

SUNDAY EVENING IN THE EIGHTH WEEK
AT VESPERS

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

After the Psalm of Introduction (Psalm 103), the Great Litany, chanted as follows:

Priest/Deacon: In peace let us pray to the Lord.

And the rest, as usual until:

Priest/Deacon: For travelers by land, sea, and air ...,

Choir: Lord have mercy.

Priest/Deacon: For the people here present, who await the grace of the Holy Spirit, let us pray to the Lord.

Choir: Lord have mercy.

Priest/Deacon: For them that bow their hearts and knees before the Lord, let us pray to the Lord.

Choir: Lord have mercy.

Priest/Deacon: For our strengthening, that we may fulfill what is well-pleasing, let us pray to the Lord.

Choir: Lord have mercy.

Priest/Deacon: For the sending down upon us of His rich mercies, let us pray to the Lord..

Choir: Lord have mercy.

Priest/Deacon: For our bending of knees, that it may be received as incense before Him, let us pray to the Lord.

Choir: Lord have mercy.

Priest/Deacon: For them that are in need of help from Him, let us pray to the Lord.

Choir: Lord have mercy.

Priest/Deacon: That we may be delivered from ...,

Choir: Lord have mercy.

Priest/Deacon: Help us, save us, have mercy on us ...,

Choir: Lord have mercy.

Priest/Deacon: Calling to remembrance our most holy ...,

Choir: To Thee O Lord.

The priest: For unto Thee is due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

There is no Kathisma.
On “Lord, I have cried ...,” 6 Stichera are sung:
Of the Feast, in Tone IV:

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

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: For Thy Name’s sake have I waited patiently for Thee, O Lord: my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

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

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

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

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

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

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

Repeat: The 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.

After the Entrance, and “O joyous light ...,”

The Great Prokeimenon, in Tone VII:

Prokeimenon: What God is as great as our God? * Thou art God, Who alone workest wonders.

Verse: Thou hast made Thy power known among the peoples.

Verse: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Verse: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

Then immediately:

Priest/Deacon: Again and again, on bended knees, let us pray to the Lord.

Choir: Lord have mercy. (Thrice)

And as we bend our knees upon the earth with our heads uncovered, the priest readeth the prayers from the Ambon in a great voice, in the hearing of all:

O Immaculate, undefiled, beginningless, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, long-suffering Lord, Who alone hast immortality, Who dwellest in light unapproachable, Who didst create heaven and the earth and the sea and all that was fashioned therein, Who, before being asked, grantest to all their petitions: Thee do we pray and Thee do we supplicate, O Master and Friend of man, the Father of our Lord and God and Savior Jesus Christ, Who for us men and for our salvation came down from the Heavens and was incarnate of the Holy Spirit and Mary, the Ever-virgin and glorious Theotokos; Who, first having taught by words, and then having demonstrated by deeds, endured the saving Passion at that time and granted unto us, Thy humble, sinful, and unworthy servants, an example, that we should offer prayers with the bending of the neck and the knees for our own sins and the ignorances of the people. Do Thou Thyself, O most merciful One and Friend of man, therefore hearken unto us on whatever day We call upon Thee, and especially on this day of Pentecost, whereon, after our Lord Jesus Christ had ascended into the Heavens and had sat at the right hand of Thee, the God

and Father, He sent down upon His Disciples and Apostles the Holy Spirit, Who alighted on each of them, and they were all filled with His inexhaustible grace, and they spake in other tongues of Thy mighty acts, and prophesied. Therefore, do Thou now hearken unto us who beseech Thee, and remember us, the lowly and condemned, and restore us from the captivity of our souls, having Thine own compassion as an intercessor for us. Accept us who fall down before Thee and cry: We have sinned. Upon Thee were we cast from the womb; even from our mother's womb, Thou art our God. But since our days have wasted away in vanity, we have been stripped of Thine aid, and have been deprived of all defense. Yet taking courage in Thy compassions, we cry: Remember not the sins and ignorances of our youth, and cleanse us of our secret sins. Cast us not away in the time of our old age; when our strength hath waned, forsake us not; before we return to the earth, grant that we return unto Thee, and attend Thou unto us in Thy kindness and grace. Measure our iniquities by Thy compassions. Set the abyss of Thy compassions against the multitude of our transgressions. Look down from Thy holy height, O Lord, upon Thy people who stand here present and await from Thee Thine abundant mercy. Visit us in Thy goodness. Deliver us from the oppression of the devil. Preserve our life with Thy holy and sacred laws. Entrust Thy people unto a faithful Guardian Angel; gather us all into Thy Kingdom, grant forgiveness to them that hope in Thee; forgive them and us our sins. Purify us through the operation of Thy Holy Spirit, and destroy the enemy's devices which are against us.

