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READER'S TYPIKA ON SUNDAY, SEPTEMBER 13, 2020

(14th Sunday after Pentecost & the Sunday before the Exaltation of the Holy Cross)

***The Consecration of Resurrection Church in Jerusalem;
Forefeast of the Exaltation of the Holy Cross***

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from

us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my be-ing. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE FIVE

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone Five

Verse 10: Blessed are the meek, for they shall inherit the earth.

The thief on the cross believing Thee to be God confessed Thee earnestly from his heart, crying aloud: O Lord, remember me in Thy Kingdom.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Let us with one accord praise as Saviour and Creator Him Who made life flower for our kind by the wood of the Cross and Who withered the curse coming from the tree.

Verse 8: Blessed are the merciful, for they shall obtain mercy.

By Thy death, O Christ, Thou hast destroyed the might of death and hast raised with Thyself those dead from the ages praising Thee as our true God and Saviour.

Verse 7: Blessed are the pure in heart, for they shall see God.

The holy women having come to Thy tomb, O Christ, sought to anoint Thee, Giver of life, with myrrh and an angel appeared to them crying aloud: The Lord is risen.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

Thou hast been crucified, O Christ, between two condemned thieves and one of them blaspheming Thee was rightly sentenced while the other, confessing Thee, went to dwell in Paradise.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

The holy women coming to the choir of the apostles lifted their voices crying: Christ is risen. Worship ye Him as Master and Creator.

For the Consecration of the Resurrection Church¹ in Tone Four

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Thou hast hallowed Thy Church upon the earth, O Christ, anointing her in the Spirit today with the oil of Thy gladness.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

Having Thee as her indestructible foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Thy tabernacle made by hands, O Good One, hast Thou in Thy dispensation shown forth this day to be a habitation of Thine unfathomable glory.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Thou alone art become the cause of good things past nature for those upon the earth, O Mother of God. Wherefore, we offer unto thee the greeting: Rejoice.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION OF FOREFEAST OF THE HOLY CROSS IN TONE TWO

We offer thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Lover of mankind.

APOLYTIKION OF CONSECRATION OF RESURRECTION CHURCH IN TONE FOUR

Thou hast shown the earthly beauty of the holy tabernacle of Thy glory to be like unto the splendor of the heavenly firmament, O Lord. Strengthen it forever and ever, and accept our prayers which

¹ These troparia are from 3rd Ode of the Matins canon for the Consecration.

we unceasingly offer therein unto Thee, through the Theotokos, O Thou Who art the Life and Resurrection of all.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

(***The soldiers standing guard***)

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 6

O Lord, save Thy people and bless Thine inheritance. (*Ps.27:9a*) {*twice*}

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. (*Ps.27:1a*)

O Lord, save Thy people and bless Thine inheritance.

APOSTOLOS FOR THE SUNDAY BEFORE THE CROSS:

Reader: The reading is from the Epistle of St. Paul's to the Galatians §215 (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA, IN TONE 1

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: I have raised up one chosen out of My people. (*Ps. 88:18b*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: For My hand shall be unto him an ally, and Mine arm shall strengthen him. (*Ps. 88:20*)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE SUNDAY BEFORE THE CROSS:

Reader: The reading is from the Holy Gospel according to St. John §9 (3:13-17)

Choir: Glory the Thee O Lord, Glory to Thee.

Reader: The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have

eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”

Choir: Glory to Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE FIVE

In Thy condescension, Thou didst descend into Hades, O my Savior, and having broken the gates since Thou art omnipotent, as Creator Thou didst raise up the dead together with Thyself. And Thou didst break the sting of death, O Christ, and didst deliver Adam from the curse, O Friend of Man. Wherefore, we all cry unto Thee: Save us, O Lord.

KONTAKION OF CONSECRATION OF RESURRECTION CHURCH IN TONE FOUR

*(**On this day Thou hast appeared**)*

The Church is shown to be * a many-lighted heaven * that doth shine a guiding light * upon all them that do believe; * wherein while standing, we cry aloud: * Do Thou Thyself now establish this house, O Lord.

Leader: Lord, have mercy. (12 times)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE CONSECRATION OF THE CHURCH OF THE HOLY RESURRECTION OF CHRIST

The Dedication of the Temple of the Resurrection of Christ at Jerusalem celebrates the dedication of the Church of the Resurrection, built by Saint Constantine the Great and his mother, the empress Helen.

