

Pentecost - Trinity Sunday
Descent of the Holy Spirit

GREAT VESPERS:

P. Regular Beginning

C. Lord I have cried... (Tone 1)

V. Bring my soul out of prison that I might confess Thy name. The righteous shall wait patiently for me/until Thou shalt reward me.

1/2 We celebrate Pentecost, and the descent of the **Spirit**,/ and the appointed day of promise, and the fulfillment of hope./ And such a mystery! both great and **venerable**!/ Wherefore, we cry **out** unto Thee:// O Lord, Maker of all things, **glory** to Thee!

V. Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

3. With the tongues of other **nations**/ hast Thou, O Christ, renewed Thy disciples,/ that with them they might **proclaim** Thee,/ the Immortal **Word** and God,// Who grantest unto our souls great **mercy**.

V. Let Thine ears be attentive/ to the voice of my supplication.

4. All things doth the Holy **Spirit** give:/ He maketh prophecies **come** forth,/ bringeth priests to perfection, teacheth wisdom to the **unlearned**,/ hath shown fishermen as **theologians**,/ gathereth together the whole **assembly** of the Church./ O Comforter, Who art one in essence and co-enthroned with the **Father** and the Son,// glory **to** Thee.

V. If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness. For Thy Name's sake have I **patiently** waited for Thee, O Lord; my soul hath waited **patiently** for Thy word,/ my soul hath hoped in the Lord.

(Tone 2)

5/6. We have seen the **true** light,/ we have received the heavenly **Spirit**,/ we have **found** the **true** Faith,/ we worship the indivisible **Trinity**;// for He hath **saved** us.

V. From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

7. In the prophets hast Thou declared unto us the way of **salvation**,/ and in the apostles hast Thou, our Saviour, made to shine the grace of Thy **Spirit**./ Thou art God from the beginning, thereafter **art** Thou God// and unto the ages dost Thou **remain** our God.

V. For with the Lord there is mercy and with Him is plenteous redemption;/ and He shall redeem Israel out of all his iniquities.

8. In Thy courts will I hymn Thee, the **Saviour** of the world,/ and bending my knees I shall worship Thine **invincible** might;/ evening, morning and **noonday**,// and at all times will I **bless** Thee, O Lord.

V. O praise the Lord, all ye nations;/ praise Him all ye peoples.

9. In Thy **courts**, O Lord,/ we the faithful, bending the knee of soul and **body**,/ hymn Thee, the Unoriginate **Father**,/ and the Co-unoriginate Son,/ and the Co-ever-existing and Most Holy **Spirit**,// Who illumineth and sanctifieth our souls.

V. For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

10. The Trinity Consubstantial we **praise** in song,/ the Father and the Son together with the Holy **Spirit**;/ for thus proclaimed all the **prophets**,// and the apostles with the **martyrs**.

G/B... (Tone 8)

Come, O ye people, let us worship the Three-hypostatic **Godhead**:/ the Son in the Father, with the Holy **Spirit**;/ for the Father before all time begat the Son Co-ever-existing and **Co-enthroned**,/ and the Holy Spirit was in the Father, glorified together **with** the Son;/ One Might, One Substance, One **Godhead**./ In worshipping Whom let us **all** say:/ O Holy God, Who madest all things **by** the Son,/ through the co-operation of the Holy **Spirit**;/ Holy Mighty, through Whom we have known the **Father**,/ and through Whom the Holy Spirit came **into** the world;/ Holy Immortal, the Comforting **Spirit**,/ Who proceedest from the Father, and **restest** in the Son:// O Holy Trinity, **glory** to Thee!

P. Wisdom. Aright!

C. O Gladsome Light...

P. Prokimenon. The Lord is King...

P. Wisdom! (3 readings)

R. The reading from Numbers (11:16, 17, 24-29)

D. Let us attend...

R. THE LORD SAID UNTO MOSES: Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people and their overseers, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And Moses gathered the seventy men of the elders of the people and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him and gave it unto the seventy elders, and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Modad, and the Spirit rested upon them, and they were of them that were written, but went not out unto the Tabernacle, and they prophesied in the camp. And there ran a young man, and told Moses and said: Eldad and Modad do prophesy in the camp. And Joshua the son of Nun, who attended on Moses, one of his young men, answered and said: My lord Moses, forbid them.

And Moses said unto him: Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.

