

THE 14th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS
NAZARIUS, GERVASE, PROTASE & CELSIUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy martyrs, in Tone IV:

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

Having finished the struggle * of their confession of faith, * the valiant-minded Nazarius, the great Protase, * the wise Celsius * and the divinely wise Gervase * received the crown of victory as witnesses. * Let us hymn them as valiant warriors, * as heirs to the kingdom on high, ** as voluntary sacrifices.

Illumined by the noetic effulgence of the Spirit, * O sacred Nazarius, * thou didst shine forth more brightly than the sun with divine grace, * upon the souls of those in darkness, * teaching, enlightening, * instructing them most splendidly * to believe in and worship the one Lord * Who was most gloriously incarnate of the Virgin ** and hath enlightened those on earth.

With Nazarius * the ever-memorable Celsius shone forth, * and the glorious Protase and Gervase, * who suffered with valiant mind, * manfully vanquishing on earth * all the hordes of the demons. * Wherefore, they pour forth streams of healings * and richly water the hearts of the pious ** with divine grace.

Let Nazarius be praised, * and let Protase be honored * with the godly Celsius and Gervase, * who suffered right gloriously * and diminished falsehood, * who are honored in a sacred manner by the angelic choirs * and are deified by divine communion, * receiving crowns of victory ** from the hand of the Bestower of life.

In that ye finished the race and kept the faith, * O divine martyrs, * ye have been crowned with wreaths of suffering * and numbered among the angels, * having fought splendidly * and with Christ’s help trampled underfoot the deceitful enemy. * Wherefore, assembling together, * in gladness we celebrate ** your radiant memory.

Passing through cities, * the divinely wise Nazarius illumined them * with his Godly preaching. * And Celsius, emulating him, * acquired the glory of the spiritual athletes of God, * trampling underfoot the deceitful one. * Let us all honor them with praises * as stars and luminaries for those in darkness ** and physicians for our souls.

Glory ..., in Tone VIII:

Let us praise Nazarius, Gervase, Protase and Celsius, the reason-endowed sacrifices, for they set at naught all the savagery of the tyrants and the idols. Wherefore, through their supplications, O Christ God, grant peace to the world and great mercy to our souls. :

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

Spec. Mel.: “O martyrs of the Lord ...”:

Stavrotheotokion: **‘I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee’, * thus said the Virgin weeping, ** whom we magnify.

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

Both canons from the Oktoechos, and that of the martyrs, with 4 Troparia, the acrostic whereof is: “I faithfully hymn the crowned martyrs”, the composition of Joseph, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Having suffered faithfully and finished the contest, ye were crowned with wreaths of victory, O divine martyrs; wherefore, in gladness we celebrate your godly memory.

Impelled by the sail of the divine Spirit, ye passed over the deep of torments without sinking, O glorious martyrs, and have now made your abode in the divine haven of the Most High.

Clad in the Cross as in a breastplate, O blessed ones, ye battled the incorporeal foe in the body, enduring subtle torments and an unjust death.

Theotokion: Let us hymn the all-immaculate Maiden who alone contained the pre-eternal God within her womb, for she became more spacious than the heavens, giving flesh to God for the sake of goodness.

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Ye were truly like divine grapes of the divine vine, O martyrs, pouring forth upon us the wine which with grace spiritually gladdens the hearts of all.

O most noetically rich martyr of Christ Nazarius, thou didst mightily oppose the tyrant who commanded thee to sacrifice to the abominable gods, and didst ready thyself like a lamb for the slaughter, O glorious one.

With faith let us all chant a symphony of praise today to Nazarius, Gervase, Protase and Celsius, who were witnesses of the truth in the Spirit.

Theotokion: The tabernacle of the law prefigured thee, who wast to become the sacred habitation of God, O pure one, from whence our purification doth proceed, granting sanctity unto us all.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Honoring the suffering and persecution of Nazarius and the pangs and wounds of Protase, let us praise Gervase and Celsius, the precious vessels of the Holy Trinity, the radiant stars, the towers of defense of the faithful, the true destroyers of impiety, the pillars and unshakable foundation of the faith, to whom we cry out with faith: 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:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

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: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

In a manner past understanding the love of Thy martyrs surpasseth all the devisings, battles, manly struggles and contests which Thou hast set for those who lawfully contended, O Word.

The warriors of Christ most excellently showed forth a single understanding while they were wounded in their bodies, and confessing the one God in the arena they manifestly destroyed the delusion of polytheism.

The angels marveled at the contest of Nazarius, Protase, Gervase and Celsius, the honorable martyrs: how, struggling in the flesh against an incorporeal foe, they most valiantly cast him down to the ground.

As valiant warriors, as invincible martyrs, as soldiers of Christ, as champions of piety, ye have inherited the mansions of heaven, ever rejoicing with the angelic choirs.

Theotokion: Without leaving the bosom of the Father, the supremely divine One reclined in thy pure womb, O most pure Theotokos, preparing for all a divine seat and everlasting glory by His goodness.

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Thy body, O Nazarius, partook of the wounds and stripes of many and varied torments; wherefore, it poureth forth upon us a sweet smelling myrrh which perfumeth the souls of those who honor thee with unwavering faith, O all-praised one.

