

ABBREVIATED RUBRICS FOR THE FIFTIETH DAY AFTER PASCHA THE GREAT FEAST OF PENTECOST

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY NIGHT

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant [“O Lord, I Have Cried” in Tone 1](#) with ten troparia:*

(Nassar 995-996; Kazan Pentecostarion III, 562-569)

For Pentecost in Tone One

Verse 10. *Bring my soul out of prison, that I may praise Thy Name.*

Lo, we celebrate the Feast of Pentecost, the presence of the Spirit, the fulfillment of the promise and the completion of hope. How wonderful is this mystery; for it is great and most solemn. Wherefore, we cry unto Thee, O Lord and Creator of all, glory to Thee.

Verse 9. *The righteous shall wait for me until Thou recompense me.*

Lo, we celebrate the Feast of Pentecost ... (repeat above)

Verse 8. *Out of the depths have I cried to Thee, O Lord, Lord hear my voice.*

Thou hast renewed for Thy Disciples, O Christ, a different kind of tongues, that they might therewith proclaim that Thou art the immortal Word and God Who granteth our souls the Great Mercy.

Verse 7. *Let Thine ears be attentive to the voice of my supplication.*

The Holy Spirit provideth all; overfloweth with prophecy; fulfilleth the Priesthood; and hath taught wisdom to the illiterate. He hath revealed the fishermen as theologians. He bringeth together all the laws of the Church. Wherefore, O Comforter, equal to the Father in Substance and the throne, glory to Thee.

Also for Pentecost in Tone Two

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

We have seen the true Light; we have received the Heavenly Spirit; we have found the true Faith worshipping the undivided Trinity; for He hath saved us.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

We have seen the true Light ... (repeat above)

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. By the Prophets Thou didst tell us the way of salvation, O our Savior, and by the grace of Thy Spirit. Thou art God from the beginning; and for the time to come, and unto the ages, verily, Thou art our God.

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

In Thy dwelling-places I offer praise, O Savior of the world, and by the bending of the knees, I worship Thine unconquerable might. In the evening, on the morrow, at midnight, and at all times, I bless Thee, O Lord.

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

As we believers bend, O Lord, in thy dwelling-places, the knees of the soul and the body together, we praise Thee, O Father without beginning, the Son equally without beginning, and the most Holy Spirit coeternal with Thee, the Illuminator and Sanctifier of our souls.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Let us praise the consubstantial Trinity, the Father and the Son with the Holy Spirit; for thus did all the Prophets preach, and the Apostles with the Martyrs, too.

(Nassar 996; Kazan Pentecostarion III, 569-573)

DOXASTICON FOR PENTECOST IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Come ye nations, let us worship the three-personed Godhead, a Son in the Father, with a Holy Spirit; for the Father timelessly hath begotten the Son, equal to Him in eternity and the throne; and the Holy Spirit was in the Father, glorified with the Son, one Might, one Substance, one Godhead, which we all worship, saying, Holy God Who created everything through the Son with the help of the Holy Spirit; Holy Mighty, in Whom we knew the Father, and through Whom the Holy Spirit came to the world; Holy Immortal One, the comforting Spirit, proceeding from the Father and resting in the Son; O Holy Trinity, glory to Thee.

4.) *The Entrance is made with the censer, and we chant "O Gladsome Light ..." ([Chant](#)) ([Choral](#)) followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

- *The readers recite the three Old Testament readings from the Pentecostarion.*

THE OLD TESTAMENT PASSAGES

The First Reading

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: 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 Second Reading

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: Thus saith the Lord: Be glad, ye children of Zion, 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 vapor 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.

The Third Reading

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: Thus 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.

