



СВЯТАГО СЪВѢЩАНІЯ

УНІ БІНУАНІА

The Order Of CROWNING

The Marriage Service of the Greco-Catholic Church

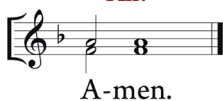


THE BETROTHAL

After the Divine Liturgy, the couple to be crowned in marriage and their attendants assemble in the narthex before the doors of the church, the bridegroom on the right and the bride on the left. When everything is ready, the clergy go out to meet them. The priest signs with the Cross three times, places the lighted tapers in their left hand, and leads them to the middle of the narthex. Then, the deacon exclaims: **Master**, give the blessing!

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

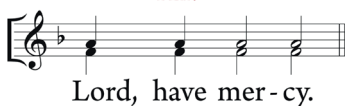
All:



A-men.

Deacon: Let us pray to the Lord.

All:



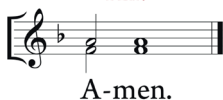
Lord, have mer - cy.

Priest:

O **ETERNAL GOD**, You gather the separate into one and make the bond of love unbreakable. You blessed Isaac and Rebecca and marked them as heirs of Your promise. Bless also these servants of Yours, **N.** and **N.**, and guide them in good works of every kind.

For You are a merciful and man-befriending God, and we send up glory to You, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All:



A-men.

Priest: Peace be to all of you.

All:



Deacon: Bow your heads to the Lord.

All:

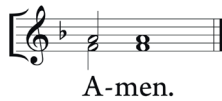


Priest:

O **LORD OUR GOD**, You betrothed the Church, a pure virgin called from among the nations: bless this betrothal, join together these servants of Yours and keep them in peace and concord.

For all glory, honour and worship are rightfully Yours, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All:



The priest, taking the rings, first makes the sign of the Cross over each of their heads before placing the ring on their right hands. First to the bridegroom:

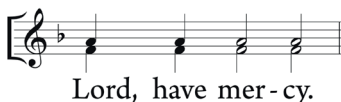
The servant of God **N.**, is betrothed to the handmaid of God **N.**, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, to the bride:

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. Amen.

Deacon: Let us pray to the Lord.

All:



Priest:

O LORD OUR GOD, You accompanied the servant of Patriarch Abraham when he was sent to Mesopotamia to choose a wife for his lord Isaac. By means of a sign, the drawing of water from the well, You showed him that he should betroth Rebecca.

Bless the betrothal of Your servants **N.** and **N.**, and make the word they have spoken a reality. Sustain them with the holy union that comes from You, for You made male and female from the beginning and You are the One Who matches a wife to her husband so that she may be his helpmate and the human race may continue. And so, Lord our God, Who extended Your faithfulness to Your inheritance and Your own promise to Your servants, our fathers, Your chosen ones in every generation: Look kindly on Your servant **N.**, and Your handmaid **N.**, and make good their pledge in trust, concord, fidelity and love. For You, Lord, have declared that pledges be given and faithfully fulfilled.

By a ring power was given to Joseph in Egypt. By a ring Daniel was exalted in the land of Babylon. By a ring Tamar's innocence was proven. By a ring our heavenly Father showed compassion for his (prodigal) son, for he said: "Put a ring on his right hand, kill the fatted calf and let us eat and celebrate."

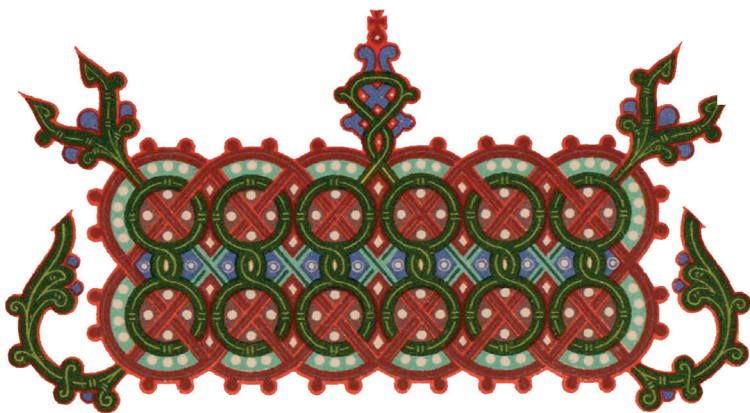
Your own right hand, Lord, armed Moses in the Red Sea. And just as Your faithful word established the heavens and made the earth's foundations firm, so too will Your mighty word and Your uplifted arm bless the right hands of Your servants.