With the sprinkling of thy blood thou didst extinguish the burning embers of polytheism, O spiritual athlete; and with the fire of divine miracles O all-wise one, thou didst burn up the filth of cruel sufferings through the grace of God the Savior, O Nazarius.

Let us faithfully honor and bless the most valiant and splendid martyrs: the blossoms exuding the perfume of divine understanding, the meadows of divine knowledge, the right fruitful trees of paradise.

Let Nazarius be hymned; let Celsius and Protase be magnified; and let the valiant Gervase be praised with faith: for they were unshakable pillars and indestructible foundations of the Church.

Theotokion: **T**he sword which of old guarded Eden hath been withdrawn from before the faithful, O pure one, because of the precious blood which poured forth from the side, pierced by the spear, of Him Who shone forth from thee.

ODE VI

Irmos: **Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.**

Thy journeys were on the waters, O all-blessed Nazarius, and thy paths in the Spirit were not known to thee, but by His power thou didst put the enemy to shame.

By the grace of God thou hast healed the incurable sufferings of men's bodies, O martyr Nazarius, pouring forth fragrant myrrh upon those who have recourse to thy precious relics.

The godly Protase, and with him the great Gervase, having manifestly trampled underfoot transitory wealth and power, and have been deemed worthy of eternal glory.

Theotokion: **T**hou alone hast restored the laws of nature, O Virgin, having given birth to the immortal God, Who clothed Himself in mortal flesh, that through grace He might bring life to the dead.

Kontakion of the holy martyrs, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Revealed as radiant beacons, O divine martyrs, * ye illumine creation with the light of miracles, * ever dispelling the profound night of infirmities, * and praying unceasingly to Christ, the one God, ** on behalf of us all.

Ikos: Ever standing as radiant and divine luminaries before the great Light, O divinely blessed martyrs, ever enlightened and deified by the effulgence of the never-waning divinity which is emitted thereby, enlighten those who with faith celebrate your divine memory, and deliver them from darkness, the passions, misfortunes and evils, praying unceasingly on behalf of us all.

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Having set your feet upon the rock of the knowledge of God, O glorious ones, ye did not pervert your hearts with the wiles of the enemy, chanting: O supremely hymned Lord God of our fathers, blessed art Thou!

Never-waning light shone upon you who suffered to the shedding of your blood, O great martyrs, and gladness manifestly embraced you, who chant: O supremely hymned Lord God of our fathers, blessed art Thou!

Most diligently traveling about, O blessed ones, ye sanctified cities, confessing Christ before tyrants and granting healings unto all those in need through the grace of the all-holy Spirit.

Theotokion: God found thy womb to be a most splendid palace and made His abode therein, O all-immaculate one, making children of the light those who cry: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Rising early unto the great Sun Who most gloriously shone forth from the Virgin, O invincible martyrs, ye yourselves became light dispelling the darkness of falsehood by grace, crying: Praise ye the Lord ye works, and supremely exalt Him throughout all ages!

Old Rome proclaimed thy struggles, O much suffering Nazarius; but Constantinople, holding thy sacred relics with faith, doth hymn thy wonders, crying: Praise ye the Lord, O ye works, and supremely exalt Him throughout all ages!

Pouring forth the myrrh of grace, the divine Nazarius commandeth all who approach with faith to draw it forth, unto the enlightenment and purification of those who cry aloud: Praise ye the Lord, ye works, and supremely exalt Him throughout all ages!

Having you Nazarius, Celsius, Protase, and Gervase as most mighty intercessors before the Lord, O valiant spiritual athletes, we cry out with love: Praise ye the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: Having united Himself to thee essentially in the flesh, O most pure one, He Who brought all things into being hath wholly restored me and raised me up who have grown old through disobedience. Wherefore we praise thee, the Virgin, and supremely exalt thee throughout all ages.

ODE IX

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Strengthened by the might of Christ Who destroyed the malice of the destroyer, ye bowed Your heads beneath the sword, receiving your end; departing from the flesh, O ye of great renown; wherefore ye are blessed as is meet.

Ye were beautiful in the wounds of your flesh and your emulations of the angels; and now ye stand before them all, ever rejoicing in beauty, manifestly and most beautifully adorned by communion, O most honored ones.

Both before and after your end the Master adorned you with signs and wonders, O invincible martyrs Nazarius, Protase, Celsius and Gervase; wherefore ye are blessed as is meet.

All who observe your memorial today have been sanctified by your love: the martyrs rejoice, and all the prophets celebrate with them. With them pray ye to the Benefactor on our behalf, O all-blessed ones.

Theotokion: In gladness, O most pure Maiden, we offer thee the cry of the divine Gabriel: Rejoice, O joyous Virgin Mother who knewest not wedlock, thou boast of the martyrs and apostles and salvation of all!

Exapostilarion of the holy martyrs:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Like one of the incorporeal hosts thou didst endure unbearable tortures, O blessed Nazarius, thou glory of the martyrs, together with the wise Gervase, Protase and the godly Celsius. Wherefore with faith we honor your most festive and honored memorial.

Theotokion: The most glorious wonder of thy birthgiving, which passeth understanding, doth astonish the mind of every mortal and angel, for though a virgin, thou hast given birth yet remained a virgin even after giving birth, O Virgin, O awesome mystery! O wondrous nativity! O most glorious pregnancy!

AT LITURGY

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.

Kontakion of the holy martyrs, in Tone II:

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