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## THE SUNDAY OF HOLY PENTECOST

### SATURDAY EVENING SMALL VESPERS

*For Lord, I have cried, we allow for four verses and chant three Stichera in First Tone, repeating the first one:*

We celebrate Pentecost . . .  
Thou hast renewed Thy disciples . . .  
The Holy Spirit provideth . . .

Glory; both now. *Plagal of Fourth Tone*  
When Thou didst send down Thy  
Spirit . . .

*For the Aposticha, we chant the following Stichera:*

*Second Tone*

We have seen the true light . . .

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

In the Prophets Thou didst proclaim  
unto us . . .

*Verse:* Cast me not away from Thy pres-  
ence, and take not Thy Holy Spirit from  
me.

In Thy courts shall I praise Thee . . .

Glory; both now. *Same Tone*

Let us praise the consubstantial Trin-  
ity . . .

*These hymns are found in Great Vespers.*

*And the dismissal.*



### GREAT VESPERS

*After the Proemial Psalm and the First Kathisma of the Psalter, for Lord, I have cried, we allow for ten verses and chant three Stichera in First Tone, repeating the first one, and five in Second Tone, again repeating the first one.*

*First Tone*

WE celebrate Pentecost and the  
coming of the Spirit, and the  
time appointed for the promise, and  
the fulfilment 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. (*Twice*)

**T**HOU 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.

**T**HE 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.

*Second Tone*

**W**E have seen the true Light; we have received the Heavenly Spirit; we have found the true Faith, in worshipping the indivisible Trinity; for He hath saved us. (*Twice*)

**I**N the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

**I**N Thy courts shall I praise Thee, the Saviour of the world, and bending my knee I shall worship Thine invinci-

ble might. In the evening, in the morn, at midday, and at all times shall I bless Thee, O Lord.

**I**N Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy Spirit, Who dost enlighten and sanctify our souls.

**L**ET us praise the consubstantial Trinity: the Father, and the Son, with the Holy Spirit; for thus did all the Prophets and Apostles preach, with the Martyrs.

Glory; both now. T. 8  
*Plagal of Fourth Tone*  
*By Leo the Sovereign*

**C**OME, 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 proceededst from the Father and retest in the Son. O Holy Trinity, glory be to Thee.



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*Then the Entrance, O Joyous Light, the Prokeimenon of the day, and the following Readings:*

The Reading is from the Book of Numbers. (11:16-17, 24-29)

THE Lord said unto Moses: Gather unto Me seventy men of the elders of the people, whom thou thyself knowest to be the elders of the people and their scribes, and bring them unto the Tabernacle of Witness, and they shall stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the concern for the people with thee, that thou bear it not thyself alone. And Moses gathered seventy men from the elders of the people, and set them round about the Tabernacle. And the Lord came down in a cloud, and spake unto Moses, and took of the Spirit that was upon him and gave it unto the seventy men that were elders. And it came to pass that, when the Spirit rested upon them, they prophesied in the camp, and they ceased. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Modad, and the Spirit rested upon them, and they were of them that were written, but went not out unto the Tabernacle, and they prophesied in the camp. And there ran a young man, and told Moses, and spake unto him, saying: Eldad and Modad prophesy in the camp. And Jesus, his chosen one, the son of Navi, who attended on Moses, answered and said: My lord Moses, forbid them. And Moses said unto him: Art thou envious for my sake? Would that all the Lord's people

were Prophets, whenever the Lord should put His Spirit upon them!

The Reading is from the Prophecy of Joel. (2:23-32)

THUS saith the Lord: Be glad, ye children of Sion, and rejoice in the Lord your God, for He hath given you food justly, and He will rain on you the early and the latter rain, as before. And the threshing-floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will recompense you for the years that the locust hath eaten, and the cankerworm and caterpillar and the palmerworm—My great army which I sent among you. And ye shall eat and be nourished, and shall be satisfied, and shall praise the Name of the Lord your God, that hath dealt wondrously with you; and My people shall never be put to shame. And ye shall know that I am in the midst of Israel, and I am the Lord your God, and that there is none other beside Me; and My people shall never be put to shame. And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. For upon My servants and upon My handmaids in those days will I pour out of My Spirit, and they shall prophesy. And I will show dread marvels in the heavens above and signs upon the earth below, blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the notable day of the Lord come. And it shall come to pass that whosoever shall call upon the Name of the Lord, shall be saved.

