

THE 24th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR ARETHAS & THOSE WITH HIM
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "O all-praised martyrs ...":

Thou didst oppose thy courage * to the savagery of the Jews, * O most lauded martyr Arethas, and wast shown to be victorious * by the grace of God. * Thou didst bring to Christ, * O glorious one, * a militant choir of martyrs of every age, * composed of all races.

O most glorious Arethas, * having formed a beautiful choir * of thy sacred fellow martyrs, * with them thou didst struggle, * completing the good race * and the good fight * of thy most courageous contest. * Wherefore, entreat Christ, * that He grant peace and great mercy * unto our souls.

The divinely wise martyred virgins, * enkindled by the love of Christ, * unmindful of the weakness of their nature, * but manifestly strengthened * by the power of God, * trampled upon the deception of the enemy; * and, unafraid of the pain of torture, * they feared not the fiery furnace.

Glory ..., the composition of Anatolius, in Tone IV:

With oneness of mind, O ye faithful, and with hymnody let us honor today the most glorious chief shepherd Arethas and those with him; for he denounced the most iniquitous one and shed his blood in confession of Christ. Hence, a cloud of fire consumed the face of the earth, in reproof of the ungodliness of the all-iniquitous. Wherefore, O Christ God, Who strengthened the athletes for Thy glorification, by the supplications of Thy saints preserve us also from temptations and tribulations, in that Thou art the Master of all.

Now & ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "As one valiant among the martyrs ...":

When she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave birth to Thee lamented * and cried out to Thee maternally: * "O my desired Son, Longsuffering One, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thy hands and feet * have been nailed by the iniquitous, O Word, * and that Thou hast shed Thy blood, O Master?"

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

Understanding beforehand the wicked and evil plan of the unbelieving Jews, ye struggled toward suffering for Christ with boldness of spirit; for Him Who of old, in the time of the law, saved them from Egypt in the wilderness they condemned to the Cross. And so now also with you did they, infected with unbelief, pass from words to deeds and condemn you to the fire. But, suffering with manly patience and oneness of mind, ye showed yourselves to be marvelous among martyrs. As ye have boldness before God, entreat Him, that our souls be delivered from grievous transgressions.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

What is this sight * which mine eyes behold, O Master? * He Who sustaineth all creation dieth, * giving up His life for all, * lifted up upon the Tree!" * the Theotokos said, weeping, * when she beheld the God-man * Who had shone forth from her ineffably * lifted up upon the Cross.

Troparion, in Tone I:

By the pangs of the saints, whereby they suffered for Thee, be Thou entreated, O Lord; and heal all our pain, we pray Thee, Who lovest mankind.

AT MATINS

Canon of the martyrs, with 4 troparia, the acrostic whereof is:
"With songs we hymn the assembly of martyrs with divine beauty";
The composition of Theophanes, in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn to our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory to Thee Who alone art Master.

O martyr Arethas, most blessed athlete of God, illumine my mind by thy supplications and those of the martyrs who suffered with thee, that I may hymn your radiant and divine memory.

Having manifestly acquired a life in the heavens above, O divinely blessed one, by emulating Christ, with a desire for martyrdom thou didst give thyself over to the iniquitous Jews, O divinely wise one.

The all-iniquitous and most unrighteous Jews, violating the word of God, destroyed the divinely elect flock of Christ; yet they accepted condemnation with upright and divine intent.

Having trodden the path which leadeth to heaven surely, O most lauded Arethas, thou didst lead to Christ a company of martyrs assembled of every age and class.

Theotokion: With hymns, O ye faithful, let us praise the all-holy Mary, the joyous Mother of God, the calm haven, the intercessor for all the faithful.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Seeing Thy Church established by the grace of the Cross, the all-iniquitous children of the Jews, consumed by jealousy, pitilessly tortured Thy children with multifarious wounds, O Thou Who alone lovest mankind.

The impious ones, possessed of a venomous tongue and blaspheming Thee, O Savior, slaughtered those who believe on Thee, Who had delivered them from the ancient torment of our first parents.

O Christ, Who alone hast fashioned men's hearts with Thy divine hand: who can fathom the depths of Thy forethought? For Thou didst give over to wolves the flock which Thou hadst gathered.

Thy divinely wise flock, cut down by the swords of the barbarians, earnestly called upon Thee: "Accept our spirits and souls, O Savior, and guide them to the light of Thy kingdom!"

