

THE 28th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR HOLY FATHER, PHILARET THE CONFESSOR
METROPOLITAN OF NEW YORK & EASTERN AMERICA
AT GREAT VESPERS

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

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

Gathering together in joyous festival, O ye Orthodox Christians, with reverent hymns let us praise Philaret, the spiritual athlete: for, having run well the ascetic race, and kept the Holy Faith incorrupt and pure, he hath received from the hand of Christ, the Judge of the contest, the splendid crown of victory; wherefore, we honor him in song. (Twice)

Having passed from this vale of tears, O blessed Philaret, on the feast of the angelic hosts, thou wast escorted by them to the mansions on high, where thou hast joined the choir of the holy hierarchs of God, and with them dost entreat the Lord of hosts, that He deal with us sinners according to His mercy, delivering all from trials and temptations.

Glorious was thy firmness in the Orthodox Faith, O Philaret our father; wondrous likewise thine ascetic toils and the magnitude of thy love for thy flock. For thou didst preach to them unceasingly the Word of God incarnate, ever striving to teach them well the precepts of the Gospel of Christ. Wherefore, we honor thy sacred memory.

When piety waned among the Russian people, and the ungodly rose up with violence against the anointed sovereign and their ancestral Orthodox Faith, then, fleeing therefrom, like Lot from cursed Sodom, O Philaret, thou didst vigilantly tend thy spiritual flock in a far country, and didst teach them to cry unto Christ: Glory to Thy long-suffering, O Thou Who lovest mankind! (Twice)

Arise and exult exceedingly, O Russians of the diaspora, and sing praises now with those in your homeland, lifting up your joyful voices with the pious of every nation and race, reverently hymning the holy one of God, the pious hierarch Philaret, the champion of the Christian Faith, who boldly set the lamp of Orthodoxy forth as a light to the world.

O ye young men and maidens, give thanks ever unto Christ the Lord, Who in His great compassion sent His faithful servant, the wise Philaret, to teach you the Law of God, to guide you in the paths of His righteousness, that becoming well-pleasing unto Christ, ye might enter, rejoicing, into the courts of paradise and the habitations of the just.

Glory ..., in Tone II:

What tongue of man can recount the sufferings and toils of the holy hierarch Philaret? How he steadfastly refused to bend the knee before the mighty of this world and their pernicious doctrines; how, enraged by his firmness, the ungodly rained down blows upon him, maiming his frail body and breaking his bones; how Christ healed his wounds and eased his infirmities; how, in these latter times, he was shown to be a glorious confessor, like unto the great defenders of the Faith of old. Yet though our mouths and minds are unequal to this holy task, yet let us offer him our laudation with compunction of heart, for he ever prayeth in behalf of our souls.

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

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, ** instead of Moses, Christ is come, the salvation of our souls.

Entrance. Prokeimenon of the day. Three Lessons:

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 who love me; they who seek me shall find grace. O ye simple, understand subtlety, and ye who are untaught, imbibe knowledge. Harken 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 who understand, and right to those who 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 PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the

humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hasted 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 hath respect unto His chosen.

At Litiya, the Sticheron of the temple, and these Stichera, in Tone I:

The memory of our blessed father shineth forth in America, from thence enlightening the whole world, filling the hearts of the faithful with the radiance of grace, and healing the infirmities of all who have recourse to his tomb with faith. Wherefore, let us earnestly bow down before the incorrupt relics of the holy hierarch, entreating him to drive the darkness of heresies away from his flock by the power of the Creator and King of the heavenly hosts.

The city of Kursk exulteth in jubilation; for from its midst arose two mighty ascetics: Seraphim, who shone with the uncreated light in the purity of his prayer, and Philaret, who stood forth valiantly in defense of Orthodox Truth. And both now stand at the throne of the Lord with the all-holy Theotokos, whose wondrous Kursk-Root Icon filled their lives with grace, and they offer fervent entreaty for the salvation of our souls.

Glory ..., in Tone VI:

Fittingly wast thou named George at Holy Baptism, O faithful servant of Christ, for thou wast a zealous husbandman, laboring tirelessly in the vineyard of His Church; and fittingly also wast thou named Philaret at thy tonsure, for, as the namesake of virtue thou didst imitate thy namesakes: the humble saint of Amnia in charity and compassion, the great hierarch of Moscow in wisdom and prudence, the holy hierarch of Kiev in fortitude and magnanimity, the illustrious hierarch of Chernigov in learning and devotion to the saints of God. Wherefore, we honor thy holy memory, and theirs, with love.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

On the Aposticha, these Stichera, in Tone I:

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

O holy father Philaret, as a ray of divine splendor, a beacon illumining the Church, a model for monastics, come quickly to our aid, by thy supplications delivering our souls from the malevolent foe.

