

Office (Akolouthia) of Crowning

Order of Service (Book of Needs (Euchologion), Chapter 17)	Notes
<p>If therefore at the same time they desire to be crowned, they enter into the temple ¹⁶⁾ with lit candles, preceded by the priest with censer, and singing Psalm 127. And the people sing after each verse: <i>Glory to You, O our God, glory to You</i>.</p> <p>Then the priest says a word of instruction, telling them about the mystery of marriage, and how in marriage they have to live charitably and uprightly. After this sermon, the priest enquires of the groom ¹⁷⁾, saying:</p> <p><i>Do you, name, have a good and unconstrained will, and firm intention to take to yourself this woman, name, whom you see before you</i> ¹⁸⁾.</p> <p>And the groom answers, saying: <i>I have, reverend Father</i>.</p> <p>The priest again: <i>Have you promised yourself to another bride?</i></p> <p>Groom: <i>I have not promised myself, reverend Father</i>.</p> <p>And immediately the priest, looking at the bride, enquires of her, saying:</p> <p><i>Do you, name, have a good intention and unconstrained will, and firm intention...</i></p> <p>And the bride answers saying: <i>I have, reverend father</i>.</p> <p>The priest again: <i>Have you promised yourself to another man?</i></p> <p>And the bride answers: <i>I have not promised myself, Reverend Father</i>.</p> <p>Then the deacon says: <i>Bless, Master</i>.</p> <p>The priest: <i>Blessed is the Kingdom...</i></p> <p>The deacon intones the Litany: <i>In peace to the Lord...</i></p> <p>The Priest loudly exclaims: <i>For to you are due...</i></p> <p>Choir: <i>Amen</i>.</p> <p>Deacon: <i>Let us pray to the Lord</i>.</p> <p>Choir: <i>Lord, have mercy</i>.</p> <p>The priest audibly says this prayer: <i>O God, all-pure...</i></p> <p>Choir: <i>Amen</i>.</p> <p>Deacon: <i>Let us pray to the Lord</i>.</p> <p>Choir: <i>Lord, have mercy</i>.</p>	<p>¹⁶⁾ The Book of Needs of Metr. P. Mogila says: "A small table will be placed in the middle of the church. A new and clean cloth or other woven little rug is spread before the little table. The newly betrothed stand on it...The newly betrothed approach the prepared little table in the middle of the church, both standing on the carpet. The groom therefore is on the right side and the bride on the left, facing east". Now they usually spread in front of the bottom of the analogion a pink material on which the groom and the bride stand, during the singing: "Glory to you, O God" (Posobiye k Izucheniyu Ustava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church, p. 686).</p> <p>¹⁷⁾ Psalm 127 generally represents the blessing of the marriage in the fear of the Lord, but the first action, properly concerning the approach of the groom and the bride, is the question of mutual consent. This question is necessary before the Church in order that there not be any question of compulsion (Sobranie Mnenie (Collection of Opinions and excerpts), vol. IV, pp. 406-407). It is not permitted in any case to drop this question in the given office.</p> <p>¹⁸⁾ In view of this, questions to the betrothed about the unconstrained agreement to marriage in Slavic speech may not be clear to others, according to the opinion of some. It would be more expedient to preliminarily explain the meaning of the questions to the betrothed instead of changing them. Then they would also understand the following inquiry concerning the promise to one or another in the true meaning, i. e. whether to allow someone to continue to hold in error the promise to enter the marriage union? These questions are necessary and are a present reminder not to joke about such promises (Tserkovnyi Viestnik [Church Messenger] 1889, 17; refer to 1892, 35).</p> <p>At the marriage of a widower with a widow it is necessary to interrogate both about an unconstrained intention to the marriage union in as much as the Office (Akolouthia) for the Second Marriage is done only when both the groom and the bride enter into a second marriage (Tserkovnyi Viestnik [Church Messenger] 1893, 169; refer to note 3 on p. 1102).</p> <p>¹⁹⁾ Though, according to the opinion of some, crowns are placed on the altar table and are not taken out by the sexton (sacristan) on a dish (see Tserkovnyi Viestnik [Church Messenger] 1889, 17). But also there is nothing prejudicial in this if the crowns like the rings are placed on the altar table and the priest takes them at the time for crowning. So we have done this in ancient times as was specified so to do in both the ancient Greek and Slavic-Russian Offices of the Betrothal and Crowning (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1894, 46). To place crowns (wreaths) on the altar table (throne) and for the priest to take therefrom as if from the hands of the Lord, is also required by the general meaning of the prayers, entering into the Order of Crowning.</p>