Theotokion: In that thou alone gavest birth to the hypostatic Life, O all-pure one, thou hast led me up again to life, who of old wast slain. And, stricken thereby, most malicious death hath manifestly burst asunder.

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

Armed with the power of the Cross, and having fortified thy city with faith, thou didst put the tyrant's savagery to shame by thy deeds; and as a model of divine hymnody, thou didst lead martyrs to Christ. Wherefore, assembling, we honor thy most festive memory as is meet, O all-praised Arethas. Entreat Christ God, O most glorious passion-bearer, that He grant remission of sins to those who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Having fallen into the subtle snares of mine enemies, visible and invisible, and beset by the storm of my countless offenses, O pure one, I flee to the haven of thy goodness as to my fervent assistance and shelter. Wherefore, O all-pure one, earnestly pray to Him Who was incarnate of thee without seed, in behalf of thy servants who unceasingly beseech thee, O all-pure Theotokos, ever entreating Him to grant remission of offenses unto those who hymn thy glory as is meet.

Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, inexhaustible abyss and well-spring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

Made strong by grace, the divine and all-radiant assembly and choir, the multitude of the martyrs, the victorious army, which had Arethas as its commander, suffered. Let it be hymned with love and honor by those who chant: Glory to Thy power, O Thou Who lovest mankind!

Thy divinely wise city, sustained by the knowledge of thee who art resplendent with honorable grey hairs and struggled manfully against the all-iniquitous ones, O thou who aft most rich, seized the trophy and chanteth unto the Savior: Glory to Thy power, O Thou Who lovest mankind!

Protected by the new law of the life-creating Spirit, and trampling upon the written law, the pious city prevailed with spiritual purity and noble character, chanting unto Christ: Glory to Thy power, O Thou Who lovest mankind!

Truly the city of God hath been shown to be all-honored and a divine habitation of martyrs, and of thee most glorious, great and wondrous things are now chanted; for thou leadest to the Master a choir of those who chant: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **S**pringing forth from the royal house of David, O Virgin, thou gavest birth to the Word Who ineffably reigneth from before the beginning of time and hath shone forth from thee in manner past understanding. Wherefore, we, the faithful, call thee, the Theotokos, blessed.

ODE V

Irmos: **W**herefore hast Thou cast me from Thy face, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

The divinely blessed assembly, called by God, struggled, and, strengthening and aiding one another fervently, the right victorious ones gloriously assented to be slaughtered for Christ's sake by the iniquitous.

Fortified by faith and kindled with the zeal of piety, Thy favored ones, O Christ, were not afraid of the terror of the most iniquitous ones, and, chastely bound by Thy love, they gave themselves over willingly.

Committing their whole life to the divine forethought and inescapable judgments of God's providence, with goodly boldness the divine assembly, the valiant ones, rushed at the all-iniquitous, vile and murderous Jews.

Trusting in Thee, and believing on Thy resurrection, O Savior, Thy most valiant martyrs were slain by the iniquitous for confessing Thee, neither protesting nor wailing.

Theotokion: **G**od, the Word of God, Who from before time began is equally existent with the Father, making His abode within thy womb in the richness of His compassion, impoverished Himself and appeared on earth as a man, becoming flesh, O most hymned Virgin Theotokos.

ODE VI

Irmos: **C**leanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Signed with the blood of Christ, the holy and glorious martyrs fervently shed their own blood and have now been counted worthy to reign with Him.

Mute tongues prophetically spake peace, speechless babes preached Christ, and divinely wise virgins offered themselves to God for piety's sake.

The light which richly shineth forth healings from Christ was apportioned unto thee, O divinely eloquent Arethas; and thou didst depart thereto, still pouring forth the sweat of thy contest.

A multitude of martyrs was divinely led to Thee, O Savior; and dancing in chorus around Thee, the choirs of the saints ask remission of sins for those who ever glorify them.

Theotokion: Ineffably arrayed by assuming flesh from thee to unite Himself with mankind, o thou who knewest not wedlock, He shone forth majesty from Sion on high and hath illumined the world.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

The feast of the passion-bearers hath dawned upon us today as the harbinger of gladness; and celebrating it, we glorify the Lord Who liveth in the highest.

Ikos: Illumine my mind with the splendor of the struggles of the valiant Arethas and all the saints who suffered with him; for he, first of all, showed himself to be faithful, manfully doing battle with those who reject the incarnation of Thee Who, in manner transcending nature, took flesh and wast born, that Thou mightest deliver us from deception and show us how to walk without wavering the path of witness which the athletes trod, hymning, Thee, the Lord Who livest in the highest.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The torrents of the blood of Thine athletes pour forth healings upon those who praise their memory with faith and cry out earnestly to Thee, the Creator: Blessed art Thou, O God of our fathers!