Verse: Precious in the sight of the Lord * is the death of His saints.

Having received great authority from God Most High, O holy Philaret, thou drivest away hordes of evil spirits, from their malice saving all who have recourse to thy sacred tomb with faith and love.

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

How can we praise the great Philaret as is meet: the lamp of piety, enlightening the faithful with teachings divine, the confessor of the Orthodox Faith? Wherefore, let us cry aloud: Rejoice, O Philaret our father!

Glory ..., in Tone V:

With great care thou didst teach the commandments of Christ the Master, O most blessed father Philaret, who in these latter times wast revealed as a pastor and teacher full of grace divine; wherefore, as thou delightest now in the blessings of paradise, thou hast great boldness before God, to Whom make earnest supplication in behalf of those who glorify thee.

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

Thou art the temple and portal, the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning

to enlighten those whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

At the blessing of the loaves, the Troparion of the holy hierarch, in Tone IV:

From childhood thou gavest thyself wholly to the Lord, abiding in prayer, labors and fasting, O God-bearing Philaret, and becamest a model of shining virtue for thy flock; therefore, beholding thy pious disposition, God appointed thee a shepherd and valiant hierarch for His Church, and after thy repose preserved thy holy body incorrupt. Wherefore, beseech Him fervently that He save our souls. (Twice)

O Theotokos and Virgin (Once)

But if a vigil is not served, then after the Troparion:

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone IV:

From childhood thou gavest thyself wholly to the Lord, abiding in prayer, labors and fasting, O God-bearing Philaret, and becamest a model of shining virtue for thy flock; therefore, beholding thy pious disposition, God appointed thee a shepherd and valiant hierarch for His Church, and after thy repose preserved thy holy body incorrupt. Wherefore, beseech Him fervently that He save our souls. (Twice)

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

Today the Church of Russia rejoiceth, having acquired before the tribunal of Christ a new mediator and intercessor, the most blessed Philaret, who standeth in the ranks of the holy hierarchs, making earnest supplication in behalf of those who honor his sacred memory and praise his valiant witness. (Twice)

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

Today all creation rejoiceth as the archangel saith to thee “Rejoice!”, O blessed, honored and all-pure Mother of Christ God. Today the arrogance of the serpent is cast into darkness; for the bond of our forefather’s curse is annulled. Wherefore, we cry out to thee unceasingly: Rejoice, O divinely joyous one!

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

Thy tomb, O wondrous Philaret, richly emitteth the radiance of grace, healing infirmities of soul and body, and bearing witness to the boldness which thou dost possess before Christ the Lord, Who hath thus rewarded thee for thy steadfast confession of His name and thy glorious defense of His bride, the Church. (Twice)

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

O most immaculate Virgin Theotokos, only Mediatrix and Protectress of the faithful: from misfortunes, tribulations and evil circumstances deliver those who place their hope in thee, and by thy mighty entreaties deliver us from the wicked, O Queen, that we may magnify thee with all the hosts of heaven.

Polyeleos, and this Magnification: We magnify thee, O holy hierarch father Philaret, and we honor thy holy memory; for thou entreatest Christ God for us.

Selected Psalm verse:

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

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

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

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

Let the divinely wise Philaret, the divinely inspired mouth of the Spirit, the melodious instrument giving rise to heavenly hymns, the adornment of hierarchs, the bold teacher of the commandments of God, be magnified as a faithful servant of Christ. (Twice)

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

O Virgin Theotokos, thou help of the whole world: in our time of need help those who ever fervently have recourse to thy mediation; and from all wickedness preserve thine adopted children, for they hasten to thine aid, O Lady, Queen of angels and all mankind.

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 JOHN, § 35 (JN. 10: 1-8)

The Lord said to the Jews that came to Him: “Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: “Verily, verily, I say unto you: I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

After Psalm 50, this Sticheron, in Tone VI:

Grace flowed in streams from thy lips, O blessed father Philaret, abundantly watering the arid hearts of all mankind; and thou wast no hireling, but a faithful shepherd of the flock of Christ, tending with care His reason-endowed sheep, leading them to graze on the green pastures of thy peerless teachings, and bringing them to drink of the still waters of the commandments of the Lord.