P. Wisdom!

R. The reading from the Prophecy of Joel (2:23-32)

D. Let us attend...

R. THUS SAITH THE LORD: Be glad, ye children of Sion, and rejoice in the Lord your God, for He hath given you sufficient bread for your requirements, and He will cause to come down for you the rain, both early and latter rain, as formerly. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, and the cankerworm and caterpillar and the palmer-worm -- My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and I am the Lord your God, and that there is none other beside Me; and My people shall never be ashamed. And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions. For upon My servants and upon My handmaids in those days will I pour out My Spirit and they shall prophesy. And I will show wonders in the heavens above and signs upon the earth below, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

P. Wisdom!

R. The reading from the Prophecy of Ezekiel (36:24-28)

D. Let us attend...

R. THUS SAITH THE LORD: I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

P. Augmented Litany

R. Vouchsafe...

P. Litany of Fervent Supplication

C. Litya (Tone 2)

In the prophets hast Thou declared unto us the way of salvation,/ and in the apostles hast Thou, our Saviour, made to shine the grace of Thy **Spirit**./ Thou art God from the **beginning**,/ thereafter **art** Thou God,// and unto the ages dost Thou **remain** our God.

In Thy courts will I hymn Thee, the **Saviour** of the world,/ and bending my knees I shall worship Thine invincible might:/ evening, morning and **noonday**,// and at all times will I **bless** Thee, O Lord.

In Thy **courts**, O Lord,/ we the faithful, bending the knee of soul and **body**,/ hymn Thee, the Unoriginate **Father**,/ and the Co-unoriginate Son,/ and the Co-ever-existing and Most Holy **Spirit**,// Who illumineth and sanctifieth our souls.

G/B... (Tone 8)

When **Thou**, O Lord, didst send down Thy **Spirit**,/ while the apostles were **sitting**,/ then the Hebrew children, beholding, were amazed with **terror**,/ for they heard them speak with other, strange tongues, as the Spirit **gave** them;/ for being unlearned they were filled with **wisdom**,/ and bringing the Gentiles unto the Faith, they spake of **things** divine./ Wherefore, we also cry **unto** Thee:/ O Thou Who hast appeared on earth and saved us from **deception**,// O Lord, **glory** to Thee.

P. Save, O God, Thy people... (*in the back of the Church*)

APOSTICHA: (Tone 6)

1. The Gentiles, not **knowing**, O Lord,/ the might of the Most Holy Spirit which came upon the **apostles**,/ mistook the change of tongues for **drunkenness**./ But we by them **established**,/ do unceasingly **say** thus:/ Take not Thy Holy Spirit **from** us,// we pray Thee, O Lover of **mankind**.

V. Create in me a clean heart, O God, and renew a right spirit within me.

2. O Lord, the Holy Spirit's **visitation**,/ having filled Thine **apostles**,/ made them to speak with **other** tongues./ Wherefore, the unbelieving thought the wonder to be **drunkenness**,/ but the faithful regarded it as conducive to **salvation**;/ of this illumination count us **worthy**,// we pray Thee, O Lover of **mankind**.

V. Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

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

G/B... (Tone 8)

Once the tongues were **confounded**,/ on account of the arrogance of the tower-**building**;/ now the tongues have been made wise through the glory of the **knowledge** of God;/ there God punished the impious **by** their fall;/ here Christ hath enlightened the fishermen by the **Spirit**./ Then discord was brought about for **punishment**;// now harmony is restored for the **salvation** of our souls.

C. St. Symeon's Prayer

R. Trisagion

C. Troparion of the Feast (Tone 8) x3
 Blessed art Thou, O Christ our God,/ Who hast shown forth the fishermen
 as most wise,/ by sending down upon them the Holy Spirit,/ and through them
 didst draw the world into Thy net.// O Lover of man, glory to Thee.

P. Blessing of the Loaves

C. Amen. Blessed be the Name of the Lord...

C. I will bless the Lord... (first 11 verses of Psalm 33)

P. The blessing of the Lord be upon you...

MATINS:

P. Regular Beginning

P. Great Ectenia

C. God is the Lord... (Tone 8)

Troparion of the Feast (Tone 8) x2
 Blessed art Thou, O Christ our God,/ Who hast shown forth the fishermen
 as most wise,/ by sending down upon them the Holy Spirit,/ and through them
 didst draw the world into Thy net.// O Lover of man, glory to Thee.

G/B...

Repeat the Troparion of the Feast (Tone 8)

Lord Have Mercy 3x

Glory...

R. Both now...

R. Kathisma II

P. Small Ectenia

C. Sessional Hymn: (Tone 4) (twice)

Let us, O ye **faithful**,/ radiantly celebrate the feast which followeth
upon the feast,/ and **is** a concluding **festival**;/ this is the day of
Pentecost,/ the fulfillment of the promise and of the **appointed** time,/ for
 thereon the fire from the Comforter came **down** on earth,/ as it were in the
form of tongues,/ and enlightened the **disciples**,/ and made them participants
 in **heavenly** things./ The light of the Comforter **hath** come// and **enlightened**
 the world.

