

THE 19th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, MARK,
METROPOLITAN OF EPHESUS, THE CONFESSOR
AT GREAT VESPERS:

“Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...” 8 Stichera: 4 composed by John, in Tone IV:

Spec. Mel.: “Called from on high ...”:

O thou who wast enlightened from thy mother’s womb, * when thou didst clearly recognize * the instability, corruption and vanity of earthly joys, * then, despising the world and all its beauties and frivolities, * thou didst make haste to receive the divine schema, * accounting affliction to be delight, * vigil to be joy, * and serenity, lying on the ground and standing all night to be truly a pleasant delight, ** fasting to be sweet and abstinence to be gladsome. (Twice)

Let the late commander of the Church, * the high-sounding trumpet, the divine thunder, * the teacher of piety, * the most excellent expounder of the perfection of the sacred dogmas of the Faith, * who as master and teacher * theologized concerning the procession of the Holy Spirit, * the invincible champion and upholder of the holy Councils, * and the most holy Symbol of Faith, ** be praised as is meet.

O great beacon of the whole world, * when thou didst splendidly rise up rejoicing from the East as a giant, * to tread the path of the Lord, * and didst sail to the West, * then didst thou emit thy sacred rays, enlightening the faithful, * and like lightning didst thou utterly consume those who had apostatized * in introducing an iniquitous and uncanonical novelty * into the most holy and most sacred Symbol of Faith, ** and did not wish to repent.

And 4 Stichera composed by Manuel, the Great Rhetor, in Tone IV:

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

Thou wast a most sacred temple of the Holy Spirit, * O most laudable Mark, * having illumined thy whole mind * with the splendors of the virtues. * Wherefore, standing now with the angels * before thy Creator, * pray that they who faithfully celebrate * thy most honored memory ** be delivered from corruption and misfortunes. (Twice)

Having increased the talent * which thou didst receive * from the hands of the Creator of all, * O ever-hymned and venerable one, * thou didst wisely enter into the joy of thy Lord, * as a good servant and most faithful minister; * and now do thou pray * that they who celebrate thy most honored memory ** be delivered from corruption and misfortunes.

Let us praise Mark * who proclaimed to the ends of the world * that the Holy Spirit hath His origin * in the Hypostasis of the Father, * and not also in that of the Son; * for there cannot be two Causes, * but there is one Cause for both: * the Father Who is the Source of all divinity, ** and Who alone is without cause.

Glory ..., the composition of John, in Tone I:

Beholding thy life which equaled that of the angels, O God-bearing Mark, we see thee to be as in the image of the first man before the transgression, who was but a little lower than the angels; for, setting aright the blow of dishonor which was the result of the transgression, having cleaved unto that which is in the image of god by perfect adherence to the commandments, thou didst hasten more quickly than others to that which is in His likeness; and in the face of rulers, tyrants and the whole world thou didst adorn thyself perfectly with a good confession, and the theology of our pious Faith. Wherefore, human nature, boasting in thy beauties, and the whole world, marveling at thy corrections, and the Church of Christ, adorned with thy most wise divine instructions, together now offer thee joy; and we, made steadfast by thee, cry out to thee earnestly: pray thou that we be preserved in thy good confession.

Both now ..., the Dogmatic Theotokion, in Tone I:

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

Entrance. Prokeimenon of the day. Three Lessons.

THE READING IS FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of days and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I

love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit

THE READING IS FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING IS FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her,

and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

On the Aposticha, these Stichera, the composition of John, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O thou star of the Church, for whom Christ, the great Shepherd and first High Priest, shed His blood, Whom emulating well more than others, O wise one, thou didst readily lay down thy life for thy flock according to thy strength. Thou didst exert thyself with perfect theology and the wisdom of the Spirit, against the machinations of philosophy over which there was dispute; and thou didst put to shame and shut the babbling mouths of the rhetors, O ever-laudable one.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Rejoice, beacon of the whole world, who guidest those who wish to pilot the noetic ship of the soul to the calm and great haven of good, who showest forth the Orthodox Faith, as immaculate, who delightest all with grace, and leadest them to the saving dogmas of the foundation of the Faith! Rejoice, beacon of great light, whereby the words of the Fathers are shown to be unharmed, unto all whose spiritual eyes are not darkened like unto those of the apostates.

Verse: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Rejoice, O vessel of wisdom, which thou didst love from thy youth, and didst acquire as spouse and beloved! Rejoice, great and unfathomable river of the sacred Scriptures, boundless purity accessible to all! Rejoice, phial of the fragrant oil of discourse, which the teachers of the Church together filled with the doctrine of the holy procession of the Spirit; two-edged sword who with the grace of theology severest at the root the innovating tongues! Rejoice, sweet upwelling of nectar!

