

THE 1st DAY OF THE MONTH OF DECEMBER

COMMEMORATION OF THE HOLY AND RIGHTEOUS PHILARET THE MERCIFUL OF AMNIA IN ASIA MINOR

AT VESPERS

At "Lord, I have cried ...," these stichera, in Tone VIII:

Like a divinely adorned sun, in thy love thou hast shone upon the evil and the good, O merciful Philaret, enlightening the whole world with the rays of thy beneficence, enkindling the hearts of the faithful and moving them to praise thee. Wherefore, in godly manner, we are now glad in thy memory and cry out to thee in compunction: Do thou ever pour forth thy mercy upon us that honor thy yearly festival with love.

Emulating God most perfect, thou didst pour forth thy mercy upon all flesh. Wherefore, having impoverished thyself for the sake of Christ's love, thou didst therefore receive from Him recompense an hundredfold, and didst shine forth like the sun in thy repose, O right loving Philaret, cease not to remember us who honor thy yearly festival with love.

Truly thou didst love well, O Philaret wise in love, being a lover of truly good works; and illumining all with love patterned upon that of God, thou didst give thy possessions to God in loan, laying up as treasure the blessings of heaven; wherefore, we now glorify thee with a mighty voice, and cry out to thee with love: Rejoice, O Philaret, beloved of God!

Glory ..., in Tone II:

When thou didst pass out of the sight of them that loved thee, O Philaret, shining like the sun in thy repose, all the imperial city was shaken, hastening to thy bier in a countless multitude; and compassionate weeping was heard in all the streets, the orphaned and the poor fervently crying out to thee: To whom hast thou abandoned us, O merciful father? To whose care dost thou entrust us? Yet cease not to concern thyself for our souls in the land of thine earthly sojourn.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel: "When from the Tree ...":

She that kneweth not wedlock, beholding Thee nailed to the wood of the Cross, O Jesus, weeping said: a sweet Child, Thou unapproachable Light of the all-unoriginate Father, why hast Thou left me alone, who gave Thee birth? But haste Thou and glorify Thyself, that they that glorify Thy divine sufferings may receive divine glory!

After the Aposticha, Glory ..., in Tone III:

O Philaret, emulator of the merciful God, in the days of thine earthly life thou didst do good unto all that came unto thee, spiritually perceiving the need of each, distributing gold, silver and copper coins according to their necessity. Wherefore, accept even me who now approach thee, and disdain not mine impoverished heart, but by thy gifts enrich it as much as thou seest fit, that I may cry out to thee in thanksgiving: Rejoice, O most merciful father Philaret!

Now and ever ..., Theotokion, or this Stavrotheotokion:

A sword pierced thy heart when thou didst behold thy Son upon the Cross, O all-pure one; and thou didst cry out: O my Son and my God, Who hast kept me a Virgin even after giving birth, do not show me forth as childless!

Troparion, in Tone IV:

Emulating Abraham in faith and following after Job in patience, O father Philaret, thou didst distribute the blessings of the earth to the needy and didst manfully endure the lack thereof. Wherefore, Christ our God, the Judge of the contest, hath crowned thee with a crown of light. Him do thou entreat, that our souls be saved.

AT MATINS

Canon to the holy and righteous Philaret the Merciful, with four troparia, the acrostic whereof is: "I praise the sun-like remembrance of Philaret," the composition of Valeria. In Tone II:

ODE I

Irmos: Come, ye people, let us chant a song unto Christ God, Who divided the sea and guided the people Whom He had led forth from the bondage of Egypt, for He hath been glorified.

Come ye, and let us celebrate today the memory of Philaret, radiant in our gladness, forming an harmonious chorus, for Christ God hath wondrously glorified him.

Thou didst give thy property to God in loan, O Philaret, purchasing things eternal with that which is transitory, O wise one. Wherefore, thou wast vouchsafed to receive a twofold reward, being crowned with honor on earth and with glory in heaven.

Being truly a beacon of the love of Christ, in no wise extinguished by the winds of tribulations and temptations, with divine love thou hast enkindled the hearts of the faithful that they may cry to thee: Rejoice, O Philaret, beloved of God!

Theotokion: Unceasingly do we cry to thee, chanting the archangel's greeting: Rejoice! For thou art the cause of all joy, O Mistress, who gavest birth unto the Salvation of the world.

