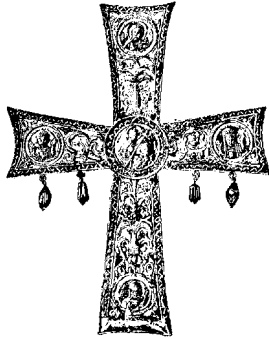


The Rite of Celebrating the Sacrament of Matrimony



together with
The Divine Liturgy
according to the
Rite of Saint Gregory

Antiochian Archdiocese - Western Rite Vicariate

The Priest shall ask the banns before all assembled:

Brethren, we are gathered together here, in the sight of God, and his angels, and all the saints, and in the face of the Church, to join together two bodies, to wit, those of this man and this woman, that henceforth they may be one body; and that they may be two souls in the faith and law of God, to the end that they may earn together eternal life; and whatsoever they have done before this, I charge you all by the Father, and the Son, and the Holy Ghost, that if any of you know any cause why these persons may not be lawfully joined together in matrimony, he do now confess it.

When there is no objection, the Parish Priest questions the man and the woman in the presence of two or three witnesses concerning their consent to the Marriage. First the Priest shall ask the bridegroom, who stands on the right of the woman:

N. Wilt thou take N. here present for thy lawful wife, according to the rite of our holy Mother, the Church?

The bridegroom shall answer: I will.

Then the Priest shall ask the bride:

N. Wilt thou take N. here present for thy lawful husband, according to the rite of our holy Mother, the Church?

The bride shall answer: I will.

Then the woman is given away by her father or by her friends and the man shall receive her to keep her in the faith of God and his own, and shall hold her right hand in his right hand; and, taught by the Priest, he shall pledge his faithfulness in this manner, saying:

I, N. take thee N. to my wedded wife, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish; and thereto I plight thee my troth.

Then withdrawing her hand, and again joining it, the woman, taught by the Priest shall say:

I, *N.* take thee *N.* to my wedded husband, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish; and thereto I plight thee my troth.

Having both thus pledged their faithfulness, and having joined their hands with his stole, the Priest shall say:

I join you in matrimony. In the name of the Father ☩, and of the Son, and of the Holy Ghost. Amen.

Then he shall sprinkle them with holy Water.

Then the bridegroom shall put gold and silver (later to be delivered into the hand of the bride) and the rings upon the salver or book; and the Priest blesses them, saying:

V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.
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.

Let us pray: Ble ðss, O Lord, these rings, which we ble ð ss in thy name, that they who shall wear them, keeping true faith unto one another, may abide in thy peace and according to thy will, and ever live in mutual love. Through Christ our Lord. *R.* Amen.

Then the Priest shall sprinkle the ring with holy Water, in the form of a Cross. And the bridegroom, taking the ring from the hand of the Priest, gives the gold and silver to the bride, and says:

With this ring I thee wed: this gold and silver I thee give: with my body I thee worship: and with all my worldly goods I thee endow.

Then the bridegroom places the ring on the left thumb of the hand of the bride, saying:

In the name of the Father: *then on the second finger, saying,* and of the Son: *then on the third finger, saying:* and of the Holy Ghost: *lastly on the fourth finger, saying,* Amen. *And there he leaves the ring. The bride now takes the ring to be given to the bridegroom and repeats the same. These things being done, the Priest adds:*

V. Stablish the thing, O God, which thou hast wrought in us.
R. For thy temple's sake at Jerusalem.
Kyrie, eléison. Christe, eléison. Kyrie, eléison.
(Lord, have mercy. Christ, have mercy. Lord, have mercy.)

Our Father...

V. And lead us not into temptation.
R. But deliver us from evil.
V. Save thy servants.
R. Who put their trust in thee, my God.
V. Send them help, O Lord, from the sanctuary.
R. And strengthen them out of Sion.
V. Be unto them, O Lord, a tower of strength.
R. From the face of the enemy.
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.

Let us pray: Look, O Lord, we beseech thee, upon these thy servants: and graciously prosper this thine institution, whereby thou hast ordained the propagation of mankind: that they who are joined together by thine authority may by thy assistance be preserved. Through Christ our Lord. *R.* Amen.

These things being done, the Mass for Bridegroom and Bride is celebrated.