PENTECOSTARION

The Reading is from the Prophecy of Ezekiel. (36:24-28)

**T**HUS saith the Lord: I will take you from among the nations, and gather you out of all countries, and will bring you into your own land; and I will sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols, and I will cleanse you. And I will give you a new heart, and a new Spirit will I give you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

*For the Entreaty. Second Tone.*

**I**N the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; Thou art God Who art from the beginning, and for time to come, and unto the ages, Thou art our God.

**I**N Thy courts shall I praise Thee, the Saviour 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.

**I**N Thy courts, O Lord, as we the faithful bend the knee of the soul and the body, we praise Thee, the beginningless Father, the co-beginningless Son, and the co-eternal and All-holy

Spirit, Who dost enlighten and sanctify our souls.

Glory; both now. *Plagal of Fourth Tone* 1.8

**W**HEN Thou didst send down Thy Spirit, O Lord, while the Apostles were seated, the children of the Jews beheld and were astonished with amazement; for they heard them speaking in other, foreign tongues, according as the Spirit bestowed on them; for though they were unlearned, they were made wise; and in catching and bringing the nations to the Faith, they preached of things divine. Wherefore, we also cry to Thee: O Thou Who wast seen on earth and didst save us from error, O Lord, glory be to Thee.

*For the Aposticha, we chant the following Stichera:*

*Plagal of Second Tone* 1.6

**B**EING ignorant of the power of Thine All-holy Spirit, which was come unto Thine Apostles, O Lord, the heathen imagined the diversity of tongues to be drunkenness. But we who are established by them speak thus unceasingly: Take not Thy Holy Spirit from us, we pray, O Friend of man.

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

**O**LORD, the descent of the Holy Spirit, which enveloped Thine Apostles, made them to speak with other tongues. Hence, the strange wonder was thought to be drunkenness by the unbelievers, but to the believers it was a cause of salvation. Wherefore, we

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beseech Thee to deem us also worthy of His illumination, O Friend of man.

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

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.

*Glory in the 8th tone*

Glory; both now.

*Plagal of Fourth Tone T. 8*

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.

*Now letter*

*Different translation* DISMISSAL HYMN  
*Plagal of Fourth Tone*

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 Befriender of man, glory be to Thee. (*Thrice*)

*And the same for God is the Lord.*



MATINS

*After the First Reading from the Psalter, the following Sessional Hymn:*

*Glory*

*Fourth Tone. Joseph was amazed*

O YE faithful, let us keep \* and celebrate most radiantly \* this post-festal and last feast; \* this is the day of Pentecost, \* which doth fulfil the appointed time and the promise. \* For on this day, the fire \* of the Good Comforter \* straightway came on earth, \* as though in form of tongues, \* and it enlightened the disciples \* and proved them Heaven's initiates. \* Behold, the Comforter's light is come and \* hath illumined the whole world.

(*Twice*)

*Both now*

*After the Second Reading from the Psalter, the following Sessional Hymn:*

*Same Melody*

COMING down to those on earth, \* the Holy Spirit's spring was seen \* in the form of fiery streams \* appor- tioned spiritually to all, \* as it bedewed and enlightened the Lord's Apostles. \* And thus, the fire became \* a cloud bedewing them, \* filling them with light, \* and raining flames on them. \* And through them, grace hath been vouchsafed us \* by fire and water in very truth. \* Behold, the Comforter's light is come and \* hath illumined the whole world. (*Twice*)

PENTECOSTARION

After the Polyeleos, the following Sessional Hymn:

Plagal of Fourth Tone  
When the bodiless one

read

AFTER Thou hadst risen from the tomb, O Christ God, \* and after Thy divine Ascension to the Heavens, \* Thou didst send down Thy glory unto the disciples, \* renewing an upright Spirit in those God-seers, \* O Merciful Saviour; and like a tuneful harp, \* they proclaimed clearly unto all, \* as with a plectrum divine, \* in mystic wise, Thy melodies, \* and Thy holy œconomy. (Twice)



Then the First Antiphon of the Hymns of Ascent in Fourth Tone.

