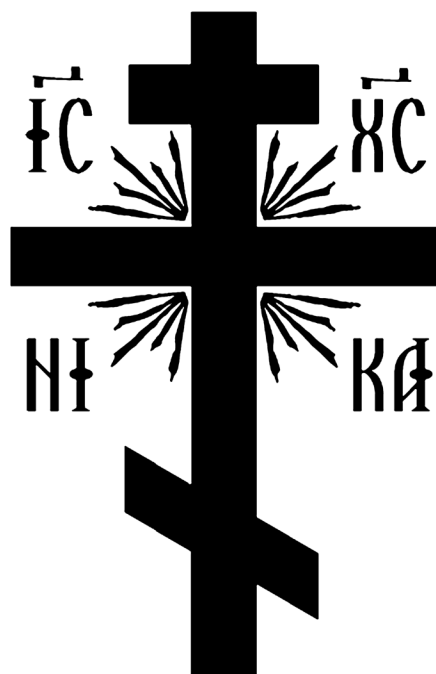


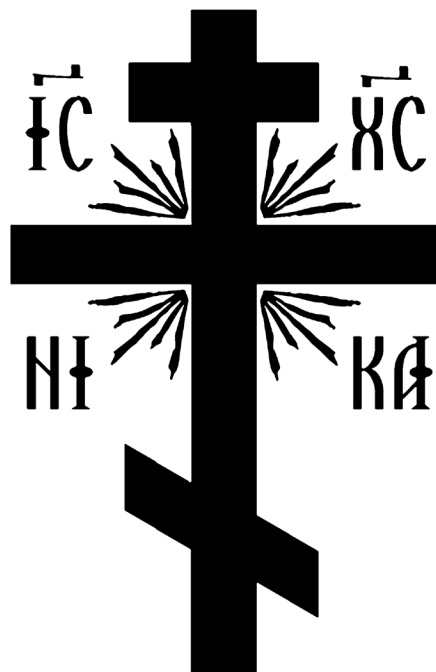


Music for the Sunday of Holy Pentecost

Δόμνι εἰγίχη жєнє мѣроноєицє
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXV



Music for the Sunday of Holy Pentecost

Δόμνις ἐγγίχῃ κένῃ μὲροπόρῃ
Holy Myrrh-bearers
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MMXXV

The Pentecostarion of the Orthodox Church
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Choral arrangements from
Music for Holy Pentecost
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and

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© 1993, Timothy J. Clader

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Music for the Sunday of Holy Pentecost

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Great Vespers

Lord, I Have Cried, in Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

This system of music is written for a two-part setting in G major. The treble staff begins with a whole rest, followed by a series of eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff begins with a whole note G3, followed by a series of eighth notes: F#3, E3, D3, C3, B2, A2, G2. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken un- to me, O Lord.

This system of music continues the two-part setting. The treble staff has a whole rest, followed by eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has a whole note G3, followed by eighth notes: F#3, E3, D3, C3, B2, A2, G2. The lyrics are: "Hear- ken un- to me, O Lord."

Lord, I have cried unto Thee, hear- ken un- to me;

This system of music continues the two-part setting. The treble staff has a whole rest, followed by eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has a whole note G3, followed by eighth notes: F#3, E3, D3, C3, B2, A2, G2. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me;"

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

This system of music concludes the two-part setting. The treble staff has a whole rest, followed by eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has a whole note G3, followed by eighth notes: F#3, E3, D3, C3, B2, A2, G2. The lyrics are: "attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee."

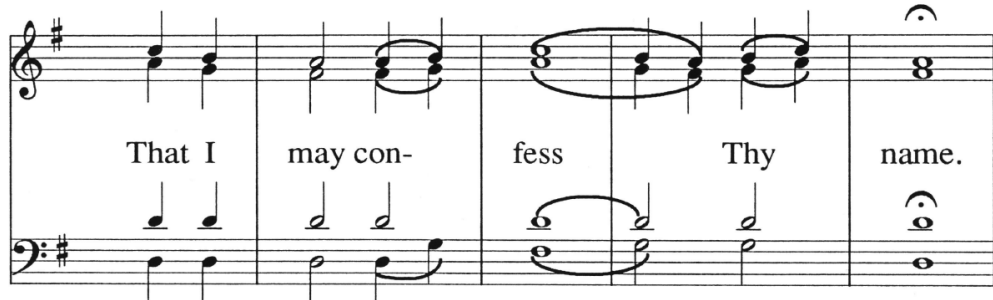
Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Stichera for Lord, I Have Cried, in Tone I

Stichos: Bring my soul out of prison.



Let us celebrate Pentecost, the coming of the Spirit, the conferral of the promise, the fulfillment of hope, the mystery as great as it is honorable; wherefore, we cry out to Thee: O Lord, Creator of all, glory to Thee!

Stichos: The righteous shall wait patiently for me/ until Thou shalt reward me.

Let us celebrate Pentecost, the coming of the Spirit, the conferral of the promise, the fulfillment of hope, the mystery as great as it is honorable; wherefore, we cry out to Thee: O Lord, Creator of all, glory to Thee!

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

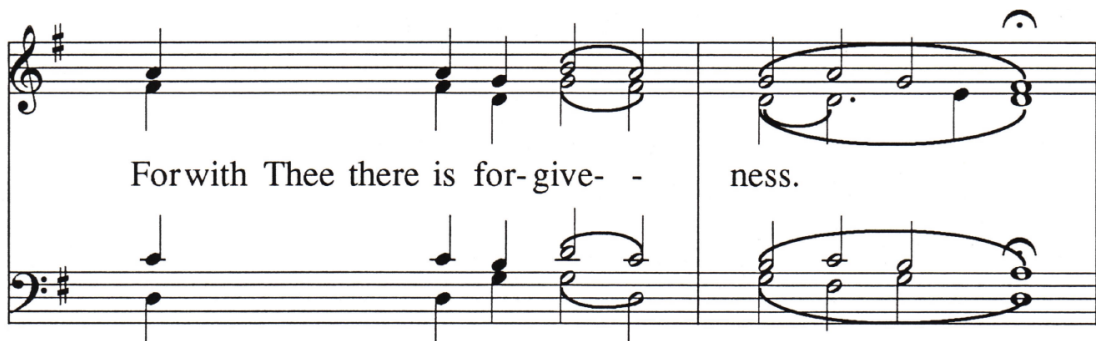
Thou didst renew Thy disciples, O Christ, with the tongues of foreigners, that thereby they might proclaim Thee the immortal Word and God, Who granteth our souls great mercy.

Stichos: Let Thine ears be attentive/ to the voice of my supplication.

The Holy Spirit giveth all things: He poureth forth prophecies, ordaineth priests, hath taught wisdom to the unlettered and shown fishermen forth as theologians; and He assemblETH the whole council of the Church. O Comforter, Who art consubstantial with the Father and the Son, glory to Thee!

Stichera, in Tone II

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



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

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word,/ my soul hath hoped in the Lord.

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

Stichos: From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God!

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

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

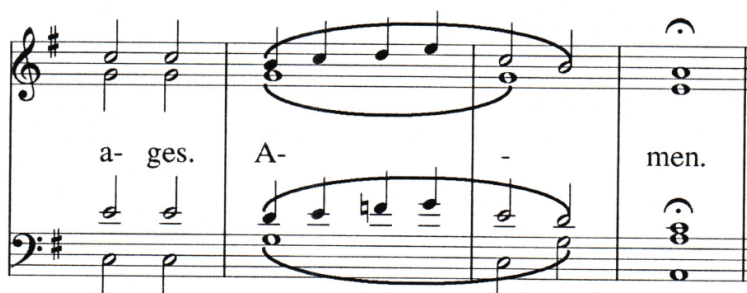
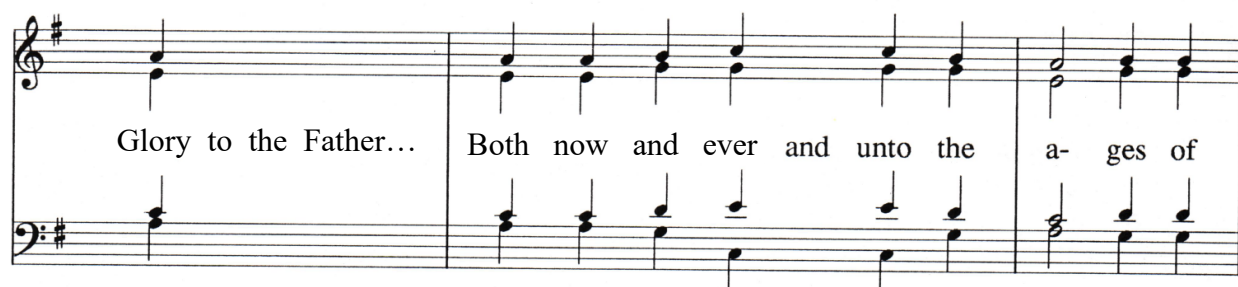
Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and the all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

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

Let us hymn the consubstantial Trinity — the Father, the Son and the Holy Spirit; for thus did the prophets, the apostles and martyrs all proclaim.

Glory, Both now, in Tone VIII



Come, ye people, and let us worship the Godhead in three Hypostases —the Son in the

Father, with the Holy Spirit; for the Father timelessly begat the Son, Who is equally eternal and equally enthroned, and the Holy Spirit was glorified with the Son in the Father: one power, one essence, one Godhead. And worshipping Him, let us all say: O holy God Who hast wrought all things through the Son with the cooperation of the Holy Spirit! O holy Mighty One, by Whom we, have come to know the Father, and through Whom the Holy Spirit hath come into the world! O holy Immortal One, comforting Spirit, Who proceedest from the Father and dost rest in the Son! O Holy Trinity, glory to Thee!

Prokeimenon, in Tone VI

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The lyrics are: "The Lord is King, He is clothed with maj- - - es- ty." The melody is a simple, diatonic line. The Treble staff begins with a G4 quarter note, followed by a half note G4, then a half note A4. The Bass staff begins with a D3 quarter note, followed by a half note D3, then a half note E3. The melody continues with a half note F#4, then a half note G4, then a half note A4, then a half note B4, then a half note C5, then a half note B4, then a half note A4, then a half note G4, then a half note F#4, then a half note E4, then a half note D4. The melody ends with a half note C4, then a half note B3, then a half note A3, then a half note G3, then a half note F#3, then a half note E3, then a half note D3. The Treble staff has a final double bar line with repeat dots. The Bass staff has a final double bar line with repeat dots.

Paroemias

Reading from Numbers

The Lord said to Moses: "Gather Me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. And I will go down, and speak there with thee; and I will take of the Spirit that is upon thee, and will put it upon them; and they shall bear together with thee the assaults of the people, and thou shalt not bear them alone." And Moses went out, and spake the words of the Lord to the people; and he gathered seventy of the elders of the people, and he set them round about the tabernacle. And the Lord came down in a cloud, and spake to him, and took of the Spirit which was upon him, and put it upon the seventy men that were elders; and when the Spirit rested upon them, they prophesied and ceased. And there were two men left in the camp. The name of the one was Eldad, and the name of the other Modad; and the Spirit rested upon them, and these were of the number of those who were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. And a young man ran and told Moses, and spake, saying: "Eldad and Modad prophesy in the camp." And Joshua the son of Nun, who attended on Moses, the chosen one, said: "Lord Moses, forbid them." And Moses said to him: "Art thou jealous on my account? Would that all the Lord's people were prophets, whenever the Lord shall put His Spirit upon them."

Reading from the Prophecy of Joel

Thus saith the Lord: "Rejoice and be glad, ye children of Sion, in the Lord your God; for He hath given you food fully, and will rain upon you the early and the latter rain, as before. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even My great army, which I sent against you. And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God for the things which He hath wrought wonderfully with you: and My people shall not be shamed forever. And ye shall know that I am in the midst of Israel and that I am the Lord your God, and there is none else beside Me; and My people shall no more be ashamed forever. And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And on My servants and handmaids in those days will I pour out of My Spirit. And I will show wonders in heaven, and upon the earth: blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord is come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Reading from the Prophecy of Ezekiel

Thus saith the Lord: "I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. And I will put My Spirit in you, and will cause you to walk in Mine ordinances, and to keep My judgments, and do them. And ye shall dwell upon the land which I gave to your fathers; and ye shall be to Me a people, and I will be to you a God."

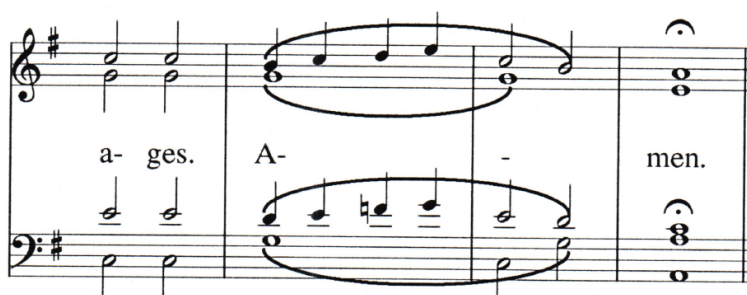
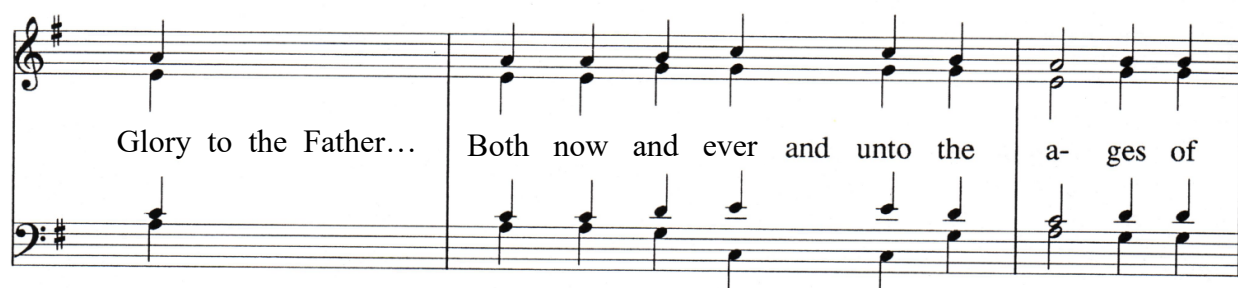
At Litya, in Tone II

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God!

