THE FEAST OF PENTECOST
AT GREAT VESPERS

On "Lord I have cried ...," 10 Stichera from the Pentecostarion, in Tone I:

Verse: Bring my soul out of prison * that I may confess Thy name.

We celebrate Pentecost * and the coming of the Spirit, * and the time appointed for the promise, * and the fulfillment of hope. * How great is this mystery: * it is both exceeding great and most venerable. * Wherefore, we cry unto Thee: ** O Creator of all, Lord, glory be to Thee.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: **W**e celebrate Pentecost ...,

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Thou hast renewed Thy disciples with foreign tongues, O Christ, * that they might therewith proclaim Thee, * the immortal Word and God, ** Who granteth our souls great mercy.

Verse: Let Thine ears be attentive * to the voice of my supplication.

The Holy Spirit provideth all things; * He gusheth forth prophecy; * He perfecteth the priesthood; * He hath taught wisdom to the illiterate. * He hath shown forth the fishermen as theologians. * He holdeth together the whole institution of the Church. * Wherefore, O Comforter, * one in essence and throne with the Father and the Son, ** glory be to Thee.

Tone II:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

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.

Verse: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: **W**e have seen the true Light ...,

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

In the Prophets Thou didst proclaim unto us * the way of salvation, * and the grace of Thy Spirit hath shone in the Apostles, O our Savior; * Thou art God Who art from the beginning, * and for time to come, and unto the ages, ** Thou art our God.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

In Thy courts shall I praise Thee, * the Savior of the world, * and bending my knee I shall worship Thine invincible might. * In the evening, in the morn, at midday, ** and at all times shall I bless Thee, O Lord.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

In Thy courts, O Lord, as we the faithful * bend the knee of the soul and the body, * we praise Thee, the beginningless Father, * the co-beginningless Son, * and the co-eternal and Most holy Spirit, ** Who dost enlighten and sanctify our souls.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Let us praise the consubstantial Trinity: * the Father and the Son, with the Holy Spirit; * for thus did all the Prophets and Apostles preach, ** with the Martyrs.

Glory ..., Both now ..., in Tone VIII

Come, O ye peoples, * let us worship the Godhead in three Hypostases: * the Son in the Father, with the Holy Spirit; * for the Father timelessly begat the Son, * Who is co-eternal and of one throne; * and the Holy Spirit was in the Father, glorified with the Son; * one Might, one essence, one Godhead, * which we all worship, saying: * Holy God, Who didst create all things through the Son, * with the co-operation of the Holy Spirit. * Holy Mighty, through Whom we have known the Father, * and through Whom the Holy Spirit came to the world. * Holy Immortal, the Comforting Spirit, * Who proceedest from the Father and restest in the Son. ** O Holy Trinity, glory be to Thee.

After the Entrance and "O Joyous Light ...,"

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the universe which shall not be shaken.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

The Three Scriptural Lessons.

THE READING IS FROM THE BOOK OF NUMBERS

The Lord said to Moses: "Gather Me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. And I will go down, and speak there with thee; and I will take of the Spirit that is upon thee, and will put it upon them; and they shall bear together with thee the assaults of the people, and thou shalt not bear them alone." And Moses went out, and spake the words of the Lord to the people; and he gathered seventy of the elders of the people, and he set them round about the tabernacle. And the Lord came down in a cloud, and spake to him, and took of the Spirit that was upon him, and put it upon the seventy men that were elders; and when the Spirit rested upon them, they prophesied and ceased. And there were two men left in the camp, the name of the one was Eldad, and the name of the other Medad; and the Spirit rested upon them, and these were of the number of those who were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. And a young man ran and told Moses, and spake, saying: "Eldad and Medad prophesy in the camp." And Joshua the son of Nun, who attended on Moses, the chosen one, said: "Lord Moses, forbid them." And Moses said to him: "Art thou jealous on my account? Would that all the Lord's people were prophets; whenever the Lord shall put His Spirit upon them."