And he saith this prayer following the preceding one:

Blessed art Thou, O Almighty Master, Who hast enlightened the day with the light of the sun and hast illumined the night by the rays of fire, Who hast deemed us worthy to pass through the length of the day and draw nigh to the beginning of the night. Hearken unto our supplication, and that of all Thy people. Forgive all of us our sins, voluntary and involuntary, accept our evening entreaties, and send down the multitude of Thy mercy and compassions upon Thine inheritance. Encompass us with Thy holy Angels; arm us with the armor of Thy righteousness; surround us with Thy truth; protect us by Thy might; deliver us from every grievous circumstance and from every conspiracy of the adversary. And grant unto us that this evening together with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling and vain imaginings; by the intercessions of the holy Theotokos and of all the Saints, who, from ages past, have been wellpleasing unto Thee.

Priest/Deacon: Help us, save us, have mercy on us, raise us up, and keep us, God, by Thy grace.

Choir: Lord have mercy. (Once)

Priest/Deacon: Calling to remembrance our most holy, immaculate, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord. (Once)

The Priest: For Thine it is to have mercy and to save us, O our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

After which the Deacon or Priest saith the following Litany:

The Litany: Let us say with our whole soul ..., and the rest, as usual.

Exclamation: For a merciful God art Thou, and a Lover of mankind ...,

Choir: Amen.

Priest/Deacon: Again and again, on bended knees, let us pray to the Lord.

Choir: Lord have mercy. (Thrice)

And the priest saith:

O Lord Jesus Christ our God, Who hast granted Thy peace unto men, and Who, while yet present with us in this life, didst grant the faithful the gift of the all-holy Spirit for an inheritance that shall never be taken away; and Who on this day didst send down this grace manifestly unto Thy Disciples and Apostles, and with tongues of fire didst strengthen their lips with eloquence, through which we, even every race of men, receiving divine knowledge by the hearing of the ear, each in his own tongue, have been enlightened by the light of the Spirit, and have been set free from error as from darkness; and by the distribution of the perceptible tongues of fire and their supra-natural energy, we have become disciples of faith in Thee; and we have been illumined to speak with divine authority concerning Thee, with the Father and the Holy Spirit in one Godhead and Power and Authority: Do Thou, O Effulgence of the Father and unchangeable and immutable express image of His essence and nature, Thou Fountain of salvation and grace, open also the lips of me, a sinner, and teach me how and for whom I should pray; for Thou art He that knoweth the great multitude of my sins, but Thy compassion shall overcome the boundlessness thereof. For behold, I stand before Thee in fear, casting my soul's despair into the sea of Thy mercy. Govern my life, O Thou Who governest all of creation by

a word and by the power of Thine ineffable wisdom, O tranquil Haven of them that are tempest-tossed, and make known unto me the way wherein I should walk. Grant unto my thoughts the spirit of Thy wisdom, bestowing upon my folly the spirit of understanding. Overshadow my deeds with the spirit of Thy fear and renew a right spirit within me, and with Thy governing Spirit establish mine unstable mind, that I may be counted worthy each day to do Thy commandments, being guided by Thy good Spirit toward that which is profitable, to ever keep in mind Thy glorious presence that searcheth out those things wrought by us. And overlook me not, lest I be deceived by the corrupting delights of this world, but strengthen me to yearn for the enjoyment of the treasures to come. For Thou didst say, O Master, that, whatsoever ye ask in My Name, ye shall receive unhindered from God the Father, Who is co-eternal with Me. Wherefore also I, a sinner, entreat Thy goodness at the descent of Thy Holy Spirit. Grant Thou unto me those things I have prayed for that are unto salvation: Yea, O Lord, Who art the Good and abundantly bestowing Giver of every benefaction. For Thou art He that granteth supremely more than we ask. Thou art the Compassionate and Merciful One, Who without sin hast become a partaker with us in the flesh, and Who, in Thy loving compassion, dost incline unto them that bend the knee before Thee, Who art become the Forgiveness of our sins. Grant, O Lord, Thy compassions unto Thy people, hearken unto us from Thy holy Heaven, sanctify them by the might of Thy saving right hand, shelter them in the shelter of Thy wings, disdain not the works of Thy hands. Against Thee only have we sinned, but to Thee alone do We offer adoration. A strange god we have not learned to worship, O Master, nor have we lifted our hands to another god. Forgive our transgressions, and accepting our prayers with the bending of the knees, extend unto us all a helping hand; accept the prayer of all as acceptable incense rising before Thy supremely good Kingdom.

