

The Ritual of Marriage
with
Divine Liturgy



AN INTRODUCTION TO THE CEREMONIES
OF THE
BYZANTINE-RUTHENIAN CATHOLIC CHURCH

Welcome — you may not be familiar with us and so some explanation is given here so that you can better understand what's going on and join us in celebrating this joyful and holy event.

Two general points:

1. *Catholics who want to receive Holy Communion are encouraged to do so. Please read the explanation and “pointers” given on page 31.*

2. It is the ancient custom of our church not to use musical instruments. Each human voice is God's special instrument. Consequently:

We sing the Liturgy — singing is an important aspect of our participation and prayer. The melodies are from the ancient **Carpathian plainchant** tradition. Our **liturgical prayer** (the official prayers and services of the Church) is to a great extent a sung dialog between the priest, the deacon (if there is one) and the people. The singing is lead by a **Cantor**, but ALL are invited and encouraged to join in – in fact, our “choir” is the whole congregation! Don't be afraid to sing at first, even if the melodies sound unfamiliar: they are quickly learned. Singing is essential, for to sing the liturgy is to pray twice.

The services of our Church are a common heritage of the Eastern Catholic (that's us) and the Eastern Orthodox churches. The ceremonies come from the church of Constantinople (**Byzantium**) rather than from the church of Rome. They are another way of celebrating the Catholic faith — one that has more of a sensual (that is, engaging the senses: incense and bells, icons, crowns, chanting, fans, etc.), “eastern,” feel. **Ruthenian** is the Latin term for a people who live in Eastern Europe around the Carpathian Mountains; our particular form of worship descends from them.

Prior to the marriage service, a **betrothal** service takes place. The betrothal is more than an engagement and less than a marriage, and in some circumstances / cultures may take place quite some time before the marriage. It can also take place immediately before the marriage — it is the ceremony of the **giving of the rings**. For the betrothal the priest greets the couple and their attendants at the door of the church. The priest leads the couple to the narthex (or the customary place) where the betrothal takes place. The priest meets the couple and leads them to the front of the church, to the **tetrapod**, a small table where some of the ceremonies of our Church take place and upon which usually rests an **icon** (for us not just a religious picture but a holy image); for the marriage service, however, the **Book of the Holy Gospels** replaces the icon.

The Holy Gospels are venerated as Christ's presence among us in His Word. Jesus the **Christ** (meaning in Greek the *Anointed*, from the Hebrew term *Messiah* having the same meaning) is the foundation of the Christian life.

After the couple express their willingness and freedom to marry, the priest begins with the blessing: "Blessed is the Kingdom ..." The **Mysteries** (that's what we call the Sacraments) of our Church always begin this way because their celebration — in this case the celebration of **Marriage** and the **Holy Eucharist** — is the presence of God's Kingdom among us in a special way.

There are **prayers and litanies**. The common response to petitions of the litany is "Lord have mercy." We'll be singing that a lot. Mercy here does not mean a request for a reprieve from punishment but rather it is an appeal for God's steadfast, unfailing, love.

Then the **vows** (which are not really part of the Byzantine ceremony but are an adaptation from local custom) are made. The man and woman are then **Crowned in marriage** — they are held to be a "king and queen" of God's creation: their household, their family is the domestic church. The crowns are also the martyrs' crowns, the martyrs being the witnesses (the meaning of the Greek word *martyr*) to the faith. The husband and wife witness to their faith by their union which, as St. Paul tells us (in his letter to the Church at Ephesus that we will hear), is the mystery of the union of Christ and the Church. The priest blesses the marriage with the words: O Lord, our God, crown them with glory and honor.

There are **readings from Scripture**: an Epistle read facing the **Altar**, since it speaks of Christ; and the Gospel, read facing the people since the Holy Gospel is Christ speaking to us. (The Altar is the area, set apart by an **icon screen**, where the **Holy Table** is located — behind the Holy Table is a seven-branched lamp and the Cross flanked by *ripidia*, ceremonial fans). Our general way of praying the liturgy is for all — priest, deacon, people — to be oriented: facing the Holy Table addressing our prayers to God.

