

THE 22nd DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY MYRRH-BEARER & EQUAL OF THE APOSTLES
MARY MAGDALENE

COMMEMORATION OF THE RETURN OF THE RELICS OF THE HOLY
HIEROMARTYR PHOCAS OF SINOPE

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the myrrh-bearer, in Tone VIII:

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

Bearing myrrh with tears, * O Mary Magdalene, * on reaching the divine sepulcher * thou didst see an angel of glory * who proclaimed the divine resurrection of the Bestower of life * and the deliverance of all. * Wherefore, thou didst hasten * to make announcement to the eleven, saying joyfully: ** “Leap up, for Christ hath arisen!”

Serving Christ God, * Who had become like unto us for our sake, O all-praised one, * and setting thy soul and mind afire with continual radiance, * thou didst become light. * And, beholding the strange vision * of Him hanging upon the Cross, * thou didst say, weeping: * “How is it that Life ** now accepteth a voluntary death?”

We celebrate thy sacred memory, * O thou who learned of Christ * and who preached His precepts * for the deliverance of men’s souls, * O most glorious Mary; * and we venerate with faith * the shrine of thy relics, * which poureth forth inexhaustible grace and enlightenment ** upon those who have recourse to it with love, O blessed of God.

And 3 Stichera of the hieromartyr, in Tone IV:

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

Thou didst offer thyself wholly * unto Him Who, for thy sake, * endured His salvific suffering, O all-famed father, * and thou didst make haste with diligence * to be well-pleasing to Him in the blood of martyrdom * and to cleave unto Him. * Hence, crowned by Him, * thou hast been glorified ** and enriched by the working of miracles, O most wise one.

By thine endurance of suffering, O Phocas, * thou didst cast down * the arrogance of the iniquitous * and the worship of the demons, * manifestly proclaiming the Savior of all, * illumining the thoughts of the faithful * and dispelling the darkness of the vanity of idolatry * with the enlightenment of thy miracles ** and the splendor of thy struggles, O blessed of God.

We who are beset by misfortunes, * by the waves of life and the abyss of transgressions, * and are assailed by the tempest of grief, * having thee as a haven of salvation, * pray with faith: * by thy supplications save us * who honor thy holy memory * from every evil circumstance, ** entreating the Lord and Master, Who is the Lover of mankind.

Glory ..., the composition of Anatolius, in Tone VI:

Being the first to behold the divine resurrection of the First Cause of good things, Who in the goodness of His heart hath deified our nature, O Mary Magdalene, thou didst show thyself to be also the first evangelist, crying out to the apostles: “Setting aside your grief, take courage! Come ye and behold the risen Christ Who granteth the world great mercy!”

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 Byzantius, in Tone VIII:

As a disciple who faithfully ministered to Christ God, Who in the excess of His compassion willingly assumed my poverty, Mary Magdalene, when she beheld Him stretched out upon the Tree and enclosed in the sepulcher, cried aloud, shedding tears: “What strange sight is this, O Thou Who givest life to the dead? How is it that Thou art reckoned among the dead? What myrrh shall I bring to Thee Who hast removed from me the stench of the demons? What tears shall I shed for Thee Who hast wiped away the tears of our first mother?” Yet, O King of all, Thou didst appear as a gardener, taking away the burning heat with the dew of Thy words, and didst say to her: “Go to My brethren and declare to them the joy of glad tidings; for I shall ascend to the Father, My God and your God, that I may bestow great mercy upon the world!”

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

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

Stavrotheotokion: **B**eholding Thee nailed to the Cross * and voluntarily accepting suffering, O Jesus, * Thy Virgin Mother, O Master, * cried aloud: Woe is me, my sweet Child! * How is it that Thou dost endure * unjustly inflicted wounds, * O Physician Who healeth the infirmities of mankind, * delivering all from corruption ** in Thy tender compassion?

Troparion of the myrrh-bearer, in Tone I:

The honorable Mary Magdalene followed after Christ, * Who for our sake was born of the Virgin, * keeping His precepts and laws. * Wherefore, celebrating thine all-holy memory today, * through thy supplications ** we receive remission of sins.

