

**The Divine Liturgy Uniting**

**\_\_\_\_\_ and \_\_\_\_\_**

**In the Holy Mystery of Matrimony**

**<<date here>>**

**<<church name here>>**



Icon of the Wedding Feast at Cana

<b>Celebrant</b>	<b>tbd</b>
------------------	------------

**Wedding Party**

<b>Parents of the Bride</b>	tbd
-----------------------------	-----

<b>Parents of the Groom</b>	tbd
-----------------------------	-----

<b>Maid of Honor</b>	tbd
----------------------	-----

<b>Best Man</b>	tbd
-----------------	-----

<b>Bridesmaids</b>	tbd
--------------------	-----

tbd
-----

tbd
-----

tbd
-----

<b>Groomsmen</b>	tbd
------------------	-----

tbd
-----

tbd
-----

tbd
-----

<b>Flower Girls</b>	tbd
---------------------	-----

tbd
-----

Welcome! You may not be familiar with the Byzantine wedding traditions or the Divine Liturgy, so some explanations are given here so that you can better understand what is going on and join us in celebrating this joyful and holy event.

There are two general points you need to consider:

1. Only practicing Catholics who are in a state of grace are encouraged to receive Holy Communion.
2. It is the ancient custom of our church to not use musical instruments. Each human voice is God's special instrument. Consequently, the Liturgy is sung. Please feel free to follow along in this booklet and join the choir in the responses. Singing is essential, for to sing is to pray twice. The melodies are from the Carpathian plainchant tradition. Liturgical prayer is to a great extent a sung dialog between the priest and the people.

The wedding liturgy starts with a procession in which the priest leads the engaged couple to the narthex before the holy doors of the altar while Psalm 127 is chanted. The symbolism of the procession is that the bride and groom are led into the church, just as by their own union they are led into a deep relationship in a life centered in Christ. Christ becomes the focal point of their relationship. The priest asks the bride and groom if they each are here freely and without reservation.

After the Litany of Peace, the priest blesses the rings and completes the betrothal between the bride and groom. The rings symbolize the exclusive commitment of the couple. A ring is a circle without beginning or end and expresses the eternal love to which they are called, a love that finds its source and model in the Holy Trinity.

This is followed by the marriage vows and the crowning, the most expressive part of the Liturgy. Here the mutual commitment of the couple is now raised to share the life of the Holy Trinity and "crowned in the name of the Father, and of the Son, and of the Holy Spirit." The crowns are a sign of God's blessing on the couple for it is truly God who unites the husband and wife. The crowns are removed after the gospel readings and after the Dance of Isaiah, the procession thrice-around the tetrapod. Led by Christ (represented by the priest), the couple enters even deeper into the life of the Holy Trinity (signified by the triple procession), dancing with the Lord for all eternity (signified by the circle).

The Divine Liturgy continues with the Anaphora to offer thanksgiving and sacrifice to God, the consecration and distribution of the Eucharist, and the Dismissal.

Since today falls between Easter until Ascension, "Christ is risen!" will be joyfully sung at various times as a response, led by the choir. When said as a greeting, the response is "Indeed he is risen!". In Slavonic, "Christos voskrese!", followed by "Voistinu voskrese!".

## The Ritual of Marriage with Divine Liturgy

### STAND

The people stand as the priest leads the bridal procession into the church. Psalm 127 is sung:

#### PSALM 127

*Blessed are all who fear the Lord, and walk in his ways.*

*You shall eat of your hands labor: blessed are you, and it shall be well with you.*

*Your wife shall be like a fruitful vine in the recesses of your house.*

*Your sons, like olive shoots around your table.*

*Behold, in this way shall be blessed the one who fears the Lord.*

*May the Lord bless you out of Sion; and may you see the prosperity of Jerusalem all the days of your life.*

*May you see your children's children.*

*Peace be upon Israel.*

Now, the priest will ask the following questions of the bride and groom:

*\_\_groom\_\_, have you come here freely and without reservation to take \_\_bride\_\_ here present, to be your wife according to the mind of the Church?*

Response of groom: *I have.*

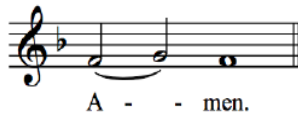
*\_\_bride\_\_, have you come here freely and without reservation to take \_\_groom\_\_ here present, to be your husband according to the mind of the Church?*