5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer "Vouchsafe, O Lord." The deacon offers the Litany of Supplication, and the priest offers "The Peace" and the Prayer of the Bowing of Heads.*

- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for the Holy Fathers and the after-feast of the Ascension. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

(Nassar 998-999)

DOXASTICON AT THE LITIA PROCESSION IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

When Thou didst send Thy Spirit, O Lord, the Apostles, being seated, the sons of the Hebrews took note, and were astonished; for they heard them speak in strange tongues, according as the Spirit bestowed on them; for they were illiterate. They philosophized, driving the Gentiles to the Faith, as they preached of things divine. Wherefore, we cry to Thee, O Thou Who wast revealed on earth and didst save us from error, glory to Thee, O Lord.

6.) *At the Aposticha, we chant the following:*

(Nassar 999; Kazan Pentecostarion III, 582-586)

THE APOSTICHA FOR PENTECOST IN TONE SIX

Being ignorant of the power of Thy most Holy Spirit Who came to Thine Apostles, the Gentiles imagined that the gift of tongues was drunkenness. But we who are confirmed by them cry ceaselessly, beseeching, Thy Holy Spirit take not from us, O Lover of mankind.

Verse 1. Create in me a new heart, O God; and renew a right spirit within me.

The coming of the Holy Spirit, O Lord, and His encompassing of Thy Disciples, revealed them as speaking with other tongues, hence the miraculous wonder. As for the unbelievers, they thought it drunkenness, and the believers, a cause of salvation to them. Wherefore, we beseech Thee to make us ready for His illumination, O Lover of mankind.

Verse 2. Cast me not away from Thy face, and take not Thy Holy Spirit from me.

O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things; Treasury of good things, and Giver of life; come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.

DOXASTICON FOR PENTECOST IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Of old there was confusion of tongues because of the boldness of the tower-builders. But those tongues have not uttered wisdom for the glory of divine knowledge. There God condemned the infidels to punishment, and here with the Spirit Christ illuminated the fishermen. At that time, the confusion of tongues was designed for vengeance, and now the unison of tongues hath been renewed for the salvation of our souls.

7.) *We then say the Prayer of St. Simeon (Chant) (Choral) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 1000; Kazan Pentecostarion III, 587)

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee. (THRICE)

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who poured out the grace of the All-holy Spirit from Heaven upon His holy disciples and apostles in the form of fiery tongues for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

FESTAL ORTHROS ON SUNDAY MORNING

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikion of the feast.*

“GOD IS THE LORD” IN TONE EIGHT

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 1000; Kazan Pentecostarion III, 597)

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee. (THRICE)

6.) *The Little Litany and the priest’s exclamation “For Thine is the might...”*

7.) *The Poetic Kathismata of the feast.*

(Nassar 1000-1; Kazan Pentecostarion III, 587)

KATHISMATA OF PENTECOST (Plain Reading)

Let us, O believers, celebrate with joy the last Feast, which is also the last of the Feast—Pentecost—which is the end and fulfillment of the preordained promise; for then did come down the fire of the Comforter upon the earth in the likeness of tongues, lighting the Disciples and revealing them plainly as initiates of heavenly things. Verily, the light of the Comforter hath come and lighted the world.

Glory to the Father, and to the Son, and to the Holy Spirit.

The spring of the Spirit hath come to those on earth, dividing noetically into fire-bearing rivers, moistening the Apostles and illuminating them. The fire hath become to them a dewy cloud, lighting, and raining flames upon them, from whom we received grace by the fire and the water. Verily the fire of the Comforter hath come and lighted the world.

Both now and ever, and unto ages of ages. Amen.

After Thy rising from the tomb, O Christ, and Thy divine ascent to the celestial heights, Thou didst send Thy glory, O compassionate One, to Thy Godhead-seeing Disciples, renewing in them a right spirit. Wherefore, like a musical harp, they proclaimed their words unto all mystically, through the instrument of Thy dispensation.