The priest audibly says this **prayer**: *Blessed are you, O Lord...*

Choir: *Amen.*

Deacon: *Let us pray to the Lord.*

Choir: *Lord, have mercy.*

And again the priest loudly says this **prayer**: *O Holy God, who formed man from dust...*

Choir: *Amen.*

And after fulfillment, the priest, taking the crowns¹⁹), **crowns**²⁰) the groom first, saying: *The servant of God, Name, is crowned, in the name of the Father, and of the Son and of the Holy Spirit. Amen.*²¹).

Then he also crowns the bride, saying: *The handmaid of God, Name, is crowned ...*

Then he **blesse**s them three times, saying three times: *O Lord our God, Crown them with glory and honor.*²²).

Then the **prokeimenon** of the Epistle, in tone 8: *You have placed...* Verse: *For You shall grant him...*

Deacon says: *Wisdom.*

The reader announces the inscription of the Epistle: *The Reading from the epistle of the Holy Apostle Paul to the Ephesians...*

Deacon says: *Let us attend.*

Reader reads the **Epistle**²³), Pericope 230.

Priest says: *Peace be to you.*

Deacon: *Wisdom! Let us attend.*

Reader reads from the Psalm of David. *Alleluia*, in tone 5.

Verse: *You, O Lord...*

Deacon: *Wisdom, attend...*

Priest: *From John...*

Deacon: *Let us attend.*

Priest reads the **gospel**²⁴) from John, Pericope 6.

Deacon: *Let us all say...* Litany²⁵).

Priest, the exclamation (Ekphonesis): *For you are a merciful...*

Choir: *Amen.*

Then the deacon: *Let us pray to the Lord.*

Choir: *Lord, have mercy.*

Priest this **prayer**: *O Lord our God...*

Choir: *Amen.*

The deacon: *Help us, save us...* litany.

The priest exclaims: *And make us worthy, O Master...*

And the People: *Our Father...*

The priest exclaims: *For yours is the Kingdom...*

Choir: *Amen.*

Priest: *Peace be to all.*

Choir: *And to your spirit.*

Deacon: *Bow your heads to the Lord.*

Choir: *To You, O Lord.*

Then the common cup is brought, and the priest²⁶) blesses it, and says this **prayer**:

Deacon: *Let us pray to the Lord.*

Priest: *O God, who created all things...*²⁷). In a loud voice: *For blessed is Your name...*

Choir: *Amen.*

Then the priest, taking in his hands the **common cup**, gives it to them three times, first to the man, and then to the woman²⁸). And the priest takes them²⁹), the groomsman behind them holding their crowns (wreaths), **leads them in the form of a circle**³⁰); and the priest, or the people sings the following **troparions (tropes)**: in tone 5:

Rejoice O Isaiah, a Virgin is with child, and shall give birth to a Son Emmanuel, God and man, Orient is His name: magnifying Him, let us glorify the Virgin.

Another in tone 7:

20) Crowns are the sign of the imperial power, and by putting them on those being married is imposed the blessing imparted by ancestors, as kings of future posterity, but will together be bestowed to use the given authority for the blessing subject to them. Besides this, since in ancient time the wreaths adorned the heads of victors, the putting on of wreaths (crowns) on the groom and the bride serves them as an award for their chaste life before marriage (Prayer at the Putting on of Crowns) and as St. John Chrysostom teaches, shows that those being married, "are not conquerors of passion before marriage, but are those who also approach the marriage bed" (see Novaia Skrizhalj' [New Stone Tablets]; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1897, 42).