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

For You are the One Who bless and sanctify all things, and we send up glory to You, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All:





THE ORDER OF CROWNING

The priest exclaims: Glory to You, our God, glory to You!, and leads the couple into the nave, preceding them with the censer. Psalm 127 is sung, the people singing the refrain after each verse. Upon entering the nave, the priest (or deacon) censens the tetrapod (upon which lay the Gospel book, Cross, crowns, a cup of wine, and a towel for binding the hands), then the icons, clergy, bridegroom and bride, and all present.

Psalm 127

Refrain:



The priest or canonarch sing the verses:

- ✠. Blessed are **all** who fear the Lord, who **walk** in His **ways**.
- ✠. You shall **eat** the fruit of your labours; blessed are you and it shall be **well** with **you**.
- ✠. Your **wife** shall be like a fruitful vine on the **walls** of your **house**.
- ✠. Your **sons** around your table like young shoots of an **olive tree**.
- ✠. **Behold**, thus shall the man be blessed who **fears** the **Lord**.
- ✠. May the **Lord** bless you from Zion and may you see the prosperity of Jerusalem all the **days** of your **life**.
- ✠. May you **see** your children's children: Peace be on **Israel**!

The priest gives a word of exhortation, instructing them in the Mystery of Marriage, and how they must live uprightly and acceptably to God.

The Declaration of Consent

Priest: Have you, **N.**, a good and honest desire and firm intention to take to yourself as a wife this woman, **N.**, whom you see here before you?

Bridegroom: **I have, reverend father.**

Priest: You have not promised yourself to another woman?

Bridegroom: **I have not, reverend father.**

Priest: Have you, **N.**, a good and honest desire and firm intention to take to yourself as a husband this man, **N.**, whom you see here before you?

Bride: **I have, reverend father.**

Priest: You have not promised yourself to another man?

Bride: **I have not, reverend father.**

The priest turns to the east. The deacon, standing a little to the south of the trapod, exclaims: Master, give the blessing.

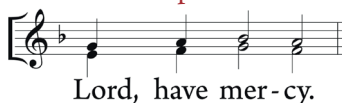
Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

All:



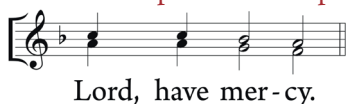
Deacon: In peace let us pray to the Lord.

We respond:



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

After the second petition we respond:



For peace in the whole world, the well-being of God's holy Churches and the unity of all mankind, let us pray to the Lord.

For this holy temple and those who enter it with faith, devotion and reverence for God, let us pray to the Lord.

For the holy ecumenical hierarch **N.**, Pope of Rome, his beatitude, our Patriarch, **N.**, our most reverend Metropolitan **N.**, our God-loving Bishop **N.**, for the honoured priesthood, the deaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

For our country, its government and people, and for those who protect us, let us pray to the Lord.

For the servants of God, **N.** and **N.**, now being joined to each other in the communion of marriage, and for their salvation, let us pray to the Lord.

That these crowns may be blessed by the power, indwelling and energy of the Holy Spirit, let us pray to the Lord.

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

That they may be given perfect love, peace and mutual support, and shine as living examples of Christian life, let us pray to the Lord.

That they may be delighted with the sight of sons and daughters, let us pray to the Lord.