After the voluntary Passion and Death on the Cross of our Lord and Savior Jesus Christ, the holy place of His suffering was long trampled on by pagans. When the Roman emperor Titus conquered Jerusalem in the year 70, he razed the city and destroyed the Temple of Solomon on Mount Moriah, leaving there not a stone upon a stone, as even the Savior foretold (Mt.13:1-2).

Later on the zealous pagan emperor Hadrian (117-138) built on the site of the Jerusalem destroyed by Titus a new city named Aelia Capitolina for him (Hadrian Aelius). It was forbidden to call the city by its former name.

He gave orders to cover the Holy Tomb of the Lord with earth and stones, and on that spot to set up an idol. On Golgotha, where the Savior was crucified, he constructed a pagan temple dedicated to the goddess Venus in 119. Before the statues they offered sacrifice to demons and performed pagan rites, accompanied by wanton acts.

In Bethlehem, at the place the Savior was born of the All-Pure Virgin, the impious emperor set up an idol of Adonis. He did all this intentionally, so that people would forget completely about Christ the Savior and that they would no longer remember the places where He lived, taught, suffered and arose in glory.

At the beginning of the reign of Saint Constantine the Great (306-337), the first of the Roman emperors to recognize the Christian religion, he and his pious mother the empress Helen decided to rebuild the city of Jerusalem. They also planned to build a church on the site of the Lord's suffering and Resurrection, in order to reconsecrate and purify the places connected with memory of the Savior from the taint of foul pagan cults.

The empress Helen journeyed to Jerusalem with a large quantity of gold, and Saint Constantine the Great wrote a letter to Patriarch Macarius I (313-323), requesting him to assist her in every possible way with her task of the renewing the Christian holy places.

After her arrival in Jerusalem, the holy empress Helen destroyed all the pagan temples and reconsecrated the places desecrated by the pagans. She was zealous to find the Cross of our Lord Jesus Christ, and she ordered the excavation of the place where the temple of Venus stood. There they discovered the Sepulchre of the Lord and Golgotha, and they also found three crosses and some nails.

In order to determine upon which of the three crosses the Savior was crucified, Patriarch Macarius gave orders to place a dead person, who was being carried to a place of burial, upon each cross in turn. When the dead person was placed on the Cross of Christ, he immediately came alive. With the greatest of joy the empress Helen and Patriarch Macarius raised up the Life-Creating Cross and displayed it to all the people standing about.

The holy empress quickly began the construction of a large church which enclosed within its walls Golgotha, the place of the Crucifixion of the Savior, and the Sepulchre of the Lord, located near each other. The holy Apostle and Evangelist John wrote about this: "Now in the place where He was crucified, there was a garden, and in the garden a new tomb, in which no one had yet been laid. Therefore they laid Jesus there because of the Jewish preparation day, for the tomb was nearby" (John 19:41-42). The Church of the Resurrection was ten years in building, and the holy empress Helen did not survive to see its completion. She returned to Constantinople, and reposed

in the year 327. After her arrival in Jerusalem, the holy empress built churches in Bethlehem, on the Mount of Olives, at Gethsemane and in many other places connected with the life of the Savior and events in the New Testament.

The construction of the church of the Resurrection, called "Martyrion" in memory of the sufferings of the Savior, was completed in the same year as the Council of Tyre, and in the thirtieth year of the reign of Saint Constantine the Great. Therefore, at the assembly of September 13, 335, the consecration of the temple was particularly solemn. Hierarchs of Christian Churches in many lands: Bythnia, Thrace, Cilicia, Cappadocia, Syria, Mesopotamia, Phoenicia, Arabia, Palestine, and Egypt, participated in the consecration of the church. The bishops who participated in the Council of Tyre, and many others, went to the consecration in Jerusalem. On this day all the city of Jerusalem was consecrated. The Fathers of the Church established September 13 as the commemoration of this remarkable event. [From oca.org]

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THE HOLY HIEROMARTYR CORNELIUS THE CENTURION

Soon after the sufferings of the Lord Jesus Christ on the Cross and His Ascension into Heaven, a centurion by the name of Cornelius settled at Caesarea in Palestine. He had lived previously in Thracian Italy. Although he was a pagan, he distinguished himself by deep piety and good deeds, as the holy Evangelist Luke says (Acts 10:1). The Lord did not disdain his virtuous life, and so led him to the knowledge of truth and to faith in Christ.

Once, Cornelius was praying in his home. An angel of God appeared to him and said that his prayer had been heard and accepted by God. The angel commanded him to send people to Joppa to find Simon, also called Peter. Cornelius immediately fulfilled the command.

