

THE 10th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS EULAMPIUS & EULAMPYA
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel. : "As one valiant among the martyrs ...":

Illumined by the Holy Spirit, * O all-praised martyrs, * ye arrayed yourselves against the wiles of the prince of this world; and, vanquishing him manfully, * ye prevailed over him * with divine skill. * Wherefore, celebrating your splendid memorial today, * we honor your sufferings with praises as is meet, * O ye of great renown.

Mingling the fire and torments, * O holy ones, * by wisdom ye remained unwavering; * and burning like lamps * with the fervor of the Spirit, * ye have illumined the hearts of the faithful with grace. * Wherefore, every age and generation doth celebrate * your holy memory, * hymning the Lord.

Shining forth like stars of great brilliance, * the divinely wise Eulampius * and the most honored Eulampia, * the godly pair, * illumine creation * with the radiance of their struggles and the splendors of their miracles. * And celebrating today their most sacred memory, * with gladness we bow down * before the shrine of their relics.

Glory ..., the composition of John the Monk, in Tone IV:

Uniting your identical names to your fraternal love, and joining purity to dispassion, ye preserved your moral force unimpaired; for where God is desired, the whole world is as spurned. What a wonder! The serpent is slain! He who dwells beneath the earth, who railed unrighteously against heaven, hath been brought down through the suffering of the brother and sister, the wise Eulampius and Eulampia. Unto them let us cry out with spiritual hymns: O ye who finished well the race for Christ, ask peace for the world and great mercy for our souls.

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

Spec. Mel.: "As one valiant among the martyrs ...":

As she beheld Thee, * the Lamb and Shepherd upon the Tree, * the ewe-lamb who gaveth birth to Thee lamented * and maternally exclaimed to Thee: * "O Son most desired, * 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 Thou hast shed Thy blood, O Master?"

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

Illumined with the light of the Trinity, the brother and sister set at nought the savagery of the tormenters. Wherefore, trampling down the flame, they joined chorus, chanting: "Behold now, what is so good or so joyous as for brethren to dwell together in unity?" And looking to divine glory, they were counted worthy of the glory of heaven, ever entreating Christ God in our behalf, that our souls may be saved.

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

Spec. Mel.: "As one valiant among the martyrs ...":

As she beheld Thee, O Lord, * nailed to the Cross, * the ewe-lamb, Thy Mother, marveled * and cried out: "What is this I see, * O my desired Son? * Hath the unbelieving council of the iniquitous done these things to Thee in recompense, * which hath enjoyed Thy many miracles? * But glory, O Master, * to Thine ineffable coming!"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs have received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and crushed the feeble audacity of the demons. By their supplications, save Thou our souls.

AT MATINS

Canon of the saints, with 4 troparia, the acrostic whereof is:

"I hymn the unity of brother and sister",
the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the depths of the Red Sea dryshod, conquered the power of Amalek in the wilderness by Moses' hands outstretched in the form of a cross.

Kindled by the love of Christ, O martyr Eulampius, thou didst reject the darkness of the world and didst fervently draw nigh to the immaterial light of heaven, O most blessed and all-wise one.

Thy love for God averted the onslaught of torments, O all-wise martyr Eulampius, and through abstinence and standing firm thou didst truly burn up legions of demons, O greatly lauded one.

Having strengthened an army of martyrs with thy divinely eloquent tongue, O thou who art most rich, thou didst bring to Christ a divine company, a catch of great richness, receiving with them incorruptible crowns.

Theotokion: **G**od, coming to thy womb from on high and becoming flesh, O all-pure one, manifestly passed through it, raising up in Himself those who had fallen and making mortals His children by grace, O most hymned and pure Virgin.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

The enemy wished to destroy souls by raising up a wicked letter of falsehood, but thou didst cast him into the abyss.

Kindled with love for thy brother, O maiden, thou didst manifestly run after the beauty of Christ, O ever-glorious martyr Eulampia.

Theotokion: **H**aving received God the Word without seed in thy womb, O all-pure one, thou gayest birth unto Him in manner past understanding, without confusion.

Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having steadfastly passed through the dark clouds of torments, O athletes, ye shone with the grace of the Savior like the sun. And bound together in godly manner by fraternal love, ye were splendidly adorned with similar pangs. Wherefore, after your repose ye received boundless grace from on high to heal afflictions, O favorite's of the Lord. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

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

Having fallen into the subtle temptations of enemies visible and invisible, and been caught in 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 entreat Him Who was incarnate of thee without seed, in behalf of thy servants who unceasingly supplicate thee, O all-pure Theotokos. Ever beseech Him, that He grant remission of offenses unto those who hymn thy glory as is meet.