At Solemn Mass, the Introit is sung while the prayers of preparation are said. The Altar is not censed at the Introit in a Nuptial Mass.

Tobit 7, 8. The God of Israel make you one; and may he be with you even as he had mercy of two that were the only-begotten of their fathers: and now, O Lord, grant them to bless thee yet more abundantly. *Ps. 128.* Blessed are all they that fear the Lord: and walk in his ways. Glory be... The God of Israel...

Then is sung or said,

Kyrie, eleison (Lord, have mercy) 3x.
Christe, eleison (Christ, have mercy) 3x.
Kyrie, eleison (Lord, have mercy) 3x.

The Priest says to the people,

V. The Lord be with you.
R. And with thy spirit.
V. Let us pray.

The Priest sings the Collect(s).

Graciously hear us, almighty and merciful God: that whatsoever is now done by our office and ministry, may be fulfilled with the abundance of thy benediction. Through... *R.* Amen.

The people sit for the reading of the Epistle.

The Lesson from the Epistle of blessed Paul the Apostle to the Ephesians:

Brethren: Let the wives, submit themselves unto their own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it

with the washing of water by the word, 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 ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph. 5:22-33)

R. Thanks be to God.

The Alleluia sentences are sung by the Choir as the Priest prepares to sing the Gospel.

Alleluia, alleluia. *Ps. 20.* The Lord send you help from the sanctuary: and strengthen you out of Sion. Alleluia. *Ps. 134.* The Lord that made heaven and earth: give you blessing out of Sion. Alleluia.

All standing, the Priest sings the Gospel, first saying,

V. The Lord be with you.
R. And with thy spirit.
V. The E continuation (beginning) of the Holy Gospel according to Matthew.

The People sign themselves on the forehead, lips, and breast.

R. Glory be to thee, O Lord.

At that time: The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Mt. 19:3-6)

After the Gospel, the People say,
R. Praise be to thee, O Christ.

The Sermon follows here, then the Offertory, the Priest first saying.

V. The Lord be with you.
R. And with thy spirit.
V. Let us pray.

The Offertory verse is sung by the Choir.

Ps. 31. My hope hath been in thee, O Lord: I have said, Thou art my God: my time is in thy hand. Alleluia.

A hymn may be sung as the priest prepares and offers bread and wine.
The Altar and people are censed. The Priest continues,

V. Pray, brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.
R. May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit and that of all his holy Church.

Then he adds the Secret prayer(s).

O Lord, we beseech thee, to accept this gift which we present unto thee for the sacred ordinance of matrimony: that this work begun by the bounty of thy goodness may be disposed according to thy will.
Through... *R. Amen.*

The Priest sings or says,

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up unto the Lord.
V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

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. *Here a Proper Preface is sung or said as appointed.*

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:

Holy, holy, 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 Canon of the Mass

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 thy holy Catholic Church, that thou wouldst vouchsafe to keep her in peace under thy protection, to bring her to unity and to guide her throughout the world: likewise for IGNATIUS our Patriarch, for PHILIP our Metropolitan, for the Holy Synod of Antioch, for the President of these United States, and for all Orthodox believers who hold the Catholic and apostolic faith.

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. *Here specific intentions may be made.*

In communion with, and venerating first the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; and also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus,

Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian 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.

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. Amen.

Which offering, we beseech thee, 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.

Who, the day before he suffered, took bread into his holy and venerable hands and, with his eyes lifted up to heaven unto thee, God his almighty Father, giving thanks unto thee, he blessed, brake and gave it to his disciples, saying: Take and eat ye all of this, for THIS IS MY BODY.

The bell rings thrice for the elevation of the Host.

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, again giving thanks unto thee, he blessed it, and gave it to his disciples saying: Take and drink ye all of this, for THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As oft as ye shall do these things, ye shall do them in remembrance of me.

The bell rings thrice for the elevation of the Chalice.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the 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 host, a holy host, a spotless host, the holy bread of eternal life, and the chalice of everlasting salvation.

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 thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

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. *R.* AMEN. AMEN. AMEN.

The bell is rung thrice.

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. Amen.

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace. (*Here the departed are commemorated.*) 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. Amen.

To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy apostles and martyrs John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia and with all thy saints, into whose company we pray thee of thy mercy to 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. For by him, and with him, and in him is to thee, God the Father almighty, in the unity of the Holy Spirit, all honor and glory, throughout all ages of ages. Amen.

