

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

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Tone 7

Holy Pentecost

**Saint Eustathius, Patriarch of Constantinople; Saint Magus; The
Five Holy Martyrs of Ascalon; Saint Petronilla; Saint Philosopher
the Hieromartyr and the Martyrs with him, Boris and Nicholas;
Saint Hierotheus the New Hieromartyr; Saint Paschasius; Saint
Lupicinus, Bishop of Verona; Saint Cresces the Martyr; Saint
Philotheus, Metropolitan of Tobolsk; Commemoration of the
Co-workers of the Apostle Paul**

**Epistle Reading
Acts (2:1-11)**

Prokeimenon in Tone VII

Their proclamation has gone forth into all the earth and their words to the ends of the world. **Verses:** The heavens declare the glory of God; and the firmament proclaims the work of His hands!

When the day of Pentecost had come, the apostles were all together in one place. suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we

hear, each of us in our own language where we were born. Párthians and Medes and Elamites and the residents of Mesopotamia, Judaa and Cappadocía, Pontus and Asia, Phrygía and Pamphylía, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God.”

Alleluia.

Verse 1: By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. **Verse 2:** The Lord looketh from heaven; he beholdeth all the sons of men.

Gospel Reading John (17:1-13)

Jesus said these things, and lifting up his eyes to heaven, he said, “Father, the time has come! Glorify your Son, so that your Son may also glorify you, even as you gave him authority over all flesh, to give eternal life to all whom you have given him. This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ. I have glorified you on the earth! I have accomplished the work which you have given me to do! Now, Father, glorify me with yourself with the glory I had with you before the world existed. I have revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. Now they have known that all things you have given me are from you. The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no longer in the world, but these are [still] in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are [one]. While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that

the Scripture might be fulfilled. But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves.

Holy Pentecost Troparion

Blessed art Thou, O Christ our God, Thou hast revealed the fishermen as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Man, glory to Thee.

Holy Pentecost Kontakion

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, and with one voice, we glorify the all-holy Spirit.

Hoy Pentecost

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 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.

For the feast of Pentecost the icon of the Holy Trinity, the three angelic figures who appeared to Abraham, is placed in the center of the church for veneration. This icon is used with the traditional Pentecost icon. The church building is decorated with flowers and the green leaves of the summer to show that God’s divine breath comes to renew all creation. Green vestments and coverings are also used.

The hymns O Heavenly King and We have seen the True Light are sung for the first time since Easter, calling the Holy Spirit to “come and abide in us,” and proclaiming that “we have received the heavenly Spirit.”

An extraordinary service called the Kneeling Vespers, is observed on the evening of Pentecost. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point). In many parishes, this service is done immediately after the Liturgy.

The Monday after Pentecost is the Feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the Feast of All Saints.

Even though the start of the Church year is considered to start in September, the liturgical center of the annual cycle of Orthodox worship is the feast of Pascha, preceded by Great Lent, and pre-lent, and followed by the fifty days of paschal celebration until the feast of Pentecost. Until the start of the next Great Lent, the Sundays and weeks following Pentecost, are numbered from Pentecost. Liturgical readings and hymns will be based on the “weeks after Pentecost” as listed in the Octoechos, Apostolos, and Lectionary arranged Gospel.

Source: OrthodoxWiki

No Weekday service this week