8.) *In place of the Benedictions (Evlogetaria), we chant the Polyeleos.*

THE POLYELEOS IN TONE ONE (ABRIDGED)

****End each numbered verse with “Alleluia.”****

1. O ye servants praise the Lord.
 2. Praise ye the Name of the Lord, O ye servants of the Lord.
 3. Ye that stand in the house of the Lord, in the courts of the house of our God.
 4. Praise ye the Lord, for the Lord is good. Chant unto His Name, for it is good.
 5. For the Lord hath chosen Jacob unto Himself, Israel for His own possession.
 6. For I know that the Lord is great and that the Lord is above all gods.
 7. All that the Lord hath willed He hath done in Heaven and on the earth, in the seas and in the abysses.
 8. Bringing clouds from the uttermost parts of the earth, lightnings for the rain He hath made.
 9. He bringeth winds out of His treasures; He smote the first-born of Egypt, from man unto beast.
 10. He sent forth many signs and marvels in the midst of thee, O Egypt, on Pharaoh and on all his servants.
 11. He smote many nations and slew many kings.
- + *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*
- + Alleluia, Alleluia, Alleluia: glory to Thee, O God. (THRICE)
- + O our God and our Hope, glory to Thee!

9.) *The Little Litany and the priest’s exclamation “For blessed is Thy Name...”*

10.) *Next we chant the Festal Anabathmoi (Red Service Book 64; Kazan Orthros 63-64) and the Festal Prokeimenon.*

FESTAL ANABATHMOI IN TONE FOUR

- + From my youth up many passions have warred against me. But do Thou help and save me, O my Savior. (REPEAT)
- + Ye who hate Zion shall be put to confusion of the Lord; like grass in the fire shall ye be withered up. (REPEAT)
- + *Glory to the Father and to the Son and to the Holy Spirit.*

- + Through the Holy Spirit is every soul quickened and exalted in purity, and made resplendent by the Triune Unity in mystic holiness.
- + *Both now and ever and unto ages of ages. Amen.*
- + Through the Holy Spirit the channels and streams of grace overflow showering all creation with invigorating Life.

PROKEIMENON FOR PENTECOST IN TONE FOUR

Thy good Spirit shall lead me into the land of uprightness. (TWICE)

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

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

- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The Festal Orthros Gospel (John 20:19-23) is chanted from the Beautiful Gate.*
- 13.) *We do NOT read "In that we have beheld the Resurrection of Christ ..."*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) *Festal Troparia following Psalm 50. (Serv. Bk., 67; Kazan Sun. Mat., 67-68)*

FESTAL TROPARIA AFTER PSALM 50 IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit.

Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitude of our transgressions.

Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitude of our transgressions.

(Nassar 999; Kazan Pentecostarion III, 605-606)

(TONE SIX—FOR THE FEAST) *Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.*

O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.

- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

*The choir sings “Lord, have mercy” **twelve times**, and the priest exclaims “Through the mercies and compassions...”*

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION AND OIKOS FOR PENTECOST (Plain Reading)

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

Great Thou art, 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 perils, 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 compassionate One, that, being united with Thee, we may praise and glorify Thine all-holy Spirit.

THE SYNAXARION (Plain Reading)

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

Verses

In a mighty wind Christ distributeth the Divine Spirit
In the form of fiery tongues unto the Apostles.
In one great day, the Spirit was poured out on the Fishermen.

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord’s promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles

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

18.) *We chant the katavasiae of both Pentecost canons, and instead of the magnificat “more honorable” we chant the ninth odes of both Pentecost Canons.*

- *The order of the double katavasiae incorrectly appears in reverse order in Nassar and in the Kazan Pentecostarion (608-621). Please sing them as they correctly appear here. The katavasiae for the first canon in Tone Seven (Nassar 1001-3) are sung first, followed by the katavasiae for the second canon in Tone Four (Nassar 983-985) in alternation in each ode.*

THE KATAVASIAS OF BOTH PENTECOST CANONS²

Ode 1. (Tone 7) Let us praise Him Who overwhelmed Pharaoh and his chariots in the sea; Who crusheth wars with a mighty hand; for He hath been glorified.

Ode 1. (Tone 4) The heavy of tongue, screened by the divine clouds, proclaimed the God-inscribed law; for He shook the dust from the eye of intelligence, beholding the Being and attaining the knowledge of the Spirit, singing divine songs of praise.

