

# September 13

c. ✚ *Commemoration of the Dedication of the Holy Temple of the Resurrection of our Christ and God*

Constantine the Great built the magnificent temple of the Resurrection of Christ on Golgotha. On September 13, 335, the fathers of the Tyre Council solemnly consecrated it and at the same time established the annual commemoration of the consecration of the Jerusalem Temple in honor of the Resurrection of the Savior by Christians celebrating on this day. As the Holy Church in its hymnography for this day glorifies the Risen Lord, so the simple people call the same feast differently: the So-called Resurrection Day\_). "Having accomplished the commemoration of the dedication", we, according to the suggestion of the Holy Church, should "be dedicated anew and putting off the old man, live in the newness of life", "let us turn to the Savior and Lord for He is merciful".

## *Troparion, tone 4*

**You have displayed the loveliness of the holy dwelling of your glory below,  
O Lord, as you have the beauty of the firmament above.  
Strengthen it for ever and ever and accept our supplications  
Which are ceaselessly offered you in it,  
Through the prayers of the Theotokos,  
The life and resurrection of all.**

## *Kontakion, tone 2*

**Grant inner enlightenment and spiritual renewal of heart  
To those who with faith celebrate the sacred dedication of the temple of Your  
house.  
It was Your good pleasure to build it for Your divine name, //  
For You are glorious in the saints!**  
*(Text: Holy Myrrh-bearing Women Monastery)*

**Paramoedas** 1) 3 Kings 8:22-23, 27-30; 2) Prov. 3:19-34; 3) Prov. 9:1-11.  
**Matins Gospel** and for **the Liturgy**: Mt. 16:13-18; sel. 67. **Epistle**: Heb. 3:1-4;  
sel. 307.

**The special feature of service for this feast is Great Vespers. Whereas at Matins we do not sing the Polyeleos and do not read the Gospel, but only do the Great Doxology.**

**Note: If this feast falls on the Saturday Before the Elevation first read the Epistle and Gospel for the Dedication, then for the Saturday Before the Elevation; the Prokimenon, the Alleluia and the Communion Hymn is only for the Dedication. The Epistle and the Gospel of the order is read first, and the Epistle and Gospel for the Sunday before the Elevation is read on the previous Sunday. If September 13 falls on the Sunday Before the Elevation, first read the Epistle and Gospel for the Sunday Before the Elevation, then the ones for the Sunday of the Order, and then the ones for the Dedication.**

*The Forefeast of the Elevation of the Honorable and Life-creating Cross.*

From the church hymnology for this day. "Today a tree has been revealed, today the Hebrew race has been destroyed; today, through faithful Kings, the faith is revealed. Adam fell through the tree, but again through a tree demons trembled". "Rejoice, O heaven, and earth be glad, the all-holy cross comes forth", "Through you corruption has been abolished and incorruption flowered, and we mortals have been made divine", "and we see You raised up from the earth to heaven", "and the devil has been utterly cast down". "Let us worship the honored and precious wood of the Cross", "which is set out before us", "by embracing it, let our souls be illumined", "drawing upon your rich great mercy". "Today as we see" the cross of the Lord "raised up in the hands of the High Priests", "Advancing with joy, O Faithful, let us draw as from a pure fount ever-living streams from the Cross, and saved let us hymn God".

*Troparion, tone 4*

**We offer in supplication**

**The life-creating Cross of Your goodness, O Lord,  
Which You have granted to us who are unworthy.  
Save the Emperor and those who pray in your city,  
Through the Theotokos,  
O only Lover of mankind.**

*Hieromartyr Cornelius the Centurion*

"First fruit of the nations", the "first" of the pagans who received "holy baptism and the grace of the Spirit", Cornelius was the centurion of what was

known as the Italian Cohort. In paganism he adorned his soul "with alms and prayers" and with all his family he lived honorably and piously. And here is "Christ, seeing" "the good deeds and prayers" of the centurion, sends him an angel, wishing to make Cornelius the inheritor of His Kingdom. The angel told the centurion: "your prayers and your alms have ascended as a memorial before God". "Call Simon who is called Peter". "He speaks to you these words, you with all your household is saved by them" (Acts 10:4-6). Cornelius precisely executed the order of the angel. The Apostle Peter, who received in a wonderful vision the instruction to tell Cornelius the teaching by the words of the Gospel, came to Cornelius, and preached to him of the crucified Christ, that the Holy Spirit came down upon all who heard the Word of God, and they began to speak in different languages, and then Cornelius with his family was baptized. The house of St. Cornelius was turned into a church. St. Cornelius worked much for the spread of the Christian faith, "scattering the darkness of idolatry" "and drowning the weeds of polytheism". There is a tradition that Cornelius sometimes shared the work of the Apostle Peter, and was also installed as the Bishop of Caesarea, Palestine by him. St. Cornelius finished his preaching efforts in Skepseis where he performed made many wonders and after much suffering from the pagans (see Sept. 11) died peacefully, at a very old age.

