



In the name of the Holy and Consubstantial and Indivisible Trinity. Amen.

**ALEKSANDR** in Christ the God, Faithful Pavlovian Emperor and Autocrat of the Romans and all Rus', of the Great, the Little and the White, etc. etc. etc. To the Senate and People of Aleksandropol, and to all Lords Spiritual and Temporal and all other Our Subjects whatsoever to whom these Presents shall come, Greeting!

Coronations of the Pavlovian Monarchs shall be as follows:

The day of the coronation is started with a one-hour ringing of the Church bells in accordance with the Churches in the Capital. The Emperor and his August consort shall enter the Imperial Chapel, where they shall be greeted by the Presiding Hierarchy.

The Presiding Hierarchy shall now offer the Cross for kissing to both the Augustus and his consort, while another Hierarchy sprinkles both of them with holy water from the river Jordan. Once the Emperor and his consort enter the Chapel, they shall first venerate the icons.

In the Chapel, two Thrones shall be set up, once the Augustus and his consort take a seat on them, the ceremony shall commence with the signing of the Psalm 101 in Slavonic, and the Emperor is afterwards invited by the Presiding Hierarchy to read the Niceno-Constantinopolitan Creed:

Вірую в Єдиного Бога Отця, Вседержителя, Творця неба й землі, всього видимого й невидимого. І в Єдиного Господа Ісуса Христа, Єдиного Рідного Сина Божого, що від Отця народився перше всіх віків; Світла від Світла, Бога Істинного від Бога Істинного; Народженого, не створеного, Одноістотного з Отцем; що усе до буття привів; що заради нас, людей, і заради нашого спасіння зійшов з небес і людське тіло прийняв від Святого Духа й Марії Діви і став Людиною; і розіп'ятий був за нас при Понтійському Пилатові; і страждав, і був похований; і воскрес на третій день, за Писанням; і зійшов на небеса, й сидить праворуч Отця, й знову прийде зі славою судити живих і мертвих, Його ж царюванню не буде кінця. І в Духа Святого, Господа, Животворчого, що від Отця походить, Якому з Отцем і Сином належить поклоніння й

славлення, що говорив через пророків. В Єдину Святу Соборну й Апостольську Церкву. Визнаю одне хрищення задля звільнення від гріхів. Чекаю воскресіння мертвих і життя майбутнього віку, амінь.

The Presiding Hierarch now reads three scriptures from the Gospel, Isaiah 49:13-19, Romans 13:1-7 and Matthew 22:15-22. The Augustus now receives his Imperial purple robes from a second Hierarch, afterwards he has hands of the Presiding Hierarch laid upon him who reads the following prayer:

O Lord our God, King of kings and Lord of lords, who through Samuel the prophet didst choose Thy servant David and didst anoint him to be king over Thy people Israel; hear now the supplication of us though unworthy, and look forth from Thy holy dwelling place and vouchsafe to anoint with the oil of gladness Thy faithful servant [Name of Emperor], whom Thou hast been pleased to establish as king over Thy holy people which Thou hast made Thine own by the precious blood of Thine Only-begotten Son. Clothe him with power from on high; set on his head a crown of precious stones; bestow on him length of days, set in his right hand a scepter of salvation; establish him upon the throne of righteousness; defend him with the panoply of thy Holy Spirit; strengthen his arm; subject to him all the barbarous nations; sow in his heart the fear of Thee and feeling for his subjects; preserve him in the blameless faith; make him manifest as the sure guardian of the doctrines of Thy Holy Catholic Church; that he may judge Thy people in righteousness and Thy poor in judgment, and save the sons of those in want and may be an heir of Thy heavenly kingdom. [Aloud] For Thine is the might and Thine is the kingdom and the power, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

After the greeting of "Peace be with you" by the Presiding Hierarch came the secondary Hierarch's command: "Bow your heads unto the Lord". The Presiding Hierarch now read the second prayer, as all inclined their heads:

To Thee alone, King of mankind, has he to whom Thou hast entrusted the earthly kingdom bowed his neck with us. And we pray Thee, Lord of all, keep him under Thine own shadow; strengthen his kingdom; grant that he may do continually those things which are pleasing to Thee; make to arise in his days righteousness and abundance of peace; that in his tranquility we may lead a tranquil and quiet life in all godliness and gravity. For Thou art the King of peace and the Saviour of our souls and bodies and to Thee we ascribe glory: to the Father and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Following this the new ruler directed the Presiding Hierarch to hand him the Imperial Crown. The Augustus took the crown from the Presiding Hierarch's hands and placed it upon his own head, as the prelate invokes the name of the Holy Trinity. The prayer of the Presiding Hierarch confirms the imperial supremacy:

"Most God-fearing, absolute, and mighty Lord, Pavlovian Emperor and Autocrat of the Romans, this visible and tangible adornment of thy head is an eloquent symbol that thou, as the head of the whole Christian people, art invisibly crowned by the King of kings, Christ, with a most ample blessing, seeing that He bestows upon thee entire authority over His people."