Prokeimenon. Fourth Tone

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

Verse: O Lord, hear my prayer, give ear unto my supplication in Thy truth.

Then Let every breath . . . and the Matinal Gospel, When it was evening on that day . . . (John 20:19-23). Ps. 50

Ps. 50

We do not say Let us who have beheld the Resurrection of Christ, but straightway the Fiftieth Psalm. Then:

Glory. Second Tone

By the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now. Theotokion

By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Plagal of Second Tone

Verse: Have mercy on me, O God, ac-

ording to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

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.

Ke

For the Canons, the first in Grave Tone with its Heirmos to make eight in each Ode, and the second in Fourth Tone with its Heirmos to make six in each Ode.

THE CANON IN GRAVE TONE

A Composition of Cosmas the Monk  
at Thy behest, O Lord . . .

ODE ONE

Heirmos

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 is glorified.

O Most Holy Trinity, our God, glory to Thee.

Troparia

As Thou didst aforesaid promise Thy disciples, Thou hast in deed sent forth the Comforting Spirit, O Christ, and hast shined light upon the world, O Friend of man.

THAT which was proclaimed in the Prophets and in the Law of old hath been fulfilled; for on this day the grace of the Divine Spirit is poured out on all the faithful.

\*

\*

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THE CANON IN FOURTH TONE

A Composition of Kyr John Arclas

*Katavasia* | *Heirmos*

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.

*Troparia*

\* THE august and venerable mouth  
spake:  
As for you, My friends, ye shall not be  
forsaken;  
For, seated together upon the Father's  
most high throne,  
I shall pour forth the abundant grace of  
the Spirit  
Upon those who desire to be enlight-  
ened. *Glory + both now*

\* HAVING reached the end,  
The Word, Who is most precise,  
doth calm the heart;  
For having accomplished His work,  
Christ, as He promised,  
Gladdened His friends by bestowing  
upon them the Spirit  
In a mighty wind and with tongues of  
fire.

*Katavasia*: He Who quencheth wars . . .  
Covered by the divine cloud . . .

ODE THREE

*Heirmos*

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. *O Most Holy Trinity,  
Our God, glory to Thee.*

*Troparion*

WHEN the power of the Divine  
Spirit came down, in a divine  
manner it united into one concord the  
divided voice of them that of old had  
evilly agreed together; and it hath  
made wise the faithful with the knowl-  
edge of the Trinity, wherein we have  
been established. *LHM x 3*

*Katavasia* 3  
*The Second Canon*  
*Heirmos*

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 chil-  
dren.

*Troparia*

INCOMPREHENSIBLE is the Most Di-  
vine Sovereignty; \*  
For it hath made eloquent the un-  
learned men of the sea,  
Who with their speech stopped the  
mouths of the sophists



And brought out of the deepest night  
countless peoples  
By the levin flame of the Spirit.

*Glory + both*

FROM the unbegotten Luminescence  
proceedeth  
The effulgent, all-effecting, imperish-  
able Resplendence,  
Whose fiery sound in Sion  
Through the Son now maketh manifest  
unto the nations .  
The consubstantial beacon-light of the  
Father's authority.

*Katavasia:* Thou didst say . . .  
Only the prayer . . .

SESSIONAL HYMN  
*Plagal of Fourth Tone*  
*When the bodiless one*

→  
*read*

THEY who had once been afraid be-  
came emboldened, \* and filled  
with joy were they that loved the Lord  
and Saviour \* when the Spirit de-  
scended on this day from Heaven. \* He  
came and rested upon the disciples'  
heads, \* and each spake unto the peo-  
ples in other tongues. \* For lo, tongues  
as it were of fire \* were seen divided in  
their midst, \* and yet this fire con-  
sumed them not, \* but refreshed and  
rained dew on them. (*Twice*)

ODE FOUR  
*Heirmos*

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.