In the Book of Needs by Metr. P. Mogila it says: "The priest, taking one crown, signs the groom cross-wisely with the crown and, after having given him the crown to kiss, places it on his head"; the similar is also said for the crown of the bride. According to this and in our contemporary church practice, usually, before putting on the crown the priest makes a sign of the cross over the head of the one being married, and allows him to kiss the crown (wreath) (Posobiye k Izucheniyu Ustava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church, p. 687). On the groom is put the crown having the image of the Savior, but on the bride is put the crown with the image of the Mother of God; these images are also given for kissing. In putting on of the crowns, these images should be in front.

Crowns should be put on the heads of those being married; the expression in the Book of Needs (Euchologion): "wreaths are held behind by the sponsor", it is necessary to understand this in the sense that during the circling around the analogion the crowns should be held by the sponsor or the best man (Tserkovnyi Viestnik [Church Messenger] 1892, 21).

To not place the crowns on obvious fornicators, first, is not based on the church canons and second, there is also no basis by the meaning of this action: the putting on of crowns according to the New Stone Tablets is a sign of victory over passions, but the obvious fornicator, finally marrying, to a certain extent wins over the passions, and for him the same victory is more difficult than for another (Tserkovnyi Viestnik [Church Messenger] 1893, 14); besides the putting on of crowns also means that those being married are granted "the fruit of the womb and the gain of fair children".

21) In the Greek edition of the Euchologion these words, turning to the groom no less than to the bride, are said three times, and he makes the sign of the cross with the wreaths (Archpriest A. Maltsev, "Tainstva Pr. Kath. Vost. Tserk. [Sacraments of the Orthodox Catholic Eastern Church], p. 263); but in our Book of Needs (Euchologion) it is not written to say these words three times during the putting on of the crowns (wreaths) on the groom and the bride; therefore their triple repetition done by some priests is not concordant with our Book of Needs (Euchologion) (refer to Permskiiia Eparkhial'niia Vedomosti [Perm Diocesan News] 1888, 1). Precisely as well the church Ustav says nothing about the triple blessing of the groom and bride with the crowns (Tserkovniia Vedomosti [Church News] 1898, 6).

By the indication of the "Tserkovnyi Viestnik [Church Messenger]", where the custom of the threefold saying of the words and the threefold blessing has taken root, then he must carefully change this in order not to tempt the people (Tserkovnyi

O holy Martyrs, who have fought the good fight and earned your crowns, pray to the Lord that He be merciful to our souls. Glory to you, O Christ God, the apostles' praise, the martyrs' joy, whose preaching was the consubstantial Trinity.

Then taking the crown from the groom ³¹⁾ he says: *Be exalted, O bridegroom, like Abraham, and be blessed like Isaac, and be multiplied like Jacob, walking in peace, and doing in righteousness the commandments of God.*

And take the crown (wreath) from the bride, he says: *And you, O Bride, be exalted like Sarah, and be glad like Rebekah, and be multiplied like Rachel, rejoicing in your husband, keeping the terms of the law, for so is God pleased.*

Then says the deacon: *Let us pray to the Lord.*

Choir: *Lord, have mercy.*

The priest says the **prayer**: *O God our God.*

Choir: *Amen.*

Priest: *Peace be to all.*

Choir: *And to your spirit.*

Deacon: *Bow your heads to the Lord.*

Choir: *To You, O Lord.*

Also the priest **prays**: *May the Father, and the Son and the Holy Spirit... ³²⁾*

Then they go and congratulate them, and kiss each other ³³⁾, and the priest will do the full **dismissal** ³⁴⁾.

Viestnik [Church Messenger] 1889, 17).