Glory ..., in Tone VI:

The most Holy Spirit, Who dwelt within thy heart from childhood and abode in thee joyously, as in a mystical temple, and strengthened thee to struggle against the prince of this world, and enabled thee to triumph, prepared thee to do battle amidst the whole world for Him, and to theologize piously concerning His holy origin from the Father, and to champion the holy Symbol of the Faith which was written by the Fathers by His grace, and confirming the souls of Christian people throughout the whole world in the true Faith, which was transmitted by the Fathers, and to affrighten and put to shame, by the power of thy divinely proclaimed words, those who, before and now, have fallen away from us. Wherefore, pray thou earnestly for the Church, we beseech thee, O God-bearing and ever-hymned Mark.

Both now ..., Theotokion:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

Troparion of the holy hierarch, in Tone VIII:

Instructor of Orthodoxy, and opposer of innovations: * Stairway of the faith, beacon of the Church, and divinely inspired seal of teachers: * O most wise Mark, thou hast enlightened all by thy writings. ** O thou harp of the Spirit, entreat Christ God, that our souls be saved.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT MATINS

Troparion of the holy hierarch, in Tone VIII:

Instructor of Orthodoxy, and opposer of innovations: * Stairway of the faith, beacon of the Church, and divinely inspired seal of teachers: * O most wise Mark, thou hast enlightened all by thy writings. ** O thou harp of the Spirit, entreat Christ God, that our souls be saved.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “The Wisdom and Word ...”:

Having filled mouth, heart and mind to overflowing from the wellspring of wisdom, thou didst draw forth from thence streams of teaching, and, giving souls to drink therefrom, thou didst perfect the faithful and wast shown to be a standard of divine dogmas; for thou didst proclaim the Father to be the sole Origin of the Son and the Spirit, and the Source of the Godhead. O ever-blessed Mark, entreat Christ God to grant forgiveness of transgressions unto those who celebrate thy holy memory with love.

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

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

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “The Wisdom and Word ...”:

Having come to love wisdom like Solomon, and emulated the chastity of Joseph, the guilelessness of Moses, the divine zeal of Elijah, the meekness of David, the preaching of Paul and the theology of John from on high, as one wise, thou didst put to shame the falsely wise, and as one chaste thou didst preserve thyself most pure, guileless and most meek, having noetically reduced to ashes the betrayers of the Faith and preached the only piety.

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

Let us hymn the heavenly gate and ark, * the most holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most holy Offspring.

After the Polyeleos, the Megalynarion: We magnify thee, O Hierarch, Father Mark, and honor thy holy memory, for thou dost pray for us unto Christ our God.

The selected Psalm: Hear this, all ye nations; give ear, all ye that inhabit the world.

After the Megalynarion, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “The Wisdom and Word ...”:

Having come to love wisdom like Solomon, and emulated the chastity of Joseph, the guilelessness of Moses, the divine zeal of Elijah, the meekness of David, the preaching of Paul and the theology of John from on high, as one wise thou didst put to shame the falsely wise, and as one chaste thou didst preserve thyself most pure, guileless and most meek, having noetically reduced to ashes the betrayers of the Faith and preached the only piety.

Song of Ascents, the First Antiphon of Tone IV.

The Prokeimenon in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN (JN, 10: 9-16)

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have (it) more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my (sheep), and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, (and) one shepherd.

After Psalm 50, this Sticheron, the composition of Manuel, in Tone VI:

Grace poured from thy lips, O Mark our father, thou divinely inspired beacon, and thou didst become a luminary of the Church, teaching the reason-endowed sheep to believe in the consubstantial Trinity in one Godhead.

THE CANONS

Canon of supplication to the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and two canons for the holy hierarch, with 8 Troparia.

ODE I

Canon I, the Composition of John, the acrostic whereof is: “May my brother be the tongue of the Only-begotten, as was his wont, chanteth John”, in Tone IV:

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

Rescue my mind from attachments to that which is earthly and material, O hypostatic Wisdom of God the Father, Who sustainest heaven and earth, and grant discourse unto me who crown thy servant.

The grace of words sweeter than honey, embracing thy sacred soul through the inspiration of God, wrought a strange delight, the common delight of the faithful, the food of salvation.

Thou didst shine forth like a great beacon of the life beloved of the world, and like a giant of great might thou didst hasten from the East, and didst illumine the ends of the world with the rays of thy words, O divine Mark.