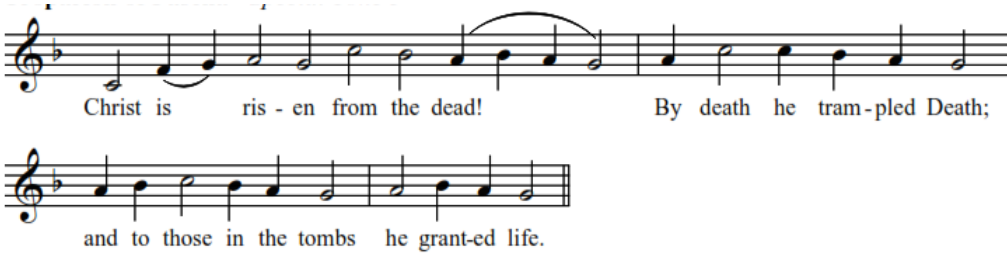
Response of bride: *I have.*

#### ENARXIS

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

Response (Responses will be sung by the choir but all are encouraged to join in):





## LITANY OF PEACE

### SIT

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

Response:



If Slavonic is used, the response is:  
*Hospodi, pomiluj*

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

Responses:



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

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

For our Holy Father Leo, Pope of Rome, let us pray to the Lord. (1)

For our most reverend Archbishop William, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

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

For the servant of God, \_\_groom\_\_, and for the handmaiden of God, \_\_bride\_\_, who now pledge each other their truth, and for their salvation, let us pray to the Lord. (2)

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

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

That he will preserve them in oneness of mind and in steadfast faith, let us pray to the Lord. (1)

That he will preserve them in a blameless way of life, let us pray to the Lord. (2)

That the Lord our God will grant to them an honorable marriage and a bed undefiled, let us pray to the Lord. (1)

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

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

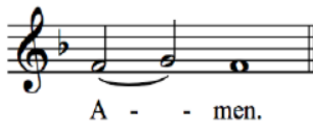
Commemorating our most holy, most pure, most blessed, and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



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

Response:



PRAYERS

Priest: Let us pray to the Lord.

Response:



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

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

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

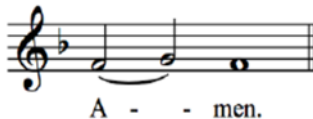
You united Joseph to Asenath and blessed them with children, Ephraim and Manasseh; and, accepting the prayer of Zachary and Elizabeth, You revealed in their child the Forerunner, John the Baptist.

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

In Your indescribably graciousness and great goodness You came to Cana in Galilee and blessed the marriage which took place there. Thus You made it clear that it is Your will that there should be lawful marriage and from it the procreation of children. Now, Most Holy Master, hear the supplication of us, Your servants. As You were there, so also be here with Your invisible presence; and bless this marriage, granting to Your servants \_\_\_\_ and \_\_\_\_, a peaceful and long life, matrimonial chastity, mutual love in the bond of peace, a long-lived posterity, happiness in their children, and the unfading crown of glory. Keep their married life above reproach and grant them to see their children's children; give them dew from heaven and the fruitfulness of the earth; provide them with an abundance of temporal good things, that they in turn may share their abundance with those in need; and grant to everyone here present with them all that is necessary for salvation.

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

Response:



Priest: Let us pray to the Lord.

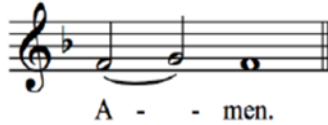
Response:



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

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

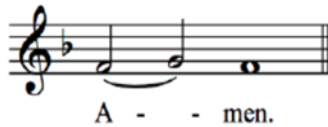
Response:



#### BETROTHAL AND BLESSING OF THE RINGS

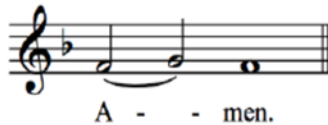
Priest: These rings are blessed in the name of the Father, and of the Son, and of the Holy Spirit.

Response:



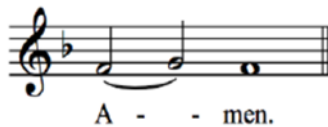
Priest: The servant of God, \_\_groom\_\_, is espoused to the servant of God, \_\_bride\_\_, in the name of the Father, and of the Son, and of the Holy Spirit.

Response:



Priest: The servant of God, \_\_bride\_\_, is espoused to the servant of God, \_\_groom\_\_, in the name of the Father, and of the Son, and of the Holy Spirit.

