brethern, to pray for me.

R. Almighty God have mercy upon you, forgive you

all your sins, and bring you to everlasting life.

Celebrant: Amen.

The congregation makes their confession, bowing while praying:

Those at the altar, except the Celebrant, join, and bow towards the main Celebrant at the word Father.

All. I confess to God, to Blessed Mary, ever virgin, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, by my own fault (striking their breasts). I beg Holy Mary, the Blessed Theotokos all the Saints of God, and you, Father, to pray for me.

THE GENERAL

SACRAMENTAL ABSOLUTION

This is NOT a valid substitute for individual Sacramental Confession and Absolution, and should NOT be abused as such.

Celebrant: (Turning to his right until he faces the congregation) **Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.**

R. Amen.

C: May the Almighty and Merciful Lord grant you pardon + absolution and remission of all your sins.

blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead and glorious Ascension into heaven, offer unto Thy most excellent Majesty of Thy gifts bestowed upon us a pure + sacrificial victim, a holy + sacrificial victim, a spotless + sacrificial victim, the holy + bread of eternal life and the + chalice of everlasting salvation.

C. Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as Thou wert graciously pleased to accept the gifts of our patriarch Abraham, and that which Thy high priest, Melchisedech offered unto Thee, a holy Sacrifice, a spotless Victim

C. We humbly beseech Thee, Almighty God, to command that these things be borne by the hands of Thy Holy Angel to Thine Altar on high, into the presence of Thy Divine Majesty, that so many of us as shall partake at this Altar, of the most Sacred + Body and + Blood of Thy Son, may be filled with all heavenly [+] benediction. Through the same Christ our Lord.

R. Amen.

THE COMMEMORATION OF THE DEAD

Celebrant, with hands extended, prays:

C. Be mindful also, O Lord, of Thy servants who are gone before us with the sign of Faith, who rest in the sleep of peace. (Remembering the faithful departed, the Celebrant joins his hands together at his lips..) **To them, O Lord, and to all who rest in Christ, grant we pray Thee a place of refreshment, light and peace. Through the same Christ our Lord.**

R. Amen.

He continues, with hands extended:

C. To us sinners also, Thy servants, confiding in the multitude of Thy mercies, grant some lot and partnership with Thy Holy Apostles and Martyrs, (Here individual saints may be commemorated) **and with all Thy Saints, into whose company we pray Thee of Thy mercy admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord, by Whom O Lord, Thou dost ever create +, sanctify quicken, + bless and + bestow upon us all these good things:**

Holding the Body of Our Lord over the Chalice, the Celebrant sings:

For by + Him, and with + Him, and in + Him, is to Thee, God the Father, Almighty +, in the unity of the Holy + Spirit, all honour and glory, (he briefly elevates the Sacred Elements) **throughout all ages of ages.**

heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, He blessed it, + broke it, and gave it to His disciples, saying: Take ye all and eat of this:

For this is my Body

☩ The Celebrant elevates the bread to the level of his eyes, returns the bread to the Altar and makes a slight bow. The bell is rung once during the elevation, and once during the bow.

C. In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed + it, and gave it to His disciples, saying: Take ye all, and drink of this:

For this is the Chalice of my Blood of the new and everlasting covenant; the mystery of faith, which shall be shed for you and many unto the forgiveness of sins.

The Celebrant elevates the Chalice to eye level, singing:

C. As oft as ye shall do these things, ye shall do them in remembrance of Me.

☩ And returns the Chalice to the Altar making a slight bow. The bell is rung once at the elevation and once at the bow.

**ACT OF
CONSECRATION
{THE EPIKLESIS}
INVOCATION OF THE HOLY**

SPIRIT

The Celebrant bows, then raising his eyes, the invokes the Holy Spirit, blesses the offerings. and at the transmuting places his hands over the Offering, praying:

AND WE BESEECH THEE, O LORD, TO SEND DOWN THY HOLY SPIRIT UPON THESE OFFERINGS, THAT HE WOULD MAKE THIS BREAD THE PRECIOUS + BODY OF THY CHRIST, AND THAT WHICH IS IN THIS CUP THE PRECIOUS + BLOOD OF THY SON OUR LORD JESUS CHRIST, TRANSMUTING THEM BY THY HOLY SPIRIT

☩ The bell is gently rung continuously as the Celebrant elevates the Chalice of the Blood and the Sacred Body, singing:

THINE OF THINE OWN WE OFFER UNTO THEE, ON BEHALF OF ALL AND FOR ALL.

