

**TUESDAY EVENING IN THE EIGHTH WEEK
AT VESPERS**

Priest: Blessed is our God ..., **Choir:** Amen.

The usual beginning. The 9th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone I:

It is proper and natural * that the rational Heavens proclaim with tongues of fire * unto all the nations, * the glory of God, * Who hath adorned the heavens by means of fire; * and Who, by the Son and the Spirit, * hath rendered luminous ** the world which our senses know.

When Christ’s disciples had gathered in Sion, * as He said, * then did the Spirit come down upon them, * as was promised. * Appearing as fire, showing the Apostles to be teachers, * who spoke of the hidden things of the Trinity ** while breathing forth fire.

The Divine Spirit came upon the sacred Apostles, * making of them heavenly swords. * Thus they consecrated all the earth unto God the Creator * as they cut down the impious ones. * By them the swords of the evil one have been destroyed, ** that our souls may be saved.

And 3 Stichera from the Menaion

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

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.

“O joyous Light ...,”

Prokeimenon, in Tone I:

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Then, “Vouchsafe O Lord ...,”

The Litany: Let us complete our evening ...,

On the Aposticha, the following Stichera, in Tone IV:

On this day the working of Thy Holy Spirit * came down upon Thine Apostles, * showing them to be supremely wise, and seers of divine things, * filling them with Thy blessed teaching. * Wherefore, we glorify Thy saving dispensation, * O Jesus Almighty, ** the Savior of our souls.

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

On this day Thy Spirit O All-powerful Lord, * hath been sent forth from the Father, * He Who is consubstantial with Thee, * was distributed among the Apostles in the form of fiery tongues; * thus He prepared them to preach Thy mighty deeds. * Wherefore we glorify Thy saving dispensation, * O Jesus, Almighty, ** the Savior of our souls.

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

On this day, O Savior, * Thou hast poured forth the gifts of Thy Comforting Spirit, * granting mortal-mankind to prophesy, * as Thou didst once promise O Word, * whereby Thou didst teach all to worship and adore the undivided Trinity. * Wherefore we glorify Thy saving dispensation, * O Jesus Almighty, ** the Savior of our souls.

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

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.

Then “Now lettest Thy servant ...,” Trisagion ..., “Our Father ...,” Then:

The Dismissal Troparion, 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.

Glory ..., Both now ..., Blessed art Thou, O Christ our God ...,

Note: If the Menaion hath a Troparion, we chant as follows:

Blessed art Thou, O Christ our God ..., **Glory ..., from the Menaion, Both now ..., Blessed art Thou, O Christ our God ...,**

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope ...,

Choir: **G**lory to the father ...,

Priest: **M**ay 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 ...,

WEDNESDAY IN THE EIGHTH WEEK
AT MATINS

Priest: **Blessed** is our God ..., Choir: **A**men.

The usual beginning, with the Six psalms, the Great Litany:,

On “God is the Lord ...,” the Troparion, 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 ..., (to the Saint, if any) Both now ..., of the Feast:

After the 1st chanting of the Psalter (Kath.X) The following Sessional Hymn of the Feast, in Tone IV:

The grace of the Spirit, * having descended upon Thine Apostles, * who were humble fisherman, O Christ, * enlightened them with supreme wisdom and sovereignty: * For by their teachings we now celebrate the bright feast of Pentecost, ** hymning together with Thee and the Father, the Divine Spirit.

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

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

The all-holy Spirit, having now come down upon the blessed Apostles * in the form of fire, * filled with astonishment all the nations assembled there. * For, O Lover of mankind, * as they spoke with fiery tongues, * everyone there present heard the speech in his native tongue. * While the miracle was taken to be drunkenness by the unbelieving, * it truly led those with faith to salvation. * For this cause we glorify Thy sovereignty O Christ God, * asking that the remission of our sins, ** be sent down in abundance upon Thy servants.

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

Then the 50th Psalm. For the Canons, 7 Troparia from the 2nd Canon of the Feast with its Irmos, to make eight, and four from the Menaion, to make twelve in each Ode. After the third Ode, the Kontakion, Ikos, and Sessional Hymn from the Menaion Glory ..., Both now ..., the Sessional Hymn of Pentecost. After the Sixth Ode, the Kontakion and Ikos of Pentecost. After the Ninth Ode, the Exapostilarion of Pentecost, Glory ..., Menaion, Both now ..., of Pentecost.

ODE I

The second Canon, in Tone IV:

Irmos: 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.

Refrain: Glory 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 ..., Having 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: 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.

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.

Kontakion, Ikos, and Sessional Hymns from the Menaion, then:

Sessional Hymn, in Tone VIII:

Glory ..., Both now ...,

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.

ODE IV

Irmos: **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.

Refrain: 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.

Refrain: Glory 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: **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.

Refrain: Glory 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 ..., 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.

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: 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.

Refrain: Glory 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: 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; 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.

ODE VII

Irmos: 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!

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 ..., At 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: 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.

Refrain: 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.

Refrain: We 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: We 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.

(No Magnificat)

ODE IX

Irmos: 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.

Refrain: Glory 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 ..., 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.

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 ..., (From the Menaion, if any) 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, The usual Psalm, if there are Stichera for Praises from the Menaion they are included. After the chanting of Praises:

Reader: **T**o Thee is due glory ...,

Priest: **G**lory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: **L**et us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

The Comforter hath descended * unto us from on high, * as it did in the beginning * unto the Apostles, sanctifying and saving those ** who confess Thee to be God.

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

Suddenly, from the Heavens, * the power of the divine * Comforter came upon all * the Apostles, showing them to be ** all-wise Theologians.

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

Enlightened by the rays of the * divine primordial Mind, * the disciples * of the Word, substantively partook ** of the Holy Spirit.

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.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., then:

The Dismissal Troparion, 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.

Glory ..., Both now ..., **B**lessed art Thou, O Christ our God ...,

Note: If the Menaion hath a Troparion, we chant as follows:

Blessed art Thou, O Christ our God ..., **G**lory ..., from the Menaion, **B**oth now ..., **B**lessed art Thou, O Christ our God ...,

Litany: **H**ave mercy on us ...,

Priest: **W**isdom. Choir: (**M**aster) **B**less

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope ...,

Choir: **G**lory to the Father ...,

Priest: **M**ay 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 ...,

**WEDNESDAY OF THE EIGHTH WEEK
AT LITURGY**

The Typica, For the Beatitudes, 6 verses from ODE IV of both Canons.

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. **(Twice)**

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.

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 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.

Both now ..., Be 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.

At the Entrance, 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.

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory ..., (for the Saint, if there be any). Otherwise:

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.

The Prokeimenon in Tone VIII:

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

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

THE EPISTLE TO THE ROMANS: (1:18 - 27)

Brethren: The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

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. MATHEW (5:20 - 26)

The Lord said: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said of them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy

way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Instead of “**I**t 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.

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