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

Glory, Both Now in Tone VIII

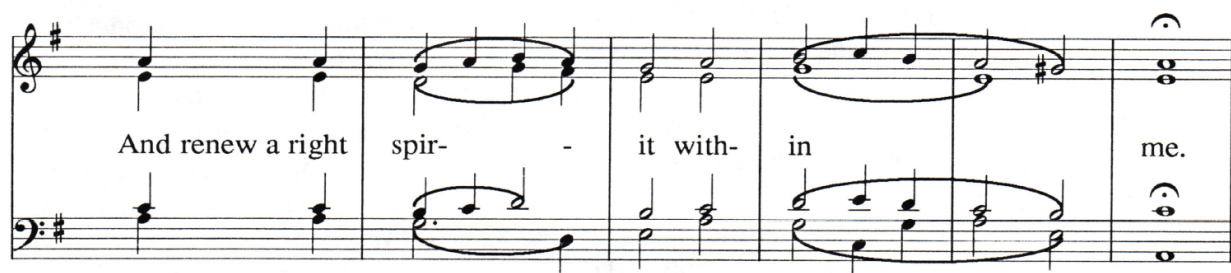


When Thou didst send Thy Spirit, O Lord, as the apostles were sitting, the Hebrew children, beholding this, were filled with awe, for they heard things spoken in other, strange tongues, as the Spirit imparted to them; for the ignorant were made wise and, netting the nations for the Faith, and with eloquence gave utterance to things divine. Wherefore, we cry out to Thee: O Lord Who didst appear on earth and save us from delusion, glory to Thee!

Stichera of the Aposticha, in Tone VI

Not understanding the powers of Thee, the all-holy Spirit, which were upon Thine apostles, O Lord, the nations thought the change of languages was due to drunkenness; but, made steadfast thereby, we unceasingly say thus: Take not Thy Holy Spirit from us, we entreat Thee, Who lovest mankind!

Stichos: Create in me a clean heart, O God.



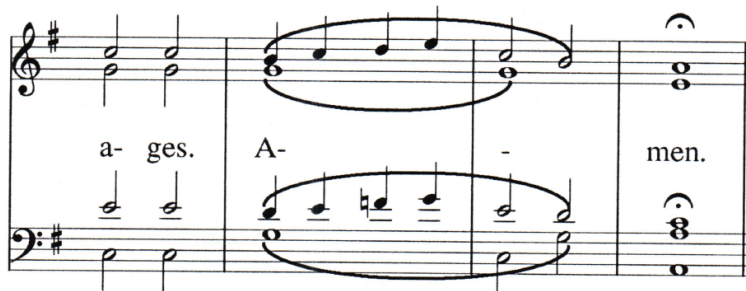
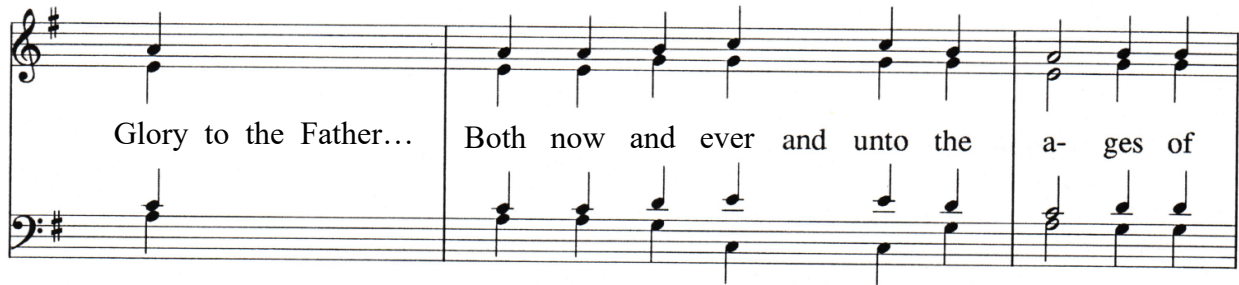
The coming of the Holy Spirit, which filled Thine apostles, O Lord, enabled them to speak in other tongues; wherefore, what was all-glorious seemed as drunkenness to those who believed not but to the faithful was the mediation of salvation. Vouchsafe also unto us His effulgence, we beseech Thee Who lovest mankind.

Stichos: Cast me not away from Thy presence.



O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things and Giver of life:/ Come and dwell in us, and cleanse us of all impurity,// and save our souls, O Good One.

Glory, Both Now in Tone VIII



Once, the languages were confused because of the audacity of the building of the tower; but now, the tongues are rendered wise because of the glory of the knowledge of God. There God condemned the ungodly for their transgression; and here Christ hath enlightened the fishermen with the Spirit. Then, as a torment, was silence abolished; now, agreement of tongues is restored, unto the salvation of our souls.

Troparion of the Feast, in Tone VIII

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee! *Thrice*

Matins

God is the Lord, in Tone VIII

Four times

God is the Lord and hath appeared unto us.

Blessed is He that cometh in the name of the Lord.

The image shows two staves of musical notation in G-clef (treble) and F-clef (bass) positions. The melody is written in a simple, homophonic style with a single note per syllable. The lyrics are written below the notes. The first staff ends with a double bar line and repeat dots. The second staff also ends with a double bar line and repeat dots.

Troparion of the Feast, in Tone VIII

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee! *Thrice*

First Sessional Hymn, in Tone IV

Special Melody: Joseph marveled...

O ye faithful, with splendor let us celebrate the last and final feast: this is Pentecost, the fulfillment and conferral of the promise; for thereon the fire of the Comforter descended to earth in the form of tongues, and enlightened the disciples and showed them to be initiates of heavenly mysteries. The light of the Comforter hath come and illumined the world! *Twice*

Second Sessional Hymn

in the same tone & melody

The wellspring of the Spirit, coming to earth, noetically divided into rivers of fire, and bedewed the apostles, enlightening them; and He was to them a bedewing cloud, a fire enlightening them, a flame raining down. Through them have we received grace, through fire and water. The light of the Comforter hath come and illumined the world. *Twice*

Magnification

First system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major (one sharp). The lyrics are 'We mag-ni-fy, we mag-ni-fy Thee,'. The melody is a simple four-note phrase in the treble staff, and the bass staff provides a harmonic accompaniment.

We mag-ni-fy, we mag-ni-fy Thee,

Second system of musical notation. The lyrics are 'O Christ the Giv-er of Life,'. The melody continues with a four-note phrase in the treble staff, and the bass staff provides a harmonic accompaniment.

O Christ the Giv-er of Life,

Third system of musical notation. The lyrics are 'and we hon-our Thine All-Ho-ly Spir-it,'. The melody continues with a four-note phrase in the treble staff, and the bass staff provides a harmonic accompaniment.

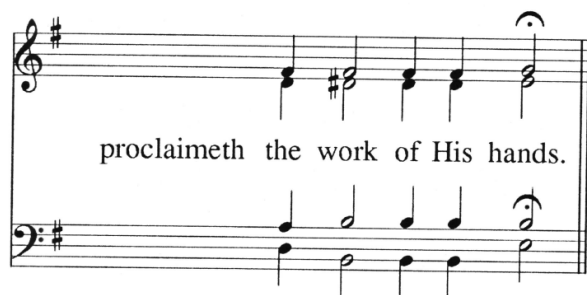
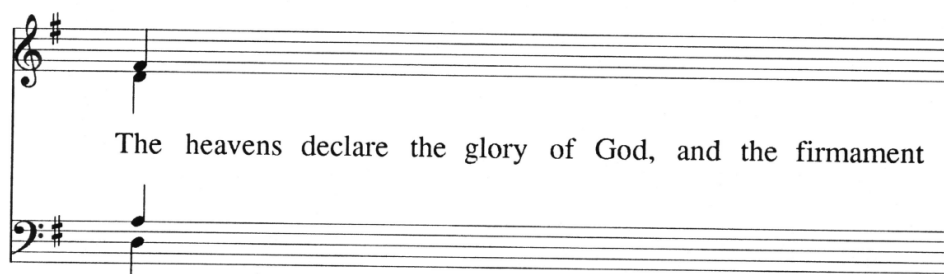
and we hon-our Thine All-Ho-ly Spir-it,

Fourth system of musical notation. The lyrics are 'Whom Thou hast sent from the Fath-er'. The melody continues with a four-note phrase in the treble staff, and the bass staff provides a harmonic accompaniment.

Whom Thou hast sent from the Fath-er



Selected Psalm Verses



And all the might of them by the Spirit of His mouth. (32:6)

The Lord looked down from heaven, He beheld all the sons of men. (32:13)

Fire shall blaze before Him, and round about Him shall there be a mighty tempest.

(49:4)

Coals were kindled therefrom, and He bowed the heavens and came down (17:9-10)

From the far-shining radiance that was before Him there passed by clouds. (17:12)

All the ends of the earth shall remember and shall turn unto the Lord. (21:27)

And all the kindreds of the nations shall worship before Him. (21:27)

The testimony of the Lord is trustworthy, bringing wisdom to infants. (18:7)

The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai.

(67:9)

A rain freely given shalt Thou ordain, O God for Thine inheritance. (67:10)

Thou shalt make them princes over all the earth. (44:15)

Their sound hath gone forth into all the earth and their words unto the ends of the world. (18:4)

Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. (103:31)

Thy good Spirit shall lead me in the land of uprightness. (142:12)

Create in me a clean heart, O God, and renew a right spirit within me. (50:10)

Cast me not away from Thy presence and take not Thy Holy Spirit away from me. (50:11)

Restore unto me the joy of Thy salvation and with Thy governing Spirit establish me. (50:12)

The Lord will give speech with great power to them that bring good tidings. (67:12)

The Lord will give strength unto His people; the Lord will bless His people with peace. (28:11)

Glory..., Both now...

Alleluia, alleluia, alleluia! Glory to Thee, O God! *Thrice*

We magnify Thee, O Christ, Bestower of life, and we honor Thy most Holy Spirit, Whom Thou didst send from the Father upon Thy godly disciples.

Sessional Hymn, in Tone VIII

Special Melody: That which was mystically commanded...

After Thine arising from the tomb and Thy divine ascent to the heights of heaven O compassionate Christ, Thou didst send down Thy glory to the witnesses of God, O Thou Who didst renew an upright Spirit for Thy disciples. Wherefore with the divine plectrum of language, like a musical harp, O Savior, Thou didst mystically make Thy dispensation clear unto all. *Twice*

Hymn of the Ascents

Obikhod, Antiphon I, Tone IV

From my youth have the many passions warred a- gainst me.

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first measure contains the words 'From my youth' and the second measure contains 'have the many passions warred a- gainst me.' There are some ties and slurs in the melody.

but do Thou help me and save me, O my Sav- iour.

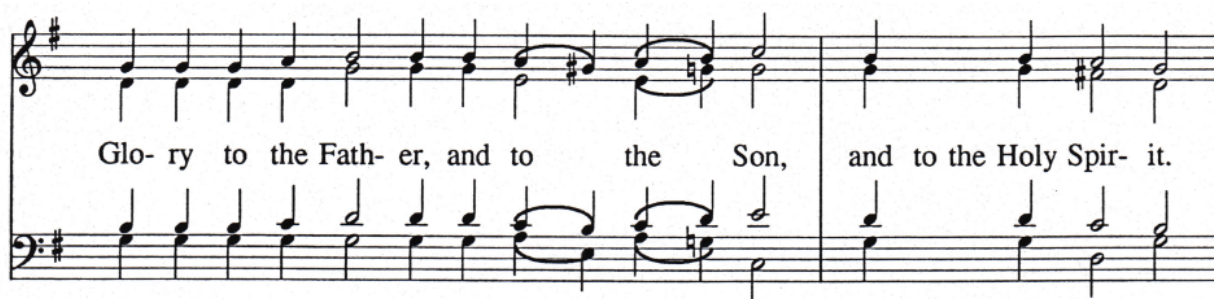
This musical system continues the melody from the first system. The lyrics are 'but do Thou help me and save me, O my Sav- iour.' The melody features a prominent slur over the words 'but do Thou' and another slur over 'help me'.