That they may be blessed in the raising of their children and be given a blameless life, let us pray to the Lord.

That every request helpful toward salvation may be granted to them and to us, let us pray to the Lord.

That they and we may be delivered from all danger, violence, oppression and need, let us pray to the Lord.

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

Then:

Remembering our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, and all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

All:



Priest: For all glory, honour and worship are rightfully Yours, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All:



Then the priest says the prayers.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Priest:

O MOST PURE GOD, Builder of every created thing, because of Your man-befriending love You changed the rib of our forefather Adam into a woman. You blessed them and said: “Be fruitful and multiply, subdue the earth.” By uniting them, You made one flesh of the two — “this is why a man leaves his father and mother and clings to his wife and the two become one body:” and “what God has united, man must not separate.”

By opening Sarah’s womb You blessed Your servant Abraham and made him the father of many nations. You gave Isaac to Rebecca and blessed her when she bore children. You joined Jacob to Rachel and drew the twelve patriarchs from his line. You made Joseph one with Asenath and gave them Ephraim and Manasseh as the fruit of childbirth. You accepted Zachary and Elizabeth and made their offspring the forerunner. You made the ever-virgin sprout into flesh from the root of Jesse and, taking flesh from her, You were born for the salvation of the human race. You went to Cana in Galilee with Your unexpected gift and abundant goodness and blessed the marriage there in order to show Your approval of lawful wedlock and its fruit, the birth of children.

Most holy Master, accept the prayer we Your servants make: because You went to Cana, bless this marriage after coming here, too, with Your now unseen presence, and give these servants of Yours **N.** and **N.**, a peaceful life, length of days, chastity, love for one another in a bond of peace, long-lived descendants, gratitude for their children and an unfading crown of glory. Let them see their children’s children, keep their bed unassailed, give to them of the dew of the heavens above and of the fertility of the earth. Fill their houses with grain, wine and oil, yes, with every good thing, so that they in turn may share with those in need. At the same time, grant to those present here with them every request helpful toward salvation.

For You are a God of mercy, compassion and man-befriending love, and to You, with Your beginningless Father, and Your most holy, good and life-creating Spirit, we send up glory, now and ever, and unto the ages of ages.

All: Amen.

Deacon: Let us pray to the Lord. **All:** Lord, have mercy.

Priest:

BLESSED ARE YOU, O Lord our God, priest of mystical and pure marriage, and Giver of the law of the marriage of the body; Preserver of incorruption, and good provider of the things of life; the Same, O Master, Who, in the beginning created man and appointed him as the king of creation, and said: "It is not good that man should be alone upon the earth; let us make a helper fit for him"; and, taking one of his ribs, made woman, and when Adam saw her, he said: "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, for she was taken out of man"; for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; what therefore God has joined together, let no man put asunder. O Master, our Lord and our God, send down Your heavenly grace upon these Your servants, **N.** and **N.**, and grant that this Your handmaid may be subject to her husband in all things, and that this Your servant may be the head of the woman, so that they may live according to Your will.

The priest turns to the couple, and with upraised arms he continues:

Bless them, O Lord our God, as You blessed Abraham and Sarah. **Bless** them, O Lord our God, as You blessed Isaac and Rebecca. **Bless** them, O Lord our God, as You blessed Jacob and all the Patriarchs. **Bless** them, O Lord our God, as You blessed Joseph and Aseneth. **Bless** them, O Lord our God, as You blessed Moses and Zipporah. **Bless** them, O Lord our God, as You blessed Joachim and Anna. **Bless** them, O Lord our God, as You blessed Zachariah and Elizabeth.

Preserve them, O Lord our God, as You preserved Noah in the ark. **Preserve** them, O Lord our God, as You preserved Jonah in the belly of the whale. **Preserve** them, O Lord our God, as You preserved the Three Holy Children from the fire, sending down upon them dew from Heaven; and let that gladness come upon them which the blessed Helen had when she found the precious Cross. **Remember** them, O Lord our God, as You remembered Enoch, Shem, and Elias. **Remember** them, O Lord our God, as You remembered Your Holy Forty Martyrs, sending down upon them crowns from Heaven.