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Phocas, entreat Christ God, that our souls be saved.

AT MATINS

One canon from the Oktoechos, and two for the saints.

Canon of the holy myrrh-bearer, the acrostic whereof is: “With love do I hymn Mary Magdalene”, the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Adorned with godly beauties and divinely radiant splendors, O Mary, illumine my darkened heart by thy supplications.

The Word of the Father sanctified thee, manifestly delivering thee from the malice of evil spirits. And, becoming His disciple, thou wast filled with the gifts of the Holy Spirit.

Filled with life-creating waters from a never-failing Well-spring, the Master Who in His tender compassion appeared upon earth, thou didst dry up the muddy torrents of sin.

Theotokion: We hymn thee, the Mother of the Creator of our nature, O Maiden, who hast reconciled fallen human nature with God, O all-immaculate Lady, Birthgiver of God.

Canon of the holy hieromartyr, in the same tone:

Irmos: To Him who crushed the enemy with His arm * and led Israel through the Red Sea, * to our Redeemer and our God let us sing, * for He hath been glorified.

Standing before the unapproachable Light, O wise Phocas, illumine my thoughts and heart, I pray, that I may praise thy holy suffering today.

From infancy thou wast adorned, possessing divine understanding, O most wise Phocas, having been deemed worthy of the grace to work signs and to cast out evil spirits.

Full of grace, full of the knowledge of God, O divinely wise one, thou didst have the divine power of the Spirit living within thee; wherefore thou didst shine forth like the sun, illumining the faithful.

Theotokion: Without knowing a man thou didst hold the infinite God fully contained within thy womb, O divinely joyous Birthgiver of God. Him do thou ever entreat on our behalf.

Canon of the myrrh-bearer

ODE III

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, **O** Summit of desire, * **O** Support of the faithful, * **O** only Lover of mankind.

Loving first the First Cause of good things Who in the goodness of His heart deified our nature, thou didst follow Him zealously, **O** Mary, submitting to His divine precepts.

Lamenting, thou didst reach the tomb of the Redeemer, **O** maiden, and wast the first to behold the divine resurrection. Wherefore, thou didst show thyself to be a herald of the glad tidings, crying aloud: Christ is risen! Clap your hands!

Theotokion: **T**he Word Who was incarnate of thy most pure blood, **O** most pure one, in the richness of His goodness hath saved me, releasing me from the condemnation of the first fall. Him do thou unceasingly beseech, that He save thy flock.

Canon of the holy hieromartyr

Irmos: **M**y heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

From thy childhood thou didst have a mind sanctified, and even unto old age thou didst please God, **O** God-bearer, and thus received glory.

The demon aboard the ship could not bear the great threat of thee, **O** God-bearer, and took to flight; and Christ is magnified by thy works, **O** wondrous one.

O wondrous one, adornment and boast of martyrs, who can worthily praise thy mighty works, struggles, journeys and benefactions in all cities?

Theotokion: **A**s one more exalted than the angels, thou didst receive in thy womb the Master of the angels and of all creation, **O** most pure one; wherefore, we honor thee with faith.

Kontakion of the holy hieromartyr, in Tone VI:

Spec. Mel.: “Fulfilling His dispensation ...”:

Offering up sacrifices as a high priest, * **O** father, in the end thou didst offer thyself as a living sacrifice, * bearing witness lawfully to Christ God, * accepting death and strengthened by angels, who cried out to thee: * Come with us, **O** Phocas, ** and no-one will be against us!

Ikos: Desiring the life of heaven and spurning food on earth, let us cleanse our lips and tongue, that we may worthily fashion hymns and songs for Phocas the priest; for, entering through the portal of heaven, he found the way in unhindered, and gazeth upon the Desired One, Who is glorified by the angels. Thus he is able to entreat, on our behalf, the only Merciful One, the Healer of our souls' infirmities, in that he endured tortures for Him. Wherefore, let us hymn him and cry aloud to him: Mercifully regarding us, O Phocas, come thou with us, and no one will be against us!