O ye who hate Si- on, ye shall be put to shame by the Lord;

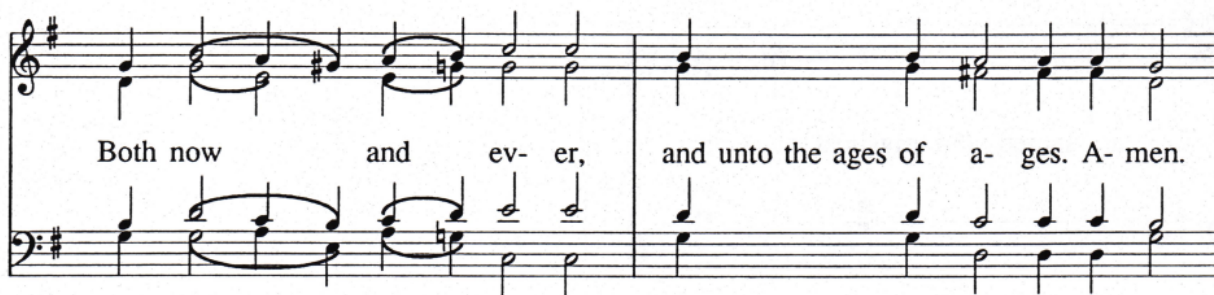
This musical system continues the melody. The lyrics are 'O ye who hate Si- on, ye shall be put to shame by the Lord;'. The melody has a slur over 'O ye who hate' and another slur over 'Si- on,'.

for ye shall be with- ered up like grass by the fire.

This musical system concludes the hymn. The lyrics are 'for ye shall be with- ered up like grass by the fire.' The melody has a slur over 'for ye shall be with-' and another slur over 'ered up'.



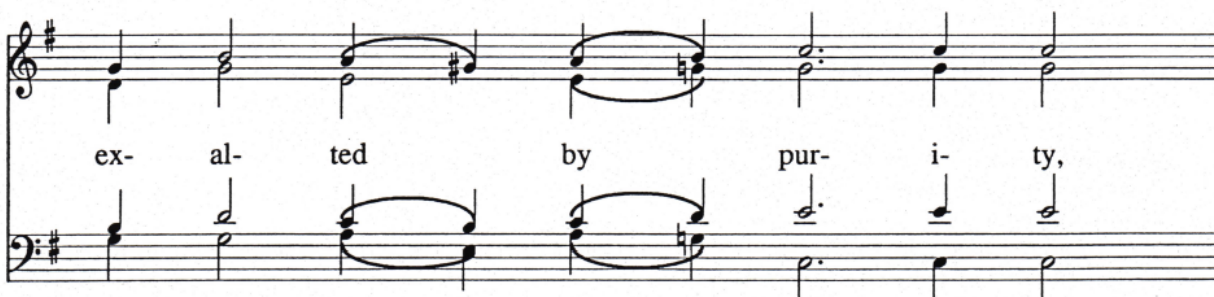
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



Both now and ev- er, and unto the ages of a- ges. A- men.



By the Ho- ly Spir- it, is every soul giv- en life,



ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

This system of musical notation consists of two staves, treble and bass, both with a key signature of one sharp (F#). The treble staff begins with a half note G4, and the bass staff begins with a half note F#3. The lyrics "and made radiant by the Unity of the Trinity in" are written below the staves.

a sacred and mystical man-ner.

This system of musical notation consists of two staves, treble and bass, both with a key signature of one sharp (F#). The treble staff contains three measures: a half note G4, a half note A4 with a sharp sign, and a whole note chord of G4 and B4. The bass staff contains three measures: a half note F#3, a half note G3, and a whole note chord of F#3 and G3. The lyrics "a sacred and mystical man-ner." are written below the staves.

Prokeimenon, in Tone IV

Thy good Spir- it shall lead me in the land of up- right- ness.

This musical score is for the Prokeimenon in Tone IV. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Thy good Spir- it shall lead me in the land of up- right- ness." The music features a mix of eighth and sixteenth notes, with some measures containing rests. The piece concludes with a double bar line and repeat dots.

Stichos: O Lord, hear my prayer, give ear unto my supplication.

Let Every Breath Praise the Lord, in Tone IV

Let ev- ery breath Praise the Lord.

This musical score is for the antiphon "Let Every Breath Praise the Lord" in Tone IV. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Let ev- ery breath Praise the Lord." The music features a mix of eighth and sixteenth notes, with some measures containing rests. The piece concludes with a double bar line and repeat dots.

Matins Gospel 8, John §65 (20:19-23)

We do not chant Having Beheld the Resurrection... , but straightway recite Psalm 50.

Stichera following Psalm 50

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

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, starting on G4, moving to A4, then B4, and ending on G4. The bass staff provides a simple accompaniment with notes on G3, A3, and B3.

through the prayers of the Apostles, O merciful One:

The second line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues with notes on G3, A3, and B3. There is a measure rest in the treble staff after the word 'Apostles'.

Blot out the multitude of our transgressions.

The third line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues with notes on G3, A3, and B3. There is a measure rest in the treble staff after the word 'transgressions'.

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

The fourth line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues with notes on G3, A3, and B3.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

Blot out the multitude of our trans- gres- sions.

Have mercy one me, O God, according to Thy great mer- cy,

and according to the multitude of Thy com- pas- sions,



Sticheron, in Tone VI

O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things and Giver of life:/ Come and dwell in us, and cleanse us of all impurity,// and save our souls, O Good One.

The Canon

First Canon, Ode I, in Tone VII

*The acrostic whereof is "Let us celebrate Pentecost"
the composition of Cosmas the Monk, in Tone VII*

Irmos

In the sea hath He covered Pharaoh with His char-i-ots,

quench- ing wars with a lof- ty arm; let us sing un- to Him,

for He is glor- i- fied.

As of old Thou didst promise the disciples, O Christ Who didst send the Comforting Spirit, Thou didst indeed shine forth light upon the world, O Thou Who lovest mankind.

That which of old was preached by the Law and the prophets hath been fulfilled; for today the grace of the divine Spirit hath been poured forth upon all the faithful.

Second Canon, Ode I, in Tone IV

Composed in iambs by Kjr John Arklas, in Tone IV

Irmos: He who was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

The pure and honored mouth said: "There shall not be division for you, O friends; for, sitting on the exalted throne of the Father, I will pour forth the Spirit, to shine forth abundant grace upon those who desire it."

The Word most true, Who hath passed beyond the bounds of the earth, calmly perfecteth the heart; for having finished His work, Christ gladdened His friends, giving them the Spirit through the violent wind and the tongues of fire, as He promised.

Katavasia - Ode I

Covered with di-vine dark-ness,

the one slow of speech hath proclaimed the God-writ-ten law;

for having thrown the mire off his men-tal eye,

he doth see the Existing One and is taught knowledge of the Spir-it,

A musical score for two staves, treble and bass clef, in a key with one flat (B-flat). The lyrics are "prai- sing with di- vine songs." The melody is simple, with the treble staff featuring a series of eighth notes and a final half note with a fermata. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern. The final measure of the treble staff has a fermata over a half note, and the bass staff has a fermata over a half note.

prai- sing with di- vine songs.

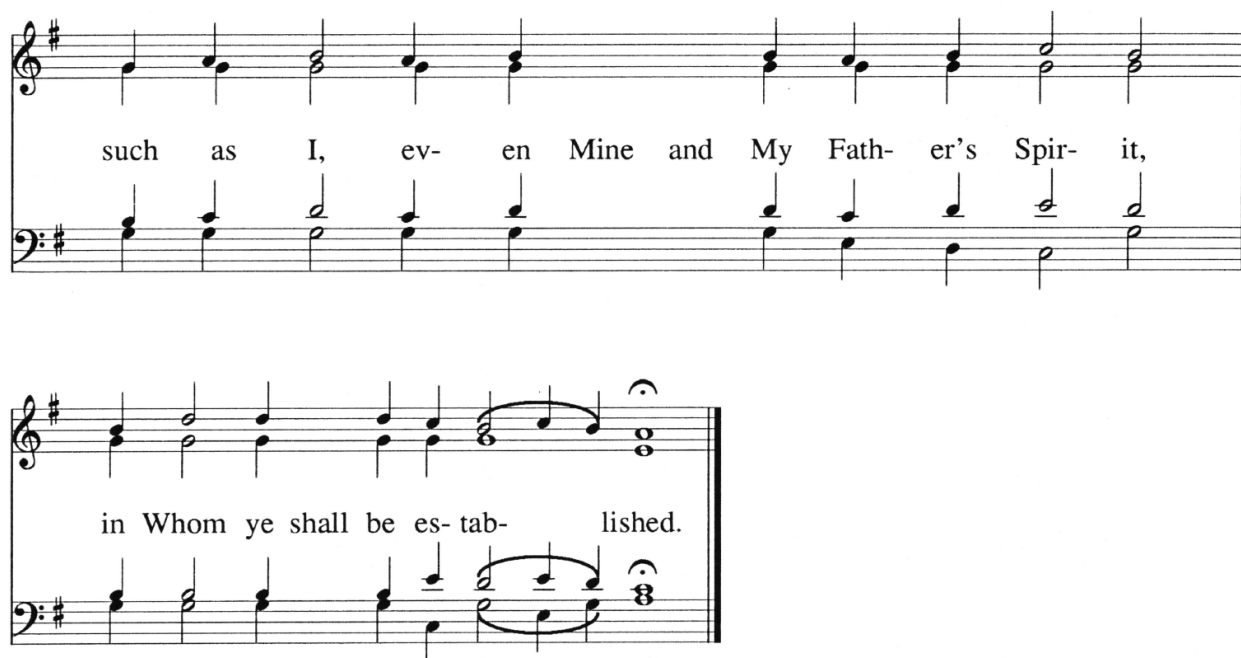
First Canon, Ode III

Thou, O Christ, didst say to Thy dis- ci- ples:

Tar- ry ye in Je- ru- sa- lem,

un- til ye be clothed with pow- er from on high;

and I will send un- to you another Com- for ter,



The descending power of the Spirit of God divinely united into a single concord the sun-
dered voices of those who of old wickedly agreed, bringing the faithful to understanding
through the knowledge of the Trinity, in Whom we have been established.

Second Canon, Ode III

Irmos: Of old, the mere prayer to the mighty God of understandings by Hannah the Proph-
etess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of
the child- bearing, which was hard to endure.

Unapproachable is the most divine Principle; for thereby have unlettered fishermen been
shown to be rhetors, who shut the mouths of the sophists with their words and rescue count-
less souls from the depths of night with the radiance of the Spirit.

The omnipotent, shining Light proceeded from the unbegotten Light, Who, through the
Son of the Father's authority, now revealeth to the nations the conjoined effulgence, the fiery
voice in Sion.

Katavasia – Ode III

The fetters of a child- less womb, and the unbearable insults from a fruit- ful foe

were of old done away with by Anna the Prophetess by her prayer a- lone,

brought with a bro- ken spir- it,

unto the Mighty One and God of wis- - dom.

Sessional Hymn, in Tone VIII

Special Melody: That which was mystically commanded...

Those who loved the Savior were filled with joy; those who before were fearful received boldness: for the Holy Spirit descended from on high today upon the dwelling of the disciples, and each spake to the people in other tongues; for visible tongues, like fire, were meted out, and this did not burn them, but instead bedewed them.

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

First Canon, Ode IV

Irmos

Fore-see-ing Thy com-ing, O Christ,

in the lat-ter days, the pro-phet cried out:

I have heard, O Lord of Thy pow-er,

that to save all Thine a-noin- ted ones art Thou come.

The Comforter, the true God Who spake in the prophets and was first preached by the Law to the imperfect, today becometh known to the servants and witnesses of the Word.

The Spirit Who beareth the sign of divinity apportioned Himself in fire unto the apostles, and was made manifest through strange tongues, for the divine Power of the Father, Who cometh, is self-bidden.

Second Canon, Ode IV

Irmos: O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

Having prepared the divine washing of regeneration by Thy word, O compound Nature, Thou dost pour forth upon me a stream from Thy side, which was pierced incorruptibly, sealing me with the fervor of the Spirit, O Word of God.

All things bend the knee to the Comforter; and the Son of the Father, and the Father Who is with Them; for they have seen in the three Persons a Being Who is true, intangible, timeless, and one; for the grace of the Spirit hath shone forth light.

Let all, as many as are servants of the thrice-radiant Essence, be filled with the divine Principle; for Christ, as our Benefactor, in manner transcending nature perfecteth and shineth forth fiery light for our salvation, imparting all the grace of the Spirit.

Katavasia – Ode IV

O King of Kings, On- ly Like of Like,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. The lyrics are written below the treble staff, aligned with the notes. The bass staff provides a harmonic accompaniment with whole notes.

Word coming forth from the Uncaused Fath- er,

The second line of musical notation. The treble staff continues the melody, with a circled double bar line at the end of the phrase. The bass staff continues with whole notes.

as a Benefactor Thou hast now infallibly sent forth Thy Spir- it,

The third line of musical notation. The treble staff continues the melody, with a circled double bar line at the end of the phrase. The bass staff continues with whole notes.

Equal in might, upon the a- pos- tles who chant:

The fourth line of musical notation. The treble staff continues the melody. The bass staff continues with whole notes.

Glory to Thy dom- in- ion, O Lord.

This musical score is written for two voices, likely Soprano and Alto, on a grand staff. The key signature has one flat (B-flat), and the time signature is common time (C). The lyrics are "Glory to Thy dom- in- ion, O Lord." The melody for the Soprano part begins on a G4, moves to A4, then Bb4, and is tied to the next measure. The Alto part begins on a G3, moves to A3, then Bb3, and is tied to the next measure. The phrase "dom- in-" is split across two measures, with a long dash indicating a sustained note. The phrase "ion, O Lord." is split across two measures, with a long dash indicating a sustained note. The score ends with a double bar line.

