

THE 20th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY GREAT MARTYR ARTEMIUS
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone IV,
Spec. Mel.: "As one valiant among the martyrs ...":

Giving thine agonized and long-suffering body over to be scourged * with the varied torments of cruel wounds, * O divinely wise Artemius, * thou didst not reject Christ, * nor didst thou sacrifice unto idols. * But thou wast patient, * as though another were suffering in thy stead, * and thou didst await future rewards * and immortal glory. (Twice)

Mangled while suspended aloft, * broken by stoning, * laid waste on every side by heated irons, * and beheaded with a sword, * thou didst remain steadfast, * having set the foundation of the house of thy soul upon the noetic Rock, O glorious one. * Wherefore, through thy victories * thou didst join the angels and martyrs, filled with ineffable light. (Twice)

Thy relics, O glorious one, * ever pour forth the grace of healings * upon them that love thee, * and they drown passions and infirmities, O Artemius, * and rout legions of evil demons; * and they water the hearts of the faithful, * causing the divine fruits of the virtues * and the knowledge of piety * to spring forth. (Twice)

Glory ..., in Tone II, the composition of St. Joseph the Studite:

Let us honor Artemius, the spiritual beacon of faith, for he denounced the hateful emperor, and God hath invested the Church with the purple of his martyric blood. Wherefore, he hath received the abundant grace of healing, to cure the infirmities of them that approach the shrine of his relics with faith.

Now and ever ..., Theotokion, or this Stavrotheotokion,
Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb as a man led of His own will to the slaughter, weeping, she said, Why dost Thou hasten to leave me childless, who gave Thee birth O Christ? What is this that Thou hast wrought, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness, which is beyond comprehension and telling, O Lover of mankind.

At the Aposticha, Glory ..., in Tone VI:

Having suffered for Christ in accordance with the law, O Artemius, and set at naught both an earthly emperor and the spiritual foe, as is meet thou didst receive a crown from the Savior, the Judge Who did determine thine ordeal. And now thou dost rejoice in the heavens with the ranks of the angels, manifestly delighting in the effusion of light on high, and abundantly partaking of the first and tri-

Hypostatic Light. Wherefore, we, the right-believing people who love the martyrs, with hymns cry out to thee: Rejoice, invincible adamant of soul and mighty warrior of Christ! Rejoice, destroyer of the falsehood of idolatry and radiant champion of the truth! Yet entreat thou the Lord, that through thee we also may receive a place at the throne of His majesty.

Now and ever ..., Theotokion, or this Stavrotheotokion,

Spec. Mel.: "On the third day ...":

Beholdng Thee crucified, O Christ, she that gave Thee birth cried out, What is this strange mystery which I see, O my Son? How is it that Thou diest, suspended upon a Tree, O Giver of life?

Troparion, in Tone IV:

Thy martyr Artemius, O Lord, in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy might, he hath set at naught the tormentors and destroyed the feeble audacity of the demons, through his prayers save Thou our souls.

Glory ..., Now and ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, without the troparia to the martyrs; and this canon to the Great Martyr, in Tone II: the acrostic whereof is: "Grant me thy rich grace, O blessed one," the composition of the Venerable Joseph the Hymnographer:

ODE I

Irmos: **Once, the power of the Almighty overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified.**

Having fought the good fight, O martyr, and received a splendid crown, thou now dost stand, illumined, before the immaterial Light and dost partake thereof. Wherefore, we beseech thee: Enlighten us by thy prayers.

Thy radiant festival, O martyr, hath joyously summoned us all to a banquet today, setting before us the struggles of thy suffering, thy courage and resolve; and, delighted thereby, we bless thee with faith and love.

Slain upon a cross, O most blessed one, thou didst perceive the Lord Who is not perceptible to the flesh, and is the Cause of life; and thou didst love thy voluntary death of suffering. Wherefore, thou hast received immortal glory.

Theotokion: **T**he incorporeal Word, incarnate of thee in godly manner in the abundance of His love for mankind, O all-pure one, drew nigh to suffering; and the most glorious Lord hath poured forth dispassion upon men, for gloriously hath He been glorified!

ODE III

Irmos: **The desert, the barren Church of the Gentiles, bloomed like a lily at Thine Advent, O Lord, and therein hath my heart been established.**

Wishing to be adorned with crowns of martyrdom, O glorious one, with grace divine didst thou endure wounds and the bitter pain of being rent asunder.

The pillar of thy heart did not quake at the most grievous prospect of torture, for it was firmly established upon the immovable Rock of the Spirit.

Suspended upon a tree, covered on all sides with close-set wounds, thou didst direct the gaze of thine eyes unto Him that can save, O right glorious one.

Theotokion: **I**ncarnate, of His own desire, of thy most pure blood, O Mistress, the Lord saveth mankind and hath assembled multitudes of martyrs.

