

**THE 14<sup>th</sup> DAY OF THE MONTH OF NOVEMBER**  
**COMMEMORATION OF THE HOLY AND GLORIOUS APOSTLE PHILIP**  
**AT VESPERS**

We chant "Blessed is the man ...," the first Antiphon.

At "Lord, I have cried ...," eight stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

**H**aving made thine activity \* the ascent to true vision, \* and thy vision the end of thine activity of love for God, \* O blessed one, \* thou didst beseech Christ \* to show thee the ineffable glory of the Father, \* for every rational being, O glorious one, \* doth desire God the Creator, \* and thou didst obtain what thou didst desire, \* straightway receiving the seal of His Son. \* Entreat Him with boldness in behalf of our souls. (*Thrice*)

**E**ver instructed \* by divine ascents, \* as Moses had been in the past, \* thou didst desire to behold God; \* and noetically thou didst behold His image, \* having received His likeness. \* For the Son is the immaculate knowledge and disclosure of the Father; \* and the Son is known to be of the same essence as the Father, \* and their unity, kingdom, power, glory and worship \* are exalted with honor by all. (*Thrice*)

**T**hou wast an instrument \* of the Holy Spirit, \* sounding with divine phrases and melodies, \* chanting in the world \* the music of the transcendent Gospel of the Savior \* with thy tongue of fire. \* For thou didst utterly consume all falsehood \* as matter fit to be burned, \* as the withered grass of the earth. \* And thou didst proclaim to the whole world \* the Lord Christ Who is Master over all, \* O Philip, beholder of God. (*Twice*)

**Glory ..., in Tone VI, the composition of Emperor Leo VI, the Wise, of Byzantium:**

**B**urning with rays of the great Light, O Philip, thou didst shine forth as a universal beacon; and having sought, thou didst find the Father of lights within the Son, for light is revealed in light, just as a seal is identical, disclosing the Archetype. Him do thou beseech, O Philip, that we that have been sealed by His divine blood may be saved.

**Now and ever ..., the Dogmaticon of Tone VI:**

**W**ho will not call thee blessed, \* O all-holy Virgin? \* Who will not hymn thy child-birth without labor? \* For the only-begotten Son, who shone forth from the Father before time, \* came forth ineffably incarnate from thee, O pure Maiden. \* By nature he is God, by nature for our sakes, he hath become man \* not divided in a duality of persons, \* but known without confusion in a duality of natures. \* O all-honored and all-blessed one, implore him to have mercy on our souls.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM

THE FIRST EPISTLE GENERAL OF PETER [1:1-2:6]

**P**eter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that

raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

#### READING FROM THE FIRST EPISTLE GENERAL OF PETER [2:21-3:9]

**F**or even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not

hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

**READING FROM THE FIRST EPISTLE GENERAL OF PETER [4:1-11]**

**F**orasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

**At the Litia, the sticheron of the temple, and these to the Apostle, in Tone IV:**

**Spec. Mel.: "As valiant among the martyrs ...":**

**W**ith the rod of grace, \* O right wondrous one, \* thou didst draw men from the abyss of vanity, \* submitting to the order of thy Teacher, \* Who wholly enlightened thine understanding \* and showed thee forth as an honored apostle \* and a divine proclaimer of His unapproachable Divinity, \* O most blessed Philip.

**T**he radiance of the Spirit \* descended upon thee in the guise of fire, \* and made of thee a divine dwelling, O blessed one, \* who quickly drivest off the gloom of godlessness, \* and enlightenest the world \* with the splendor of thy most wise words, \* O proclaimer of the mysteries of God, \* adornment of the apostles \* and beholder of Christ, O blessed one.

**H**aving illumined with the lightning flashes of thy preaching \* them that sit in the darkness of unbelief, \* O glorious one, \* thou didst show them forth as sons of our God and Master \* through their faith. \* Thou didst emulate His sufferings and death \* and didst become an heir to His glory, \* in that thou art a wise proclaimer of God, \* a disciple of Truth.