He then replaces the Sacred Elements on the Antimensium, covers the Chalice, and genuflects, singing (the bell being rung once at each Amen!)

☩ AMEN! ☩ AMEN! ☩ AMEN!

The celebrant continues, praying, with his hands joined on the Antimensium:

The celebrant continues:

C. Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the

R. Amen.

V. Turn us again, O Lord, and quicken us;

R. That Thy people may rejoice in thee.

V. O Lord, show Thy mercy upon us;

R. And grant us Thy salvation.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee.

V. The Lord be with you;

R. And with thy spirit.

C. Let us pray.

THE MAIN CELEBRANT turns to his left, facing the altar, and ASCENDS TO THE ALTAR, praying as follows, while those others at the altar join his ascent and take their various places, main celebrant in the center.

The Choir may now sing the Introit if it did not so do at the beginning of the prayers at the foot of the Altar, so as to be completed when the Celebrant begins the Kyrie.

C. Take away from us, we beseech Thee, O Lord, all our iniquities, that we may enter into the holy of holies with pure minds, through Christ our Lord.

R. Amen.

Celebrant bows, praying silently

C. We pray Thee, Lord, by Thy saints whose relics are here (kissing the antimensium) **and of all the saints, that Thou wilt deign to pardon all my sins. Amen**

Deacon, soft voice.

D. Master, pray bless this incense.

Celebrant, soft voice, places three spoonfuls of incense into the thurible, praying:

C. May He bless thee, in whose honor thou shalt burn. Amen.

The Celebrant then takes the thurible from the Deacon, and censes to the High Place in three groups of three, then censes three times those relics on the altar. He then censes the altar front from left to right in seven places above and then seven places along the front, proceeding to the right side in three places, to the back in seven places, to the left side in three places. Then the Deacon takes the thurible from the Celebrant and incenses him (three groups of three for Bishops and Mitered Archpriests, three groups of two for Archpriests and Priests). The Celebrant then begins the Introit, while the Deacon censes the icons within the Iconostasis beginning at the right side wall, proceeding around the rear of the altar, and so until the Epistle wall, the through the Royal Doors (or the South door if there is insufficient space due to the wedding party) where he censes first the Evangelists, then the Icon of Our Lord and the Icons on that side of the Iconostasis, then that of His Mother and the Icons on that side of the Iconostasis. He may then cense the remaining Icons within the Temple, beginning with those nearest the Epistle side of the Iconostasis, returning from the Gospel side through the Royal Doors - or the Priest or Celebrant may do these things if there is no Deacon.

THE INTROIT

(Given below or to be prayed by Celebrant from the Altar Missal. Bishops and Mitered

Archpriests stand at the middle, Priests and Archpriests stand at the Epistle corner, and return to the middle for the Kyrie.)

P: May the God of Israel join you together, and may He be with you who was merciful to two only children; and now, O Lord, make them bless you more fully (P.T. Allelulia, allelulia). Ps. 127, 1 blessed are all who fear the Lord, who walk in His ways.

At the end of the Introit.

V. Glory be to the [+] Father, and to the [+] Son, and to the [+] Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages. Amen.

If the verse is repeated.

P. May the God of Israel join you together, and may He be with you who was merciful to two only children; and now, O Lord, make them bless you more fully (P.T. Allelulia, allelulia).

The Kyrie may be sung by the Choir, or by the Choir and congregation, while prayed by the Celebrant and those at the Altar, or begun by the Celebrant with the Choir, or in any combinations.

THE KYRIE ELEISON

The English version may be substituted for the Greek. Celebrant, with hands joined and on the edge of the antimensium.

**C. Kyrie Eleison
R. Kyrie Eleison
C. Kyrie Eleison**

**R. Christi Eleison
C. Christi Eleison
R. Christi Eleison**

**C. Kyrie Eleison
R. Kyrie Eleison
C. Kyrie Eleison**

OR

**C. Lord have mercy upon us.
R. Lord have mercy upon us.
C. Lord have mercy upon us.**

**R. Christ have mercy upon us.
C. Christ have mercy upon us.
R. Christ have mercy upon us.**

**C. Lord have mercy upon us.
R. Lord have mercy upon us.
C. Lord have mercy upon us.**

THE TRISAGION

WHICH IS PRAYED DURING LENT, ADVENT, in addition to the Kyrie.