First Canon, Ode V

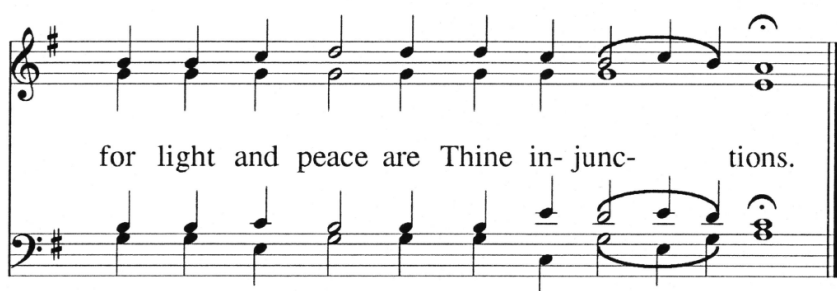
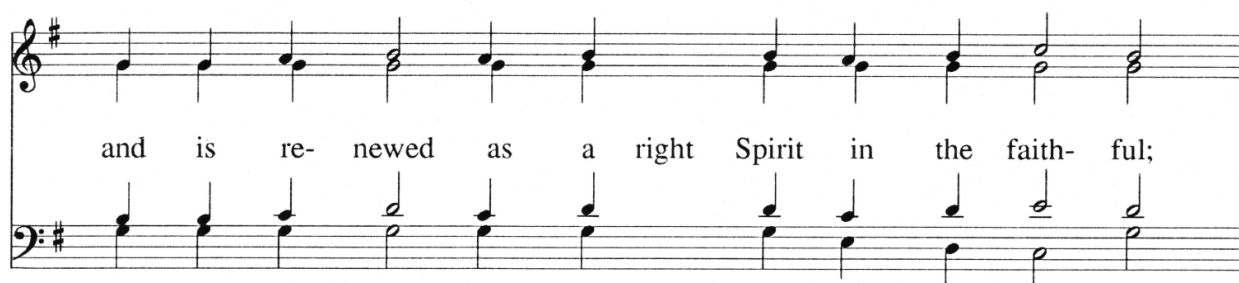
Irmos

Be- cause of fear of Thee, O Lord,

with- in the pro- phets is conceived and brought forth on earth

the Spir- it of sal- va- tion,

which doth cre- ate clean the hearts of the a- pos- tles,



This Power, which hath come down today, is the good Spirit, the Spirit of the Wisdom of God the Spirit Who proceedeth from the Father and is manifest to us, the faithful, through the Son: He is bestowed upon those in whom He dwelleth in the nature of holiness, wherein He is perceived.

Second Canon, Ode V

Irmos: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleans- ing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

As of His own accord He was well-pleased, the Spirit, Who is without a master, proceedeth from the Father, making the apostles wise in tongues, sealing the life-bearing discourse, conformable and endued with the power of the Father, which the Savior uttered.

That He might heal men's minds of sin lo! God the Word, the Author of all, made the apostles an all-pure abode, wherein the light of the Spirit, Who is equal in power with Him and shareth His nature, now dwelleth.

Katavasia – Ode V

A redemptive purification of short-com-ings,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. A whole note chord (F major) is circled in the treble staff, corresponding to the word 'com-'. The bass staff provides a simple harmonic accompaniment with half notes and whole notes.

the fire-breathing dew of the Spir-it,

The second line of musical notation. It continues the melody from the first line. A whole note chord (F major) is circled in the treble staff, corresponding to the word 'Spir-'. The bass staff continues with half notes and whole notes.

receive, O ye luminous chil-dren of the Church,

The third line of musical notation. The melody continues with half notes and whole notes. The bass staff continues with half notes and whole notes.

for now out of Sion hath a law gone forth:

The fourth line of musical notation. A whole note chord (F major) is circled in the treble staff, corresponding to the word 'law'. The bass staff continues with half notes and whole notes.

the grace of the Spirit in the form of tongues of fire.

The image shows a musical score for two staves, likely for a choir or instrumental ensemble. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of several measures. The top staff features a series of chords, with the final measure containing a long note with a fermata. The bottom staff features a series of single notes, with the final measure containing a long note with a fermata. The lyrics "the grace of the Spirit in the form of tongues of fire." are written between the two staves, aligned with the music.

First Canon, Ode VI

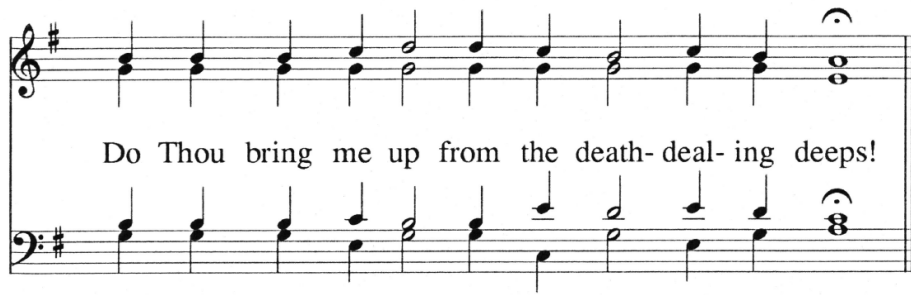
Irmos

Sail- ing on bil- lows of the cares of life,

sink- ing with a ship- load of sins,

and thrown ov- er to the soul cor- rup- ting beast,

like Jo- nah, O Christ, I cry un- to Thee:



As Thou didst say, O Lord, Thou didst abundantly pour forth Thy Spirit upon all flesh, and all things were filled with the knowledge of Thee, for from the Father wast Thou the Son begotten without corruption, and the inseparable Spirit proceeded from Him.

Second Canon, Ode VI

Irmos: O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, hat Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as thou didst save the Prophet Jonah from the belly of the sea monster.

O Almighty One, renew Thou within us who have received Him the true and upright Spirit, Who eternally proceedeth from the Father while remaining wholly united with Him, Who burneth away the defilement of hateful matter and washeth away the mire of evil thoughts.

Swiftly showing the words of heathen blandishments to be cruel, with fiery inspiration Thou dost confirm for the apostles, the dwellers in Sion who await Thy coming, their worthy desire: the Spirit of the Word Who was begotten of the Father.

Katavasia – Ode VI

O Christ, our propitiation and sal-va-tion,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are written below the staff, aligned with the notes. The word 'sal-' is split across the end of the line and the beginning of the next line.

Thou didst shine forth, O Master, from the Vir-gin,

The second line of musical notation. It continues the melody from the first line. The lyrics are written below the staff, aligned with the notes. The word 'Vir-' is split across the end of the line and the beginning of the next line.

that, just as the Prophet Jonah from the breast of the sea mon-ster,

The third line of musical notation. It continues the melody from the second line. The lyrics are written below the staff, aligned with the notes. The word 'mon-' is split across the end of the line and the beginning of the next line.

Thou mightest rescue from corruption the whole Ad-am,

The fourth line of musical notation. It continues the melody from the third line. The lyrics are written below the staff, aligned with the notes. The word 'Ad-' is split across the end of the line and the beginning of the next line.

A musical score for two staves, likely a piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of chords and single notes. The lyrics 'fal- len with all his race.' are written below the staves. The first staff has a slur over the last four measures, and the second staff has a slur over the last four measures. The piece ends with a double bar line.

fal- len with all his race.

Kontakion, in Tone VIII

When, descending, the Most High confused the tongues, He divided the nations; but when He distributed tongues of fire He called all into unity; and together we glorify the most Holy Spirit.

Ikos: Grant speedy and certain consolation to Thy servants when our spirits are despondent, O Jesus. Leave not our souls in sorrows, neither depart from our thoughts amid evil circumstances; but go Thou always before us. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and as Thou wast ever with Thine apostles, so unite Thyself unto those who desire Thee, O Compassionate One, that, joined together we may hymn Thee and glorify Thy most Holy Spirit.

First Canon, Ode VII

Irmos

Thrown in- to the fie- ry fur- nace,

the ho- ly youths changed the fire in to dew with their sing- ing,

cry- ing out thus: Bles- sed art Thou, O Lord,

the God of our fath- ers.

When the apostles spake of the mighty works of God, the activity of the Spirit was taken by the unbelievers to be drunkenness; but thereby is the Trinity, the one God of our fathers, recognized.

In Orthodox manner let us theologize God, the unoriginate Father, and the Word and the Spirit, Who are equal in might, as the indivisible Nature crying: Blessed art Thou, O God of our fathers!

Second Canon, Ode VII

Irmos: The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

Failing to perceive the sound of uttered prophecy, the mindless said that it was drunkenness caused by wine when they heard the strange speech of the apostles; but we, the pious, cry out to Thee in godly manner: O Benefactor of all, blessed art Thou!

The godly Joel, Who saw visions of the divine Principle, thundered forth divine doctrine, saying: I shall pour forth of My Spirit, as discourse, upon those who cry out together: O radiant and three-voiced Nature, blessed art Thou!

The third hour was indeed fortunate in grace, that it might indicate the worship of three Hypostases in singleness of authority; but now on the first, the Lady of days, O Son, Father and Spirit, blessed art Thou.

Katavasia - Ode VII

The harmonious music of the flutes sounded forth

to honour the lifeless idol made of gold;

but the light-bearing grace of the Com- for- ter

doth inspire to cry out in rev- er- ence: Trin- i- ty in Un- i- ty,

equal in might and be- gin- ning- less, Bles- - sed art Thou!

The musical score is written for two voices, Treble and Bass clefs, in G major. The lyrics are "equal in might and be- gin- ning- less, Bles- - sed art Thou!". The Treble staff begins with a treble clef and a key signature of one sharp (F#). The Bass staff begins with a bass clef and a key signature of one sharp (F#). The lyrics are written below the staves. The Treble staff has a melodic line with a long note on "Bles-" and a final note on "Thou!". The Bass staff has a supporting line with a long note on "Bles-" and a final note on "Thou!".

First Canon, Ode VIII

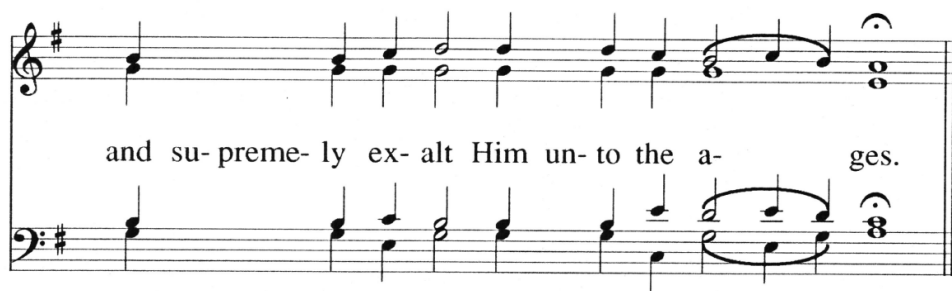
Irmos

The bush on Sinai, burning with fire, yet un-consumed,

made God known un-to Mo-ses, slow of speech and stam-mer-ing,

and God's zeal hath shown the three youths in the fire, unassailable and sing-ing:

All ye works of the Lord, praise ye the Lord,



When the inspiration of the most Holy Spirit came down in the form of tongues of fire from heaven upon the fishermen with the sound of a rushing mighty wind, they proclaimed the mighty works of God: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Come and, undaunted by the terrifying fire, let us ascend beyond the untouchable mountain and stand on Mount Sion, in the city of the living God, joining chorus now with the Spirit-bearing disciples, chanting: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Second Canon, Ode VIII

Irmos: The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Savior and Accomplisher of all.

Having heard the Father speak the words that save men, Christ said to the apostles: "In a vision of tongues of fire will the Spirit arrange to sit with blessing upon His own." And creation, once alienated, doth hymn Thee.

O Thou Who alone art self-governing, self-emitting Light, Who bestowest light, Thou didst come as Savior, filling the apostles; and to Thy servants Thou givest the Spirit which filleth as an honored wind.

The mouths of the prophets, filled with the Spirit, sang of Thine advent in the body, O King, and of the Spirit Who issued forth to the faithful from the bosom of the Father — uncreated, the Author of things, equally enthroned — that they might worship the only Incarnation.

We do not chant the Magnificat.

We Praise, We Bless

First system of musical notation. The treble staff contains a melody of eighth notes: G4, A4, B4 (beamed), A4, G4, F#4, E4. The bass staff contains a bass line of eighth notes: G3, A3, B3, A3, G3, F#3, E3. The lyrics are: We praise, we bless, we wor- ship the Lord,

Second system of musical notation. The treble staff contains a melody of eighth notes: D4, E4, F#4, G4, A4, B4 (beamed), A4, G4, F#4, E4, D4. The bass staff contains a bass line of eighth notes: G3, A3, B3, A3, G3, F#3, E3, D3. The lyrics are: praising and supremely ex- al- ting Him un- to all a- - ges.

Katavasia – Ode VIII

The thrice-radiant Form of the Godhead looseth the

chains and be-dew-eth the flame;

the youths chant, and the whole creation bles- - seth

the Only Saviour and Creator as Ben- e-fac- - tor.