ODE I

Canon of supplication to the Theotokos with 6 Troparia. In tone VIII

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Beset by many perils, I flee unto thee, seeking salvation. O Virgin Mother of the Word, save me from every grievous and cruel circumstance.

Assaults of the passions disquiet me and fill my soul with great despondency. Bring peace to me with the tranquility of thy Son and God, O most immaculate Maiden.

I entreat thee, O Virgin who gavest birth to God the Savior, that I may be delivered from grievous circumstances; for, fleeing now unto thee, I raise unto thee my soul and mind.

In that thou art good, O only Mother of God who gavest birth to Him Who is good, unto me who am sick in body and soul vouchsafe divine visitation and providence.

Canon of the holy hierarch, with 8 Troparia, in Tone VI:

Russia now joineth chorus with us, singing new songs of glorification unto the wondrous Philaret, who ever prayeth for our deliverance from tribulations.

Even great China, benighted in the gloom of ungodliness, held within its bosom a flame of grace divine, the valiant confessor Philaret, who prayeth for it on high.

Jesus, having tried and tested His holy hierarch and found him worthy, brought him out of peril and set him to watch over the spiritual sheep of His Australian fold.

Theotokion: **O** the surpassing love of the Mother of God, who in her miraculous icon hath truly shown herself to be the joy of all who sorrow and a mighty protection for us all!

Katavasia: I shall open my mouth ...,

ODE III

Canon of the Theotokos:

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

I count thee the intercession and protection of my life, Virgin Theotokos. Guide me to thy haven, O cause of good things, confirmation of the faithful, who alone art all-hymned.

I beg thee to quell the turmoil of my soul and the tempest of my grief, O Virgin; for thou gavest birth to Christ, the Origin of tranquility, O Bride of God who alone art all-praised.

O thou who gavest birth unto the Benefactor, the Cause of good things, pour forth upon all the riches of beneficence; for as thou gavest birth to Christ Who is mighty in strength, thou art able to accomplish all things, O thou who art blessed of God.

When I am wracked by cruel afflictions and painful sufferings, O Virgin, do thou help me; for I know thee to be an inexhaustible and never-failing treasury of healings, O all-immaculate one.

Canon of the holy hierarch:

In multitudes let us gather, O ye faithful, to chant the praises of Philaret, the chosen hierarch of our Savior, crying with him: There is none holy save Thee, the God and Lord Who hath brought all things out of nonexistence into existence!

Christ brought thee out of the spiritual famine of godlessness into a foreign land, as of old He saved His chosen people, bringing them into the land of Egypt, O Philaret; wherefore, thou didst cry: There is none holy save Thee, O my God and Lord!

Egypt enslaved the Hebrew children until God raised up Moses to lead them to the Promised Land; and thou, O Philaret, hast in our times led thy people out of bondage to the ungodly, and out of error to true faith in Christ Jesus, our God and Lord.

Theotokion: **N**ever let us cease proclaiming the glory of the Mother of God, whose praises countless hosts of angels unceasingly sing; for there is none holier among those born of earth than the all-immaculate Theotokos, the Queen of the ranks of angels.

Sessional hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “That which was mystically commanded ...”:

Pondering the words of thy grace-filled homilies, O saint of God, we make haste to the sepulcher that holdeth thine incorrupt relics, as to a coffer that containeth treasures of gold and precious stones; and drawing forth spiritual wealth therefrom, we are spiritually enriched beyond words. And, praising Him Who hath made thee a font of healing, we cry: Rejoice, O holy hierarch!

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

Pondering what was mystically commanded, the incorporeal one made haste to stand forth in the house of Joseph, saying to her who knew not wedlock: “He Who bowed down the heavens in His condescension will be wholly and immutably contained within thee. And seeing Him taking on human form in thy womb, with awe I cry unto thee: Rejoice, Thou Bride unwedded!”

ODE IV

Canon of the Theotokos:

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

O Bride of God, who gavest birth to the Lord and Helmsman, still thou the tumult of my passions and the tempest of my transgressions.

O thou who gavest birth to the compassionate Savior of all who hymn thee, bestow the abyss of thy tender compassion upon me who invoke thee.

Delighting in thy gifts, O all-pure one, we chant hymnody of thanksgiving unto thee, knowing thee to be the Mother of God.

As I lie upon my bed of sickness and infirmity, help me, O only Ever-virgin Theotokos, in that thou art full of love.

Having thee as our hope and confirmation, and an unshakable rampart, O thou who art supremely hymned, we are delivered from every difficulty.