Response:



#### MARRIAGE VOWS

Priest (says to the groom): *Repeat after me:*

*I, \_\_groom\_\_, take you, \_\_bride\_\_ to be my wife,*

*and I promise to love you,*

*to respect you*

*to be always faithful to you,*



*and never to forsake you until death do us part.*

*So help me God, one in the Holy Trinity,*

*And all the Saints.*

Priest (says to the bride):      *Repeat after me:*

*I, \_\_bride\_\_, take you, \_\_groom\_\_, to be my husband,*

*And I promise to love you,*

*To respect you,*

*To give you matrimonial obedience,*

*To be always faithful to you,*

*And never to forsake you until death do us part.*

*So help me God, one in the Holy Trinity,*

*And all the Saints.*

The priest blesses them with the sign of the cross, saying:      What God has joined together, let no  
man put asunder.

#### THE CROWNING

Priest (takes each crown and places it on the head of the groom and bride saying):

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

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

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

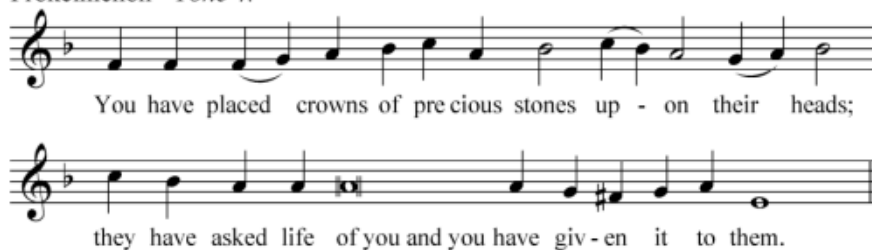
#### PROKIMENON

STAND

Priest:              Wisdom!

Response:

Prokeimenon - Tone 4:



Verse (chanted by choir):      You have given them a blessing forever and you have made them glad with the joy of your presence.

(Prokimenon is repeated)

### EPISTLE

Priest:            Wisdom!

Lector:           *A reading from the Epistle of St. Paul the Apostle to the Ephesians: (5:20-33)*

Priest:            Let us be attentive!

Lector:

*Brethren: Give thanks to God the Father always and for everything in the name of the Lord Jesus Christ. Defer to one another out of reverence of Christ. Wives should be submissive to their husbands as if to the Lord because the husband is the head of his wife just as Christ is head of his body the church, as well as its savior. As the church submits to Christ, so wives should submit to their husbands in everything.*

*Husbands, love your wives, as Christ loved the church. He gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, present to himself a glorious church, holy, and immaculate, without stain or wrinkle or anything of that sort. Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. Observe that no one ever hates his own flesh; no, he nourishes it and takes care of it as Christ cares for the church – for we are member of his body.*

*“For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall be made into one.”*

*This is a great foreshadowing; I mean that it refers to Christ and the Church. In any case, each one should love his wife as he loves himself, the wife for her part showing respect for her husband.*

Priest:            Peace be to you! Wisdom! Be attentive!

### ALLELUIA

Response:

**Alleluia - Tone 4 (Psalm 91:13,14):**



Verse (chanted by the choir):

*You, O Lord, will keep us and preserve us forever and ever from this generation. (Alleluia is repeated)*

STAND

**GOSPEL**

Priest: Wisdom! Let us stand and listen to the Holy Gospel according to St. John. (2:1-11)

Response:



Priest: Let us be attentive!

*At that time there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples had likewise been invited to the celebration. At a certain point the wine ran out, and Jesus' mother told him, "They have no more wine." Jesus replied "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed those waiting on tables, "Do whatever He tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill those jars with water," Jesus ordered, at which they filled them to the brim. "Now," He said, "draw some out and take it to the waiter in charge." They did as He instructed them. The waiter in charge tasted the water made wine, without knowing where it had come from; only the waiters knew, since they had drawn the water. Then the waiter in charge called the groom over and remarked to him: "People usually serve the choice wine first; then a lesser vintage. What you have done is to keep the choice wine until now." Jesus performed this first of his signs at Cana in Galilee. Thus did He reveal his glory, and his disciples believed in him.*

Response:



SIT

## HOMILY

### LITANY OF FERVENT SUPPLICATION

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

Response:



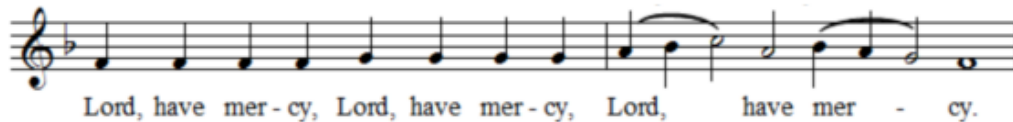
Priest: O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

