

**«Спаси, вѣже, люди твоѡ...» Прощѣніе на
лѣтніи и на оутрени:**

Спаси, вѣже, люди твоѡ и благослови
достоѡніе твоѡ, поспѣти мїрз твоѡи
мїлостїю и щедрѡтами, возвыси рога
хрїстїанз православых и низпосли на
ны мїлостн твоѡ богѡтыѡ: молитвами
всепречнстыѡ влѣцы нашеѡ вѣцы и
приснодѣвы мрїи: сілою честнагѡ и
животворѡцагѡ крѣта: предстѡтельствы
честных и бнных сілз безплѡтных:
честнагѡ славнагѡ пррѡка, прѣтчи и
крѣтнтелѡ іѡанна: стѣых славых и
всехвѡльных апѡстѡлз: **[ѡце пѡмѡтъ
ѡднѡгѡ ѡ двѡнадесѡти апѡлз илн
ѡвѡстѡвз глѡголетѡ:** стѡгѡ апѡстѡла и
ѡвангелїста **имѡрекз** и прочнх стѣых
славых и всехвѡльных апѡстѡлз]: иже
во стѣых ѡтѡцз нашнх и вселѣнскнх
великнх оучнтелѡ и стѣнтелѡ, васїліѡ
великагѡ, грнгорїѡ бгѡслоѡва и іѡанна
златѡустѡгѡ: иже во стѣых ѡтѡцѡ
нашегѡ нїколаѡ, архїепїскопа
мѡрлнкїйскагѡ, чѡдѡтѡрѡца: стѣых
равноапѡстѡльных мѡдѡдїѡ и кѡрїлла,
оучнтелѡ словѣнскнх: стѡгѡ
благѡвѣрнагѡ и равноапѡстѡльнагѡ
великагѡ князѡ владїмїра, и блжѣнныѡ
княгїни рѡссїйскїѡ ѡльгн: иже во
стѣых ѡтѡцз нашнх всеѡ рѡссїи
чѡдѡтѡрѡцѡвз: мїхаїла, петрѡ, блжѣннѡ
їѡны, фїліппѡ, ѡрмогѣна, макѡрїѡ,
днмїтрїѡ, мнтрофѡна, тѣхѡна, деѡдѡсїѡ,
їѡасѡфа, пнтрїма, іннокѣнтїѡ и іѡанна:
стѣых сѡенѡмѣнкѡвз и
исповѣднкѡвз: тѣхѡна, патрїѡрха
москѡвскагѡ, владїмїра кїевскагѡ,
венїамїна и іѡснфа петроградскнх,
петрѡ крѡтнцѡгѡ, кѡрїлла казѡнекагѡ,
ѡгадѡгѡла ѡрослаѡвскагѡ, ѡндрѡнїка
пѣрмскагѡ, ѡрмогѣна тоѡѡльскагѡ,