**Glory ..., in Tone II:**

**H**aving forsaken earthly things, thou didst follow after Christ, signed with the inspiration of the Holy Spirit and sent by Him to the Gentiles which were perishing, to turn men to the light of the knowledge of God, O apostle Philip. And, having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

**Now and ever ..., Theotokion:**

**All** my hope do I place in thee, O Mother of God; keep me under thy protection.

**At the Aposticha, these stichera, in Tone I:**

**Spec. Mel.: "Joy of the ranks of heaven ...":**

**T**he proclamations of thy divine pronouncements \* have resounded upon the earth, O most blessed one, \* and have filled it with dogmas; \* theologizing therewith, \* we mystically glorify the Son, \* Who is of one essence with the Father and the Spirit, O apostle.

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

**O** thrice-blessed Philip, \* having thee as the lamp-bearer of the apostles of Christ \* and the radiant beacon of the honored Church, \* we are all now enlightened in soul \* and are delivered from most grievous misfortunes \* by thy prayers, O all-praised one.

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

**H**aving finished the struggle with a cross of suffering, \* thou wast fittingly arrayed in crowns of victory, O Philip, \* and entering therewith \* into the high places of the kingdom, \* thou dost stand before Christ, O apostle, \* and dost pray that we be saved.

**Glory ..., in Tone II:**

**T**hy cheeks have been shown to be vessels of perfume in the world, O wise one, which draw forth life-creating drink for the faithful, O apostle Philip. For, possessed of works which led up to divine vision, thou didst become a follower

and herald of Christ; with teachings thou didst adorn the barren and childless Church of the Gentiles for Him Who rejoiceth in the children therein. Pray thou that it be delivered from want and evil circumstances, for thou art able to do much, drawing nigh unto Him.

**Now and ever ..., Theotokion:**

**O** new wonder greater than all the wonders of old! For who hath known of a mother that gaveth birth without knowing man, and that hath borne upon her arm Him that fashioned all creation? It hath been the will of God to be born. O all-pure one, who hast borne Him as a babe in thine arms and hast maternal boldness before Him: Cease thou not to pray in behalf of them that honor thee, that He take pity and save our souls.

**Troparion, in Tone III:**

**O** holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

**Or this troparion, in the same tone:**

**T**he whole world is splendidly adorned; Ethiopia doth dance, graced as with a crown, having been enlightened by thee, and she doth radiantly celebrate thy memory, O divinely eloquent Philip, for thou didst teach all to believe in Christ and didst fittingly finish the course of the Gospel; wherefore, the land of Ethiopia doth boldly entreat God. Beseech Him to grant us great mercy.

**Glory ..., Now and ever ..., Theotokion:**

**O** Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

## AT MATINS

At "God is the Lord ..." the Troparion, to the apostle, in Tone III:

○ holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions. (Twice)

Glory ..., Now and ever ..., Theotokion:

○ Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

○ Philip most wise, apostle, martyr and beholder of Christ, blessed friend of God: by thy prayers do thou free from tenacious transgressions them that celebrate thine honored memory, and vouchsafe them to receive a heavenly inheritance. (Twice)

Glory ..., Now and ever ..., Theotokion:

○ Virgin, we hymn thee as the unburnt bush which Moses beheld, the mountain of God, the holy cloud, the undefiled tabernacle, the table pleasing unto God, the palace of the most exalted King, the most splendid and impassable gate.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Like an arrow hast thou been sent, a disciple of the Word and a proclaimer of the truth, enlightening them that are in grievous darkness, O holy apostle, and driving the gloom of godlessness from the earth, and thou didst show forth all as right believing children of the day, O beholder of Christ, holy Philip. (Twice)

Glory ..., Now and ever ..., Theotokion-

○ all-pure Virgin, who art our protection, from divers temptations and evil circumstances and grievous misfortunes do thou free us that have steadfast hope in thee, beseeching thy Son together with His apostles, and save thou all that hymn thee.