R. Kathisma III

P. Small Ectenia

C. Sessional Hymn: (Tone 4) (twice)

The **fountain** of the Spirit having come **down** on earth,/ being noetically
 divided into **fiery** streams,/ **bedewed** the apostles, **enlightening** them;/ and
 was unto them a **cloud** that bedewed,/ a fire that enlightened and poured down
 a flame **upon** them,/ whereby we have received grace, both through fire and
water./ The light of the Comforter **hath** come// and **enlightened** the world.

C. Polyeleos

C. The Megalynarion

Clergy: We magnify, we magnify Thee, / O Christ the Giver of Life, / and we honour Thine All-Holy Spirit, / Whom Thou hast sent from the Father // to Thy divine disciples.

Reader: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Choir: We magnify, we magnify Thee...

Reader: And all the might of them by the Spirit of His mouth.

Choir: We magnify, we magnify Thee...

Reader: Alleluia, alleluia, alleluia, Glory to Thee, O God. x2

Clergy: Alleluia, alleluia, alleluia, Glory to Thee, O God.
We magnify, we magnify Thee...

P. Small Ectenia

C. Sessional Hymn (Tone 8)

After Thine arising from the **tomb**, O Christ, / and Thy divine ascension to the height of **heaven**, / Thou didst send down Thy glory upon the God-seers, O **Compassionate** One, / having renewed a right spirit in Thy disciples. / Wherefore, like a musical harp plucked with a divine **plectrum**, / they have mysteriously made clear Thy command, O **Saviour**, // and Thy dispensation.

C. Hymn of Degrees: (Tone 4)
From my youth... (see book)

P. Prokimenon: (Tone 4)
Thy good Spirit shall lead me / into the land of righteousness.
V. O Lord, hear my prayer, give ear unto my supplication.

Let every breath praise the Lord.
GOSPEL: John 20:19-23

R. Psalm 50

C. Glory...

Through the prayers of the **Apostles**, / O **Merciful** One, / blot out the multitude of our **transgressions**.

Now...

Through the prayers of the **Theotokos**, / O **Merciful** One, / blot out the multitude of our **transgressions**.

Have mercy on **me**, O God, / according to Thy great **mercy**; / and according to the multitude of Thy **compassions**, / blot out my **transgression**.

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

P. Save, O God, Thy People...
Sermon. Anointing.

Canticle One (Tone 7)

Irmos: **In** the sea hath He covered Pharaoh with his **chariots**, / quenching **wars** with a **lofty** arm; // let us sing unto Him, for He is **glorified**.

Glory to Thee, our God, glory to Thee.

Having indeed sent down the Comforting Spirit, as Thou hadst promised of old, to the disciples, O Christ, Thou didst shine forth a light unto the world, O Lover of mankind.

Glory to Thee, our God, glory to Thee.

That which hath of old been foretold in the law and the prophets is fulfilled; for today the grace of the Divine Spirit hath been poured out upon all the faithful.

Irmos of the Second Canon: (Tone 4)

Covered by the divine cloud,/ he that was slow of tongue proclaimed the Law written by God;/ For having shaken off the impurity from the eye of his mind,/ he beholdeth Him That Is,/ and he is initiated into the knowledge of the Spirit,// while giving praise with God-inspired songs.

Glory... The pure and revered mouth spake: From you there shall be no separation, O My friends! for I, co-sitting upon the most high throne of the Father, will pour out the Spirit, to enlighten them that desire abundant grace.

Both... Having attained its purpose, the most pure word in a quiet way doth bring the heart to perfection; for having accomplished the work, Christ hath gladdened His friends by distributing the Spirit in the mighty wind and fiery tongues, as He promised.

C. Katavasia (Tone 7 - the irmos of the first canon for Pentecost)

In the sea hath He covered Pharaoh with his **chariots**,/ quenching **wars** with a **lofty** arm;// let us sing unto Him, for He is **glorified**.

Katavasia (Tone 4 - the irmos of the second canon for Pentecost)

Covered by the divine cloud,/ he that was slow of tongue proclaimed the Law written by God;/ For having shaken off the impurity from the eye of his mind,/ he beholdeth Him That Is,/ and he is initiated into the knowledge of the Spirit,// while giving praise with God-inspired songs.

Canticle Three (Tone 7)

Irmos: **Thou**, O Christ, didst say to Thy disciples:/ **Tarry** ye in Jerusalem, until ye be clothed with **power** from on high;/ and **I** will send unto you another Comforter, **such** as I,/ even **Mine** and My Father's **Spirit**,// in Whom ye shall be **established**.