Remember, O God, the parents who have nurtured them, for the prayers of parents make firm the foundations of houses. **Remember**, O Lord our God, Your servants, the betrothed and all those who have come together in this joy.

Remember, O Lord our God, Your servant **N.**, and Your handmaid **N.**, and bless them. Grant them of the fruit of the womb, fair children, and oneness of soul and body. Exalt them like the cedars of Lebanon, and as a well-cultured vine. Bestow upon them offspring in number like full ears of grain, that, having sufficiency in all things, they may abound in every work that is good and acceptable to You. And let them see their children's children like newly-planted olive trees round about their table; that, finding favor in Your sight, they may shine like the stars in Heaven to You, our God.

For to You are due all glory, dominion, honour, and worship, to Your Father, Who is without beginning, and to Your Lifegiving Spirit; now and ever, and unto ages of ages.

All: Amen.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

The priest says this prayer and binds the hands of the couple with a cloth:

O HOLY GOD, You built man out of dust and out of his rib You built woman; You joined her to him as a suitable helpmate because You, in Your majesty, saw fit that the man should not be alone on the earth. And now, O Master, unite this servant of Yours **N.**, and this handmaid of Yours **N.**, for You are the One Who matches a wife to her husband. Unite them in concord, weave them into one flesh and give them the reward of fine children.

For Yours is the reign and Yours are the Kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All: Amen.

If it is the custom, the couple place their right hands on the holy Gospel, the priest covers the hands with his epitachelion and cross, and they declare:

Bridegroom: **I, N., take you, N., to be my wife, and promise that in marriage I will love you, be true to you, honour you, and be faithful to you, all the days of my life: so help me God, One in the Holy Trinity, and all the saints.**

Bride: **I, N., take you, N., to be my husband, and promise that in marriage I will love you, be true to you, honour you, and be faithful to you, all the days of my life: so help me God, One in the Holy Trinity, and all the saints.**

Priest: What God has united, man must not separate.

The priest takes the crowns and crowns the bridegroom first, saying:

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

Then, likewise, the bride:

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

The priest, blessing them thrice, exclaims:

Lord our God, crown them with glory and honour!

[The people may repeat after the priest each time:]



Lord, our God, crown them with glory and ho-nour! ho - nour!

The reader takes the blessing from the priest and stands in the appointed place.

Deacon: Let us be attentive!

Priest: Peace be to all of you.

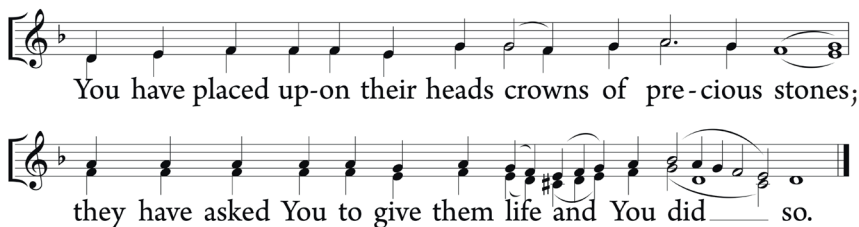
Reader: And to your spirit.

Deacon: Wisdom! Let us be attentive!

Reader: The prokeimenon in the eighth tone: You have placed upon their heads crowns of precious stones; they have asked You to give them life and You did so.

Prokeimenon - Tone 8

Abbreviated Galician Chant



Reader: Yes, You will give them everlasting blessings, You will gladden them with the joy of Your presence.

All: You have placed upon their heads crowns of precious stones; they have asked You to give them life and You did so. *As before.*

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

All: They have asked You to give them life and You did so. *As before.*

Deacon: Wisdom!

