

THE 9th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS PHILIP,
METROPOLITAN OF MOSCOW & ALL RUSSIA, THE NEW CONFESSOR
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the holy hierarch, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Having made thine abode in the mansions of heaven, * O holy hierarch Philip, * standing with the angels before the throne of Christ, * as a true hierarch and athlete, * pray that we be granted forgiveness of transgressions ** and peace and great mercy for our souls. (Twice)

Meekly entreating the tsar and boldly teaching him * to maintain his kingdom undivided, O holy hierarch Philip, * thou didst clear sins away from the furrows of thy soul * and plant the word of God therein like seeds, * which thou producest also for us, ** unto the salvation of our souls.

Thou wast the dwelling-place of spiritual virtues, * having shown thyself to be a holy hierarch and true confessor; * for within thee, as in an honored temple, * did Christ make His abode. * Pray thou, O father, that we all be granted everlasting salvation ** and great mercy for our souls.

Glory ..., in Tone VI:

Assembling today, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of hierarchs, the ornament of the fathers, the great intercessor for the Russian land, saying: Rejoice, O holy hierarch Philip, steadfast mind, hallowed by grace and truth, who hast thus become the receptacle of the most holy Spirit! And now, standing with the holy hierarchs before the throne of Christ, pray thou on behalf of our souls.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. We entreat thee: Pray thou, O Lady, with the holy apostles, that our souls find mercy.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Thou hast been shown to be * a habitation of the Holy Spirit, * O holy hierarch, * having within thee the Word of wisdom. ** O blessed Philip, entreat Christ God on our behalf.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

With hymns let us praise * the star of Russia, * for he illumineth with beams of light * all who are in the darkness of ignorance ** shining upon them the light of divine knowledge.

Verse: The mouth of the righteous shall meditate wisdom, * and his tongue shall speak of judgment.

Thou wast the dwelling-place of the Holy Spirit, * full of the grace * of divine teachings, * whereby thou dost water the world, ** O most wise Philip.

Glory ..., Both now ..., Theotokion, in the same melody:

Rejoice, O Theotokos Mary, * thou indestructible temple * and surpassing holy one; * as the prophet crieth out: Holy is thy temple, ** wondrous in righteousness!

Troparion of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, * champion of the truth, new confessor, holy hierarch Philip, * thou didst lay down thy life for thy flock. * Wherefore, as thou hast boldness before Christ, pray thou for this city, ** and the people who honor thy holy memory as is meet.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 of the feast, in Tone VIII:

Spec. Mel: “O Lord, even though Thou didst stand before the tribunal ...”:

O Lord, * even though thou didst stand before John * as a man, in the Jordan, * yet, seated with the Father, * Thou didst not depart from Thy throne. * And, baptized for our sake, * Thou didst free the world * from bondage to the alien one, ** in that Thou art compassionate and lovest mankind.

O Lord, * even though Thou didst surround Thyself * as a man with the Jordan’s waters, * yet from on high wast Thou confirmed * by the descent of the Spirit, * and the voice of the Father * bare witness to Thee as His Son. * But do Thou appear ** and grant incorruption * unto our souls.

O immutable Lord, * Who before the ages * wast begotten of the Father, * Thou didst come in the latter days * and didst assume the guise of a servant, * and as Creator * didst renew Thine image; * for, having been baptized, ** Thou hast bestowed incorruption upon our souls.

And 5 Stichera of the holy hierarch, in Tone V:

Spec. Mel.: “Rejoice, O life-bearing Cross ...”:

Rejoice, O sacred one, pure vessel of the Holy Spirit, holy hierarch Philip, divinely inspired instrument, unfathomable abyss of piety, adornment of the Church, great ornament of the royal city of Moscow, confirmation of Russia, helper of the oppressed, close follower of the apostles, emulator of the ways of Chrysostom! Thou didst manfully lay down thy life for thy flock, following the example of Christ, the true Chief Shepherd. Him do thou beseech, that He grant our souls peace and great mercy. (Twice)

Rejoice, O mouth of lustrous gold, venerable and divinely melodious swallow, unshakable pillar of Orthodoxy, insuperable rampart of our city, refuge of the sorrowful, calm haven for the tempest-tossed, defender against misfortunes and tribulations for those who have recourse unto thee, thou who dost encourage us to chant divinely beautiful hymns with zeal, emulator of the martyrs and confessors, who standest together with the holy angels, peer of the apostles! Unceasingly entreat Christ, that He grant unto our souls peace and great mercy.

