



IN THANKSGIVING
TO ALMIGHTY GOD

On the 250th Anniversary of the United States of America

*Statement of the Holy Synod of Bishops of the Orthodox
Church in America together with a Service of Thanksgiving*



THE ORTHODOX CHURCH IN AMERICA

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Statement on the Occasion of the 250th Anniversary of the United States of America

Issued at the 2026 Spring Session of the
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To the clergy, monastics, and faithful of the Orthodox Church in America:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I. GIVING THANKS TO GOD FOR THIS LAND

As the United States of America marks the two hundred and fiftieth anniversary of its founding, we, the Holy Synod of Bishops of the Orthodox Church in America, raise our hearts and voices in gratitude to God, the Giver of every good and perfect gift, Who in His inscrutable providence has planted His Holy Church in this land and caused her to take root, grow, and flourish.

We give thanks to Almighty God for the United States of America—a nation that has, by the grace of God, afforded its people the freedom to worship, to follow the way of Jesus Christ, and to bear witness to the Gospel without fear or compulsion. We do not take these gifts for granted. They are blessings of divine providence, entrusted to us as a sacred responsibility. The freedom to gather in our churches, to catechize our children in the Faith, to proclaim the Resurrection of Christ openly and without hindrance—these are gifts for which every generation must give thanks to God and remain worthy stewards.

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While this statement is offered on the occasion of the United States' particular milestone, we note with gratitude that the Orthodox Church in America spans the breadth of this continent. Our dioceses in Canada and Mexico share with us in this moment of thanksgiving, giving glory to God for the freedom to worship and to serve the peoples of North America in all their diversity. The blessing we celebrate belongs, in different measure and manner, to the whole Church on this continent.

We call upon the faithful of the Orthodox Church in America to celebrate this historic milestone with prayers of thanksgiving, offered in your parishes, your homes, and in the quiet of your hearts, for this land and for all who dwell in it.

II. THE CHURCH PLANTED, GROWN, AND ESTABLISHED IN THIS LAND

The history of Orthodoxy in America is itself a testament to divine providence. From the earliest missionaries who brought the light of the Gospel to the shores of Alaska, to the generations of faithful who built parishes and communities across this vast continent, the Orthodox Church has been woven into the fabric of American life. She has welcomed the immigrant and the native-born, the seeker and the inheritor of the Faith, the learned and the simple—all those whom Christ Himself has called.

The granting of autocephaly to the Orthodox Church in America in 1970 was not merely an administrative act. It was an ecclesiological affirmation that this land has a Church of its own—a local Church, fully Orthodox, fully catholic, fully apostolic. The Orthodox Church in America is the Church for this land and for the people of this land. We are at home here, rooted in this soil, and the people of America—of every background, every heritage, every walk of life—are those whom Christ has entrusted to our pastoral care.

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We embrace with joy the richness of our diversity. The Orthodox Church in America gathers faithful whose ancestors came from Russia, Romania, Bulgaria, and Albania—nations whose ancient Orthodox heritage now finds a new home on this continent—as well as from Eastern Europe more broadly, Greece, the Arab world, Africa, Asia, and the Americas themselves. This diversity is not an obstacle to unity but an icon of the Kingdom of God, where there is “neither Jew nor Greek, slave nor free” (Galatians 3:28), but all are one in Christ Jesus. We treasure every thread even as we weave them together into a single garment: the local Orthodox Church in America.

III. THE GREAT COMMISSION AND OUR PARTICULAR CALLING

As our Lord Jesus Christ ascended into heaven, He entrusted to His disciples—and to His Church in every age and every land—a mission that admits of no exception and no delay: “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you*” (Matthew 28:19–20). This is not a mission given to us in the abstract. It is a mission given to us here, in this place, among these people, at this moment in history.

The early Christians understood this calling with a simplicity that still instructs us. As an anonymous disciple wrote in the second century, in the Epistle to Diognetus:

They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign land is to them as their native country, and every land of their birth as a land of strangers.

We find in these ancient words a description of our own vocation. The Orthodox Church in America is at home in

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this land, fully engaged in its common life—and yet her citizenship is ultimately in heaven, her culture the culture of the Kingdom. It is precisely from this position that she can offer something to American society that no merely political or ideological force can provide—the presence of the living God.