410 *O Most Holy Trinity, Our  
God, glory to Thee.*

*Troparia*

HE that spake in the Prophets and  
was proclaimed through the Law,  
even the very God, the Comforter, is  
made known today unto the servants  
and witnesses of the Word who afore-  
time were imperfect.

BEARING the evident signs of Divin-  
ity, the Spirit was divided among  
the Apostles by fire and inspired them  
with the power to speak in foreign  
tongues, for possessing divine power  
from the Father, He cometh of His  
own accord.

*The Second Canon Katavasia 4*  
*Heirmos*

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 unfail-  
ingly send  
Thine equipotent Spirit unto the Apos-  
tles,  
Who sing: Glory to Thy power, O  
Lord.

*Troparia*

HAVING mingled by Thy word the  
divine laver of regeneration \*  
In compound nature, O Word of God,  
Thou causest a stream to rain down  
upon me  
From Thy pierced, incorrupt side,  
And Thou sealest me with the fervour  
of the Spirit. *Glory to the F, S, H. S.*

ALL things bow their knee before the  
Comforter,



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And the Offspring of the Father, and  
the Consubstantial Father;  
For they acknowledge in Three Persons,  
The One, Infallible, Unapproachable  
and Timeless Essence;  
For the grace of the Spirit hath shined  
forth illumination. *Both*

**B**E ye all perfected by the Supremely  
Divine Sovereignty,  
As many of you as offer adoration to  
the Essence of Threefold Splendour;  
For Christ, as our Benefactor,  
Supernaturally perfecteth and illumi-  
neth us unto salvation,  
Vouchsafing the plenitude of the grace  
of the Spirit.

*Katavasia:* When the Prophet . . .  
O King of kings . . .

ODE FIVE  
*Heirmos*

**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 com-  
mandments are light and peace.

*O Most Holy Trinity, Our God,  
glory to Thee. Troparion*

**T**HIS power which is come down  
today is the Good Spirit, God's  
Spirit of wisdom, the Spirit that pro-  
ceedeth from the Father, and through  
the Son is made manifest unto us the  
faithful; He is imparted unto those in

whom He dwelleth by nature of His  
holiness, wherein He is discerned.

*The Second Canon Katavasia 5  
Heirmos*

**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  
offences;  
For now hath the Law gone forth from  
Sion,  
Even the Spirit's grace, in the form of  
tongues of fire.

*Troparia*

**A**s it was pleasing unto Him, by His  
own authority,  
The unsubordinated Spirit descended  
from the Father,  
Making the Apostles wise with tongues  
And confirming with His seal the vivi-  
fying Word. The Saviour spake of  
Him  
Who hath the Father's strength and is  
One in likeness with Him.

*Glory + both*

**T**HE Supreme Ruler, God the Word,  
healed the Apostle's minds of sin  
And prepared them to be  
An immaculate dwelling-place for  
Himself;  
Now there dwelleth in them the light  
of the Spirit  
Who is equipotent and consubstantial.

*Katavasia:* The Spirit of salvation . . .  
O ye children of the Church . . .

sa 4

\*

4.5.

\*

PENTECOSTARION

ODE SIX  
Heirmos

TOSSED by the tempest of the cares  
of life, and cast into the deep by  
the sins that sail with me, and being  
thrown to the soul-corrupting beast,  
like Jonas I cry to Thee, O Christ:  
Draw me up out of the depth that  
bringeth death. *O most Holy Trinity,  
Our God, glory to Thee.*  
*Troparion*

THOU hast abundantly poured forth  
of Thy Spirit upon all flesh, even  
as Thou didst say, and all creation is  
filled with Thy knowledge, O Lord; for  
Thou, the Son, didst come forth im-  
mutably from the Father; and the  
Spirit indivisibly proceedeth.