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

**C. Holy God, Holy Mighty One, Holy Immortal One;
R. Have mercy upon us.**

protection, to bring Her to unity and to guide Her throughout the world; likewise for (N), our Patriarch of Constantinople, for (N), our Primate, for (N) our archbishop (or bishop), for the Holy American Synod, for all bishops, priests and deacons, for (N) the President of the United States and for all Orthodox Christian believers who hold the Catholic and Apostolic Faith.

R. Amen.

Here are remembered those for whom special intentions are made; *members of the congregation are encouraged to audibly mention those living (and matters) for whom prayers are requested.*

C. Remember, O Lord, Thy servants and all here present whose faith and devotion are known unto Thee, for whom we offer, or who offer to Thee this Sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to Thee, the eternal, living and true God.

R. Amen.

C. and All: In communion with, and venerating first the memory of the glorious and ever virgin Mary (bow to the

Icon), Mother of our Lord and God Jesus Christ; and also the Blessed Apostles and Martyrs (here individual saints may be named) and of all Thy saints, through whose prayers grant that in all things we may be guarded by the help of Thy protection. Through the same Christ our Lord. Amen.

☩ The Celebrant then continues, with his hands over the offerings, and the bell is briefly rung once:

C. We therefore pray Thee, O Lord, mercifully to accept this offering of our service and that of all Thy family; to order our days in Thy peace, to deliver us from eternal damnation, and to number us in the flock of Thine elect. Through Christ our Lord.

R. Amen

C. Which Offering, we beseech The, O God, to bless +, consecrate, + approve, make worthy and acceptable in every way, that It may become for us the +Body and + Blood, of Thy most Beloved Son, Jesus Christ our Lord.

THE WORDS OF INSTITUTION

C. Who, the day before He suffered, took bread into His holy and venerable hands, and, having raised His eyes to

the sacred bond of matrimony, and rule over this union of which Thou art the author. Through Jesus Christ your son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit, God throughout all ages of ages.

R. Amen.

The Celebrant turns to the congregation, praying:

C. **The Lord be with you.**
R. **And with thy spirit.**

THE SURSUM CORDA

C. **Lift up your hearts.**
R. **We lift them up to the Lord.**
C. **Let us give thanks unto our Lord God.**
R. **It is meet and right so to do.**

The Celebrant then returns to face the Altar.

THE PREFACE TO THE CANON

C. **It is very meet, right, just and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, almighty everlasting God** (The proper Preface, when one is said, is entered here), **through Christ our Lord, by whom the angels praise Thy majesty, the Dominions adore Thee, the Powers tremble, the Heavens and the heavenly**

Host and the blessed Seraphim join with one glad voice in extolling Thee. To their voices we pray Thee, let ours be added, while we say with humble praise.

THE SANCTUS

The Congregation kneels at the Sanctus (or stands if there are no kneelers), and prays it with the Celebrant.

The Celebrant continues, and the bell is rung once at each "Holy".

C - ALL.
A HOLY, A HOLY, A HOLY,
Lord God of Hosts.
Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed [+]
is He that cometh in the Name of the Lord. Hosanna in the highest.

The veils are now removed from the Chalice and Paten.

CANON

The celebrant then reads the Canon of the Liturgy, hands folded on the edge of the Antimensium until he +, then after the words "Holy Catholic Church," he extends his hands.

C. **THEREFORE MOST MERCIFUL FATHER, we humbly pray and beseech Thee through Jesus Christ Thy Son our Lord, that Thou wouldst be pleased to accept and bless these + gifts, these + offerings, these Holy spotless + Sacrifices, which we offer Thee in the first place for the Holy Catholic Church, that Thou wouldst vouchsafe to keep her in peace under Thy**

THE GLORIA IN EXCELSIS

The Gloria In Excelsis is said or sung, the congregation STANDding.

The GLORIA is omitted during Advent, Lent, including Sundays therein, and when directed by the rubrics. The Celebrant intones or prays, with hands extended.

V. **Glory be to God on high,**

If the chant is taken up by the Choir, the Celebrant continues in a low voice, then sits until the Choir completes *the congregation sitting when the Celebrant sits*, except to bow where indicated.