After the Polyeleos, this magnification: We magnify thee, O Philip, apostle of Christ, and we honor the pains and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm Verses:

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

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of Wisdom ...":

**T**hou didst set at naught the deception of idolatry, desiring the Savior's sufferings, O glorious Philip. Thou didst appear unto the world, pouring forth heavenly wonders upon all, and wast an apostle to the Gentiles, O most blessed one. Wherefore, we honor thy memory as is meet, chanting: O apostle of the Lord, beseech Christ God to grant remission of sins unto them that celebrate thy holy memory with love. (Twice)

Glory ..., Now and ever ..., Theotokion:

**H**aving fallen into subtle temptations, devised by enemies visible and invisible, and surrounded by the tempest of my countless transgressions, I have recourse to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, do thou earnestly beseech Him, that was incarnate of thee without seed, in behalf of all thy servants that pray unceasingly, O all-pure Theotokos, who dost ever entreat Him to grant remission of offenses unto them that hymn thy glory, as is meet.

Song of Ascents, the first Antiphon of Tone IV:

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN [21:15-25]

**S**o when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me. Then

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

*After Psalm 50, this sticheron, in Tone VI:*

**O** fisherman most wise, holy disciple, husbandman of the Savior and recounter of His sufferings, who went about all creation in faith, gathering the deceived nations: rising to God as a sweet fragrance of incense, thou didst ascend unto the heavens. Wherefore, standing before the Judge, ask that we be delivered from our transgressions and freed from torment on the day of Judgment.

*Canon to the Theotokos [the Paraklisis], with six troparia, including the Irmos; and that to the apostle, with eight troparia, the acrostic whereof is: "I hymn the glorious Philip in seemly manner," the composition of Theophanes, in Tone VI:*

### **ODE I**

**Irmos:** **When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!**

**M**anifestly delighting in the most luminous rays of the divine splendor of Christ, O divine preacher Philip, do thou enlighten us to partake of thy rays.

**C**hrist Himself, showing thee the glory of the Father, enrolled thee in the choir of His disciples, O Philip, perceiving thy virtue, O divinely blessed one.

**N**ow thou dost not behold Christ, the Wellspring of blessings, the Ultimate of desires, in indistinct images, or shadows, or reflections, O most wise one, but thou dost clearly behold Him face to face.

**Theotokion:** **O** most pure one, thy Son and God, having come forth from the tribe of Judah unto its failing princes, hath now truly reigned as King, Ruler of the ends of the earth.

**Katavasia:** **I shall open my mouth ...**

### ODE III

**Irmos:** **T**here is none holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Full of the light of active vision, thou wast vouchsafed to serve Christ, the great Light, Who hath been with us, O divinely eloquent Philip.

Thine elucidation of the mysterious hath been piously shown to be a ladder of divine dogmas whereby we have come to know the Son, Who is consubstantial and united with the Father.

Thou wast a golden lamp shining forth the ever-existing Light upon men and thereby manifestly enlightening the whole world with knowledge, O most eminent Philip.

**Theotokion:** **T**rusting in thee, O all-holy and pure one, may I not fall from the expectation of thee; but, as thou art the merciful Mother of God, the Lover of mankind, deliver me from the snares of the enemy.

*Sedalion, in Tone VIII: Spec. Mel.: "Of Wisdom ...":*

**T**ruly thou hast been shown to be a spiritual rain-laden cloud for them on earth, mystically watering our hearts as though they were a field. Having passed over the earth with the word, thou dost water the ends thereof and dost pour forth a rain of myrrh from thy shrine. Wherefore, having breathed the fragrance of the Spirit upon the hearts of unbelievers, thou didst lay up treasures therein, O apostle Philip. Entreat Christ God to grant remission of sins unto them that celebrate thy holy memory with love.