Sessional Hymn of the myrrh-bearer, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou didst truly and manifestly, as a disciple, minister to the Word, Who had abased Himself in His surpassing loving-kindness, O Mary Magdalene; and beholding Him lifted up upon the Cross and laid in the tomb, thou didst lament, weeping. Wherefore, we honor thee and with faith observe thy solemnity. O glorious myrrh-bearer, entreat Christ God, that He grant remission of sins to those who with love honor thy holy memory.

Glory ..., Sessional Hymn of the holy hieromartyr, in Tone IV:

Spec. Mel.: "Go thou quickly before ..."

O ye who love the feasts of the Church, the radiant festival, the commemoration of the divinely wise and holy hierarch Phocas, hath dawned, bringing gladness to the ends of the earth, shining forth with beams of miracles throughout the world, and bearing inexhaustible grace to all; for he prayeth to the Lord, that He save our souls.

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

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O most glorious Virgin, as thou didst foretell.

Stavrotheotokion: **O** most immaculate Virgin Mother of God, a sword passed through thy most holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to beseech Him, O blessed one, that He grant us forgiveness of our transgressions.

ODE IV

Canon of the myrrh-bearer

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Possessing a mind devoid of the tumult of worldly vanity, thou didst minister unto Him Who came to save the whole world from deception.

Bathed in thy tears thou didst reach the life-bearing tomb, O Mary, and didst behold the angel, who announced the resurrection of Christ.

Thy heart was blameless in the precepts of Christ, and thou didst desire Him alone, Who is beautiful in comeliness, O right glorious one.

Theotokion: O Maiden, the sleep of sin hath overtaken me through the slumber of slothfulness. By thy vigilant supplication do thou rouse me to repentance.

Canon of the holy hieromartyr

Irmos: I have heard report of Thee O Lord, * and I was afraid, * for thy counsel is ineffable, * being the ever-existent God, * Thou didst come forth from the Virgin, * wherefore I hymn Thee: * glory to thy condescension, O Christ, * glory to Thy power.

We know thee, O glorious one, to be a beacon of righteousness, resplendent in thy deeds and martyrdom, ever illumining the hearts of the faithful with brilliant radiance and dispelling the darkness of infirmities.

Thou wast shown to be comely in the beauties of martyrdom, O Phocas; for the dove of God sat upon thine honored head, O wise one, telling thee through the Spirit that thou wouldst partake of suffering.

Those who are at sea, ever having thy prayers to guide them, are delivered from grievous storms, hymning Him Who, for thy sake, bestoweth saving deliverance upon them.

Theotokion: O undefiled, unsullied one, by the divine propitiation of the supremely good God cleanse my heart, which hath been defiled by harmful thoughts and besmirched with transgressions.

ODE V

Canon of the myrrh-bearer

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Our first mother, seeing the one who of old deluded her with his words and drove her from paradise, trampled underfoot by pure women who have acquired manly integrity, rejoiceth with them eternally.

Wounded with love for Him Who died and was enclosed in a tomb, breathing forth life upon all, O honorable Mary Magdalene, thou didst offer myrrh for His sweet love, and poured forth the perfume of thy tears.

After the divine suffering and the awesome ascension of the Savior, thou didst go forth, announcing the word in all places, as a glorious disciple of the Word, pursuing the many who were deceived by ignorance.

Theotokion: He Whose good pleasure it was, in His boundless mercy, to be born of thee, O most holy Maiden, hath delivered me who have fallen into the cunningly wrought pitfalls of sin. Him do thou beseech, that those who hymn thee with faith may be delivered from all harm.

Canon of the holy hieromartyr

Irmos: O Lord our God, bestow Thy peace upon us; * O Lord our God, take us for Thy possession; * O Lord, besides Thee we know none other: * and we call upon Thy Name.

Passing through like a precious stone, O venerable one, by thy words and miraculous manifestations thou didst bring those who worshiped stones to the divine Faith.