Response:



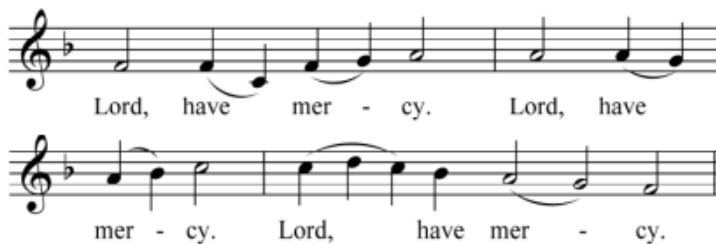
Priest: Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

Response:



Priest: Again we pray for the health and salvation of the servants of God \_\_\_\_ and \_\_\_\_, now united in the common life of marriage.

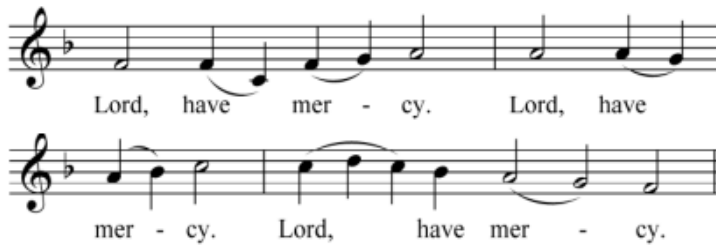
Response:



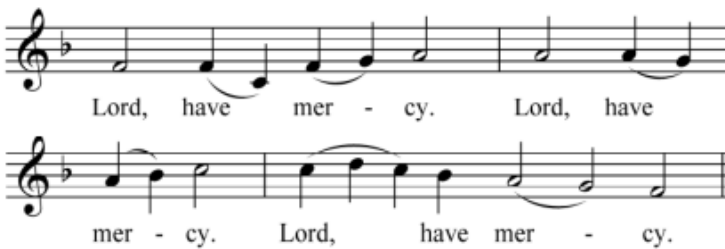
Priest: Again we pray for our holy father Leo, Pope of Rome, and for our most reverend Metropolitan and God loving Archbishop William, for those who serve and have

served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:

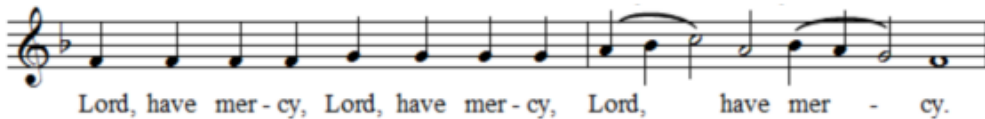


Priest: Again we pray for our government and for all in the service of our country.



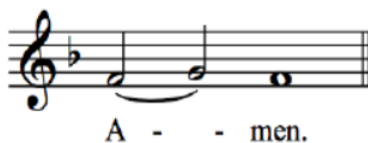
Priest: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all the Christians of the true faith.

Response:



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

Response:



Priest: Let us pray to the Lord.

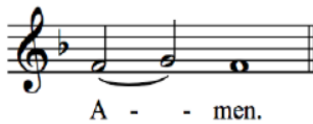
Response:



Priest:

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

Response:



### THE DANCE OF ISAIAH

The priest leads the couple around the tetrapod while the choir sings the following:

O Lord, O Lord, look down from heaven and see and visit this vineyard,  
And perfect this vine which your right hand has planted.

O holy Martyrs, you have suffered courageously and received your reward;  
Pray to the Lord our God to have mercy on our souls.

Glory to You, O Christ our God, glory to the Apostles;  
Joy to the Martyrs who proclaimed the consubstantial Trinity.

Rejoice, O Isaiah! The Virgin was with child and bore a son, Emmanuel.  
He is God and man: Orient is His name.  
By extoling Him, we also praise the Virgin.

Priest (removes the crowns while saying):

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

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

### THE LITURGY OF THE EUCHARIST

The choir sings the Cherubic Hymn (The Slavonic title: Iže Cheruvimy):

*Iže Cheruvimy tajno obrazujuščę, I životvorjascej Trojc'i trisvjatuju p'isň prinosjaščę,  
vsjakuju nyňi žitejskoju otveržim pecal'.*

*(Let us who mystically represent the Cherubim, and sing the thrice-holy hymn to the life-creating Trinity, now set aside all earthly cares.)*

## The Great Entrance

Priest: May the Lord God remember in His kingdom our holy ecumenical Pontiff Leo, Pope of Rome, our most reverend Archbishop and Metropolitan Bishop William, and the entire priestly, diaconal, and monastic order, the noble and ever-memorable founders and benefactors of this holy Church, and all you Christians of the true faith, always, now and ever, and forever.

