

THE 8th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY GREATMARTYR PROCOPIUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy martyr; 3 in Tone IV:

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

Thy name was given to thee from heaven * as to a preacher to the nations, * O all-glorious Procopius; * and, illumined in mind, * thou didst forsake the darkness of idolatry * and didst become a lamp for the faithful, * illumining the ends of the earth * with the divine radiance of thine honored struggles, ** O glory and boast of the martyrs.

Having first subdued the uprisings of the flesh * with abstinence, * thou didst later set thyself apart for the contest * with manly mind, through the power of the Spirit, * O all-blessed Procopius, * not sparing thy flesh. * Wherefore, thou didst endure * all manner of tortures, ** and, crowned, hast ascended to the choirs on high.

As an invincible commander, * armed with the Cross, * thou didst drown all the power of the adversary * in the streams of thy blood, * richly pouring forth showers of healing * from the well-springs of salvation, * O right wondrous one, * watering all those held fast in the flame of the passions, ** O thou who art divinely inspired.

And 3 Stichera in the same tone:

Spec. Mel.: “Thou hast given a sign ...”:

Like Paul of old, * thou wast called from heaven by Jesus the Truth, * O most glorious Procopius; * and, believing on Him, with all thy soul, O blessed one, * thou didst forsake the delusion of the ungodly lies * bequeathed to thee by thine ancestors, * and, rejoicing, didst set thyself apart for painful labors, * enlightened by the thought ** of perfect suffering.

Lacerated with a trident, * burned with fire, and imprisoned in a dungeon, * thou didst remain steadfast, * looking forward with enlightened mind * to the divine rewards which lay before thee, * O much suffering martyr. * Wherefore, Christ, the Bestower of crowns, hath crowned thee, O Procopius, * who manfully completed thy struggles ** and preserved the Faith.

Truly desiring the beauties * of thy divine soul, O Procopius, Jesus pursued thee * with the image of the suffering * which He endured in the flesh; * and thine enemies marveled * at thy patience and splendor. * Wherefore, O glorious one, * we call thee and those who suffered with thee blessed. ** With them ask remission of sins for those who hymn thee.

Glory ..., in Tone VI:

Thy glorious memorial hath shone forth today, O much-suffering Procopius, summoning us, who love the feasts of the Church, to the goodly praise and glory of Christ our God. Wherefore, hastening to the shrine of thy relics, we receive gifts of healings, and we forever hymn Christ the Savior, Who hath crowned thee, glorifying Him unceasingly.

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

Spec. Mel.: “Having set all aside ...”:

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

On the Aposticha: Glory ..., the composition of Procopius, in Tone VIII:

Illumined with the mystic effulgence of the most radiant Trinity, O martyr Procopius of valiant mind, thou didst become a god by adoption, deified by communion. Wherefore, by thy supplications save from multifarious perils those who with faith celebrate thy luminous festival.

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

Spec. Mel.: “O most glorious wonder ...”:

Stavrotheotokion: **B**eholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician * and healer of the infirmities of mankind, * Thou hast redeemed all from corruption ** by Thy tender compassion.

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Procopius 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.

AT MATINS

Both canons from the Oktoechos, without the martyrica;
And that of the holy martyr, with 6 Troparia, 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.

Drenched with the rich effulgence of the Spirit, O martyr Procopius, as one enlightened, do thou deliver from the darkness of the passions and from dangers those who honor thine honorable festival.

Thy calling came not from men, O Procopius; rather Christ pursued thee from heaven, as He had Paul of old, making thee a true witness to His sufferings.

As one sensible, O most wise Procopius, thou didst trade a corrupt army for one which is everlasting, and a mortal king for One Who is immortal, Who granteth thee an incorruptible kingdom.

Theotokion: **O** all-hymned Theotokos, thou hast given birth to the Creator of nature, Who hath deified us by a true union which surpasseth understanding. Him do thou beseech, that He enlighten those who hymn thee.

ODE III

Irmos: **N**ot in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Christ appeared to thee most gloriously in the midst of the Cross, manifestly teaching thee of His condescension toward us, and summoning thee to suffering.

Breathing forth zeal for God, thou didst raise thyself up as a temple and tower for the divine Spirit, casting down the demons' temples and the graven images which are bereft of soul, O martyr Procopius.

Thou wast stripped of the garments of thy skin through flaying, but didst put on the vesture of incorruption, O Procopius; stripping naked the greatly crafty one, O martyr.

Theotokion: **F**rom every assault of the adverse serpent deliver me, O pure Mother and Virgin, and enlighten the heart of me who glorify thee with faith, O most immaculate one.

