

#### 4. JUNE. 2017. SUNDAY OF HOLY PENTECOST. TONE – 7. TRINITY SUNDAY. GREEN HOLIDAYS.

#### 4. ЧЕРВЕНЬ. 2017. ЗЕЛЕНІ СВЯТА. ГОЛОС – 7. ДЕНЬ СВЯТОЇ ТРОЙЦІ. П'ЯТИДЕСЯТНИЦЯ



**Pentecost** (also called **Trinity Day** or **Descent of the Holy Spirit**) is one of the **Great Feasts** of the **Orthodox Church**, celebrated fifty days after **Pascha** (thus always falling on a **Sunday**, this year: **June 4, 2017**, next year: **May 27, 2018**, and **June 16, 2019**, the year after that.)

Fifty days after the Resurrection, on the excising Jewish feast of Pentecost, while the disciples and many other followers of Jesus Christ were gathered together to pray, the Holy Spirit descended upon them in the form of "cloven tongues of fire," with the sound of a mighty rushing wind, and they began to speak in languages that they did not know. There were many visitors from the

**MAGNIFICATION.** We magnify You, Christ the Giver of Life, and we honour Your All-Holy Spirit, Whom You sent from the Father to Your holy disciples.

**TROPAR OF THE HOLY PENTECOST IN TONE – 8.** Blessed are You, O Christ our God, / Who has revealed the fishermen to be most wise, / by sending down upon them the Holy Spirit, / and through them drew the universe into Your net. / O lover of mankind, glory to You.

**GLORY** to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

Jewish diaspora to Jerusalem at that time for the Jewish observance of the feast, and they were astonished to hear these untaught fisherman speaking praises to God in their alien tongues. This account is detailed in the Acts of the Apostles, chapter 2.

The number fifty, as in the fiftieth day after Pascha, stands for eternal and heavenly fulfillment, seven times seven, plus one.

The Orthodox Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in his Church. It is traditionally called the beginning of the One Holy Catholic and Apostolic Church.

Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church, celebrate the sign of the final act of **God's** self-disclosure to the world of His creation.

To Orthodox Christians, the feast of Pentecost is not just a celebration of an event in history. It is also a celebration their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation.

**ВЕЛИЧАННЯ.** Величаємо Тебе, Життєдавче Христе, і прославляємо Всесвятого Духа Твого, що Його від Отця послав єси Божественним ученикам Твоїм.

**ТРОПАР СВЯТА НА ГОЛОС 8-ий.**

Благословенний єси, Христе Боже наш, що премудрими рибаків явив, пославши їм Духа Святого, і ними увесь світ уловив, Чоловіколюбче, Слава Тобі. **СЛАВА** Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні, Амінь.

**KONDAK OF THE HOLY PENTECOST IN TONE –**

8. When the Most High descended 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.

**INSTEAD OF THE TRISAGION:** “ As many as have been baptized into Christ have put on Christ. Alleluia.”

**READER :** “ **PROKIMEN IN TONE – 8.** Their proclamation has gone out into all the earth and their words to the ends of the universe.”

**CHOIR :** “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

**READER :** “ The heavens declare the Glory of God and the firmament proclaims the work of His hands.” **CHOIR :** “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

**READER :** “ Their proclamation has gone out into all the earth.”

**CHOIR :** “ And their words to the ends of the universe.”

**КОНДАК СВЯТА НА ГОЛОС 8-ий.** Коли Ти, зійшовши, мови змішав, розділив Ти народи, Всевишній. Коли ж вогненні язики роздавав, то призвав усіх до єдності, і ми одногolosно славимо Всесвятого Духа.

**ЗАМІСТЬ ТРИСВЯТОГО.** Усі ті, що в Христа хрестилися, у Христа зодягнулися. Аلیلія.

**ЧИТ. :** “ **ПРОКИМЕН НА ГОЛОС 8-ий.** По всій землі лунає голос їх, і до краю вселенної слова їх.”

**ХОР. :** “ По всій землі лунає голос їх, і до краю вселенної слова їх.”

**ЧИТ. :** (СТИХ) “ Небеса возвіщають славу Божу, про діла ж Його промовляє небозвід.”

**ХОР. :** “ По всій землі лунає голос їх, і до краю вселенної слова їх.”

**ЧИТ. :** “ По всій землі лунає голос їх.”

**ХОР. :** “ І до краю вселенної слова їх.”

**EPISTLE: Acts. 2 : 1 – 11.**

**2** When the Day of Pentecost had fully come, they were all with one accord<sup>[a]</sup> in one place. **2** And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. **3** Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. **4** And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

**5** And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. **6** And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. **7** Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans? **8** And how *is it that* we hear, each in our own language in which we

were born? <sup>9</sup> Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.”