All. **And on earth, peace to men of good will. We praise Thee, we bless Thee, we worship (bow) Thee. We glorify Thee, (bow) we give thanks to Thee for Thy great glory, O Lord, God, heavenly king, God the Father Almighty. O Lord, the only-begotten Son, (bow) Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord: Thou only (bow) O Jesus Christ with the Holy Spirit, art most high in the glory [+]
of God the Father, Amen.**

If the Gloria is chanted by the Choir, then, immediately before it chants the words *with the Holy Spirit* the Celebrant goes to the middle of the

Altar *and the congregation stands.*

THE COLLECT

The Celebrant then kisses the Antimensium, turns right to the congregation with arms outstretched, and prays:

V. **The Lord be with you.**
R. **And with thy spirit.**

The Celebrant turns left, facing the Altar, then, from the middle or the Epistle side, as appropriate, prays the Collect(s), sometimes referred to as the Prayer(s), with hands outstretched. (If there is a Reader, the Celebrant is seated.)

C. **Let us pray:**
P/D: **Thou hast set upon their heads crowns of precious stones; they asked life of thee, and thou gavest it to them, for thou wilt give them thy blessing forever and ever, thou wilt make them to rejoice with gladness through thy presence.**

C. **Glory be to the Father, and to the Son, and to the Holy Spirit.**

R. **As it was in the beginning, is now, and ever shall be, throughout all ages of ages. Amen.**

The congregation sits at the end of the Collect.

EPISTLE - LESSON

If there is a Book of Epistles, it is brought from the right side of the Sacristy where the books are kept, or if from the Altar Book, it is brought to the Epistle side where it is read or chanted by the Subdeacon.

P/D: **The Lesson from the**

Epistle of the Holy Apostle Paul, to the Ephesians. (Eph. 5:20-33.)

Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: Being subject one to another, in the fear of Christ. Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body. Therefore as the church is subject to Christ: so also let the wives be to their husbands in all things.

Husbands, love your wives, as Christ also loved the church and delivered himself up for it: That he might sanctify it, cleansing it by the laver of water in the word of life: That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the church: Because we are members of him, body, of his flesh and of his bones.

For this cause shall a man

leave his father and mother: and shall cleave to his wife. And they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church.

Nevertheless, let every one of you in particular love for his wife as himself: And let the wife fear her husband.

At the end of the reading the Subdeacon says:

V. This is the word of the Lord.

R. Thanks be to God.

THE GRADUAL/TRACT

The choir sings the Gradual (Pascha - Alleluja) and Tract while the Celebrant prays them (out loud if there is no choir, or he may sing them), then the Altar Book is moved to the Gospel side (or the Book of Epistles is returned to that place).

Gradual Ps. 127,3 Your wife shall be like a fruitful vine in the recesses of your home. V. Your children like olive plants around your table.

Allelulia, allelulia. V.Ps.19,3 May the Lord send you help from the sanctuary, from Sion may He sustain you. Allelulia.

[After Septua., substitute for the Allelulia]

Tract Ps. 127,4-6 Behold, thus is the man blessed who fears the Lord. V. The Lord bless you from Sion: may you see

Subdeacons.

THE 26th PSALM

C. I will wash my hands in innocency, O Lord, and so will I go to Thine altar.

That I may show the voice of thanksgiving, and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house, and the place wherein Thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the bloodthirsty,

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently, O deliver me and be merciful unto me.

My foot standeth right, I will praise the Lord in the congregation.

Glory be to the [+] Father, and to the [+] Son, and to the [+] Holy Spirit. As it was in the beginning, is now, and ever shall be through all ages of ages. Amen.

Returning to the middle of the Altar, he continues.

C. Let us pray.

C. Receive, O Holy

Trinity, this oblation which we make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the glorious and blessed ever virgin Mary, Theotokos of blessed John the Baptist, the holy apostles Peter and Paul, and of all Thy saints; that it may be available to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth, through the same Christ our Lord,

R. Amen.

The congregation stands.

The Celebrant kisses the Antimensium, turns to the right facing the congregation, and prays:

C. Brethern, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice at Thy hands to the praise and glory of His Name, to our benefit, and that of all His Holy Church.

C. Amen.

The Celebrant continues his turn to the right facing the Altar (does not return by turning left), and prays the SECRET, the number and order of Collects, sometimes named The Prayer(s) Over The Gifts - proper to the day. With arms outstretched.