*The Second Canon Katavasia  
Heirmos 6*

THOU hast shone forth from the  
Virgin  
As forgiveness and salvation for us, O  
Christ Master,  
That, like as Jonas was reft from the  
belly of the sea monster,  
Thou mightest snatch from corruption  
All the fallen race of Adam. *LHM x 3  
Kontakion*  
*Troparia*

\* O RULER of all, renew within us  
the cherished, upright Spirit,  
That we may eternally have Him Who  
proceedeth from the Father,  
With Whom He is most perfectly  
united;  
He is a burning heat, purging away  
hateful, polluted matter  
And cleansing our minds of defilement.

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*Glory + both*

As for the Apostles in Sion who  
awaited Thy coming, O Spirit,  
Thou, with Thy fiery breath,  
Hast consecrated them with a coveted  
dignity,  
Even the knowledge of the Word, be-  
gotten of the Father,  
Which swiftly exposed the cruel prattle  
of the heathens' babblings.

*Katavasia:* Tossed by the tempest . . .  
Thou hast shone forth . . .

KONTAKION  
*Plagal of Fourth Tone*

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.

OIKOS *Read*

GRANT Thou speedy and lasting  
consolation unto Thy servants, O  
Jesus, when our spirits are despondent.  
Be Thou not parted from our souls  
when they be in affliction; be Thou not  
far from our minds when we are in per-  
ils, but do Thou ever anticipate our  
needs. Draw nigh unto us, draw nigh,  
O Thou Who art everywhere present,  
and even as Thou art ever with Thine  
Apostles, thus do Thou also unite unto  
Thyself us who long for Thee, O Com-  
passionate One, that, being united with  
Thee, we may praise and glorify Thine  
All-holy Spirit.

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*Katavasia 7*

*The Synaxarion of the Menaion, then the following:*

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

*Verses*

In a violent wind doth Christ distribute the Divine Spirit

In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured forth upon the Fishermen.

By the intercessions of the holy Apostles, O Christ our God, have mercy on us. Amen.

ODE SEVEN

*Heirmos*

WHEN the holy Children were cast into the furnace of fire, they changed the fire into dew by their hymnody, as they cried out thus: Blessed art Thou, O Lord, the God of our Fathers.

*O most Holy Trinity, our God, glory to Thee*

*Troparia*

WHEN the Apostles spake eloquently concerning the divine and mighty deeds, the Spirit's power, whereby the Trinity is known as the one God of our Fathers, was thought to be drunkenness by them that believed not.

IN an Orthodox manner, let us proclaim with Divine authority the undivided Essence: God the beginningless Father, and the Word, and the Spirit, Who are of equal authority, and let us cry: Blessed art Thou, the God of our Fathers.

*The Second Canon*

*Heirmos*

THE unison of instrumental music declared

That all should worship the lifeless image wrought of gold;

But the light-bearing grace of the Comforter

Doth teach us to cry out in reverence:

O only Trinity,

Equipotent and beginningless, blessed art Thou.

*Troparia*

IGNORANT of the words spoken by the Prophets,

The mindless called it drunkenness from wine,

When they heard the Apostles speak in strange tongues;

But we, the pious, cry unto Thee in a God-inspired manner:

Blessed art Thou, O Renewer of the whole world. *Glory*

JOEL, the divinely inspired seer, thundered forth an oracle spoken by the Supremely Divine and Sovereign Word:

They, upon whom I shall pour out My Spirit,

Will cry out together: Blessed art Thou,

O brilliant, thrice-resplendent Nature. *Beth*

THE third hour on this singular day of the Lord

Was made rich with grace that we might be taught

To honour Three Hypostases

In oneness of authority.

*Katavasia 7*

PENTECOSTARION

Blessed art Thou, O Father, Son, and Spirit.

*Katavasia:* When the holy Children . . .  
The unison of instrumental . . .

