

THE 27th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER
PROCOPIUS THE DECAPOLITE & CONFESSOR
AT VESPERS

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

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

With most pious thought, * with purity and holiness of mind, * by restraining the passions, * and by observing * the commandments of Christ and piety, * O most blessed and noetically rich confessor, * thou didst strive to preserve the dignity * of the image which was, in the beginning, ** fashioned according to the image and likeness of God.

Having first undertaken ascetic endeavor, * and followed it afterwards with suffering * in a divinely wise manner, * thou wast in both well pleasing unto the Creator, * Who alone requireth of us * purity and nobility of soul. * And glorifying His advent in the flesh, * thou didst venerate the holy image ** of His divine manhood.

Denouncing, O venerable one, * those who wickedly rejected * the incarnation of the Word, * thou didst perfect the truth, * upholding it by enduring wounds * and all manner of afflictions, * by thy fetters and imprisonment; * wherefore, thou didst become an heir to the kingdom of Christ, ** ineffable joy and everlasting radiance.

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

As thy prayer to the Lord is untiring * and thine entreaty abiding, * O most pure one, * quell thou the assaults * and still the waves of my wretched soul; * calm my heart, which is in suffering, * I beseech thee, O Maiden, * and impart grace to my mind, ** that I may worthily glorify thee.

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?”

Troparion of the venerable confessor, in Tone VIII:

With the torrents of thy tears thou didst irrigate the desert; * by the sighs which arose from the depths of thy soul thou didst bring forth fruit an hundredfold; * and thou wast a beacon for the whole world, shining with miracles. ** O Procopius our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon, the acrostic whereof is: “I rightly hymn thy struggles, O blessed one”, the composition of Theophanes, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Made steadfast by love of piety, thou didst withstand the threefold waves of the world by thy divine zeal, O venerable one, crying out to God a hymn of victory, for He is glorious.

Thy radiant life and splendor of soul manifestly wrought within thee, O venerable one, an intense image of mingled piety and virtue.

Illumined by the supra-natural and radiant teaching of Christ, thou didst cause the assaults of the passions to fade away by abstinence, chanting a hymn of victory unto the Omnipotent One.

Theotokion: **H**aving conceived in a divine manner the incarnate Word Who before was incorporeal, O most pure one, in a manner transcending nature thou hast given birth to Him for us, remaining a Virgin even after giving birth.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Thy God-pleasing soul, aflame with zeal on account of thy faith, O blessed God-bearer, mightily destroyed the bitter cruelty and rage of the iniquitous ones.

Stained by thy blood, thou didst emulate the sufferings of the martyrs, O thrice-blessed Procopius, and with a manly soul thou didst patiently endure wounding at the hands of the impious.

Thou didst wisely undertake a twofold struggle, O venerable one: denouncing heresies and manfully enduring the assaults of the lions with divine wisdom, O divinely wise Procopius.

Theotokion: **T**he Wisdom and Word of the Father, Who though existing from before all time, ineffably assumed flesh in the latter days, from a Mother who knew not a man, rendering her the Theotokos.

Sessional Hymn, in Tone IV: Spec. Mel.: “Thou hast appeared ...”:

Adorned with the beauties of abstinence, thou didst adorn thy soul with the blood of martyrdom, shining more brightly than the sun, O wondrous and venerable Procopius.

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

O ye faithful, let us bless the Theotokos, * our helper, the fervent aid of those amid misfortune, ** by whom we have been delivered from foreign bondage.

Stavrotheotokion: **B**eholding thy Son lifted up upon the Tree, O most pure one, with thy maternal womb wounded with pain, thou didst piteously cry aloud: “Woe is me! How is it that Thou hast set, O my timeless Light?”

ODE IV

Irmos: **C**hrist is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

O venerable Procopius, by setting fire to thy heart with torrents of tears, O blessed and venerable one, thou didst cultivate the seed of the virtues with pure thought.

Thou didst subject earthly wisdom to the divine, O father, taking up a life of fasting and joining the choirs of the martyrs, O all-blessed one.

As a divine martyr most true in piety, thou didst denounce the insanity of the heretics, manfully disdaining the cruelty of the ungodly.