First Canon, Ode IX

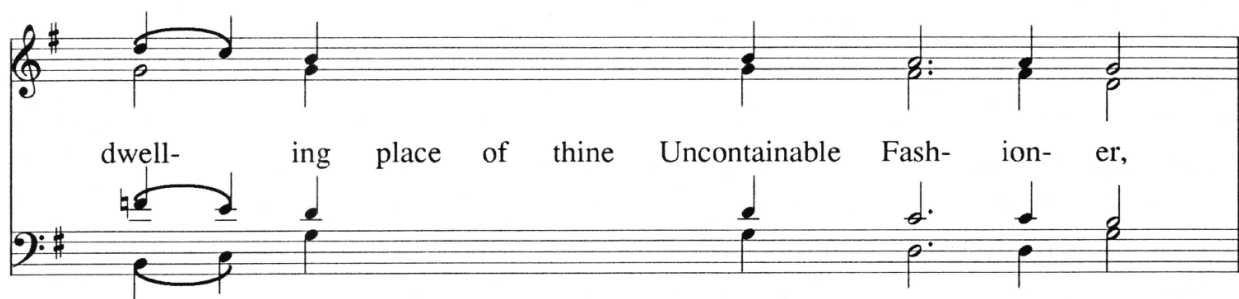
Irmos

O Thou who without corruption gavest birth,

and didst lend flesh unto the Word, the Artificer of all things,

O thou Mother who hast not known wedlock,

O Virgin Theotokos, container of the Inimitable,



Of old, the zealot of fiery inspiration was upborne, rejoicing, on the burning fiery chariot; and now, that Inspiration, Who hath shone forth from on high, hath manifested Himself to the apostles; and having been sanctified by Him, they spake of the Trinity unto all.

A strange thing, transcending the law of nature, hath been heard of the disciples; for when they spake with one voice through the grace of the Spirit, peoples, tribes and nations, each in its own way, learned of the mighty works of God, receiving the knowledge of the Trinity.

Second Canon, Ode IX

Irmos: Rejoice, O Queen, thou glory of mothers and virgins! For even the most skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birth- giving. Wherefore, together we glorify thee.

It is fitting to hymn the Maiden who produced Life; for in her womb she hid the Word Who concealeth ailing human nature, and Who, now sitting at the right hand of the Father, hath sent forth the grace of the Spirit.

As many of us as divinely-flowing grace hath breathed upon are filled with light and splendor, changed by a strange and most magnificent alteration; and acknowledging the Wisdom which is equal in power and indivisible, we glorify the thrice-radiant Essence.

Katavasia – Ode IX

Rejoice thou, O Queen, the glory of both mothers and vir- gins!

The first line of musical notation features a treble and bass staff in G major. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are centered under the notes.

For no mouth, however fluent and well- spo- ken,

The second line of musical notation features a treble and bass staff in G major. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are centered under the notes.

can be so eloquent as to hymn thee wor- thi- ly;

The third line of musical notation features a treble and bass staff in G major. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are centered under the notes.

and every mind faileth to understand thy child- - birth

The fourth line of musical notation features a treble and bass staff in G major. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are centered under the notes.

with one accord thee do we glor- i- fy.

The image shows a musical score for a hymn. It consists of two staves, a treble staff on top and a bass staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written between the staves. The music ends with a double bar line. The final note of the melody is a half note with a fermata.

Exapostilarion

Special Melody: The heaven with stars...

Twice

The musical score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). The lyrics are written below the staff. The melody is characterized by a series of eighth and sixteenth notes, often beamed together, and some longer notes. The lyrics are: "O All- Ho- ly Spir- - it, Who pro- ceed- est from the Fath- er, and through the Son camest to the illiterate di- sci- - - ples, save those that have ac- know- ledged Thee as God, and have mer- - cy on all." The score is divided into four systems, each with a treble staff and a corresponding bass staff. The first system is marked "Twice". The second system continues the melody. The third system continues the melody. The fourth system ends with a double bar line and repeat dots.

O All- Ho- ly Spir- - it, Who pro- ceed- est from the Fath- er,

and through the Son camest to the illiterate di- sci- - - ples,

save those that have ac- know- ledged Thee as God,

and have mer- - cy on all.

Glory...Both now...ages. A- men.

Once

Light is the Fath- - er, Light is the Word,

Light also is the Ho- - ly Spir- it,

Who in tongues of fire was sent to the a- post- les,

and through Whom all the world is enlightened to re- vere

the Ho-ly Trin- i- ty.

Let Every Breath Praise the Lord, in Tone IV

Let every breath praise the Lord. Praise the Lord from the heavens,

Praise Him in the highest. To Thee is due praise, O God.

Praise Him all ye His angels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalm of Praise, in Tone IV

Stichos: To do among them the judgment that is written.



All the gentiles beheld all-glorious things today in the city of David when the Holy Spirit descended in tongues of fire, as the divinely eloquent Luke doth relate, for he saith: "When the disciples were gathered, there was a sound as of a rushing mighty wind, and it filled the house where they were sitting." And they all began to speak in strange tongues, strange teachings, the strange commands of the Holy Trinity.

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

All the gentiles beheld all-glorious things today in the city of David when the Holy Spirit descended in tongues of fire, as the divinely eloquent Luke doth relate, for he saith: "When the disciples were gathered, there was a sound as of a rushing mighty wind, and it filled the house where they were sitting." And they all began to speak in strange tongues, strange teachings, the strange commands of the Holy Trinity.

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

The Holy Spirit hath always existed, is and shall be: without beginning, never ceasing, but ever reckoned and counted with the Father and the Son, life and the Creator of life, light and the Bestower of light, Himself good and the Source of goodness, in Whom the Father is recognized and the Son glorified, and by all is the one power, the one order, the single worship of the Holy Trinity acknowledged by all.

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

The Holy Spirit hath always existed, is and shall be: without beginning, never ceasing, but ever reckoned and counted with the Father and the Son, life and the Creator of life, light and the Bestower of light, Himself good and the Source of goodness, in Whom the Father is recognized and the Son glorified, and by all is the one power, the one order, the single worship of the Holy Trinity acknowledged by all.

Stichos: Praise Him with timbrel and dance,/ praise Him with strings and flute.

The Holy Spirit is light and life, the noetic Source of life — the Spirit of wisdom, the Spirit of understanding, good, upright, noetic, possessing dominion, cleansing transgressions: God and deifying, Fire and transcending fire, speaking, acting, distributing gifts, by Whom all the prophets and the divine apostles and martyrs have been crowned. Strange is the report, strange the sight — fire distributed in the bestowal of gifts.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

The Holy Spirit is light and life, the noetic Source of life — the Spirit of wisdom, the Spirit of understanding, good, upright, noetic, possessing dominion, cleansing transgressions: God and deifying, Fire and transcending fire, speaking, acting, distributing gifts, by Whom all the prophets and the divine apostles and martyrs have been crowned. Strange is the report, strange the sight — fire distributed in the bestowal of gifts.

Glory, Both Now, in Tone VI



O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things and Giver of life:/ Come and dwell in us, and cleanse us of all impurity,// and save our souls, O Good One.

Troparion of the Feast, in Tone VIII

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Divine Liturgy

First Antiphon

Stichos 1

The hea- vens de- clare the glo- ry of God,

Musical notation for Stichos 1: A two-staff system in G major (one sharp). The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the treble staff.

Refrain

and the firmament pro- clai- meth the work of His hands. Through the prayers

Musical notation for the Refrain: A two-staff system in G major. The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the treble staff. The first part of the refrain ends with a fermata on a whole note in the treble staff and a whole note with a fermata in the bass staff.

of the The- o- tok- os, O Sav- - -iour save

Musical notation for the continuation of the Refrain: A two-staff system in G major. The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the treble staff. The melody features a long, flowing line with a fermata over the word 'Sav-'. The accompaniment also features a long, flowing line with a fermata over the word 'Sav-'. The text 'of the The- o- tok- os, O Sav- - -iour save' is written below the treble staff.

Stichos 2

us. Day un- to day pour- eth forth speech,

Musical notation for Stichos 2: A two-staff system in G major. The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the treble staff. The melody begins with a fermata on a whole note in the treble staff and a whole note with a fermata in the bass staff. The text 'us. Day un- to day pour- eth forth speech,' is written below the treble staff.

Refrain

and night unto night pro- claim- eth know- ledge. Through the prayers

of the The- o- tok- os, O Sav- - -iour, save

Stichos 3

us. Their sound hath gone forth in- to all the earth,

Refrain

and their words un- to the ends of the world. Through the prayers

of the The- o- tok- os, O Sav- - - iour

Glory, Both now

save us. Glo- ry to the Father, and to the Son,

and to the Ho- ly Spir- it,

Refrain

both now and ever, and unto the ages of a- ges. A- men. Through the prayers

of the The- o- tok- os, O Sav- - - iour,

save us.

Second Antiphon

Stichos 1

The Lord hear thee in the day of af- flic- tion;

Musical notation for Stichos 1: A two-staff system in G major (one sharp). The melody is on the treble staff, and the bass line is on the bass staff. The text is written below the notes.

Refrain

the name of the God of Jacob de- fend thee. O Good Com- for- ter,

Musical notation for the Refrain: A two-staff system in G major. It begins with a repeat sign. The text is written below the notes.

save us who chant un- to Thee: Al- le- lu- i- a.

Musical notation for the continuation of the Refrain: A two-staff system in G major. It continues the melody from the previous section. The text is written below the notes.

Stichos 2

Let Him send forth unto thee help from His sanc- tu- ar- y,

Musical notation for Stichos 2: A two-staff system in G major. The melody is on the treble staff, and the bass line is on the bass staff. The text is written below the notes.

Refrain

and out of Sion let Him help thee. O Good Com- for- ter

save us who chant un- to Thee: Al- le- lu- i- a.

Stichos 3

The Lord grant thee ac- cor- ding to thy heart, and ful- fill all thy pur- po- ses.

Refrain

O Good Com- for- ter, save us who chant un- to Thee:

Al- le- lu- i- a.

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half notes: A3, B-flat3, C4, D4, and E4, each followed by a fermata. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of whole notes: A2, B-flat2, C3, D3, and E3, each followed by a fermata. The system concludes with a repeat sign.

Glory, Both now

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

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of half notes: A3, B-flat3, C4, D4, and E4, each followed by a fermata. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of whole notes: A2, B-flat2, C3, D3, and E3, each followed by a fermata. The system concludes with a repeat sign.

Both now and ever and unto the ages of a- ges. A- men.

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of half notes: A3, B-flat3, C4, D4, E4, F#4, G4, A4, B4, and C5, each followed by a fermata. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of whole notes: A2, B-flat2, C3, D3, E3, F3, G3, A3, B3, and C4, each followed by a fermata. The system concludes with a repeat sign.

O Only Begotten Son

O Only-Begotten Son and Word of God Who art Im- mor- tal

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of half notes: A3, B-flat3, C4, D4, E4, F#4, G4, A4, B4, and C5, each followed by a fermata. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of whole notes: A2, B-flat2, C3, D3, E3, F3, G3, A3, B3, and C4, each followed by a fermata. The system concludes with a repeat sign.

Yet didst deign for our sal-va-tion

To be incarnate of the holy Theotokos and Ever-Vir-gin Ma-ry

and without change didst be-come man.

And wast crucufied, O Christ God, trampling down death by death

Thou Who art one of the Holy Trin- i- ty

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a common time signature (C). It contains five measures of music, each with a single half note. The notes are: Bb4, D5, E5, F5, and G5. The bass staff also has a key signature of one flat (Bb) and a common time signature (C). It contains five measures of music, each with a single half note. The notes are: Bb3, D4, E4, F4, and G4. The lyrics are written below the treble staff, aligned with the notes.

Glorified with the Father and the Holy Spir- it, save us save us.

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a common time signature (C). It contains five measures of music. The first four measures each have a single half note (Bb4, D5, E5, F5). The fifth measure has a whole note chord consisting of Bb4, D5, E5, and F5. The bass staff also has a key signature of one flat (Bb) and a common time signature (C). It contains five measures of music. The first four measures each have a single half note (Bb3, D4, E4, F4). The fifth measure has a whole note chord consisting of Bb3, D4, E4, and F4. The lyrics are written below the treble staff, aligned with the notes.

Third Antiphon

Stichos I: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Stichos II: The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Stichos III: Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Troparion of the Feast, in Tone VIII

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Kontakion of the Feast, in Tone VIII

When, descending, the Most High confused the tongues, He divided the nations; but when He distributed tongues of fire He called all into unity; and together we glorify the most Holy Spirit.

As Many As Have Been Baptized

Instead of the Trisagion

As many as have been baptized in to Christ

have put on Christ. Al- le- lu- - ia.

Glory.. Both Now.. A- men. Have put on Christ.

Al-le-lu-ia. As ma-ny as have been bap-tized in- to Christ

have put on Christ. Al-le-lu- - ia.

This musical score is written for two voices, likely Soprano and Alto, on a grand staff. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are 'have put on Christ. Al-le-lu- - ia.' The melody for the first part is a simple, stepwise line. The second part, 'Al-le-lu- - ia.', features a more complex melody with a long note on 'lu-' and a final cadence on 'ia.' The accompaniment consists of chords and simple harmonic lines in the bass.

Prokeimenon, in Tone VIII

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily in the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are written below the staves. The first system covers the lyrics "Their sound hath gone forth into all the earth, and their words un- - to the". The second system covers "ends of the world." and ends with a double bar line. The notation includes various note values, rests, and phrasing slurs. A fermata is placed over the final note of the second system.

