

# October 5

## *B. Holy Martyr Charitina*

Distinguished by strict chastity and piety, St. Charitina spent her life in fasting, prayer and reading sacred books. By her God-pleasing way of life she converted many to Christ and during the reign of Emperor Diocletian was seized for torture because of this in the city of Amisus in Pontus. After brutal torture for Christ's sake she was thrown in the sea about the year 304.

## *Kontakion, tone 2*

**Having fortified your soul with faith and strengthened by understanding,  
You openly put the violent enemy to shame, O Charitina.  
You stood before Christ wearing a robe empurpled by your blood, All Blessed One,  
And now you rejoice with the angels, praying for us, O Passion-bearer.**

*+ Holy Hierarchs Peter, Alexis, Jonah and Phillip, Metropolitans of Moscow and all Russia, Wonderworkers.*



This feast was established during the reign of Tsar Theodore Ivanovich in 1596. St. Phillip was added to the three hierarchs in 1875 (Acts of the Holy Synod, July 4, 1875, No. 1795). Since 1875 on the eve of the feast for these hierarchs (i.e. Oct. 4) in Moscow a cross procession is done from the Chudov Monastery to the Dormition Cathedral.

Concerning St. Peter see December 21. The translation of his relics is on August 24. Concerning St. Alexis see February 12. The opening of his relics is on May 20. Concerning St. Jonah see March 31. The translation of his relics is on May 27. Concerning St. Phillip see January 9. The translation of his relics is July 3.

## *Troparion, tone 4*

**Russian Hierarchs, guardians of Apostolic tradition  
Guides of Orthodoxy, firm pillars,  
Peter, Alexis, Jonah, Philip,  
Pray to the Master of all  
To grant peace to the world,  
And great mercy to our souls.**

*Kontakion, tone 3, (to special melody "Today the Virgin")*

**You lived piously among the hierarchs,  
You guided the people toward knowledge of the good, well-pleasing to God.  
Therefore He has glorified you with incorruption and miracles //  
As disciples of the grace of God.**

**Their synaxis is performed where their relics repose and where their temple exists.**

**Paramoedas:** 1) Prov. 10:7, 6; 3:13-16; 8:6, 34-35, 4, 12, 14, 17, 5-9; 1:23, 15:4. 2) Prov. 10:31-32; 11:2; 10:2; 11:7, 19; 13:2, 9; 15:2; 16:33; 22:12, 17:24. Wis. 6:12-16; 7:30; 8:2-4, 7-9, 13, 18, 21; 9:1-5, 10, 11, 14. 3) Prov. 29:2. Wis. 4:1, 14; 6:11, 17-18, 21-23; 7:15-16, 21-22, 26-29; 10:9-10, 12; 7:30; 2:1, 10-17, 19-22; 15:1; 16:13, 8. Prov. 3:34. **Matins Gospel:** see Jan. 1. **Epistle:** See Jan. 17. **Gospel:** See Jan. 18.

### *Martyr Mamelkhtha*

Born in Persia, she was a pagan priestess up to her conversion to Christ. The Pagans stoned her in about the year 344 when they saw her vested in white clothes, she received at her baptism.

### *Hieromartyr Dionysius, Bishop of Alexandria*

The son of rich pagans in Alexandria, he received an excellent education and began to follow the profession of rhetor. Convinced of the truth of Christianity, he became a disciple of Origen and was soon raised to the rank of presbyter. Since 231 he was an instructor in the Alexandria oratory school. Since 247 he was Bishop of Alexandria. From Origen, Dionysius inherited a passionate love for all sorts of knowledge wherein he found the possibility to coordinate with Christian dogma. In the rank of the Bishop of Alexandria he showed himself a meek and loving pastor of the flock of Christ and worked hard at the definition and destruction of various heresies (in particular Sabellianism). The time of his episcopacy was the most troublesome for the church in general (a time of cruel persecution of Christianity) and for Alexandria in particular. Dionysius found the means of aid and comfort for all. During a famine, buying bread on church accounts, he freely distributed it to all who had need, not only Christians but also to pagans. Imprisoned twice, St. Dionysius returned to his cathedra during the reign of Emperor Gallienus and died in peace in 264. His contemporaries called him "light of the Ecumenical Church", and the "father of fathers". St. Dionysius left some remarkable compositions in the explanation of Holy Scripture and in the refutation of heretics. His compositions had primary value in the history of the development of Christian thought, according to his influence on theology in the 4<sup>th</sup> century. These compositions have reached us only in fragments.

*Ven. Damian of the Monastery of the Caves*

The contemporary of the Ven. Theodosius, zealously imitating the latter in obedience, humility and a virtuous life, and because of his asceticism he was granted by the Lord to heal the sick through his prayers. He died in 1071. His relics are in the St. Anthony Cave. There is a special service for him together with the Ven. Jeremiah and Ven. Matthew (see below).

*Ven. Jeremiah, Clairvoyant of the Monastery of the Caves*

Through his wonderful asceticism he reached such spiritual heights that he could predict the future and foresee all the thoughts of people. He died during the rule of the Hegumen Theodosius. His relics are in the St. Anthony Cave.

*Ven. Matthew the Clairvoyant*

He practiced asceticism in the Monastery of the Caves and for his holy life he was rewarded by the Lord with the gift of insight. He died during the rule of the Hegumen Polycarp (1074-1088). His relics are in the St. Anthony Cave.

*Ven. Cosmas*, the hegumen of the monastery on the Sangarius River, Bithynia, died in the 10<sup>th</sup> century.

*Repose of the Ven. Charitina*

Ven. Charitina was from a princely Lithuanian family and moved during the time of troubles in Lithuania to Novgorod. Here she arrived at the Monastery of Sts. Peter and Paul, and that on Mount Sinichjei and for her virtuous life she was elected abbess of the monastery. She died in the 13<sup>th</sup> century. Her relics are in a hidden place in the Sts. Peter and Paul Cemetery Church, which before was a women's monastery.

*Ven. Gregory of Khandzta*, the rector of the Georgian monasteries of Khandzta and Shatberd, died in 991, in the 102nd year of his life.

*S. V. Bulgakov, Handbook for Church Servers, 2<sup>nd</sup> ed. 1274 pp. (Kharkov, 1900) pp 0366-7  
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