²²⁾ The oral mutual promise of the betrothed, if not confirmed with powerful blessings given by the Church in the mystery of marriage, by itself cannot be stable and strong, and without the cooperation of the Church special grace cannot be due to the betrothed. For the marital union it is essentially necessary with the priest's blessing and consequently all power of the mystery of marriage consists of the crowning and church blessing, i. e. in the merger of spouses by means of putting crowns on their heads and blessing them in the name of the Lord (for more details, see Khristianskoe Chetenie [Christian Reading], 1893, № 7-8, pp. 3-12; refer to chapter 50 of the Rudder by A. Pavlov, pp. 42-74 p.). The words: "O Lord our God... crown them" is the complete formula of the mystery of marriage (refer to Metr. Macarius, "Pr. Dogm. Bogosl. [Orthodox Dogmatic Theology], vol. 2, p. 483), and, under the indication of the Book of Needs (Euchologion), it should certainly be said three times with the triple blessing of the groom and the bride (Permskiia Eparkhial'niiia Vedomosti [Perm Diocesan News] 1888, 1).

According to the Book of Needs of Metr. P. Mogila these words are said during the triple blessing of the betrothed (both at once) and, hence, having turned to them, and without lifting up of the hands. However, other priests say these words, turned to the sanctuary, with the indication each time on the betrothed with the right hand, but after that turn around each time and bless the betrothed (see Tserkovnyi Viestnik [Church Messenger] 1891, 31; 1897, 20; 1898, 4; refer to 1895, 24).

²³⁾ The Tula diocese prescribed that at marriages that the reading of the Epistle by specially invited vociferous deacons would not be allowed but that reading of the Epistle, according to the marriage office, be done by readers piously and distinctly, and that priests doing the marriages should observe this order (see Tserkovnyi Viestnik [Church Messenger] 1889, 31).

²⁴⁾ At the Gospel reading, the turning of the priest to face the bridal pair has no basis, neither in the Ustav [Typikon] nor in practice (Permskiia Eparkhial'niiia Vedomosti [Perm Diocesan News] 1888, 1).

²⁵⁾ The remark found in the special litany: "he remembers whomever he wishes", indicates that definition who exactly to remember depends on the will of the clergy; but, usually, parents of the bridal pair or more often, those present, "praying in this holy temple" are remembered (Tserkovnyi Viestnik [Church Messenger] 1898, 47).

²⁶⁾ The common cup (with red wine, in remembrance of the wonder in Cana of Galilee is blessed once (Tserkovnyi Viestnik [Church Messenger] 1895, 24; Tserkovniia Vedomosti [Church News] 1896, 27).

²⁷⁾ This prayer is read through aloud when the common cup is offered to the groom and the bride (Priest Silchenkov, p. 71).

²⁸⁾ In each of the three times it is first given to the groom and then to the bride.

²⁹⁾ The priest, joins together the right hand of the groom with the right hand of the bride on the epitachelion (stole), i. e., having covered their hands with it, thus holds the joined hands of the bridal pair, and he leads them three times around the analogion (Posobiye k Izucheniyu Ustava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the

Divine Services of the Orthodox Church, 689 p.; Tserkovnyi Viestnik [Church Messenger] 1892, 36).

In many places of our country there is a custom, in force in which the priest, during the wedding, before the beginning of the threefold circling of the analogion, joins the hands the groom and the bride by binding them with a given cloth, and then, having placed the epitachelion (stole) on them with his left hand and holding the holy cross in his right hand, does the circulation around the analogion.

According to the opinion of some, this custom in itself does not have anything prejudicial, and even, as the evident sign of the mutual unification of the bridal pair together, is not without reasonable meaning, but is why, where it is observed, it can be done by the priest without any obstacles, incontestably (Fr. Hojnatsky, p. 36).

According to the opinion of the "Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors]" the contemplated custom, as local and caused by temporary relations of Southwestern Orthodoxy to Catholicism and the Unia, having been inducing to fulfill and conform the Orthodox ceremonies to the Latino-Uniate, should at the present time lose this meaning. But as the direct and resolute struggle against this custom can bring more harm than advantage the reasonable concession to this custom can be allowed. Therefore positing that the joining of the hands of the bridal pair may fully mean to replace the covering of these hands with the epitachelion (stole), Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors]" at the same time in this case, if the specified replacement would not satisfy the national feeling, during all the detailed explanations of the priest, also allows the custom of binding the hands of the bridal pair with a cloth (1879, 45; 1898, 39; see also the Tserkovnyi Viestnik [Church Messenger] 1897, 25).