He addeth this prayer also:

Lord, O Lord, that hast delivered us from every arrow that flieth by day, do Thou deliver us also from every thing that walketh in darkness. Accept the lifting up of our hands as an evening sacrifice. And grant us blamelessly to pass through the course of the night, being un-tempted of evils; and deliver us from every troubling and fear which cometh to us of the devil. Grant compunction to our souls; and to our thoughts, mindfulness of the inquisition at Thy terrible and just judgment. Nail down our flesh with the fear of Thee, and mortify our members which are upon the earth, that through the quiet of sleep we may rejoice in the vision of Thy judgments. And remove from us every shameful

imagining and hurtful desire. And raise us up at the hour of prayer, established in faith, and advancing in Thy commandments.

Priest/Deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace..

Choir: Lord have mercy. (Once)

Priest/Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

The priest: By the good pleasure and grace of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

Then, “Vouchsafe O Lord ...,”

Priest/Deacon: Again and again, on bended knees, let us pray to the Lord.

Choir: Lord have mercy. (Thrice)

And the priest saith this prayer:

O Thou ever-flowing, living, and enlightening Fountain, Thou creative Power, co-eternal with the Father, Who for the salvation of mortals hast fulfilled Thy whole dispensation in a manner transcending beauty, O Christ our God; Who didst shatter the indestructible bonds of death and the bolts of Hades, and didst trample down the multitudes of evil spirits; Who didst offer Thyself as a blameless Offering on our behalf, giving over unto sacrifice Thine immaculate Body, which was untouched by and inaccessible to all sin; Who, through this dread and indescribable sacred ministry didst grant us life everlasting; Who didst descend into Hades and didst shatter the everlasting bars, showing an ascent unto them that sat below; Who with divinely-wise bait didst hook the author of evil, the dragon of the deep, binding him in Tartarus with bonds of darkness, and by Thine infinitely powerful might imprisoning him in unquenchable fire and outer darkness; O Wisdom of the Father, Thou of great Name, Who dost manifest Thyself a great Helper to them that are in distress; Who hast enlightened them that sit in darkness and the shadow of death: Do Thou, O Lord of everlasting glory, and beloved Son of the Most High Father, everlasting Light from everlasting Light; O Sun of Righteousness,

hearken unto us who pray Thee, and grant rest unto the souls of Thy servants, our fathers and brethren, and the rest of our kinsmen according to the flesh, and all them that are of the household of the Faith, who have fallen asleep before us, for whom also we now celebrate this memorial; for in Thee is the might of all, and Thou dost hold all the ends of the earth in Thy hand. O Almighty Master, God of our Fathers and Lord of mercy and Creator of the race of both the mortal and the immortal, and of all human nature, of that which is brought together and again put asunder, of life and death, of the course of life here and the translation yonder; Who settest the years for the living and appointest the time for death; Who bringest down to Hades, and bringest back up; Who bindest with weakness, and loosest with power; Who providest the present things for our benefit, and Who governest the future as is meet; Who givest life through hope of resurrection unto them that are wounded with the sting of death: Do Thou Thyself, O Master of all things, our God and Savior, Thou Hope of all the ends of the earth and of them that be far off at sea, Who on this last and great and saving day of Pentecost hast shown unto us the mystery of the Holy Trinity, one in essence and co-eternal, indivisible and unmingled, and the descent and presence of Thy Holy and Life-creating Spirit, poured forth upon Thy holy Apostles in the likeness of tongues of fire, establishing them as proclaimers of the good tidings of our pious Faith, and showing them forth as confessors and heralds of true theology; Who on this all-perfect and saving Feast hast vouchsafed to accept the supplicatory prayers of forgiveness for them that are held in Hades; Who grantest us great hope that unto the departed held in the bondage of grief, there be sent from Thee rest and refreshment: Hearken unto us, the lowly and wretched, who pray unto Thee, and grant rest unto the souls of Thy servants that have fallen asleep before us, in a place of light, a place of verdure, in a place of refreshment, where all pain, sorrow, and sighing are fled away; and establish their spirits in the tabernacles of the righteous, and vouchsafe unto them peace and rest; for it is not the dead that shall praise Thee, O Lord, nor shall they that are in Hades dare to offer thanks unto Thee, but we, the living, bless and entreat Thee, and offer unto Thee reconciliatory prayers and sacrifices on behalf of their souls.