Canon of the holy hierarch:

Over the pernicious passions that assail the souls of all mankind didst thou triumph, O blessed father Philaret, and thou wast like an angel in the flesh, unceasingly crying: Glory to Thy power, O Lord!

When the ungodly sought to persuade thee to return to a Russia in thrall to the godless, O holy one, thou didst manfully refuse; wherefore, enraged, they tortured thee, but thou didst remain steadfast.

Over the mighty Amur didst thou pass, O saint of God, like as Joshua crossed the River Jordan to the Promised Land; and in China thou didst teach thy people to cry: Glory to Thy power, O Lord.

Theotokion: Akhtyrka beheld the wonders of God poured forth upon the poor and afflicted through the miraculous icon of the Theotokos, which in latter times was divinely bestowed upon the holy Philaret.

ODE V

Canon of the Theotokos:

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

Fill thou my heart with gladness, O pure one, granting me thine unfading joy, O thou who gavest birth to the Cause of gladness.

Deliver us from misfortunes, O pure Theotokos, who gavest birth to eternal Deliverance, the Intelligence which passeth all understanding.

Dispel thou the gloom of my transgressions with the radiance of thy splendor, O Bride of God who gavest birth to the divine and pre-eternal Light.

O pure one, heal thou the sickness of my soul, vouchsafing unto me thy visitation, and by thy supplications grant me health.

Canon of the holy hierarch:

Love for the young and fatherly care for the well-being of their souls led the holy Philaret to set forth for them the Law of God; and, saved in piety, they glorify God.

Like as the stars of heaven shed their rays amid the night sky, shedding fair radiance upon the earth, so do the divine words of Philaret enlighten men's souls.

The ranks of angels continually praise the King of heaven, and Philaret, who serveth Him with fear, now likewise glorifieth Him with gladsome hymns.

Theotokion: **H**aving the words of the Lord to Whom thou gavest birth as a lamp for our feet, O Mistress Theotokos, we stumble not amid the darkness of our evil times.

ODE VI

Canon of the Theotokos:

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

He Who gave Himself over to death hath saved from death and corruption my nature which hath been held captive by corruption, O Virgin. Entreat thy Lord and Son, that He deliver me from the malefactions of the enemy.

I know thee to be the intercessor and steadfast guardian of my life who doeth away with the tumults of temptations and repelleth the onslaughts of the demons; and I ever pray that I be delivered from the corruption of my passions.

O Maiden, we have acquired thee as a bulwark of refuge, the most perfect salvation of our souls, and latitude amid tribulations; and we ever rejoice in thy splendor. O Mistress, even now save us from sufferings and misfortunes.

I lie now, sick, upon my bed, and there is no healing for my flesh; but to thee, the good one who gave birth to God, the Savior and Deliverer of the world, do I pray: Raise me up from the corruption of infirmities.

Canon of the holy hierarch:

Even though the humble Philaret was the least of his brethren in the hierarchal rank, yet did Christ choose him to preside over the Council of Bishops, just as He chose the all-comely Joseph to rule over his elder brethren in the land of Egypt.

Woe unto you, O ye whose hearts are grown cold! Yet heed the instructions of Philaret, that, duly warmed ye may escape the soul-destroying beast, and all his cunning temptations and skillful machinations, wherewith he beguileth men's souls.

Over the fate of Bethsaida and Capernaum did Christ the Savior lament, foreseeing their downfall; and, imitating Him, the merciful Philaret sorrowfully lamented the fate of the Orthodox who were forsaking their goodly inheritance.

Theotokion: Round about thy throne in the heavens, the armies of the angels stand arrayed, offering up praises to thee, O most pure Queen, and interceding with thee before thy Son and God, to spare those imperiled by the soul-devouring beast.

Kontakion of the holy hierarch, in Tone II:

Ascending on thy virtues as upon a fiery chariot, thou art united to the noetic ranks on high, O Philaret. Wherefore, thou art now a converser with the angels, O holy one, praying unceasingly with them to Christ God in behalf of us all.

Ikos: The discourse of thy teaching was apostolic, O divinely wise Philaret, and the breadth and depth thereof were filled with the Holy Spirit and made accessible to all, for thou didst instruct thy flock in simplicity of speech, that their understanding might be enlightened; and like the great Philaret of Moscow thou didst wholly become a clarion of the Trinity, sounding forth entreaties to Christ God in behalf of us all.

ODE VII

Canon of the Theotokos:

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

As Thou didst desire to arrange our salvation, O Savior, Thou madest Thine abode within the womb of the Virgin, and hast shown her to be an intercessor for the world. O God of our fathers, blessed art Thou!