As to the oath found in the Book Of Needs by P. Mogila [reads thus: "I, Name, takes to myself you, NN, for my wife and I promise you spousal fidelity and love (but the bride still adds "and obedience"); and that I will not release you up to death, so may the One Lord in Trinity and all the saints help me"], then this oath, as Roman heritage, should be removed from use, although, of course, this should be done with due care, so that drastic measures do not excite the displeasure of the people, which for centuries was the custom in many places that they became attached to this oath, that hitherto still honors it as the very existing part of the marriage ceremony (Fr. Hojnatsky, p. 36).

³⁰⁾ The circling is done as in baptism, on the right side. For carrying a cross by the priest at this time and carrying a candle before the priest has no basis in the canons of the church and it does not follow to allow this (Tserkovnyi Viestnik [Church Messenger] 1898, 47; see also the Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 29).

There is no basis for the priest, during the singing of each troparion, having come behind the analogion, to make definite bow before royal doors. In as much as the main center, around which is done the "turning", this is the analogy to the Holy Cross and the Gospel. Full attention should also be directed to the "circumambulation" (Tserkovnyi Viestnik [Church Messenger] 1895, 5).

³¹⁾ It says in the old Books of Needs: "he crosses the groom cross-wisely, and extends to him to kiss the crown (wreath), then removes the crown (wreath) from the bride and also having crossed her in like manner and that she may kiss the

crown (wreath), and then carries the holy crowns (wreaths) into the sanctuary" (Posobiye k Izucheniyu Ustava Bogoslužhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church, p. 689).

³²⁾ As in this Prayer Book the speech is turned to the newly married and the congratulations are expressed to them on behalf of the priest and the Church, the priest should say this prayer, facing the married couple (Permskiiia Eparkhial'niia Vedomosti [Perm Diocesan News] 1888, 1; Tserkovnyi Viestnik [Church Messenger] 1895, 17).

But, in the opinion of others, as in the Book of Needs (Euchologion) it merely says: "and the priest prays", then it is more suitable for him during the prayers to look on the analogion with the Holy Cross and the Gospel or at the iconostasis, instead of at the marriage couple, though, however, the form of the prayer ("May ... bless you, fulfill you, count you worthy, present to you", instead of by them or these servants, as the usually formulated prayer for the married couple in all the other prayers and litanies of the Order of Marriage) also gives the grounds for stating the prayer congratulations facing the persons. As to the blessing with the hands, at the reading of the words: "may bless you", then it is better to abstain from this blessing; otherwise, for the sake of sequence, the need is to bless with the hands almost at the reading of each prayer of the betrothal and crowning as almost all the prayers contain the word: "bless" or, "may God bless", but one prayer (the second in the marriage) contains seven consecutive times in a row: "bless them, O Lord our God", and after that one more time: "bless them", after the numerous: "protect" and "remember" (Tserkovnyi Viestnik [Church Messenger] 1895, 5; refer to 1895, 24).

³³⁾ The priest cannot be the manager, after completion of the wedding, having kissed the newly married, and will do well, if he remains completely indifferent in relation to those kissing, as 1) expression of the Book of Needs (Euchologion): "also they enter and congratulate" and so forth, specifies in the ancient custom, according to which parents were not present at weddings, but the very marriage was done behind the lattice before the royal doors where before the attendant of the present "best man" of the newly married just entered. After the completion of the wedding, parents "also enter" behind the lattice "and congratulate" the children "and have kissed each other", i. e. kissed them and in an impulse of love and joy forced to also kiss the children, the priest did not take any participation in this, and 2) the custom, according to which the priest now invites to kiss the newly married, frequently raises a smile in the spectators and for many serves as temptation (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1885, 31).

³⁴⁾ See note 38 below.