Reader: A reading from the letter of the holy Apostle Paul to the Ephesians.

Deacon: Let us be attentive!

The reader reads from the letter to the Ephesians, [5:20-33]:

BRETHREN, give thanks to God the Father always and for everything in the name of our Lord Jesus Christ. Give way to one another out of reverence for Christ. Wives, be submissive to your husbands as if to the Lord, because the husband is the head of the wife just as Christ is the head of his body the Church, as well as its Saviour. 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, to 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 and takes care of it as Christ cares for the Church — for we are members of his body. “This is why a man leaves his father and mother and clings to his wife and the two become one body.” This is a great mystery, but I am saying it applies to Christ and the Church. In any case, you, also each one of you, should love his wife as he loves himself, the wife, for her part, showing respect for her husband.

Priest: Peace to you reader. [**Reader:** And to your spirit.]

Deacon: Wisdom! Let us be attentive!

Reader: Alleluia, alleluia, alleluia.

The Alleluia is sung to the appointed tone, or to this melody:



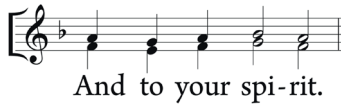
Reader: You, Lord, will hold us in Your keeping and protect us from this generation and forever.



Deacon: Wisdom! Stand aright! Let us listen to the Holy Gospel.

Priest: Peace be to all of you.

All:



Priest: A reading from the Holy Gospel according to John.

All:



Deacon: Let us be attentive!

The priest reads the Gospel over the couple [John 2:1-11]:

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

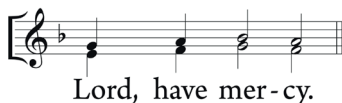
And we sing:



The deacon then says the Augmented Litany:

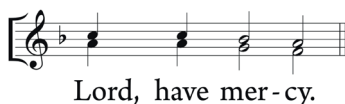
Let us all say, with our whole soul and with our whole mind, let us say:

All:



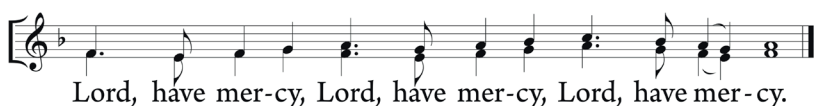
Deacon: Lord, Almighty One, God of our fathers, we implore You: Hear us and have mercy.

All:



Deacon: Have mercy on us, O God, according to Your great mercy. We implore You: Hear us and have mercy.

All:



The deacon continues:

We also pray for the servants of God **N.** and **N.**, now being joined to one another: for their health and salvation.

All: Lord, have mercy. *Thrice, as before, and likewise after each petition.*

The following petitions may be added:

That Christ our God, Who shared the life of an earthly home in Nazareth and worked the first of his signs at Cana in Galilee, might abide in their home, aid them ministering to others as he himself ministered to men, and mark them as living signs of his own saving love, ever-willing to serve and gladden those who turn to them in need: O Lord, hear us and have mercy.

We also pray that they find joy and satisfaction in all their endeavours and that the temptations of earthly glory never blind them, but rather, that their earnest desire always be the riches awaiting them in the life to come: O good Master, hear us and have mercy.

We also pray that this wedding day may bring renewed joy and peace to the marriages of all who have gathered together for this celebration: Lord, hear us and have mercy.

The concluding petition:

We also pray for those who bring offerings and do good in this honoured house of God, for those who work in its service, for Your people present here awaiting the great and abundant mercy which comes from You, for those who have been kind to us, and for all orthodox Christians.

The priest exclaims:

For You are a God of mercy, so full of love for mankind, and we give glory to You, Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All: Amen.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Priest:

O LORD OUR GOD, in Your plan of salvation You saw fit to prove marriage honourable by going to Cana in Galilee. You have consented to join together Your servants **N.** and **N.**, now keep them in peace and concord. Prove their marriage honourable, preserve their bed undefiled, let their life together remain without blemish and find them worthy of reaching a fruitful old age as, with a pure heart, they do whatever You command.

