

THE ORDER OF  
THE SERVICE OF SUPPLICATION  
FOR THE CONVERSION OF  
THOSE WHO HAVE GONE ASTRAY

CHANTED ON THE SUNDAY OF ORTHODOXY  
AND ON OTHER NEEDED OCCASIONS.

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At the conclusion of the Liturgy the celebrant(s) proceeds out of the altar, and having made three reverences, he (they) begin thus:

The deacon says: Bless, Master.

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

Choir: Amen. And they chant:

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. Thrice.

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Thrice.

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

Our Father, Who art in the heavens, hallowed by 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Reader: Amen. Lord, have mercy. Twelve.

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

O come let us worship God our King.

O come let us worship and fall down before Christ our King and God.

O come let us worship and fall down before Christ Himself, our King and God.

PSALM 74

We will confess Thee, O God, we will confess Thee, and we will call upon Thy name. I will tell of all Thy wonders. When I am given the appointed time, I will judge uprightly. The earth is melted and all that dwell therein; it is I that made steadfast the pillars thereof. I said to the transgressors: Do not transgress; and to the sinners: Lift not up the horn. Lift not up your horn on high, and speak not unrighteousness against God. For judgment

cometh not from the byways, nor from the west, nor from the desert mountains; for God is judge. This man He humbles, and another He exalts; for in the hand of the Lord there is a brimming cup of unmingled wine. And He hath inclined it from side to side, but the dregs thereof were not fully emptied out; all the sinners of the earth shall drink of them. But as for me, I will rejoice for ever; I will chant unto the God of Jacob. And all the horns of the sinners will I break, but the horn of the righteous man shall be exalted. Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.  
Alleluia, alleluia, alleluia. Glory to Thee, O God. Thrice.

Deacon: In peace let us pray to the Lord.

Choir responds, *Lord have mercy* to each petition.

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

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

For our great lord and father, His Holiness Patriarch Kirill; for our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Bishop George; for Archimandrite Luke; for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

For this land, its authorities and armed forces, and all who in faith and piety dwell therein and in every land, let us pray to the Lord.

That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety, let us pray to the Lord.

For this city (or town, or holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

That He will look upon His holy Church with a merciful eye, and preserve it safe and unconquered by heresies and superstition, and keep it in His peace, let us pray to the Lord.

That He will calm dissension in it, and by the power of the Holy Spirit convert to a knowledge of the truth all who have apostatized, and join them to His chosen flock, let us pray to the Lord.

That He will enlighten the minds of those darkened by unbelief with the light of His divine wisdom, and strengthen His faithful and preserve them steadfast in Orthodoxy, let us pray to the Lord.

For travelers by sea, land, and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, and necessity, let us pray to the Lord. Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

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

Choir: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: In the Fourth tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Choir: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon, stichos: Surrounding me they compassed me, and by the name of the Lord I warded them off.

Choir: God is the Lord....

Deacon, stichos: I shall not die, but live, and I shall tell of the works of the Lord.

Choir: God is the Lord....

Deacon, stichos: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Choir: God is the Lord.... Then in the Fourth tone:

We, Thine unworthy servants, O Lord, deeply grateful for Thy great favours bestowed upon us, glorify and praise Thee; we bless Thee, we give thanks unto Thee, we chant unto Thee and magnify Thy generosity, and as Thy servants with love we cry to Thee: O Benefactor, our Saviour, glory be to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Third Tone: We, Thine unprofitable servants, whom Thou hast freely vouchsafed Thy gifts and favours, eagerly hastening to Thee, offer all possible thanksgiving; and glorifying Thee as Benefactor and Creator, we cry out: Glory be to Thee, O God most compassionate.

Both now and ever, and unto the ages of ages. Amen.

Fourth Tone: As Thou didst show forth the magnificence of the firmament above, and the beauty of the holy tabernacle of Thy glory below, O Lord, do Thou establish this for ever and ever; and receive our supplications which are unceasingly brought to Thee therein, through the Theotokos, O Thou Who art the Life and Resurrection of all.