Deacon says: *Wisdom.*

Choir: *More honorable than the Cherubim.*

Priest: *Glory to you...*

Choir: *Glory, both now, Lord, have mercy, three times. Bless.*

Priest: *May He Who by His presence in Cana of Galilee declared marriage honorable, Christ our true God, through the prayers of His All-pure Mother, of the holy, glorious and all-praised Apostles, of the holy God-crowned sovereigns and equal-of-the-Apostles, Constantine and Elena ³⁵, of the holy great-martyr Procopius ³⁶, and of all Saints, have mercy and save us, for He is good and the Lover of Mankind.*

And the priest **gives instruction** to the newly married ³⁷.

Prayer at the Removal of Crowns on the Eighth Day ³⁸.
(Book of Needs (Euchologion), chapter 19).

O Lord our God, who blesses the crown (wreath) of the year, and allows these crowns (wreaths) to be laid according to the law of marriage, granting these to each other as the reward of chastity: for they that are joined together are clean in the lawfully appointed marriage ... ³⁹,

Priest: *Peace be to all.*

Choir: *And to your spirit.*

The deacon: *Bow your heads ...*

Choir: *To You, O Lord.*

Priest: *Your servants, having come together in concord, O Lord, and having completed the Office (Akolouthia) of Marriage, as at Cana in Galilee, and having contracted the signs thereof ⁴⁰, send up glory to You, the Father, and the Son, and the Holy Spirit, now and ever and unto ages of ages. Amen.*

And the **dismissal**.

³⁵) In the dismissal are remembered SS. Constantine and Elena because, the newly married, crowned in glory and honor, hoping for the reign in eternal glory with Christ and His saints, are similar and by their own problems to the holy family of the Equal-of-the-Apostles (to the mother and son), represented on icons in wreaths before the life-giving cross, and are urged to imitate them in this and to call them to prayers (Tserkovnyi Viestnik [Church Messenger] 1889, 17).

³⁶) The memory of the Holy Great-martyr Procopius in the dismissal of the marriage ceremony, having taught twelve noble women in marriage clothes joyfully to enter a martyr's death for faith in Christ with gladness and joy as going to a marriage feast, indicates in that the husband and the wife, being married, kept their chastity and Christian holy matrimony, differing by zealotness in the faith in Christ and so that thus the heavenly King, crowning them in glory and honor, like ancestors having posterity come from them, has crowned them in glory and honor in the heavenly kingdom (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1885, 49).

³⁷) See this instruction in chapter 18 of the Book of Needs (Euchologion).

³⁸) Though in ancient times the newly married also wore the wreaths seven days, but then the wreaths used were not metal, but made from myrrh or olive leaves, or from some other unfading plants. Now our newly married do not wear wreaths for seven days, wreaths are removed from them at the appointed time up to the completion of the wedding. Nevertheless at the termination of the wedding it is necessary to read this prayer, just as the newly illumined do not wear their baptismal clothes for seven days and do not come to the temple on the 8th day for their removal, but the indicated prayers "washing on the eighth day" after baptism are read immediately after the completion of the baptism (see p. 914). Now the prayer for the removal of wreaths, usually, is read aloud after the prayer: "Father, Son and Holy Spirit", before the wedding dismissal (Posobiye k Izucheniyu Ustava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church, p. 690; Permskiiia Eparkhial'niia Vedomosti [Perm Diocesan News] 1888, 1; Tserkovnyi Viestnik [Church Messenger] 1889, 6; 1895, 17; 1897, 50).

³⁹) The words: "as the reward for charity for they are pure ...", it is necessary to say even in that event where the priest and the parish knew of the bad behavior of whomever of the bridal pair as these words serve as a reward that bridal pair have overcome the bad instincts and by the crowns (wreaths) try to cover over their past life (Tserkovnyi Viestnik [Church Messenger] 1892, 35; refer note 20 above).

