

THE 16th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY MARTYR PAMPHILUS & THOSE WITH HIM
AT VESPERS

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

Spec. Mel.: “Joy of the ranks of heaven ...”:

Let Pamphilus and Seleucius, * together with Valens and Paul, * Porphyrius, Theodulus and Julian, * and the company of the five Egyptians * be melodiously hymned with faith ** as a twelve stringed harp.

Exalted splendidly in the Faith of Christ by divine glory, * O glorious Pamphilus, * thou wast shown to be the goodly adornment of Caesarea, * being therein a most beloved hierarch, in accordance with thy name, * a most honored struggler ** and a faithful martyr.

O mighty Pamphilus, * thou didst assemble a company of valiant strugglers, twelve in number, * who revealed themselves to be a godly army. * And vanquishing the enemy together, * ye were taken to the Lord in divers ways, ** reposing amid your martyrdom.

Glory ..., Both now ..., Theotokion, in the same melody:

With the staff of thine aid, O pure Birthgiver of God, * drive away bestial passions from my wretched soul, * and guide me * peacefully unto life, * and number me among the holy flock ** of thy chosen sheep.

Stavrotheotokion: Upon beholding the Lamb lifted up upon the Cross, * the immaculate Virgin cried aloud, weeping: * “O my Child most sweet, * what is this new and most glorious sight? * How is it that Thou Who holdest all things in Thy hand ** hast been nailed to the Tree in the flesh?”

AT MATINS

Canon of the martyrs, the acrostic whereof is: “The assembly of the twelve martyrs do I hymn”, 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.

The company of twelve, brought together by the power of the all-holy Spirit, mightily vanquished the ungodly and evil horde of the wicked, in that they were victorious.

Wounded, the enemy was put to shame by the martyred strugglers; for the deceiver, though he bitterly emptied his quiver, was unable to bring down those most valiant in might.

Adorned with wisdom, O martyrs of Christ, with divine understanding ye trampled underfoot the wrath of pagan arrogance, and the opponents of piety were unable to oppose it.

Theotokion: **M**ost piously rendering glory, we continually magnify thee, O all-hymned Theotokos, as the cloud who hath shone forth upon us the Sun of righteousness, the only-begotten Son of the Father.

ODE III

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

Thou didst shine forth piously in deed and word, and in the precious anointing of the priesthood, O divinely wise Pamphilus, martyr of Christ.

Ye were like a most reverent harp, strung with your confession and sounding forth in hymnody, O assembled martyrs of Christ.

Hastening to the understanding of your heavenly and honored calling, as victors ye received crowns from the Master.

Theotokion: **H**e Who dwelleth in the highest made His abode within thee, O most pure one, in a manner surpassing nature; for, having received flesh from thee, He robed Himself therein.

Sessional Hymn, in Tone IV: Spec. Mel.: “Joseph marveled ...”:

The choir of the twelve divine martyrs, having truly arrayed themselves steadfastly against the tyrannical enemy, vanquished them with the weapons of faith; and vested by God with crowns, they have joined the choirs of the angels. With them they ever make entreaty, that those who bless them may be delivered from tribulations, sorrows and everlasting torments.

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

Joseph marveled, beholding that which transcends nature, * and pondering thy seedless conception, O Theotokos, * he thought of the dew upon the fleece, * the bush unconsumed by the fire, * and the rod of Aaron which buddeth forth. * And bearing witness, thy betrothed and guardian * cried aloud to the priests saying: ** A Virgin giveth birth, and remaineth a Virgin even after birthgiving!

Stavrotheotokion: **T**he Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded and with grief and cried aloud, exclaiming amid her pain: “What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!”

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: * Glory be to Thy power, O Lord.

The choir of Thy martyrs was shown to be adorned with the divine gifts of the apostles and prophets, O Master, being, through Thy providence, of the same number.

Assembled from divers walks of life, like a perfect model of the Church, ye were granted to save those who cry out together: Glory to Thy power, O Lord!

