

# November 14

d. ✚ *Holy and All-praised Apostle Philip*



From among the 12, he was born in Bethsaida. After the Descent of the Holy Spirit, he preached the Gospel in Galilee, and then in Greece, Arabia, Ethiopia, Syria and Asia Minor, enlightening "with the light of wisdom" and "with the lightning of preaching to those sitting in the darkness of ignorance". His preaching was accompanied by many miracles: in Galilee he raised a child from the dead; in Greece one leader together with the people wanted to kill St. Philip for his sermon, but was then struck with blindness and only through the prayer of the apostle received his sight. With the spread of Christianity during the reign of the Emperor Domitian the Holy Apostle Philip together with the Holy Apostle Barnabas (see June 11), on an order of the town mayor, were arrested, dragged through the streets suffering beatings and curses, were then thrown into prison and sentenced to crucifixion. The Holy Apostle Philip, with pierced feet and crucified on the cross with his head down, was hanged high up on a tree in the city of Hierapolis.

## *Troparion, tone 3*

**The universe is adorned and Ethiopia rejoices,  
For she is enlightened by you and adorned by your crown,  
O most eloquent Philip,  
She brightly celebrates your memory.  
You accomplished a course worthy of the Gospel,  
For you taught all to believe in Christ.  
Therefore Ethiopia extends her arms to God:  
Pray to Him, O Philip, that He will grant us great mercy.**

*(OCA translation)*

## *Kontakion, tone 8*

**Your disciple, and friend, imitator of Your passion,  
The God-preaching Philip proclaimed You to the universe.  
By his prayers deliver Your Church from her enemies.  
Through the Theotokos protect every city, O most merciful Christ.**

*(OCA translation)*

**Paramoebas:** 1) 1 Peter. 1:1-6; 2) 1 Peter. 2:21-25, 3:1-9; 3) 1 Peter 4:1-11.  
**Matins Gospel:** John 21:15-25 sel. 67. **Epistle:** 1 Cor. 4:9-16; sel. 131. **Gospel:** John 1:43-51; sel. 5.

*St. Gregory Palamas, Archbishop of Thessalonica*

Born in Constantinople, Asia Minor, with the surname Palamas, and brought up in the imperial quarters, he in youth accepted monasticism on Mount Athos (see July 11). In the schools of science on Mount Athos he added his education begun at the court and wrote many articles on doctrine, history, ascetics and natural sciences. At the same time he led a strict ascetical school. For greater development of his spiritual life, he withdrew to the desert in a cave and lived there without leaving for ten years. Leading a devout life, he was granted divine revelations and received from God the gift of healing. Elevated to the priesthood, St. Gregory while fulfilling the Divine Sacrament was led to emotion and to the brink of tears. For his piety and zealousness against the Barlaam and Akindynos doctrines about the Mount Tabor light he was elected Archbishop of Thessalonica. After thirteen years of wise leadership of his flock St. Gregory died in or about 1360. For his angelic life and for his successful struggle against the enemies of Orthodoxy, he was canonized a saint by the Ecumenical Patriarch Philotheus. He is commemorated again on the second Sunday of Great Lent.

*The Dormition of the Right-believing Emperor Justinian and the Memory of his wife the Empress Theodora*

St. Justinian was born a Slav. The famous Greek emperor, fortunate in wars with the enemies of the empire, was also zealous in rooting out paganism as a real adherent of Orthodoxy, as a fervent law-giver (under him the code of church - civil laws was made), and as the mediator of church disputes he was both voluntarily and truly a pious person. He built the St. Sophia temple in Constantinople and many other temples and hospitals. He called the Fifth Ecumenical Council and wrote the church hymn "Only-begotten Son" in refutation of the Nestorian heresy. He died in 565 and for his service to the Church and devout life he was added to the choir of saints. St. Theodora became a faithful wife of the Emperor from being a sinner and became the defender of Orthodoxy from being the patroness of the Monophysite heresy. She died in 548.

*Martyr Constantine*

Born on the island of Hydra, he owing to temptation accepted the Moslem faith in Constantinople, but soon deeply repented this and left for Mount Athos and there by strict monastic ascetical efforts tried to smooth out his heavy sin. Not satisfied with this, he appeared again in Constantinople and openly confessed himself to being a Christian and was beheaded for this in 1800.

### *The Repose of the Venerable Philip of Irap*

The Venerable Philip at 12 years of age was tonsured in the Monastery of the Venerable Cornelius of Komel. After living 15 years in the Cornelius Monastery the Venerable Philip, seeking silence, left it and founded a Monastery about 52 versts (34 miles) from Cherepovets, between the Great and Small Irap Rivers (see the Novgorod Diocese). He died in 1527. His relics repose in his Monastery in a hidden place.

The Nativity Lent begins after November 14. It anticipates the Feast of the Nativity itself for 40 days and is why it is referred to also as the forty days (see the Typicon (Ustav) Nov. 14). It is also called the St. Philip Lent, or in popular speech, St. Philip's (Filipovkami) because it begins after November 14, which is the day in memory of the Apostle Phillip. This fast is established by the Church for the worthy preparation of believers for the meeting of the very feast. According to the rules of abstinence it comes closer to Apostle's Lent (see May 17). Its severity is especially increased from December 20, the days of the Forefeast before the Nativity, and reaches its maximum degree in the so-called "eve (socheljnik)". This fast undoubtedly has an ancient origin, although clear mention of it is met only in the IV century. In the V century Leo the Great, mentioning this fast, indicates its ancient establishment and attributes to it the meaning of the offering of gathered fruit. The amount of days of this Lent in antiquity in different churches was not uniform. The uniform order in this respect was established in 1166 in the Constantinople Council that, on the basis of ancient typicons, defined the Nativity Lent of 40 days from November 14.

**Note on some days of the Nativity fast (see for example Typicon (Ustav) Nov. 15, 19, Dec. 1, 2) the Typicon requires the singing of "Alleluia" instead of "God is the Lord", and \_alls for great prostrations as in Great Lent. (see the Typicon for Nov. 14; compare pages 176 and 267; again below we sing 4 for Vespers).**

**In this Lent the Typicon (Ustav) allows fish on the day of Entrance of the Most Holy Theotokos up to and including the Sunday of December 20,**

**that is, up to the days of the Forefeast. On Tuesday and Thursday fish is allowed only when a Saint's day with the Doxology or one having a feast day sign occurs. On Monday, Wednesday and Friday fish is allowed only if the feast is of the temple or it is a feast with a Vigil. If there is no feast, then on Monday, Wednesday and Friday a strict dry fast is prescribed; and on Tuesday and Thursday wine and oil is allowed (Typicon: Nov. 14 and Chapter —).**

*S. V. Bulgakov, **Manual for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp 413-414  
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