After another litany and prayer, the priest leads the couple around the tetrapod upon which is the Holy Gospel Book. This first walk as a married couple is appropriately around the Gospel — Christ — the center of married life for the Christian couple.

This celebration of Crowning (Marriage) and the readings from Scripture replace the usual beginning of the **Divine Liturgy** (our term for the Mass). This is the part that corresponds to what is often termed the Introductory Rites and the Liturgy of the Word.

The Divine Liturgy picks up at this point with the singing of the hymn, “Let us who mystically represent the Cherubim ...” This corresponds to the Liturgy of the Eucharist. We, the Church, do what Jesus did whenever (as the Gospels tell us) He touches bread: He takes the bread, bless and gives thanks, breaks it, and gives it to His disciples. We take the gifts (bread and wine), we bless and give thanks, we break the bread, and we are given the Holy Gifts back in Communion.

The true seal of marriage, the communion of persons, is the receiving of Holy Communion — the body and blood of the Lord — by the husband and wife.

Between the **blessing** at the end of the Liturgy and the **dismissal** there are additional prayers for the couple; these are the conclusion of the marriage service. After the dismissal an **intonation** is made for the peace, health, happiness and salvation of the newly-weds. In addition to English this is traditionally sung in **Slavonic**, the ancient language of the Ruthenian Church (and other Slav churches).

We pray that you find in these services an opportunity for prayer and closeness to God and one another.

THE BETROTHAL

*The faithful **STAND** while the Groom meets the Bride in the back of the church. The celebrant and deacon meet the couple to begin the betrothal service.*

Deacon: Master, give the blessing.

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



Deacon: Let us pray to the Lord.



Celebrant: O eternal God, you brought together those who were apart and established an indissoluble bond of love between them. You blessed Isaac and Rebekah and made them heirs to your promise; now bless these your servants *N.*, and *N.*, directing them in every good deed.

For you are a merciful God who loves mankind; and we glorify you, Father, Son, and Holy Spirit, now and ever, and forever.

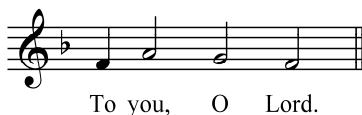


Celebrant: Peace be with all.



Deacon: Bow your heads to the Lord.

Response:



Celebrant: O Lord our God, who betrothed the Church, a pure virgin from among the gentile nations, bless this betrothal and unite and keep these your servants in peace and oneness of mind.

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

Response:



The celebrant now takes the ring for the man, blesses him with it by making the sign of the cross over his head.

Celebrant: The servant 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.

*The celebrant places the ring on the man's finger.
Then, taking the other ring, he blesses the woman with it by making
the sign of the cross over her head.*

Celebrant: The servant 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.

The celebrant places the ring on the woman's finger.

Deacon: Let us pray to the Lord.

Response:



Celebrant: Lord, our God, you accompanied the servant of Patriarch Abraham when he was sent to Mesopotamia to choose a wife for his son Isaac. By means of a sign, the drawing of water from the well, you showed him that he should betroth Rebekah.

Bless the betrothal of your servants, *N.* and *N.*, and make the words of commitment 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 servant *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 authority 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 foundation 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 life.

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 forever.

Response: 
A - men.

The couple now change the ring on each other's finger if it is the custom.

The Ritual of Marriage with Divine Liturgy

*The faithful **STAND** as the celebrant leads the
bridal procession into the church.*

The faithful sing the following Psalm:

Psalm 127 - Tone 7:

Bless - ed are all who fear the Lord, who walk in his ways.

You shall eat of your hand's la - bor: Blessed are you

and it shall be well with you. Your wife shall be

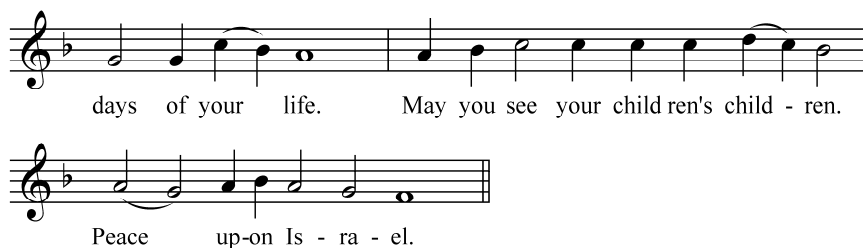
like a fruit - ful vine in the re-cess - es of your house.

