

**SUNDAY, JUNE 12, 2022**  
**8th Sunday of (after) Pascha**  
**Holy Pentecost - Feast of the Holy Trinity**

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

#### THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit,  
The appointed day of promise, and the fulfillment of hope,  
The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all,  
Overflows with prophecy, fulfills the priesthood,

Has taught wisdom to illiterates, has revealed fishermen as theologians,  
He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth..." the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

#### THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

## VIGIL

### *LORD I CALL: All stichera from the Pentecostarion*

#### **Tone 1**

We celebrate the feast of Pentecost  
and the coming of the Spirit,  
the appointed day of the promise, the fulfillment of hope.  
How majestic and great is the mystery!  
Therefore we cry aloud to You://  
“Glory to You, O Lord and Creator of all!”

You renewed Your Disciples, O Christ,  
by giving them the gift of foreign tongues,  
that through them they might preach of You,  
the immortal Word and God, //  
Who give great mercy to our souls.

The Holy Spirit provides all things:  
He pours forth prophecies,  
He leads priests to perfection,  
He teaches unschooled people wisdom,  
He reveals fishermen as theologians,  
He confirms the Church. //  
O Comforter, one in essence and enthroned with the Father and the  
Son, glory to You!

#### **Tone 2**

We have seen the True Light.  
We have received the heavenly Spirit.  
We have found the true faith,  
worshipping the undivided Trinity, //  
Who has saved us.

In the Prophets, O our Savior,  
You proclaimed to us the way of salvation.

In the Apostles the grace of Your Spirit shone forth.  
From the beginning and ever after, You are God, //  
our God before the ages.

In Your courts I will praise You, the Savior of the world.  
On bended knee I will worship Your invincible might.  
In the evening, in the morning, and at noontime –//  
at all times I will bless You, O Lord.

In Your courts, O Lord,  
we faithful bend the knees of soul and body;  
with songs we proclaim You, O eternal Father and co-eternal Son,  
and all-holy and co-eternal Spirit, //  
Who sanctify and enlighten our souls.

Let us praise in song the consubstantial Trinity:  
the Father, the Son, and the Holy Spirit. //  
For this was the preaching of all the Prophets, Apostles, and Martyrs.

***Glory ... now and ever ... tone 8:***

Come, O people,  
let us worship the Godhead in three Persons:  
the Son in the Father, with the Holy Spirit.  
For the Father timelessly begot the Son, co-eternal and co-enthroned  
with Him;  
and the Holy Spirit was in the Father and is glorified with the Son.  
We worship one Power, one Essence, one Godhead,  
and we say: “Holy God,  
Who created all things through Your Son  
with the cooperation of the Holy Spirit;  
Holy Mighty,  
through Whom we know the Father;  
and through Whom the Holy Spirit came to dwell in the world;  
Holy Immortal,  
Comforting Spirit,  
Who proceed from the Father and rest in the Son. //  
O Holy Trinity, glory to You!”

***LITYA: Stichera from the Pentecostarion***

**Tone 2**

You have proclaimed to us the way of salvation  
through the Prophets, O our Savior,  
and the grace of Your Spirit  
has shone on us through the Apostles.  
You are God from the beginning and ever after,  
our God before the ages.

In Your courts I will praise You, the Savior of the world.  
On bended knee I will worship Your invincible might.  
In the evening, in the morning, and at noontime –//  
at all times I will bless You, O Lord.

In Your courts, O Lord,  
we faithful bend the knees of soul and body;  
with songs we proclaim You, O eternal Father and co-eternal Son,  
and all-holy and co-eternal Spirit, //  
Who sanctify and enlighten our souls.

***Glory ... now and ever ... tone 8:***

When You sent Your Spirit  
on the waiting Apostles, O Lord,  
the Hebrews were amazed at the wonder;  
for they heard them speak in foreign tongues,  
which the Spirit gave.  
They were common people, but You made them wise;  
and as they proclaimed the things of God,  
they caught the nations for the life of faith.  
Therefore we also cry aloud to You: //  
“O Lord, Who appeared on earth and saved us from error, glory to  
You!”