Rejoice, O sacred one, holy hierarch Philip, for like a sun of surpassing radiance thou shinest everywhere in thy teachings, and didst pasture thy flock on the fields of the Spirit, O thou who art unshakable, in that thou hast been founded upon the firm Rock! Hence, thou didst amaze the tsar with thy courage, praying that his rage be transformed into meekness, and warning him at the same time, for which he, unjustly

depriving thee of thy see and thy flock, sent thee to the Otroch Monastery in the city of Tver, where thou didst receive an undeserved death, praying for those who slew thee, saying: “O Lord, count not this sin against them!” Wherefore, O blessed one, a crown hath been given thee by Christ God, Whom do thou beseech, that He grant our souls peace and great mercy.

Rejoice, O thou who didst bear the light burden of ascetic struggles, thou pure house of the Trinity, vessel of sweet savor, confirmation of the Church, co-enthroned with the apostles, adornment of holy hierarchs, glory of the martyrs and ornament of the venerable, renowned model of the virtues, splendid height of humility, defender of the oppressed and feeder of the poor! Entreat Christ, O blessed one, that He grant unto our souls peace and great mercy.

Glory ..., in Tone VIII:

Rejoice, and be glad, O most glorious city of Moscow! Celebrate with splendor, joining together, O ye Churches of Christ! Dance, O divinely assembled flock! Today the universal festival of the archpastor doth summon us. Come ye, therefore, and let us radiantly celebrate his memorial, saying: Rejoice, O divinely wise and holy hierarch, who didst arm thyself with spiritual courage as with a breast-plate, and by the authority given thee by the one God didst infallibly denounce those who would not heed thee! Rejoice, divine consolation for those who are troubled of soul, defender of the oppressed, right tranquil haven for all the faithful! Wherefore, standing about thy most precious shrine, we venerate it with love, O holy hierarch Philip, and through thee we ask to receive the love of God for mankind, that by thy supplications He may grant peace to the world and great mercy to our souls.

Both now ..., of the feast, in Tone II:

The Sinless One asketh baptism, that He may cleanse the world of the delusion of the enemy. And the Master of all is baptized by a servant, and through water granteth cleansing unto the human race. To Him let us cry aloud: O our God Who hast appeared, glory be to Thee!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in

them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

A READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom; the lips of wise men know grace. The mouth of wise men meditateth wisdom, and righteousness shall deliver them from death. At the death of a just man, his hope doth not perish. A righteous son is born for life; and a good man shall eat of the fruits of righteousness. The righteous always have light, and with the Lord they find grace and glory. The tongue of the wise knoweth what is good; there is wisdom in the good heart of a man. The Lord loveth holy hearts, and pleasing to Him are all the undefiled in the way. The wisdom of the Lord enlighteneth the countenance of the prudent; for she overtaketh those who desire her, in making herself first known unto them, and is easily seen of them that love her. Whoso seeketh her early shall have no great travail; and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, and showeth herself favorably to them in the ways. Vice shall not prevail against wisdom. For this cause was I a lover of her beauty; and I loved her, and sought her out from my youth. I desired to make her my bride, for the Master of all Himself loved her. For she is privy to the mysteries of the knowledge of God, and a discloser

of His works. Her labors are virtues: for she teacheth chastity and prudence, justice and fortitude, which are such things, as men can have nothing more profitable in their life. If a man desireth much experience, she knoweth things of old, and conjectureth aright what is to come. She knoweth subtleties of speech, and can expound obscure dreams; she foreseeeth signs and wonders, and the events of seasons and times. She is a good ally unto all, for immortality is in her, and in communing with her in speech, a good report. Wherefore, I spake with the Lord, and besought Him, and with my whole heart I said: God of my fathers and Lord of mercy, Who hast created all things by Thy word, and fashioned man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and order the world according to equity and righteousness: give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. O, send her from the heavens, out of Thy holy habitation, and from the throne of Thy glory, that, being with me, she may teach me what is well-pleasing in Thy sight, may guide me to understanding and preserve me in her glory. For the thoughts of mortal men are miserable, and their ponderings sinful.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone I: As is meet, O father Philip, thou hast not forsaken thy homeland, but hast returned to the royal city Of Moscow, where thou wast a hierarch hallowed by the Holy Spirit, and didst shepherd thy flock with great labors, bearing for its sake great oppression and dishonor, and enduring banishment; and thou didst suffer for it even unto death, and hast passed over, rejoicing, unto Christ. And now the Church, seeing thee again in its midst, hath been gladdened by thy return, for, receiving thy remains as a gift beyond price, it crieth aloud to the Master: By the supplications of thy hierarch, O Christ, grant unto Thy people forgiveness and great mercy.