Let us pray. Instructed by saving precepts and following thy divine institution, we presume to say:

People and Priest: 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.

Our Father *being said, the Priest, before he says* Deliver us, *stands at the Epistle corner and, turning towards the Bridegroom and Bride kneeling before the Altar, says the following Prayers over them:*

Let us pray: Mercifully hearken, O Lord, to these our supplications, and graciously prosper this thine institution which thou hast ordained for the propagation of mankind: that what is joined together by thine authority may be preserved by thine assistance. Through...

Let us pray: O God, who by thy mighty power hast made all things of nothing: who also (after the first beginnings of the world were set in order) didst create for man made after the image of God, woman to be an inseparable helpmeet, insomuch that thou didst cause the body of woman to take her origin from the flesh of man, and didst teach that it should never be lawful to put asunder what thou wast pleased at the beginning to make one:

O God, who didst consecrate the bond of matrimony to such an excellent mystery, that in the covenant of wedlock thou didst foreshadow the sacrament of Christ and his Church: Look mercifully upon these thy servants, that this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh;)

O God, through whom woman is joined to man, and mankind in the beginning was endowed with that blessing, which alone hath not been taken away either by the punishment of original sin or by the judgment of the flood: look mercifully upon this thine handmaid, who, coming to be joined in matrimony, seeketh thy protection and defence: may the

bond of love and peace abide in her: may she be wedded faithful and chaste in Christ, and ever be a follower of holy matrons: may she be loving to her husband, as Rachel: wise, as Rebecca: may she be faithful and live long, as Sara:

Let the father of lies have no dominion over them by reason of their transgression: may they continue steadfast in the faith and the commandments: may they cleave to one marriage bed, and flee unlawful communications: may they be strengthened by the spirit of discipline: may they be grave and modest, honourable and chaste, instructed in heavenly doctrine: may they be fruitful in offspring, approved and without offence: may they attain unto the rest of the Blessed and unto the heavenly realms: and may they see their children's children even unto the third and fourth generation, and come to the old age which they desire. Through the same.

Then the Priest turning back to the middle of the Altar, says Deliver us and the rest as usual.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and at the intercession of the blessed and glorious Mary, Ever-Virgin Mother of God, of thy blessed Apostles Peter and 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 disquietude. Through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God.

The Priest breaks the consecrated Bread and then sings,

V. World without end.

R. Amen.

V. The peace of the Lord be always with you.

R. And with thy spirit.

The following is then is sung or said,

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

upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

After the Priest makes his communion, he faces the people and says the following Invitation:

✠ Behold the Lamb of God; behold him that takest away the sins of the world.

The Priest and People respond three times,

Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

The people join the priest in saying

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen. Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

The Priest communicates the Bridegroom and Bride saying,
May the Body and Blood of our Lord Jesus Christ preserve thy soul unto everlasting life.

*During the ministration of Communion, Psalms or hymns may be sung.
The proper Communion sentence is then sung.*

Ps. 128. Lo, thus shall the man be blessed, that feareth the Lord: yea, thou shalt see thy children's children: and peace upon Israel. Alleluia.

Then the priest, turning to the people, says,

V. The Lord be with you.
R. And with thy spirit.
V. Let us pray.

The Priest then says the Postcommunion Collect(s).

We beseech thee, Almighty God: let thy gracious favor accompany the institution of thy providence; that those whom thou hast joined together in lawful union, thou wouldest preserve in lasting peace. Through...

Then he turns to the people and says:

V. The Lord be with you.
R. And with thy spirit.
V. Ite missa est.
R. Deo Gratias.

Before blessing the people, the Priest turns to the Bridegroom and Bride and says:

The God of Abraham, the God of Isaac and the God of Jacob be with you: and may he fulfil his blessing upon you: that ye may see your children's children even unto the third and fourth generation, and thereafter may have eternal life without end: through the help of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth God, throughout all ages, world without end. *R.* Amen.

Then he sprinkles them with holy water and then blesses the people.

The blessing of God Almighty, the ✠ Father, the Son, and the Holy Spirit descend upon you, and remain with you always. *R.* Amen.

The people stand and the priest says,

V. The Lord be with you.

R. And with thy spirit.

V. ✠ The Beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here genuflect*) And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.