**READER :** “ ALLELUIA IN TONE – 1. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 1-ий. Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**READER :** “ By the Word of the Lord were the heavens established and all the might of them by the Spirit of His mouth. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ Словом Господнім небеса утвердилися, і духом уст Його, вся сила їх. Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**READER :** “ The Lord looked down from Heaven, and beheld all the sons of men. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ З неба споглянув Господь, і побачив усіх синів людських. Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя”

**GOSPEL: John. 7 : 37 – 52; 8 : 12.**

<sup>37</sup> On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” <sup>39</sup> But this He spoke concerning the Spirit, whom those believing<sup>[e]</sup> in Him would receive; for the Holy<sup>[h]</sup> Spirit was not yet *given*, because Jesus was not yet glorified.

<sup>40</sup> Therefore many<sup>[i]</sup> from the crowd, when they heard this saying, said, “Truly this is the Prophet.” <sup>41</sup> Others said, “This is the Christ.”

But some said, “Will the Christ come out of Galilee? <sup>42</sup> Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” <sup>43</sup> So there was a division among the people because of Him. <sup>44</sup> Now some of them wanted to take Him, but no one laid hands on Him.

<sup>45</sup> Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?” <sup>46</sup> The officers answered, “No man ever spoke like this Man!”

<sup>47</sup> Then the Pharisees answered them, “Are you also deceived? <sup>48</sup> Have any of the rulers or the Pharisees believed in Him? <sup>49</sup> But this crowd that does not know the law is accursed.”

<sup>50</sup> Nicodemus (he who came to Jesus by night,<sup>[j]</sup> being one of them) said to them, <sup>51</sup> “Does our law judge a man before it hears him and knows what he is doing?” <sup>52</sup> They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen<sup>[k]</sup> out of Galilee.”

<sup>12</sup> Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

**INSTEAD OF: “ IT IS TRULY WORTHY....” “**

Magnify, O my soul, the Holy Spirit Who proceeds from the Father.”

**IRMOS IN TONE – 4:** “ Rejoice, Queen, Glory of Mothers and Virgins. No mouth, however fluent and sweet of speech, is eloquent enough to worthily hymn You. No mind is capable of understanding Your childbearing. Therefore, with one voice we magnify You.”

**ЗАМІСТЬ ДОСТОЙНО.** Величай душе моя, Святого Духа, що від Отця походить.

**ІРМОС НА ГОЛОС 4-ий.** Радуйся, Царице, матір – дівственна славо, бо ніякі красномовні благовірливі уста нездатні Тебе оспівати достойно, і безсилий розум усякий, що Твої пологи зрозуміти. Тому Тебе однодушно славимо.

**COMMUNION VERSE:** “ Your good Spirit will guide me on level ground. Alleluia, Alleluia, Alleluia.”

**ПРИЧАСНИЙ.** “ Дух твій Благий наставить мене на землю правди. Алилүя, Алилүя, Алилүя.”

## Kneeling Vespers of Pentecost — Prayer 1

O pure and blameless Lord, Who art without beginning, invisible and incomprehensible, unchangeable, immeasurable, and unbounded, Who art without evil and alone immortal, who dwellest in the unapproachable light, Maker of heaven and earth and the seas and all that was created therein, Who grantest to all their petitions before asking, to Thee we pray and of Thee we ask, O philanthropic Master, the Father of our Lord and God and Savior Jesus Christ, Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the ever-virgin Mary, the noble Theotokos; Who first didst teach by word, and then gave testimony in deed while bearing the saving Passion, teaching us Thine unworthy, sinful, and miserable servants, to offer Thee our supplications with bent head and knee, for our sins and human ignorance.

Wherefore, O most merciful and philanthropic Lord, hear us on whatever day we call upon Thee, and especially on this day of Pentecost, whereon, after our Lord Jesus Christ had ascended into heaven and sat on Thy right hand, O God and Father, He sent down the Holy Spirit to his Disciples, the holy Apostles, Who alighted on each of them and filled them all with His inexhaustible and divine grace; and they did speak in strange tongues, prophesying Thy great deeds. Hear us who beseech Thee, and remember us, wretched and condemned. Deliver us from the (sinful) captivity of our souls by Thy loving intercession. Accept us, who kneel down before Thee and cry out: we have sinned. From birth, from the womb of our mother – we are Thine, O Lord – Thou art our God. But as our life passes in vanity, we have therefore been stripped of thine aid, and have become silent. Yet do we trust in Thy compassion and cry unto Thee. Remember not the sins of our youth and ignorance; cleanse us of our secret sins. Reject us not in our old age, and forsake us not when our strength fails. Before we return to the earth, prepare us to return to Thee. Measure our lawlessness with a measure of Thy generosity, and erect against our many transgressions a bottomless abyss of these generosities.