THE READING IS FROM THE PROPHECY OF JOEL

Thus saith the Lord: "Rejoice and be glad, ye children of Zion, in the Lord your God; for He hath given you food fully, and will rain upon you the early and the latter rain, as before. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even My great army, which I sent against you. And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God for the things which He hath wrought wonderfully with you: and My people shall not be shamed forever. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else beside Me; and My people shall no more be ashamed forever. And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your

young men shall see visions. And on My servants and handmaids in those days will I pour out of My Spirit. And I will show wonders in heaven, and upon the earth: blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord is come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

THE READING IS FROM EZEKIEL

Thus said the Lord: "I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: and I will sprinkle clean water upon you, and ye shall be purged from all your filthiness, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. And I will put My Spirit in you, and will cause you to walk in Mine ordinances, and to keep My judgments, and do them. And ye shall dwell upon the land which I gave to your fathers; and ye shall be to Me a people, and I will be to you a God."

At the Litiya, in Tone II:

In the Prophets Thou didst proclaim unto us * the way of salvation, * and the grace of Thy Spirit hath shone in the Apostles, O our Savior; * Thou art God Who art from the beginning, * and for time to come, and unto the ages, ** Thou art our God.

In Thy courts shall I praise Thee, * the Savior of the world, * and bending my knee I shall worship Thine invincible might. * In the evening, in the morn, at midday, ** and at all times shall I bless Thee, O Lord.

In Thy courts, O Lord, as we the faithful * bend the knee of the soul and the body, * we praise Thee, the beginningless Father, * the co-beginningless Son, * and the co-eternal and Most holy Spirit, ** Who dost enlighten and sanctify our souls.

Glory ..., Both now ..., in Tone VIII:

When Thou didst send down Thy Spirit, O Lord, * while the Apostles were seated, * the children of the Jews beheld and were astonished with amazement; * for they heard them speaking in other, foreign tongues, * according as the Spirit bestowed on them; * for though they were unlearned, they were made wise; * and in catching and bringing the nations to the Faith, * they preached of things divine. * Wherefore, we also cry to Thee: * O Thou Who wast seen on earth and didst save us from error, ** O Lord, glory be to Thee.

The Aposticha of the Feast, in Tone VI:

Being ignorant of the power of Thy most holy Spirit, * which was come unto Thine Apostles, O Lord, * the heathen imagined the diversity of tongues to be drunkenness. * But we who are established by them speak thus unceasingly: * Take not Thy Holy Spirit from us, we pray, ** O Lover of mankind.

Verse: Create in me a clean heart, O God, * and renew a right spirit within me.

O Lord, the descent of the Holy Spirit, * which enveloped Thine Apostles, * made them to speak with other tongues. * Hence, the strange wonder was thought to be drunkenness by the unbelievers, * but to the believers it was a cause of salvation. * Wherefore, we beseech Thee to grant us also His illumination, ** O Lover of mankind.

Verse: Cast me not away from Thy presence, * and take not Thy Holy Spirit from me.

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.

Glory ..., Both now ..., in Tone VIII:

Of old the tongues were confounded * because of the audacity in the building of the tower, * but now the tongues are made wise * because of the glory of Divine knowledge. * There God condemned the impious because of their offense, * and here Christ hath enlightened the fishermen by the Spirit. * At that time the confusion of tongues was wrought for punishment, * but now the concord of tongues hath been inaugurated ** for the salvation of our souls.

"Now lettest Thou Thy servant depart ...," Trisagion. Then:

The Troparion of the Feast, in Tone VIII:

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

AT MATINS

On "God is The Lord ...," the Troparion of the Feast, in Tone VIII:

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

Glory ..., Both now ..., the foregoing is repeated

After the 1st chanting of the Psalter (Kath. II) Sessional Hymn, in Tone IV:

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

Glory ..., Both now ..., the foregoing is repeated

After the 2nd chanting of the Psalter (Kath. III) Sessional Hymn, in Tone IV:

The well-spring of the Spirit, coming to earth, * noetically divided into rivers of fire, * and bedewed the apostles, enlightening them; * and He was to them a bedewing cloud, * a fire enlightening them, a flame raining down. * Through them we have received grace, through fire and water. ** The light of the Comforter hath come and illumined the world.

