

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

On “Lord, I have cried ...,” 6 Stichera of the holy great-martyr, 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, * awaiting 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 those who love thee, * and they drown passions and infirmities, O Artemius, * and rout legions of evil demons; * watering 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 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 those who approach the shrine of his relics with faith.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

On 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 determined 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 primal and tri-Hypostatic

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

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

Troparion of the holy great-martyr, in Tone IV:

In his sufferings, Thy martyr Artemius O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Glory ..., Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, without the martyria; and this canon of the holy great-martyr, in Tone II: the acrostic whereof is: “Grant me thy rich grace, O blessed one,” the composition of venerable Joseph the Hymnographer:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Having fought the good fight, O martyr, and received a splendid crown, thou dost now 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: The incorporeal Word, incarnate of thee in a godly manner through the abundance of His love for mankind, O most pure one, drew nigh to suffering; and pouring forth dispassion upon mortals, the supremely glorious Lord hath gloriously been glorified!

ODE III

Irmos: The desert of the barren Church of the nations, * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established.

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

The pillar of thy heart, O all-wise one, 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 deep wounds, thou didst direct the gaze of thine eyes unto Him Who saveth, O right glorious one.

Theotokion: Incarnate, of His own desire, from thy most pure blood, O Lady, the Lord Who saveth mankind, hath assembled multitudes of martyrs.

Sessional Hymn of the holy great-martyr, in Tone VIII,

Spec. Mel.: “Of the 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 thou didst 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 who approach thee. O passion-bearer Artemius, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O undefiled, blameless and all-immaculate Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Emulating Him Who 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 pangs 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 hast become an equal to the angels by the radiance of thy suffering, by the hand of an angel, did our Life, the Bread of heaven, send food which strengthened thee, O praiseworthy martyr.

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

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

ODE V

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led 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, O 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** Lady, 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: **Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.**

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

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

O Artemius, emulator of the Savior: from afflictions, temptations, passions and sorrows do thou deliver us who 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 encompassed about by the billows and threefold waves of temptation.

Kontakion of the holy great-martyr, 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, * abundant bestower of miracles and most great among martyrs, ** for he entreateth the Lord on 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 deemed worthy of, 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 on behalf of us all.

ODE VII

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

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

With the streams of thy blood thou didst quench the raging fire of torments, O blessed one; and, drenched with the dew of the Spirit, thou didst cry aloud, rejoicing: Blessed and supremely glorious art Thou!

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

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

ODE VIII

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Thou didst endure the wasting of thy body with cruel wounds inflicted by three-pronged claws, but directing thy gaze to the future reward which God, the Master and Lord of all was to bestow upon thee, thou didst cry out to Him, O glorious one.

Thou didst sanctify the earth with thy blood and revealed thy much-suffering body to be a source of healing, ever driving away all infirmities, afflictions and demonic harm from those who have recourse to thee in faith.

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

Theotokion: Thou hast restored us who fled after the bitter tasting of the fruit of the tree and fell headlong, O most pure one, who hast given birth unto our Creator, the hypostatic Word. And unto Him, O pure one, we cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

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 hast been revealed 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 those who with faith honor him.

Thy shrine, which unceasingly poureth forth healings, doth summon the faithful to draw therefrom with love, for the health of their bodies and the true salvation of their souls, O all-blessed Artemius, thou intercessor for those who 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 most glorious Artemius.

Exapostilarion of the holy great-martyr,

Spec. Mel.: “O immutable Light ...”:

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

Theotokion: **T**he 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 on behalf of the world.

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

Today the whole world is 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!

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **U**pon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

AT LITURGY

On the Beatitudes, 8 Troparia: four from the Oktoechos, and 4 from ODE III of the canon of the holy great-martyr.

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

The pillar of thy heart, O all-wise one, 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 deep wounds, thou didst direct the gaze of thine eyes unto Him Who saveth, O right glorious one.

Theotokion: Incarnate, of His own desire, from thy most pure blood, O Lady, the Lord Who saveth mankind, hath assembled multitudes of martyrs.

Troparion of the holy great-martyr, in Tone IV:

In his sufferings, Thy martyr Artemius O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the holy great-martyr, 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, * abundant bestower of miracles and most great among martyrs, ** for he entreateth the Lord on behalf of us all.

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

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

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY (2:1-10)

Timothy my child, 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.

Verse: 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)

The Lord said unto His disciples: 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.