While those people were on their way to Joppa, the Apostle Peter was at prayer, and he had a vision: three times a great sheet was lowered down to him, filled with all kinds of beasts and fowl. He heard a voice from Heaven commanding him to eat everything. When the apostle refused to eat food which Jewish Law regarded as unclean, the voice said: "What God hath cleansed, you must not call common" (Acts 10:15).

Through this vision the Lord commanded the Apostle Peter to preach the Word of God to the pagans. When the Apostle Peter arrived at the house of Cornelius in the company of those sent to meet him, he was received with great joy and respect by the host together with his kinsmen and comrades.

Cornelius fell down at the feet of the apostle and requested to be taught the way of salvation. Saint Peter talked about the earthly life of Jesus Christ, and spoke of the miracles and signs worked by the Savior, and of His teachings about the Kingdom of Heaven. Then Saint Peter told him of the Lord's death on the Cross, His Resurrection and Ascension into Heaven. By the grace of the Holy Spirit, Cornelius believed in Christ and was baptized with all his family. He was the first pagan to receive Baptism.

He retired from the world and went preaching the Gospel together with the Apostle Peter, who made him a bishop. When the Apostle Peter, together with his helpers Saints Timothy and Cornelius, was in the city of Ephesus, he learned of a particularly vigorous idol-worship in the city of Skepsis. Lots were drawn to see who would go there, and Saint Cornelius was chosen.

In the city lived a prince by the name of Demetrius, learned in the ancient Greek philosophy, hating Christianity and venerating the pagan gods, in particular Apollo and Zeus. Learning about the arrival of Saint Cornelius in the city, he immediately summoned him and asked him the reason

for his coming. Saint Cornelius answered that he came to free him from the darkness of ignorance and lead him to knowledge of the True Light.

The prince, not comprehending the meaning of what was said, became angry and demanded that he answer each of his questions. When Saint Cornelius explained that he served the Lord and that the reason for his coming was to announce the Truth, the prince became enraged and demanded that Cornelius offer sacrifice to the idols.

The saint asked to be shown the gods. When he entered the pagan temple, Cornelius turned towards the east and uttered a prayer to the Lord. There was an earthquake, and the temple of Zeus and the idols situated in it were destroyed. All the populace, seeing what had happened, were terrified.

The prince was even more vexed and began to take counsel together with those approaching him, about how to destroy Cornelius. They bound the saint and took him to prison for the night. At this point, one of his servants informed the prince that his wife and child had perished beneath the rubble of the destroyed temple.

After a certain while, one of the pagan priests, by the name of Barbates, reported that he heard the voice of the wife and son somewhere in the ruins and that they were praising the God of the Christians. The pagan priest asked that the imprisoned one be released, in gratitude for the miracle worked by Saint Cornelius, and the wife and son of the prince remained alive.

The joyful prince hastened to the prison in the company of those about him, declaring that he believed in Christ and asking him to bring his wife and son out of the ruins of the temple. Saint Cornelius went to the destroyed temple, and through prayer the suffering were freed.

After this the prince Demetrius, and all his relatives and comrades accepted holy Baptism. Saint Cornelius lived for a long time in this city, converted all the pagan inhabitants to Christ, and made Eunomios a presbyter in service to the Lord. Saint Cornelius died in old age and was buried not far from the pagan temple he destroyed. [From oca.org]

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OUR RIGHTEOUS AND GOD-BEARING FATHER HIEROTHEUS THE NEW OF IVERON MONASTERY

Saint Hierotheus was born in 1686 in Greece. Desiring to comprehend Divine wisdom as it is in the sciences and also as it is in monastic life, the pious youth, displaying great ability and diligence, studied Latin and Greek philosophy.

After the death of his parents, and wanting to continue his education, Saint Hierotheus first of all visited Mount Athos, which was famous for its many male teachers. At first he was the disciple of a certain hermit near the cell of Saint Artemius (October 20), and then he joined the brethren of the Iveron monastery, where he received the monastic tonsure.

Saint Hierotheus soon journeyed to Constantinople on monastery business, and from there to Valachia, where the Lord directed him to continue his interrupted education. Having been instructed by a certain Cypriot monk, Saint Hierotheus by his good manners merited the favor of Metropolitan Auxentius of Sofia, and was ordained deacon.