Sessional Hymn, in Tone I: Spec. Mel.: "Thy tomb ...":

Like Paul of old, Christ called thee to faith from heaven, O wise Procopius, perceiving the divine beauty of thy heart. Wherefore, thou didst suffer manfully, proclaiming His sufferings and condescension toward men, O most blessed one.
Twice

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: **B**eholding Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried aloud: “O my Son, Who with the Father and the Spirit, art beginningless, what is this ineffable dispensation, wherewith Thou hast saved the work of Thy most pure hands, O Compassionate One?”

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.

By thy divine visions thou didst cut down the prideful tyrant, who was arrogant in the might of his ungodliness, crying out to the Master: Glory to Thy power, O Lord!

The Redeemer appeared to thee when thou wast imprisoned in a dungeon, O Procopius, filling thee with boldness, illumining thee with radiance, and imparting a twofold calling to thy going forth.

Those who were enshrouded in the gloom of unbelief, seeing thy countenance illumined by divine grace, received the light of faith at the behest of God.

Theotokion: **O** Lady, by thy tireless supplications wake me for the dawn of repentance, who am weighted down with the sleep of despondency, and save me, O thou who alone hast given birth to the Savior.

ODE V

Irmos: **T**he wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

By the light of thy words thou didst lead a godly army to Christ, and through the blood of martyrdom it hath, with thee, inherited the everlasting kingdom, O Procopius.

The women of senatorial rank became participants in the assembly on high, and, renouncing the splendor of their rank, they elected to die for Thee, O immortal Word.

Aflame with divine zeal, the souls which desired Thy kingdom, O greatly Merciful One, disdained their bodies, which were mercilessly burned and consumed.

Theotokion: **C**onceiving God, thou hast given birth to Emmanuel, Who became a man for the restoration of mankind, O most pure one. Him do thou ever entreat, that He save our souls.

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.**

Thy honeyed tongue, exuding sweet teachings, hath truly delivered from the bitterness of ungodliness those who submit themselves and have recourse to thee, O martyr Procopius.

Having acquired piety as thy mother, O martyr, thou didst divest thyself of impiety and through thy martyrdom didst lead thine honored mother in the flesh to the heavenly Father.

Though he pierced thy cheeks with an iron rod, O martyr, the tyrant could not shake the firmness of thy mind, which was fixed steadfastly by the love of Him Who endured suffering in the flesh.

Theotokion: Ineffably didst thou give birth, O most holy Virgin, to the Holy of holies, Who doth ever sanctify the faithful and unite the choirs of the martyrs with those of the angels.

Kontakion of the holy martyr, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Set afire by divine zeal for Christ, * and protected by the might of the Cross, * O Procopius, thou didst cast down the audacity and boldness of the foe, * and raise up an honorable church, ** excelling in faith and enlightening us.

Ikos: **O** beginningless Word, grant me a mouth of understanding that I may hymn Thy warrior Procopius, for Thy judgments are an abyss, and incalculable wealth of loving kindness O my Christ, that purified of darkness of soul, and having been washed of all defilement of mind, I may become, through Thy godly works, a temple of sanctity, and may chant worthy hymns to the martyr, who excelled in faith and hath enlightened us.

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.**

Though thy neck was crushed with lead weights, O martyr, thou didst not feel it, for thou didst desire to bear upon thy neck the light yoke of Him Who, in His tender compassion, assumed our nature.

Receiving the grace of healings from on high, thou dost dispel infirmities, O martyr, and drive away evil spirits, crying out: Blessed art Thou, O Lord God of our fathers!

Sustaining multifarious wounds at the hands of the enemy and burned with fire, O blessed one, thou didst steadily burn up ungodliness, crying aloud: O God of our fathers, Blessed art Thou!

Theotokion: **F**rom an incorrupt Virgin the Word was supra-naturally born, Who by His word created all things, desiring to deliver from irrationality those who glorify His voluntary condescension.

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.

Cruelly burned with torches, pierced with sharp blades, and convulsed with repeated wounding, O martyr, suffering exceedingly thou didst cry aloud: Bless the Lord, all ye works of the Lord!

With thy right hand thou didst smite the dark visages of the demons, O blessed one; for thou didst set it against burning embers, that it might be consumed, O glorious one, opposing the iniquitous tyrant and crying aloud: Bless the Lord, all ye works of the Lord!

Having Christ, the immovable Rock, as thy foundation, O all-blessed and glorious Procopius, cruelly weighted down with stones thou didst rejoice, and He eased thy burden, that thou mightest attain joy, crying aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **A**s thou didst foretell, O Maiden, behold! all generations call thee blessed, who hast given birth to the blessed God Who maketh blessed those who faithfully follow His precepts and cry aloud: 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.

When thou didst receive the end thou didst desire, thou didst most wisely bow thy head before God; and, struck by the sword, didst mount thy blood as it were a chariot, and hastened to Him, O martyr.

As a well-spring of miracles, thou pourest forth rivers of healings, and puttest an end to the flame of the passions, drowning hordes of the demons by the almighty divine power of the Spirit, O right wondrous one.