Ode 3. (Tone 7) Thou didst call unto Thy Disciples, O Christ, saying: Stay ye in Jerusalem till ye be endued with power from on high, and I will send ye another Comforter like Me, Who is My Spirit and the Spirit of the Father, and in Him ye shall be strengthened.

Ode 3. (Tone 4) Hannah the Prophetess of old, drawn near with contrite spirit to the mighty God of intelligences, by her prayer alone undid the bonds of the barren one’s womb, and the hard rebuke of her with children.

Ode 4. (Tone 7) When the Prophet perceived Thy coming in the last days, O Christ, he lifted his voice crying: I have heard, O Lord, the hearing of Thy might; for Thou didst verily come to save all Thine anointed ones.

Ode 4. (Tone 4) O Word, King of kings, Who alone came forth from the only uncaused Father, since Thou art the Benefactor, Thou didst send the Holy Spirit, truly equal to Thee in might, to the Disciples, Who glorify Thy power, O Lord.

² The katavasiae of the second Pentecost Canon (in Tone Four) are the same as those for the second Ascension Canon.

Ode 5. (Tone 7) The Spirit of salvation, O Lord, who for fear of Thee was conceived in the belly of the Prophets and wast begotten on earth, hath created the hearts of the Apostles pure, being renewed in the faithful; for Thy commands are light and peace.

Ode 5. (Tone 4) O Children of the Church, of illuminated likeness, receive ye the dew of the fire-breathing Spirit, which is purification and absolution from crimes; for the law hath now gone forth out of Zion in the shape of tongues of fire, being the grace of the Holy Spirit.

Ode 6. (Tone 7) My soul hath been stirred with the agitation of worldly concerns. Yea, I am drowned therein, from the sins that accompany me, and cast to the soul-corrupting beast. Wherefore, like Jonah, I cry unto Thee: O Christ, lift me out of the mortifying depth.

Ode 6. (Tone 4) Thou hast shone for us from the Virgin, O Christ Master, as forgiveness and salvation to extricate from corruption fallen Adam and all his descendants, as Thou didst extricate Jonah from the belly of the wild beast.

Ode 7. (Tone 7) The righteous youths who were thrown into the furnace of fire, changed the flames into dew when they lifted their voices in songs of praise, crying thus: Blessed art Thou, O Lord God of our fathers.

Ode 7. (Tone 4) The unison of instrumental music called people in trembling to the worship of the lifeless image made of gold. But the light-bearing grace of the Comforter doth move the faithful to cry out: O eternal Trinity, equal in power, Thou alone art ever blessed.

Ode 8. (Tone 7) The unconsumed bush which mingled with fire in Sinai made God known to the heavy-tongued and hoarse-voiced Moses. In like manner, God's zeal manifested the three youths as unconsumed by fire, but praising thus: Praise the Lord, all His works, and exalt Him more and more unto the ages.

We praise, we bless, and we worship the Lord.

Ode 8. (Tone 4) The tri-radiant sign of divine headship moistened the flames with dew and loosened the bonds; for He is the Benefactor, Savior, and Creator of all. Wherefore, the entire creation, with the youths, doth praise Him and bless Him only.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

THE NINTH ODE OF THE FIRST PENTECOST CANON IN TONE SEVEN

O Mother who hath known no man, thou didst conceive, not experiencing corruption, lending a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling place to thine incomprehensible Maker. Wherefore, O virgin Theotokos, thee do we magnify.

Glory to Thee, our God, glory to Thee.

Of old the fire-breathing, zealous Elijah did mount with joy the all-flaming chariot. Wherefore, this sign did explain the rising of the gentle breeze illuminating the Apostles from on High, through which they were lighted, making known to all the Trinity.

Glory to Thee, our God, glory to Thee.