***APOSTICHA: All stichera from the Pentecostarion***

**Tone 6**

The nations did not know the power of the Holy Spirit,  
 which came upon Your Apostles, O Lord,  
 so they mistook the foreign tongues for drunkenness.  
 But we are strengthened by the Apostles,  
 so we ceaselessly pray to You, O good God Who love mankind://  
 “Take not Your Holy Spirit from us!”

The coming of the Holy Spirit  
 filled Your Apostles, O Lord,  
 and made them speak in foreign tongues.  
 To the faithless this wonder was but drunkenness,  
 but to the faithful it brings salvation.  
 We pray to You, O good God Who love mankind://  
 “Make us worthy of such enlightenment!”

O heavenly King,  
 the Comforter, the Spirit of Truth,  
 Who are everywhere and fill all things;  
 Treasury of blessings  
 and Giver of life,  
 come and abide in us,  
 and cleanse us from every impurity,//  
 and save our souls, O Good One!

***Glory ... now and ever ... tone 8:***

The arrogance of building the tower in the days of old  
 led to the confusion of tongues,  
 but now the glory of the knowledge of God brings them wisdom.  
 There God condemned the impious for their transgression;  
 here Christ has enlightened the fishermen by the Spirit.  
 There disharmony was brought about for punishment;//  
 now harmony is renewed for the salvation of our souls.

**TROPARION****Tone 8:**

Blessed are You, O Christ our God,

You have revealed the fishermen as most wise  
 by sending down upon them the Holy Spirit,  
 and through them You drew the world into Your net.//  
 O Lover of Man, glory to You!

**KATHISMAS HYMNS****Tone 4**

O ye faithful,  
 Let us celebrate with joy this final post-festal feast:  
Now is Pentecost!  
 The fulfillment of the promise and the appointed time,  
 for today the fire of the Comforter descended to earth in the form of  
 tongues,  
 and enlightened the disciples, showing them to be initiates of heav-  
 enly mys-ter-ies.  
 The light of the Comforter hath come and illumined the world.

**Tone 4**

The wellspring of the Spirit, coming to earth,  
 no-et-ic-'lly divided into rivers of fire,  
 and refreshed the apostles, enlight-en-ing them;  
 and He was to them a dewy cloud,  
 a fire enlight-en-ing them, a flame raining down.  
 Through them we have received grace, through fire and water.  
 The light of the Comforter hath come and illumined the world.

**Tone 8**

After Thy rising from the sepulcher, O Savior,  
 and Thy divine Ascension to the heights of heaven,  
 Thou didst send down Thy glory to the witnesses of God,  
 O Thou Who renewed 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.

**PROKEIMENA: Tone 4**

Let Your good Spirit lead me / to the land of righteousness!

Let everything that breathes praise the Lord!

**KANON: Tone 7 unless otherwise indicated**

**Ode 1 – Heirmos**

He destroys His enemies with His mighty hand;  
He covered Pharaoh and his chariots in the sea.  
Let us sing to Him, for He has been glorified.

**Ode 3 – Heirmos**

You said to Your Disciples, O Christ:  
“Remain in Jerusalem until you are clothed with power from on high.  
And I will send you another Comforter, like unto Me.  
He is My Spirit and the Spirit of My Father.  
In Him you will be established.”

**Ode 4 – Heirmos**

Learning of Your coming at the last times, O Christ,  
the Prophet raised his voice:  
“I have heard the report of Your power, O Lord,  
for You have come to save all Your anointed.”

**Ode 5 – Heirmos**

The Spirit of salvation  
creates a clean heart in the Apostles.  
He is the new and right Spirit  
put within the faithful.  
He was conceived in the womb of the Prophets  
and brought forth upon the earth for fear of You, O Lord;  
for Your commandments are light and peace.

**Ode 6 – Heirmos**

I was sailing on the stormy sea of worldly cares,  
with my sins as companions.  
They cast me into the sea to drown;

they threw me to the soul-destroying beast.  
Like Jonah I cry to You, O Christ:  
“Raise me up from the deadly deep!”