Your sons, like o-live shoots a-round your ta - ble. Be hold,

in this way shall be bless - ed the man who fears the Lord.

May the Lord bless you out of Si - on; and may you see

the pros - per - i - ty of Je - ru - sa-lem all the



When Psalm 127 is completed, the celebrant will ask the following question of the groom:

N., have you come here freely and without reservation to take *N.*, here present, to be your wife according to the mind of the Church?

Groom: I have.

The celebrant asks the bride:

N., have you come here freely and without reservation to take *N.*, here present, to be your husband according to the mind of the Church?

Bride: I have.

Deacon: Master, give the blessing.

The celebrant, at the Ambo, intones:

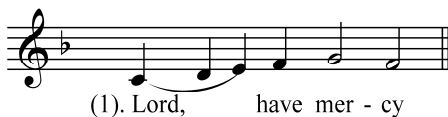
Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and forever.



The faithful may SIT as the Litany of Peace begins:

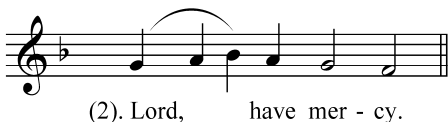
Deacon: In peace, let us pray to the Lord.

Response:



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

Response:



For peace in the whole world, 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 fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), 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 for all in the service of our country, let us pray to the Lord. (1)

For the servants of God, *N.* and *N.* who are now to be joined in the common life of marriage, and for their salvation, let us pray to the Lord. (2)

That this marriage may be blessed as was the marriage in Cana of Galilee, let us pray to the Lord. (1)

That a chaste life and devoted children may be granted to them, let us pray to the Lord. (2)

That they may rejoice at the sight of their sons and daughters, let us pray to the Lord. (1)

That they may be rewarded with good children and a life above reproach, let us pray to the Lord. (2)

That they and we be granted the petitions that are helpful to our salvation, let us pray to the Lord. (1)

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

Protect us, save us, have mercy on us, and preserve us, O God, 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:



To you, O Lord.

Celebrant:

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

Response:



A - men.

Deacon:

Let us pray to the Lord.

Response:



Lord, have mer - cy

Celebrant: 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 indescribable 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 *N.* and *N.*, 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: 

Deacon: Let us pray to the Lord.

Response: 

Celebrant: 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 *N.* and *N.*; for you alone join the wife to her husband. Unite them in one mind and flesh, granting them fruitfulness and rewarding them with 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.



THE MARRIAGE VOWS

The groom and bride join their right hands upon the Book of Gospels.

The celebrant covers their hands with his stole and right hand.

To the GROOM: (*Repeat after me:*)

I, *N.*, take you, *N.*, to be my wife, and I promise to love you, to respect you, to be always faithful to you, and never to forsake you. So help me God, one in the Holy Trinity, and all the Saints.

To the BRIDE: (*Repeat after me:*)

I, *N.*, take you, *N.*, to be my husband, and I promise to love you, to respect you, to be always faithful to you, and never to forsake you. So help me God, one in the Holy Trinity, and all the Saints.

The celebrant blesses them with the sign of the cross, saying:

Celebrant: What God has joined together, let no man put asunder.

THE CROWNING

The celebrant places a crown on the head of the groom saying:

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

The celebrant places a crown on the head of the bride saying:

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

And blessing the couple, the celebrant says:

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

LITURGY OF THE WORD

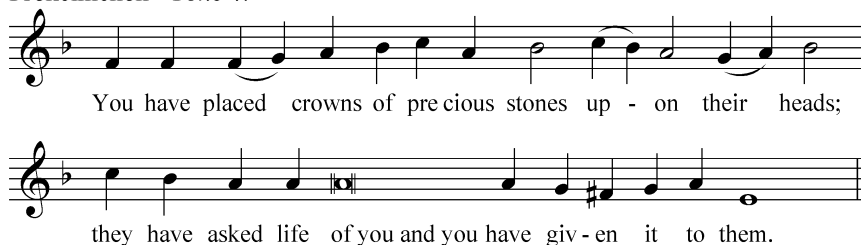
Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse.