Glory to Thee, our God, glory to Thee.

The power of the Divine Spirit coming down did divinely join together into one harmony the tongues of old divided of those that were leagued for evil purpose, and doth impart unto the faithful the knowledge of the Trinity whereby we are established.

Irmos of the Second Canon: (Tone 4)

Only the prayer of the Prophetess **Anna**,/ who of old brought a broken spirit unto the Mighty One and God of **knowledge**,/ loosed the fetters of a **childless** womb// and the unruly rebuke of her with **children**.

Glory... Incomprehensible is the Supreme Godhead, for It hath shown the illiterate fishermen to be wise men who are teaching by word, and drawing innumerable people from out of deepest night, through the brilliance of the Spirit.

Both... From unbegotten Light doth proceed the All-effecting, never-failing Brightness, Who now shineth forth the radiance one in nature, of the Father's power through the Son unto the nations in the fiery voice on Sion.

C. Katavasia (Tone 7 - the irmos of the first canon for Pentecost)

Thou, O Christ, didst say to Thy disciples:/ **Tarry** ye in Jerusalem, until ye be clothed with **power** from on high;/ and **I** will send unto you another Comforter, **such** as I,/ even **Mine** and My Father's **Spirit**,// in Whom ye shall be **established**.

Katavasia (Tone 4 - the irmos of the second canon for Pentecost)

Only the prayer of the Prophetess **Anna**,/ who of old brought a broken spirit unto the Mighty One and God of **knowledge**,/ loosed the fetters of a **childless** womb// and the unruly rebuke of her with **children**.

P. Small Ectenia

C. Sessional Hymn (Tone 8) (*twice*)

The **ardent** followers of the Saviour were **filled** with joy,/ and they who were fearful before obtained **boldness**,/ for today the Holy Spirit descended from on high upon the house of the disciples,/ and each one spake differently to the **people**;/ for the tongues, in likeness **as** of fire,/ were dispersed, and **burned** them not,// but rather **bedewed** them.

Canticle Four (Tone 7)

Irmos: Fore**seeing** Thy coming, O Christ, in the latter days, the prophet **cried** out:/ I have **heard**, O Lord, of Thy **power**,// that to save all Thine anointed ones art **Thou** come.

Glory to Thee, our God, glory to Thee.

He that formerly spake through the prophets, and was foretold in the law unto the imperfect, the Comforter, the true God, doth become known today unto the ministers and witnesses of the Word.

Glory to Thee, our God, glory to Thee.

Bearing the sign of Divinity, the Spirit was distributed in fire upon the apostles, and was manifested in strange tongues, for the Divine Power coming from the Father is absolute.

Irmos of the Second Canon: (Tone 4)

O King of kings,/ even Thou Who art from the Holy One,/ O Word, Who comest forth from the only uncaused Father,/ Thou, as our Benefactor, didst

unfailingly send Thine equipotent Spirit/ unto the Apostles, who sing://
Glory to Thy power, O Lord.

Glory to Thee, our God, glory to Thee.

Having by word thrown open the divine laver of regeneration, Thou, O
Word of God, Compound Nature, dost bathe me with streams from Thine
incorrupt, pierced side, sealing with the fervor of the Spirit.

Glory... All things bow their knee before the Comforter, and the
Offspring of the Father, and the Consubstantial Father; For they acknowledge
in Three Persons, the One, Infallible, Unapproachable and Timeless Essence;
For the grace of the Spirit hath shined forth illumination.

Both... Be ye perfected by the Supreme Godhead, all ye ministers of
the Thrice-radiant Essence; for, beyond nature, doth Christ as Benefactor
work perfection and make light shine unto salvation, providing all the grace
of the Spirit.

C. Katavasia (Tone 7 - the irmos of the first canon for Pentecost)

Foreseeing Thy coming, O Christ, in the latter days, the prophet **cried**
out:/ I have **heard**, O Lord, of Thy **power**,// that to save all Thine anointed
ones art **Thou** come.

Katavasia (Tone 4 - the irmos of the second canon for Pentecost)

O King of kings,/ even Thou Who art from the Holy One,/ O Word, Who
comest forth from the only uncaused Father,/ Thou, as our Benefactor, didst
unfailingly send Thine equipotent Spirit/ unto the Apostles, who sing://
Glory to Thy power, O Lord.

Canticle Five (Tone 7)

Irmos: **Because** of fear of **Thee**, O Lord,/ within the **prophets** is
conceived and brought forth on earth the Spirit of
salvation,/ which **doth** purify the hearts of the **apostles**,/
and is **renewed** as a right Spirit in the **faithful**;// for light
and peace are Thine **injunctions**.