Thou gavest birth to Him Who willeth mercy, O pure Mother. Him do thou beseech, that He deliver from transgressions and defilement of soul those who cry out with faith: O God of our fathers, blessed art Thou!

Her who gave Thee birth hast Thou shown forth as a treasury of salvation, a well-spring of incorruption, a tower of safety and a portal of repentance unto those who cry. O God of our fathers, blessed art Thou!

O Virgin Theotokos who gavest birth for us to Christ the Savior, vouchsafe healing of bodily weakness and infirmity of soul unto those who with love approach thy protection.

Canon of the holy hierarch:

Living on earth, we find ourselves in the midst of the fiery furnace of temptations, and we despair of our salvation; but do thou, O venerable Philaret, pour forth upon us the divine dew of thy precepts, that the burning of our passions may be quenched.

Dance now and clap your hands, O ye faithful, and cry out in thanksgiving unto God our Benefactor; for despite our countless sins He hath given us a mighty intercessor, who hath taught us to sing unto Him: All-hymned and all-glorious art Thou for all ages!

Imitating the bodiless ones, O pious Philaret, throughout thy long- suffering life thou didst cry out with them: Blessed art Thou, O God, Who reignest in truth and dost exercise impartial judgment, and all-hymned and all-glorious art Thou for all ages!

Theotokion: **N**ever let us cease to sing praises to the all-pure Theotokos, joining our poor voices to the sonorous chanting of the cherubim; for having given birth to the King and Lord of hosts, she receiveth the homage of angels and all mankind, as the Queen of heaven.

ODE VIII

Canon of the Theotokos:

Irmos: **T**he King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

O Virgin, disdain not those who are in need of thine aid, and who hymn and exalt thee supremely throughout all ages.

Thou healest the infirmity of my soul and my bodily pangs, O pure Virgin, that I may glorify thee throughout all ages.

O Virgin, thou pourest forth a wealth of healings upon those who with faith hymn thee and supremely exalt thine ineffable birthgiving.

O Virgin, thou drivest away the assaults of temptations and the onslaughts of the passions; wherefore, we hymn thee throughout all ages.

Canon of the holy hierarch:

Philaret dwelleth with the hosts on high, and with them ever lifteth his voice to glorify the Lord.

Heavenly mansions await those who serve the Lord, and there the faithful Philaret doth dwell.

Triadicon: **I**n unceasing hymns the angels bless the Trinity, and with them the holy one likewise singeth.

Theotokion: **L**et us give praise to the all-holy Maiden, whose Kursk-Root icon protecteth us from evil.

ODE IX

Canon of the Theotokos:

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Turn not away from the torrent of my tears, O Virgin who gavest birth unto Christ, and hast wiped away every tear from every face.

Fill thou my heart with joy, O Virgin who received the fullness of joy, setting at nought the grief of sin.

O Virgin, be thou haven, intercession, indestructible rampart, refuge, protection and gladness for those who have recourse unto thee.

With the rays of thy light, O Virgin, illumine those who in Orthodox manner confess thee to be the Theotokos, dispelling the darkness of ignorance.

Heal thou the infirmities of one who hath been laid low in a place of affliction, O Virgin, transforming his illness into health.

Canon of the holy hierarch:

As the priests of old were charged with preserving the sacred Ark of the Covenant, going with the armies of Israel into battle, so was it given thee to guard the sacred Kursk-Root icon.

Rebuking those who had fallen into error, the blessed hierarch sought to convey to them the precious unity of the Holy Orthodox Churches; but many mindlessly spurned his words, reviling him.

Entering the courts of our God with praise, escorted by the angelic hosts on the day of their commemoration, O most venerable Philaret, thou dost untiringly intercede for all who call upon thee.

Theotokion: **T**he hosts of angels and all mankind join chorus in unceasing hymnody, seeking to praise what even the angelic mind cannot comprehend: the mystery of the incarnation of God through the Theotokos.