The Orthodox Church in America accepts this calling with humility and with urgency. We are called to be the presence of Jesus Christ in American society—in its cities and its rural communities, in its universities and its prisons, in its hospitals and its institutions, among its poor and its prosperous. We are called not to retreat from the complexity of our times, but to illumine it with the light of the Gospel. We are called to be, as our Lord taught, salt and light—preserving what is good and true, and shining in the darkness without being overcome by it.

IV. OUR COMMITMENT TO THIS NATION AND ITS PEOPLE

We, the Holy Synod of Bishops, reaffirm the commitment of the Orthodox Church in America to the well-being of this nation and all its people. We are committed to the cultivation of peace, the promotion of human dignity, the practice of charity, and the witness of reconciliation in a society that stands in great need of all these gifts.

In this regard, we recall with appreciation the aspiration expressed at the very founding of this republic. President George Washington, writing in 1790, articulated a vision of civic life that went beyond the mere tolerance of religious difference to something more generous:

“All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights.”

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This aspiration—that religious liberty is not a concession granted by the powerful to the weak, but an inherent right belonging to all persons equally—has made it possible for the Orthodox Church to take root and flourish in this soil. We receive this gift with gratitude, even as we acknowledge with honesty that the distance between founding aspiration and faithful fulfillment has often been great, and that this very tension is itself a summons to continued repentance and renewal. The Church does not exist at the pleasure of the state, nor does she seek dominion over it. Rather, she stands within society as a witness to a Kingdom that exceeds all earthly kingdoms, illumining the civil order with the wisdom of the Gospel and the witness of holy lives.

In a moment of rapid and, at times, unsettling change, we offer the unchanging Christ—the same yesterday, today, and forever (Hebrews 13:8). Our parishes are to be places of genuine welcome, of profound worship, and of selfless love where our Lord, God, and Savior Jesus Christ is always manifested. Our contribution to America is not power, not politics, but the presence of the living God among His people.

V. A CALL TO REPENTANCE AND HUMILITY

Gratitude, however, is not the Church's only word on this occasion. The prophets of ancient Israel—those whom God raised up precisely because they loved their people—never ceased calling rulers and people alike to repentance and humility before God. It is a mark of genuine love for this nation that the Church, too, must speak this word.

Two hundred and fifty years is a span of time sufficient to accumulate both great achievements and grave failures. This nation—like all nations under God—has known the heights of generosity and the depths of injustice; the nobility of aspiration and the tragedy of betrayal. The Church does not pretend otherwise, nor would it serve this nation's good for

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her to do so. We bear witness to a God before Whom no nation and no person stands without need of mercy.

The promise spoken to Solomon rings out across the centuries with undiminished urgency:

“If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.” (2 Chronicles 7:14)

It is in this spirit that we call the faithful of the Orthodox Church in America—and, through their witness, this nation—to repentance: repentance for injustices past and present; for the idols of wealth, comfort, and power that seduce every generation; for the divisions and enmities that tear at the fabric of common life; and for the ways in which we have failed to love our neighbors as ourselves. A true commemoration of a nation’s founding is not mere self-congratulation; it is a moment of sober examination, of honest confession, and of renewed dependence upon God.

The Church does not speak this word from a posture of superiority. We acknowledge our own failures—in charity, in unity, and in the fullness of our witness to the Gospel. We, too, stand in need of God’s mercy. But it is precisely because the Church has known the healing power of repentance that she cannot withhold this word from the world she is called to serve.

VI. A CALL TO THE DIOCESES

We encourage all dioceses, parishes, monasteries, and institutions of the Orthodox Church in America to mark the 250th anniversary of the United States of America in a manner befitting the occasion. Special services of thanksgiving, educational programs, civic engagement, and acts of charity are all fitting expressions of our gratitude to God and our love for this country and this continent.

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VII. CONCLUSION

We close with a prayer offered in both gratitude and penitence—that this nation, conceived in aspiration toward freedom and formed through the struggles and sacrifices of many generations, may yet heed the ancient call to humility before God, and so continue to be a place where the Church of Christ flourishes, where the Gospel is proclaimed, and where all people are able to seek the face of God without fear.

To Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Church and in Christ Jesus to all generations, forever and ever.

Amen.

Issued by the Holy Synod of Bishops of the Orthodox Church in America at its 2026 Spring Session, in the two hundred and fiftieth year of the independence of the United States of America, and in the year of Our Lord two thousand and twenty-six.



SERVICE OF THANKSGIVING

For the Well-Being of the Nation

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

PEOPLE: Amen.