In Tone II: An earthly angel, a heavenly man, a lover and beholder of divine glory hast thou shown thyself to be, having subdued the passions and enslaved the flesh, O Philip, fellow sufferer with the apostles and peer of the martyrs, right zealously fulfilling the law of Christ, thou didst lay down thy life for the people; and now, standing before the throne of Christ, pray thou on behalf of us, thy children.

Thou wast an unshakable pillar of the Church of Christ, O father, for, aflame with divine zeal, thou didst rightly and justly denounce the unjust undertaking, exhorting the tsar and the people to follow the Traditions of the apostles and the fathers, thou didst command that the division of the realm and the wicked undertaking cease, and didst manfully adjure them by the authority given thee by God. Wherefore, as a true pastor, thou didst lay down thy life for thy flock, O emulator of Christ the true Shepherd. And now, O hierarch Philip, pray thou that all who honor thy sacred memory with love may be saved.

Glory ..., in Tone IV:

It is fitting that the royal city of Moscow ever have Philip as its hierarch, like a royal adornment, a treasure which cannot be taken away, who giveth to all the saving riches of confession, and gathereth all together to chant hymns of divine beauty. To him let us cry aloud: O holy hierarch and confessor, entreat Christ God on behalf of our souls!

Both now ..., of the feast, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail: Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all men, illumining and granting mercy unto the faithful!

On the Aposticha, these Stichera of the holy hierarch, in Tone VIII:

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

O luminary Philip, * by the adornment of divinely beauteous virtues * thou didst become a most pure habitation of the all-holy Spirit * and a treasure which cannot be taken away, * granting unto all inexhaustible riches * for thou hast adorned us with the radiant exhalations of thy words * as with golden ornaments; * for the sound of thy corrections ** hath gone forth, O holy hierarch and father, as saith the prophet.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

O holy hierarch, * thou luminary of the Word and right instructive tongue, * the godly voice of the sound of thy teachings * moving all greatly toward zeal for the majesty of God, * thou wast an emulator of the apostles, * O God bearer. * Wherefore, having astonished the tsar with thy zeal, * thou wast shown to be an heir to the kingdom of Christ. ** Him do thou entreat, that our souls be saved.

Verse: The mouth of the righteous shall meditate wisdom, * and his tongue shall speak of judgment.

Come, ye councils of Russia, * and with hymns let us piously honor today * the honored festival of the holy hierarch; * for from his youth he hath truly been vouchsafed to receive * the effulgence of the Holy Spirit, * and having laid waste to his body with abstinence, * through purity of spirit * he hath been shown to be a ray of the light of the threefold Sun, ** and prayeth now on behalf of those who honor him.

Glory ..., in Tone VI:

Like a star of surpassing radiance hast thou shone forth upon the city of Moscow in the teachings of thy words, O all-blessed and ever-memorable Philip; for thou wast shown to be a most wise preacher, and wast revealed as an inheritor of piety, confirming with true Christian teaching the tsar and people under thy care, that they abide in love and inseparable unity. And after thy repose, thou didst give thy pure and

incorrupt body as a priceless gift to the honored and far-famed monastery wherein thou hadst received spiritual rebirth. And, as thou hast returned therefrom, after many years, to the royal city, we bless thee with psalms and hymns, and celebrate thy holy and most honored memory.

Both now ..., of the feast, in Tone VI:

The composition of Cosmos the Monk:

He that hath adorned Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He hath fashioned, and He saveth those who are enlightened in Him.

Troparion of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, * champion of the truth, new confessor, holy hierarch Philip, * thou didst lay down thy life for thy flock. * Wherefore, as thou hast boldness before Christ, pray thou for this city, ** and the people who honor thy holy memory as is meet.