This prayer is also added:

O God, Thou Great and Eternal One, Thou Holy One and Friend of man, Who hast deemed us worthy to stand at this hour before Thine unapproachable glory to hymn and praise Thy wonders: Be gracious unto us, Thine unworthy servants, and grant us grace, that with a contrite heart we may humbly offer Thee the thrice-holy glorification and thanksgiving for Thy great gifts which Thou hast wrought and dost always work for us. Remember, O Lord, our

weakness, and destroy us not in our iniquities; but in our humiliation show us Thy great mercy, that fleeing from the darkness of sin, we may walk in the day of righteousness, and being clad with the weapons of light, we may persevere unassailed by all the assaults of the evil one, and with boldness offer unto Thee, the only true and man-befriending God, glory for all things. For, O Master and Creator of all, great indeed and in truth is this, Thy mystery, even the temporary dissolution of Thy creatures, and their restoration thereafter and repose unto the ages. In all things we acknowledge Thy favor, at our coming into this world and at our going out there from, which betroth unto us beforehand the hopes of resurrection and everlasting life through Thine unfailing promise, which may we enjoy at Thy Second Coming. For Thou art the Author of our resurrection, the impartial and man-befriending judge of deeds committed in lifetime, the rewarding Lord and Master, Who by extreme condescension art become a partaker with us of like flesh and blood, and of our blameless passions, which Thou didst willingly accept to experience in Thy bowels of compassion; and in that Thou Thyself hadst suffered being tempted, Thou didst of Thine own free will become a Helper for us that are tempted; wherefore, Thou hast led us into Thine own passionlessness. Therefore, O Master, accept our prayers and supplications, and grant rest unto all the fathers, mothers, brothers, sisters, and children of each of us, and to any others of our kinsmen and people, and all the souls of them that have gone to rest before us in the hope of the resurrection of life everlasting; and establish their souls and names in the Book of Life, in the bosom of Abraham, and of Isaac, and of Jacob; in the land of the living, in the Kingdom of the Heavens, in the Paradise of delight, guiding them all into Thy holy mansions by Thy radiant Angels; raise up our bodies on the day that Thou hast appointed, according to Thy holy and unfailing promise. For there is no death, O Lord, for us, Thy servants, that have departed from the body and come unto Thee, O God, but rather a translation from things sorrowful unto things better and more delightful, and unto repose and joy. And if we have sinned in anything against Thee, be Thou merciful unto us and unto them; for there is none pure of stain before Thee, even though his life be but for a day, save Thee alone, Who didst appear on earth without sin, O our Lord Jesus Christ, through Whom we all hope to attain mercy and the remission of sins. For this cause, since Thou art a good and man-befriending God, remit, pardon, and forgive our offences and theirs, committed both voluntarily and involuntarily, in knowledge or ignorance, those manifest, those forgotten, those in deed, in thought, in word, in all our conversations and movements; and grant unto them that have preceded us, freedom and rest, and bless us who are here present, granting a good and peaceful end unto us and all Thy people, and open

unto us Thy bowels of mercy and love for man at Thy dread and fearful coming; and make us worthy also of Thy Kingdom.

This prayer is added also:

O God, great and Most High, Who alone hast immortality and dwellest in light unapproachable; Who hast fashioned all creation in wisdom; Who hast divided between the light and the darkness, and hast appointed the sun for dominion of the day, and the moon and the stars for dominion of the night; Who has counted us sinners worthy at this present day also to come before Thy Countenance with thanksgiving, to offer unto Thee our evening adoration: Do Thou Thyself, O man-befriending Lord, direct our prayer as incense before Thee, and accept it for a savor of sweet fragrance. Grant that the present evening and the coming night may be peaceful; array us with the armor of light; deliver us from the terror by night, and from every thing that walketh in darkness; and grant us sleep, which Thou hast given for the repose of our infirmity, free from all diabolical imagining, O Master of all, Bestower of good things: so that we, being moved to compunction upon our beds, may call to remembrance Thy most holy Name in the night also, and being enlightened by the meditation on Thy commandments, we may rise up in joyfulness of soul to glorify Thy goodness, offering up prayers and supplications unto Thy loving kindness, for our own sins and for those of all Thy people, whom do Thou visit in Thy mercy, through the intercessions of the holy Theotokos. For a good and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Priest/Deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace..