Glory to Thee, our God, glory to Thee.

This power that came down today is the Good Spirit, the Spirit of the
wisdom of God, the Spirit that proceedeth from the Father, and through the
Son hath appeared unto us the faithful, presented in the holiness of His
nature, unto those in whom He dwelleth, in whom He is seen.

Irmos of the Second Canon: (Tone 4)

O ye children of the Church,/ whose likeness is like unto light,/
receive ye the fire-breathing dew of the Spirit,/ which is a redeeming
purification of offences;/ For now hath the Law gone forth from Sion,// even
the Spirit's grace, in the form of tongues of fire.

Glory... As He Himself was well-pleased, of His own accord the
unsubordinated Spirit cometh forth from the Father, making wise with tongues
the apostles, sealing with the impress of the life-bearing Word, being of
One Might with the Father, and of One Form, of Whom the Saviour spake also.

Both... That He might heal the minds of sin, the All-ruling God and Word doth prepare for Himself as a spotless dwelling the apostles, in whom the light of the Spirit, One in might and essence with Him, doth now make Its abode.

C. Katavasia (Tone 7 - the irmos of the first canon for Pentecost)

Because of fear of **Thee**, O Lord,/ within the **prophets** is conceived and brought forth on earth the Spirit of **salvation**,/ which **doth** purify the hearts of the **apostles**,/ and is **renewed** as a right Spirit in the **faithful**;// for light and peace are Thine **injunctions**.

Katavasia (Tone 4 - the irmos of the second canon for Pentecost)

O ye children of the Church,/ whose likeness is like unto light,/ receive ye the fire-breathing dew of the Spirit,/ which is a redeeming purification of offences;/ For now hath the Law gone forth from Sion,// even the Spirit's grace, in the form of tongues of fire.

Canticle Six (Tone 7)

Irmos: **Sailing** on billows of the **cares** of life,/ **sinking** with a shipload of sins, and thrown over to the soul-**corrupting** beast,/ like **Jonah**, O Christ, I **cry** unto Thee:// Do Thou bring me up from the death-**dealing** deeps!

Glory to Thee, our God, glory to Thee.

Of Thy Spirit hast Thou abundantly poured out upon all flesh, according as Thou hast said, O Lord, and all things are filled with the knowledge of Thee, that from the Father the Son was born incorruptibly, and the Spirit indivisibly proceedeth.

Irmos of the Second Canon: (Tone 4)

Thou hast shone forth from the **Virgin**/ as forgiveness and salvation for us, O Christ **Master**,/ that like as Jonas who was reft from the belly of the sea **monster**,// Thou mightest snatch from corruption all the fallen race of **Adam**.

Glory... Do Thou renew within us, that we may forever possess the right Spirit that we long for, Who proceedeth from the Father always invisibly, consuming the stains of hated matter and cleansing the filth of our minds, O Ruler of all.

Both... A long-desired dignity dost Thou establish for the apostles in Sion mindful of Thy coming, O Spirit: the profession of the Word Begotten of the Father, which most speedily bringeth to light the harsh sayings of the lip-smacking Gentiles.

C. Katavasia (Tone 7)

Sailing on billows of the **cares** of life,/ **sinking** with a shipload of sins, and thrown over to the soul-**corrupting** beast,/ like **Jonah**, O Christ, I **cry** unto Thee:// Do Thou bring me up from the death-**dealing** deeps!

Katavasia (Tone 4)

Thou hast shone forth from the **Virgin**/ as forgiveness and salvation for us, O Christ **Master**,/ that like as Jonas who was reft from the belly of the sea **monster**,// Thou mightest snatch from corruption all the fallen race of **Adam**.

P. Small Ectenia

C. Kontakion, Tone 8

Once, when He descended and confounded the tongues,/ the Most High divided the nations;/ and when He divided the tongues of fire, He called all men into unity;// and with one accord we glorify the All-Holy Spirit.

R. Ikos

Grant speedy and steadfast consolation unto Thy servants, O Jesus, when our spirits are become despondent. Depart not from our souls when they be in afflictions, nor be Thou afar from our minds when they be in tribulations, but do Thou ever go before us. Draw nigh unto us, draw nigh, O Thou Who art everywhere present; even as Thou wast ever with Thine apostles, so also do Thou unite Thyself to them that long for Thee, O Compassionate One, that, being one with Thee, we may praise and glorify Thine All-Holy Spirit.

Synaxarion on the Sunday of Holy Pentecost

V. By a violent wind, in tongues of fire Christ bestoweth the Divine Spirit upon the apostles. On the great day the Spirit is poured out upon the fishermen.