Thou wast shown to be venerable among the righteous and splendid among the martyrs, O glorious and wondrous Phocas, having suffering wondrously and vanquished the adversary.

The angelic armies lifted their voices in song, beholding thee who suffered patiently, O blessed martyr, and, while yet in thy corruptible body, didst vanquish incorporeal demons.

Theotokion: Save me who am tempest-tossed by the billows of life, O most pure one, and steer me to the calm haven of dispassion, O thou who art the help of all Christians and full of the grace of God.

ODE VI

Canon of the myrrh-bearer

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

The dew of thy words dispelled the burning heat of the disciples' grief, O honored one, for thou didst cry out: "Christ hath risen! Our Life hath appeared! The brilliant Sun hath shone forth!"

Behold, thy splendid commemoration hath shone forth, illumining the faithful who hymn thee thereon, dispelling the darkness of the temptations of the evil demons, O right wondrous one.

Theotokion: O most immaculate one, thou hast been revealed to be a noetic and untouchable mercy-seat of sanctity, a lustrous candlestick, and a bridge leading to God those who confess thee to be the Theotokos.

Canon of the holy hieromartyr

Irmos: As Thou didst deliver the prophet from the depths * of the abyss, O Christ God, * so deliver me also from my sins, * O Lover of mankind, * and guide my life, I pray Thee.

The dove sent to thee from on high related to thee, in a human voice, that which would come to pass, O most glorious one, telling thee to drain the cup of salvation.

After the manifold drops of thy sweat and the measureless pangs of thy body, thou didst bow thy holy head under the sword and sanctify the ground with thy blood.

Refusing to worship in dead temples, O most noetically rich hieromartyr, thou didst endure death and after death yet livest. Wherefore, we call thee blessed, O Phocas.

Theotokion: He Who dwelleth in the highest made His abode within thy holy womb, appearing to the world in a fleshly likeness. Wherefore, we glorify thee, O pure one.

Kontakion of the myrrh-bearer, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Standing before the Cross of the Savior with many others, * suffering with the Mother of the Lord and pouring forth tears, * the most glorious one made this offering as praise, saying: * “What is this strange wonder? * Is it Thy will to suffer, * O Thou Who sustainest all creation? ** Glory to Thy dominion!”

Ikos: Without leaving heaven, Christ, the King and Master of creation, descended as He desired, and of His own will, took upon Himself animate flesh. Watching Him nailed to the Cross, His immaculate Mother stood nearby with the honored virgins. And Mary Magdalene was also there, weeping, who, ever showing most fervent faith, had followed Christ. And when she looked upon the tomb, she cried out in expectation: “Thy good pleasure it is to suffer! Glory be to Thy dominion!”

ODE VII

Canon of the myrrh-bearer

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Thou hast dispelled divers ailments, having the Word working within thee, before Whom thou now dost stand, O myrrh-bearer, crying out: Blessed art Thou, O Lord our God, throughout the ages!

Before the others thou alone didst behold Christ our life arisen, but thou didst suppose Him to be a gardener, and didst cry out: Blessed art Thou, O Lord our God, throughout the ages!

Theotokion: **H**aving conceived and given birth to the immortal God, O pure one, thou didst halt the course of death. To Him let us all chant: Blessed art Thou, O Lord our God, throughout the ages!

Canon of the holy hieromartyr

Irmos: **B**y an angel didst Thou refresh the Children in the furnace * transforming the roaring flames to dew. * O God of our fathers, blessed art Thou.

Passing through the fire like the three youths, through the power of Christ Who dwelt within thee, in a manner past understanding thou didst remain unburnt, O martyr.

Set aflame within by the fire of divine love, O wise martyr Phocas, thou didst remain unconsumed, though touched by material fire.

Adorned with the divine beauty of thy wounds, thou didst hasten to God, the Judge of thy contest, receiving the crown of victory from Him.

Theotokion: **D**elivered from all condemnation by thy wondrous birthgiving, O ever blessed Virgin, we hymn thee with joyful voices.