Prokeimenon - *Tone 4:*



Verse: You have given them a blessing forever
and have made them glad with joy of your presence.

Deacon: Wisdom!

Lector: A reading from the Letter of Saint Paul the Apostle to the Ephesians.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the Apostolic Reading.

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 for Christ. Wives should be submissive to their husbands as if to the Lord because the husband is 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, to present 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 members 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.”

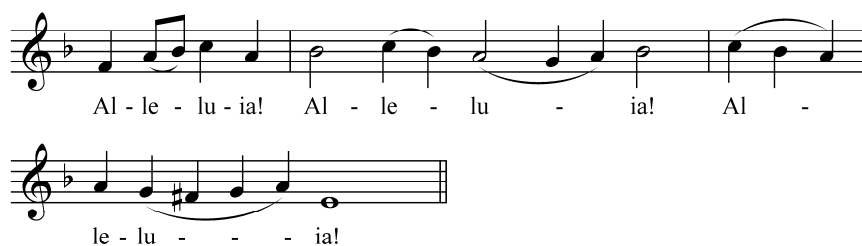
This is a great foreshadowing; I mean that it refers to Christ and the church. In any case, each one should love his wife as he loves himself, the wife for her part showing respect for her husband.

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

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



Verse: You, O Lord, will keep us and preserve us forever and ever from this generation.

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist John.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist John, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:




And to your spi - rit.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of the following notes: a quarter note G4, a quarter note A4, a quarter note B-flat4, a half note C5, a quarter note B-flat4, a quarter note A4, and a quarter note G4. A slur is placed over the last three notes (B-flat4, A4, G4).

Deacon: A reading from the holy Gospel according to Saint John.

Response:



Glo - ry to you, O Lord, glo - ry to you.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). It consists of the following notes: a quarter note G4, a quarter note A4, a quarter note B-flat4, a quarter note C5, a quarter note B-flat4, a quarter note A4, a half note G4, a quarter note B-flat4, a quarter note A4, a quarter note G4, and a quarter note F4. A double bar line is at the end of the staff.

Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel.

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 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 the guests have been drinking a while, a lesser vintage. What you have done is keep the choice wine until now." Jesus performed this first of his signs in Cana in Galilee. Thus did he reveal his glory, and his disciples believed in him.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

*The faithful SIT during the homily and may also sit during the Litany of
Fervent Supplication which follows:*

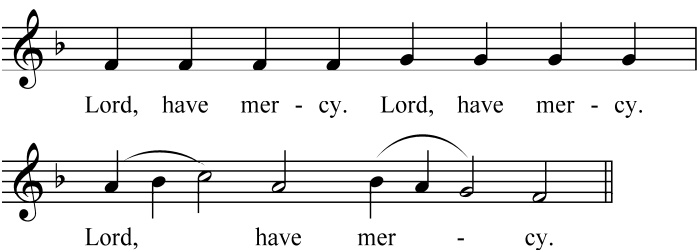
Deacon: Let us all say with our whole soul and our whole mind, let us say:

Response: 
Lord, have mer - cy


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

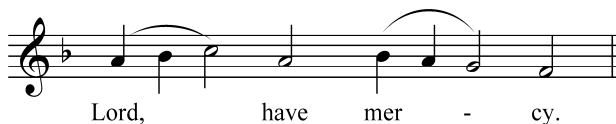
Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy. Lord, have mer - cy.
Lord, have mer - cy.

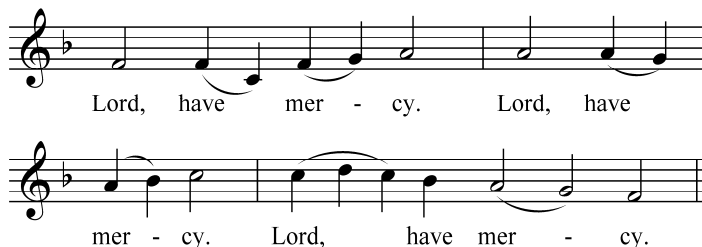
Again we pray for the health and salvation of the servants of God, *N.* and *N.*, now united in the common life of marriage.

Response: 
Lord, have mer - cy. Lord, have mer - cy.