On this day, on the eighth Sunday after Pascha, let us celebrate the Holy Pentecost, for this we have received from the Hebrew books. For likewise among them, they celebrate Pentecost, honouring the number seven and because, fifty days having gone by after the Passover, the law was received; thus also we, celebrating for fifty days after Pascha, received the All-Holy Spirit, the Law-giver and Guide unto all Truth, and Orderer of things pleasing to God. It is known that among the Hebrews there were three feasts: Passover, Pentecost, and the Feast of Tabernacles. At Passover then, they made commemoration of the crossing of the Red Sea for Passover is interpreted as 'crossing over.' And such a feast showed our crossing over and return from dark sin to Paradise. They celebrated Pentecost in remembrance of their great suffering in the wilderness, and how through many afflictions they were led into the Promised Land; for then they delighted in the fruits of wheat and wine. And this feast manifested our deliverance from faithlessness, and our entry into the Church; for then also we partake of the Master's Body and Blood. Some therefore, say that it is for this reason that Pentecost is celebrated among the Hebrews; others, in honour, as they say, of the fifty days during which Moses, having fasted, received the God-written law, having in remembrance also the sacrificial bullock, and other things, which Moses did when he went up the mountain and came down again. But others have been of the opinion that among the Hebrews Pentecost was contrived in honour of the number seven, as hath been said; for this number multiplied by itself, maketh fifty, minus one day. But the veneration among the Hebrews for the number seven pertaineth not only to days, but also in reckoning years, from which year among them they make a Jubilee, known as 'Leaving.' For every seventh year by this reckoning, this happeneth, when also they leave the earth unsown, and the animals they give release, and they order the hired servants set free. The third feast, the

Feast of Tabernacles, is celebrated after the harvest, which is five months after the Feast of Passover. This was kept in memory of the day on which Moses on Mount Sinai saw the tabernacle in a cloud before it was built and prepared by the chief carpenter Beseleel; for, making these tents, they celebrate this feast; and remaining in the fields, and giving thanks to God, they gathered the fruits of their labors. It is thought that it was in connection with this feast that David wrote concerning wine-presses in the Psalms. This was an image of our resurrection from the dead, when our bodily tabernacle hath been destroyed, brought together again, we receive the fruits of our labors, keeping high festival in eternal tabernacles. One ought to know, that in the completion of this day of Pentecost, the Holy Spirit came to the disciples. Moreover, the Holy Fathers desired to divide the feasts, on account of the majesty of the Most Holy and Life-creating Trinity. Thus also, we say, on the next day, how the Holy Spirit hath come. Through the intercessions of the holy apostles, O Christ, have mercy on us. Amen.

Canticle Seven (Tone 7)

Irmos: **Thrown** into the fiery **furnace**,/ the holy **youths** changed the fire into dew with their singing, crying **out** thus:// Blessed art Thou, O Lord, the God of our **fathers**.

Glory to Thee, our God, glory to Thee.

While the apostles proclaimed the great things divine, the unbelievers considered as drunkenness the working of the Spirit, through Whom the Trinity becometh known, the One God of our fathers.

Glory to Thee, our God, glory to Thee.

In an Orthodox manner, let us proclaim with Divine authority the undivided Essence: God the beginningless Father, and the Word and the Spirit, Who are of equal authority, and let us cry: Blessed art Thou, the God of our fathers.

Irmos of the Second Canon: (Tone 4)

The unison of instrumental music/ declared that all should worship the lifeless image wrought of gold;/ But the light-bearing grace of the Comforter/ doth teach us to cry out in reverence:/ O only Trinity, equipotent and beginningless,// blessed art Thou.

Glory to Thee, our God, glory to Thee.

Not understanding the prophetic voice, but hearing the apostles speak in strange tongues, the foolish called it drunkenness caused by wine; whereas we the pious fittingly call out to Thee: O Renewer of all things, blessed art Thou!

Glory... Joel, the divinely inspired seer, thundered forth an oracle spoken by the Supremely Divine and Sovereign Word: They, upon whom I shall pour out My Spirit, will cry out together: Blessed art Thou, O brilliant, thrice-resplendent Nature.

Both... The third of the hours distributed the grace well, that it might indicate the worship of Three Hypostases in a simplicity of authority, but now in a single day, the Lord's day, Son, Father and Spirit, blessed art Thou!

C. Katavasia (Tone 7 - the irmos of the first canon for Pentecost)

Thrown into the fiery **furnace**,/ the holy **youths** changed the fire into dew with their singing, crying **out** thus:// Blessed art Thou, O Lord, the God of our **fathers**.