For You are our God, a merciful and saving God, and to You, with Your beginningless Father and Your all-holy good and life-creating Spirit, we send up glory now and ever, and unto the ages of ages.

All: Amen.

The deacon then says the Litany of Supplication:

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

All:

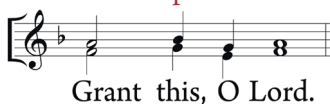


Lord, have mer - cy.

The deacon continues the petitions:

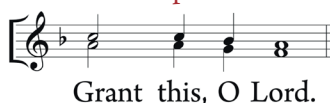
That this whole day be perfect, holy, peaceful and sinless, let us ask the Lord.

We respond:



For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

We respond:



That our sins be forgiven and our failings set right, let us ask the Lord.

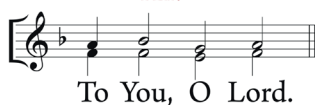
For what is good and beneficial to our souls, and for peace in the world, let us ask the Lord.

That we may spend the rest of our lives in peace and repentance, let us ask the Lord.

For a Christian end to our lives: painless, unashamed and peaceful, and for a good defence at the awesome tribunal of Christ, let us ask.

Having asked for unity of faith and fellowship in the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

All:



Priest: And make us worthy, O Master, that confidently and without fear we may dare call You Father, O God of heaven, as we say:

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

Priest: For the kingdom, the power and the glory are Yours: Father, Son, and Holy Spirit, now and ever, and unto the ages of ages.

All: Amen.

Priest: Peace be to all of you.

All: And to your spirit.

Deacon: Bow your heads to the Lord.

All: To You, O Lord.

The priest blesses the common cup saying:

O GOD, with Your strength You created everything. You placed the universe upon a firm foundation and beautified the crowns of all who have been created by You. So also, bless this Common Cup of which Your servants, now united in the common life of marriage, are about to partake.

For Your name has been blessed, and Your kingdom has been glorified; the kingdom of the Father, and the Son and the Holy Spirit, now and ever, and unto the ages of ages.

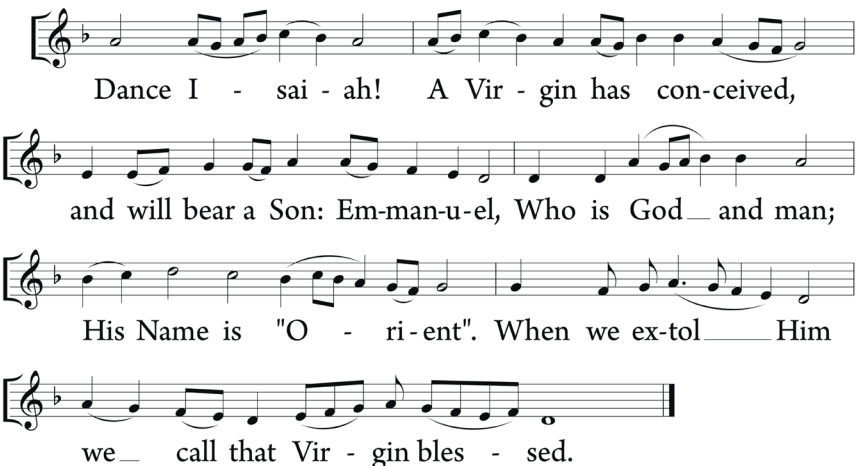
All:



Or:



The priest, taking the common cup in his hands, gives it to them to drink thrice, first to the bridegroom and then to the bride, and they consume the wine to the end. Then, covering the bound hands of the couple with his epitrachelion, the priest leads them around the tetrapod, thrice. While all this is done, we sing the following Heirmos in Tone 5:



Then these Troparia in Tone 7:

O ho - ly mar - tyrs, you fought well and have
 re - ceived your crowns. On our be - half en - treat the Lord
 to have mer - cy on our souls.
 Glo - ry to You, O Christ God: the a - post - les
 boast the mar - tyrs joy; they who's preach - ing
 was the Tri - ni - ty, One in be - ing.

