

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

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

The usual beginning. The 6th Kathisma.

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

Now all peoples have been renewed * by God’s exalted deeds, * for by means of tongues in the likeness of fire, * all those who dwell on earth have been brought to the faith, * and that this sign unto the nations, ** hath declared that salvation is truly in our midst.

Having fulfilled Thy promise * to send down power from on high * unto Thy disciples, O Christ, * Thou didst send Thy Holy Spirit, * thereby showing us that Thou art Truth, * and that those who hope in Thee O Good One, ** shall in no wise ever be ashamed.

At the time that was appointed, * Thou didst send into the world the Holy Spirit, * Who came in the form of tongues of fire. * All our sins are cleansed by this heavenly fire. * Thereby Thou hast granted us a true communion with Him, * for in pious faith ** we proclaim Him to be perfect God.

And 3 Stichera from the Menaion.

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

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

“O joyous Light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Then, “Vouchsafe O Lord ...,”

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

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

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

O Word, Thou didst send forth, * according to Thy promise, * the Spirit, Who is true God, * that He might dwell among Thy disciples ** and enlighten them.

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

Suddenly, from on high, * the Comforter's great power ** showed forth the Words * of the Apostles' as all-wise theologians ** who spake of things divine.

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

Foreigners stood amazed, * upon hearing * the Apostles speak * in every tongue, glorifying and magnifying ** God the Trinity.

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

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

Then "Now lettest Thy servant ...," Trisagion ..., "Our Father ...," Then:

The Dismissal Troparion, in Tone VIII:

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

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

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

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

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: 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 ...,

TUESDAY IN THE EIGHTH WEEK
AT MATINS

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

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. VII) The following Sessional Hymn of the Feast, in Tone I:

I equally glorify, honor, and reverence * the Father and the Son with the all-holy Spirit, * three separate Hypostases but a single Divinity. * With which Christ’s Apostles have now been clothed, ** and by which, imbued with supreme Wisdom, they preach throughout all the world.

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

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

Like fire, the grace of the Spirit * hath in awesome manner descended from Heaven * and rested upon Christ’s disciples. * Whereby they became beacons of His light, * that they might declare the Holy Trinity’s oneness * and the unity of God’s dominion and power, ** which we glorify With faith.

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

Then the 50th Psalm. For the Canons, seven Troparia from the 1st Canon of the Feast with its Irmos, to make eight, and four from the Menaion, to make twelve in each Ode. After the third Ode, the Kontakion, Ikos, and Sessional Hymn from the Menaion Glory ..., Both now ..., the Sessional Hymn of Pentecost. After the Sixth Ode, the Kontakion and Ikos of Pentecost. After the Ninth Ode, the Exapostilarion of Pentecost, Glory ..., Menaion, Both now ..., of Pentecost.

ODE I

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

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.

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:

Glory ..., Both now ..., the Sessional Hymn, in Tone VIII:

The ardent followers of the Savior were filled with joy, * and they who were fearful before obtained boldness, * for today the Holy Spirit descended from on high upon the house of the disciples, * and each one spake differently to the people; * for the tongues, in likeness as of fire, were dispersed, yet burned them not, ** but rather bedewed them.

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.

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.

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 II:

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

The brightness sprung from God * illumined Thy disciples. * Thus were their minds * made radiant, and they received the Spirit ** in very truth, O Word of God.

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

Tongues as it were of fire * were seen to come from Heaven * and rest on the Apostles. * While cloven, they illumined, ** neither consuming nor burning.

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

Come to us from on high, * O Comforter, as Thou didst * descend on the Apostles. * Thus sanctify and save us all who ** proclaim Thee as true God.

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

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

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 ...,

**TUESDAY OF THE EIGHTH WEEK
AT LITURGY**

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

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. (Twice)

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 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. (Twice)

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.

At the Entrance, the Troparion of 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: (1:1-7; 13-17)

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the

seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

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 (4:25 - 5:13)

At that time: there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

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.