Choir: Lord have mercy. (Once)

Priest/Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

The priest: For Thou art the repose of our souls and bodies, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

After which the Deacon or Priest saith the following Litany:

The Litany: Let us complete ..., and the rest, as usual.

Exclamation: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The Priest: Peace be unto all.

Choir: And to thy spirit.

Priest/Deacon: Bow your heads unto the Lord.

Choir: To Thee O Lord.

And the priest saith this prayer silently:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of mankind, look upon Thy servants and upon Thine inheritance. For unto Thee, the Lover of mankind and fearful judge, have Thy servants inclined their heads and bowed their necks, looking for succor not from men, but abiding Thy mercy, and awaiting Thy salvation. Keep them at all times, especially in the present evening and the approaching night, from every foe, from every adverse operation of the devil, from vain reasonings, and from evil imaginings.

Exclamation: Blessed and glorified be the dominion of Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

On the Aposticha, we chant the following Stichera, in Tone III:

Now are the tongues manifestly become a sign unto all; * for ailing with unbelief, the Jews, * from whom Christ came according to the flesh, * have fell away from the Divine grace and the Divine light, * of which we, the nations, have been deemed worthy, * made steadfast by the words of the disciples, * who spake of the glory of God, the Benefactor of all. * Together with them, as we bend our hearts and our knees, * let us worship the Holy Spirit in faith, ** made steadfast by the Savior of our souls.

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

Now the Comforting Spirit hath been poured out upon all flesh; * for beginning with the assembly of the Apostles, * from them He hath extended grace to the believers by participation. * And confirmeth His mighty descent by the distribution of tongues * in the likeness of fire * unto the disciples, to the praise and glory of God. * Wherefore, noetically illumined in our hearts, * and made steadfast in faith by the Holy Spirit, ** we beseech Thee that our souls be saved.

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

Now the Apostles of Christ are clothed with might from on high; * for the Comforter doth renew them, * working renewal in them with mystical newness of knowledge, * which they proclaim to us by foreign voices and lofty words, * and they teach us to reverence the eternal, * simple, and tri-hypostatic nature of God, the Benefactor of all. * Wherefore, illumined by their teachings, let us worship the Father with the Son and the Spirit, ** beseeching that our souls be saved.

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

Come, O ye peoples, let us worship the Godhead of 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 into the world. * Holy Immortal One, the Comforting Spirit, * Who proceedest from the Father and retest in the Son. ** O Holy Trinity, 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 ..., the foregoing is repeated.

Priest/Deacon: 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 ..., Both now ..., Lord have mercy (Thrice), (Father/Master) bless.

The Dismissal:

Priest: Christ our true God, Who emptied Himself from the Father's bosom, having taken upon Himself our human nature wholly and having deified it, and Who thereafter ascending straightway into the Heavens and sitting at the right hand of God the Father, then sent down the divine, holy, consubstantial, and co-eternal Spirit, equal in might and glory, upon His holy Disciples and Apostles, and through Him, having illumined them, and through them, the whole world, by the intercessions of His all-immaculate and all-immaculate holy Mother, of the holy, glorious, all-famed, God-proclaiming, and Spirit-bearing Apostles, and of all the Saints, may He have mercy and save us for the sake of His goodness. Amen.

MONDAY IN THE EIGHTH WEEK

AT MATINS

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

The usual beginning, with the Six psalms, the Great Litany: “God is the Lord ...,” in Tone VIII, and then:

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

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

O ye faithful, let us radiantly celebrate * this post-festal and last feast; * this is the day of Pentecost, * which doth fulfill the appointed time and the promise. * For on this day, the fire of the Comforter came down unto the earth * in the form of fiery tongues, * and it enlightened the disciples * and proved them Heaven’s initiates. ** Lo the Comforter’s light hath come and illumined the World.