When the procession is completed, the priest takes from them their tapers, unbinds their hands, and removes the crowns from their heads, saying:

Bridegroom! Be exalted like Abraham, blessed like Isaac and multiplied like Jacob, walking in peace and righteously doing God's commandments!

And you, O bride! Be exalted like Sarah, gladdened like Rebecca and multiplied like Rachel, being happy with your husband and keeping the precepts of the Law. Do this and you will please God.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Priest:

GOD, OUR GOD, You went to Cana in Galilee and blessed the marriage there. Bless too these servants of Yours now joined together by Your providence in the communion of marriage. Bless their comings and goings, give their life a great store of good things and receive their crowns in Your kingdom, keeping them without spot or stain or reproach, unto the ages of ages.

All: Amen.

Priest: Peace be to all of you.

All: And to your spirit.

Deacon: Bow your heads to the Lord.

All: To You, O Lord.

The priest, turning to bless the couple, says:

MAY THE FATHER, the Son and the Holy Spirit, the all-holy Trinity, One in Being, the Source of life, one Godhead and one Kingship, bless you and give you long life, fine children, success in life and Faith, a great store of the good things of this earth and find you worthy of receiving as well the good things which have been promised. We ask this through the prayers of the holy Theotokos and those of all the saints.

All: Amen.

Deacon: Wisdom! [**Priest:** O most-holy Theotokos, save us!]

All: More honourable than the cherubim and by far more glorious than the seraphim; ever a virgin you gave birth to God the Word, O true Mother of God, we magnify you.

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

All: Glory be to the Father and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Give the blessing.

While Glory... both now... is sung, the priest leads the newly-crowned couple to the foot of the ambon where they stand facing the east. The priest (with Cross in hand) ascends the ambon and facing the people gives the dismissal:

May Christ our true God, Who proved marriage honourable by His presence in Cana of Galilee, through the prayers of His most pure Mother, of the holy and ever-honoured Apostles, of the holy divinely-crowned sovereigns and equals-to-the-apostles, Constantine and Helen, of the holy great-martyr Procopius, [of the venerable Peter and Febronia, wonder-workers of Murom,] and through the prayers of all the saints, have mercy on us and save us, for He is good and the lover of mankind.

All:



The deacon, standing in the middle of the church and facing the east, intones:

To the newly-crowned servants of God **N.** and **N.,** grant, O Lord, true and faithful love, a peaceful, happy and godly life and long-lived descendants, and preserve them in joy unto us, for many years!

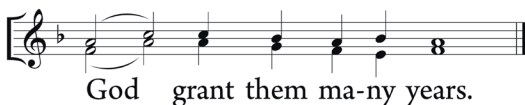
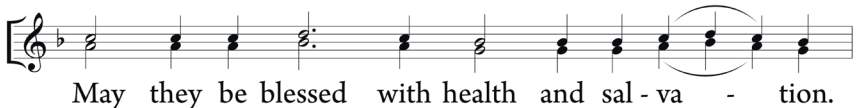
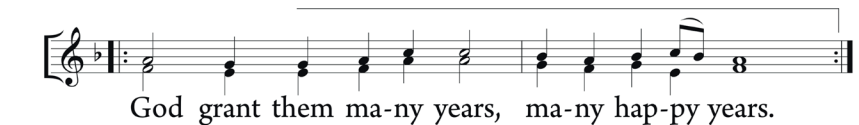
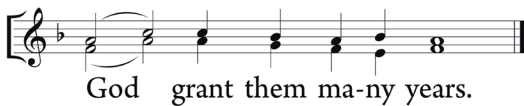
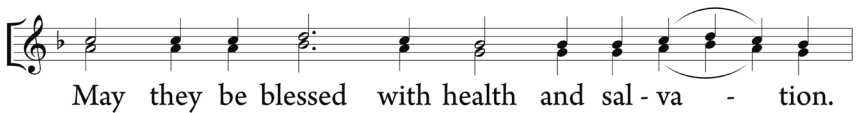
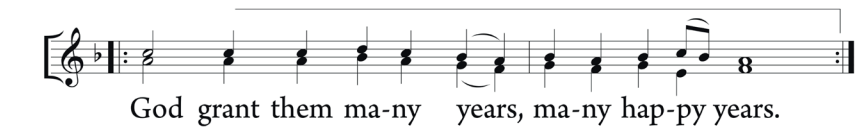
And the entire assembly sings:

God, grant them many years; **Twice**

May they be blessed with health and salvation,

God, grant them many years!

A trezvon is rung on the bells. The priest blesses the couple with the Cross, and they venerate it. The couple then turn to the assembly and bow, first to the south and then to the north sides. Many years may be sung numerous times and to a variety of melodies. Those present may approach and offer congratulations to the newly-crowned, while joyous psalmody or spiritual hymns may be sung. Or, the newly-crowend couple may go forth to the courtyard of the church, and all may gather there with rejoicing, giving glory to God.



THE MEANING OF MARRIAGE

Marriage was not invented or instituted by Christ. The Lord, however, gave a very specific meaning and significance to human marriage. Following the Old Testament Law, but going beyond its formal precepts in His messianic perfection, Jesus taught the uniqueness of human marriage as the most perfect natural expression of God's love for men, and of his own love for the Church.

According to Christ, in order for the love of a man and woman to be that which God has: perfectly created it to be, it must be unique, indestructible, unending and divine. The Lord himself has not only given this teaching, but he also gives the power to fulfill it in the sacrament of Christian marriage in the Church.

In the sacrament of marriage, a man and a woman are given the possibility to become one spirit and one flesh in a way which no human love can provide by itself. In Christian marriage the Holy Spirit is given so that what is begun on earth does not "part in death" but is fulfilled and continues most perfectly in the Kingdom of God.

For centuries there was no particular ritual for marriage in the Church. The two Christians expressed their mutual love in the Church and received the blessing of God upon their union which was sealed in the holy eucharist of Christ. Through the Church's formal recognition of the couple's unity, and its incorporation into the Body of Christ, the marriage became Christian; that is, it became the created image of the divine love of God which is eternal, unique, indivisible and unending.

When a special ritual was developed in the Church for the sacrament of marriage, it was patterned after the sacrament of baptism-chrismation. The couple is addressed in a way similar to that of the individual in baptism. They confess their faith and their love of God. They are led into the Church in procession.

They are prayed over and blessed. They listen to God's Word. They are crowned with the crowns of God's glory to be his children and witnesses (martyrs) in this world, and heirs of the everlasting life of his Kingdom. They fulfill their marriage, as all sacraments are fulfilled, by their reception together of holy communion in the Church.

There is no "legalism" in the Orthodox sacrament of marriage. It is not a juridical contract. It contains no vows or oaths. It is, in essence, the "baptizing and confirming" of human love in God by Christ in the Holy Spirit. It is the deification of human love in the divine perfection and unity of the eternal Kingdom of God as revealed and given to man in the Church.

This **ORDER OF CROWNING** is printed as a resource for clergy and singers of the Greco-Catholic Church in Canada. The structure of the service and Ukrainian translation is that of the Small Book of Needs (Малий Требник) printed in Rome, 1973, the work of His Beatitude, Patriarch Josyf. The English translation is taken mainly from the early work of Protopriest Conrad Dachuck. The rubrics have been corrected to reflect and encourage proper liturgical practice, and include greater instruction for clergy. Basic notation is included to help establish a standard chant for the people where needed. Until an official version is printed may this effort help bring understanding, beauty and joy to those who make use of it.

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