Glory ..., Both now ..., the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, * champion of the truth, new confessor, holy hierarch Philip, * thou didst lay down thy life for thy flock. * Wherefore, as thou hast boldness before Christ, pray thou for this city, ** and the people who honor thy holy memory as is meet.

Both now ..., that of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Thy blood crieth out from the earth like that of Abel, O wise hierarch Philip, thou new confessor; for thou didst not fear the wrath of the tsar, wisely teaching him and reproving his vain-minded savagery. Wherefore, thou hast made thine abode in the heavenly bridal-chamber of Christ our God. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Spec. Mel: “Having been lifted up ...”:

Moved by Thy compassion, O God, in the tender compassion of Thy mercy Thou didst seek out that which was lost and had perished, O Lover of mankind. Wherefore, Thou hast come to the Jordan, giving utterance unto the mystery of the Holy Trinity. And, chanting hymns with faith, we cry out: Thou hast come, Thou hast appeared, O Light unapproachable!

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

O venerable and thrice-blessed sacred confessor Philip, thou good shepherd and favorite of Christ, the Chief Shepherd, thou didst lay down thy life for the people of Moscow who were under thy care. Wherefore, O blessed and holy hierarch Philip our father, ask now of the Lord, that He grant us great mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Spec. Mel: “Of the shepherds’ pipes ...”:

The Master of all hath mystically appeared to us in the streams of the Jordan to cleanse us of every sin, in that He is merciful and supremely good. Let all creation then leap for joy, for Christ the Lord is baptized, Who as God hath been well-pleased to save the human race!

Polyeleos, and this magnification: We magnify thee, O holy hierarch Philip, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

Glory ..., Both now ..., Alleluia ..., (Thrice).

After the Polyeleos, the Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

The Church of Russia, which thou didst deliver from sickness and tribulation, now proclaimeth thee, O divinely blessed father Philip, who hast been revealed to be a converser with the angels. Wherefore, though joining chorus with the apostles and martyrs, thou art still our helper amid sorrows, the consolation of the grieving, the shepherd and guide of the lost, O most excellent and blessed Philip. By thy supplications deliver us also from misfortunes, and pray to Christ God, that He grant forgiveness unto those who with faith and love honor thy holy memory. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Come, O ye faithful, let us behold where Christ was baptized, that after Him we may follow to the River Jordan to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable loving-kindness; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of him, and healed them all. And He lifted up His eyes on His disciples, and said: “Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven.”

After Psalm 50, this Sticheron, in Tone VIII:

Assembling, let us praise Philip, the emulator of the apostles, the most blessed father and teacher, saying: Rejoice, O holy hierarch, steadfast of mind, sanctified by grace and truth, for which thou didst become a receptacle of the all-holy Spirit! And now, standing with the holy hierarchs before the throne of Christ, ever pray thou on behalf of thy servants.

Canon of the feast, with 6 Troparia, including its Irmos; and that of the holy hierarch, with 8 Troparia.

ODE I

Canon of the feast, in Tone II:

Irmos: Israel traversed the stormy depths of the sea, * which had straightway become as dry land; * but the dark waters engulfed the chief captains of Egypt * in a watery grave, * by the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan, Thou, O King of the Sun, didst bow Thy neck before him, that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O beginningless Word, Thou hast buried mankind with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Canon of the holy hierarch, in Tone VIII:

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

O Lamb and Word of God, through the effulgence of Thy Holy Spirit send down upon my mind a brilliant ray of light, and inspire within me the words to praise him whom Thou hast chosen and taken to Thyself: the sacred passion-bearer Philip.

O holy one, ask of God divine grace for thy servant, and fill my soul with understanding, that I may praise thy life, O holy hierarch Philip, wherein, by thy struggles, thou didst astonish all, chanting unto the Lord: For gloriously hast Thou been glorified!

Kings marveled at thy mighty courage and the effulgence of the great virtues which illumined thy works, O venerable one, for thy tongue never ceased to admonish them, and thou didst chant unto the Lord: For gloriously hast Thou been glorified!

Theotokion: The words of the divinely eloquent preachers' have been fulfilled in thee, O Mother of God; for, lo! thou hast given birth, O Virgin, to a little Babe Who is older than ancient Adam and is co-enthroned with the Father, unto the salvation of the whole world and the abolition of corruption.