Stavrotheotokion: **B**eholding 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 long-suffering Lord, abyss and inexhaustible well-spring of mercy: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: **T**he Church, beholding Thee, the Sun of righteousness, lifted up upon the Cross, stood rooted in place, crying out as is meet: **Glory to Thy power, O Lord!**

Having spurned all the deception of the world for the sake of the Creator's love, O athletes, ye desired Christ alone, crying out: **Glory to Thy power, O Lord!**

Entering upon the flame of the furnace and trampling it underfoot, O martyrs, ye were enriched in godly manner with dew from heaven, crying out to Christ: **Glory to Thy power, O Lord!**

Illumined with the effulgence of the Trinity, the valiant pair of martyrs destroyed the darkness of the idols, crying out to Christ: **Glory to Thy power, O Lord!**

Theotokion: **H**aving given birth unto Christ without corruption, O all-immaculate Virgin Mary, thou didst stem the onslaught of death, uniting the generations of mortals to the incorporeal ranks.

ODE V

Irmos: **T**hou hast come, O my Lord, a light unto the world, a holy light Who turnest from the gloom of ignorance those who hymn Thee' with faith.

The assaults of the tortures did not alter you, O steadfast ones, but manifestly set your spiritual feet firmly upon the rock of the Savior.

Having mightily vanquished the deceits of the ancient one, ye abolished the bloody sacrifices of the idols with the shedding of your blood, O glorious ones.

Theotokion: **O** Mary, Bride of God, who gavest birth to the Joy Who hath deified mortals and hast borne God in thine arms: thou hast removed the curse.

ODE VI

Irmos: **"I shall sacrifice to Thee with a voice of praise, O Lord!" to Thee the Church crieth out, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.**

Your blood hath been shown to be the healing of soul-corrupting passions, O all-blessed athlete, for all who with faith have recourse to your divine and most splendid shrine.

Having suffered lawfully for Christ, O glorious and truly all-blessed ones, ye have been enriched with a crown of incorruption, and have received the kingdom of heaven and a divine reward.

Theotokion: **F**inding thee to be like an all-pure blossom, a lily of the valley amid thorns, O Mother of God, the Bridegroom took flesh within thy womb.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Let us hymn the valiant martyrs, the brother and sister according to the flesh: the wise Eulampius and Eulampia; for with the power of the Crucified they put the wiles of the most iniquitous one to shame. Wherefore, they have been shown to be the glory and boast of martyrs.

Ikos: **O** ye faithful, in sacred songs and hymns let us praise the two athletes today, for they have cast down the deception of the idols, reduced the fire of polytheism to ashes and put the demons to shame. They were not afraid of the anger of the tormenters, neither did they fear the fire or the raging of the wild beasts, but struggled well and valiantly. The glorious Eulampius, the honored Eulampia and their fellow athletes have been shown to be the glory and boast of the martyrs.

ODE VII

Irmos: **The children of Abraham in the Persian furnace, consumed with love of piety more than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

Enriched with divine understanding, O ever-memorable martyr Eulampius, thou didst truly put down all the retribution of the impious, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

Running truly, O athlete, ye divinely united yourselves to the love of the Creator, chanting with soul and body: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: In strange manner thou didst conceive the Word of the Father in thy womb, O all-pure Virgin, and gavest birth to Him in the flesh for those who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Neither the multiplication of torments, nor the fire, nor wounds, nor the raging of horses, nor the sharp edge of the sword, were able to separate you from the love of Christ, O glorious athletes; but ye vanquished them, crying out: Bless the Lord, all ye works of the Lord!

Now, in good time, ye have been enriched with the kingdom of God for your pangs, O glorious athletes, ever-glorious Eulampius and honored virgin martyr Eulampia, who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: As thou alone gavest birth to God with thy seedless birthgiving, O pure Mistress and Mother who knewest not wedlock, render Him merciful, that thy flock may be preserved from the temptations of the enemy and may cry unto Christ: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Cornerstone uncut by human hands, Who hath united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

With the outpouring of your blood, O martyred athletes, ye destroyed the deception of idolatry, receiving as reward for your torment a habitation and a resting-place in heaven.

Behold! in place of prison, fetters, fire and wounds, O glorious martyred athletes who are most rich, ever-shining light, enlargement, the coolness of joy, and goodly grace have been given you.

Having completed the divine course of your honorable suffering, ye make your abode amid the splendors of God, where the choirs of the ranks of the angels, the multitudes of the righteous and the assemblies of the martyrs are, O ever-memorable ones.

Theotokion: The prophecies of the prophets have now reached their end, O most pure Virgin Maiden, for thou hast given birth for us to God incarnate. Wherefore, with the angel we cry out to thee: Rejoice, O Mistress!

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

The divinely wise Eulampius and the honorable Eulampia, the fraternal pair of athletes, have been enriched with majesty by the providence of God; for they shine with martyric splendors and the effulgence of healings.

Theotokion: **F**rom thee, O pure Maiden, hath God, Who transcendeth being, robed Himself in the essence of a human being in His great lovingkindness, without confusing the understanding of both natures, but being one Son with two natures after His birth.