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

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

The spring of the Holy Spirit hath descended upon the earth, * in the form of fiery streams apportioned noetically to all, * as it bedewed and enlightened the Apostles. * The fire became a cloud bedewing them, * filling them with light, and raining flames upon them. * And through them, grace hath been granted to us by fire and water. ** Lo the Comforter’s light hath come and illumined the World.

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

Then the 50th Psalm. For the Canons: 8 Troparia from the 1st Canon, and four from the 2nd Canon, to make 12 in each Ode.

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: Glory 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.

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

Irmos: Covered by the divine cloud ...,

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 ..., **B**oth 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: 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.

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 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

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: 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: * **G**lory to Thy power, **O** Lord.

ODE V

Irmos: **T**he 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.

The second Canon:

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

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: 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.

The second Canon:

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

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.

SYNTAXARION READING

On this day, the Monday of Pentecost, we celebrate the all-holy and Life-Creating and Omnipotent Spirit, Who as God, and one of the Holy Trinity, and of one Honor, and one Essence, and one Glory, with Father and the Son.

Verse: O every breath, glorify the Spirit of the Lord.

Verse: Through Whom the impudence of evil spirits is put to flight.

On this day of Pentecost, the Holy Spirit descended upon the Holy Apostles concretely in the form of fiery tongues, sitting upon each of them in the upper room in which they were staying. In honor of the Holy Spirit, the Divine Fathers, who have arranged all things well, decreed that we celebrate this event both separately and on the actual day of Pentecost. For, before His Passion, the Savior promised the coming of the Holy Spirit, saying; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; (St. John 16:7). And again: “When He cometh, He will teach you and will guide you into all truth” (St. John 14:26; 16:13). And again: “And I will pray the Father, and he shall send you another Comforter, the Spirit of truth, Who proceedeth from the Father” (John 14:16; 15:26). And again, after the Passion, when He was ascending to Heaven, He said: “Tarry ye in the city of Jerusalem, until ye be endued with power from on high” (St. Luke 24:49). Therefore, having made these promises, He sent the Holy Spirit when the day of Pentecost came, while the Disciples were waiting in the upper room around the third hour of the day, it suddenly thundered from heaven, to such an extent that it resounded throughout the inhabited earth; and the Holy Spirit appeared in the form of fiery tongues to each one of them, and not only to the Twelve, but also to the Seventy, and they spoke in foreign tongues, that is, each of the Apostles spoke the languages of all the nations. However, it was not so much that a foreigner heard an Apostle speaking his own language, but rather, that the Apostle heard and spoke the language of each nation; hence, to those who had gathered they appeared to be drunk; for, not understanding how each Apostle could be conversing with them all individually, they supposed that he was drunk. Others

were amazed, saying: "What is the meaning of this? These latter had assembled from all parts of the earth for the Feast; Parthians, Medes, and Elamites, who had some time previously been taken captive by Antiochos." The Holy Spirit descended after the Ascension, ten days having elapsed, and not immediately after the Ascension, so that the Lord might make the Disciples more fervent as they awaited the Spirit. Some say that on each of these days each of the Angelic Orders approached and adored that deified flesh of the Lord. Therefore, after nine days were fulfilled, the Holy Spirit descended, when reconciliation had taken place through the Son, fifty days after Pascha, in commemoration of the old Law; for, Israel received the Decalogue fifty days after crossing the Red Sea. Consider also the symbols: there a mountain, here the upper room; there fire, here tongues of fire; instead of thunder and darkness, here there is a mighty wind. **T**he Holy Spirit descended in the form of tongues, because this shows His affinity with the living Word; or because the Apostles were going to teach and convert the nations through the tongue; tongues of fire, because God is a consuming fire (Hebrews 12:29), and also because fire has the property of cleansing; they were divided because of the different gifts of the Spirit. And just as at one time He divided into many languages and confounded those who knew one language, so also now He divided into many languages those who knew one language, in order to gather together those who were scattered by those languages into the ends of the inhabited earth. The descent of the Spirit took place on the Feast in order that, with many people gathered together, the event might be recounted everywhere, and in order that those who happened to be there at the Passover and who saw what happened to Christ might be able to marvel. It occurred on Pentecost, because it was necessary that the Grace of the Spirit be poured out at the same time that the Law was given of old, just as Christ did on the Judaic Passover when He celebrated the proper Passover, the true Passover. **T**he Holy Spirit did not sit in the mouths of the Apostles, but upon their heads, encompassing the nous itself, the principal part of the soul, and one which is superior to the body, from which the tongue derives the power of speech; or because the Spirit somehow emitted a sound through the tongues of fire when He Ordained the Apostles by touching their heads to be teachers of the entire world; for the laying on of hands is performed upon the head. **T**he sound and the fire were manifested because these things occurred on Mount Sinai, so as to show that it was the same Spirit both then and now that gave the Law and appointed all things. The multitude was confounded by the sound of the wind, because they thought that all the predictions which Christ had made to the Jews about their destruction had come to pass. St. Luke said

