

THURSDAY EVENING IN THE EIGHTH WEEK
AT VESPERS

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

The usual beginning. The 18th Kathisma.

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

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.

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.

And 3 Stichera from the Menaion

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

Let us praise in hymns the Trinity * one in essence, * the Father, and the Son, with the Holy Spirit: * Who hath been declared by all the Prophets, ** Apostles, and martyrs.

“O joyous Light ...,”

Prokeimenon, in Tone VI:

Prokeimenon: My help cometh from the Lord, * Who hath made heaven and the earth.

Verse: I have lifted up mine eyes to the Mountains, from whence cometh my help.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, these Stichera, in Tone I:

On the mountain, Moses beheld in the fire, He Who Is. * And now the Spirit hath come in the form of fire * to the wise Apostles, the beholders of God. * Thus clearly enlightening them, * that it is One God Who spoke both then and now, ** of the same essence.

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

With fiery tongues God's rhetoricians, * call all to the waters of divine Baptism; * and with the fire of the Spirit * they burn the babblings of ungodly rhetoricians. * But, do Thou O Comforter, come and enlighten us ** who faithfully proclaim Thee as God.

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

As Thou didst consecrate all the fiery bodiless ones, * so with the Spirit's fire do Thou consecrate all * who in material bodies now serve Thee, O God, * Who ineffably assumed flesh. * O how abundantly praised art Thou, * and how wondrous art Thou in Thy works ** O Lover of mankind!

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.

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: (M)aster) 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 ...,

FRIDDAY IN THE EIGHTH WEEK
AT MATINS

Priest: **Blessed** 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. XIX) The following Sessional Hymn of the Feast, in Tone V:

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. XX) 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.

The second Canon, in Tone IV:

ODE I

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 ..., 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.

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: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone VI:

Let us O ye faithful, * hymn the all-Holy Spirit, * with the Father, and the Son, * ceaselessly worshipping * the Most Holy Trinity, ** glorifying the God of the Christian race.

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

We faithfully praise and glorify Thee * the Comforting Spirit, * with the divine and sacred Apostles: * For at the third hour, as was promised, * Christ sent Thee ** from the Father of lights.

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

Glory be to Thee O Holy Trinity, * Who art worshiped in a trinity of hymns, * the Father, and the upright Spirit, together with the Son: * We hymn Thee the divine Trinity, * to Whom it is meet and right for us the faithful ** to render honor.

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, "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 ..., 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 ...,**

Litany: Have mercy on us ...,

Priest: Wisdom.

Choir: (Master) Bless

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Glory to Thee O Christ God, our hope ...,

Choir: Glory to the Father ...,

Priest: May Christ our true God, Who sent down from heaven the Most Holy Spirit in the form of tongues of fire upon His holy disciples and apostles ...,

FRIDAY OF THE EIGHTH WEEK
AT LITURGY

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

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. **(Twice)**

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.

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

Glory ..., 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!

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!

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: (2:14 - 19)

Brethren: When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Alleluia, in Tone II:

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 hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

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.