*Glory ..., in the same tone and melody:*

**A**spiring to the sufferings of the Savior, thou didst set the falsehood of idolatry at naught, O glorious Philip; thou didst appear to the world pouring forth heavenly wonders upon all, having become an apostle to the Gentiles, O most blessed one. Wherefore, we honor thy memory as is meet, chanting: O apostle of Christ, entreat Christ God to grant remission of sins unto them that celebrate thy holy memory with love.

*Now and ever ..., Theotokion:*

**H**aving fallen into subtle temptations, devised by enemies visible and invisible, and surrounded by the tempest of my countless transgressions, I have recourse to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, do thou earnestly beseech Him, that was incarnate of thee without seed, in behalf of all thy servants that pray unceasingly, O all-pure Theotokos, who dost ever entreat Him to grant remission of offenses unto them that hymn thy glory, as is meet.

## ODE IV

**Irmos:** Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Thou hast been shown to be a dwelling place of the Sun, of Christ Who is the Light, and a temple which containeth His splendor, and a heaven proclaiming the glory of God unto men.

Casting the salt of God which is from Christ, into mankind corrupted by the passions, O right glorious herald of God, thou didst dry up the putrefaction thereof.

Strengthened with the power of Christ, O Philip, thou wast shown to be more powerful than the legions of demons and the wicked, proclaiming unto them that are on earth the glad tidings of divine life.

**Theotokion:** Christ hath revealed a calm harbor unto them that with faith and love and with a pure conscience proclaim thee, the true and all-immaculate Mistress, to be the Theotokos.

## ODE V

**Irmos:** With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God, Who doth call them forth from the gloom of sin.

O divinely eloquent one, having dried up the deadly abyss of the soul-destroying poison of the enemy with thy healing hands, thou dost deliver them that are opposed by grievous sickness.

Thou hast been shown to be wholly fiery of breath, O Philip, through the descent and grace of the Paraclete, and with the warmth of faith thou hast restored to life them that were chilled through by the winter of godlessness.

Thou wast close to Christ, receiving directly the rays bestowed upon thee; and thou enlightenest them that have recourse unto thee, leading them to their Creator.

**Theotokion:** The Lord, Who alone doth fashion all things by His Word and doth nourish them in His wise providence, as He willed in His lovingkindness, was fashioned of thee and became flesh ineffably, O all-pure one.

## ODE VI

**Irmos:** Jonah was swallowed, but was not held fast in the belly of the beast; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians, Ye have forsaken His mercy!

**B**eholding the deception of the enemy which doth surround and destroy the human race, taking aim, Thou didst loose Thy sharpened arrows, the apostles, and didst lay open the serpent's mouth of clay, O Savior, healing all that had been harmed by his wounding corruption.

**S**hining with exalted splendor, thou didst appear as lightning illumining the whole world, as a mountain which sheddeth sweetness like a divine rose given by heaven, as an elect apostle completing the twelve-man host of the disciples of Christ, O most blessed one.

**T**he godly disciple, having learned the depth of Thy mystery, loudly proclaimed Thee the Glory of the nations, Who, like a river of the world and like a flooding wave, givest rise to streams of delight; and he announced the glad tidings of Thy glorious condescension in our regard, O Good One.

**Theotokion: H**aving given birth unto Christ, the incorrupt Immortality, thou hast called all men, who are mortal and perishing, unto eternal life, and hast enlightened and freed the benighted, loosing the bonds of our captivity.

**Kontakion, in Tone VIII: Spec. Mel.: "As the first-born,"**

**T**hy disciple and friend, the emulator of Thy suffering, the divinely eloquent Philip, proclaimed Thee to the world as God; by his prayers and through the Theotokos, keep Thy Church and every city from most iniquitous enemies, O most Merciful One.

**Ikos: O** Lord, Who created the nature of water, grant me a stream of discourse; strengthen my heart, O Compassionate One, Who established the earth by Thy word; and enlighten my mind, O Thou that art covered with light as with a garment, that I may give utterance and chant fitting things and may praise Thy favorite as is meet, O most Merciful One.