THE SECRET

P: O Lord, accept the offering we make to Thee in behalf of

of heart; and grant that the Sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.

C. Come, O almighty and eternal God the Sanctifier, bless this Sacrifice prepared for the glory of Thy Holy Name.

The Celebrant then turns to the congregation and prays:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray

The Celebrant then prays the Offertory Antiphon.

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MASS OF THE FAITHFUL

The congregation sits while the Celebrant prays the Offertory Antiphon and censes the Holy Gifts.

The Celebrant prays the Offertory Antiphon softly if it is chanted by the Choir, or out loud if no Choir. He then blesses the incense proffered by the Deacon, praying in a low voice:

C. At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord graciously bless + this incense, and accept its fragrant sweetness: Through Christ our Lord. Amen.

The Celebrant then takes the thurible from the Deacon, and censes three times to the Icon of Our Lord, then three times to that of His Blessed Mother, then censes the holy bread and wine in three groups of three, while praying softly:

C. With Thy Own blessing,

Lord, let this incense rise to Thee, and bring down upon us Thy mercy.

He then censes the Altar, as before, praying Psalm 140:2-4

C. Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips. Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.

The Celebrant then returns the thurible to the Deacon, praying in a low voice:

C. May the Lord kindle within me the fire of His love, and the flame of undying charity. Amen.

The Celebrant is now censed by the Deacon, and each according to rank, and last the congregation.

The congregation shall stand and bow to the Thurifer before and after being censed by him, and then shall sit during the ablutions.

While the congregation is being censed, the material offerings of the congregation are brought to the Subdeacon, who hands them to the Celebrant, who prays:

C. Receive, O Lord, the material gifts of Thy people, for the welfare of Thy Church. Accept them in honor of Thy glory.

All. Amen.

Then the Celebrant washes his hands (at the altar of incense or on the Epistle side of the Altar) while praying the 26th Psalm, as do all co-celebrants and the Deacons and

the prosperity of Jerusalem all the days of your life. V. May you see your children's children. Peace upon Israel!

[In P.T., omit Grad, and substitute]

Allelulia, allelulia. V.Ps. 19,3 May the Lord send you help from the sanctuary, from Sion may He sustain you. Allelulia. V.Ps. 133,3 May the Lord bless you from Sion, the Maker of heaven and earth. Allelulia.

If the Deacon is to read the Gospel, the Celebrant then silently reads the Gospel (standing at center or left side of the Altar as proper). If the Celebrant is to read the Gospel, then he does what is stated for the Deacon to do.

The congregation stands when the missal is moved to the Gospel side of the altar.

Incense is then blessed as before (C. May He bless thee, in whose honor thou shalt burn. Amen) Then the priest, bowing, or deacon, kneeling before the center of the Altar, prays:

P/D. Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim Thy Holy Gospel, through Christ our Lord. Amen.

{If the Deacon is to read the Gospel, he rises, takes the Book of the Gospels, or the Altar

Book, kneels before the Celebrant, and asks a blessing}

{D. Master, grant a blessing.}

C. May the Lord be in your (my) heart and on your (my) lips, that you (I) may worthily attend to his Holy Gospel.

The Deacon goes in procession with lights and incense, to the place where the Gospel is to be read or sung, while the Celebrant moves to the Epistle side.

If the congregation is not standing, it now stands.

The Deacon (one) who is to read or sing the Gospel says:

**V. The Lord be with you
R. And with thy spirit.**

**V. "Wisdom!"
R. "Let us attend!"**

The reader makes the sign of the Cross on the Book.

All cross themselves on forehead, lips, and breast, while the reader says or chants:

**V. + The continuation [+]
of the [+]
Holy Gospel according to: [+]
St. John.**

R. Glory be to Thee, O Lord.

THE GOSPEL

The Deacon (or one reading or chanting the Gospel) then censes the book open to the Gospel, thrice, then reads or chants the Gospel.

(John 2:1-12.) THE WEDDING AT CANA.

And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was

there. And Jesus also was invited, and his disciples, to the marriage.

And the wine failing, the mother of Jesus saith to him: They have no wine.

And Jesus saith to her: Woman, what is that to me and to thee? My hour is not yet come.

His mother saith to the waiters: Whatsoever he shall say to you, do ye.

Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.

And when the chief steward had tasted the water made wine and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom,

And saith to him: Every man at first setteth forth good wine, and when men have well

drunk, then that which is worse. But thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee and manifested his glory. And his disciples believed in him.

After this, he went down to Capharnaum, he and his mother and his brethren and his disciples: and they remained there not many days.

At the end of the Gospel he blesses all with the Gospel book, saying:

V. Here endeth + the reading of the Holy Gospel.

R. Praise be to Thee, O Christ.

The Subdeacon then carries the open Book of the Gospels to the Celebrant, who kisses the Gospel, saying silently:

C. Through the Gospel words may our sins be wiped away.

THE SERMON

(The sermon is usually given in the exhortations within the wedding ceremony.)

THE WEDDING CEREMONY
THE CROWNING IN
MARRIAGE

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so the top third is open. The Celebrant and Deacon, and those in procession, go to the Altar of Prothesis, where the Holy Gifts are censed. The Celebrant places the large veil on the left shoulder of the Deacon, and hands him the paten, holds the chalice, and process through the Iconostasis through the Gospel side door, through the Temple, and back up through the Royal Doors. The paten is placed on the Gospel side of the Antimensium, the chalice on the Epistle side, with the bottom edge of the Antimensium over the base of each..

The Celebrant then turns to the congregation and prays:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray

The Celebrant then prays the Offertory Antiphon.

P: O God, who hast created all things by thy might, and hast made fast the round world, and adornes the crown of all things which thou hast made: Bless now, with thy spiritual blessing, this our offering which thou dost give to those who are now united for a community of marriage, for blessed is thy Name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

R: Amen.

If the preparation of the Holy Gifts does not take place before the Divine Liturgy begins, they are censed and then brought in procession as above, from the Altar of Prothesis through the Church and through the Royal Doors to the main Altar. Then is prayed:

V. The Lord be with you.

R. And with thy spirit.

C. Let us pray.

C. Accept, O holy Father, almighty and everlasting God, this unspotted sacrificial victim which, I, unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and also for those here present and for all faithful Christians, both living and dead, that it may avail me and them unto life everlasting.

R. Amen.

C. O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may become partakers of His Divine Nature, Who deigned to partake of our human nature, Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

C. We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy mercy, that it may ascend before Thy Divine Majesty as a sweet odour for our salvation and that of the whole world.

All. Amen.

C. Accept us, O Lord, in the spirit of humility and contrition

P: And thou, O Bride: Be thou exalted like unto Sarah; and exhalt thou, like unto Rebecca; (and do thou multiply, like unto Rachel;) and rejoice thou in thy husband, fulfilling the conditions of the law: for so it is well pleasing unto God.

(Here is where the marriage documents are signed.)

THE NICENE CREED

The Creed of the Council of Nicea must ALWAYS said. The Celebrant returns to the center of the Altar after the sermon.

All stand.

With hands extended, the Celebrant prays:

C. I believe in one God,

ALL. The Father Almighty, Maker of heaven and earth; And of all things visible and invisible; And in one Lord, Jesus Christ (all bow), the only-begotten Son of God (all bow); begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten not made, being of one substance with the Father, by Whom all things were made; Who, for us men and for our salvation, came down from heaven (all genuflect) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (all rise) And was crucified also for us under

Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe in one Holy Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead [+]; and the life of the world to come. Amen.

All should cross themselves at the above [+]

If the Creed is chanted by Choir, the Celebrant prays it silently after his intonation, and sits when he is finished, and all sit; all bow instead of genuflect.

THE OFFERTORY

When the Celebrant returns to the Altar, all stand and remain standing during the Offertory song and procession.

While the Offertory song is chanted, the Celebrant opens his Antimensium

P: Glory to thee our God, glory to thee.

R: Glory to thee our God, glory to thee.

P: Blessed are all those who fear the Lord,

R: Glory to thee our God, glory to thee.

P: All those who walk in His paths,

R: Glory to thee our God, glory to thee.

P: Thou shalt eat of the fruit of thy labours,

R: Glory to thee our God, glory to thee.

P.: Blessed art thou, and happy shalt thou be,

R: Glory to thee our God, glory to thee.

[P: Thy wife shall be as the fruitful vine upon the walls of thine house,

R: Glory to thee our God, glory to thee.]