After completing his education in Venice, Saint Hierotheus returned to the Holy Mountain. He settled near the Iveron monastery in the Khaga wilderness. According to the testimony of his contemporaries, he led a very strict hermit's life; with the constant Jesus Prayer the monk discovered deep love for neighbor and joy-creating sorrow. On the intercession of the igumen of the Iveron monastery Saint Hierotheus was ordained to the priesthood by Metropolitan James of Neocaesarea, who lived there in retirement.

At the request of the inhabitants of Skopelo, who had no priest, the self-denying ascetic forsook his solitude. He celebrated the services and preached for eight years, together with his Athonite disciples the hieromonk Meletius and the monks Joasaph and Simeon.

Foreseeing his own impending end, Saint Hierotheus with three disciples withdrew to the island of Yura, where those banished for life were usually sent. There after a short illness he departed to the Lord in the year 1745. His disciples buried him on that island, and after three years his venerable head was transferred to the Iveron monastery. Many sick and those afflicted with bodily suffering were healed by prayers to the saint. [From oca.org]

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THE ROYAL GREAT MARTYR KETEVAN, QUEEN OF GEORGIA

The holy Queen Ketevan was the daughter of Ashotan Mukhran-Batoni, a prominent ruler from the Bagrationi royal family. The clever and pious Ketevan was married to Prince David, heir to the throne of Kakheti. David's father, King Alexander II (1574-1605), had two other sons, George and Constantine, but according to the law the throne belonged to David. Constantine was converted to Islam and raised in the court of the Persian shah Abbas I.

Several years after David and Ketevan were married, King Alexander stepped down from the throne and was tonsured a monk at Alaverdi. But after four months, in the year 1602, the young king David died suddenly. He was survived by his wife, Ketevan, and two children—a son, Teimuraz, and a daughter, Elene—and his father ascended the throne once more.

Upon hearing of David's death and Alexander's return to the royal throne, Shah Abbas commanded Alexander's youngest son, Constantine-Mirza, to travel to Kakheti, murder his father and the middle brother, George, and seize the throne of Kakheti. As instructed, Constantine-Mirza beheaded his father and brother, then sent their heads, like a precious gift, to Shah Abbas.

Their headless bodies he sent to Alaverdi. (Since the beginning of the 11th century, Alaverdi had been the resting place of the Kakhetian kings.) The widowed Queen Ketevan was left to bury her father-in-law and brother-in-law.

But Constantine-Mirza was still unsatisfied, and he proposed to take Queen Ketevan as his wife.

Outraged at his proposition, the nobles of Kakheti rose up and killed the young man who had committed patricide and profaned his Faith and the throne. Having buried the wicked Constantine-Mirza with the honor befitting his royal ancestry, Ketevan sent generous gifts to Shah Abbas and requested that he proclaim her son, Teimuraz, the rightful heir to the throne.

While she was awaiting his reply, Ketevan assumed personal responsibility for the rule of Kakheti. Concerned that, if he denied this request, Kakheti would forcibly separate from him and unite with Kartli, Shah Abbas hastily sent Prince Teimuraz to Georgia, laden with great wealth.

In 1614 Shah Abbas informed King Teimuraz that his son would be taken hostage, and Teimuraz was forced to send his young son Alexander and his mother Ketevan to Persia. As a final attempt to divide the royal family of Kakheti, Shah Abbas demanded that the eldest prince, Levan, be brought before him, and he finally summoned King Teimuraz himself.

The shah's intentions were clear: to hold all of the royal family in Persia and send his own viceroys to rule in Kakheti. He sought to eliminate King Luarsab II of Kartli as well, but Teimuraz and Luarsab agreed to attack the Persian army with joint forces and drive the enemy out of Georgia.

Shah Abbas sent his hostages, Queen Ketevan and her grandsons, deep into Persia, while he himself launched an attack on Kakheti.

With fire and the sword the godless ruler plundered all of Georgia. The royal palace was razed, churches and monasteries were destroyed, and entire villages were abandoned. By order of the shah, more than three hundred thousand Georgians were exiled to Persia, and their homes were occupied by Turkic tribes from Central Asia. Hunger and violence reigned over Georgia.

The defeated Georgian kings Teimuraz and Luarsab sought refuge with King George III of Imereti.

After they had spent five years exiled in Shiraz (Persia), the princes Alexander and Levan were separated from Ketevan and castrated in Isfahan. Alexander could not endure the suffering and died, while Levan went mad.

Saint Ketevan, meanwhile, remained a prisoner of the ruler of southeastern Persia, the ethnic Georgian imam Quli-Khan Undiladze, who regarded the widowed Queen of Kakheti with great respect. According to his command, Ketevan was not to discover the fate of her grandsons.