Their sound hath gone forth into all the earth, and their words un- - to the

ends of the world.

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

Acts of the Apostles, §3 (2:1-11)

Alleluia, in Tone I

Al- le- lu- ia Al- le- lu- ia, Al- - - le-

The first system of the musical score for 'Alleluia, in Tone I' consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are 'Al- le- lu- ia' followed by 'Al- le- lu- ia,' and then 'Al- - - le-'. The music features a mix of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. There are also some measures with longer note values, such as a half note in the treble staff and a whole note in the bass staff.

lu- - - i- a.

The second system of the musical score continues the melody and bass line. The lyrics are 'lu- - - i- a.'. The music concludes with a final cadence, marked by a double bar line and a repeat sign. The treble staff ends with a half note, and the bass staff ends with a whole note.

By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Stichos: The Lord looked down from heaven, He beheld all the sons of men.

John §27 (7:37-52, 8:12)

Irmos of Ode XI of the Second Canon

Rejoice thou, O Queen, the glory of both mothers and vir- gins!

The first line of musical notation features a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of a series of half notes: G4, A4, B4, C5, B4, A4, G4. The bass staff provides a simple accompaniment with half notes: G3, A3, B3, C4, B3, A3, G3. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

For no mouth, however fluent and well- spo- ken,

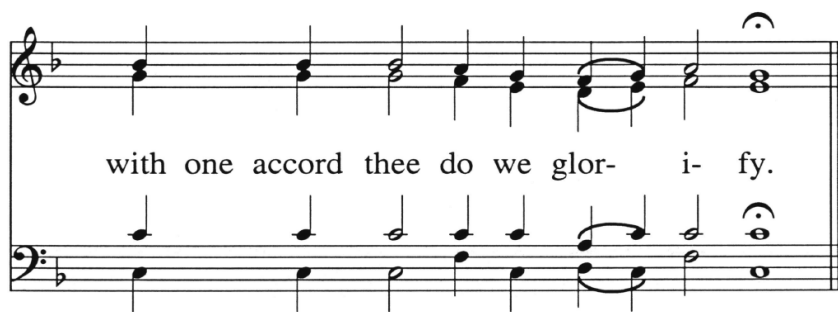
The second line of musical notation continues the melody. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of a series of half notes: G4, A4, B4, C5, B4, A4, G4. The bass staff provides a simple accompaniment with half notes: G3, A3, B3, C4, B3, A3, G3. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

can be so eloquent as to hymn thee wor- thi- ly;

The third line of musical notation continues the melody. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of a series of half notes: G4, A4, B4, C5, B4, A4, G4. The bass staff provides a simple accompaniment with half notes: G3, A3, B3, C4, B3, A3, G3. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

and every mind faileth to understand thy child- - birth

The fourth line of musical notation continues the melody. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of a series of half notes: G4, A4, B4, C5, B4, A4, G4. The bass staff provides a simple accompaniment with half notes: G3, A3, B3, C4, B3, A3, G3. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.



Communion Verse

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

Vespers on the Evening of Holy Pentecost

The bell is rung to signal the beginning of the Kneeling Service.

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

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, both now and ever and unto ages of ages.

Reader: Amen. Lord have mercy. (*12 times*)

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

O come, let us worship God our King.

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

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

Psalms 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth

man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

Deacon: For our Archbishop *Name*; for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm

in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For those who bend their hearts and knees before the Lord, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be strengthened to do what is pleasing unto God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That His rich mercies may be sent down upon us let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the bending of our knees may be accepted before Him like incense, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For those who are in need of His help, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee O Lord.

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.

Choir: Amen.

Lord, I Have Cried, in Tone IV

Lord, I have cried unto Thee, hear- ken un- to me. Hear- ken un- to me, O Lord.

This system consists of two measures. The first measure contains the lyrics 'Lord, I have cried unto Thee, hear- ken un- to me.' and the second measure contains 'Hear- ken un- to me, O Lord.' The music is written in a two-staff system with a treble and bass clef, featuring a key signature of one sharp (F#) and a common time signature. The melody is primarily composed of half and quarter notes, with some rests.

Lord, I have cried un- to Thee, hear- ken un- to me;

This system consists of two measures. The first measure contains the lyrics 'Lord, I have cried un- to Thee, hear- ken un- to me;' and the second measure contains 'Lord, I have cried un- to Thee, hear- ken un- to me;'. The music is written in a two-staff system with a treble and bass clef, featuring a key signature of one sharp (F#) and a common time signature. The melody is primarily composed of half and quarter notes, with some rests.

attend to the voice of my sup- pli- ca- tion when I cry un- to Thee.

This system consists of two measures. The first measure contains the lyrics 'attend to the voice of my sup- pli- ca- tion' and the second measure contains 'when I cry un- to Thee.' The music is written in a two-staff system with a treble and bass clef, featuring a key signature of one sharp (F#) and a common time signature. The melody is primarily composed of half and quarter notes, with some rests.

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two measures. The first measure contains the lyrics 'Hear- ken un- to me, O Lord.' and the second measure contains 'Let my prayer be set forth'. The music is written in a two-staff system with a treble and bass clef, featuring a key signature of one sharp (F#) and a common time signature. The melody is primarily composed of half and quarter notes, with some rests.

as incense be- fore Thee, the lift- ing up of my hands

as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.

Verses of Lord, I Have Cried

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

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

Stichera at Lord, I Have Cried, in Tone IV

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for- give- - ness.

The musical notation is for a Stichos in Tone IV (F# major). It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The text 'For with Thee there is for- give- - ness.' is written below the notes. The melody features a series of eighth notes in the first four measures, followed by a half note in the fifth measure, and a final half note in the sixth measure. The key signature has one sharp (F#).

All the gentiles beheld all-glorious things today/ in the city of David/ when the Holy Spirit descended in tongues of fire,/ as the divinely eloquent Luke doth relate,/ for he saith: "When the disciples were gathered,/ there was a sound as of a rushing mighty wind,/ and it filled the house where they were sitting."/ And they all began to speak in strange tongues, strange teachings,// the strange commands of the Holy Trinity.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:

My soul hath hoped in the Lord.

The musical notation is for a Stichos in Tone IV (F# major). It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The text 'My soul hath hoped in the Lord.' is written below the notes. The melody features a series of eighth notes in the first four measures, followed by a half note in the fifth measure, and a final half note in the sixth measure. The key signature has one sharp (F#).

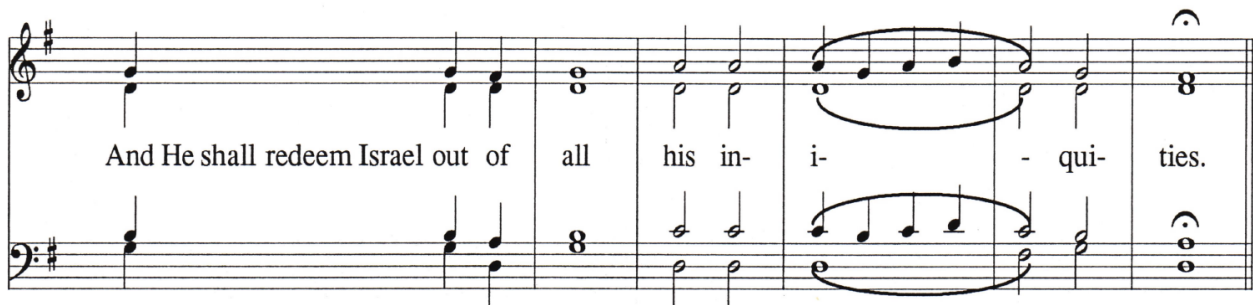
All the gentiles beheld all-glorious things today/ in the city of David/ when the Holy Spirit descended in tongues of fire,/ as the divinely eloquent Luke doth relate,/ for he saith: "When the disciples were gathered,/ there was a sound as of a rushing mighty wind,/ and it filled the house where they were sitting."/ And they all began to speak in strange tongues, strange teachings,// the strange commands of the Holy Trinity.

Stichos: From the morning watch until night, from the morning watch:



The Holy Spirit hath always existed,/ is and shall be:/ without beginning, never ceasing,/ but ever reckoned and counted with the Father and the Son,/ life and the Creator of life,/ light and the Bestower of light,/ Himself good and the Source of goodness,/ in Whom the Father is recognized/ and the Son glorified,/ and by all is the one power,/ the one order,// the single worship of the Holy Trinity acknowledged by all.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



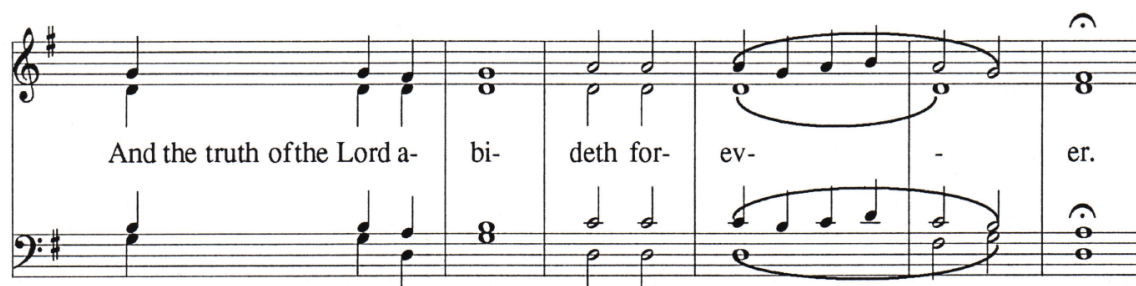
The Holy Spirit hath always existed,/ is and shall be:/ without beginning, never ceasing,/ but ever reckoned and counted with the Father and the Son,/ life and the Creator of life,/ light and the Bestower of light,/ Himself good and the Source of goodness,/ in Whom the Father is recognized/ and the Son glorified,/ and by all is the one power,/ the one order,// the single worship of the Holy Trinity acknowledged by all.

Stichos: O praise the Lord, all ye nations:



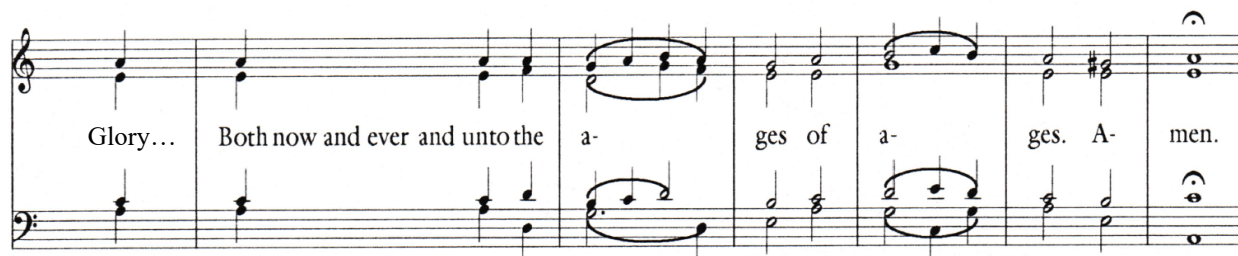
The Holy Spirit is light and life,/ the noetic Source of life—the Spirit of wisdom,/ the Spirit of understanding,/ good, upright, noetic, possessing dominion, cleansing transgressions:/ God and deifying,/ Fire and transcending fire,/ speaking, acting, distributing gifts,/ by Whom all the prophets and the divine apostles/ and martyrs have been crowned./ Strange is the report, strange the sight//—fire distributed in the bestowal of gifts.

Stichos: For He hath made His mercy to prevail over us:



The Holy Spirit is light and life,/ the noetic Source of life—the Spirit of wisdom,/ the Spirit of understanding,/ good, upright, noetic, possessing dominion, cleansing transgressions:/ God and deifying,/ Fire and transcending fire,/ speaking, acting, distributing gifts,/ by Whom all the prophets and the divine apostles/ and martyrs have been crowned./ Strange is the report, strange the sight//—fire distributed in the bestowal of gifts.

Glory, Both Now, in Tone VI



O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things and Giver of life:/ Come and dwell in us, and cleanse us of all impurity,// and save our souls, O Good One.

Entrance with censer.

O Gentle Light

Deacon: Wisdom! Aright!

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation for the hymn. It consists of a treble and bass staff joined by a brace. The key signature has one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed between the staves.

holy blessed Father, O Je- sus Christ:

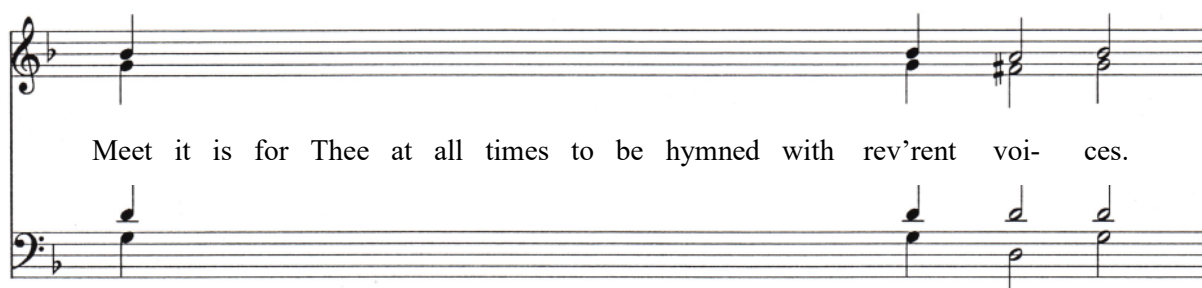
The second system of musical notation. It continues the melody and bass line from the first system. The lyrics are placed between the staves.

