

THE 1st DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY AND RIGHTEOUS
PHILARET THE MERCIFUL
OF AMNIA IN ASIA MINOR
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the righteous one, 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 a godly manner, we are now gladdened by thy memory and cry out to thee in compunction: Do thou ever pour forth thy mercy upon us who honor thy yearly festival with love.

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

Truly didst thou love as is meet, O Philaret wise in love, being a lover of truly good works. Illumining all with love patterned after God thou didst loan thy possessions to God, laying up the blessings of heaven as thy treasure; 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 from the sight of those who loved thee, O Philaret, shining like the sun in thy repose, all the imperial city was shaken, hastening to thy bier in countless multitudes, and compassionate weeping was heard throughout the streets of the city, the orphaned and the poor fervently crying out to thee: To whom hast thou abandoned us, O merciful father? To whose care have we been entrusted? Yet cease not to concern thyself for our souls in the land of thine earthly sojourn.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel: “When from the Tree ...”:

Stavrotheotokion: **B**eholding Thee nailed to the Tree of the Cross. O Jesus, she who kneweth not wedlock said weeping: “O sweet Child, why hast Thou abandoned me who alone gave birth to Thee, O unapproachable Light of the beginningless Father? Hasten Thou, and glorify Thyself, that those who 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 who came unto thee, spiritually perceiving their need, and distributing gold, silver and copper coins to each according to their needs. 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!

Both now ..., Theotokion, or this Stavrotheotokion, in Tone III:

A sword pierced thy heart, O most pure one, * when thou didst behold thy Son upon the Cross; * whereupon thou didst cry aloud: * “Show me not to be childless, O my Son and my God, ** Thou Who hast kept me a Virgin even after birthgiving!”

Troparion of the righteous one, 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, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of 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 deemed worthy 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 we cry unto thee, chanting the archangel's greeting: Rejoice! For thou art the cause of all joy, O Lady, who hast given birth unto the Salvation of the world.

ODE III

Irmos: The bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * 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!

Sessional Hymn of the righteous one, in Tone VII:

Come ye, and let us prepare a great feast, and a banquet of honor, thus didst thou 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

those who were invited: the poor and wretched of the imperial city; and to all who marveled, beholding them, thou didst cry aloud: These are the servants of the King, and in them the King Himself hath arrived! 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 thrice-holy hymn sung by the seraphim.

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

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

Stavrotheotokion: **E**ver 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 report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

Distributing silver, gold, and copper coins unto the people who 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 aloud: The Lord is my God and my power, and He will set my feet toward perfection!

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

ODE V

Irmos: **T**he burning Ember was revealed to Isaiah, * and the Sun hath shone forth from the Virgin's womb, * granting the enlightenment of the knowledge of God * to those who in darkness have gone astray.

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 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 all in accordance with the word of the Lord, moving them 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: O Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

Thou didst sanctify thy hands with the blessings of almsgiving, enkindling 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 reveal 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 dost not help us and deliver us from misfortunes O Theotokos, by thine all-powerful intercession, which Thy mighty Son doth not disdain.

Kontakion of the righteous one, 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 is pleasing to 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: Of old the youths revealed themselves to be rhetors * with a supreme love for wisdom, * for from the depths of their God-pleasing souls, * they theologized with their lips as they sang: * O supremely 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 aloud: 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 supremely 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 Who is blessed by all creation.

ODE VIII

Irmos: **D**isdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

Emulating the merciful Samaritan, pass me not by, for I 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 wast revealed to us to be a wise gatherer of treasures which rust doth not corrupt, nor worm devour, and which thou dost lay up in the treasures of heaven. Wherefore, thy heart doth abide there, and thy mouth, knowing not satiety, doth hymn the Lord throughout the ages.

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 throughout the ages!

Theotokion: **T**he 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 always, and unto the ages of ages.

ODE IX

Irmos: **T**hou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath given birth to 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. Having lived by faith, and through faith passed on to the eternal mansions, thou dost ever magnify God with the choirs of the righteous.

As an emulator of Abraham and entertainer of the beginningless Trinity, a 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 who 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 preserve under thy protection, us who magnify thee O Lady.

Exapostilarion of the righteous one:

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

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

AT LITURGY

Troparion of the righteous one, 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.

Kontakion of the righteous one, in Tone III:

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