“tongues as of fire” (Acts 2:3), lest anyone should think about the Holy Spirit in corporeal terms. **T**he Apostles were condemned for drunkenness. But Peter stood up and spoke in the midst of the crowd and exposed the falsity of this claim, citing the prophecy of Joel in his speech, and he converted about three thousand of them (Acts 2:41). **T**he Holy Spirit is called the Comforter, since He is able to comfort and refresh us, and because in His love for mankind He intercedes before God for us with unutterable sounds (Romans 8:26), as our Advocate, just as Christ also does. For He, too, is called a Comforter or Advocate; for this reason, the Holy Spirit is said to be another Comforter. The Apostle says: “We have an advocate with the Father, Jesus Christ the Righteous” (I St. John 2:1). The Holy Spirit is called “another” Comforter because He is co-essential with the Father and the Son; for the adjective “another “ (in the masculine gender) is applied to things of the same essence and nature, whereas we are accustomed to apply different (in the neuter gender) to different natures. The Holy Spirit is in both the Father and the Son in every respect. Hence, together with Them He creates the universe and the future resurrection, and He does whatsoever He wills; He sanctifies, appoints, renews, sends out, makes wise, and anoints the Prophets. To put it simply, He does all things, possessing sovereignty of will and being almighty, good, upright, and governing. Through Him come all wisdom, life, and movement, whatever participates in holiness and life of any kind; in short, He has whatever the Father and the Son have, except for non-generation and generation, for He proceeds from the Father. When the Spirit was poured out upon all flesh, the world was filled with spiritual gifts of every kind, and through Him all the nations were guided to the knowledge of God, and every disease and infirmity was banished. Three times was the Holy Spirit given by Christ to the Apostles: before the Passion very indistinctly; more manifestly after the Resurrection, through insufflations; and now Christ sent Him down in concrete form; or rather, He descended, illuminating and sanctifying the Apostles more perfectly; and through them He reclaims the ends of the earth.

By the visitation of the Holy Spirit and the intercessions of the Apostles, O Christ 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 ..., 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: 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.

The second Canon:

Irmos: The type of the Godhead ...,

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.

(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: 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.

The second Canon:

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

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 ..., 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, 6 Stichera in Tone II:

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

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

Repeat: In the Prophets Thou didst proclaim ...,

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

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

Repeat: In Thy courts shall I praise Thee ...,

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

In Thy courts, O Lord, * as we the faithful bend the knee of the soul and 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: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Repeat: In Thy courts, O Lord ...,

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 offence, * 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.

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.

Litany: Have mercy on us ...,

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

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 ...,

**MONDAY OF THE EIGHTH WEEK
AT LITURGY**

The Typica, at the Beatitudes, 8 verses from ODE III, and VI of the Canon.

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. **(Twice)**

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.

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.

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. **(Twice)**

Glory ..., **D**o 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.

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.

At the Entrance, the Introit:

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

Verse for the Hymn, O Come let us worship ...": Save, O Good Comforter, us who chant to Thee: Alleluia.

The Troparion for 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.

Glory ..., Both now ...,

Kontakion 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.

The Thrice-Holy Hymn is chanted:

The Prokeimenon:

Prokeimenon, in Tone VI: Save, O Lord, Thy people, * and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

THE EPISTLE TO THE EPHESIANS: (5:9 - 19)

Brethren, as children walk ye in the Light, for the fruit of the Spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord

Alleluia, in Tone II:

Verse: Have mercy on me, O God, according to Thy great mercy.

Verse: Turn not Thy face away from me, and take not Thy Holy Spirit from me.

GOSPEL ACCORDING TO ST. MATHEW (18:10 - 20)

The Lord said: Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto

you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

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.

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

Note: During this entire week of Holy Pentecost, all foods are permitted.