[P: Thy children like a newly planted olive orchard round about thy table,

R: Glory to thee our God, glory to thee.]

P: Thus shall the man be blessed who fears the Lord,

R: Glory to thee our God, glory to thee.

[The Priest exhorts them, whereof the Sacrament of Marriage consists, and how they should live Godly and uprightly in the wedded state, and then inquires of the Bridegroom]

P: Hast thou, N., a good, free and unconstrained will and a firm intention to take unto thyself this woman, N., whom thy seest here before thee?

Man: I have, reverend Father.

P: Thou hast not promised thyself to any other bride?

Man: I have not promised myself, reverend Father.

[And the Priest, to the Bride]

P: Hast thou, N., a good, free, and unconstrained will and a firm intention to take unto thyself to husband this man, N., whom thou seest here before thee?

Woman: I have, reverend Father.

P: Thou hast not promised thyself to any other man?

Woman: I have not promised myself, reverend Father.

R: Lord, have mercy.

P: Blessed is the kingdom of the Father. +, and of the Son +, and of the Holy Spirit + always, now, and ever, and unto ages of ages.

P/D: That He will grant unto them [the procreation of virtuous offspring, and] an upright life, let us pray to the Lord,

R: Amen.

R: Lord, have mercy.

P/D: In peace let us pray to the Lord.

P/D: That He will grant to them and to us all our petitions which are unto salvation, let us pray to the Lord,

R: Lord have mercy.

R: Lord, have mercy.

P/D: For the servants of God, N., and N., who are now being united to each other in the community of marriage, and for their salvation, let us pray to the Lord,

P/D: That He will deliver them and them from all tribulation, wrath, and necessity, let us pray to the Lord,

R: Lord, have mercy.

R: Lord, have mercy.

P/D: That He will bless this marriage, as He blessed that in Cana of Galilee, let us pray to the Lord,

P: O Holy God, who did create man out of dust, and did fashion his wife out of his rib, and did join her unto him as a helpmeet; for it seemed good to thy majesty that man should not be alone upon earth; Do thou, the same Lord, again stretch out thy hand from thy holy dwelling place, and cojoin this thy servant, N., and this thy handmaid, N.; for by thee is the husband united unto the wife. Unite them in one mind: wed them into one flesh, (granting unto them the fruit of the body and the procreation of fair children).

R: Lord, have mercy.

P/D: That He will grant unto them chastity, [and of the fruit of the womb as is expedient for them,] let us pray to the Lord,

R: Lord, have mercy.

[P/D: That He will make them glad with the sight of sons and daughters, let us pray to the Lord,]

R: Amen.

P: The handmaid of god, N., is crowned unto the servant of God., N.: In the Name of the Father +, and of the Son +, and of the Holy Spirit +.

EXCHANGE OF RINGS (if used)

R: Amen.

[P. first blessing the rings, the Bridegroom, then the Bride, repeats after the Priest:]

P: O Lord, Our God + crown them with glory + and + honor.

Receive this ring, as the pledge of my wedded troth, in riches and in poverty, in sickness and in health. throughout all ages of ages.

[There are here four options: (1) The crowns may be worn by the bride and bridegroom and taken with them - usually if the crowns are theirs; (2) The crowns may be worn by the bride and bridegroom until the end of the Divine Liturgy, and removed just prior to their leaving the Iconostat; (3) The crowns may be removed from the heads of the bride and bridegroom and given to their witnesses to hold over their heads (or behind each) to the end of Divine Liturgy; (4) The crowns may be removed from the heads of the bride and bridegroom and placed on their respective front corners of the altar.]

CROWNING

[The Priest, crowning first the Bridegroom, says, with + with the crown]

[Priest, taking the crown of the Bridegroom, or lifting it above the Bridegroom's head while praying if he is to wear it, says:]

P: The servant of God, N., is crowned unto the handmaid of God, N.: In the Name of the Father +, and of the Son +, and of the Holy Spirit +.

P: Be thou exalted, O Bridegroom, like unto Abraham; and be thou blessed, like unto Isaac; (and do thou multiply like unto Jacob,) walking in peace, and keeping the commandments of God in righteousness.

R: Amen.

[And the Priest crowns the Bride, saying, with + with the crown]

[Priest, taking the crown of the Bride, or lifting it above the Bride's head while praying if she is to wear it says:]