(TONE SIX) O heavenly King, the Comforter, the Spirit
of truth, who art everywhere present and fillest all things,
Treasury of blessings, and Giver of life: come and abide in
us, and cleanse us from every 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 Spir-
it, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. Lord, cleanse us
from our sins. Master, pardon our transgressions. 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 Spir-
it, now and ever and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name.
Thy kingdom come. Thy will be done on earth as it is in heav-
en. Give us this day our daily bread; and forgive us our tres-
passes, as we forgive those who trespass against us; 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 ages of ages.
℞ Amen.

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READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy. (12 times)

Come let us worship God our king. Come let us worship Christ, our king and our God. Come let us worship and fall down before Christ Himself, our king and our God.

PSALM 9 (VV. 1-20)

I WILL confess thee, O Lord, with my whole heart; I will tell of all thy marvelous works. I will be glad and rejoice in thee; I will sing praises to thy Name, O Most High. When mine enemy is turned back, they shall grow weak and perish at thy presence. For thou hast maintained my judgment and my cause; thou hast sat upon a throne, O thou judge of righteousness. Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out his name forever, yea, forever and ever. The swords of the enemy have utterly failed, and thou hast destroyed their cities; his memorial perished with a resounding noise. But the Lord endures forever; he has prepared his throne for judgment. And he will judge the world in righteousness; he will judge the peoples in uprightness. The Lord also has become a refuge for the poor man, a help in good times and in afflictions. And let those that know thy Name hope in thee, for thou, O Lord, hast not failed those that seek thee. Sing praises to the Lord, who dwells in Zion; declare his ways among the nations. For he that makes inquiry for blood has remembered them; he has not forgotten the cry of the poor. Have mercy on me, O Lord; look upon my humiliation which I suffer from mine enemies, thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Zion; we shall rejoice in thy salvation. The nations are ensnared in the destruction which they have made; in this snare which they hid is their own foot caught. The Lord is known when he executes judgments; the sinner is

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caught in the works of his own hands. Let sinners be turned away into hell, all the nations that forget God. For the poor shall not always be forgotten; the patience of the needy shall not utterly perish. Arise, O Lord, let not man prevail; let the nations be judged in thy sight. Set a lawgiver over them, O Lord; let the nations know that they are but men.

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

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!
(thrice)

THE GREAT LITANY

DEACON: In peace let us pray to the Lord.

PEOPLE: *℟̅* Lord have mercy. (after each petition)

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

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord. *℟̅*

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. *℟̅*

For our Metropolitan Tikhon, for our bishop [or archbishop], N., for the honorable priesthood, for the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. *℟̅*

For this country, for its president, for all civil authorities, and for the armed forces, let us pray to the Lord. *℟̅*

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord. *℟̅*

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

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

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That the Lord God will graciously accept this present prayer and thanksgiving from us, his unworthy servants, on his most heavenly altar, let us pray to the Lord. **℟**

That he will not despise our supplications in behalf of this nation, which we offer with humble hearts for his benefits toward us, let us pray to the Lord. **℟**

That he will hearken now unto the voice of our petitions, his unworthy servants, and will forever fulfill his good intentions toward us, bestowing his blessings upon this land, let us pray to the Lord. **℟**

That he will forgive the sins of this nation and all of its people; pardon every transgression both voluntary and involuntary, let us pray to the Lord. **℟**

That he will banish every soul-destroying passion and every corruption from among us, turning aside his wrath which has been justly kindled against us because of our sins, let us pray to the Lord. **℟**

That he will renew a right spirit within us, granting peace to our land and wisdom to our leaders, implanting his divine fear in our hearts, let us pray to the Lord. **℟**

That he will overthrow every wickedness from among us, every falsehood and sin, and will plant in this land right belief and devotion, granting all to come to the knowledge of the Truth and the true worship of his Name, let us pray to the Lord. **℟**

That he will deliver his holy Church, this nation and its people and all of his servants from every tribulation, wrath, danger, and necessity and from every enemy, both visible and invisible, and that he will protect his faithful people with health, length of days, prosperity and peace, and the host of his holy angels, let us pray to the Lord. **℟**

Help us, save us, have mercy on us, and keep us, O God, by thy grace. **℟**

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all

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the saints, let us commend ourselves and each other and all our life unto Christ our God. **℞** To thee, O Lord.

