

THE 14th 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.

On “Lord, I have cried ...,” 8 Stichera of the holy apostle, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Having made activity * the ascent to true vision, * and the end of vision, 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 * that which thou didst desire, * straightway receiving the seal of His Son. ** Entreat Him with boldness on behalf of our souls. (Thrice)

Ever 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)

Thou 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 delusion * 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, by Emperor Leo VI, the Wise, of Byzantium:

Burning 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 who have been sealed by His divine blood may be saved.

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

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the Day. Three Lessons:

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 3: 21-4: 6)

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 20-5: 5)

Beloved: If a man saith: "I Love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

At the Litiya, the Sticheron of the temple, and these of the Apostle, in Tone IV:

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

With the rod of grace, * O right wondrous one, * thou didst draw all from the abyss of vanity, * submitting to the order of thy Teacher, * Who wholly enlightened thine understanding * and showed thee to be an honored apostle * and a divine proclaimer * of His unapproachable Divinity, ** O all-blessed Philip.

The 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 thine all-wise words, * O proclaimer of the mysteries of God, * adornment of the apostles ** and beholder of Christ, O blessed one.

Having illumined with the lightning flashes of thy preaching * those who sit in the darkness of unbelief, * O glorious one, * thou didst show them to be 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:

Having 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 mankind 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 all-blessed one, that He grant us great mercy.

Both now ..., Theotokion in Tone II:

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

On the Aposticha, these Stichera, in Tone I:

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

The proclamations of thy divine pronouncements * have resounded throughout the earth, O all-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.

Verse: 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 delivered from most grievous misfortunes ** by thy prayers, O all-praised one.

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

Having finished thy 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, ** praying that we be saved.

Glory ..., in Tone II:

Thy 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 every want and evil circumstances, for thou art able to do much, drawing nigh unto Him.

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

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O most pure one, who carried Him as an infant in thine embrace * and before Whom thou hast a mother's boldness: * cease not to pray on behalf of those who honor thee, ** that He have compassion and save our souls.

At the blessing of the Loaves, the Troparion, in Tone III:

O holy Apostle Philip, * entreat the Merciful God * that He grant remission of sins ** unto our souls. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once).

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.

AT MATINS

On “God is the Lord ...,” the Troparion, of the holy apostle, in Tone III:

O holy Apostle Philip, * entreat the Merciful God * that He grant remission of sins ** unto our souls. (Twice)

Glory ..., Both now ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

O Philip most wise, apostle, martyr and beholder of Christ, blessed friend of God: by thy prayers do thou free from tenacious transgressions those who celebrate thine honored memory, and grant that they may receive a heavenly inheritance. (Twice)

Glory ..., Both now ..., Theotokion, in Tone I:

O Virgin, we hymn thee, the unburnt bush which Moses saw, the mountain of God, the holy cloud, the undefiled tabernacle, the God-pleasing table, the palace of the King Most High, the all-splendid and impassable gate.

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

Spec. Mel.: “The co-beginningless Word...”:

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

Glory ..., Both now ..., Theotokion, in Tone V:

O most pure Virgin, who art our protection, from divers temptations and evil circumstances and grievous misfortunes do thou free us who 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 thy pangs and labors, wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm Verse:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

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

Thou 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 all-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 those who celebrate thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Song of Ascents, the first Antiphon of Tone IV:

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

Verse: 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)

At that time Jesus, having arisen from the dead appeared unto His disciples, and 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?.

After Psalm 50, this Sticheron, in Tone VI:

O most wise fisherman, 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 of the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and that of the holy apostle, with 8 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 walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Manifestly 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.

Christ 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.

Now thou dost not behold Christ, the Wellspring of blessings, the Ultimate of desires, in indistinct images, or shadows, or reflections, O all-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: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

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

Thine explication of the mysteries hath been 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 mankind and thereby manifestly enlightening the whole world with knowledge, O most eminent Philip.

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

Sessional Hymn of the holy apostle, in Tone VIII:

Spec. Mel.: “Of Wisdom ...”:

Truly thou hast been shown to be a spiritual rain-laden cloud for those on earth, mystically watering our hearts as though they were fields. Having passed over the earth with the word, thou dost water the ends thereof, pouring 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 those who celebrate thy holy memory with love.

