

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

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

The usual beginning. The 12th Kathisma.

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

Behold this is the day of joy and rejoicing, * for today from on high the Holy Spirit hath appeared unto the sacred Apostles, * coming from the Father in the form of fire, and enlightening all: * The fisherman have become orators of Wisdom, * as Luke the divine Trumpet wrote, * all things have been filled with the Spirit. * Wherefore with faith we stand amazed, * offering praise unto the abundance of mercy and self-emptying ** of Christ our God.

Let us celebrate the solemn festival of Holy Pentecost, * and the power of the Spirit, * and the truly joyous consummation of our divine hope, * for the mystery from all ages hath been revealed unto us, * wherefore we cry aloud unto Thee: * O Creator of all things, take not Thy Holy Spirit from us O Word, * rather send it down from the Heavens O Savior, * by the prayers of the Saints, and of Thine all-famed and glorious Apostles, ** we beseech Thee to grant peace unto our souls.

Today Heaven doth declare the vivifying power of the Savior, * and the might of the Divine Comforter, * which hath clearly been preached throughout all the world, * enlightening all of creation with its teachings, * of the Unity of the undivided Trinity, * in three uncommingled Hypostases. * Wherefore let us celebrate in faith the coming of the Holy Spirit, * which hath appeared from on high, ** enlightening the ends of the earth.

And 3 Stichera from the Menaion

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

The Comforter, having come from the Father * through Christ God, * hath come unto us on earth today, ** therefore with faith we worship the Holy Spirit.

“O joyous Light ...,”

Prokeimenon, in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Then, “Vouchsafe O Lord ...,”

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

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

The Holy Spirit, * proceeding from the Father, and glorified in the Son, * Which doth support and rule over all that is, * maintaining life, and by Which we live and are saved, * Thee do we bless: ** O unfailing Comforter, grant peace to Thy world.

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

The Holy Spirit, * the wellspring of every good thing, * hath come unto all the ends of the earth, * in its essential noetic power, * filling the Apostles with joy, and divine virtue. * Wherefore we cry aloud, ** O ineffable Comforter, grant peace to Thy world.

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

The Holy Spirit is God, * equal in sovereignty and co-enthroned with the Father, * and manifest through the Son, * most supremely pure light shining forth from the Light, * of the beginningless perfect Father, * and proceeding from the Son. * Unto Him do we cry aloud: ** O Life-giving Comforter, grant peace to Thy world.

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.

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

Priest/Deacon: **W**isdom

Choir: (**M**aster) **B**less.

Priest: **H**e **W**ho is blessed ...,

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

Priest: **M**ost **H**oly 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 ...,

THURSDAY IN THE EIGHTH WEEK
AT MATINS

Priest: **B**lessed is our God ..., Choir: **A**men.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the 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. (Twice)

Glory ..., (to the Saint, if any) Both now ..., of the Feast:

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

Behold, the Prophets’ prophecies have been fulfilled. * For He Who by veiled beams hath revealed * things that would come to pass, * since He is God the Comforter, * hath abundantly poured Himself forth upon the Apostles. * And through them unto us the faithful ** who worship the uncreated Trinity.

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

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

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, and burned them not, ** but rather bedewed them.

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

Then the 50th Psalm. For the Canons, 7 Troparia from the 1st Canon with its Irmos, to make eight, and 4 from the Menaion, to make 12 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.

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

ODE I

Irmos: **H**e 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: **Glory 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.

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: **Glory 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.

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: 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.

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: 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, and in whom He is seen.

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

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: **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.

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: 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 ye the Lord, and supremely exalt Him throughout all ages.

Refrain: Glory 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.

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: 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: Glory 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: 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.

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 IV:

The all-holy Spirit, * one in essence with the Father and the Word, * having come unto the Apostles, * making itself into flames of fire, ** hath enlightened them with Grace Divine.

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

Do Thou O God * make the all-holy Spirit abide in us, * as Thou didst once send Him unto Thine Apostles, * O Compassionate One, * strengthening thereby the fulfillment, ** of Thy saving dispensation in the world.

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

The Comforter, who of old * was spoken of in the prophecies, * hath now been manifest from Heaven, * spreading forth the glory of God, * by the sacred Apostles, ** by whom may we be granted forgiveness and great mercy.

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

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.

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 ...,

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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 ...,

THURSDAY OF THE EIGHTH WEEK
AT LITURGY

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

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. **(Twice)**

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. **(Twice)**

Glory ..., 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.

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.

At the Entrance, the Troparion for the Feast 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: (1:28 - 2:9)

Brethren: There are those who did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

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 (5:27 - 32)

The Lord said: Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy

whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

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.