Katavasia, in Tone II: The Lord mighty in battle ...

ODE III

Canon of the feast

Irmos: From the ancient snares have we all been set loose, * and the teeth of the lions have been smashed asunder. * Let us then rejoice with great joy * and open wide our mouths, * weaving with words a sweet hymn to the Word, * Who delighteth in bestowing gifts upon us.

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he hath crushed his own hateful head.

The Master draweth to Himself the divinely fashioned nature of mankind, which had been overcome by the tyranny of greed; and He restoreth mortal mankind, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the holy hierarch

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

Thou didst hasten to ascend the mountain of the virtues, and enter the darkness of vision, O holy hierarch Philip, and didst come to know, as far as it is possible, the nature of the Unapproachable One; and full of light, O father, thou didst receive divine grace.

Seeking the one God of goodness, and desiring to receive His glory alone, O blessed one, thou didst forsake the honor of thine earthly sojourn as something fleeting, and didst shine forth as a favorite of Christ, the Master of all.

With desire for the Spirit thou didst cause the desire of the flesh to wither away, O blessed one, and within thyself thou didst wed purity as thy bride; and through purity were all the virtues begotten in thee, O ever glorious one, making thee a child of the immaterial Light.

Theotokion: Thou didst slay the noetic serpent who brought death upon Adam in paradise and grief upon Eve, our first mother. And having caused Life to spring forth, O pure Virgin, thou hast freed us from corruption, for God ineffably issued forth from thy womb.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Ikos: Upon Galilee of the Gentiles, upon the land of Zebulon, and the land of Naphtali, as the prophet said, a great Light hath shone, even Christ. A radiant brightness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole universe. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He that covereth the naked, and enlighteneth those who are in darkness, hath come. He hath appeared, the Light unapproachable.

Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

As the namesake and emulator of a chosen apostle, O father, thou didst endure tribulation and persecution. And emulating the zeal of the Prophet Elijah and the Baptist, thou didst manfully denounce the iniquitous, and didst govern well the see entrusted to thee, running the good race until the end. And thou hast left thy body behind like a mantle, emitting myrrh redolent of perfumes, and pourest forth the grace of the Spirit like rain, mystically watering the furrows of our hearts. O holy hierarch Philip, entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone V:

Thou hast wrapped Thyself in the streams of the Jordan, O Thou Who dost most gloriously clothe Thyself in light, and Thou hast restored therein the nature of Adam, which had been corrupted by evil disobedience, O Word of God. Wherefore, we all praise and glorify Thy holy Epiphany.

ODE IV

Canon of the feast

Irmos: Purified by the fire of a mystical vision, * the prophet praiseth the restoration of mankind; * and, filled with the inspiration of the Spirit, * he lifteth up his voice to reveal the incarnation of the ineffable Word, * by Whom the dominion of the mighty hath been abolished.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to utterly repel the night of evil darkness and to uproot the sins of mankind, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bare witness of him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and imprisoning him, delivereth creation.

Canon of the holy hierarch

Irmos: With noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * ‘God shall come out of Theman!’ Glory to Thy power! * Glory to Thy condescension!

Those moved by malice against thee, the innocent lamb, rose up like wild beasts against thee, and, unable to bear being pierced by thy words as with a pike, they were provoked to rage, O divinely wise and holy hierarch.

The whole world hath thee as its ally and help amid perils, for, as a faithful champion and a speedy intercessor, by thy sacred supplications thou dost rescue from dangers and misfortunes those who have recourse to thy care.

Having carried out the goodly struggles of Him Whom thou didst desire, O divinely wise namesake, thou hast been granted immortality, where, rejoicing, thou hast received the crown of victory, and criest aloud: Glory to Thine advent, O Christ!

Theotokion: Cast down the might of all the enemies who bring grief to those who hymn thee as her who gave birth to the Lord of glory, O Mother of God, and preserve thy flock, unharmed by the assaults of the wicked, that we may bless thee as is meet.

ODE V

Canon of the feast

Irmos: Washed clean of the poison of the dark and defiled enemy * by the cleansing of the Spirit, * we have set out upon a new path * which leadeth to unapproachable joy, * to which only they whom God hath reconciled with himself * can draw near.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam’s sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who is come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

Canon of the holy hierarch

Irmos: Disperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Thine intercession hath been shown to be like a ray of the Sun of righteousness, shining with the splendors of the virtues, O holy hierarch Philip, dispelling the cloud of the misfortunes which assail us. Preserve now in peace those who hymn thee, glorify and illumine them with beauty.