**Note: If the 13th falls on a Sunday, the service to St. Cornelius is dropped, and the ecclesiarch decides when to sing it.**

*Holy Hieromartyr Julian the Presbyter*

This is the same saint as on September 12.

*Ven. Peter of Atroe* was a strict ascetic living in VIII Century and at the beginning of IX Century.

*Martyrs Elias, Zoticus, Lucian, Valerian, Macrobius and Gordian*, suffered for Christ during the reign of Licinius. St. Macrobius was born a Cappadocian and St. Gordian, a Paphlagonian, were the favorite servants of the king and who served him meals. Accused of Christianity, they were banished to Scythia. There they found the Christians: Zoticus, Elias, Lucian and Valerian. After much torture for Christ Zoticus, Lucian and Elias were beheaded in the city of Tomis (Constantia). Saints Macrobius and Gordian suffered in Novidunie (New Danube). St. Valerian died, weeping at the graves of the holy martyrs.

*Martyrs Chronides, Leontius and Serapion*. See September 11.

*Martyr Seleucus.* He was born in Galatia. He was thrown as food for the animals during the reign of Licinius.

*Martyr Stratonicus.* He was an archer. See September 9.

### *Venerable Hierotheus the Iberian*

Born a Greek, he was tonsured a monk on Athos and has perfectly studied both the Greek and Latin languages and philosophy. He was a receptacle of fertile talents and virtues. For his holy life he was raised to the rank of Hieromonk. Having foreknowledge of his death, the Venerable One left for a deserted island. From excessive fasting, prayerful vigils and corporal illnesses he became so weakened that he could hardly walk in a small field. After being alone in prayers and ascetical efforts, he peacefully died in 1745. His relics were transferred to the Athonite Iberian Monastery. His head even up to now is the source of many wonders there.

### *Great Martyr Ketevan, the Wife of the Kakheti King David*

Having become a young widow early with a juvenile son, Teimuraz, (later he became the famous King of Kakheti), she settled in single lonely place, spending her time in prayer and reading the Holy Scriptures. Then she temporarily ruled Kakheti and as a wise pious guide she received universal love. She cared much about the settlement of the world in the Church of Christ, built many temples, hospitals and was the benefactress to all beggars, widows and orphans. When her son became 16 years old, she transferred power to him. The Persian Shah Abbas the 1st, wishing to take advantage of the troubles and the youth of Teimuraz, gathered a huge army for the conquest of Kakheti and Kartli. Teimuraz wanted to be protected against the terrible enemy, but the cowardly Kakheti princes asked him not to begin war and begged the mother of King Ketevan to be their protector before the cruel khan. Ketevan decided to offer her life for the salvation of Kakheti and with rich gifts went to meet the Shah in Ganca (the present Yelizavetpol (Azerbaijan)). Abbas ordered that Ketevan with her grandsons (Leon and Alexander) be exiled to Shiraz (in Persia), and then invaded Kakheti with a huge army and terribly devastated it. After returning to Persia he sent notable lords to Ketevan, who languished in prison preparing herself for death with fasting and prayer, with the offer to reject her Christian faith. For her refusal to accept Islam, they hung her on a tree, with heated pincers tormented her body, hit her with a heated brazier, beat her with heated canes and drove nails into her. After the long and awful torture, St. Ketevan died in 1624 in the city of Shiraz,

Persia, from the heated pot that the torturers forced on her head. Her relics are in Rome. Her head and right hand are in the Alaverdi diocesan cathedral in Georgia.

\_) The Moscow Metropolitan Philaret explains this name thusly: "This name is not of the church but of the people. The people see the Temple of the Resurrection of Christ. They wait for the temple feast day, and see that this feast is not celebrated on Bright Sunday, but often (according to the movement of church time) not at all on Sunday, but on Monday, or on any other day of the week on which the 13th day of the month (September) falls. Meeting some sort of incongruity and not knowing the history to explain it, the people searched for an expression to distinguish this holiday from Resurrection Day and gave it the name *as called*, i.e. so-called Resurrection Day. He wanted to say: it is not Bright Sunday, nor the Resurrection Day of the week, but a special feast which may or may not fall on a Sunday, but *is called*, in the people's word usage, *Resurrection Day* because it belongs to the Temple of the Resurrection of Christ" (*Dushepoleznoe Chtenie*, 1864, June). The people paid special attention to this feast (although it does not even belong to the major feasts) and give it special respect because many of the temples named for the Resurrection solemnly set their patronal feast day on this date. In ancient times there were many more temples than now devoted to the greatest feast in the Christian world, the Resurrection of Christ the Savior. And, maybe the reduction in the number of the Temples dedicated to the Resurrection in Russia flows from the circumstance that the patronal feast (and the Russian people, as is known, especially loves their patronal feasts) of the Resurrection Temples are celebrated on the Sunday of Holy Pascha. When even without the temple feast, the universal all rejoicing feast is in all Christian cities and villages. And the simple people would wish for a parish temple to have such a day, on which they would celebrate more joyfully and more solemnly, than those living close to parishes, having other patronal feast days, (Menaion of the Most Reverend Demetrius, September, pages 88-89).

*S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) pp 329-31.  
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