Strange things contrary to the law of nature are now heard; for by the one voice, which the Disciples received in diverse kinds, through the grace of the Spirit, all the nations, tribes, and tongues heard the great things of God, and received the knowledge of the Trinity.

THE NINTH ODE OF THE SECOND PENTECOST CANON IN TONE FOUR

Rejoice, O Queen, pride of virgins and mothers; for every eloquent and capable mouth doth fall short of extolling thee worthily, and every mind is dazzled at understanding the manner of thy birth-giving. Wherefore, in unison do we glorify thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us worthily praise the Maiden who revived nature, who alone did screen the Word in her womb, the same who healed the weakness of mankind, sat on the right hand of the Father, and sent the grace of the Spirit.

Both now and ever, and unto ages of ages. Amen.

We, on whom the grace coming from God did blow, have become luminous and bright, changed in a resplendent manner of exceeding beauty, comprehending the indivisible equipotent, triluminous, wise Essence. Wherefore, let us glorify Him.

THE KATAVASIAS OF THE NINTH ODES OF THE CANONS

(Tone 7) O Mother who hath known no man, thou didst conceive, not experiencing corruption, lending a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling place to thine incomprehensible Maker. Wherefore, O virgin Theotokos, thee do we magnify.

(Tone 4) Rejoice, O Queen, pride of virgins and mothers; for every eloquent and capable mouth doth fall short of extolling thee worthily, and every mind is dazzled at understanding the manner of thy birth-giving. Wherefore, in unison do we glorify thee.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we do NOT chant "Holy is the Lord our God."*

(Nassar 1003; Kazan Pentecostarion III, 623)

THE EXAPOSTEILARIA OF PENTECOST IN TONE THREE

*(**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 who acknowledge Thee as God. (TWICE)

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.

21.) *We chant "The Praises" in Tone 4 with four troparia:*

(Nassar 1003-4; Kazan Pentecostarion III, 624-631)

For Pentecost in Tone Four

Verse 1. *Praise the Lord in His sanctuary. Praise ye Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness.*

Today all the nations in the city of David beheld wonders, when the Holy Spirit descended in fiery tongues, as the God-inspired Luke spake; for he said, The Disciples of Christ being gathered together, there was a sound as of a mighty wind, and it filled the whole house where they were sitting. And they began to speak strange doctrines and strange teachings with diverse tongues, to the holy Trinity.

Verse 2. *Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.*

Today all the nations in the city of David ... (*repeat above*)

Verse 3. *Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.*

The Holy Spirit hath ever been, is and ever shall be; for He is wholly without beginning and without end. Yet He is in covenant with the Father and the Son, counted as Life and Life-giver, Light and Light-giver, good by nature and a Fountain of goodness, through whom the Father is known and the Son glorified. And by all it is understood that one power, one rank, one worship are of the Holy Trinity.

Verse 4. *Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.*

Light, Life, and a living noetic Fountain is the Holy Spirit, good, upright, noetic Spirit of understanding, and purifying offenses, God understanding, presiding, and purifying offenses, God and deifying, Fire projecting from Fire, speaking, active, Distributor of gifts, through whom all the Prophets, the Apostles of God, and the Martyrs are crowned, a strange Report, a strange sight, a Fire divided for the distribution of gifts.

(Nassar 999; Kazan Pentecostarion III, 631-632)

THE DOXASTICON OF PENTECOST IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.

22.) *We chant the [Great Doxology in Tone 6](#) (Red Service Book 75-76, Kazan 225-228), followed by:*

(Nassar 1000; Kazan Pentecostarion III, 637)

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

- *For the Divine Liturgy Variables, click the link at the [Online Liturgical Guide](#).*

- *Great Vespers for the Sunday evening of Pentecost, complete with “The Kneeling Prayers”, must be offered either following the Divine Liturgy or later this evening. Orthros and Divine Liturgy Variables for the next day (Monday of the Holy Spirit), may be found at the Online Liturgical Guide should your parish offer them.*
- *This whole week is fasting-free. The Leave-taking of Pentecost occurs on Saturday.*

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