Thy tongue was shown to be a two-edged sword, O blessed one, for, armed with the fear of Christ, thou didst wisely denounce rulers, calling upon Christ, the King of all, as witness, and His divine apostles.

Thou wast shown to be a new man of zeal, like a second Moses, causing us to wonder not by performing awesome signs, but instructing us with the teachings of godly discourses, and leading us forth from the passions of Egypt to the calm haven of the new Israel.

Theotokion: We call thee the noetic cloud, for from thee did Christ shine forth, O all-immaculate one, and show thee to be more spacious than the heavens: for without knowing a man, O pure one, thou hast given birth to Him Who became incarnate in His indescribable loving-kindness.

ODE VI

Canon of the feast

Irmos: With a supremely blessed voice * the Father revealed His Beloved One, * Whom He had begotten from the womb. * Verily, saith He, this is the splendid Son, * of the same nature as Myself, * and He hath come forth from the human race. * He is My living Word, * Who by My providence hath become a man.

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the most pure Word, descending in an ineffable manner in the form of a dove, commanding the multitudes to hasten to the Master.

Canon of the holy hierarch

Irmos: Thou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.

Thou didst make thy general concern that those cared for by thee be one in soul and heart, O glorious one, abiding in the one Faith of Christ; thou didst uproot heathen customs, O wise one, and didst teach them to avoid divisions.

Moved by zeal for Christ, thou didst try to turn the rage of the ruler into meekness, and wast in nowise daunted by the threats of the tsar, for, in that thou art a doer of the commandments of Christ, thou didst show thyself to be a mighty and brave warrior, suffering for thy flock even unto death with rejoicing.

We see thee, O holy hierarch Philip, as a light-bearing ray shining upon those in the darkness of life, and as an inextinguishable lamp burning with the immaterial Light, illumining all the ends of the earth and removing the gloom of ignorance.

Theotokion: In a godly manner Moses, among the prophets, once prefigured thee, O all-immaculate one, as a tablet of the law, the lampstand of the Light, the tabernacle, the rod which budded forth, the jar containing the Manna, and the ladder whereby we are led up from earth to the heights of heaven.

Kontakion of the holy hierarch, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Let us praise the most wise Philip, * the instructor of Orthodoxy, * the proclaimer of the Truth, the luminary of Russia, * who noetically feedeth his children with the food of his words; * for with his tongue he sang praise, * and with his lips he chanted hymnody, ** as an initiate of the mysteries of the grace of God.

Ikos: **C**ome, ye who love the martyrs, and, celebrating the memory of the hieromartyr with hymnody and spiritual songs, let us rejoice in a godly manner. The time of our gladness and reward hath arrived, wherein we shall receive the gift of release from sufferings; for the pillar of fire hath appeared, consuming the heads of the iniquitous, but illumining the souls of the faithful with teachings of divine knowledge, and leading us, the New Israel, to the divine city, the heavenly Jerusalem, in that he is a disciple of the grace of God.

ODE VII

Canon of the feast

Irmos: **H**e Who burnt the heads of the dragons in the waters, * cooled the lofty flame * that encircled the pious youths in the furnace; * He it is that doth wash away all the unbearable gloom of sin * by the dew of the Spirit.

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living creature that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal mankind.

Canon of the holy hierarch

Irmos: On the plain of Dura the tyrant once placed a furnace * to torment the God-bearers; * and therein the three youths chanted hymns unto the one God, * and the three together, chanted saying: * O God of our fathers, blessed art Thou!

Thou didst stand before the Lord, adorned with the struggles of virtue and wearing a crown inlaid with drops of thy blood, O holy hierarch Philip. Wherefore, be thou ever mindful of those who celebrate thy radiant memorial, and chant: O God of our fathers, blessed art Thou!

Having fled the hordes of the noetic Pharaoh, O blessed one, thou didst easily pass over to the heavens, making thine abode there, receiving the honor of glory in the light of the righteous for thy patience, chanting in joy with the saints: O God of our fathers, blessed art Thou!