PRIEST: For unto Thee are due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

DEACON: In the fourth tone, The Lord is God and has revealed Himself to us. Blessed is he that comes in the Name of the Lord. **℣** O give thanks to the Lord, for He is good, for His mercy endures forever.

PEOPLE: The Lord is God and has revealed Himself to us. Blessed is he that comes in the Name of the Lord.

℣ All nations have encompassed me round about but in the name of the Lord have I driven them back. **℞**

℣ I will not die but live and declare the works of the Lord. **℞**

℣ The stone which the builders rejected has become the cornerstone, this is the Lord's doing and it is marvelous in our eyes. **℞**

TROPARIA (TONE FOUR)

We, thine unworthy servants, O Lord / grateful for thy great benefits which thou hast bestowed on us. / Glorifying thee, do praise, bless and give thanks to thee / singing and magnifying thy lovingkindness. / O our Benefactor and Savior, glory to thee.

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

O Master who hast freely granted thy benefits / and hast given gifts to thine unprofitable servants / we hasten with fervor to thee / and offer thanksgiving according to our strength / glorifying thee as our Benefactor and Creator / we cry out to thee: / Glory to thee, O Most Bountiful God!

Now and ever and unto ages of ages. Amen.

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O Theotokos, / Helper of Christians / we have acquired thy protection / and we thy servants gratefully cry out to thee: / Rejoice O most pure Virgin Theotokos. / Deliver us from every calamity. / For thou alone by thy prayers / are the fervent intercessor in our afflictions.

DEACON: Let us attend.

PRIEST: Peace be unto all.

PEOPLE: And to your spirit.

DEACON: Wisdom!

READER: The Prokeimenon in the fourth tone: Sing praises to the Lord, who dwells in Zion; declare his ways among the nations.

PEOPLE: Repeat the Prokeimenon

READER: The Lord also has become a refuge for the poor man, a help in good times and in afflictions. **℞**

READER: Sing praises to the Lord, who dwells in Zion;

PEOPLE: declare his ways among the nations.

DEACON: Wisdom!

READER: The Reading is from the first letter of the Holy Apostle Paul to Timothy.

DEACON: Let us attend.

READER: My son Timothy, I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. **(I Tim. 2:1-6)**

READER: The Alleluia in the eighth tone.

PEOPLE: **℞** Alleluia! **(thrice)**

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✠ Arise, O Lord! Let not man prevail; let the nations be judged before Thee! (Ps. 9:19)

✠ Put them in fear, O Lord! Let the nations know that they are but men! (Ps. 9:20)

THE HOLY GOSPEL

DEACON: Wisdom, let us attend!
Let us listen to the holy Gospel.

PRIEST: Peace be unto all!

PEOPLE: And to thy spirit.

PRIEST: The Reading is from the holy Gospel according to Saint Matthew.

PEOPLE: Glory to thee, O Lord, glory to thee!

DEACON: Let us attend.

PRIEST: At that time the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way. (Matt. 22:15-22)

PEOPLE: Glory to Thee, O Lord, glory to Thee!

AUGMENTED LITANY

DEACON: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy. ✠ Lord, have mercy. (thrice)

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For our Metropolitan Tikhon, for our bishop [or archbishop], N., for the honorable priesthood, for the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. **℟**

Returning thanks with fear and trembling as unprofitable servants, O Lord, for the great benefits which thou hast abundantly poured forth upon this nation in the years that are past, we fall down in worship and offer thee praise as to our God and with fervor we cry out to thee: Deliver this land and its people from all calamities and in that thou art merciful, fulfill always the desires of thy people as are most expedient for them, we diligently entreat thee, hearken and have mercy. **℟**

That thou wilt bless the coming years with goodness and quench among us all enmities, strife and civil discord, and give peace, steadfast and unfeigned love to thy people, with all good will and a virtuous life, we beseech thee, O most gracious Lord: hearken and have mercy. **℟**

That thou wilt not call to mind our innumerable transgressions in the years that are past, and all of the evil actions committed in this land, and that thou wilt not requite the people according to their deeds, but wilt remember this country in thy mercy and bounty, we beseech thee, O most bountiful Lord: hearken and have mercy. **℟**

That thou wilt call to mind thy Church in this land, and establish and strengthen it, increase and multiply it, giving peace and harmony and preserving it unscathed by the gates of hell and invincible against all attacks of its enemies both visible and invisible, we beseech thee, O most sovereign Lord: hearken and have mercy. **℟**