The choir sings the following:

*Amen. That we may receive the King of All, invisibly escorted by angelic hosts. Alleluia! Alleluia! Alleluia!*

If Slavonic is used, the following is sung:

*Jako da Carja vs'ich podimem, anel'skimi nevidimi dorinosima cinmi. Alliluia, Alliluis, Alliluia.*

## AFTER THE GREAT ENTRANCE

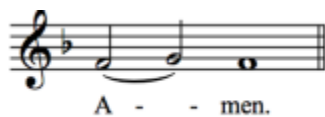
Priest: For the precious gifts placed before us, let us pray to the Lord.

Response:



Priest: Grant this through the mercies of your only-begotten Son with whom you are blessed. Together with your all-holy, good, and life-creating Spirit. Now and ever, and forever.

Response:



Priest: Peace be to all.

Response:



Priest: Let us love one another, so that with one mind we may profess:

Response:

+

The Fa-ther, and the Son, and the Ho-ly Spi-rit,  
 the Tri-ni-ty, one in es-sence and un-di-  
 vi-ded.

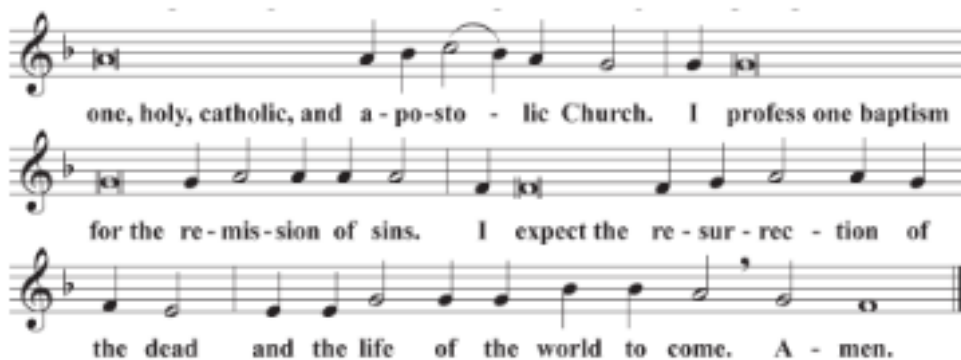
Priest: (The doors, the doors) In wisdom let us be attentive!

#### THE SYMBOL OF FAITH

I be-lieve in one God, the Fa-ther Al-migh-ty,  
 Cre-ator of heaven and earth, of all things vi-si-ble and in-vi-  
 si-ble; and in one Lord Jesus Christ, Son of God, the on-ly-  
 be-got-ten, born of the Father before all a-ges.



Light from light, true God from true God, be-got-ten, not made,  
one in essence with the Fa-ther; through whom all things were made.  
For us and for our salvation, he came down from hea - - - ven  
and was incarnate from the Holy Spirit and the Virgin Mary, and be -  
came man. He was crucified for us un-der Pon-tius Pi - late,  
and suf-fered and was bur-ied. He rose on the third day  
ac-cord-ing to the scrip-tures. He ascended into heaven and is  
seated at the right hand of the Fa - - ther, and he is coming again  
in glory to judge the living and the dead, and his kingdom will have  
no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds  
from the Fa - - ther. To - gether with the Father and the Son he is  
worshiped and glo-ri - fied; he spoke through the pro - phets. In



### THE ANAPHORA OF ST. JOHN CHRYSOSTOM

Priest: Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

Response:



Priest: The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with all of you.

Response:



Priest: Let us lift up our hearts.

Response:



Priest: Let us give thanks to the Lord.



Priest prays, concluding with: Singing, shouting, crying out and saying the triumphal hymn.

The choir sings the following:

*Holy, holy, holy is the Lord of Hosts.*

*Heaven and earth are filled with your glory, hosanna in the highest.*

*Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

If Slavonic is used, the following is sung;

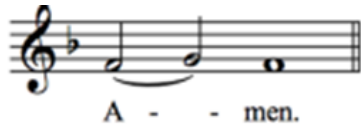
*Svjat, svjat, svjat Hospod' savaoth, ispoln nebo I zeml'a slavy Tvojeja; osanna vo vysnich, blahosloven hrjadyj vo imja Hospodne, osanna vo vysnich.*

## CONSECRATION

(Note: The proper liturgical posture in the Byzantine Church is to stand, but kneeling is acceptable.)