Glory ..., in the same melody:

Aspiring to the sufferings of the Savior, thou didst set the delusion 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 all-blessed one. Wherefore, we honor thy memory as is meet, chanting: O apostle of Christ, entreat Christ God to grant remission of sins unto those who celebrate thy holy memory with love.

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying 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 mankind.

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 filth 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 those who are on earth the glad tidings of divine life.

Theotokion: Christ hath revealed a calm harbor unto those who with faith and love and with a pure conscience proclaim thee, the true and all-immaculate Lady, to be the Theotokos.

ODE V

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness 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 those who are opposed by grievous sickness.

Thou hast been revealed 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 those who were chilled through by the winter of godlessness.

Thou wast close to Christ, receiving directly the rays bestowed upon thee; enlightening those who have recourse unto thee, and leading them to their Creator.

Theotokion: **T**he Lord, Who alone doth fashion all things by His Word and doth nourish them in His wise providence, as He willed in His tender compassion, was fashioned of thee and ineffably assumed flesh, O most pure one.

ODE VI

Irmos: **J**onah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

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 who 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 all-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, gave rise to streams of delight; and he announced the glad tidings of Thy glorious condescension for us, O Good One.

Theotokion: **H**aving given birth unto Christ, the incorrupt Immortality, thou hast called all mankind, who are mortal and perishing, unto eternal life, enlightening and freeing the darkened, and loosing the bonds of our captivity.

Kontakion of the holy apostle, in Tone VIII:

Spec. Mel.: “As the first-born,”

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 greatly Merciful One.

Ikos: O Lord, Who created the nature of water, grant me a stream of discourse; and 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 greatly Merciful One.

ODE VII

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O Lord God of our fathers, blessed art Thou.’

As light, thou hast been loosed in the guise of an arrow, O apostle, illumining with splendid radiance those who cry out with faith: O Lord God of our fathers, blessed art Thou!

Radiantly shining with the rich outpourings of divine preaching, O blessed one, thou hast enlightened those who are in darkness to chant: O Lord God of our fathers, blessed art Thou!

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

Theotokion: O pure Virgin, thou didst give birth supra-naturally unto Christ in two unified, yet uncommingled, natures. To Him do we cry out: O Lord God of our fathers, blessed art Thou!

ODE VIII

Irmos: Suffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout 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 those in the world. And having armed thee with His divine power, He sent thee as an invincible warrior, crying out: O ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages!

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

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

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Having now been deemed worthy of ineffable glory and the unwaning light, where the gladness is unutterable, and the joy unending, among the congregations of the firstborn, where the habitations of the righteous are, O Philip all-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 supra-natural 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 those who 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 ever remainest the root of the salvation of the faithful.

Exapostilarion of the holy apostle:

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 ..., Both now ..., 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 most pure one, and grant me salvation. For whatsoever thou desirest, thou canst do, in that thou hast given birth unto God, O blessed Mary.

On the Praises, 4 Stichera, 3 in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * The apostle who 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 unto 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 to be 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 gushing forth life * upon those who 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 this, in Tone II: **T**hou wast revealed as a heavenly chalice of wisdom, for thou wast revealed 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 on behalf of our souls.

Glory ..., in Tone III:

Having exchanged the catching of fish for the fishing of men, with the net of thy mysteries thou hast drawn in those who 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 who faithfully keep thy most honored memory.

Both now ..., Theotokion:

O Theotokos, intercessor for all who pray to thee, in thee do we boast, in thee do we embolden ourselves; in thee do we place all our hope. Beseech Him Who was born from thee on behalf of thine unprofitable servants.

Great Doxology, Troparion and Theotokion, Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia, 4 from ODE III and 4 from ODE VI of the canon of the holy apostle.

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

Thine explication of the mysteries hath been 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 mankind 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 who 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 all-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, gave rise to streams of delight; and he announced the glad tidings of Thy glorious condescension for us, O Good One.

Theotokion: Having given birth unto Christ, the incorrupt Immortality, thou hast called all mankind, who are mortal and perishing, unto eternal life, enlightening and freeing the darkened, and loosing the bonds of our captivity.

Troparion of the holy apostle, in Tone III:

O holy Apostle Philip, * entreat the Merciful God * that He grant remission of sins ** unto our souls

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.

Kontakion of the holy apostle, 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 greatly Merciful One.

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

Verse: 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)

Brethren: 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, as I am of Christ.

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

Verse: God Who is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. JOHN(1:43-51)

At that time: Jesus went 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.