Look down from the height of Thy holiness upon Thy people who stand and await from Thee abundant mercy. Visit us with Thy goodness and deliver us from the force of Satan and preserve our life with Thy holy and solemn laws. Commit Thy people unto a faithful guardian angel. Gather us all unto Thy kingdom. Forgive those who put their trust in Thee, relinquish us and them from sin. Purify us by the operation of Thy Holy Spirit and remove from us the wiles of the adversary.

Blessed art Thou, Lord, Almighty Master, who illuminest the day with the light of the sun and the night with the glow of the moon, Who hast made us worthy to pass the course of the day and draw near to the onset of the night; hear our petitions and those of all Thy people. Forgive us all our sins, both voluntary and involuntary, and accept our evening supplications and send down the multitude of Thy mercies and compassions upon Thy people. Protect us with Thy holy angels. Arm us with the weapons of Thy truth. Envelop us with Thy righteousness. Preserve us by Thy power, and deliver us from every oppression and from every conspiracy of the cunning one. Grant us that this evening and the approaching night and all the days of our life may be perfect, holy, peaceful, sinless, without doubt and vain imaginings, by the intercessions of the holy Theotokos and all the saints who have done Thy will from the beginning of time.



Ukrainians often refer to Pentecost as “**Triytsya**”, meaning “Trinity Sunday,” besides as “pyatydesyatnytsya”. which means “Pentecost”.

Around three-quarters of Ukraine’s 43 million people say that they believe in God, but only 37 percent say they attend church regularly. Most of those who are religious in Ukraine identify as Christians, and the largest Christian denomination has long been Eastern Orthodoxy.

Many churches in Ukraine will hold special services on Orthodox Pentecost,

but there are many traditions and events outside of the church as well. For example, people will sometimes decorate their houses with the calamus herb, grasses, garlands, and with green branches, which is why Pentecost is also called “Green Sunday” in Ukraine. Many will visit the graves of deceased loved ones on Pentecost as well, leaving food items at the grave sites. Pentecost is also a wonderful time to get out of doors in Ukraine, for it is the time when the land turns its greenest. It is also the time when farmers will mow and harvest their hay crops,

<https://publicholidays.com.ua/pentecost/>

## June 5: Postfeast of Pentecost : Holy Spirit Day



On the day after every Great Feast, the Orthodox Church honors the one through whom the Feast is made possible. On the day following the Nativity of the Lord, for example, we celebrate the Synaxis of the Most Holy Theotokos (December 26). On the day after Theophany, we commemorate Saint John the Baptist (January 7), and so on.

Today we honor the all-Holy, good, and life-creating Spirit, Who descended upon the Apostles at Pentecost in the form of fiery tongues in fulfillment of the Lord's promise to send the Comforter to His disciples (JN 14:16). That same Holy Spirit remains within the Church throughout the ages, guiding it "into all truth" (JN 16:13).

Spirit "provides all things. He gushes forth prophecy, He perfects the priesthood, ... He holds together the whole institution of the Church."

At Vespers on the day of Pentecost, we hear that the Holy Spirit is "the Fountain of goodness, through Whom the Father is known, and the Son is glorified." He is "the living Fountain of spiritual gifts" Who "purifies us from our sins." It is by the Holy Spirit that "the prophets, divine Apostles, and martyrs are crowned." He is the source of life and of sanctification.

In the services of this day, we sing the same hymns as on Pentecost, except the Canon of the Holy Spirit, which is sung at Compline. The Vigil is not prescribed for the eve of today's feast. We sing the Great Doxology at Matins, but not the Polyeleos. The Irmos of the Ninth Ode ("Hail, O Queen, glory of mothers and virgins...") is sung in place of the Song of the Theotokos ("My soul magnifies the Lord...").

At the Liturgy, the priest or deacon chants the Entrance Verse ("Be exalted in Thy strength, O Lord. We will sing and praise Thy power.") as on the day of Pentecost. "Holy God" replaces "As many as have been baptized...." The dismissal of Pentecost is also used.

This whole week is fast-free, and the Leave-taking of Pentecost occurs on Saturday.

<https://oca.org/saints/lives/2015/06/01/46-postfeast-of-pentecost-day-of-the-holy-spirit>