Having come to the setting of the sun, having beheld the eve- ning light,

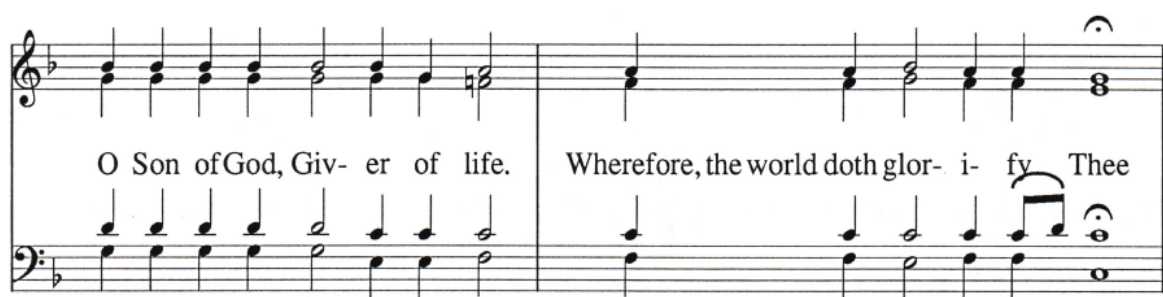
The third system of musical notation. It continues the melody and bass line. The lyrics are placed between the staves.

we praise the Father, the Son, and the Holy Spir- it: God.

The fourth system of musical notation. It continues the melody and bass line. The lyrics are placed between the staves.



Meet it is for Thee at all times to be hymned with rev'rent voi- ces.



O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

Deacon: Let us attend.

Priest: Peace be unto all.

Great Prokeimenon, in Tone VII

Deacon: Wisdom! The Great Prokeimenon in the 7th Tone.

What God is as great as our God? Thou art God Who alone worketh wonders.

What God is as great as our God? Thou art

The first system of musical notation for the Great Prokeimenon in Tone VII. It consists of a treble and bass staff. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "What God is as great as our God? Thou art".

God, Who a-lone work-eth won-ders Thou art God Who a-

The second system of musical notation. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "God, Who a-lone work-eth won-ders Thou art God Who a-".

lone work-eth won-ders Who a-lone Who a-lone Who a-lone work-eth

The third system of musical notation. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "lone work-eth won-ders Who a-lone Who a-lone Who a-lone work-eth".

won-ders a-lone work-eth won-ders.

The fourth system of musical notation, concluding the piece. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "won-ders a-lone work-eth won-ders.".

Deacon: Thou hast made Thy power known among the peoples: with Thine arm hast Thou redeemed Thy people.

Choir: What God is as great as our God? Thou art God, Who alone worketh wonders...

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

Choir: What God is as great as our God? Thou art God, Who alone worketh wonders...

Deacon: I remembered the words of the Lord; for I will remember Thy wonders from the beginning.

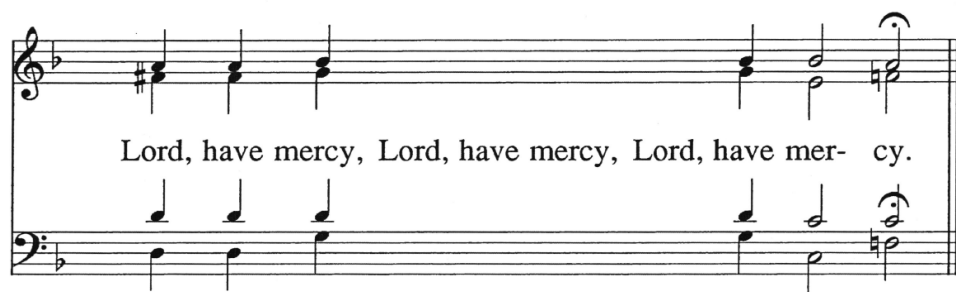
Choir: What God is as great as our God? Thou art God, Who alone worketh wonders...

Deacon: What God is as great as our God?

Choir: Thou art God, Who alone worketh wonders...

First Kneeling Prayer

Deacon: Again and again, having bent our knees, let us pray to the Lord!



And when we have uncovered our heads and knelt down, the priest readeth the prayers aloud, facing the people, from within the sanctuary.

Priest: O most pure, undefiled, unoriginate, invisible, incomprehensible, inscrutable, immutable, invincible, immeasurable, gentle Lord, Who alone dost possess immortality, Who dwellest in light unapproachable, Who hast created heaven, the earth and the sea, and all things fashioned in them, Who before being asked dost grant everyone his requests: Thee do we entreat, Thee do we beseech, O Master Who lovest mankind, Father of our Lord and Savior Jesus Christ Who, for us men and for our salvation, came down from the heavens and became incarnate of the Holy Spirit and the Ever-virgin Mary, the all-glorious Theotokos; Who, having first taught with words, and afterwards showed by works, when He endured the saving Passion, gave an order unto us, Thy humble, sinful and unworthy servants, to offer entreaties unto Thee while bending our necks and knees, for our own sins and for the ignorant acts of the people. Do Thou Thyself, O greatly Merciful One Who lovest mankind, hearken unto us on the day whereon we call upon Thee, and especially on this day of Pentecost, whereon, after the ascent of our Lord Jesus Christ into the heavens, and His sitting at the right hand of Thee, God the Father, sent down upon His holy disciples and apostles the Holy Spirit, Who rested upon each of them, so that they were all filled with His inexhaustible grace, and spake in other tongues of Thy mighty works, and prophesied. Wherefore, do Thou now hearken unto us who pray unto Thee, and remember us, the lowly and condemned, and return our souls from captivity, having Thy mercy interceding for us. Accept us who fall down before Thee and cry out: We have sinned; we have been cast down before Thee from the womb. From the belly of our mothers Thou art our God. But as our days have vanished in

vanity, we have been stripped of Thine aid and are bereft of any answer; yet daring to hope in Thy compassions, we cry out: Be Thou not mindful of the sins of our youth and ignorance, but cleanse us of our secret deeds, and turn us not away in our old age, when our strength faileth. Forsake us not before we return to the earth, but vouchsafe that we may return to Thee; and hearken to us in Thy kindness and grace. Measure our iniquities by Thy compassions, and set against the abyss of the multitude of our offenses the abyss of Thy compassions. Look down from Thy holy heights, O Lord, upon Thy people, who stand here and await rich mercy of Thee. Visit us with Thy goodness, deliver us from the oppression of the devil; make our life steadfast by Thy holy and sacred laws. Appoint Thou an angel, a faithful guardian, for Thy people, and gather all into Thy kingdom. Grant the petitions of those who hope on Thee; remit their sins, and our own. Purify us through the activity of Thy Holy Spirit, and destroy the snares which the enemy hath laid for us.

And he addeth also this prayer:

Blessed art Thou, O Lord, Master Almighty, Who hast illumined the day with the light of the sun, hast made the night bright with fiery rays, and hast vouchsafed us to pass through the length of the day and to draw nigh unto the onset of the night! Hearken unto our entreaties and all Thy people, forgiving all of us our sins, voluntary and involuntary. Accept our evening prayers, and send the plenitude of Thy mercy and Thy compassions down upon Thine inheritance. Wall us about with Thy holy angels; arm us with the sword of Thy righteousness; protect us with Thy truth; preserve us by Thy power; deliver us from every evil circumstance, from every assault of the adversary. Grant unto us that this evening, with the coming night, and all the days of our life, may be perfect, holy, peaceful, sinless, without temptations and phantasies: through the supplications of the holy Theotokos, and of all the saints who have been well-pleasing unto Thee from ages past.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Priest: For Thine it is to show 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, both now and ever, and unto the ages of ages.

Choir: Amen.

Augmented Litany

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(Thrice)*

Deacon: Again we pray for our Archbishop *Name*; and all our brethren in Christ.

Choir: Lord, have mercy. *(Thrice)*

Deacon: Again we pray for this land, its authorities and armed forces.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Again we pray for our brethren, the priests, priestmonks, and all our brethren in Christ.

Choir: Lord have mercy. (*Thrice*)

Deacon: Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple: and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

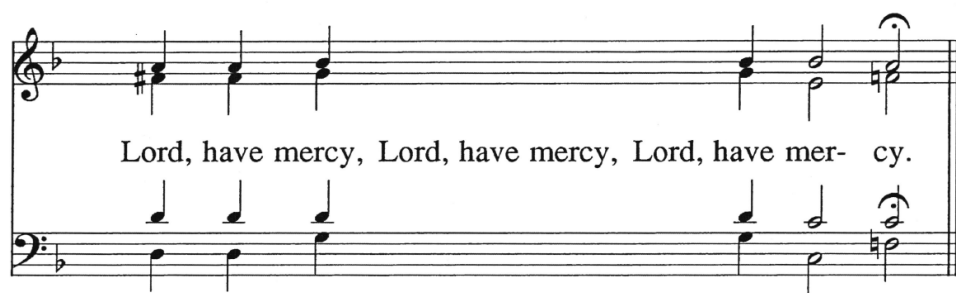
Choir: Lord, have mercy. (*Thrice*)

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

Choir: Amen.

Second Kneeling Prayer

Deacon: Again and again, having bent our knees, let us pray to the Lord!



And we kneel down as set forth above, while the priest readeth the second prayer for all to hear.

Priest: O Lord Jesus Christ our God, Who hast given Thy peace to men and the gift of the all-holy Spirit, while Thou wast yet with us in this life, O Thou Who ever givest to the faithful an inheritance which cannot be taken away, O Thou Who most manifestly sent down this grace today upon Thy disciples and apostles, and Who hast made the nations steadfast by their fiery tongues, by whom the whole human race received in their ears the knowledge of God in their own language: By the light of the Spirit have we been enlightened and have been removed from delusion as from darkness, and through the distribution of perceptible tongues of fire and supernatural activity we have learned faith in Thee and to theologize

Thee with the Father and the Holy Spirit, and we have been illumined in one Godhead, power and authority. Wherefore do Thou, O Effulgence of the Father, immutable and immovable image of His essence and nature, Wellspring of wisdom and grace, open the lips of me, a sinner, and teach me how worthily I must needs pray and for whom; for Thou art He Who knoweth the great multitude of my sins, yet Thy compassion surpasseth the boundless number thereof: for, lo! I stand before Thee in fear, casting the despair of my soul into the abyss of Thy mercy. Guide Thou my life, O Thou Who with the ineffable power of wisdom dost direct all creation by Thy word, O calm haven of the tempest-tossed, and tell me the way wherein I should go. Impart the spirit of Thy wisdom to my thoughts, O Thou Who grantest the spirit of understanding to my mindlessness; cover Thou my works with the spirit of the fear of Thee, and renew an upright spirit within me, and by Thy governing Spirit set aright the stumbling of my thoughts, that guided every day to what is profitable by Thy Spirit, I may be vouchsafed to do Thy commandments and to be ever mindful of Thy glorious coming, which examineth the things we have done. And disdain me not as one deluded by the beautiful things of this world, which are corrupt, but strengthen me to desire the acquisition of the treasures which are to come. For Thou didst say, O Master, that whatsoever one asketh in Thy name, he will freely receive from Thee, the eternal God and Father. Wherefore, I also, a sinner, entreat Thy goodness at the coming of Thy Holy Spirit: Whatsoever I have asked, grant me for my salvation. Yea, O Lord, rich Giver and good Bestower of every benefaction, as Thou art He Who granteth them in great abundance, we pray: Thou art compassionate and merciful, O Thou Who, having come to share in our flesh, though without sin, dost with loving sympathy incline Thyself to those who bend their knees before Thee, as the cleansing of our sins. Wherefore, grant, O Lord, Thy compassions to Thy people; hearken unto us from Thy holy heaven; sanctify us with the power of Thy saving right hand; cover us with the shelter of Thy wings, and disdain not the works of Thy hands. Thee alone do we offend, yet Thee alone do we serve. We know not how to worship any other god, nor to stretch forth our hands to an alien god, O Master. Remit our offenses, and, accepting the entreaties we offer on our knees, extend a helping hand unto us all. Accept the prayer of all as it were pleasing incense offered up before Thine all-good kingship.

And he addeth also this prayer:

Lord, O Lord, Who deliverest us from every arrow that flieth by day, deliver us also from every thing that walketh in darkness. Accept our evening prayer, the lifting up of our hands. And vouchsafe that we may pass through the course of the night in a blameless manner, untried by evils. And deliver us from all the turmoil and fear caused by the devil. Grant compunction to our souls, and to our thoughts care at the dread and righteous judgment of Thy trial. Nail our flesh to the fear of Thee, and mortify our members here on earth. May we be illumined by the stillness of dreams through the sight of Thy judgments. Take from us every unseemly phantasy and harmful lust. And raise us up at the hour of prayer, steadfast in faith and advancing in Thy commandments.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Priest: By the good pleasure and goodness of Thine only-begotten Son, with Whom Thou art

blessed, with Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Prayer at the Coming of Evening

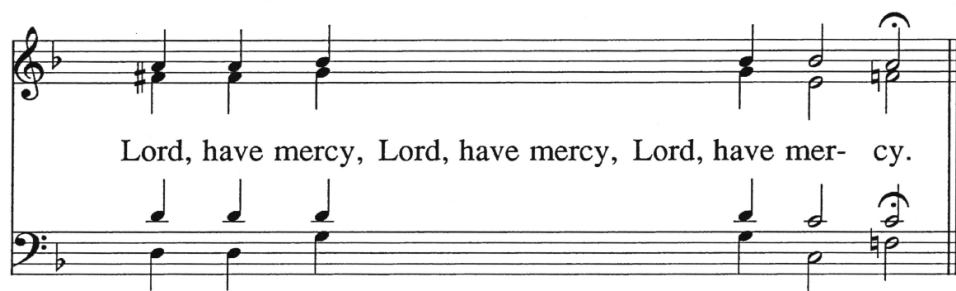
Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Third Kneeling Prayer

Deacon: Again and again, having bent our knees, let us pray to the Lord!



