

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 for the myrrh-bearer, in Tone VIII:

Spec. Mel.: "O all-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-lauded one, * and setting thy soul and mind afire * with continual radiance, * thou becamest 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-lauded 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 all-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 loveth 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!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

The unblemished ewe-lamb, * the immaculate Mistress, * when of old she beheld * her Lamb upon the tree of the Cross, * exclaimed maternally * and, marveling, cried aloud: * "O my Child most sweet! What is this new and all-glorious sight? * How hath the thankless assembly * betrayed Thee to the tribunal of Pilate? * How doth he condemn Thee to death, Who art the life of all? * Yet do I hymn Thine ineffable condescension, * O Word!"

At the Aposticha, Glory ..., 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, 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!"

Now & ever ..., Theotokion, or this stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Seeing Thee nailed to the Cross, O Jesus, * and voluntarily accepting suffering, * the Virgin, Thy Mother, O Master, * cried aloud: "Woe is me, * O my sweet Child! * How is it that Thou dost unjustly endure wounds, * O Physician Who healest human weakness * and hast delivered all from corruption * in Thy lovingkindness?"

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 thy most holy memory today, through thy supplications we receive remission of sins.

Troparion of the 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 traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us sing to our Deliverer and God!

Adorned with godly beauties and divinely radiant splendors, O Mary, illumine my darkened heart with 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 appeared upon earth in His lovingkindness, 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 most immaculate Mistress Theotokos.

Canon of the hieromartyr, in the same tone:

Irmos: To Him Who hath crushed battles with His arm and led Israel across the Red Sea, let us chant as to our Deliverer and God, 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 all-wise Phocas, having been vouchsafed 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 man thou didst hold the infinite God fully contained within thy womb, O divinely joyous Theotokos. Him do thou ever entreat in our behalf.

Canon of the Myrrh-bearer

ODE III

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

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

Lamenting, thou didst reach the tomb of the Deliverer, 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 out: Christ is risen! Clap your hands!

The Word Who was incarnate of thine all-pure blood, O all-pure one, in the richness of His goodness saveth me, releasing me from the condemnation of the first fall. Him do thou unceasingly beseech, that He save thy flock.

Canon of the Hieromartyr

Irmos: **My** heart hath been established in the Lord, and my horn hath been exalted in my God; my mouth hath been enlarged over mine enemies, and I have rejoiced in my salvation.

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

The demon aboard 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 all-pure one; wherefore, we honor thee with faith.

Kontakion of the hieromartyr, in Tone VI:

Spec. Mel.: "Fulfilling His dispensation concerning us ...":

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 is he able to entreat, in 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!

Sedalion 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 lovingkindness, 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 ..., Sedalion of the 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 in the world, and bearing inexhaustible grace to men; for he prayeth to the Lord, that He save our souls.

Now & ever ..., Theotokion:

O pure one, by thy divine birth giving thou hast restored the mortal essence of men, which hath become corrupt in the passions; and thou hast raised all up from death to the life of incorruption. Wherefore, as is meet, we all call thee blessed, as thou didst foretell, O all-glorious Virgin.

Stavrotheotokion: O all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. O blessed one, cease not to entreat Him, that He grant forgiveness of transgressions unto us.

ODE IV

Canon of the Myrrh-bearer

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have understood Thy works, and 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 Hieromartyr

Irmos: I have heard report of Thee, O Lord, and was afraid; for Thou, Who art the transcendent God, didst come forth, incarnate of the Virgin, by ineffable counsel. 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 alit upon thine honored head, O wise one, telling thee through the Spirit that thou wouldst partake of suffering.

They that 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 thy divine propitiation of the all-good God cleanse my heart, which hath been defiled by harmful thoughts and besmirched with transgressions.

ODE V

Canon of the Myrrh-bearer

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? Yet turn me and direct my steps to the light of Thy commandments, I pray.

Our first mother, seeing the one who of old deluded her with his words and drove her from paradise trampled under the feet of 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 for all, O honorable Mary Magdalene, thou offerest myrrh to His sweet love, and pourest forth the perfume of thy tears.