This (above) we chant on the Sunday of Orthodoxy. But on other indicated, needed occasions, after Both now we chant the troparion of Pentecost:

Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Lover of mankind, glory be to Thee.

Deacon: Let us attend.

Priest: Peace be unto all.

Reader: And to thy spirit.

Deacon: Wisdom! Let us attend.

Reader: The Prokeimenon in the Fourth tone: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Choir: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Reader, stichos: The righteous man shall be glad in the Lord, and shall hope in Him.

Choir: They that are planted....

Reader: They that are planted in the house of the Lord.

Choir: In the courts of our God they shall blossom forth.

Deacon: Wisdom!

Reader: The Reading is from the Epistle of the holy Apostle Paul to the Romans (16:17-21).

Deacon: Let us attend. And the reader:

Brethren, I beseech you, beware of them that cause divisions and dissensions contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I rejoice therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Choir: Alleluia, alleluia, alleluia.

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew (18:10-18).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend. And the priest:

The Lord said: Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Who is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? And if so be that he find it, amen I say unto you, he rejoices more of that sheep, than of the ninety and nine which went astray. Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Amen I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Choir: Glory to Thee, O Lord, glory to Thee.

Thereafter, the deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *Thrice, (and likewise to each petition hereafter).*

Again we pray for our great lord and father, His Holiness Patriarch Kirill; for our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Bishop George; for Archimandrite Luke and all our brethren in Christ.

Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Again we pray for this land, its authorities and armed forces, and all who in faith and piety dwell therein in and in every land.

Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety.

O Thou Who willest not the death of sinners, but awaitest their conversion and repentance, convert all apostates to Thy holy Church, we pray Thee, O merciful Lord, hearken and have mercy.

O Thou Who didst create this world for Thy glory, cause those who are against Thy word to turn back and, together with all the faithful, glorify Thee, our God, with true faith and piety, we pray Thee, O Almighty Creator, hearken and have mercy.

O Thou Who didst give us Thy commandment to love Thee, our God, and our neighbour, cause that enmities, injuries, wrongs, usury, perjury, and other transgressions may cease, and that true love may reign in our hearts, we pray thee, O our Saviour, hearken and have mercy.

Priest: Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

## PRAYER

O Most High God, the Master and Maker of all creation, Who fillest all things with Thy greatness and upholdest them by Thy power: To Thee, our all-providing Lord, we unworthy ones offer thanksgiving that Thou dost not turn away from us on account of our sins, but dost forestall us with Thy compassion. Thou hast sent Thine Only-begotten Son to our deliverance, and hast declared Thy boundless condescension to the human race; that with desire Thou desirest, and awaitest, that we return to Thee and be saved. Thou, condescending to the infirmities of our nature, dost strengthen with the omnipotent grace of Thy Holy Spirit; Thou dost comfort us with saving faith and perfect hope of eternal good things, and leading Thine elect to Mount Sion, Thou dost keep them as the apple of Thine eye. We confess, O Lord, Thy great and matchless loving-kindness and love for mankind. But, seeing our many backslidings, earnestly we pray unto Thee, O All-good Lord: Look down upon Thy Church, and see, that though we have joyfully received Thy Gospel, yet the thorns of vanity and passions have rendered it unfruitful, and by the increase of lawlessness many in heresy, many in schisms striving against the truth of Thy Gospel, depart from Thine inheritance, reject Thy grace, and subject themselves to the judgment of Thy most holy word. O most-merciful and almighty Lord, Who art not angered unto the end, be merciful, Thy holy Church, presenting to Thee Jesus Christ, the Author and Finisher of our salvation, beseeches Thee, be merciful unto us; strengthen us in Orthodoxy through Thy power, and enlighten by Thy divine light the eyes of understanding of them that have gone astray, that they may understand Thy truth; soften the hardness of their hearts, and open their ears, that they may know Thy voice and turn back unto Thee, our Saviour. Correct, O Lord, their errors and lives which are not in agreement with Christian piety; cause that all may live holy and blamelessly, that so Thy salutary Faith may take root and bring forth fruit in our hearts. Turn not Thy countenance away from us, O Lord; grant us the joy of Thy salvation; give, O Lord, also unto the pastors of Thy Church a holy zeal and care for the salvation and conversion of those gone astray, governing them with the spirit of the Gospel; so that, all being led by Thy hand, we may attain to where there is the perfection of faith, the fullness of hope, and true love; and thus together with the venerable choirs of the heavenly hosts we may glorify Thee our Lord, the Father, and the Son, and the Holy Spirit, unto the ages of ages. Choir: Amen.