Glory ..., Both now ..., the foregoing is repeated

The Polyeleos

Megalynarion: We magnify Thee, * O Christ the Giver of life, * and we honor Thine All-Holy Spirit, * Whom Thou didst send from the Father * to Thy divine disciples.

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

Then the Sessional Hymn of the Feast, in Tone VIII:

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 Savior, and Thy dispensation.

Glory ..., Both now ..., the foregoing is repeated

The Songs of Ascent, 1st Antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon Tone IV: Thy good Spirit shall lead me * in the land of uprightness.

Verse: O Lord, hear my prayer, give ear unto my supplication.

Let every breath ...,

GOSPEL ACCORDING TO ST. JOHN (20:19-23)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Psalm 50, Then:

Glory ..., in Tone VI:

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

Both now ..., in Tone VI:

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 transgressions.

Festal Sticheron, in Tone VI:

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.

After which: "O God, save Thy people ...," The Canons:

The first Canon, by Cosmos the Monk, in Tone VII:

ODE I

Irmos: He Who quencheth wars with a lofty arm * hath covered over Pharaoh and his chariots in the sea. * Let us sing unto Him, * for He hath been glorified.

Refrain: **G**lory to Thee, our God, glory to Thee.

As of old Thou didst promise the disciples, O Christ Who didst send the Spirit Comforter, Thou didst indeed shine forth light upon the world, O Thou Who lovest mankind.

Refrain: **G**lory to Thee, our God, glory to Thee.

That which of old was preached by the Law and the prophets hath been fulfilled; for today the grace of the divine Spirit hath been poured out upon all the faithful.

The second Canon, by Kyr John Arclas, in Tone IV:

Irmos: Covered by the divine cloud ...,

Refrain: **G**lory to Thee, our God, glory to Thee.

The pure and revered mouth spake: From you there shall be no separation, O My friends! For, seated together upon the Father's most high throne, I will pour out the Spirit, to enlighten them that desire abundant grace.

Glory ..., Both now ..., **H**aving reached the end, the Word most true calmly perfecteth the heart; for having finished His work, Christ gladdened His friends, giving them the Spirit in a mighty wind with tongues of fire.

Katavasia: 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.

ODE III

Irmos: Thou didst say unto Thy disciples, O Christ: * Tarry ye in Jerusalem * till ye be clothed with power from on high, * and I will send you another Comforter like unto Me, * Who is My Spirit and the Spirit of the Father, * in Whom ye shall be established.

Refrain: **G**lory to Thee, our God, glory to Thee.

The power of the Divine Spirit coming down divinely joined together into one, the divided tongues of those who of old had come to a wicked agreement, thereby imparting unto the faithful the knowledge of the Trinity, in which we are established.

The second Canon:

Irmos: Only the prayer of the Prophetess ...,

Refrain: Glory to Thee, our God, glory to Thee.

Incomprehensible is the Supreme Godhead, for it hath shown the illiterate fishermen to be wise men who with their speech stopped the mouths of the sophists, and brought out of the deepest night countless peoples, through the brilliance of the Spirit.

Glory ..., Both now ..., From Unbegotten Light the All-effecting never-failing Brightness doth proceed, 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 Zion.

Katavasia: 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.

Sessional Hymn, in Tone VIII:

The ardent followers of the Savior 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, yet burned them not, ** but rather bedewed them.

Glory ..., Both now ..., the foregoing is repeated

ODE IV

Irmos: When the Prophet perceived Thy coming in the last days, O Christ, * he cried out: I have heard of Thy might, O Lord, * that Thou hast come to save all Thine anointed ones.

Refrain: 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.

Refrain: 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.

The second Canon:

Irmos: O King of kings, even Thou Who art ...,

Refrain: **G**lory 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.

Refrain: **G**lory to Thee, our God, glory to Thee.