пресѡвѣтѡрѡвз: іѡанна, іѡанна, петрѡ и
фїлѡсѡфа, и всѣхз сѡенѡмѣнкѡвз
нѡвѡых и испѡвѣднкѡвз црѡкѡе
рѡссїйскїѡ: стѣых славых и
дѡвропѡвѣднѡх мѣнкѡвз: стѡгѡ
славнагѡ великомѣнка пѡвѣдѡнѡца и
чѡдѡтѡрѡца геѡргїѡ: стѡгѡ великомѣнка
и цѣлнтелѡ пѡнтелеїмона: стѣѡѡ
великомѣннцы варѡѡры: стѣых
благѡвѣрнѡх, рѡссїйскнх князѣй и
стѡстѡтѡтѣрѡцѡвз: борїса, глѣѡа и йгорѡ:
и стѣых благѡвѣрнѡх стѡстѡтѣрѡцѡвз:
црѡл мѣнка нїколаѡ, црїцы блжѣннѡ
црѣвнчѡ блжѣннѡ ѡльгн, тѡтїѡны,
марїн и ѡнасѡасїн, стѣых прѣѡнѡмѣннцѡ
княгїни ѡлїсѡвѣты и йнокннн варѡѡры и
всѣхз нѡѡмѣнкѡвз рѡссїйскнх:
прѣѡнѡх и бгѡнѡснѡх ѡтѡцз нашнх:
ѡнтѡнїѡ и деѡдѡсїѡ кїевѡпечѣрскнх,
сѣргїѡ, нгѡмена рѡдѡнежекагѡ и сѣрафїма
сарѡѡвскагѡ, їѡѡа, нгѡмена и чѡдѡтѡрѡца
пѡчѡѡеѡкагѡ, стѡгѡ прѡѡеднагѡ іѡанна
крѡнштѡдѡтскагѡ, стѣѡѡ блжѣнныѡ жѣнїн
петѣрѡѡргскїѡ, прѣѡнѡх и бгѡнѡснѡх
ѡтѡцз нашнх: германа ѡлѡскнскѡгѡ,
пѡнїсїѡ величѡѡѡеѡкагѡ, лѡѡѡ, макѡрїѡ,
ѡмѡрѡсїѡ и прѡчїнх стѡрѡцѡвз
ѡптннскнх, стѣнтелѡ иннокѣнтїѡ
москѡѡѡеѡкагѡ, нїколаѡ ѡпѡнекагѡ, іѡна
ханькѡѡѡскагѡ, мѡнѡчжѡѡрскагѡ
чѡдѡтѡрѡца, іѡанна шанхѡйскагѡ и
санхѡранцїскагѡ чѡдѡтѡрѡца, стѡгѡ
мѣнка блжѣннѡ мїѡнхѣнскагѡ: и стѡгѡ
**имѡрекз, ѡгѡже ѡстѡ храмз и ѡгѡже
ѡстѡ дѣнѡ,** стѣых и прѡѡеднѡх
бгѡѡтѡцз їѡакїма и ѡнны: и всѣхз
стѣых: мѡлнмз тѡѡ, мнѡгѡмїлѡстнѡѡ
гѡдн, оѡслѡшн нѡсѡ грѣшнѡх,
мѡлѡщнхѡ тѡѡѡѡ, и пѡмнѡдї нѡсѡ.

«Спаси, вѣже, люди твоѣ...» (краткая форма):

Спаси, вѣже, люди твоѣ и благослови достоѣние твоѣ, почити миръ твоѣи милостию и щедрѣтами, возвыси рогъ христїанъ православныхъ и низпосли на ны милости твоѣ богѣтвы: молитвами всепречистыѣ влѣцы нашеѣ вѣцы и принодѣбы мѣи: силою честнѣгѣ и животворѣцагѣ крѣта: предстѣтельствы честныхъ нѣныхъ силъ безплѣтныхъ: честнѣгѣ славнагѣ прѣрока, прѣтечи и крѣтителѣ іѣанна: стѣхъ славныхъ и всехвѣльныхъ апѣстѣлъ: [ѣце пѣмѣтъ ѣдинагѣ ѿ дванадесѣти апѣлъ илѣ

ѣвлѣстѣхъ глаголетѣ: стѣгѣ апѣстѣла и ѣвангелѣста ѣмарекъ и прѣчихъ стѣхъ славныхъ и всехвѣльныхъ апѣстѣлъ]: ѣже во стѣхъ ѣтѣцъ нашнхъ и вселенскнхъ великнхъ оучителѣй и стѣителѣй: ѣже во стѣхъ ѣтѣцъ нашнхъ всеѣ рѣсѣи чѣдотѣворѣцѣвъ: стѣхъ славныхъ и добропѣвѣдныхъ мѣнкѣвъ: прѣбныхъ и вѣгонѣныхъ ѣтѣцъ нашнхъ: и стѣгѣ ѣмарекъ, ѣгѣже ѣсть храмъ и ѣгѣже ѣсть дѣнь, стѣхъ и прѣвѣдныхъ вѣоѣтѣцъ іѣакѣма и ѣнны: и всеѣхъ стѣхъ: мѣлнмъ тѣ, многѣмѣлѣстнѣ гѣи, оѣслѣши насѣ грѣшнхъ, молѣщнхѣ тебѣ, и помѣлѣи насѣ.

ПРИМЕЧАНИЕ: В нашей епархиально-приходской практике эта краткая форма употребляется на Всенощных бдениях в случаях, когда совершается лития. В этих случаях диакон (или, если нет диакона, иерей) читает краткую форму в установленном месте в ектении, а иерей читает полную молитву в конце ектении. Затем, на утрени (при условии, опять же, что лития совершается) краткая форма снова употребляется диаконом в установленном месте после чтения Евангелия.