Deacon: Wisdom!

Choir: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

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

Lord, have mercy. Thrice. Father, bless.

And the priest makes the usual dismissal.

[Said only with the blessing and in the presence of a bishop]

When the Anathemas are performed on the Sunday of Orthodoxy, after the choir has said the Amen at the end of the prayer by the bishop, the archdeacon, protodeacon, or deacon, standing on the prepared place, exclaims:

What God is as great as our God? Thou art God Who alone workest wonders.

Then in a louder voice: What God is as great as our God? Thou art God Who alone workest wonders.

And again in an even louder voice: What God is as great as our God? Thou art God Who alone workest wonders.

Let the Orthodox now celebrating the day of Orthodoxy in an especial manner glorify God, the Author of all good things, Who is blessed for ever. This is our God, Who by His providence establisheth His beloved inheritance in which He delighteth, His holy Church, the foundation whereof He laid even in Paradise, comforting by His infallible Word those who fell through the transgression of our first parents. This is our God, Who, leading us to that saving promise, left not Himself without a witness; but first foretold the future salvation, and gave various lively descriptions thereof by the forefathers and the prophets. This is our God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by His Son, by Whom also He made the worlds; Who declared the good will of the Father toward us, opened the mysteries of Heaven, made us to believe the truth of the Gospel through the power of the Holy Spirit; sent His apostles to preach the Gospel of the kingdom to all the world, and confirmed it by various signs and miracles. Following this salutary revelation, and embracing this Gospel:

#### THE NICENE CREED

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light: true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. We confess one baptism for the remission of sins. We look for the resurrection of the dead, And the life of the age to come. Amen.

And he chants: This is the apostolic faith, this is the faith of the fathers, this is the Orthodox Faith, this faith confirmeth the universe.

Furthermore, we receive and confirm the Councils of the Holy Fathers, and their traditions and writings which accord with divine revelation.

And though there are some who are enemies to this Orthodoxy, and adversaries to the providential and salutary revelation of the Lord toward us, yet hath the Lord been mindful of the reproaches of His servants; for He hath covered the opposers of His glory with shame, and put the perverse enemies of Orthodoxy to flight.

And therefore we bless and praise those who have submitted their understanding to the obedience of the divine revelation, and have contended for it; so following the Holy Scriptures, and holding the traditions of the primitive Church, we reject and anathematize all those who oppose the truth, if while the Lord tarried for their repentance and conversion they have refused to return.

To each of the following statements of the deacon, the clergy, choir, and people respond: Anathema! Thrice.

To those who deny the existence of God, and assert that the world is self-existing, and that all things in it are made by chance, without the divine providence, ANATHEMA!

To those who say that God is not a spirit, but flesh; or that He is not just, merciful, wise, omniscient, and such like blasphemies, ANATHEMA!

To those who dare to say that the Son of God and the Holy Spirit are not consubstantial and equal in honour with the Father; and who profess that the Father, and the Son, and the Holy Spirit are not one God, ANATHEMA!

To those who madly assert that the coming of the Son of God into the world in the flesh, and His voluntary passion, death, and resurrection were not necessary for our salvation and the expiation of sin, ANATHEMA!

To those who reject the grace of redemption preached in the Gospel as the only means of our justification before God, ANATHEMA!

To those who dare to say that the most pure Virgin Mary was not a virgin before childbirth, in childbirth, and after childbirth, ANATHEMA!

To those who do not believe that the Holy Spirit inspired the prophets and apostles, and by them instructed us in the true way to eternal salvation, and confirmed the same by miracles, and now dwelleth in the hearts of all faithful and sincere Christians, and guideth them into all truth, ANATHEMA!