O Procopius, by thy sacred entreaties to God the Creator, save those who joyously keep thine all-holy memory from every threat, every illness and every misfortune.

Theotokion: **F**rom thy light-bearing womb, O Lady, thou hast shone forth upon us the Light, the Fashioner of the sun and the stars and all creation. Him do thou earnestly beseech, that He enlighten those who hymn thee.

Exapostilarion of the holy martyr:

Like Paul, thy calling was from heaven, O Procopius, and progressing thereto, in accordance with thy name, thou didst lead choirs of martyrs to the Lord, and with them prayest for those who praise thee.

Theotokion: **O** Ever-virgin Virgin Mother, who gayest birth to the Light from the unbegotten Light, cease thou never to guide those who hymn thee by thy tireless supplications to the never-waning Light.

On the Praises, 4 Stichera of the holy martyr:

The composition of Byzantium, in Tone II: **A**s one proceeding unto God, O passion-bearer, and possessing boldness before Him, ever standing before His throne in divinely excellent paths, in the divine works of those who are well-pleasing to Him and bless Him: pray for all, that they may progress therein.

The composition of Germanus, in Tone III: **S**truggling in the age of thy youth, like the most divine Paul, thou didst receive a divine gift from on high; and with the Cross as thy weapon, didst cast down the audacity of the cruel foe. O passion-bearer Procopius, boast of the martyrs, pray to the Lord for us, that He save our souls.

The composition of Cyprian, in Tone IV: **P**raises are offered up to God by lips of clay on the divine day of thy commemoration, O much suffering Procopius; for thou didst show thyself to be an excellent warrior of the word of Faith, vanquishing the faces of the idols in thy labors. And now thou hast been made brilliant by the light of the Trinity, illumining our minds by thy supplications.

In Tone V: **A**rrayed today in thy might, O martyr of Christ, the Church rejoiceth; and, rendering thee honor, it right laudably crieth out thy most excellent memorial as is meet: Rejoice, thou who didst emulate Paul and, taking up the Cross of Christ, crushed the snares of the alien! Rejoice, O much-suffering Procopius, thou boast of the martyrs and dominion of kings! Cease not to pray for us to the Lord, in that thou hast boldness, O adornment of spiritual athletes!

Glory, in Tone IV:

The Church of God, having adorned itself in the robe of thy martyrdom empurpled with thy blood, emitteth sun-like rays, O much-suffering Procopius; for having armed thyself with the Cross, and valiantly desiring to follow Christ in death, thou didst take thy stand against the array of the alien, and, putting to shame the plots of the iniquitous, thou wast shown to be a victorious warrior of Christ. Wherefore,

we entreat thee: as thou hast boldness before Him, O adornment of the martyrs, pray that our souls be saved.

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

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

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

On the Aposticha, this Sticheron, in Tone VI

Verse: Wondrous is God in His saints, * the God of Israel.

Come, all ye ends of the earth, and let us form a spiritual choir, and, taking up the voice of the trumpet in our hymnody, let us offer songs of thanksgiving, saying: Rejoice, O warrior of Christ, O blessed martyr Procopius, for thou didst suffer for the love of Him! Rejoice, thou who gavest thy body over to cruel tortures for the sake of a truly everlasting and blessed life! Rejoice, thou whose insatiable soul hath found constant nourishment as a guest of Christ our God! Wherefore, pray thou for those who keep thy glorious memory with faith; that we be delivered from all wrath, corruption and torment.

Glory ..., in Tone VIII:

Having like Paul received thy calling from God, O martyr Procopius, and excelling in God through thy desire for the Cross, thou didst manfully put to shame all the ungodliness and torments of the tyrants. Wherefore, thou didst stand forth against sin even to the shedding of thy blood, struggling against the invisible foe, prayest unceasingly to God the Redeemer, that He grant peace to the whole 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.

AT LITURGY

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

Christ appeared to thee most gloriously in the midst of the Cross, manifestly teaching thee of His condescension toward us, and summoning thee to suffering.

Breathing forth zeal for God, thou didst raise thyself up as a temple and tower for the divine Spirit, casting down the demons' temples and the graven images which are bereft of soul, O martyr Procopius.

Thou wast stripped of the garments of thy skin through flaying, but didst put on the vesture of incorruption, O Procopius; stripping naked the greatly crafty one, O martyr.

Theotokion: From every assault of the adverse serpent deliver me, O pure Mother and Virgin, and enlighten the heart of me who glorify thee with faith, O most immaculate one.

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Procopius 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 martyr, in Tone II:

Set afire by divine zeal for Christ, * and protected by the might of the Cross, * O Procopius, thou didst cast down the audacity and boldness of the foe, * and raise up an honorable church, ** excelling in faith and enlightening us.

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO TIMOTHY, § 292 (II TIM. 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 in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO MATTHEW, § 39 (MT. 10: 37-42)

The Lord said: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.