**Kontakion, tone 8**

When the Most High came down and confused the tongues,  
He divided the nations;  
but when He distributed the tongues of fire, He called all to unity.//  
Therefore, with one voice we glorify the All-holy Spirit.

**Ode 7 – Heirmos**

When they were thrown into the fiery furnace,  
the holy youths sang a hymn  
and thus changed the fire into dew.  
They cried: “Blessed are You, O Lord, the God of our Fathers!”

**Ode 8 – Heirmos**

The burning bush on Sinai was not consumed by fire,  
but made God known to Moses, who was slow of speech and tongue.  
And zeal for God made the three Youths immune to the fire  
as they sang: “Praise the Lord, all His works;  
highly exalt Him throughout all ages!”

**Ode 9 – Heirmos**

Without knowing a man you became a mother,  
without knowing corruption you bore a Child,  
giving flesh to the Word, Who creates all things,  
containing Him Who cannot be contained,  
encompassing your infinite Maker:  
O Virgin Theotokos, we magnify you.

**Ode 9 – Katavasia of the Second Kanon, tone 4**

Rejoice, O Queen, boast of virgins and mothers;  
For every eloquent and capable mouth is unable to extol thee worthily,  
And every mind is confounded in seeking to comprehend thy child-birth.

Wherefore with one accord do we glorify thee.

### **First Exapostilarion**

O All-holy Spirit,  
proceeding from the Father,  
and dwelling through the Son  
in the unlettered Disciples,  
save and sanctify all those who acknowledge You as God.

### **Second Exapostilarion**

The Father is Light, the Son is Light,  
the Holy Spirit it is Light!  
Who was sent to the apostles in fiery tongues.  
And through Him the whole world is illumined and guided to worship the all Holy Trinity.

### **STICHERA AT THE PRAISES**

#### **Tone 4:**

Today in the city of David  
all the nations beheld glorious wonders,  
when the Disciples of Christ had gathered together,  
and the Holy Spirit came down in tongues of fire,  
as Luke, inspired of God, records:  
“A sound came like the rushing of a mighty wind;  
it filled all the house where they were sitting,  
and they all began to proclaim strange words, strange doctrines,//  
strange teachings of the Holy Trinity.”

The Holy Spirit was, and is, and ever shall be,  
without beginning, without ending,  
always ranked and numbered with the Father and the Son;  
He is Life and the Giver of life;  
He is Light and the Giver of light;  
all-good and the Fountain of goodness,  
through Him the Father is known, the Son is glorified;  
through Him all people proclaim one power, one ranking,//  
one worship of the Holy Trinity.

The Holy Spirit is Light and Life,  
a living Fountain of spiritual gifts,  
the Spirit of wisdom and understanding,  
all-knowing, upright and good:  
He leads us and washes away our sins.  
He is God, and He makes us gods;  
He is Fire proceeding from Fire,  
speaking and acting and distributing gifts.  
Through Him all the Prophets, Martyrs and Apostles of God are  
crowned.  
Strange account, strange and wonderful sight://  
fire is divided for distributing gifts.

#### ***Glory ... now and ever ... tone 6:***

O heavenly King,  
the Comforter, the Spirit of Truth,  
Who are everywhere and fill all things;  
Treasury of blessings  
and Giver of life,  
come and abide in us,  
and cleanse us from every impurity,//  
and save our souls, O Good One!

### **TROPARION**

#### **Tone 8:**

Blessed are You, O Christ our God,  
You have revealed the fishermen as most wise  
by sending down upon them the Holy Spirit,  
and through them You drew the world into Your net.//  
O Lover of Man, glory to You!

### **Saint John of Damascus Orthodox Church**

Rector: Father Michael Anderson

16903 Espola Rd

Poway, CA 92064

Email: [powaypadre@stjohnofdamascus.org](mailto:powaypadre@stjohnofdamascus.org)

Office: 858-674-1931