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

Theotokion: **H**e Whose good pleasure it was, in His boundless mercy, to be born of thee, O all-holy Maiden, delivereth 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 Hieromartyr

Irmos: **O Lord our God, grant us Thy peace! O Lord our God, redeem us, for we know none other God than Thee, and we call upon Thy name.**

Passing through like a precious stone, O venerable, by thy words and miraculous manifestations thou didst bring men 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: **S**ave me who am tossed about by the billows of life, O all-pure one, and steer me to the calm havens of dispassion, O help of all Christians who art full of the grace of God.

ODE VI

Canon of the Myrrh-bearer

Irmos: **Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to 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, and dispelling the darkness of the temptations of the evil demons, O right wondrous one.

Theotokion: **O** all-immaculate one, thou hast been shown 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 Hieromartyr

Irmos: **As** Thou didst deliver the prophet from the uttermost abyss, **O** Christ God, deliver me also from my sins, in that Thou lovest mankind, and guide Thou my life, I pray.

The dove sent to thee from on high related to thee, in a human voice, that which would come to pass, O all-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 thou who art most rich, thou didst endure death and livest after death. Wherefore, we call thee blessed, O Phocas.

Theotokion: **H**e 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. Met.: "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 all-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: **W**ithout leaving heaven, Christ, the King and Master of creation, descended as He desired, and of His own will He took upon Himself passable 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 hath it been to suffer! Glory to Thy dominion!"

ODE VII

Canon of the Myrrh-bearer

Irmos: **T**he Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying: **Blessed art Thou, O Lord God, forever!**

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 God, forever!

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 God, forever!

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 God, forever!

Canon of the Hieromartyr

Irmos: **Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the children from the fire and transform the thundering furnace into dew!**

Passing through the fire like the three youths, through the power of Christ Who dwelt within thee, in 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: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

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

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

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

Canon of the Hieromartyr

Irmos: **O** Thou Who coverest Thy chambers with the waters, Who settest a margin of sand for the sea and sustainest all things: the sun doth hymn Thee, the moon glorifieth Thee, and all creation offereth Thee hymnody forever, as to the Creator of all.

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 didst overcome the power of the prince of evil; and, bearing thy crown, thou hast attained unto the habitation of the mansions on high.

They that 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, forever.

In thy profound and honored old age the enemies of the Lord slaughtered thee like an innocent lamb, O glorious Phocas, who slayest the enemy, the author of evil, with the sword of thy confession and boldness forever.

Theotokion: **H**aving given birth to the Lamb of God Who, in His utter lovingkindness, taketh away the offenses of men, 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 filled with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, we, the ranks of angels and men, magnify thee, 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.

Nought didst thou prefer on earth to the love of Christ God, and consumed by His beauties alone and following His steps, directly illumined by the rays He sendeth upon thee, O most honored one, thou didst cry out: "Thee do I magnify, O greatly Merciful One!"

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

Theotokion: **A**s 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, that I may hymn thee, the most hymned one.

Canon of the Hieromartyr

Irmos: **Blessed is the Lord God of Israel, Who hath raised up a horn of salvation for us in the house of His servant David, whereby the Dayspring from on high hath visited us and guided us into the way of peace.**

Beaten, O Phocas, in the beauties of thy miracles thou hast been recognized as a heaven strewn 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 hath thy hallowed solemnity and honored festival dawned, bringing us perfect joy. Thereon thy mighty deeds and struggles are truly glorified, and therein do thou remember us, O passion-bearer and martyr.

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 all-pure one cried out, 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 didst announce this to the disciples.

Glory ..., that of the hieromartyr:

Thou hast been shown to be the adornment of hierarchs, the 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 Theotokos.

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone IV:

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

Now & ever ..., 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, 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!"

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 hieromartyr.

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

Lamenting, thou didst reach the tomb of the Deliverer, 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 out: Christ is risen! Clap your hands!

The Word Who was incarnate of thine all-pure blood, O all-pure one, in the richness of His goodness saveth me, releasing me from the condemnation of the first fall. Him do thou unceasingly beseech, that He save thy flock.

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

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.

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 thy most holy memory today, through thy supplications we receive remission of sins.

Troparion of the 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 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 all-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!"

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

Stichos: 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 them that 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.

Stichos: 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.