

Verse: The Lord looked down from Heaven, He beheld all the sons of men.

The Holy Gospel according to Saint John (John 7:37-52; 8:12)

On the last day, the great day of the feast . . .

The Communion Hymn

Thy good Spirit shall lead me in the land of uprightness. Alleluia.



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VESPERS

The semantron is sounded more quickly because of the kneeling service. After the Proemial Psalm, the Great Litany is said by the deacon, if there is one; if not then by the priest:

In peace let us pray to the Lord.

And the rest, as usual. After the petition For them that travel . . . he continues:

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

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

For our strengthening, that we may fulfil what is well-pleasing, let us pray to the Lord.

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

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

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

For our deliverance . . .

Help us, save us, have mercy . . .

Calling to remembrance . . .

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

Incense: Amen.

For Lord, I have cried, we allow for six verses and chant the following Stichera, repeating each once:

Fourth Tone

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 things divine, 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. *(Twice)*

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 men acknowledge a single sovereignty, single covenant, one adoration of the Holy Trinity. *(Twice)*

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 offences. He is God, and doth deify; 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. (*Twice*)

Glory; both now. *Plagal of Second Tone*

HEAVENLY King, O Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Then the Entrance, O Joyous Light, and the following Prokeimenon:

Grave Tone

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; with Thine arm hast Thou redeemed Thy people.

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 the deacon saith: Again and again, bending the knees, let us pray to the Lord.

And as we bend our knees upon the earth with our heads uncovered, the priest readeth

the prayers from the tribunal 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 Saviour 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

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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 defence. 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, vouchsafe 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 together with 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 armour 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 well-pleasing unto Thee.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-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.

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.

The choir: Amen.

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

The priest: For a merciful 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.

The choir: Amen.

The deacon: Again and again, bending the knees, let us pray to the Lord.

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 supernatural 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, harken unto us from Thy holy Heaven, sanctify them by the might of Thy saving right hand, shelter them in the shelter of Thy

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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 vouchsafe us blamelessly to pass through the course of the night, being untempted 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.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-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.

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

The choir: Amen.

Then, Vouchsafe, O Lord. Whereupon the deacon saith: Again and again, bending the knees, let us pray to the Lord.

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 in 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

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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 Saviour, 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 in behalf of their souls.

This prayer is also added:

O GOD, Thou Great and Eternal, 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

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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 favour, at our coming into this world and at our going out therefrom, 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 one 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

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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 savour of sweet fragrance. Grant that the present evening and the coming night may be peaceful; array us with the armour 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—yea, O Master of all, Bestower of good things: so that we, being moved to compunction upon our beds, may call to remembrance Thine all-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.

The deacon: Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Calling to remembrance our all-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.

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.

The deacon: Let us complete our evening prayer unto the Lord. *And the rest, as usual.*

The priest: 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.

The choir: Amen.

The priest: Peace be unto all.

The choir: And to thy spirit.

The deacon: Bow your heads unto the Lord.

The 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 men, look upon Thy servants and upon Thine inheritance. For unto Thee, the fearful and man-befriending Judge, have Thy servants inclined their heads and bowed their necks, looking for succour 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.

Then he exclaimeth: Blessed and glorified be the dominion of Thy Kingdom, of the Father, and of the Son, and of the

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Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

For the Aposticha, we chant the following Stichera:

Third Tone

Now are the tongues manifestly become a sign unto all; for ailing with unbelief, the Jews, from whom Christ came according to the flesh, fell away from the Divine grace and the Divine light, whereof 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 Saviour 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 choir of the Apostles, from them He extended grace to the believers by participation. And He confirmeth His mighty descent by the distribution of tongues in the likeness of fire to the disciples, unto the praise and glory of God. Wherefore, noetically illumined in our hearts, and made steadfast in faith by the Holy Spirit, we beseech 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.

Plagal of Fourth Tone

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 to the world. Holy Immortal, the Comforting Spirit, Who proceedest from the Father and restest in the Son. O Holy Trinity, glory be to Thee.

Then Now lettest Thou Thy servant, the Trisagion, and then the Dismissal Hymn of the Feast, Blessed art Thou, O Christ our God . . . (*Thrice*)