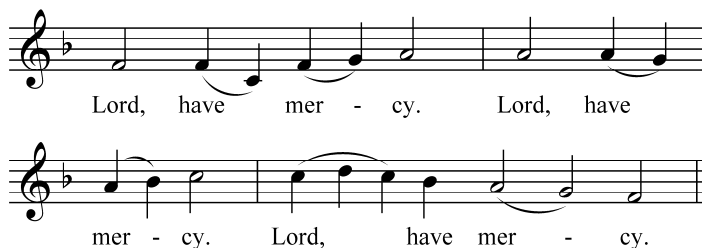
Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [if in a monastery: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and who have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



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

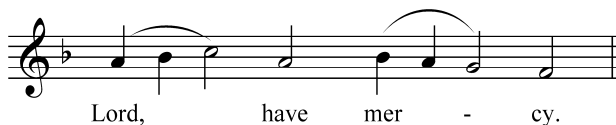
Response:



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

Response:





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



Deacon: Let us pray to the Lord.



Celebrant: 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 *N.* and *N.*, 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.

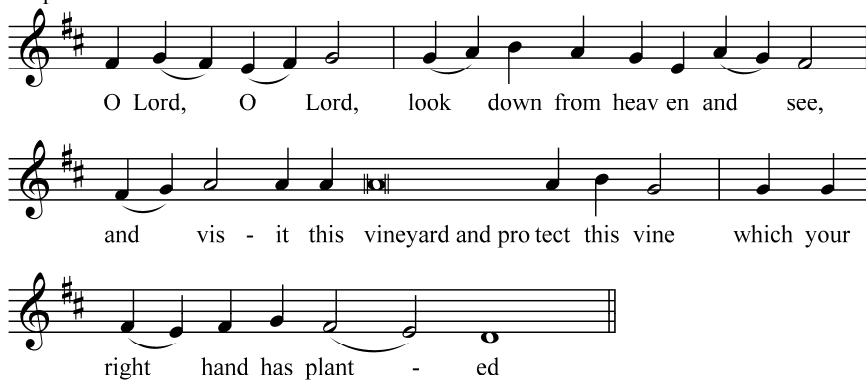


*The faithful **STAND** following the Litany of Fervent Supplication.*

*The celebrant holding up the hand cross,
takes the couple by the hand and leads them three times around the tetrapod,
upon which is placed the Book of the Holy Gospels.*

The people chant these Troparia

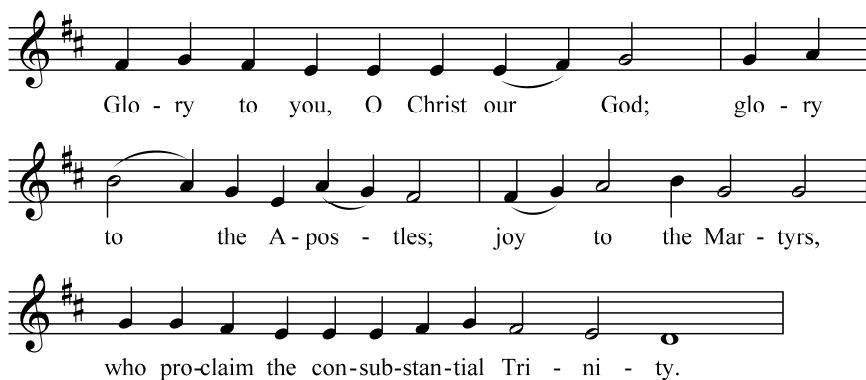
Troparion - Tone 7:



O Lord, O Lord, look down from heav en and see,
and vis - it this vineyard and pro tect this vine which your
right hand has plant - ed



O ho - ly Mar - tyrs, you have suf - fered cou-ra geous-ly
and re cieved your re ward; pray to the Lord our God,
to have mer - cy up-on us.



Glo - ry to you, O Christ our God; glo - ry
to the A-pos - tles; joy to the Mar - tyrs,
who pro-claim the con-sub-stan-tial Tri - ni - ty.