To those who reject the immortality of the soul, and deny that the world will have an end, and that there will be a future judgment, and eternal rewards for the virtuous in heaven, and punishment for the wicked, ANATHEMA!

To those who reject all the Holy Mysteries held by the Church of Christ, ANATHEMA!

To those who reject the Councils of the Holy Fathers, and traditions which are in accord with divine revelation, and which the Orthodox Church piously maintains, ANATHEMA!

To those who reason that Orthodox sovereigns are elevated to their thrones not by God's special good will for them, and that the gifts of the Holy Spirit are not poured out upon them during the anointing for the fulfillment of this great calling; and who likewise dare to rise up against them in revolt and betrayal, ANATHEMA!

To those who mock and blaspheme the holy icons which the Holy Church receiveth, in remembrance of the works of God and of His saints, to inspire the beholders with piety, and to incite them to imitate their examples, and to those who say that they are idols, ANATHEMA!

To the Theosophists and other heretics who dare to say and teach mindlessly that our Lord Jesus Christ did not descend to the earth and become incarnate only once, but hath been incarnate many times; and who likewise deny that the true Wisdom of the Father is His Only-begotten Son, and, contrary to the divine Scriptures and the teaching of the Holy Fathers, seek other wisdoms, ANATHEMA!

To the Masons, the occultists, spiritualists, sorcerers, and all who do not believe in one God, but honour the demons, who do not humbly surrender their life to God, but strive to learn the future through the sorcerous invocation of demons, ANATHEMA!

To the blasphemers of the Christian Faith, the ecumenists who say that they do not confess the Orthodox Eastern Church to be One, Holy, Catholic, and Apostolic, but madly say that *the true Church will appear from a combination* of various heresies, ANATHEMA!

To those apostatize from the Orthodox Faith and accept other beliefs, to the scandal of our brethren, and fall into schism, ANATHEMA!

To the persecutors of the Church of Christ, the impious apostates who have lifted their hands against the anointed of God, who slay the sacred ministers, who trample the holy things underfoot, who destroy the temples of God, who subject our brethren to inquisition and have defiled our homeland, ANATHEMA!

And celebrating the annual commemoration of all who, by word, writing, teaching, suffering, and pious life have contended for Orthodoxy as its defenders and allies, the Church of Christ doth exclaim:

To the holy and right-believing Emperor Constantine, equal of the apostles, and his mother Helena, and to the Orthodox rulers of Greece: Theodosius the Great, Theodosius the Younger, Justinian, and other Orthodox rulers of Greece, MEMORY ETERNAL!

To the great confessors of the Holy Orthodox Faith: St. Athanasius the Great, archbishop of Alexandria, the “Father of Orthodoxy”; the great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; St. Cyril, archbishop of Alexandria; our father St. Maximus the Confessor; St. Methodius, patriarch of Constantinople; our father St. Theodore the Studite; and St. Mark, metropolitan of Ephesus, MEMORY ETERNAL!

To the right-believing Great Prince Vladimir, equal of the apostles, the right-believing Great Princess Olga, and the other right-believing Tsars and Great Princes, Tsaritsas, and Great Princesses, and to all departed members of the families of the Tsars and Great Princes of Russia, MEMORY ETERNAL!

To the most right-believing sovereign Emperors: Peter I, Peter II, Peter III, Paul I, Alexander I, Nicholas I, Alexander II and III, and to the most pious sovereign Empresses: Catherine I, Anna Ivanovna, Elizabeth Petrovna, Catherine II, Elizabeth Alexeyevna, Alexandra Feodorovna, and Maria Alexandrovna, MEMORY ETERNAL!

To those slain as martyrs: the most pious sovereign Emperor Nicholas II, the most pious sovereign Empress Alexandra Feodorovna, the pious sovereign heir Tsarevich and Great Prince Alexis Nicholaevich, the right-believing sovereign Grand Duchesses Olga, Tatiana, Maria, and Anastasia Nicholaevna, and the right-believing and Christ-loving sovereign King Alexander of Serbia, MEMORY ETERNAL!

To the most holy Patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, All Russia, and Serbia, and most reverend Orthodox metropolitans, archbishops, and bishops, MEMORY ETERNAL!