## **ODE VII**

**Irmos: T**he children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: **Blessed art Thou, O Lord God of our fathers!**

**A**s light, thou hast been loosed in the guise of an arrow, O apostle, illumining with splendid radiance them that cry out with faith: **Blessed art Thou, O Lord God of our fathers!**

**R**adiantly shining with the rich outpourings of divine preaching, O blessed one, thou hast enlightened them that are in darkness to chant: **Blessed art Thou, O Lord God of our fathers!**

**H**aving vanquished by the mighty word of faith all the craft of the rhetors' logic and fables, thou didst chant: **Blessed art Thou, O Lord God of our fathers!**

**Theotokion:** O pure Virgin, thou didst give birth supernaturally unto Christ in two unified, yet unconfused, natures. To Him do we cry out: Blessed art Thou, O Lord God of our fathers!

### ODE VIII

**Irmos:** The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The hypostatic Word, the Light of the Father, made thee a light unto the world, O thrice-blessed one, choosing thee as an apostle from amongst the world. And having armed thee with His divine power, He sent thee as an invincible warrior, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Strengthened with divine power, O apostle, thou didst conquer hosts of adversaries, destroying the raging army thereof; for, taking up peace as thine inviolable lot, thou didst instill a state of peace in the world, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With all thy love thou didst cleave unto the incarnate Word of God, O apostle, being His disciple, a servant of God and teacher of the mysteries. Hence, sent by Him unto the Gentiles, thou didst preach His coming, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

**Theotokion:** In thy womb, O most holy Virgin, the All-Divine One wholly united Himself to all of mankind immutably and in a manner which passeth all understanding. Wherefore, Christ is known in two natures, being one and both. Chanting unto Him, we cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

### ODE IX

**Irmos:** It is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but, through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Having now been vouchsafed ineffable glory and the unwaning light, where the gladness is unutterable, where the joy is unending among the congregations of the firstborn, where the habitations of the righteous are, O Philip most wise, pray thou for all Christians.

Invested with the comeliness of noetic splendor, adorned with a crown of the Kingdom and with radiant brilliance, enlightened with outpourings of supernatural light, O divinely wise Philip, thou dost stand, rejoicing, before the throne of the Master, O blessed one.

With all the honored apostles, the prophets and passion-bearers, the venerable, the hierarchs and the righteous, and with the Theotokos, O Philip, ask that remission of many sins and the cleansing of transgressions be given to them that faithfully celebrate thy radiant and divine memory.

**Theotokion:** O Virgin Mother, thou didst give birth unto the incarnate Word, Who before was incorporeal. Wherefore, we all piously glorify thee as the Theotokos, ascribing to thee that most true of titles, O pure one, for thou dost remain the root of the salvation of the faithful.

**Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":**

Turning the course of thy beautiful feet, O Philip, thou didst mount the path to heaven, rejoicing; and, standing before the Trinity, thou dost behold the Son and the divine Spirit in the Father. Wherefore, we celebrate thy most sacred and divine memory with faith. (Twice)

**Glory ..., Now and ever ..., Theotokion:**

I call to mind the dreadful hour of testing, for the multitude of mine evil deeds doth terrify and frighten me. Yet take pity on me in thy fervent prayer, O all-pure one, and grant me salvation. For whatsoever thou desirest, thou canst do, in that thou gavest birth unto God, O blessed Mary.

**At the Praises, four stichera, three in Tone VIII:**

**Spec. Mel.: "O most glorious wonder ...":**

O most glorious wonder! \* The apostle that once cast his nets for fish \* hath become a fisher of men, \* appointed by God. \* He fished for the nations with the net of his discourse \* and brought up the world with the rod of the Cross. \* O what a draught \* the divine worker hath brought to God, \* he whose memory we now celebrate.

O most glorious wonder! \* Sent by God like a lamb amongst wolves, \* the apostle Philip fearlessly strode forth \* and, through faith, showed forth wild beasts as lambs, \* divinely transforming the world. \* O, his works of faith! \* O, his most excellent powers! \* By his prayers, O Christ, \* save Thou our souls, \* in that Thou alone art compassionate.