Guided by the hand of the Master, Who of His own will endured death for their sake, the all-praised assembly of martyrs cried aloud: Glory to Thy power, O Lord!

Theotokion: **T**aught of thee by divine words, O Theotokos, and beholding their fulfillment, delivered by thy birthgiving, we cry out to thee: Rejoice, O all-immaculate Virgin!

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.

Unable to bear serving those on earth, O Pamphilus, by suffering thou didst adorn the divine life which thou hadst lived from thy childhood.

Adorned with godly gray hairs and wisdom, Valens hastened to the Holy City and hath been crowned as a martyr.

Possessed of the mind of Christ, as the namesake of Paul thou wast adorned with the crown of martyrdom, having suffered lawfully, O all-famed one.

Theotokion: **T**hou didst set aright the stumbling of Eve, O pure Theotokos, having given birth to God the Word, Who hath set aright the fall of those who had been cast down.

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.**

Made steadfast by the hope of life eternal, and rejoicing, the valiant ones, who shared the names of Thy divine prophets, endured the dismemberment of their bodies, O Savior.

By their death Samuel and Elijah, Daniel and the divine Jeremiah, and with them Isaiah of great renown, procured a higher life.

Egypt, which of old was covered with the profound darkness of ignorance, now shineth forth radiant beacons unto God, enriched by the light of the knowledge of God.

Theotokion: **D**aniel beheld thee, O all-immaculate one, as the mountain from which was hewn the Stone Who hath crushed all manner of falsehood, filling all the ends of the earth with divine knowledge.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Rejoicing in wisdom made manifest by heaven * when dreadful torments lay before them, * the valiant strugglers conversed amongst themselves, * sparing not their flesh. * Wherefore, they have inherited everlasting glory, * ever praying for us ** who praise their contest.

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.**

Looking to thy coming joy with radiant countenance and purity of mind, O all-blessed martyr Porphyrius, mercilessly lacerated thou didst disdain thy torments.

God Who saved the three youths in the furnace clearly accepted thee as a sacrifice of sweet savor when thou wast burned alive in the fire for His sake, O blessed struggler Porphyrius.

Adorned with the strength of thy soul and body, O all-praised Seleucius, thou didst cast down all the might of the tyrant, crying out: Blessed art Thou, O my God and Lord!

Theotokion: **A**s Theotokos, thou hast given birth to Him Who is more comely than all creation, for thou wast truly the all-holy abode of God. Blessed art thou among women, O all-immaculate Sovereign Lady!

ODE VIII

Irmos: Having 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.

Making thyself subject to the laws of the Christians, O all-wise Seleucius, thou didst reject all else. And thou wast a soldier and teacher of piety, taking care of orphans and widows, and crying out: Bless the Lord, all ye works of the Lord!

Shining with noetic radiance, O glorious elder, martyr Theodulus, thou wast a true servant, emulating the Master. And, desiring His Cross, rejoicing, thou didst endure crucifixion, chanting: Bless the Lord, all ye works of the Lord!

Having shown thyself to be a temple of the divine Spirit, O Julian, with goodly demeanor wast thou adorned. And, full of reverence and splendor, full likewise of faith, thou wast wholly consumed by fire, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: The Word Who in the beginning was begotten of the Father without mother, was born of thee without father in later times, O all-pure one. The Incorporeal One became incarnate, desiring, in His tender compassion, to save those who chant: 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.

Desiring to possess the life of heaven alone, O strugglers, with great wisdom ye spurned that which is transitory and corrupt; and now ye enjoy a higher and blessed sweetness.

Standing before the well-spring of effulgence, O glorious martyrs, ye now dance with zeal amid the paradise of God; and drawing forth drink therefrom, ye are illumined with its splendors.

O choir of twelve, mindful now of all who keep your most radiant memory with faith, entreat Christ the Master, that we may be deemed worthy to dwell with you.

Theotokion: As Mother of the only Master, O Virgin Mary, thou hast surpassed all other creatures. Wherefore, all of us, the faithful, rejoicing, now magnify thee in gladness, O all-immaculate one.