⁴⁰) The meaning of these words according to the Novaia Skrizhalj (New Stone Tablets) is as follows:

The father of the bride and the father of the groom, agreeing between themselves about the dowry of the bride and about strengthening of this contract by appropriate documents before true witnesses, mutually agree to the one and reach agreement. After the wedding, the newly married, having received from their parents the sign of this contract or record and different documents, keep them for themselves. This is why it is said that they have hidden the sign as in marriage.

Office (Akolouthia) for a Second Marriage ¹⁾
Order of the rite

(Book of Needs (Euchologion), chapter 21).

The priest begins as usual ²⁾: *Blessed is our God...*

Then: *Trisagion Prayers*.

After *Our Father*: **troparion** of the day.

Then, **the Litany**: *In peace to the Lord...*

For to you is due...

Then says the deacon: *Let us pray to the Lord.*

Choir: *Lord, have mercy.*

Priest says this prayer: *O God eternal...* And so forth
(The same, as in the Office (akolouthia) for the First Marriage.

Then the sponsor changes the rings.

Then the Deacon says: *Let us pray to the Lord.*

Choir: *Lord, have mercy.*

The priest says the **prayer**: *O Master, Lord our God...*

Priest: *Peace be to all.*

People: *And to your spirit.*

Deacon: *Bow your heads to the Lord.*

Choir: *To You, O Lord.*

The priest says this prayer: *O Lord Jesus Christ, Word of God...*

People: *Amen.*

Deacon: *Let us pray to the Lord.*

People: *Lord, have mercy.*

The priest says this prayer: *O Holy God, who created man from the dust...*

(All the rest of the Office (Akolouthia) is the same as that for a first marriage ³⁾).

Notes

¹⁾ Before this Office (Akolouthia), in the 20th chapter of the Great Book of Needs (Euchologion) is located "the Scroll of Nicephorus, Patriarch of Constantinople, Confessor" (see about this below, in the 3rd note).

²⁾ Lighted candles, usually, are also given to those being united in the second and third marriages, in as much as there is no direct prohibition, neither in church canons nor in the office of marriage stated in the Book of Needs (Euchologion). If in the "Novaia Skrizhalj [New Stone Tablets]" it is also said that "for the second marriage, as already no longer virgin, it is not enjoined to give candles", then this remark in the book which not having ecclesiastical-canonical value, should not be confused by itself in what is now the custom now almost everywhere observed in the practice of the Russian Church. Besides, lighted candles in this case does not signify cleanliness of life of the married, but also "the light of grace completing the sacraments", but equally the cleanliness and warmth of the prayerful feelings of the married (Tserkovnyi Viestnik [Church Messenger] 1890, 20).

³⁾ Some psalm readers incorrectly approach the reading for the second marriage the epistle from the first epistle to the Corinthians, chapter VII, Pericope 136 as if this epistle is more appropriate to the case. This abnormality is revealed from this, that the Book of Needs (Euchologion) definitely says that the epistle and the gospel should there be the same, "as appointed in the first wedding" (Tserkovnyi Viestnik [Church Messenger] 1892, 15).

³⁾ The Orthodox Church, allowing the second and third marriages and although it defines these marriages as penance for the cleansing of conscience (refer above, p. 1111), although it also ranks the fulfillment of the mystery of marriage over the second and third marriage, but these marriages should be fully completed according to the office for a second and third marriage, i. e. with the putting on of the crowns (wreaths) since this is not opposed both to the dogmatic teaching about marriage and its canonical decisions. Although in the Great Book of Needs before the Office (Akolouthia) for the Second Marriage is the scroll of Nicephorus, Patriarch of Constantinople, about the second marriage where it is says: "One who is married for a second time is not crowned", i. e. the crown (wreath) is not laid on them during the second marriage. But this custom is not observed, as Nicetas, Metropolitan of Heraclea in reply to the question from Bishop Constantine (The Great Book of Needs, and Juris Graeco-Romani Leunclavii, Francof., 1596, vol. I, article 310), and the crowns (wreaths), agreeing with the statement in the Book of Needs (Euchologion) the crowns are put on in the second marriage (Posobiye k Izucheniyu Ustava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church, p. 691).