O most glorious wonder! \* The apostle Philip \* hath, through the outpouring of wisdom, \* become a wellspring which gusheth forth life \* upon them that are in the world. \* Therefrom do streams of dogmas proceed \* and we drink of the torrents of the wonders thereof. \* O, how many awesome miracles the divine worker hath wrought, \* whose memory we glorify with faith!

**And one in Tone II:** Thou wast revealed as a heavenly chalice of wisdom, for thou wast shown to be a beauteous habitation of the Spirit, and didst recount the truth of the virtues, fishing for mortals with the noetic rod of the wisdom of God. Wherefore, we beseech thee, O apostle Philip: Pray thou in behalf of our souls.

Glory ..., in Tone III:

**H**aving exchanged the catching of fish for the fishing of men, with the net of thy mysteries thou hast drawn in them that are in the depths of deception, O apostle Philip. Thou didst pursue the whole world and didst bring it to Christ, thy Teacher. Wherefore, we entreat thee: Beseech Him unceasingly, that He save the souls of us that faithfully keep thy most honorable memory.

Now and ever ..., Theotokion:

**O** Theotokos, intercessor for all that pray to thee, in thee do we boast, in thee do we embolden ourselves; in thee is all our hope. Beseech Him that was born of thee in behalf of thine unprofitable servants.

Great Doxology. Troparion and Theotokion. Dismissal.

## AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the Apostle's canon.

Full of the light of active vision, thou wast vouchsafed to serve Christ, the great Light, Who hath been with us, O divinely eloquent Philip. **(Twice)**

Thine elucidation of the mysterious hath been piously shown to be a ladder of divine dogmas whereby we have come to know the Son, Who is consubstantial and united with the Father.

Thou wast a golden lamp shining forth the ever-existing Light upon men and thereby manifestly enlightening the whole world with knowledge, O most eminent Philip.

Beholding the deception of the enemy which doth surround and destroy the human race, taking aim, Thou didst loose Thy sharpened arrows, the apostles, and didst lay open the serpent's mouth of clay, O Savior, healing all that had been harmed by his wounding corruption.

Shining with exalted splendor, thou didst appear as lightning illumining the whole world, as a mountain which sheddeth sweetness like a divine rose given by heaven, as an elect apostle completing the twelve-man host of the disciples of Christ, O most blessed one.

The godly disciple, having learned the depth of Thy mystery, loudly proclaimed Thee the Glory of the nations, Who, like a river of the world and like a flooding wave, givest rise to streams of delight; and he announced the glad tidings of Thy glorious condescension in our regard, O Good One.

**Theotokion:** Having given birth unto Christ, the incorrupt Immortality, thou hast called all men, who are mortal and perishing, unto eternal life, and hast enlightened and freed the benighted, loosing the bonds of our captivity.

**Troparion, in Tone III:**

O holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

**Or this troparion, in the same tone:**

The whole world is splendidly adorned; Ethiopia doth dance, graced as with a crown, having been enlightened by thee, and she doth radiantly celebrate thy memory, O divinely eloquent Philip, for thou didst teach all to believe in Christ and didst fittingly finish the course of the Gospel; wherefore, the land of Ethiopia doth boldly entreat God. Beseech Him to grant us great mercy.

**Theotokion, in the same tone:**

O Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

### Kontakion, in Tone VIII:

Thy disciple and friend, the emulator of Thy suffering, the divinely eloquent Philip, proclaimed Thee to the world as God; by his prayers and through the Theotokos, keep Thy Church and every city from most iniquitous enemies, O most Merciful One.

**Prokimenon, in Tone VIII:** Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

### THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

**Alleluia, in Tone I:** The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

**Stichos:** God is glorified in the council of the saints.

### THE GOSPEL ACCORDING TO ST. JOHN [1:43-51]

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said

unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

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