The victors put the whole council of the iniquitous to shame, for, adorned with divine understanding and keenness of mind, and rejoicing while being slaughtered, they chanted: Blessed art Thou, O God of our fathers!

As they were wounded with love of Thee, O Christ, the compassionate mothers spared not their children, but, burned alive in the furnace, they chanted unto Thee, the Master, crying: Blessed art Thou, O God of our fathers!

Brightly lighting lamps of virginal struggle, the God-bearers, rejoicing with the wise virgins in the bridal chamber of God, cry out: Blessed art Thou, O God of our fathers!

Theotokion: **T**hou art the cleansing of souls and the mediatrix of salvation for those who with faith and love proclaim thee to be the Mother of God and likewise cry out to thy Son: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a greater power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

The martyrs cried out, saying to the God-slayers: "Perfection is manifestly not in the law; rather salvation hath been given in Christ! Wherefore, we are all slain, rejoicing, and we die zealously, chanting unto Him: Ye people, exalt Christ supremely forever! "

A babe instructeth in the mysteries and teacheth the mindless ones to look to Thine all-pure image, O Christ, and to embrace faith in Thy coming to earth; and, compelled by the hands of the all-iniquitous ones, he entered the flame with her who gave him birth, chanting: Ye people, exalt Him supremely forever!

Having struggled piously on earth, O martyrs, ye received crowns from Christ in the heavens as is meet, joyfully departing to the habitation of those who rejoice, who chant with faith and cry out unceasingly: Ye people, exalt Him supremely forever!

Having vanquished the cruel prince of this world and those who serve his will, O saints, with boldness and ineffable joy ye passed over to the Ruler and Lord of all, crying out: Ye priests, hymn; ye people, exalt Him supremely forever!

Theotokion: **P**ray to thy Son and Lord for us who truly hymn thee in a pure manner, and who confess thee to be the Mother of God, O all-pure one; and ask that salvation and the remission of sins be given to those who with faith chant: Ye priests, bless; ye people, exalt Him supremely forever!

ODE IX

Irmos: **E**very ear is awed to hear of the ineffable condescension of God, that the Most High willingly lowered Himself, even unto taking flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

Having shared in death, ye were partakers of the glory of Christ, O holy martyrs, and have been splendidly adorned with a diadem. And ye stand before God, asking salvation of soul for us, O right glorious ones.

Ye were shown to be lawful soldiers of Christ and invincible martyrs, O most wise Arethas and those who diligently suffered with thee, together with the women passion-bearers and the virgin maidens. Wherefore, we beseech thee earnestly: Make supplication in our behalf!

Direct my life, O Word of God, and by the entreaties of Thy favored ones who love Thee, O Master, pilot me, and count me worthy to have a share with them, overlooking my sins, in that Thou art good and lovest mankind.

Theotokion: **T**hou wast the dwelling-place of God, containing the Infinite One, Who before was incorporeal, in thy womb, and giving birth to Him for us, incarnate. Him do thou now entreat, O pure one, that He grant remission of transgressions unto all who with faith ever magnify thee.

Exapostilarion: Spec.: Mel.: "Hearken, ye women ...":

God was the fulfiller of the prophecy of Arethas, raising up the courageous Elesbaan, who pursueth and slayeth legions of the iniquitous, and Negranes, who is borne up and filled with gladness, unto the bringing low of the impious Omiritus.

Glory ..., Now & ever ..., Theotokion:

Saved by thee, O Mistress, we confess thee to be the Theotokos; for ineffably thou gavest birth unto God Who hath destroyed death by the Cross and hath drawn to Himself multitudes of martyrs. With them we praise thee, O Virgin.

AT LITURGY

Troparion, in Tone I:

By the pangs of the saints, whereby they suffered for Thee, be Thou entreated, O Lord; and heal all our pain, we pray Thee, Who lovest mankind.

Kontakion, in Tone IV:

The feast of the passion-bearers hath dawned upon us today as the harbinger of gladness; and celebrating it, we glorify the Lord Who liveth in the highest.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me.

EPISTLE TO THE HEBREWS, § 330 [HEB. 11: 33-40]

[And time would fail me to tell of those] who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW, § 38 [MT. 10: 32-33, 37-38; 19:27-30]

And the Lord said: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what

shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.