Katavasia (Tone 4 - the irmos of the second canon for Pentecost)

The unison of instrumental music/ declared that all should worship the lifeless image wrought of gold;/ But the light-bearing grace of the Comforter/ doth teach us to cry out in reverence:/ O only Trinity, equipotent and beginningless,// blessed art Thou.

Canticle Eight

Irmos: The **bush** on Sinai, burning with fire, yet **unconsumed**,/ made God **known** unto Moses, slow of speech and **stammering**,/ and God's **zeal** hath shown the three youths in the fire unassailable and **singing**:// All ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the **ages**.

Glory to Thee, our God, glory to Thee.

When the quickening mighty breath of the All-Holy Spirit came down from on high upon the fishermen in the form of tongues of fire, they proclaimed the greatness of God: All ye works, praise the Lord, and supremely exalt Him unto the ages.

Glory to Thee, our God, glory to Thee.

Without dreading the fearful fire and as those treading up the untouchable mountain, come, let us stand upon Mount Sion, in the city of the living God, singing in choir together with the Spirit-bearing apostles: All ye works, praise the Lord, and supremely exalt Him unto the ages.

Irmos of the Second Canon: (Tone 4)

The type of the Godhead prefigured in the **resplendent** three/ loosened the bonds and moistened the **flames** with dew./ The Children praise, and all creation that was **made** doth bless,// the only Saviour and Creator of all, as their **Benefactor**.

Glory to Thee, our God, glory to Thee.

The Spirit coming down in likeness of the tongues of fire, doth impress upon the memory of the apostles the man-saving doctrine which Christ Who heard it from the Father, declared unto them. Creation, formerly alienated and now reconciled, doth praise Thee.

Let us bless Father, Son, Holy Spirit, the Lord!

Thou camest as a Saviour to invest the Apostles with that Light which came of Itself, being Lord and Light and Giver of light. Thou dost

distribute to Thy suppliants as It were a cherished breeze, the prayed-for Spirit.

Both... The Spirit-sated mouth of the prophets sang Thy sojourning in the flesh, O Sovereign, and the Spirit, brought forth from the Father's bosom, Uncreated, Co-Creator and Co-enthroned with Thee, is revered by those that believe in one incarnation.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

C. Katavasia (Tone 7)

The **bush** on Sinai, burning with fire, yet **unconsumed**,/ made God **known** unto Moses, slow of speech and **stammering**,/ and God's **zeal** hath shown the three youths in the fire unassailable and **singing**::/ All ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the **ages**.

Katavasia (Tone 4)

The type of the Godhead prefigured in the **resplendent** three/ loosened the bonds and moistened the **flames** with dew./ The Children praise, and all creation that was **made** doth bless, // the only Saviour and Creator of all, as their **Benefactor**.

No Magnificat

Canticle Nine

Irmos: O **thou** who without corruption gavest birth, and didst lend flesh unto the Word,/ the **Artificer** of all things, O thou Mother who hast not known **wedlock**,/ O **Virgin** Theotokos, container of the **Illimitable**,// dwelling place of thine Uncontainable Fashioner, thee do we **magnify**.

Glory to Thee, our God, glory to Thee.

Borne in gladness upon a chariot of flaming fire, the fire-breathing zealot of old hath typified that radiant breath which now shone forth from above upon the apostles, and these illumined, made known the Trinity to all.

Glory to Thee, our God, glory to Thee.

Strange things were heard from the disciples, not in accordance with the law of their nature, for while only one voice spake, by the grace of the Spirit various peoples, tribes, and nations heard the great things of God, learning the knowledge of the Trinity.

Irmos of the Second Canon: (Tone 4)

Rejoice, O Queen, boast of virgins and **mothers**;/ For every eloquent and **capable** mouth/ is unable to extol thee **worthily**,/ and every mind is confounded in seeking to comprehend thy **childbirth**::/ Wherefore, with one accord do we **glorify** thee.

Glory... It is proper to hymn the Maiden who giveth life; for she alone carried in her womb the Word that came to heal the diseased nature of

man; and Who seated now on the right hand of the Father, hath sent down the grace of the Spirit.

Both... Let all of us, on whom the divinely-poured grace hath breathed, shining, flashing, changed with a strange and most magnificent transformation, having come to know the Essence equal in might, indivisible and wise, and thrice-radiant, render glory.

C. Katavasia (Tone 7)

O **thou** who without corruption gavest birth, and didst lend flesh unto the Word,/ the **Artificer** of all things, O thou Mother who hast not known **wedlock**,/ O **Virgin** Theotokos, container of the **Illimitable**,// dwelling place of thine Uncontainable Fashioner, thee do we **magnify**.