Exapostilarion of the holy hierarch:

O God Who hast adorned the choir of Thy hierarchs with the radiant Philaret, like a star amid the splendors of the sky: by his supplications save us from the lake of fire. **(Twice)**

Theotokion: **O** all-glorious Theotokos, who like a fountain gavest rise to the Quenching of our spiritual thirst: ever pour forth upon us the springs of thy mercy and loving-kindness.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O Most Glorious Wonder ...”:

O most glorious wonder! * O goodly triumph of holiness! * Today the mystery of piety is revealed, * and a new wonderworker is exalted: * Rejoice, O earthly angel! * Rejoice, O heavenly man! * Accept the veneration we offer thee, * and grant peace to our souls, ** in that thou wast well-pleasing to God Most High. **(Twice)**

O most glorious wonder! * A heavenly man is glorified on earth; * a mortal finisheth the race, victorious, * and duly receiveth homage: * Rejoice, joy of angels, * thou boast of the faithful! * As thou hast boldness before God, * pray that we may complete our life in repentance ** and share the joys of heaven with thee.

O most glorious wonder! * A flower that blossomed in Russia * doth today give forth fragrance in America, * gladdening the contrite hearts of those who ever cry aloud: * Rejoice, O our helper! * Deign thou to accept the hymns * we offer from our unworthy mouths, * O venerable father, ** in that thou hast been glorified by God.

Glory..., in Tone VI:

O holy hierarch Philaret our father, thou wast shown to be an unshakable pillar of virtue, a divine clarion of Orthodoxy, and a champion of the Truth of God; for, thou didst remain faithful to Christ until death, for which cause thou hast now been adorned with glory on high; and though thou hast gone to thy Father's heavenly abode, yet hast thou not departed from us who have been nurtured by thee in the Faith.

Both now ..., in Tone VI:

O Theotokos, thou art the true vine that hast budded forth for us the Fruit of life. Him do thou entreat, with the holy apostles and all the saints, we pray thee O Lady, that our souls find mercy.

After the Great Doxology, the Troparion of the holy hierarch in Tone IV:

From childhood thou gavest thyself wholly to the Lord, abiding in prayer, labors and fasting, O God-bearing Philaret, and becamest a model of shining virtue for thy flock; therefore, beholding thy pious disposition, God appointed thee a shepherd and valiant hierarch for His Church, and after thy repose preserved thy holy body incorrupt. Wherefore, beseech Him fervently that He save our souls.

Glory ..., Both now ..., Theotokion, in Tone IV;

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT LITURGY

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

In multitudes let us gather, O ye faithful, to chant the praises of Philaret, the chosen hierarch of our Savior, crying with him: There is none holy save Thee, the God and Lord Who hath brought all things out of nonexistence into existence! (Twice)

Christ brought thee out of the spiritual famine of godlessness into a foreign land, as of old He saved His chosen people, bringing them into the land of Egypt, O Philaret; wherefore, thou didst cry: There is none holy save Thee, O my God and Lord!

Egypt enslaved the Hebrew children until God raised up Moses to lead them to the Promised Land; and thou, O Philaret, hast in our times led thy people out of bondage to the ungodly, and out of error to true faith in Christ Jesus, our God and Lord.

Even though the humble Philaret was the least of his brethren in the hierarchal rank, yet did Christ choose him to preside over the Council of Bishops, just as He chose the all-comely Joseph to rule over his elder brethren in the land of Egypt.

Woe unto you, O ye whose hearts are grown cold! Yet heed the instructions of Philaret, that, duly warmed ye may escape the soul-destroying beast, and all his cunning temptations and skillful machinations, wherewith he beguileth men's souls.

Over the fate of Bethsaida and Capernaum did Christ the Savior lament, foreseeing their downfall; and, imitating Him, the merciful Philaret sorrowfully lamented the fate of the Orthodox who were forsaking their goodly inheritance.

Theotokion: Round about thy throne in the heavens, the armies of the angels stand arrayed, offering up praises to thee, O most pure Queen, and interceding with thee before thy Son and God, to spare those imperiled by the soul-devouring beast.

Troparion of the holy hierarch, in Tone IV:

From childhood thou gavest thyself wholly to the Lord, abiding in prayer, labors and fasting, O God-bearing Philaret, and becamest a model of shining virtue for thy flock; therefore, beholding thy pious disposition, God appointed thee a shepherd and valiant hierarch for His Church, and after thy repose preserved thy holy body incorrupt. Wherefore, beseech Him fervently that He save our souls.

Kontakion of the holy hierarch, in Tone II:

Ascending on thy virtues as upon a fiery chariot, thou art united to the noetic ranks on high, O Philaret. Wherefore, thou art now a converser with the angels, O holy one, praying unceasingly with them to Christ God in behalf of us all.

Prokeimenon of the holy hierarch, 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, § 318 (HEB. 7: 27-8: 2)

Brethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: we have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia of the holy hierarch, 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 LUKE, § 64 (LK. 12: 8-12)

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

Communion verse of the holy hierarch: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.