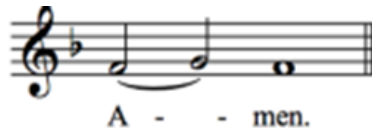
The priest prays, concluding with: ...TAKE, EAT; THIS IS MY BODY WHICH IS BROKEN FOR YOU FOR THE REMISSION OF SINS.

Response:



The priest prays, concluding with: ...DRINK OF THIS ALL OF YOU; THIS IS MY BLOOD OF THE NEW COVENANT WHICH IS SHED FOR YOU AND FOR MMANY FOR THE REMISSION OF SINS.

Response:



The priest prays, concluding with: ...offering you, your own, from your own. Always and everywhere.

The choir sings the following as the priest prays the epiclesis:

*We praise you,  
we bless you,  
we thank you, O Lord,  
and we pray to you, our God.*

Priest prays, concluding with: : ...our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary.

The choir sings the following:

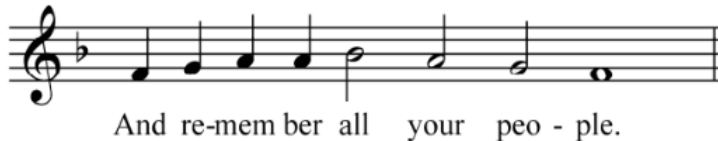
*The angel exclaimed to her, full of grace:*

*Rejoice, O pure Virgin; and again, I say: Rejoice!  
Your Son is risen from the grave on the third day and has raised the dead.  
Rejoice, all you nations!*

*Shine in splendor, O new Jerusalem;  
for the glory of the Lord is risen upon you.  
O Zion, now dance and be glad;  
and you, pure Theotokos,  
rejoice in the resurrection of your Son.*

Priest: Among the first, O Lord, remember our holy father Leo, Pope of Rome, our most reverend Metropolitan Bishop William, Preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response:



Priest: ...And grant that with one voice and one heart we may glorify and praise your most honorable and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

Response:



#### PREPERATION FOR COMMUNION

Priest: May the mercies of our great God and Savior Jesus Christ be with all of you.

Response:



Priest: ...And grant O Lord, that we may with confidence and without condemnation dare call upon You, Father, the God of heaven, and say:

The choir sings the “Lord’s Prayer”:

*Our Father, who art in heaven, hallowed be thy name.  
Thy kingdom come, thy will be done on earth as it is in heaven.  
Give us this day our daily bread, and forgive us our trespasses as we forgive those who  
trespass against us, and lead us not into temptation, but deliver us from evil.*

*If Slavonic is used, the following is sung:*

*Otce nas, ize jesi na nebes'ich, da svajitsja imja Tvoje.  
Da pridjet carstvija Tvoje, da budet vol'a Tvoja, jako na nebesi, I na zemli.  
Chl'ib nas nasuschnyj dazd' nam dnes'.  
I ostavi nam dolhi nasa, jakoze I my ostav'ajem dolznikom nasim.  
I ne vvedi nas vo iskusenije, no izbavi nas ot lukavaho.*

Priest: For Thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit,  
now and ever, and forever.

Response:



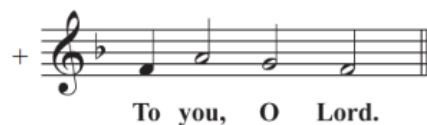
Priest: Peace be to all.

Response:



Priest: Bow your head to the Lord.

Response:



Priest: ...Through the grace, the mercies, and the loving-kindness of your only-begotten Son  
with Whom You are blessed, together with Your all-holy, gracious, and life-creating  
Spirit, now and ever, and forever,

Response:



Priest: Let us be attentive! Holy gifts to holy people!

Response:



All those who are going to receive the Holy Eucharist shall recite the Communion Prayer:

**O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners of whom I am the first.**

**Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:**

- + Remember me, O Lord, when you come in your kingdom.
- + Remember me, O Master, when you come in your kingdom.
- + Remember me, O Holy One, when you come in your kingdom.