Those who have recourse to thy shrine praise thee, blessing thee with love, O blessed one, for, kissing thy relics which lie therein, they receive abundant grace: for by thy touch thou hast healed diseases of the eyes and cured pain of the teeth for those who chant: O God of our fathers, blessed art Thou!

Theotokion: From the love of my soul I cry to thee, O Lady: O cloud of the supremely radiant Sun, portal of salvation, gate of heaven, noetic ladder, accept the entreaty of all Christians who bless thee, the hope of our souls, and who cry aloud to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the feast

Irmos: Creation hath found itself set free, * and those who previously sat in darkness are now sons of light; * alone the prince of darkness moaneth, * wherefore let His inheritance * which was formerly in misery * now bless Him Who hath accomplished this.

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

Canon of the holy hierarch

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Fashioner, throughout the ages.

Thou dost freely heal those who call upon thee with faith, as, appearing to the paralytic, thou didst straightway raise him up, didst heal one suffering from a complaint of the liver by the touch of thy hand, and by thine appearance didst move to joy one suffering from despondency, O blessed one, ever doing these things for all, throughout the ages.

In that thou wast a victor, O all-blessed one, with His life-bearing right hand the Creator hath set upon thy head the crown of suffering, an honor beyond price; and He hath preserved thy body unharmed by earthly wolves, emitting the sweet savor of perfumes. And thus hath the Judge of the contest glorified thee throughout the ages.

As a true pastor, O blessed one, do thou subdue arrogance and civil strife; drive away the wolves which rage against thy flock with the staff of thy supplications; make mighty the rule of our civil authorities, and put down the uprisings of the heathen, that we may hymn thee as our intercessor throughout the ages.

Theotokion: **W**ith the shield of the Faith do thou preserve thy holy temple, O Virgin Theotokos; vouchsafe thy glory unto those who together glorify thee therein, and deliver us from the assault and retribution of the barbarians; and still thou the raging waves of our mind by thy supplication, O all-hymned one.

ODE IX

Canon of the feast

Irmos: **T**he wonders of thy birthgiving pass all understanding, * O all-pure Bride, blessed Mother! * Through thee we have received the most perfect salvation, * wherefore we praise our Benefactor as is meet and right, * bearing a hymn of thanksgiving unto Him as a gift.

That which was revealed to Moses in the bush we see here fulfilled in a wondrous manner; for as it bare fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

O beginningless King, through the communion of the Spirit dost Thou anoint and make perfect the nature of mankind, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou dost now raise it up to eternal life.

Canon of the holy hierarch

Irmos: Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

Thou didst theologize concerning the one essence of the Trinity, and boldly denouncing those who taught vain things, O all-wise one, and exhorting the faithful with thy godly instructions, thou didst wisely strengthen them. O holy hierarch Philip, dweller with the angels, preserve in peace those who celebrate thy memory.

For youths silence is a relative attainment, yet for fathers is it truly wondrous; wherefore, do thou accept this our thanksgiving, O father, not as truly worthy to serve for thy praise, but as offered unto thee with fervor; for we are unable to praise and magnify thee as is meet.

As one co-enthroned with the apostles, equally enrolled in the choir of the martyrs, and equal in honor with the holy hierarchs, O passion-bearer Philip, by thine intercession preserve those who hymn thee in peace, lift up the horn of our civil authorities, and set at naught the savagery of the barbarians, that, rejoicing, we may hymn and magnify thee.

Theotokion: O receptacle of the Light, divinely joyous Lady, true confirmation of holy hierarchs and boast of all the venerable: save us who hymn thee, the all-hymned one, from misfortunes and evil circumstances, and from the invasion of the heathen.

Exapostilarion of the holy hierarch:

Spec. Mel.: “Thou hast visited us ...”:

O holy hierarch Philip, thou lover of chastity from the days of thy youth, thou didst strive for the Truth, but wast punished and sent into exile, and didst endure a bitter death. And now, standing in the heavens before the throne of the Holy Trinity, do thou ever pray for us who celebrate thy memory with faith and love. (Twice)

Glory ..., Both now ..., Exapostilarion of the feast:

Thou hast come in the guise of a servant, O Word, and, though eternal, didst ask for baptism as a man. Heaven and earth, the ranks of the angels and the nature of water were struck with awe; and the Forerunner, trembling, nevertheless performed his ministration in fear and joy.