All things bow their knees unto the Comforter, and unto the Son of the Father, and unto the Consubstantial Father, for in Three Hypostases they saw the true Being, inaccessible, timeless, and one; for the grace of the Spirit hath shone forth light.

Glory ..., Both now ..., **B**e ye perfected by the Supreme Godhead, all ye ministers of the Thrice-radiant Essence; for, beyond nature, Christ as Benefactor doth work perfection, making light shine unto salvation, providing all the grace of the Spirit.

Katavasia: O King of kings, even Thou Who art from the Only One, * O Word, Who comest forth from the only uncaused Father, * Thou, as our Benefactor, didst unfailingly send * Thy Spirit, Equal in might, unto the Apostles, who sing: * Glory to Thy power, O Lord.

ODE V

Irmos: The Spirit of salvation, O Lord, * Who was conceived in the loins of the Prophets because of their fear of Thee * and was brought forth upon the earth, * doth purify the hearts of the Apostles, * and is renewed in an upright manner in the faithful; * for Thy commandments are light and peace.

Refrain: **G**lory 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, and in whom He is seen.

The second Canon:

Irmos: O ye children of the Church ...,

Refrain: **G**lory to Thee, our God, glory to Thee.

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 One Form, of Whom the Savior spake also.

Glory ..., Both now ..., **T**hat 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.

Katavasia: 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 offenses; * for now hath the Law gone forth from Zion, * even the Spirit's grace, in the form of tongues of fire.

ODE VI

Irmos: Sailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss..

Refrain: **G**lory 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 Thy knowledge, for Thou, the Son didst come forth from the Father immutably, and the Spirit indivisibly proceedeth.

The second Canon:

Irmos: Thou hast shown forth from the Virgin ...,

Refrain: **G**lory to Thee, our God, glory to Thee.

Do Thou renew within us, that we may for ever 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.

Glory ..., Both now ..., **A** long-desired dignity dost Thou establish for the apostles in Zion mindful of Thy coming, O Spirit: the profession of the Word Begotten of the Father, which swiftly exposed the cruel prattle of the heathens' babbling.

Katavasia: Thou hast shone forth from the Virgin * as forgiveness and salvation for us, O Christ Master; * that, like as Jonah was rift from the belly of the sea monster, * Thou mightest snatch from corruption * all the fallen race of Adam.

Kontakion and Ikos of the Feast, in Tone VIII:

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.

Ikos: **G**rant 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; and 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 this day the eight Sunday of Pascha, we celebrate Holy Pentecost.

Verse: In a mighty wind doth Christ distribute the Divine Spirit.

Verse: In the form of fiery tongues unto the Apostles.

Verse: In one great day, the Spirit was poured forth upon the Fishermen.

We celebrate this Feast of Holy Pentecost today in commemoration of the coming of the all-holy Spirit into the world, which took place fifty days after the Resurrection of our Lord Jesus Christ from the dead. We have received this Feast from the Hebrew Bible; for, just as the Hebrews celebrate their own Pentecost, honoring the number seven, and because they received the Law fifty days after the Passover, so also do we, celebrating fifty days after Pascha, receive, instead of the Law, the all-holy Spirit, Who gives us laws, guides us into all truth, and decrees what is pleasing to God. It should be known that among the Hebrews there were three great Feasts: Passover, Pentecost, and Tabernacles. They observed Passover in commemoration of their deliverance from Egypt and their passage across the Red Sea; for "Pascha," in the Hebrew language, means "passage." This Feast signifies our own passage and return from the darkness of sin to Paradise. They celebrated Pentecost in commemoration of the hardships they endured in the desert, where they received the Law, and of the way in which they were brought through many afflictions into the Promised Land, for then it was that they enjoyed fruit, wheat, and wine. It also signifies the hardship that we suffer from unbelief and our entry into the Church; for then it is that we partake of the Body and Blood of the Master. The third Feast is that of Tabernacles, celebrated after the harvesting of fruits, that is, five months after the Feast of Passover. This Feast was celebrated in memory of the day on which Moses first pitched the Tabernacle that he saw on Mount Sinai in the cloud and which was constructed