To the most holy Patriarch of All Russia, Tikhon, the most holy Serbian Patriarch Barnabas, the martyred and slain Metropolitans Vladimir and Benjamin, Metropolitan Anthony, Metropolitan Anastassy, Metropolitan Innocent, Archbishop Apollinary, Archbishop Vitaly, Archbishop Nikon, Archbishop Averky, the ever-memorable Bishop Ignatius, the ever-memorable Bishop Theophan; and the holy Righteous Father John, Wonderworker of Kronstadt; and our holy and God-bearing Father Herman, Wonderworker of Alaska; and the holy Blessed Xenia; and Metropolitan Innocent of Moscow, Enlightener of Alaska; St. Nicholas, Enlightener of Japan; and St. John the Wonderworker of Shanghai and San Francisco; and all the New Martyrs and Confessors of Russia; MEMORY ETERNAL!

To those who suffered and were slain in various ways for the Orthodox Faith and the fatherland: the princes, nobles, and Christian forces, and all Orthodox Christians who have reposed in true faith and piety and in hope of resurrection, MEMORY ETERNAL!

The Orthodox Church of Christ, solemnly commemorating those who have contended in piety, and urging all her Christian children to emulate this, likewise hath the duty to praise the struggles of those who now, preparing themselves for eternal blessedness with saving faith and virtue, confirm Orthodoxy.

After this he exclaims, facing the Icon of the Saviour:

To those zealots of Christian piety, the defenders and protectors of the Church of Christ: the Orthodox and Christ-loving Tsars, Kings, Dukes, and Governors, grant, O Lord, a prosperous and peaceful life, health and salvation, and good success in all things, victory and triumph over enemies; and preserve them for MANY YEARS!

To our great lord and father, Kirill, the Most Holy Patriarch of Moscow and All Russia; to our lord the Very Most Reverend Hilarion, Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad; and to our lord the Most Reverend George, Bishop of Mayfield, be MANY YEARS!

To the God-preserved Orthodox people of Russia in the homeland and in the diaspora; to this land and to every land where Christians dwell; and to all Orthodox Christians who hold the saving Faith and subject themselves to the law of the Christian Church, grant, O Lord, peace, calm, prosperity, an abundance of the fruits of the earth, and MANY YEARS!

Bishop: O Holy Trinity, do Thou glorify and establish them utterly in the right Faith; and do Thou likewise convert those who pervert and blaspheme the Orthodox Faith and the Church of Christ and who do not submit to it, and make them to arrive at a knowledge of Thine eternal Truth, through the intercessions of our most holy Lady, the Theotokos and Ever-Virgin Mary, and of all the saints.

Choir: Amen.

And after this prayer, immediately the bishop says:

Glory to Thee, our God and Benefactor, unto the ages of ages!

Choir: Amen.

And they chant the hymn of St. Ambrose of Milan; and during this hymn the bishop, archimandrites, and all the clergy venerate the holy icons on the analogia.

#### THE HYMN OF ST. AMBROSE OF MILAN

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth magnify Thee, the Father everlasting. To Thee all angels, to Thee the heavens and all the hosts, to Thee the cherubim and seraphim, with unceasing voices cry: Holy, Holy, Holy,

Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory. The glorious choir of the apostles, the laudable company of the prophets, the radiant army of martyrs praise Thee. The holy Church throughout all the world doth acknowledge Thee: the Father of infinite majesty; Thine adorable, true, and Only-begotten Son; and the Holy Spirit, the Com-forter. Thou art the King of Glory, O Christ; Thou art the Everlasting Son of the Father. In taking upon Thee the redemption of man, Thou didst not disdain to born of a virginal womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to them that believe. Thou sittest at the right hand of God, in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious Blood. Vouchsafe them to reign with Thy saints in glory everlasting. Save Thy people, O Lord, and bless Thine inheritance, guide them aright, and raise them up for ever. Unto length of days we bless Thee, and we praise Thy name for ever, and unto the ages of ages. Vouchsafe, O Lord, to keep us this day without sin. Have mercy on us, O Lord, have mercy on us. Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. Amen.