Katavasia (Tone 4)

Rejoice, O Queen, boast of virgins and **mothers**;/ For every eloquent and **capable** mouth/ is unable to extol thee **worthily**,/ and every mind is confounded in seeking to comprehend thy **childbirth**.// Wherefore, with one accord do we **glorify** thee.

P. Small Ectenia

C. Amen

(Holy is the Lord our God... is **NOT** chanted)

R. Exapostilarion

O All-Holy Spirit, Who proceedest from the Father, and through the Son camest to the illiterate disciples, save those that have acknowledged Thee as God, and have mercy on all. (*twice*)

G/B... Another Exapostilarion

Light is the Father, Light is the Word, Light also is the Holy Spirit, Who in tongues of fire wast sent to the apostles, and through Whom all the world is enlightened to revere the Holy Trinity.

C. Lauds: Tone 4 Stichera

Let every breath **praise** the Lord/
Praise the Lord from the **Heavens**/
Praise Him in the **highest**/
To Thee is due a **hymn**, O God/
Praise Him, all ye His **Angels**;//
Praise Him, all ye His hosts.
To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.
Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,
Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name of
 the Lord, for exalted is the name of Him alone.
 His praise is above the earth and heaven, and He shall exalt the horn of
 His people.

This is the hymn for all His saints, for the sons of Israel, and for the
 people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.
 Let Israel be glad in Him that made him, let the sons of Sion rejoice in
 their king.

Let them praise His name in the dance; with the timbrel and the psaltery
 let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek
 with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.
 The high praise of God shall be in their throat, and two-edged swords shall
 be in their hands.

To do vengeance among the heathen, punishments among the peoples,
 To bind their kings with fetters, and their nobles with manacles of iron,

- V. To do among them the judgment that is written. This glory shall be
 to all His saints. Praise ye God in His saints,/ praise Him in
 the firmament of His power.

(Tone 4)

1/2 Wonderful **things** today have all the **nations**/ witnessed in the city of
David/ when the Holy **Spirit** came down in **tongues** of fire,/ as the
 divinely-inspired **Luke** doth relate,/ for he saith: While the disciples
 of Christ were **gathered**,/ there came a sound as of a rushing **mighty**
 wind,/ and it filled the house, where they were **sitting**;/ and all began
 to speak with strange tongues strange **teachings**,// strange commands of
 the Holy **Trinity**.

- V. Praise Him for His mighty acts, praise Him according to the
 multitude of His greatness. Praise Him with the sound of
 trumpet,/ praise Him with psaltery and harp.

3/4 The Holy **Spirit** ever was, and is, and ever **shall** be,/ neither beginning
 nor **ceasing**,/ but ever **joined** and numbered together with the **Father** and
 the Son;/ He is the Life and the Life-giver,/ the Light and the Light-
bestower./ Himself Goodness and the Source of **goodness**;/ through Whom
 the Father becometh known, and the Son is **glorified**,/ and by all are
 acknowledged one might, one **union**,// one adoration of the Holy **Trinity**.

- V. Praise Him with timbrel and dance, praise Him with strings and
 flute. Praise Him with tuneful cymbals, praise Him with cymbals
 of jubilation./ Let every breath praise the Lord.

5/6 The Holy **Spirit** is the **Light** and Life,/ and living Source of
intellect;/ the **Spirit** of wisdom, the Spirit of under**standing**,/ good,
 right, intellectual; ruling, cleansing off**enses**;/ Deity and Deifier,
 Fire proceeding from **Fire**;/ speaking, working, **distributing** gifts,/ by

Whom all the prophets and the divine apostles together with the **martyrs** were crowned./ O strange report, **strange** sight!// Fire is distributed for the **bestowal** of gifts!

G/B... (Tone 6)

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

P. Glory to Thee...

C. The Great Doxology

Tropar of the Feast (Tone 8)

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

P. Litanies

P. Dismissal Tropar:

May Christ our true God, Who sent down from heaven the Most Holy Spirit in the form of tongues of fire upon His holy disciples and apostles, through the intercessions of His most pure Mother; of the holy, glorious and all-praised apostles, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

C. Amen

R. Hours

Tropar: Feast

Kontak: Feast

At Liturgy:

Festal antiphons sung in place of Psalms & Beatitudes

Troparia & Kontakia:

Tropar Feast

G/B... Kontak Feast

Instead of the Trisagion: As many as have been baptized...

Prokimenon (Tone 8)

Their sound hath gone forth...

Epistle: Acts 2:1-11

Alleluia (Tone 1)

Gospel: John 7:37-52; 8:12

Instead of "It is Truly Meet," sing Irmos of Ode 9

Communion Hymn: Thy good Spirit shall lead me in the land of uprightness...