And we again kneel down as set forth above, while the priest readeth the third prayer for all to hear.

Priest: O Christ our God, Thou ever-flowing and enlightening Source of life, creative Power Who art equally eternal with the Father, Who hast most beautifully carried out Thy full dispensation for the salvation of man, Who hast broken the indissoluble bonds of death and the bars of hades, and hast trampled the multitude of evil spirits underfoot; Who didst offer Thyself for us as an unblemished sacrifice, and didst give Thine all-pure body as an offering, untouched and immune to all sin, and Who by this dread and indescribable sacred act hast granted us life everlasting; Who didst descend into hades and break the eternal chains, and didst show unto those sitting in darkness the way of ascent; Who didst hook the serpent of the abyss, the author of evil, with the lure of divine wisdom, didst bind him with fetters of darkness in Tartarus and unquenchable fire, and by Thine incalculable might didst confine him to the outermost darkness: O Wisdom of the Father, Thou of great renown, Who hast shown Thyself to be a great helper for those who are being tested, and hast enlightened those sitting in darkness and the shadow of death! Do Thou, O Lord of eternal glory, beloved Son of the Father Most High, eternal Light of eternal Light, Sun of righteousness: Hearken unto us, who pray to Thee, and grant rest to the souls of Thy servants, our fathers and brethren who have fallen asleep in times past, and our other kindred according to the flesh, and all who are Thine in the faith, whose memory we now keep, for in Thee is dominion over all, and in Thy hand Thou holdest all the ends of the earth. O Master Almighty, God of our fathers and

Lord of mercy, Creator of the mortal and immortal races, and of all human nature, of what is put together and what is again dissolved, of life and of death, of existence here and of passing over yonder; Who measureth years for the living and setteth the time of death, Who leadest down into hades and leadest up again, Who bindest in weakness and dost release in strength, Who arrange the things of the present for our benefit and dost govern the things of the future well; Who dost gladden with the hope of resurrection those wounded by the sting of death: Do Thou Thyself, therefore, O Master of all, God our Savior, Thou hope of all the ends of the earth and of those far out upon the sea, Who even on this last, great and saving day of the feast of Pentecost hast shown us the mystery of the holy, consubstantial, equally eternal, indivisible and uncommingled Trinity, and the visitation and coming of Thy holy and life-creating Spirit, poured forth upon Thy holy apostles in the form of tongues of fire, Who ordained them heralds of our pious Faith, and Who showed them to be confessors and preachers of true theology. Thou Who even on this most perfect and saving feast hast deigned to accept prayers of cleansing for those confined in hades, and grantest us great hope, that for their consolation Thou wilt send release from the defilements which hold them, unto those thus confined: Harken unto us, Thy lowly servants who are entreating Thee, and to the souls of Thy servants who have fallen asleep before us, grant rest in a place of light, a place of verdure, a place of coolness, from whence all sickness, grief and sighing have fled away, and reckon their spirits among the habitations of the righteous, and vouchsafe them peace and ease; for the dead do not praise Thee, O Lord, neither do those in hades dare to confess Thee; but we, the living, bless Thee and pray, and offer Thee prayers and sacrifices in behalf of their souls.

And he addeth also this prayer:

O God, great, eternal, holy, Who lovest mankind and hast vouchsafed us at this time to stand before Thine unapproachable glory: Cleanse us, Thine unworthy servants, for the laudation and praise of Thy wonders, and grant us grace, that with a contrite heart we may without distraction offer Thee the thrice-holy glorification and thanksgiving for the great gifts Thou hast given us and dost ever make for us. Be Thou mindful, O Lord, of our weakness, and destroy us not with our iniquities; but work great mercy with our lowliness, that having escaped the darkness of sin, we may walk in the daylight of righteousness, and having been armed with the weaponry of light, we may remain unassailed by any machination of the evil one, and may with boldness glorify Thee alone, the true God Who loveth mankind, for all things. For truly and verily great, O Master and Creator of all, is Thy mystery, the temporary dissolution of Thy creatures, and their restoration thereafter, and their repose forever. In all do we confess Thy grace: at our coming into this world, and our going forth; our hope of resurrection and life incorruptible bind us beforehand by thy true promise, which we will receive in Thy future second coming. For Thou art the Cause of our resurrection, the impartial Judge of the living, Who lovest mankind, the Master and Lord, the Bestower of rewards, Who hast truly shared in our flesh and blood in Thine extreme condescension; and when of Thine own will Thou didst accept, in the loving-kindness of Thy compassions, to undergo our unexceptional sufferings, Thou didst Thyself suffer being tested therein, and becoming for us who are tested the Helper, as Thou Thyself didst promise; wherefore, Thou didst raise us up with Thyself to Thy dispassion. Therefore, accept, O Master, our entreaties and pleas, and grant rest unto each of our fathers, mothers and children, the brethren and sisters of our own blood and kin, and all the souls who have gone to their rest in the past. Reckon their souls in the hope of the resurrection of life everlasting, and their names in the Book of Life, in the bosom of Abraham, Isaac and Jacob, in the paradise of bliss, leading them all into Thy holy

mansions with Thy radiant angels, O Thou Who shalt also raise up our bodies on the day which Thou shalt determine, according to Thy true and holy promises. For there will be no death for us, Thy servants, when we leave the body and come to Thee, our God, but a passing from things most sorrowful to those which are most profitable and delightful, to rest and joy. And if we have sinned in any way against Thee, be Thou merciful unto us and them, for in Thy sight is no one clean of defilements, even if his life lasteth but a day, but only Thee, our Lord Jesus Christ Who manifested Thyself as sinless on the earth, through Whom we all hope to receive mercy and remission of sins. For this cause, in that Thou art the good God Who loveth mankind, absolve, remit and pardon us and them, of our falls into sin, voluntary and involuntary, whether committed in knowledge or in ignorance, overt and forgotten, whether in deed, or thought, or word, which we have done throughout our life and movements. Grant freedom and ease unto the departed, bless us who are here, granting a good and peaceful end to all of us, Thy people; open unto us the depths of Thy mercy and love for mankind, and at Thy fearsome and dread coming make us worthy of Thy kingdom.

And he addeth also this prayer:

O great God, Most High, Who alone dost possess immortality, Who dwellest in light unapproachable, Who hast fashioned all creation with wisdom, Who didst divide the light from the darkness, Who didst appoint the sun to rule the day and the moon and the stars to govern the night, Who hast vouchsafed us sinners even on this present day to come before Thy presence in confession and to offer Thee the evening sacrifice: Do Thou Thyself, O Lord Who lovest mankind, direct our prayer as incense before Thee, and accept it as an odor of sweet savor. Grant that for us this present evening and the coming night may be peaceful; array us in the armor of light; deliver us from the fear of the night and from every thing that passeth in the darkness. And grant us sleep untroubled by any phantasy of the devil, which Thou hast given us for the resting of our weakness. Yea, O Master, Bestower of all good things, that we may feel compunction upon our beds, we remember Thine all-holy name amid the night. And let us arise in joy of soul, illumined by the study of Thy commandments, for the glorification of Thy goodness, offering unto Thy compassion prayers and entreaties for our own sins and for all Thy people, whom do Thou visit in Thy mercy, through the supplications of the all-holy Theotokos.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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, both now and ever, and unto the ages of ages.

Choir: Amen.

Litany of Fervent Supplication

Deacon: Let us complete our evening prayer to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

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

Choir: To Thee, O Lord.

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

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest: O Lord our God, Who didst bow down the heavens and come down for the salvation of the human race, look upon Thy servants and upon Thine inheritance. For before Thee, the dread Judge Who loveth mankind, have Thy servants bowed their heads and bent their knees, expecting no help from man, but awaiting Thy mercy and looking for Thy salvation. These do Thou preserve for all time, at this present evening hour and during the coming night, from every enemy, from every adverse action of the devil, from vain thoughts and the memory of evil things.

Exclamation

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Aposticha, in Tone III

Now have tongues manifestly been a sign for all;/ for the Jews, from whom Christ came in the flesh,/ being sick with unbelief,/ fell away from the grace of God,/ and those who were gentiles/ have been vouchsafed the divine light,/ established by the words of the apostles,/ who declared the glory of God, the Benefactor of all./ Bowing our hearts and knees with them,/ with faith let us worship the Holy Spirit,// made steadfast by the Savior of our souls.

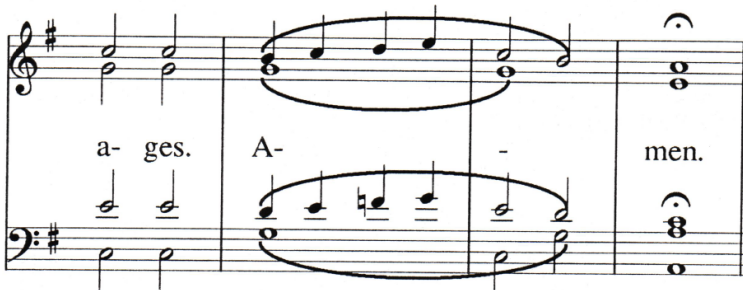
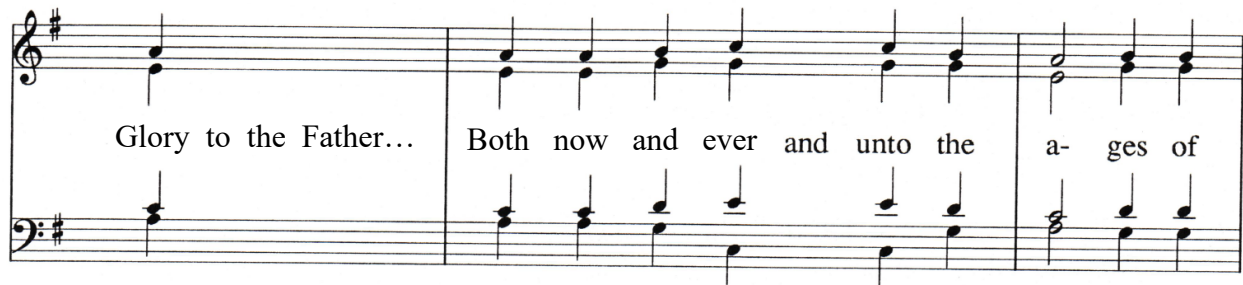
Stichos: Create in me a clean heart O God and renew a right spirit within me.

Now hath the comforting Spirit been poured forth on all flesh;/ for, beginning with the choirs of the apostles,/ from them hath grace spread forth upon the faithful/ through communion/ and He giveth assurance of His mighty visitation distributing to the disciples/ tongues in the form of fire,/ for the hymning and glory of God./ Wherefore, with our hearts noetically enlightened/ and confirmed in the Faith by the Holy Spirit,// we pray that our souls be saved.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Now are the apostles clothed from on high with the might of Christ,/ for the Comforter reneweth them,/ restoring their reason with a mystical renewal,/ and with strange voice and exalted words/ they proclaim the eternal, simple Essence in three Hypostases:/ God, the Benefactor of all./ Wherefore, enlightened by their doctrines let us worship the Father,/ with the Son and the Spirit// praying that our souls be saved.

Glory, Both Now, in Tone VIII



Come, ye people,/ and let us worship the Godhead in three Hypostases/—the Son in the Father, with the Holy Spirit;/ for the Father timelessly begat the Son,/ Who is equally eternal and equally enthroned,/ and the Holy Spirit was glorified with the Son in the Father:/ one power, one essence, one Godhead./ And worshipping Him, let us all say:/ O holy God Who hast wrought all things through the Son/ with the cooperation of the Holy Spirit!/ O holy Mighty One, by Whom we have come to know the Father,/ and through Whom the Holy Spirit hath come into the world!/ O holy Immortal One, comforting Spirit,/ Who proceedest from the Father and dost rest in the Son!// O Holy Trinity, glory to Thee!

Prayer of St. Symeon the God-receiver

Canonarch: Now lettest thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (*Thrice*)

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

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Troparion of the Feast, in Tone VIII

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Dismissal

Priest: May Christ our true God, Who didst empty Himself from the divine bosom of the Father, didst come down to earth from heaven, didst assume our whole nature and deify it, and after these things didst ascend again into the heavens and sit at the right hand of God the Father; and Who didst send down upon His holy disciples and apostles the divine, holy, consubstantial, Spirit, Who with Him is equally powerful, glorious and eternal, and Who by Him didst enlighten them, and through them the whole world: through the supplications of His all-pure, all-immaculate and holy Mother, of the holy, glorious, all-praised preachers of God and Spirit-bearing apostles, and of all the saints, have mercy and save us, in that He is good and loveth mankind.

Choir: Amen.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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ϠΒΚϢ.
MMXXV