Sedalion, in Tone VIII, Spec. Mel.: "Of Wisdom ...":

Pleasing the King of the ages, thou didst spurn all the counsel of the iniquitous emperor, and didst not sacrifice unto graven images, O glorious one. Hence didst thou bring thyself as a sacrifice unto the, Word, Who had Himself been sacrificed, suffering mightily. Wherefore, thou dost pour forth streams of miracles, healing the faithful that approach thee. O passion-bearer Artemius, entreat Christ God, that He grant remission of sins unto them that with love honor thy holy memory. (Twice)

Glory ..., Now and ever ..., Theotokion:

O cloud of the noetic Sun, golden beacon of divine light, O Mistress unblemished, undefiled, all-immaculate: with a ray of dispassion illumine thou my soul which hath been darkened by the blindness of the passions, I pray thee; wash thou my polluted heart with streams of compunction, repentance and tears, and cleanse me of the mire of my deeds, that I may cry out to thee with love: O ever-Virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for I, thy servant, have thee as my hope.

Or this Stavrotheotokion:

The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, cried out, weeping, and, bitterly lamenting, exclaimed, the world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss of mercy, inexhaustible Wellspring: Take pity, and grant remission of offenses unto them that with faith hymn Thy divine Passion!

ODE IV

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Emulating Him that was crucified, thou wast of thine own will lifted up upon a tree, stretched out and inexorably flayed, divesting thyself of the vesture of mortality.

The pains of thy flesh and the intensity of the evils inflicted upon thee have clearly brought thee rest without pain, O martyr; and, delighting therein, thou dost alleviate all the pain of our souls.

Unto thee, who have become equal to the angels through the radiance of thy suffering, unto thee by the hand of an angel did our Life, the Bread of heaven, send food which strengthened thee, O martyr worthy of praise.

The grace of the Spirit hath adorned thee with a wealth of spiritual gifts, O most wise one. Wherefore, thou dost drive all infirmities from them that have recourse to thee in faith, O most honored martyr.

Theotokion: **E**ven after giving birth thou wast kept by Christ an incorrupt Virgin, O undefiled one, for He was well pleased, in His extreme goodness, to assume my whole manhood in thy womb.

ODE V

Irmos: **T**hou art a Mediator between God and man, O Christ God, for by Thee, O Master, are we led up from the night of ignorance to Thy Father, the Source of light.

Thou art seen through the Spirit to be a brilliant lamp, O Artemius, illumining the faithful and driving away the gloom of evil and the spirits of darkness.

Having anchored the pillars of thy soul to the Rock of life, though crushed by stones and covered with wounds, thou didst remain unshaken, a true passion-bearer.

Armed with the precious powers of the Spirit, O victorious martyr, thou didst disdain the three-pronged blades, thereby removing the sting of the enemy.

Theotokion: **O** Mistress, He that was born of thee, having willingly endured the Cross and burial for our sake, in that He is mighty, hath made Artemius a most mighty witness to His own sufferings.

ODE VI

Irmos: **W**hirled about in the abyss of sin, I invoke the unfathomable abyss of Thy lovingkindness. Bring up my life from corruption, O God!

Thou didst bring thyself as a lamb and a whole-burnt offering, O Artemius, unto Him that accepted voluntary crucifixion that we might be restored.

When thy body was rent asunder by unremitting flogging, O Artemius most patient in endurance, by faith didst thou maintain thy spiritual nobility uncompromised.

O Artemius, emulator of the Savior: from afflictions, temptations, passions and sorrows do thou deliver us that have recourse unto thee.

Theotokion: **O** Virgin Theotokos, save me, thy servant, who am in the midst of a raging sea of sorrows and am compassed about by the billows and threefold waves of temptation.

Kontakion, in Tone II, Spec. Mel.: "The steadfast...":

Assembling, let us praise with hymns, as is meet, the pious and crown-bearing martyr, who hath won the trophy of victory over the enemy, most great among the martyrs, the abundant bestower of miracles, for he entreateth the Lord in behalf of us all.

Ikos: **W**ho can recount thy struggles or the pains which thou didst manfully endure for the sake of thy faith in the Lord, or the gifts which thou wast vouchsafed, O passion-bearer? Human lips are unable to proclaim them; for, adorned with wisdom and courage, disdainng wealth and transitory honor, thou didst show thyself to be a most dedicated warrior, and therefore dost entreat the Lord in behalf of us all.

ODE VII

Irmos: **T**he ungodly command of the iniquitous tyrant raised a lofty flame; but Christ rained down a spiritual dew upon the pious youths, He that is blessed and most glorious.

Having acquired an invincible mind through steadfast firmness of spirit, O Artemius, thou didst foil the wiles of the enemy, chanting, especially, O martyr: Blessed and most glorious art Thou!