**May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation but for the healing of soul and body.**

**O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.**

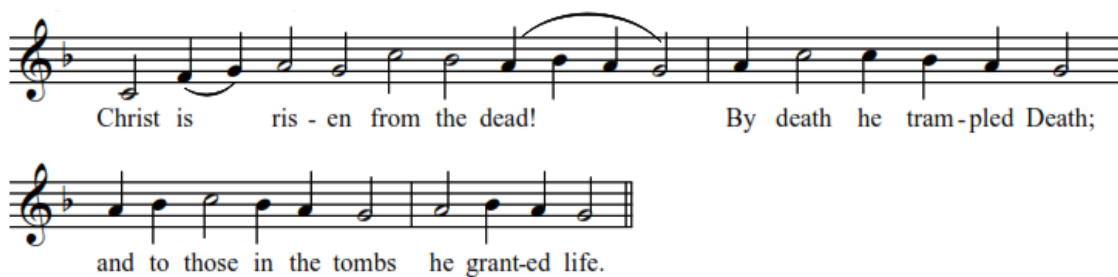
- + O God, be merciful to me, a sinner.
- + O God, cleanse me of my sins and have mercy on me.
- + O Lord, forgive me for I have sinned without number.

HYMN: Receive the body of Christ, drink the source of immortality. Alleluia! Alleluia! Alleluia!

*(T'ilo Christovo prijmite, istočnika bezsmertnaho vkusite. Alliluia! Alliluia! Alliluia!)*

Priest: Approach with fear of God and with faith.

The choir sings the following:



As the faithful receive communion, the choir will sing a selection of hymns in English and church Slavonic.

Priest (after the Eucharist is distributed): Save your people, O God, and bless Your inheritance.

The choir sings the following:

S  
A  
T  
B

Christ is ri - sen from the dead, — by death he tram - pl'd death,  
and to those in the tombs he gran - ted life!

Christ is ri - sen from the dead, — by death he tram - pl'd death,  
and to those in the tombs he gran - ted life!

Chri - stos vos - kre - se iz mert - vych, smer - ti - ju smert po - prav,

Chri - stos vos - kre - se iz mert - vych, smer - ti - ju smert po - prav

i su - ščim vo hro - bich, ži - vot da - ro - vav!

i su - ščim vo hro - bich, ži - vot da - ro - vav!

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

Response:

A - - men.

SIT

Choir will sing:

Christ is risen from the dead.  
By death he trampled death.  
And to those in the tombs, He granted life.

### PRAYER OF THANKSGIVING

STAND

Priest: Arise! Now that we have received the divine, holy, most pure, heavenly,  
life-creating and awesome mysteries of Christ, let us worthily thank the Lord.

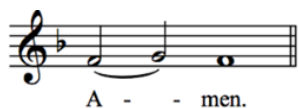
Response:

Lord, have mer - cy

Priest prays, concluding: ...For you are our sanctification, and we give glory to you, Father,  
Son and Holy Spirit, now and ever and forever.

Response:





## AMBON PRAYER

Priest            Let us go forth in peace!

Response:



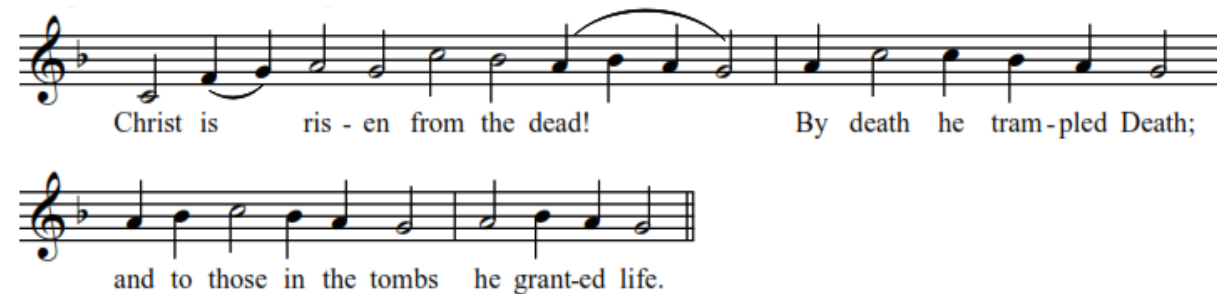
Priest: Let us pray to the Lord.

Response:



Priest: O Lord, blessing those who bless You, and sanctifying those who trust in You, save Your people and bless Your inheritance, preserve the fullness of Your Church, sanctify those who love the beauty of Your house; glorify them in return by Your divine power, and do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the priests, to our civil authorities and to all Your people. For all generous giving and every perfect gift is from above, coming down from You, the Father of Lights; and we render glory, thanksgiving, and worship to You, Father, Son, and Holy Spirit, now and ever, and forever.