Theotokion: **H**aving conceived the Creator outside the laws of nature, O all-immaculate one, thou hast given birth to Him without corruption, and hast surely become the true Theotokos.

ODE V

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

We honor thee as is meet, O father, who wast sanctified by fasting and ended thy life in blood; for the memory of the righteous is ever celebrated and commemorated with hymns of praise.

The Lord, Who wisely transformeth all and arrangeth it for the good, as He desireth, through thine abstinence and the glory of thy martyrdom transformed the foul murder committed by the impious.

Taking the full armor of the Cross upon thy shoulders, O father, thou didst follow after Christ, forgetting all that lay behind thee, intent upon the race which lay before thee.

Theotokion: **O** most pure one, we hymn the Lord Who clothed Himself in mortal flesh taken from Thee, which was subject to the passions, and Who hath made it capable of becoming divine, through his uncommingled hypostatic union.

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Passing from the glory of fasting, O ever-memorable one, thou didst truly hasten to the glory and honor of martyrdom, clad in a robe of purple dyed in thine own blood.

Having overcome the transitory nature of things by thy soul and divinely wise thought, O all-blessed one, thou didst piously take wing to that which hath ever existed, and is good and hath no end.

Beholding thee enriched with mighty abstinence and meekness, Christ regarded thee in His love for mankind, revealing thee to be a participant in His glory, O passion-bearer Procopius.

Theotokion: **O** all-immaculate Sovereign Lady, by thy mystical efforts heal the grievous and cruel afflictions of my soul, applying the sufferings of thy Son as true medicines.

Kontakion of the venerable confessor, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Church, possessing thee today * as a morning star, * dispelleth all the darkness of heresy, * honoring thee, O most glorious Procopius, ** initiate of the heavenly mysteries.

ODE VII

Irmos: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.**

As thy life was most radiant with fasting, O divinely wise one, so was thy suffering shown to be steadfast; for thou didst glorify Christ, crying aloud: O God of our fathers, Blessed art Thou!

Girded about with the purity of chastity, O wondrous father, by thy courage under torture, and by grace, thou didst receive a splendid crown, crying aloud: O God of our fathers, Blessed art Thou!

The iniquitous ones, who do not venerate Thy most pure image, O Savior, wounded Thy servant, cruelly lacerating him, as he hymned Thee, saying: O God of our fathers, Blessed art Thou!

Theotokion: **We** all call thee blessed, O all-immaculate one, gladdened by thy birthgiving; for now delivered thereby from the corruption of the flesh, we cry out to Him: O God of our fathers, Blessed art Thou!

ODE VIII

Irmos: **Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.**

Shown even before thy death to be free from corruption, O venerable one, thou didst depart from hence to life incorruptible, splendidly accepting death as a stairway, O divinely wise Procopius.

Thou wast shown to be full of the radiance of grace and didst depart to the never-waning light, O father, laying aside every material desire. Wherefore, we honor thee, O divinely wise Procopius.

Armed with the power of the divine Spirit, thou didst vanquish the hosts of the spirits of wickedness. Wherefore, the gates of heaven were opened to thee, O blessed one, who chantest unto Christ throughout all ages.

Theotokion: **O** Sovereign Lady who alone art blessed of God, as thou didst foretell, all generations bless thee as the true and most pure Theotokos, whom we supremely exalt throughout all ages.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Willing to suffer under the law, O martyr, by abstinence thou didst mortify the assaults of the passions and the uprisings of the flesh, O favorite of Christ; wherefore, with the armies of the bodiless hosts, thou hast now found the immortal delight of dispassion.

Standing in splendor before the righteous Judge as a victor, O Procopius, having received an imperishable crown, pray thou earnestly on behalf of those who celebrate thy sacred memory and the divine feast of thy repose.

Illumined now by the threefold radiance which proceedeth ineffably from the one Godhead, thou hast been deemed worthy of a rich inheritance and ultimate joy, rejoicing with the heavenly armies, O father Procopius.

Theotokion: **T**he incorrupt Word of God, assuming a corruptible form, hath, by the good pleasure of the Father, clad mankind in incorruption, having made His abode within thee, the divinely joyous one. Wherefore, O most pure one, with the armies of heaven we magnify thee.

AT LITURGY

Troparion of the venerable confessor, in Tone VIII:

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