That thou wilt root out and extinguish every blasphemous impiety of the corrupt and pagan world and wilt speedily crush down every falsehood and sin by the power of thy Spirit, giving wisdom and goodness to the leaders of the people, we beseech thee, O most powerful Lord: hearken and have mercy. **℟**

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That thou wilt deliver us in the years that lie ahead and all the days of our life, and wilt keep this land from earthquake, flood, fire, sword, the invasion of enemies and from civil war, and from all death-dealing wounds, calamity and distress, we beseech thee, O tenderly-compassionate Lord: hearken and have mercy. **R**

PRIEST: Hear us, O God our Savior, the hope of all the ends of the earth and those who are far off upon the seas and in the air, and show mercy, show mercy upon us. For thou art a merciful God and lovest mankind and to thee we send up glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

PRIEST: Again and again, upon bended knees, let us pray to the Lord.

PEOPLE: Lord have mercy. (*thrice*)

PRIEST: O Master, Lord our God, the Source of life and immortality, the Author of all created things in heaven and on earth, who hast placed all times and seasons in thy power and hast established all power and authority among men upon this earth, that it might be used to thy glory and the well-being of thy people, we thank thee for the great benefits which thou hast seen fit to pour forth on this nation during the years that are past.

We acknowledge with gratitude that thou hast not dealt with this land according to the iniquities of the people, neither according to the wickedness which exists in the nation hast thou given thy blessings: but in thine abundant mercy and infinite lovingkindness and compassion thou hast dealt bountifully with the American nation and hast shown forth great mercy upon us all.

O our Master and Lord, we supplicate at this present time that thou wilt continue to show mercy upon us and upon this land and its people, that thou wilt fill our hearts abundantly with gladness and joy that we may do thy holy will in all things.

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Give to the leaders of this nation, its president and congress, its governors and judges, its military commanders, all wisdom and guidance and direct them to discharge their duties in the manner commanded by thee. Grant them reason and understanding, that they may judge justly and act rightly, preserving the commonwealth in harmony and peace. Kindle in their hearts the will to care for the needy, to show kindness on the poor, to aid the homeless, to help the helpless. Grant them to be defenders of the defenseless and terrible to evil-doers, gracious to those who are good and worthy to be trusted. Guide them in all things that they may govern the nation and care for its people in righteousness and truth, putting aside all deceit and corruption, that they may maintain the confidence of all people of this land, and all others.

Grant also, O Lord, to the people of this nation the will to do good, to flee from all evil and to practice all righteousness. Drive from their hearts the lusts of the flesh and all covetous desires. Make them to be respectful of life and sharers of thy blessings, caring for one another in mercy and truth. Banish all evil from their hearts and all wickedness from their laws, that in every national action and individual deed, they may be servants of thy will and performers of thy love. Grant also, O Master, that the members of thy Church may be faithful witnesses of thy truth in unity and peace, fulfilling all of thy commandments in true worship of thy glory. Bless the Orthodox Church in America with thy powerful blessings and deliver thy people from all falsehood and sin, through the guidance of the bishops and priests filled with the power of thy Spirit. Our most merciful Lord, the God of all bounties and the Father of all consolations, turn not thy face from thy people and put us not to shame in our hope, for thou knowest our needs even before we ask, and dealest in all things according to thy goodness.

For every good gift and every perfect gift is from above, coming down from thee, the Father of Lights, and unto

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thee we ascribe all glory, thanksgiving and worship, together with thine Only-begotten Son, our Lord Jesus Christ, and thy most holy and good and life-creating Spirit, always now and ever and unto ages of ages.

PEOPLE: Amen.

PRIEST: Wisdom. Most holy Theotokos, save us.

PEOPLE: More honorable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos, we magnify thee.

PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.

PEOPLE: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy. Lord have mercy. Lord have mercy. Father, bless.

PRIEST: Christ our true God, through the prayers of his most pure Mother, of the holy, glorious and all laudable apostles, of our holy father, Herman of Alaska, the wonderworker of America, of all the saints who shone forth in North America, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for he is good and loves mankind.

PEOPLE: Amen.

DEACON: Grant, O Lord, a long and peaceful life, health, salvation and prosperity in all things to thy servants, the Most Blessed Tikhon, Archbishop of Washington, Metropolitan of all America and Canada, to the Holy Synod, the clergy, monastics, and faithful, to the leaders and people of this nation, and keep them and all of us for many years.

PEOPLE: God grant you many years!