ODE VIII

Canon of the myrrh-bearer

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Splendid was thy life, O Magdalene, for it shone forth with the rays of thy virtuous acts and thy divine preaching at God’s command, and with beams of love for the Creator, to Whom thou dost chant with the angels: Ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Thou didst stand before the Cross, O glorious Mary, beholding the unjust slaughter of Him Who, in His ineffable mercy, abased Himself; and, overflowing with tears and sighs, thou didst cry aloud: “What is this strange mystery? How is He Who is by nature Life, and hath slain death, been Himself put to death and dieth?”

Theotokion: **W**ith oneness of mind we glorify thee, the Mother of God, who art more exalted than all creation, O pure one; for in thee hath the condemnation which began with Adam been annulled, and the fallen nature of mankind been restored, which chanteth: Ye priests, bless; ye people, supremely exalt Him throughout all ages!

Canon of the holy hieromartyr

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Fashioner, throughout the ages.

God the Creator of all sanctified thee from thine earliest infancy, and, when thou didst attain the measure of age for Christian sufferings, thou also didst undergo suffering and overcame the power of the prince of evil; and, bearing thy crown, thou hast attained unto the habitation of the mansions on high.

Those who sail ever invoke thee as an excellent helmsman, O wise martyr, and by thy right pleasing supplications are delivered from misfortunes at sea, hymning God, the King and Creator, throughout all ages.

In thy profound and honored old age the enemies of the Lord slaughtered thee like an innocent lamb, O glorious Phocas, who dost ever slay our foe, the author of evil, with the sword of thy confession and boldness throughout all ages.

Theotokion: **H**aving given birth to the Lamb of God Who, in His utter loving-kindness, taketh away the sins of all, thou hast become the cleansing of our fallen, corrupt nature. Wherefore, O Virgin Theotokos, we hymn thee with joy.

ODE IX

Canon of the myrrh-bearer

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Thou hast now been transported to divine joy, to the broad expanse of paradise, to the noetic and heavenly mansions, where the ranks of the venerable dwell, and where the voice of those who keep splendid festival is heard, O God-bearing Mary. Wherefore, we all call thee blessed.

Naught didst thou prefer on earth to the love of Christ God, and consumed by His comeliness alone and following His steps, directly illumined by the rays He sent to thee, O most honored one, thou didst cry aloud: “Thee do I magnify, O greatly Merciful One!”

Having received God-given deification, and having drunk of the torrent of grace, in a godly manner thou didst receive recompense for thy pangs, O Magdalene, disciple of the Word, and now numbered with the ranks of the angels, by thy supplications preserve those who honor thee with love.

Theotokion: As the Mother of Him Who suffered for us, deliver me from soul-corrupting passions; as thou art merciful, loose thou the bonds of mine offenses; and as thou art good, bless now my soul, which hath been vexed by the temptations of the demons, O Virgin Theotokos.

Canon of the holy hieromartyr

Irmos: Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

Beaten, O Phocas, in the beauties of thy miracles thou hast been recognized as a heaven covered with stars, ever illumining the earth and dispelling the darkness of the passions and all wickedness. Wherefore, we hymn thee with faith.

Thou didst tread the narrow path on earth, O martyr Phocas, in the hope of everlasting good things, and, expanding in piety, thou didst constrict all the evil schemes of the enemy.

Now that thy hallowed solemnity and honored festival hath dawned, bringing us perfect joy, we beseech thee to remember us, O passion-bearer and martyr, for thereby thy mighty deeds and struggles are truly glorified.

Theotokion: “Thou bearest my likeness while possessing the Father’s countenance, O my Son; for Thou dost manifestly desire to heal the ugliness of mortals!” the most pure one cried aloud, bearing Christ in her arms. Her do we hymn with never-ceasing voices.

Exapostilarion of the myrrh-bearer:

Spec. Mel.: “O immutable Light ...”:

The never-setting Sun Who shone forth from the Father in the beginning, O maiden, was sealed in the tomb by the assembly of the Jews; yet thou, O Mary, didst behold Him risen and announced this to the disciples.