Next the Emperor receives his sceptre and orb, given to him by the Presiding Hierarch, who again invoked the Christian Trinity and then recited these words:

"God-crowned, God-given, God-adorned, most pious Autocrat and great Sovereign, Emperor of all Rus'. Receive the sceptre and the orb, which are the visible signs of the autocratic power given thee from the Most High over thy people, that thou mayest rule them and order for them the welfare they desire."

Once the Augustus had received the crown, sceptre and orb, he seated himself upon his throne holding the orb in his left hand, and the sceptre in his right. Summoning an aide, he divested himself of the sceptre and orb as his wife knelt upon a crimson cushion before him. Taking off his crown, the Emperor placed it briefly upon her head before returning it to his own. The Emperor next placed a purple mantle on her shoulders, signifying her sharing in his dignity and responsibility for the nation's welfare.

After the crowning of his consort, the newly crowned Augustus retrieved his orb and sceptre, while the cathedral choir intoned the Orthodox prayer for "many years" of health and a long, prosperous reign for both Emperor and Empress. This was accompanied by the ringing of bells. Kneeling, the Augustus again handed his orb and sceptre to his attendant, then recited a prayer. Following this, he rose to his feet, while the presiding Hierarch and all others present knelt to pray for him on behalf of all the Rus people while the choir sang: "We praise Thee, O God"

The text of the Emperor's prayer read as follows:

Lord God of our fathers, and King of Kings, Who created all things by Thy word, and by Thy wisdom has made man, that he should walk uprightly and rule righteously over Thy world; Thou hast chosen me as Emperor and judge over Thy people. I acknowledge Thy unsearchable purpose towards me, and bow in thankfulness before Thy Majesty. Do Thou, my Lord and Governor, fit me for the

work to which Thou hast sent me; teach me and guide me in this great service. May there be with me the wisdom which belongs to Thy throne; send it from Thy Holy Heaven, that I may know what is well-pleasing in Thy sight, and what is right according to Thy commandment. May my heart be in Thy hand, to accomplish all that is to the profit of the people committed to my charge and to Thy glory, that so in the day of Thy judgment I may give Thee account of my stewardship without blame; through the grace and mercy of Thy Son, Who was once crucified for us, to Whom be all honor and glory with Thee and the Holy Spirit, the Giver of Life, unto ages of ages. Amen.

The Orthodox Divine Liturgy immediately followed. The anointing portion of the ceremony took place during the liturgy, immediately prior to Communion. After the singing of the Communion hymn, the Augustus gave his sword to an attendant and he ascended the Ambo in front of the Royal Doors of the iconostasis, which were thrown open at that moment. There the Emperor was anointed with holy chrism by the Presiding Hierarch. The Emperor was anointed on his forehead, eyes, nostrils, mouth, ears, breast and both sides of each hand, then he stepped aside to his right and stood in front of the icon of Christ. The anointing was accompanied by the words, "the seal of the gift of the Holy Spirit."

After his anointing, but prior to the partaking of Holy Communion, the Emperor recited a coronation oath, in which he swore to preserve the autocracy intact and to rule his realm with justice and fairness. The Hierarch next escorted the Augustus through the Royal Doors into the altar, where the Emperor partook of the bread and wine separately, in clerical fashion.

After receiving Holy Communion, the Augustus and his consort returned to their thrones, where the "Prayers After Receipt of Holy Communion" were read over them by their Father Confessor. Following this, the Emperor received homage from his wife, mother (if living) and other family members, nobles, and notable subjects present at his coronation. The dismissal was read, as the Archdeacon intoned a special blessing for the Augustus and Imperial Family, with the choir singing "many years" three times.

After the coronation service, the Emperor and his Augustus consort proceed to the Palace being greeted by representatives of their many Muslim subjects and other non-Christian subjects. After some resting a coronation banquet is to be held on the coronation evening. A special table is to be set for the Augustus and his consort, who dined alone while being served by high-ranking members of the court. Foreign ambassadors were admitted one at a time, and the new sovereign drank a toast with each in turn. Foreign princes were seated in an upper gallery or Tainik, as only Russians could take part in the banquet itself.

**PROCLAIMED** at Aleksandropol the 6th day of June in the 8th year of the Imperium of Imperator Caesar Alexandrus Augustus, in the first year of the Consulate of Princeps Christophoros Sclagamarus filius Drakon and Comes Eduardus Robertus filius Gundersovus in the year Seven thousand Five hundred and twenty eight after the creation of Adam.