Длинная форма прошения употребляется на утрени в тех случаях, когда не было литии (и поэтому верующие не слышали полной формы поминовения, произносимого священником).

На літні — молітва святих:

Вѣко многомилостиве, гдѣ иже хрѣте вѣже
наших, молитвами всепречистыхъ влѣцы
нашея вѣцы и приснодѣбы мрїи: сіюю
честнаго и животворѣцаго крѣта:
предстѣтельства честныхъ нѣныхъ сілх
безплотныхъ: честнаго славнаго пррѣока,
прѣтечн и крѣтителѣ іуанна: сѣыхъ
славныхъ и всехвалныхъ апѣстолх: **ѡце
пѣмать сѣнаго ѡ дванадесѣти апѣлх
и ли сѣлѣствх глаголетѣ:** сѣаго
апѣстола и сѣангелѣста **имѣрекх** и
прѣчихъ сѣыхъ славныхъ и всехвалныхъ
апѣстолх]: иже во сѣыхъ ѡтѣцх
нашихъ и вселенскихъ великихъ
оучителѣхъ и сѣителѣхъ, вселїа великаго,
григорїа бѣслоба и іуанна златоустѣаго:
иже во сѣыхъ ѡтѣцѣ нашихъ николаѣ,
архїепѣскопа мѣранкїйскаго, чѣдотворѣца:
сѣыхъ равноапѣстольныхъ меѣдѣа и
кѣрїлла, оучителѣхъ словенскихъ: сѣаго
благотѣрнаго и равноапѣстольнаго
великаго князѣ владимѣра, и блженнаго
княгини русскїѣ Ольги: иже во
сѣыхъ ѡтѣцѣ нашихъ всеѣ русскїи
чѣдотворѣцѣхъ: мїхаїла, петра, алеѣа,
їоны, фїліппа, сѣмогена, макаріа,
димїтріа, митрофана, тѣхона, деодѣа,
їоасафа, питирїма, иннокѣнтїа и іуанна:
сѣыхъ сѣенномѣнкѣхъ и
исповѣдникѣхъ: тѣхона, патрїарха
москѣвскаго, владимѣра кїевскаго,
венїамїна и іосифа петроградскихъ,
петра крѣтїцаго, кѣрїлла казанскаго,
агадѣгѣла іарославскаго, андронїка
пѣрмекаго, сѣмогена тобольскаго,
прекѣтерѣхъ: іуанна, іуанна, петра и
фїлобѣа, и всѣхъ сѣенномѣнкѣхъ
новыхъ и исповѣдникѣхъ црѣкве
русскїѣ: сѣыхъ славныхъ и
добропобѣдныхъ мѣнкѣхъ: сѣаго

славнаго великомѣнка побѣдонѣца и
чѣдотворѣца геѣргїа: сѣаго великомѣнка
и цѣлїтелѣ пантелеїмона: сѣыхъ
великомѣнницѣхъ варѣары: сѣыхъ
благотѣрныхъ, русскїихъ князѣхъ и
страстотѣрѣцѣхъ: борїса, глѣба и игора:
и сѣыхъ благотѣрныхъ страстотѣрѣцѣхъ:
црѣл мѣнка николаѣ, црїцы алеѣандры,
црѣвенча алеѣа, црѣвенчѣ Ольги, татїаны,
марїи и анастасїи, сѣыхъ прѣномѣнницѣхъ
княгини сѣсаветы и инокїи варѣары и
всѣхъ новомѣнкѣхъ русскїихъ:
прѣныхъ и бѣонѣныхъ ѡтѣцх нашихъ:
антѣнїа и деодѣа кїевопечѣрскихъ,
сѣргїа, иѣмена радонежскаго и сѣрафїма
сарѣвскаго, іова, иѣмена и чѣдотворѣца
почѣевскаго, сѣаго праведнаго іуанна
кронштѣдтскаго, сѣыхъ блженнаго ѣенїи
петербѣргскїѣ, прѣныхъ и бѣонѣныхъ
ѡтѣцх нашихъ: германа алѣкснскѣаго,
панїа великѣвскаго, льва, макаріа,
амвросїа и прѣчихъ сѣарѣцѣхъ
ѡптнскихъ, сѣителѣхъ иннокѣнтїа
москѣвскаго, николаѣ іапѣнскаго, іона
ханькѣскаго, маньчжѣрскѣаго
чѣдотворѣца, іуанна шанхѣйскаго и
санфранцїскаго чѣдотворѣца, сѣаго
мѣнка алеѣандра мїонхенскаго: **и сѣаго
имѣрекх, сѣѣже сѣть храмѣхъ и сѣѣже
сѣть дѣнь,** сѣыхъ и праведныхъ
бѣотѣцх іоакїма и ѣнны, и всѣхъ
сѣыхъ твоихъ: благопрїѣтнѣ сотворїи
молїтѣвѣ нашѣ, дѣрѣи намѣ ѡставлѣнїе
прегрѣшенїи нашихъ, покрїи насѣ
крѣвомѣхъ крїлѣ твоѣю, ѡженїи ѡ насѣ
всѣаго врагѣ и сѣпѣтїа: оумнїи нашѣ
жїзнь, гдѣ: помїлѣи насѣ, и мїрѣ твої:
и спсїи дѣшы наша, ѣкѣ блгѣхъ и
человѣколюбѣцѣхъ.