Then the following Irmos:

Irmos - Tone 5:

Re joice, O I - sai - ah! The Vir - gin
was with Child and bore a Son, E - man - -
u - el. He is God and Man: O - ri - ent is
his name. By ex - toll - - - him, we al - so
praise the Vir - - - gin.

When the Troparia have been completed, the celebrant removes the crowns while saying the following prayers:

Celebrant: 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.

LITURGY OF THE EUCHARIST

As the clergy pray quietly at the altar and the deacon incenses, the faithful sing the Cherubikon.

During the singing of the Cherubikon, the clergy and servers go to the table of preparation and, with the gifts about to be consecrated, make the Great Entrance through the northern door and the holy doors.

Let us, who mys - tic - 'ly re-pre sent the che-ru-bim,
and sing the thrice ho-ly hymn to the life cre-a-ting Tri-ni-ty,
now set a-side all earth ly cares, al earth - ly cares.

Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always now and ever and forever.

Celebrant: May the Lord God remember in his kingdom, *N.* and *N.*, always now and ever and forever.
May the Lord God remember in his kingdom... now and ever and forever.

Response: 

A - men.

That we may re-ceive, re-ceive the King of All,
in - vis - i - bly es - cor - ted by an - ge - lic host.
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

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

Response:



Lord, have mer - cy

The musical notation is on a single staff in G major (one sharp). It consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. A slur covers the notes from A4 to C5.

The celebrant prays, concluding:

Celebrant: 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:



A - men.

The musical notation is on a single staff in G major. It consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, and a final double bar line. A slur covers the notes from A4 to C5.

*Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:*

Celebrant: Peace be to all.

Response:

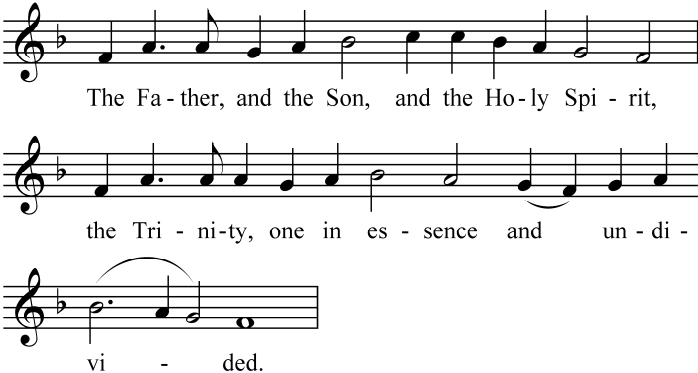


And to your spi - rit.

The musical notation is on a single staff in G major. It consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. A slur covers the notes from A4 to C5.

Deacon: Let us love one another 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.

The musical notation is on three staves in G major. The first staff contains the notes G4 (half), A4 (quarter), B4 (quarter), C5 (half), B4 (quarter), A4 (quarter), and G4 (half). The second staff contains the notes G4 (half), A4 (quarter), B4 (quarter), C5 (half), B4 (quarter), A4 (quarter), and G4 (half). The third staff contains the notes G4 (half), A4 (quarter), B4 (quarter), and C5 (half). A slur covers the notes from A4 to C5 across all three staves.

Deacon: [The doors! The doors!] In wisdom let us be attentive!

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, 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 one, holy, catholic, and a-po-sto - lic Church. I profess one baptism
for the re-mis - sion of sins. I expect the re-sur-rec - tion of
the dead and the life of the world to come. A - men

ANAPHORA

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

Response:

Mer - cy, peace, a sa - cri fice of praise.

Celebrant: 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.



Celebrant: Let us lift up our hearts.



Celebrant: Let us give thanks to the Lord.



The celebrant prays, concluding:

Celebrant: Singing, shouting, crying aloud, and saying the triumphal hymn:



The celebrant prays, concluding:

Celebrant: Take, eat; this is my body which is broken for you for the remission of sins.

All make a profound bow.



The celebrant prays, concluding:

Celebrant: Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

All make a profound bow.



The celebrant prays, concluding:

Celebrant: Offering you, your own, from your own. Always and everywhere.