Response:



If Slavonic is used the following is sung:

*Chistos voskrese iz mertvych!  
Smertiju smert' poprav,*

*I suscim vo hrob'ich zivot darovav.*

## CONCLUSION OF THE MARRIAGE SERVICE

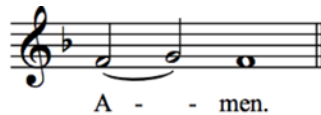
Priest: Let us pray to the Lord.

Response:



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

Response:

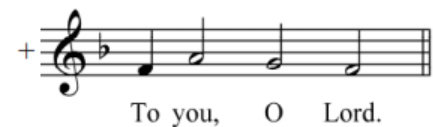


Priest: Peace be with all!



Priest: Bow your heads to the Lord!

Response:



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

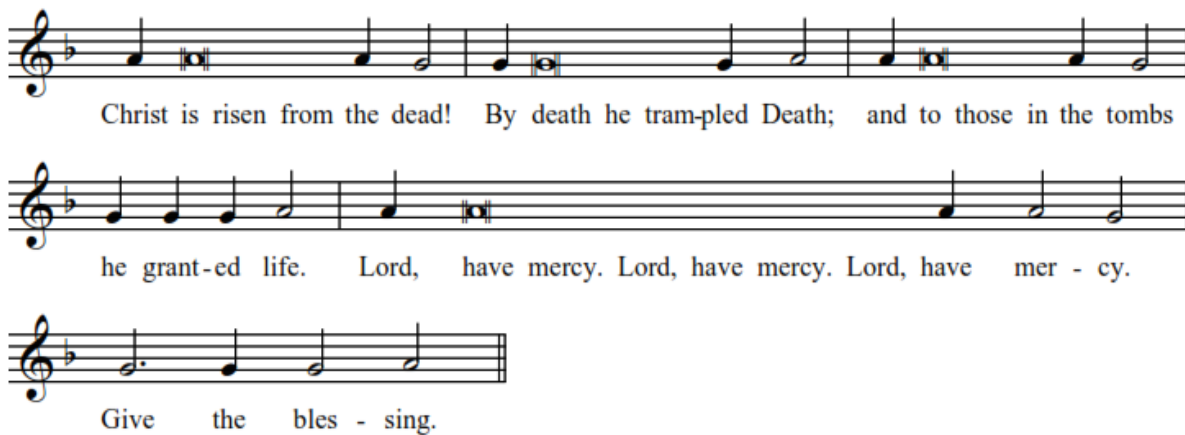
Response:



## DISMISSAL

Priest: Glory to You, O Christ, our God, our hope; glory to You!

Response:



Priest: May Christ our true God, risen from the dead, who, by His presence in Cana of Galilee, showed marriage to be an honorable state, have mercy on us and save us through the prayers of His most pure Mother, of the holy, glorious, and illustrious Apostles, of Sour holy father John Chrysostom, Archbishop of Constantinople and patron of this holy church, and through the prayers of all the Saints, for God is good and loves us all.

Response:



Priest: Grant, O Lord, to Your newly wed servants, \_\_\_\_ and \_\_\_\_, peace, health, and happiness for many years.

2 3 4 arr. D. Fejka

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

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

God grant them ma - ny  
bles - sed years  
ja l'i ta,

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

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

God grant them ma - ny  
bles - sed years  
ja l'i - ta,

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

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

God grant them ma - ny  
bles - sed years  
ja l'i - ta,

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

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

God grant them ma - ny  
bles - sed years  
ja l'i - ta,

5 6 7 8

in health and hap - pi - ness,  
vo zdra - vi - je,

in health and hap - pi - ness,  
vo spa - se - ni - je,

God grant them ma - ny  
ble - ssed years!  
ja l'i - ta!

in health and hap - pi - ness,  
vo zdra - vi - je,

in health and hap - pi - ness,  
vo spa - se - ni - je,

God grant them ma - ny  
ble - ssed years!  
ja l'i - ta!

in health and hap - pi - ness,  
vo zdra - vi - je,

in health and hap - pi - ness,  
vo spa - se - ni - je,

God grant them ma - ny  
ble - ssed years!  
ja l'i - ta!

in health and hap - pi - ness,  
vo zdra - vi - je,

in health and hap - pi - ness,  
vo spa - se - ni - je,

God grant them ma - ny  
ble - ssed years!  
ja l'i - ta!



CHRIST IS RISEN!

INDEED HE IS RISEN!

CHRISTOS VOSKRESE!

VOISTINU VOSKRESE!