On the Praises, 4 Stichera of the saint, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Thou didst finish the race * and keep the Faith, * O blessed and holy hierarch Philip; * wherefore, Christ hath crowned thee * with a splendid wreath of righteousness, * and adorned thy confession, O right wondrous one. * Therefore, receiving a heavenly inheritance, * pray thou to the Savior ** on behalf of those who hymn thy memory. (Twice)

O blessed Philip, * emulator of the confessors, * be thou the advocate of those who fervently praise thee, * and deliver us, O father, * from all misfortune, sin and tempest, * in that thou art a martyr of great might * and a God-pleasing hierarch. * As thou hast boldness before Christ God, ** pray for those who hymn thy memory.

O holy hierarch Philip, * thou hast been shown to be a ray of the noetic Light, * a luminary of the Church, * the adornment of hierarchs, * a true model of the monastic life of fasting, * and our fervent ally, * freeing us from the ruination of the wicked. * Pray thou, O father, ** on behalf of those who hymn thy memory.

Glory ..., of the holy hierarch, in Tone VI:

Thou art a good shepherd and an excellent teacher, O holy hierarch Philip, and we ever cry aloud to thee in praise: With thee hath God adorned the church of His Mother, and thy body, which suffered in exile for thy flock, and was hidden in the earth for many years, hath He returned to thy cathedra, gladdening thy people. Wherefore, praying unceasingly for those who praise and honor thy memory, ask forgiveness of sins and salvation for our souls.

Both now ..., of the feast, in Tone VI:

As ones that have been led out of evil lands, come ye noetically, and let us cleanse our senses; and beholding Christ baptized in the flesh by John the Forerunner, let us all cry out with faith, chanting with him: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Great doxology, Troparion of the feast in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Litanies & dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE IV of the canons of Theophany, and 4 from ODE VI of the canon of the holy hierarch.

O all-radiant Word, Who hast been sent forth by the Father, Thou comest to utterly repel the night of evil darkness and to uproot the sins of mankind, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One. (Twice)

When he saw in very truth the Word Who had been foretold, the herald bare witness of him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and imprisoning him, delivereth creation.

Thou didst make thy general concern that those cared for by thee be one in soul and heart, O glorious one, abiding in the one Faith of Christ; thou didst uproot heathen customs, O wise one, and didst teach them to avoid divisions.

Moved by zeal for Christ, thou didst try to turn the rage of the ruler into meekness, and wast in nowise daunted by the threats of the tsar, for, in that thou art a doer of the commandments of Christ, thou didst show thyself to be a mighty and brave warrior, suffering for thy flock even unto death with rejoicing.

We see thee, O holy hierarch Philip, as a light-bearing ray shining upon those in the darkness of life, and as an inextinguishable lamp burning with the immaterial Light, illumining all the ends of the earth and removing the gloom of ignorance.

Theotokion: In godly manner Moses, among the prophets, once prefigured thee, O all-immaculate one, as a tablet of the law, the lampstand of the Light, the tabernacle, the rod which budded forth, the jar containing the Manna, and the ladder whereby we are led up from earth to the heights of heaven.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Troparion of the holy hierarch, in Tone VIII:

O successor of the primates of Russia, pillar of orthodoxy, * champion of the truth, new confessor, holy hierarch Philip, * thou didst lay down thy life for thy flock. * Wherefore, as thou hast boldness before Christ, pray thou for this city, ** and the people who honor thy holy memory as is meet.

Glory ..., Kontakion of the holy hierarch, in Tone III:

Let us praise the most wise Philip, * the instructor of Orthodoxy, * the proclaimer of the Truth, the luminary of Russia, * who noetically feedeth his children with the food of his words; * for with his tongue he sang praise, * and with his lips he chanted hymnody, ** as an initiate of the mysteries of the grace of God.

Both now ..., Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Prokeimenon of the feast, in Tone IV: Blessed is he that cometh in the name of the Lord. * God is the Lord and hath appeared unto us.

And the Prokeimenon of the saint, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations, give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, § 335 (HEB. 13: 17-21)

Brethren: obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen.

Alleluia, in tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

And of the saint, in Tone II: The mouth of the righteous shall meditate wisdom, * and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews that came to Him: “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep have I, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.”

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.

Communion Verse of the Saint: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.