ODE III

Irmos: The bow of the mighty hath been broken by Thy dominion, O Christ, and the strengthless have girded themselves with power.

Thou didst open thy hands unto the poor and the wretched, and thy lips unto the praise of thy Creator and God, O righteous one. Wherefore, the gates of paradise have been opened unto thee with joy.

When thou didst beggar thyself for a while, when God tested thy love, O Philaret, in no wise despondent, thou didst place all thy trust in God, Who humbleth, exalteth and bestoweth wealth.

Thou didst not set thy heart on fleeting riches, but established it in the will of God, O wise Philaret, truly well-beloved.

Theotokion: Rejoice radiantly with Joachim, O righteous Anna, for in but a few days thou shalt joyously cry out: Lo! the most glorious root of the Tree of life hath been sown within me!

Sedalion, in Tone VII:

Come ye, and let us set forth a great feast, let us prepare a banquet of honor, thou didst say to thy household, O Philaret, announcing the arrival at thy house of the King Himself and His servants; and when the time was come, thou didst go forth to meet them that were invited: the poor and wretched of the imperial city; and to all that marveled, beholding them, thou didst cry: These are the servants of the King, and in them the King Himself is come! Truly, therefore, Christ, the King of kings, came invisibly to thy feast, and with love dost thou now serve Him in unwaning light, reclining with the saints at His banquet and chanting the awesome hymn sung thrice by the seraphim.

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

Thou hast surpassed the powers of heaven, for thou hast been shown to be a divine temple, in that thou gavest birth unto Christ, the Savior of our souls, O blessed Theotokos.

Or this Stavrotheotokion: Ever protected by the Cross of thy Son, O Virgin, we escape the demons' assault. Wherefore, raising a song as is meet, we glorify thee, O all-hymned Theotokos.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and have glorified Thine unapproachable power, O Lover of mankind.

Distributing silver, gold, and copper coins unto the people that begged of thee, thou didst spiritually perceive the need of each, O merciful one, wisely managing the property of Christ, the almighty Master of the house.

The right loving and divinely wise Philaret showed himself to be a father to orphans and paupers and made love the dominion of his might.

Bearing reproaches and insults with love, and deprived of thy wealth as was Job, thou didst cry: The Lord is my God and my power, and He will set my feet toward perfection!

Theotokion: Thou didst come forth unto the salvation of Thy people, O Savior, willingly incarnate of the foreordained Virgin, whom we unceasingly glorify.

ODE V

Irmos: The Sun, Who disclosed the burning coal to Isaiah, shone forth from the Virgin's womb, granting the enlightenment of divine knowledge unto them that are astray in darkness.

Being a kinsman of the emperor, O Philaret, thou didst not exalt thyself, honoring the King of kings in the guise of the orphaned and the wretched, and adorning thyself with love, the queen of the virtues.

Living in accordance with the Gospel, O Philaret, and bearing fruit an hundredfold for the unoriginate Savior, thou didst show thyself to be a good and fertile land for Him.

Thou hast shown us an example of godly mercy, letting thy light shine before men in accordance with the word of the Lord, moving all to glorify the heavenly Father.

Theotokion: Magnifying the Theotokos, the Mother of Emmanuel, with unceasing hymns, and beholding Him Who was born of her, we cry out: God is with us!

ODE VI

Irmos: Harkening unto the voice of the words of mine entreaties which are uttered by my pain-wracked soul, O Master, deliver me from evils, for Thou alone art the Cause of our salvation.

Thou didst sanctify thy hands with the blessings of almsgiving, and didst enkindle thy heart with mercy, putting an end to sorrows, comforting the afflicted and bringing joy to all in place of grief.

Emulating Abraham the hospitable, O Philaret, thou didst honor the life-creating Trinity, which did not manifest itself to thee in the guise of three strangers, but in the guise of a multitude of the wretched to whom thou didst zealously minister.

Accepting tribulations from the hand of the Lord as blessings, thou didst show forth the patience of Job; and, tempest-tossed by tribulations and deprivation, thou didst bless God, inheriting the blessing of all the righteous.

Theotokion: We have no hope; there is no hope for us, if thou, O Theotokos, dost not help us and deliver us from misfortunes by thine all-powerful intercession, which Thy mighty Son doth not disdain.