Glory ..., that of the holy hieromartyr, in the same melody

Thou hast been revealed to be an adornment of hierarchs, a helper of the poor and a pillar of the virtues, O divinely wise Phocas; wherefore, remember all of us who hymn thee.

Theotokion: Daniel described thee beforehand as the unquarried mountain from whence the precious Stone was cut which hath broken asunder the temples of the idols, O Mary, Birthgiver of God.

On the Aposticha, the Stichera from the Oktoechos, and Glory ..., in Tone IV:

From thy childhood thou didst love the Lord, O all-blessed and wise Phocas; for, shouldering the Cross as a weapon, without wavering thou didst tread the path of the truth. Hence thou didst become beloved by the angels, an opponent of the demons, and an excellent intercessor for the world.

Both now ..., the composition of Byzantium, in Tone VIII:

As a disciple who faithfully ministered to Christ God, Who in the excess of His compassion willingly assumed my poverty, Mary Magdalene cried aloud upon beholding Him stretched out upon the Tree and enclosed in the sepulcher, shedding copious tears and saying: “What is this strange sight, O Thou Who givest life to the dead? How is it that Thou art reckoned among the dead? What myrrh shall I bring to Thee Who hast removed from me the stench of the demons? What tears shall I shed for Thee Who hast wiped away the tears of our first mother?” Yet, O King of all, Thou didst appear as a gardener, taking away the burning heat of her pain with the dew of Thy words saying to her: “Go to My brethren and declare to them the joy of glad tidings; for I shall ascend to the Father, My God and your God, that I may bestow great mercy upon the world!”

AT LITURGY:

On the Beatitudes, 8 Stichera: 4 from ODE III of the canon of the myrrh-bearer; and 4 from ODE VI of the canon of the holy hieromartyr.

Loving first the First Cause of good things Who in the goodness of His heart deified our nature, thou didst follow Him zealously, O Mary, submitting to His divine precepts. (Twice)

Lamenting, thou didst reach the tomb of the Redeemer, O maiden, and wast the first to behold the divine resurrection. Wherefore, thou didst show thyself to be a herald of the glad tidings, crying aloud: Christ is risen! Clap your hands! (Twice)

The dove sent to thee from on high related to thee, in a human voice, that which would come to pass, O most glorious one, telling thee to drain the cup of salvation.

After the manifold drops of thy sweat and the measureless pangs of thy body, thou didst bow thy holy head under the sword and sanctify the ground with thy blood.

Refusing to worship in dead temples, O most noetically rich hieromartyr, thou didst endure death and after death yet livest. Wherefore, we call thee blessed, O Phocas.

Theotokion: He Who dwelleth in the highest made His abode within thy holy womb, appearing to the world in a fleshly likeness. Wherefore, we glorify thee, O pure one.

Troparion of the myrrh-bearer, in Tone I:

The honorable Mary Magdalen followed after Christ, * Who for our sake was born of the Virgin, * keeping His precepts and laws. * Wherefore, celebrating thine all-holy memory today, * through thy supplications ** we receive remission of sins.

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Phocas, entreat Christ God, that our souls be saved.

Kontakion of the holy hieromartyr, in Tone VI:

Offering up sacrifices as a high priest, * O father, in the end thou didst offer thyself as a living sacrifice, * bearing witness lawfully to Christ God, * accepting death and strengthened by angels, who cried out to thee: * Come with us, O Phocas, ** and no-one will be against us!

Kontakion of the myrrh-bearer, in Tone III:

Standing before the Cross of the Savior with many others, * suffering with the Mother of the Lord and pouring forth tears, * the most glorious one made this offering as praise, saying: * “What is this strange wonder? * Is it Thy will to suffer, * O Thou Who sustainest all creation? ** Glory to Thy dominion!”

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 THE CORINTHIANS, §141

Brethren: The seal of mine apostleship are ye in the Lord. Mine answer to those who do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Alleluia, in Tone I: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Verse: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO LUKE, §34

At that time, Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him, and certain women, which had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven devils; and Joanna the wife of Chuza Herod's steward; and Susanna, and many others, which ministered unto Him of their substance.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.