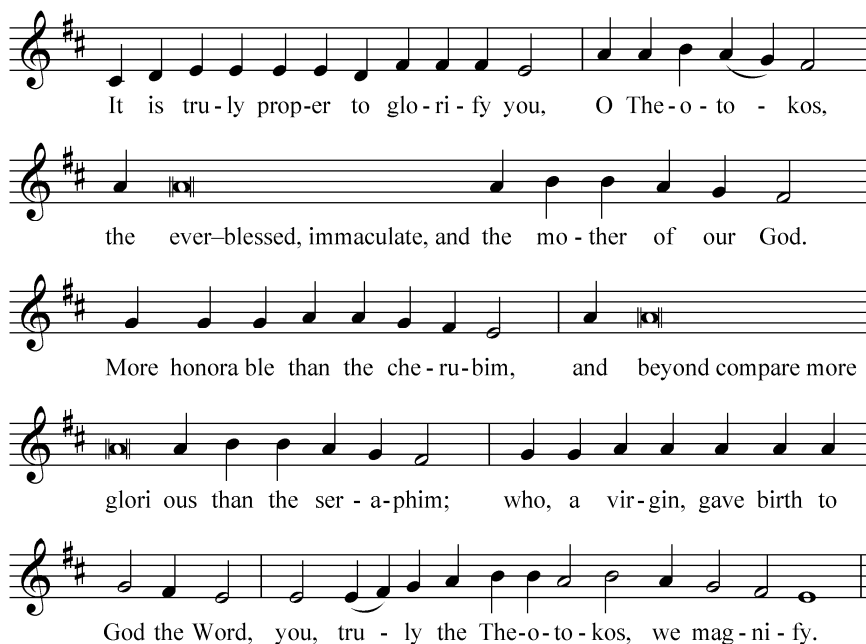
All bow reverently and sing:



The celebrant prays the Epiklesis, invoking the Holy Spirit upon the gifts and the faithful. The clergy and faithful make a profound bow.

The celebrant then offers incense on behalf of all saints and all the faithful departed. Beginning the commemorations, he prays, concluding:

Celebrant: ... our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.




It is tru-ly prop-er to glo-ri-fy you, O The-o-to-kos,
the ever-blessed, immaculate, and the mo-ther of our God.
More honora-ble than the che-ru-bim, and beyond compare more
glori-ous than the ser-a-phim; who, a vir-gin, gave birth to
God the Word, you, tru-ly the The-o-to-kos, we mag-ni-fy.

The clergy commemorate the living.

Celebrant: Among the first, O Lord, remember our holy father *(Name)*, Pope of Rome, our most reverend Metropolitan *(Name)*, our God-loving bishop *(Name)*. 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:



And re-mem-ber all your peo-ple.

The celebrant prays, concluding:

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



PREPARATION FOR COMMUNION

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



Deacon: Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.



For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.



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



The celebrant prays, concluding with the introduction to the Lord's Prayer:

Celebrant: And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father," God of heaven, and say:



Our Fa-ther, who art in hea-ven, hal - lowed be thy name;
thy king-dom come; thy will be done on earth as it is in hea-ven.
Give us this day our dai-ly bread; and for-give us our tres-pass-es
as we for-give those who tres-pass a-gainst us; and lead us not
in - to temp - ta - tion, but de-liv-er us from e - vil.

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

Response: 

A - men.

Celebrant: Peace be to all.

Response: 

And to your spi - rit.

Deacon: Bow your heads to the Lord.

Response:



To you, O Lord.

The celebrant prays, concluding:

Celebrant:

Through the grace, the mercies, and the loving-kindness 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:



A - - - - - men.

COMMUNION

Deacon:

Let us be attentive!

Celebrant:

Holy gifts to holy people!

Response:



One is ho - ly, one is Lord,



Je - sus Christ, to the glo - ry of God the Fa - ther.



A - - - - - men.

The proper liturgical posture is to stand.

The celebrant breaks the holy lamb into four parts in the form of a cross, uniting one portion with the precious blood.

All pray together:

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.

Also:

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.

Also:

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.

*With fear and reverence the clergy partake of the holy gifts
while the faithful sing the **COMMUNION HYMN(S)** proper to the day.*

All Catholics who are properly disposed are welcome to receive the Divine Eucharist. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of the churches with whom we are not yet fully united are ordinarily not permitted to receive the Divine Eucharist.

