

THE 10th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS EULAMPIUS & EULAMPIA
AT VESPER

On “Lord, I have cried ...,” 3 Stichera of the holy martyrs, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

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

Mingling fire and torments, * O holy ones, * by wisdom ye remained unwavering; * and burning like lamps * with the fervor of the Spirit, * ye 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 twain, * 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 spurned. What a wonder! The serpent hath been slain! He who dwells beneath the earth, who railed unrighteously against heaven, hath been humbled 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.

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

Spec. Mel.: “As one valiant among the martyrs ...”:

Stavrotheotokion: **U**pon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

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

Illumined with the light of the Trinity, the brother and sister set at naught 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 deemed worthy of the glory of heaven, ever entreating Christ God on our behalf, that our souls may be saved.

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

Spec. Mel.: “As one valiant among the martyrs ...”:

Stavrotheotokion: Beholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: “What is this that I see, * O my Son most desired? * How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!”

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

AT MATINS

Canon of the holy martyrs, 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: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

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

Thy love for God averted the onslaught of torments, O most 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 most noetically rich one, thou didst bring to Christ a divine company, a catch of great richness, receiving with them incorruptible crowns.

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

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

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 within thy womb, O most pure one, thou didst give birth unto Him in a manner past understanding, without commingling.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having steadfastly passed through the dark clouds of torments, O spiritual athletes, ye shone with the grace of the Savior like the sun. And bound together in a 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 ..., Both now ..., Theotokion, in Tone VIII:

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Stavrotheotokion: **U**pon 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: **B**eholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * **G**lory be to Thy power, O Lord!

Having spurned all the deception of the world for the sake of the Creator’s love, O spiritual 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 a 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 ranks of the incorporeal ones.

ODE V

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

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

Having mightily vanquished the deceit 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 hast given birth to the Joy Who hath deified mortals, and having borne God in thine arms, thou hast annulled the curse.

ODE VI

Irmos: **The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.**

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

Having suffered lawfully for Christ, O glorious and truly most 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 a most pure blossom, a lily of the valley amid thorns, O most immaculate Mother of God, the Bridegroom took flesh within thy womb.

Kontakion of the holy martyrs, 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 One * they put the wiles of the most iniquitous 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 spiritual 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 spiritual athletes have been revealed to be the glory and boast of the martyrs.

ODE VII

Irmos: **In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * 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 spiritual athletes, 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: **I**n a strange manner thou didst conceive the Word of the Father in thy womb, O most pure Virgin, and hast given birth to Him in the flesh for those who cry aloud: Blessed art thou among women, O all-immaculate Lady!

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Neither the multiplicity 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 spiritual athletes; but ye vanquished them all, crying aloud: 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 spiritual athletes, ever-glorious Eulampius and honored virgin martyr Eulampia, who cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **A**s thou alone hast given birth to God with thy seedless birthgiving, O pure Lady 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: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

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

Behold! in place of prison, fetters, fire and wounds, O glorious and most noetically rich martyred spiritual athletes, ye have been granted ever-radiant light, spaciousness, the coolness of joy, and goodly grace.

Having completed the divine course of your honorable suffering, ye have made your abodes 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: **T**he prophecies of the prophets have now reached their end, O all-pure Virgin Maiden, for thou hast given birth for us to God incarnate. Wherefore, with the angel we cry out to thee: Rejoice, O Sovereign Lady!

Exapostilarion of the holy martyrs:

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

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

Theotokion: **F**rom thee, O pure Maiden, hath God, Who transcendeth being, robed Himself in the essence of human nature in His great loving-kindness, without commingling the characteristics of both natures, but being one Son with two natures after His birth.

AT LITURGY

Troparion of the holy martyrs, in Tone IV:

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