by the architect Beseleel. Fashioning tabernacles themselves, the Hebrews would celebrate the same Feast: living in the fields and giving thanks to God, they would reap the fruits of their labors. This Feast is a type of our resurrection from the dead, when, after our bodily tabernacles have been dissolved and reconstituted, we will enjoy the fruits of our labors, keeping festival in the eternal tabernacles. It should be known that on this same day of Pentecost that we are celebrating, the Holy Spirit descended upon the Disciples. Since the Holy Fathers decided to divide up the Feast on account of the majesty of the all-holy and Life-Creating Spirit, because He is One of the Holy and Life-Originating Trinity, we will speak tomorrow about the Descent of the Holy Spirit.

By the intercessions of Thy Holy Apostles, O Christ our God,
have mercy on us. Amen.

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

The indivisible Nature do we theologize in Orthodox manner: God the beginningless Father, the Word and Spirit of the same authority, and we cry: O God of our fathers, Blessed art Thou.

The second Canon:

Irmos: The harmonious music of the flutes ...,

Refrain: 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!

Refrain: Glory to Thee, our God, glory to Thee.

The divinely-inspired seer of visions, Joel, thundered forth a divine saying, as if spoken by the Word of the Supreme Godhead: They on whom I will pour out my Spirit, shall exclaim together: O Nature, splendid with the Triple Radiance, blessed art Thou!

Glory ..., Both now ..., **A**t the third hour grace was seen to be well distributed, that it might indicate the worship of Three Hypostases in a simplicity of authority, but now we see in that unity on this, the Lord's day, the Son, the Father and the blessed Spirit!

Katavasia: The harmonious music of the flutes sounded forth * to honor the lifeless idol made of gold; * but the light bearing grace of the Comforter * doth inspire us to cry out in reverence: * Trinity in Unity, * equal in might and beginningless, * Blessed art Thou!

ODE VIII

Irmos: Unconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three children who chanted hymns * to be unvanquished by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

Refrain: **G**lory 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 ye the Lord, and supremely exalt Him throughout all ages.

Refrain: **G**lory to Thee, our God, glory to Thee.

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

The second Canon:

Irmos: The type of the Godhead ...,

Refrain: **G**lory 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.

Refrain: **W**e bless Father, Son, and Holy Spirit, the Lord.

O Light Self-radiant and the cause of light, being alone self-mastering, unto salvation hast Thou come filling the apostles, esteemed as the summit by Thy servants. O that Thou shouldest grant the Spirit in great abundance!

Both now ..., the Spirit-sated mouth of the prophets sang of 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 who believe in a singular incarnation.

Verse: **W**e praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

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

(The Magnificat is not sung)

ODE IX

Irmos: Conceiving without knowing corruption, * and lending thy flesh to the Word, * O Mother unwedded and Virgin Theotokos, * thou art the vessel of the Uncircumscribable One, * and dwelling place of thy Creator, * thee do we magnify.

Refrain: **G**lory to Thee, our God, glory to Thee.

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

Refrain: **G**lory 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.

The second Canon:

Irmos: Rejoice, O Queen boast of virgins ...,

Refrain: **G**lory to Thee, our God, glory to Thee.

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.

Glory ..., Both now ..., **L**et 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.

Katavasia: Rejoice, O Queen boast of virgins and of 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 thee do we glorify.

Exapostilarion, in Tone III:

O Thou all-holy Spirit, * Who from the Father dost proceed, * and through the Son hast descended * on the unlettered disciples: * Do Thou now sanctify and save ** all that acknowledge Thee as God. (Twice)

Glory ..., Both now ...,

The Father is Light; the Word is Light; * and the Holy Spirit is Light, * Who was sent to the Apostles * in the form of fiery tongues; * and thus through Him all creation ** is illumined and guided to worship the Holy Trinity

On the Praises, these Stichera, in Tone IV:

Verse: To do among them the judgment that is written. * This glory shall be to all His saints.