Queen Ketevan spent ten years in prison, praying for her motherland and loved ones with all her might and adhering to a strict ascetic regime. Constant fasting, prayer and a stone bed exhausted her previously pampered body, but in spirit she was courageous and full of vitality. She looked after those assigned to her care and instructed them in the spiritual life.

After some time Abbas resolved to convert Ketevan to Islam, and he announced his intention to marry her. He asked that his proposal be conveyed to her the same day she was informed of the fate of her grandsons. As a condition of their marriage, Abbas insisted that Ketevan renounce the Christian Faith and convert to Islam. In the case of her acquiescence, Imam Quli-Khan was to respect and honor her as a queen, and in the case of her refusal, to subject her to public torture.

The alarmed imam begged the queen to submit to the shah's will and save herself, but the queen firmly refused and began to prepare for her martyrdom. (According to one foreign observer, her steadfastness delayed the Islamization of the Georgians in Persia: "In the course of a conversation at the court of Shah Abbas, where a young and recently converted Georgian was present, the question arose as to why it was that, while all young Georgians were forced to embrace Islam, their mothers were not. The explanation given by one of those present was that since the Queen would not change her faith Georgian mothers likewise refused." (Z. Avalishvili, "Teimuraz I and His Poem 'The Martyrdom of Queen Ketevan,'" *Georgica* [vol I, no. 4/5, 1937] pp. 22.)

Queen Ketevan was robed in festive attire and led out to a crowded square. Her persecutors subjected her to indescribable torment: they placed a red-hot copper cauldron on her head, tore at her chest with heated tongs, pierced her body with glowing spears, tore off her fingernails, nailed a board to her spine, and finally split her forehead with a red-hot spade.

Saint Ketevan's soul departed from her body, and the executioners cast her mutilated body to the beasts. But the Lord God sent a miracle: her holy relics were illumined with a radiant light.

A group of French Augustinian missionary fathers, who had witnessed the inhuman tortures, wrapped Queen Ketevan's body in linens scented with myrrh and incense and buried it in a Catholic monastery.

Some time later the holy relics of Great-martyr Ketevan were delivered to her son, Teimuraz, King of Kakheti.

Teimuraz wept bitterly for his mother and sons and buried the relics with great honor in the Alaverdi Cathedral of Saint George. [From oca.org]

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THE HOLY MARTYRS CHRONIDES, LEONTIUS AND SERAPION OF ALEXANDRIA, SELEUCUS OF GALATIA, STRATON OF BITHYNIA, ELIAS, ZOTICUS, LUCIAN, VALERIAN, MACROBIUS, AND GORDIAN²

Of these Saints, Leontius and Serapion became disciples of Chronides, who greatly shined in the office of Deacon in the city of Alexandria. Because they learned piety from him, they were seized by the unbelievers together with their teacher Chronides. After being much examined and going through various tortures, lastly they were bound by their hands and feet and cast into the sea, and so completed their martyrdom. Their honorable relics were brought back to shore by Angels, and through visions to Christians they ordered them to have them buried.

Seleucus, Gordian the Cappadocian and Macrobius the Paphlogonian, after suffering various tortures in the region of Galatia, which included fire and the joints of their bodies being twisted out of place, they were finally thrown as food to the wild beasts. In this way they delivered their souls into the hands of Christ. Their friend Valerian, who was as one soul with them, mourned and wept over the graves of his beloved Martyrs, and out of his longing for them he departed to the Lord.

The wondrous Straton from Bithynia was seized by the governor there, and after being tormented with various tortures, they tied his hands to the branches of two cedars, which were forcibly bent towards each other. On letting the trees return to their natural position, the Saint was divided in two, and so he delivered his soul into the hands of God.

Zoticus, Elias and Lucian, in the city of Tomis (Today's Constantza in Romania) by order of the governor Maximus, first suffered various tortures, and then were beheaded.

All of the above Martyrs received a martyric end during the reign of the tyrant Licinius, in the year 315. [From Mystagogy]

THE LITTLE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross—the Forefeast of which we now celebrate; of our venerable and God-bearing fathers; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; of the Hieromartyr Cornelius the centurion; Venerable Hierotheos the Younger of Iviron monastery on Athos; Great-martyr Ketevan, queen of Georgia; and the Six Martyrs at Tomis in Romania, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.

² The sources for these Saints are very confused as to when they suffered martyrdom and how they related to each other. The account here is from the Synaxarion of Constantinople, which puts them all during the reign of Licinius.