ODE EIGHT

*Heirmos*

THE bush that was unconsumed by fire on Sinai spake unto the tardiloquent and inarticulate Moses, and made God known unto him; and zeal for God showed forth the three Children who chanted hymns to be unconsumed by fire. O all ye His works, praise ye the Lord and supremely exalt Him unto all the ages. *Omnest Holy Trinity, Our God, glory to Thee.*

*Troparia*

WHEN the vivifying, violent wind of the All-holy Spirit came from on high, resounding unto the fishermen in the form of fiery tongues, they spake eloquently concerning the mighty deeds of God. O all ye works, praise ye the Lord and supremely exalt Him unto all the ages.

YE that ascend not that untouchable mountain, nor fear the awesome fire, come, let us stand on Mount Sion, in the city of the living God, and now form one choir with the Spirit-bearing disciples. O all ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

*Katavasia 8*  
*The Second Canon*  
*Heirmos*

THE type of the Godhead prefigured in the resplendent three

Loosened the bonds and moistened the flames with dew.

The Children praise,  
And all creation that was made doth bless,

The only Saviour and Creator of all, as their Benefactor.

*Troparia*

THE Spirit, coming down in the likeness of tongues of fire,  
Caused the Apostles to remember the mortal-saving doctrines

Which Christ heard from the Father and declared unto them.

And creation, once alienated, but now reconciled,

Doth praise Thee, the Blessed One.

*We bless F., S., and H.S.*

THOU camest as a Saviour to invest the Apostles

With that Light which came of Itself, Being Lord and Light and Giver of light.

Thou dost distribute to Thy suppliant as It were a cherished breeze,

The prayed-for Spirit. *Both now*

THE Spirit-filled mouths of the Prophets

Sang of Thine advent in the body, O Guardian-Ruler,

And of Thine Uncreated, Co-formative, Demiurgic, Equipotent Spirit,

Which proceeded from the Paternal bosom

And which Thou hast sent to confirm the worship of the Incarnation.



SUNDAY OF PENTECOST

*Katavasia*: The bush that was unconsumed . . .

The type of the Godhead . . .

ODE NINE *Sing*  
*Heirmos from print out.*

★  
O THOU who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

*O Most Holy Trinity, our God*  
*Troparia*

T HE fire-breathing zealot of old who was joyously borne upon the fiery chariot that blazed furiously, indicated the inspiration which hath now shone from on high upon the Apostles, wherewith they were enlightened and made the Trinity known unto all.

A STRANGE thing contrary to the law of nature is now heard, for when the one voice of the disciples resounded, through the grace of the Spirit, the peoples, tribes, and tongues heard diversely the great things of God, and were initiated into the knowledge of the Trinity.

*Katavasia 9*  
*The Second Canon*  
*Heirmos*

R EJOICE, 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 do we glorify thee.

*Troparia*

IT is seemly to celebrate the Life-sustaining Maiden;  
For she alone hid within the vault of her womb  
The Word Who restored to wholeness the diseased nature of mortals, \*  
And Who is now enthroned at the right hand of the Father  
And sendeth forth the grace of the Spirit. *Glory + both*

W E on whom divinely-flowing grace hath breathed  
Are made luminous and radiant as lightning  
And are transformed with an extraordinary transformation of exceeding beauty;  
And acknowledging the Indivisible, Equipotent,  
Wise Essence of Threefold splendour, we give glory.

*Sing katavasia 9*  
*Katavasia*: O thou who without experience . . .  
Rejoice, O Queen . . .

EXAPOSTILARION

*Read x 2*  
*Third Tone. Thou Who, as God, adornest*

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, then both in between!!!*

*Another Exapostilarion  
Same Melody*

*read*  
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.

*For the Praises we allow for six verses and chant the following Stichera, repeating each one:*

*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* T. 6

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.

*The Great Doxology and the dismissal.*



THE LITURGY

*We chant the following Antiphons:*

FIRST ANTIPHON

*Second Tone*

*Verse:* The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

By the intercessions of the Theotokos, O Saviour, save us.

*Verse:* Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

By the intercessions . . .