*The body and blood of our Lord are administered on a small spoon.
Communicants approach close to the priest or deacon and remain standing.*

The communicants say nothing.

*They open the mouth widely without extending the tongue
and close the mouth only after the spoon has been withdrawn.*

*The faithful may **REMAIN STANDING** while others are receiving holy communion.*

Deacon: Approach with fear of God and with faith.

Response:



Bles-sed is he who comes in the name of the Lord.



the Lord is God and has revealed him self to us

*When Holy Communion has been distributed,
the celebrant blesses with the chalice:*

Celebrant:

Save your people, O God, and bless your inheritance.

Response:



We have seen the true light; we have received the



heav en-ly Spi - rit; we have found the true faith;



and we wor ship the un di - vi - ded Tri - ni - ty,



for the Tri - ni - ty has saved us.

The celebrant incenses the holy gifts.

Celebrant:

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

Response:



A - men.

*The holy gifts are brought to the table of preparation.
The faithful sing.*

May our mouth be filled with your praise, O Lord, so that we
may sing of your glo - ry, sing of your glo - ry.
For you have deemed us worthy to partake of your ho-ly, di
vine, im - mor - tal, pure, and life-cre-a-ting mys - ter - ies.
Keep us in your ho - li-ness so that all the day long
we may live ac - cord - ing to your truth. Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia!

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

Response:

Lord, have mer - cy

The celebrant prays, concluding:

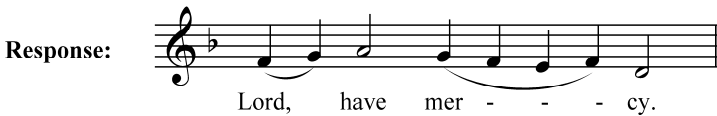
Celebrant: For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.



Celebrant: Let us go forth in peace.



Deacon: Let us pray to the Lord.



*The celebrant, going before the ambon and facing East,
intones the Ambon Prayer.*

Celebrant: 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.



Celebrant: Peace be to all.



Celebrant: Bow your heads to the Lord.

Response:



To you, O Lord.

Celebrant: 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 Theotokos and all the Saints.

Response:



A - men.

Then the faithful sing:



Bles-sed be the name of the Lord, now and for-ev - er.



Bles-sed be the name of the Lord, now and for-ev - er.

Celebrant: The blessings of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

Response:

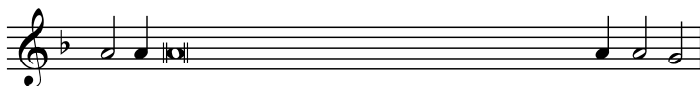


A - men.

DISMISSAL

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response:



Glo ry to the Fa ther, and to the Son, and to the Ho ly Spi rit,



now and ever and forev er. A - men Lord, have mercy.



Lord, have mercy. Lord, have mercy. Give the bless ing.

Facing the faithful, the celebrant intones the Prayer of Dismissal.

Celebrant:

May Christ our true God...have mercy on us and save us...for
Christ is good and loves us all.

Response:



A - - - - - men.

The deacon or celebrant, facing the faithful, intones the chant for long life:

Grant, O Lord, to your newly-wed servants *N.* and *N.*, peace,
health, and happiness for many and blessed years.



God grant them ma - ny years. God grant them ma - ny years.

Mno - ha - ja l'i - ta, bla - ha - ja l'i - ta,



God grant them ma - ny bles - sed years.

mno - ha - ja bla - ha - ja l'i - ta,

In health and hap - pi - ness, in health and hap - pi - ness,
Vo zdra - vi - je vo spas - se - ni - je

God grant them ma - ny bles - sed years.
mno - ha - ja, bla - ha - ja l'i - ta.

THE END OF THE DIVINE LITURGY



Patronage of the Mother of God

✠ CATHOLIC CHURCH ✠
BYZANTINE RUTHENIAN RITE

Eparchy of Passaic
Most Rev. William C. Skurla, **Metropolitan**
Very Rev. Fr. Conan Howard Timoney, **Pastor**

1260 Stevens Avenue
Arbutus (Baltimore), Maryland 21227-2644
Phone: 410-247-4936
Fax: 410-247-1542

Website: patronagechurch.com

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