‘Save, O God, Thy people...’ — The
First Petition at the Litya, and at
Matins, after the Gospel:

Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary: through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious and all-praised Apostles [*or, if the memory be kept of one of the twelve Apostles or Evangelists*: of the holy Apostle and Evangelist **N.** and the other holy, glorious and all-praised Apostles]; of the holy, glorious and victorious martyrs; of our holy and God-bearing fathers; of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of

Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy, glorious Great-martyr, Trophy-bearer, and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Greatmartyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov the Wonderworker; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, Jonah of Hankou, the Wonderworker of Manchuria, John of Shanghai and San Francisco the Wonderworker; the holy Martyr Alexander of Munich; [*and the Saint(s) N.(N), whose temple it is and whose day it is, whose memory we celebrate*]; of the holy and Righteous ancestors of God, Joachim and Anna; and of all Thy saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

‘Save, O God, Thy people...’ — Short
Form:

Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary: through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious and all-praised Apostles [*or, if the memory be kept of one of the twelve Apostles or Evangelists*: of the holy Apostle and Evangelist **N.** and the other holy, glorious and all-praised Apostles]; of our holy and God-bearing fathers among the saints and great ecumenical teachers and hierarchs; of the holy Wonderworkers of All Russia; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers: [*the Saint(s) N.(N), whose temple it is and whose day it is, whose memory we celebrate*]; of the holy and Righteous ancestors of God, Joachim and Anna; and of all Thy saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

NOTE: In our diocesan parish practice, this shortened form is used at All-Night Vigils when the Litya is served. In those cases, the Deacon (or, if there be no Deacon, the Priest) reads the shortened form at the appointed place in the litany of the Litya, while the presiding Priest reads the full prayer at the end of that litany, including all the commemorations. Then, at Matins (assuming, again, that the Litya has been served), the shortened form is again used by the Deacon in the appointed place after the Gospel.

The long form of the petition is used at Matins on occasions when the Litya has not been served (and therefore the faithful have not heard the long collection of commemorations intoned by the Priest).

At the Litya — The Priest prays:

O Master plenteous in mercy, O Lord Jesus Christ our God: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary: through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious and all-praised Apostles [*or, if the memory be kept of one of the twelve Apostles or Evangelists*: of the holy Apostle and Evangelist **N.** and the other holy, glorious and all-praised Apostles]; of the holy, glorious and victorious martyrs; of our holy and God-bearing fathers; of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy, glorious Great-martyr, Trophy-bearer, and Wonderworker George; the

holy Great-martyr and Healer Panteleimon; the holy Greatmartyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov the Wonderworker; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, Jonah of Hankou, the Wonderworker of Manchuria, John of Shanghai and San Francisco the Wonderworker; the holy Martyr Alexander of Munich; [*and Saint(s) N.(N), whose temple it is and whose day it is, whose memory we celebrate*]; of the holy and Righteous ancestors of God, Joachim and Anna; and of all Thy saints; make our prayer acceptable; grant us the remission of our sins, shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.