Kontakion, in Tone III:

Truly thy most excellent commerce is seen and judged to be wise by all the divinely wise, for thou didst forgive transitory debts, seeking that which is lofty and eternal. Wherefore, thou hast acquired eternal glory as is meet, O merciful Philaret.

Ikos: Every virtue acquired for Christ's sake is comely and loving; fasting is honorable, and abstinence pleasing unto God; meekness doth inherit the earth, and humility leadeth to the heavens; repentance doth conquer every sin, and vision of God is granted to the pure of heart; yet charity and love are exalted above all of these, and, before all else, are received back from the righteous Judge at the dread tribunal of Christ; and on that day shalt thou hear from Him, O righteous one: Come, thou blessed of the heavenly Father, inherit eternal glory and the Kingdom prepared for thee from before the ages, O merciful Philaret!

ODE VII

Irmos: The youths of old, great lovers of wisdom, were shown to be philosophers, for, theologizing with God-pleasing souls, they chanted with their lips: O most divine God of our fathers, blessed art Thou!

Having prepared a great feast, thou didst announce to thy household the coming of the King and His servants; and having filled thy house with the poor and wretched, thou didst cry out: Behold the servants of the King! In their midst hath the most divine King, the blessed God of our fathers, come invisibly unto me!

Young men and elders, orphans and widows, blessed thy compassionate right hand, O Philaret, giving thanks unto Christ God for thee; and they cried out in compunction: O most divine God of our fathers, blessed art Thou!

Come, ye blessed of My Father, inherit the Kingdom, for ye ministered unto Me in the thirsty, the hungry and the sick! Thus shall Christ the Judge cry to the merciful at His dread Judgment. And at that time, O father, thou shalt be exceeding glad.

Theotokion: O Virgin Theotokos, entreat thou the Lamb of God, that taketh away the sins of the world and hath washed Christians in His Blood, that He take away our sins; for, lo! with contrite heart we seek the countenance of Him that is blessed by all creation.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image, and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord, and exalt Him supremely for all ages!

Emulating the merciful Samaritan, pass me not by, who have fallen among thieves through my many sins, O Philaret, and pour forth the oil of thy prayers upon my grievously wounded soul. O merciful one, that, healed, I may thankfully chant unto God: Let all creation hymn the Lord Who is wondrous in His saints!

Thou art shown to us as a wise gatherer of treasures which rust doth not corrupt, nor worm devour, and which thou dost lay up in the treasuries of heaven. Wherefore, thy heart doth abide there, and thy mouth, knowing not satiety, doth hymn the Lord forever.

They, that of old did foolishly worship the golden calf, were condemned, and the most wise youths, that did not bow down before the golden image set up by the king in Babylon, were blessed; and thou, O Philaret, didst emulate the latter and not the former, joyously casting down the idol of wealth, and chanting: Let all creation hymn the Lord forever!

Theotokion: The cherubim bow down before thee in awe, O Theotokos, and the seraphim hymn thee unceasingly, for truly the King of heaven hath desired thy beauty, calling thee His own Mother. Wherefore, the people confess thee forever, and unto the ages of ages.

ODE IX

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her that bare Thee.

Pouring forth thy wealth in faith, thou didst receive all of it back again from God. And receiving and nourishing the wretched with faith, thou didst receive God Himself. By faith didst thou live, and through faith didst thou pass on to the eternal mansions, where thou dost magnify God with the choirs of the righteous.

Emulator of Abraham and entertainer of the unoriginate Trinity, servant and most intimate friend of the Master, thou didst have mercy on every creature, thereby inclining the mercy of God toward thyself. Wherefore, in thy mercy do thou also visit us that magnify thee with all our heart.

Enlighten us with thy love, O Philaret, who shone like the sun in thy righteous repose, that, radiantly rejoicing in thee, we may magnify God, Who is wondrous in His saints.

Theotokion: Young men and elders, rich men and paupers, monks and laymen, righteous and penitents: Come ye, let us fall down before the Mother of God, crying out to her: Ever keep us that magnify thee under thy protection, O Mistress.

Exapostilarion:

Having outshone the sun in thy beneficence, O true lover of good, thou dost now clearly behold the Sun of righteousness. Him do thou unceasingly beseech, O merciful one, that He deliver us from misfortunes.

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

By thy mighty protection, O pure one, do thou preserve all of us, thy servants, unharmed by the attack of the enemy, for thee alone have we found to be a refuge in need.