

Daily Orthodox - November 22nd, 2024

Today is Friday of the 22nd Week after Pentecost.

Fasting Obligations

- **OCA, GOARCH, Antioch:** Strict fast.

Today, we commemorate...

1. **The Holy Martyrs Cecilia, Valerian, Tiburtius, and Maximus, at Rome** (288)

“ Cecilia was born in Rome of wealthy and eminent parents. She had great faith in Christ the Lord and a great zeal for the Faith. Vowing lifelong virginity to God, St. Cecilia wore a coarse hair shirt beneath the costly raiment that her parents gave her. When her parents coerced her into marriage with Valerian, a pagan, Cecilia counseled her bridegroom on their wedding night to go to Bishop Urban to be baptized, and then live in chastity. Accepting the Christian Faith, Valerian also converted his brother Tiburtius. Soon after, both brothers were condemned to death for their faith. But their faithfulness did not falter, even in the face of death. Led to the place of execution, these wonderful brothers also succeeded in converting the captain of the guard, Maximus, to the Faith. Then all three suffered together for Christ the Lord. St. Cecilia buried their bodies together. Cecilia was then brought to trial, for she tirelessly won pagans over to the Christian Faith. In only one evening, she won over four hundred souls. When the judge asked her from whence such boldness came, she answered: "From a pure conscience and undoubting faith." After cruel torture, Cecilia was condemned to beheading. The executioner struck her three times on the neck with the sword, but he was unable to kill her. She was only wounded, and blood flowed from her wounds, which the faithful collected in handkerchiefs, sponges and bowls for the sake of healing. Three days after this, the martyr and virgin of Christ gave her

soul to her Lord, with Whom she eternally rejoices. St. Cecilia suffered with the others in about the year 230. Her relics lie in Rome, in the church dedicated to her. In the Western Church, St. Cecilia is regarded as the patroness of church singing and music.

2. **Saint Callistus II, Patriarch of Constantinople (Mt. Athos) (1397)**

“ Callistus is called "Xanthopoulos" after the cell of that name on Mount Athos, where he lived for a long time in asceticism with his companion, Ignatius. With this same Ignatius, St. Callistus wrote in one hundred chapters of his personal experience of a life of stillness. This work occupies a very prominent place in ascetical literature. Callistus was greatly influenced by his teacher, St. Gregory of Sinai, and wrote his Life. Having become Patriarch of Constantinople, Callistus became ill and reposed while on a journey to Serbia. Before he undertook his journey this was prophesied to him by St. Maximus of Kapsokalyvia of the Holy Mountain.

3. **The Holy Martyr Menignus, at Parium (250)**

“ Menignus was born on the Hellespont. He worked as a linen-bleacher, for which he was called "the Fuller." At the time of Emperor Decius, he tore up the imperial decree declaring a persecution of Christians. For this, he was thrown into prison, where the Lord Himself appeared to him and encouraged him, saying: "Be not afraid, I am with thee." At that moment his chains melted like wax, the prison opened of itself, and he went out. He was arrested again and tried. They tortured him inhumanly, severing his fingers and toes and beheading him. At night, his severed head glowed like a lamp. *[ed. note: the biography ends abruptly here]*

4. **The Holy Righteous Michael the Soldier**

“ Michael was a Bulgarian by birth. With his companions he fought in the Greek army against the Hagarenes and Ethiopians, where he displayed a marvelous fearlessness. He killed a terrible serpent and freed a maiden. Soon afterward, this righteous man took up his abode in eternal life. He lived and reposed in the ninth century. He was buried somewhere in Thrace, but Emperor Kalo-John translated his relics to Trnovo in 1206.

5. The Holy Apostles of the Seventy Philemon and Archippus, Martyr Apphia, wife of Philemon, and St. Onesimus, disciple of St. Paul (1st c.)

“ See February 19.