With the streams of thy blood thou didst quench the fire of torments which had been raised on high, O blessed one; and, drenched with the dew of the Spirit, thou didst cry out, rejoicing: Blessed and most glorious art Thou!

Pourng forth gifts of healing, thou dost extinguish the burning of the passions with grace divine, and dost drive away evil spirits by thy visitation, O Artemius, chanting: Blessed and most glorious art Thou!

Theotokion: **O** all-immaculate Virgin, in godly manner didst thou give birth unto Him that hath poured forth immortality upon the dead. Wherefore, entreat Him, that He slay the passions of our bodies, O pure one, and vouchsafe us everlasting life.

ODE VIII

Irmos: **O**nce, in Babylon, the activity of the fire was divided at the command of God, for it consumed the Chaldeans, yet bedewed the faithful, who sang: Bless the Lord, all ye works of the Lord!

The wasting of thy body with cruel wounds by three-pronged claws didst thou endure, directing thy gaze to the future reward which God, the Master and Lord of all, hath bestowed upon thee that cried out to Him, O glorious one.

Thou didst sanctify the earth with thy blood and hast shown thy much-suffering body to be a source of healing, ever driving away every infirmity, affliction and demonic harm from them that have recourse to thee in faith.

Thou art shown to be the adornment of passion-bearers, piously spurning the things of this world and purchasing with thy precious blood transcendent things for the lowly, O all-praised one, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast restored us that fled after the bitter tasting of the fruit of the tree and fell headlong, O all-pure one, who gavest birth unto our Creator, the hypostatic Word. And unto Him, O pure one, we cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten them that are in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Wishing to behold the beauties of heaven, thou didst avoid the visible beauties of this world; and, having adorned thyself with the beauties of the passion-bearers, O valorous martyr, rejoicing, thou didst receive the greatest of blessings.

O blessed one, thy memory, illumining the hearts of the faithful like the dawn, hath shone forth like the sun; for thou art shown to be a radiant heir of the light and of the day, O Artemius, dispelling gloom from our souls.

Let us leap for joy, O ye people, spiritually holding chorus on this, the commemoration of the divine martyr Artemius; and with praise let us sing unto God Who is wondrous in His saints and Who sanctifieth them that with faith honor him.

Thy shrine, which poureth forth healings unceasingly, doth summon the faithful to draw therefrom with love, for the health of their bodies and the true salvation of their souls, O most blessed Artemius, thou intercessor for them that praise thee.

Theotokion: **W**ith the light of Thy countenance, O Lord, illumine me who am enshrouded in the darkness of despondency, for I have as intercessors before Thee, O Word, Thy truly pure Mother, the angelic hosts and the all-glorious Artemius.

Exapostilarion, Spec. Mel.: "O immutable Light ...":

Light shone within thy heart, O passion-bearer Artemius, and thou didst manfully endure the most bitter of torments; and thou hast received from on high the grace of healing, that thou mightest ever cure infirmities.

Stavrotheotokion: The Light which shone forth timelessly from the Father before the ages hath now in these latter days sprung forth in time from thee, O Virgin, for the salvation of the world. Him do thou never cease to entreat in behalf of the world.

At the Aposticha, Glory ..., in Tone VI:

Today is the whole world enlightened with the rays of the passion-bearer, and the Church of God, adorned with flowers, O Artemius, crieth out to thee: O favorite of Christ and fervent intercessor, cease thou never to pray for thy servants!

Now and ever ..., Theotokion, or this Stavrotheotokion,

Spec. Mel.: "On the third day ...":

Beholdings Thee crucified, O Christ, she that gave Thee birth cried out, What is this strange mystery that I see, O my Son? How dost Thou die suspended upon a Tree, O Giver of life?

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four from Ode III of the Martyr's canon.

Wishing to be adorned with crowns of martyrdom, O glorious one, with grace divine didst thou endure wounds and the bitter pain of being rent asunder.

The pillar of thy heart did not quake at the most grievous prospect of torture, for it was firmly established upon the immovable Rock of the Spirit.

Suspended upon a tree, covered on all sides with close-set wounds, thou didst direct the gaze of thine eyes unto Him that can save, O right glorious one.

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Thy martyr Artemius, O Lord, in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy might, he hath set at naught the tormentors and destroyed the feeble audacity of the demons. Through his prayers save Thou our souls.

Kontakion, in Tone II:

Assembling, let us praise with hymns, as is meet, the pious and crown-bearing martyr, who hath won the trophy of victory over the enemy, most great among the martyrs, the abundant bestower of miracles, for he entreateth the Lord in behalf of us all.

The Prokimenon, in Tone VII: **The righteous man shall be glad in the Lord, and shall hope in Him.**

Stichos: **Hearken, O God, unto my prayer, when I make supplication unto Thee.**

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY [2:1-10]

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from

the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar of Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God shall they blossom forth.

THE GOSPEL ACCORDING TO ST. JOHN [15:17-16:2]

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.