Today all the nations beheld strange things in the city of David, * when the Holy Spirit descended in fiery tongues, * as Luke, the herald of divine things, declared; * for he said: As the disciples of Christ were gathered together, * there came a sound as of a mighty wind, * and it filled the house where they were sitting; * and all began to articulate strange and foreign words, * doctrines strange and new, ** strange and new teachings of the Holy Trinity.

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

Repeat: **T**oday all the nations beheld strange things ...,

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

The Holy Spirit hath ever been, * and is, and shall be, * neither beginning nor ending; * but He is ever ranked and numbered together with the Father and the Son. * He is Life, and life-creating; * Light, and light-bestowing; * by nature good, and the source of goodness; * through Him the Father is known, and the Son is glorified; * and thereby all acknowledge a single sovereignty, * single covenant, ** one adoration of the Holy Trinity.

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Repeat: **T**he Holy Spirit hath ever been ...,

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

The Holy Spirit is Light and Life, * and a living, noetic Fountain, * a Spirit of wisdom, a Spirit of understanding; * a good, an upright, a noetic Spirit, * presiding in power and purging offenses. * Deity and deifier; * He is Fire, issuing from Fire, * speaking, working, distributing the gifts; * through Whom all the Prophets, and the Apostles of God, * and all the Martyrs received their crowns. * Strange is this report, strange and new this sight, ** a Fire divided that these gifts may be apportioned.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Repeat: **T**he Holy Spirit is Light and Life ...,

Glory ..., Both now ..., in Tone VI:

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.

The Great Doxology

Dismissal Troparion of the Feast, in Tone VIII:

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

AT LITURGY

In place of the usual antiphons, we use the festal antiphons:

The First Antiphon (Second Tone)

Verse: **T**he heavens declare the glory of God, * and the firmament declareth the work of His hands.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Verse: **D**ay unto day poureth forth speech * and night unto night proclaimeth knowledge.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Verse: **T**heir sound hath gone forth into all the earth, * and their words unto the ends of the world.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

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

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

The Second Antiphon (Second Tone)

Verse: **T**he Lord hear thee in the day of affliction; * the name of the God of Jacob defend thee.

Refrain: **O** Good Comforter, save us who sing to Thee: Alleluia.

Verse: **L**et Him send forth unto thee help from His sanctuary, * and out of Zion let Him help thee.

Refrain: **O** Good Comforter, save us who sing to Thee: Alleluia.

Verse: **T**he Lord grant thee according to thy heart, * and fulfill all thy purposes.

Refrain: **O** Good Comforter, save us who sing to Thee: Alleluia.

Glory ..., Both now ...,

O only-begotten Son and Word of God, * Who art immortal, yet didst deign for our salvation * to be incarnate of the Holy Theotokos and Ever-Virgin Mary, * and without change didst become man, * and was crucified, O Christ God, * trampling down death by death. * Thou Who art one of the Holy Trinity, ** glorified with the Father and the Holy Spirit, save us.

The Third Antiphon

Verse: **O** Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

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

Verse: **T**he desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Choir: **R**epeat Troparion

Verse: **T**hou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

Choir: **R**epeat Troparion

The entry verse: (Introit)

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

And immediately after that, the Troparion and Kontakion of the feast:

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

Glory ..., Both now..., in Tone VIII:

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.

Instead of the Trisagion:

As many as have been baptized into Christ have put on Christ. **A**lleluia.

The Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

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

THE ACTS OF THE HOLY APOSTLES: (2:1-11)

At that time: when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Alleluia, in Tone I.

Verse: By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Verse: The Lord looked down from heaven, He beheld all the sons of men.

GOSPEL ACCORDING TO ST. JOHN (7:37-52; 8:12)

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees,

Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Instead of "It is truly meet…" we chant the Irmos of the 9th ODE of the Second Canon of the feast:

Irmos: 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 thee do we glorify.

Communion Verse: Thy good Spirit shall lead me in the land of uprightness. Alleluia, Alleluia, Alleluia!