6. *Martyr Procopius the Reader*, at Caesarea in Palestine (303)
7. *Martyr Agapion of Greece* (304)
8. *Martyrs Stephen, Mark, and Mark* (another), at Antioch in Pisidia (4th c.)
9. *St. Agabbas of Syria* (5th c.)
10. *St. Germanus of Eikoiphinissa* in Macedonia (9th c.)
11. *St. Clement of Ochrid*, bishop of Greater Macedonia (916)
12. *St. Yaropolk-Peter*, prince of Vladimir in Volhynia (1086)
13. *Martyrdom of St. Michael*, great prince of Tver (1318)
14. *New Hieromartyrs Ioasaph*, bishop of Mogilev, *Gerasim*, hieromonk of the Zosima Hermitage (Smolensk), and *Alexis*, archpriest, of Tver (1937)
15. *New Monk-martyrs Euty chius, Abner, Sava, and Mark*, of Optina Monastery, and with them *Martyr Boris* (1937)
16. *St. Iakovos of Evia* (1991)

For more information on today's saints or commemorations not provided, see

<https://www.oca.org/saints/lives> (Slavic) and/or <https://www.goarch.org/chapel> (Greek).

Reflection

Reflections are added when it includes additional stories from the life of a saint commemorated today.

“ Every effort of learning is in vain without the effort of attaining purity of faith and life. The heavenly world is revealed not to the learned but to the pure. When St. Cecilia was led to the bridal chamber with her bridegroom Valerian on the first night, she said him: "I want to tell you a mystery: standing here is an angel of God, the guardian of my virginity, whom you do not see. He stands ready to protect me, his handmaid, from assault. If you only touch me, he will kill you." Valerian begged Cecilia to show him the angel, so that he could see it, too. The virgin replied: "You are a man who knows not the true God. You cannot see the angel of God until you cleanse yourself of the foulness of your unbelief." When Valerian was baptized, he saw the angel in great light and ineffable beauty. So, too, when Valerian's brother Tiburtius changed his life from impurity to purity in baptism, he saw holy angels and spoke with them. Maximus their fellow sufferer as well, when the two brothers were beheaded, vowed with a great oath before

the executioners and the people, saying: "I see angels of God shining like the sun, taking the souls of these martyrs from their bodies like beautiful virgins from the bridal chamber, and leading them to heaven with great glory." But that which he saw, none of the impure unbelievers were able to see.

Daily Scriptures

Slavic

- **Epistle:** Colossians 4:10-18

“ <10> Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), <11> and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me. <12> Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. <13> For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. <14> Luke the beloved physician and Demas greet you. <15> Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house. <16> Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea. <17> And say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it." <18> This salutation by my own hand—Paul. Remember my chains. Grace be with you. Amen.

Greek

- **Epistle:** Philemon 1:1-25

“ <1> Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved friend and fellow laborer, <2> to the beloved Apphia, Archippus our fellow soldier, and to the church in your house: <3> Grace to you and peace from God our Father and the Lord Jesus Christ. <4> I thank my God, making mention of you always in my prayers, <5> hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, <6> that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus. <7> For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.

<8> Therefore, though I might be very bold in Christ to command you what is fitting, <9> yet for love's sake I rather appeal to you—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ— <10> I appeal to you for my son Onesimus, whom I have begotten while in my chains, <11> who once was unprofitable to you, but now is profitable to you and to me. <12> I am sending him back. You therefore receive him, that is, my own heart, <13> whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel. <14> But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary. <15> For perhaps he departed for a while for this purpose, that you might receive him forever, <16> no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. <17> If then you count me as a partner, receive him as you would me. <18> But if he has wronged you or owes anything, put that on my account. <19> I, Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides. <20> Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord. <21> Having confidence in your obedience, I write to you, knowing that you will do even more than I say. <22> But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you. <23> Epaphras, my fellow prisoner in Christ Jesus, greets you, <24> as do Mark, Aristarchus, Demas, Luke, my fellow laborers. <25> The grace of our Lord Jesus Christ be with your spirit. Amen.

Slavic and Greek

- **Gospel:** Luke 19:12-28

“ <12> Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. <13> So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' <14> But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' <15> "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. <16> Then came the first, saying, 'Master, your mina has earned ten minas.' <17> And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' <18> And the second came, saying, 'Master, your mina has earned five minas.' <19> Likewise he said to him, 'You also be over five cities.' <20> "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. <21> For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' <22> And he

said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. <23> Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' <24> "And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' <25> (But they said to him, 'Master, he has ten minas.') <26> 'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. <27> But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.'" <28> When He had said this, He went on ahead, going up to Jerusalem.

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