Thy divinely eloquent lips and honeyed tongue became the mouthpiece of grace; thy sacred tongue was shown to be as a scribe’s pen: it set down wisdom and poured forth grace.

Theotokion: With the Mother of God the choir of angelic intelligences received Mark, the heavenly mind, the pure and exalted soul, the revelation of thoughts and mystic writings, the boundary of wisdom.

Canon II, the composition of Manuel the Great Rhetor of the Great Church, the acrostic whereof is: “I hymn Mark, the most renowned hierarch of Asia”, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Having become a vessel of the radiance of the Most High because of the beauty of thy virtues, O Mark, thou didst illumine the flock of Christ. Wherefore, having passed on to the unwaning Light, breathe thou illuminating grace of the Word upon those who hymn thy divine memory, O glorious one.

As I strive to achieve thy praises as is meet, O blessed one, the well-spring of the words of thy divine corrections is seen to be most profound: yet, O father, by thy supplications grant me grace and power equal to thy love.

Let the most honored Mark, the most holy temple of the grace of God, from whence mystic fragrances are disclosed to all who live piously, unto the glory and praise of the uncreated Trinity our God, Who is one by nature, be praised.

Theotokion: **O**f old, the sacred eyes of the prophets foresaw thee, O pure one, to be the noetic mountain, the unburnt bush, the impassable gate, the jar and vessel of manna; and with faith we proclaim thee to be in truth the Theotokos, O Bride of God.

Katavasia: **T**he Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

ODE III

Canon I

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

Opening the divine floodgates of thy wisdom and knowledge, thou didst water the whole earth, theologizing in most Orthodox fashion that the Holy Spirit originates solely from the Father.

Embracing zeal for the house of the Lord, zeal for the dogmas of the Fathers, thou didst set afire thy sacred heart and didst sharpen thine honored tongue against innovation.

Having courageously dealt with the greatest of struggles and needs, and chosen the virtue and piety of the Fathers, O most blessed one, thou hast now inherited the greatest glory in the heavens.

Let the wondrous Mark, the great beacon for those who are at sea, the great star who liveth in the world, the sweet and most delightful light, the mighty salt of the earth, the tree of divine knowledge, be crowned.

Theotokion: **O** Theotokos, having given birth unto the Creator of all, Who, in accordance with His immaterial nature, supernaturally becometh a man for all, thou hast renewed human nature which had grown old.

Canon II

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.

Thou hast been shown to be a reflection of the radiance of the most creative Spirit, O blessed one, illumining the fullness of the faithful with thine unerring teachings, and prevailing upon us to hymn the uncreated Trinity.

Holding forth amid the ranks of the council, thou didst establish the origin of the Holy Spirit by procession from the Hypostasis of the Father, O Mark, gladdening the assemblies of the faithful.

Let the most honorable Mark, the most melodious trumpet, the instrument of music, the sweet-sounding tongue which is moved by the Spirit, the well-spring of true wisdom, full of grace, be praised today.

Theotokion: Inexplicable was the mystery wrought in thee, O most pure one; for thou didst ineffably give birth unto the God of all, and even after having given birth wast shown to be a Virgin. Wherefore, we honor thee as the true Theotokos.

Katavasia: O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

Kontakion of the holy hierarch, the composition of Manuel, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

With the most wise plaiting of thy words, * O most blessed one, * thou didst stop every blaspheming mouth, * and with thy divine utterance hast enlightened the faithful ** to honor the Trinity in one and the same nature.

Sessional Hymn, the composition of John, in Tone VIII:

Spec. Mel.: "The Wisdom and Word ...":

Flying as though thou wert a bee about the sacred meadow and garden of paradise, which truly flourisheth well, thou didst draw forth a pleasing and fragrant dew from the writings of the Spirit and the holy Fathers of old, O venerable one, from whence thou didst fashion the honeycomb of faith and the honey of knowledge, which, receiving unto their health, rulers and simple folk alike all dedicate hymns of thanksgiving unto thee, O most wise one. Entreat Christ God, that He grant forgiveness of transgressions unto those who with love celebrate thy holy memory.

Glory ...; Both now ..., Theotokion, in Tone VIII:

As thou art the all-immaculate Bride of the Creator, the Mother of the Redeemer who knewest not a man, the dwelling-place of the Comforter, O all-hymned one, make haste to deliver me from the evil workings of the demons, for in mind I have become their plaything, and am a vile habitation of iniquity; and make of me a radiant abode of the virtues, O splendid and incorrupt one, and drive from me the cloud of the passions by thy supplications, and vouchsafe me to share in the never-waning light of the Most High.

ODE IV

Canon I

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

From childhood thou wast shown to be a manly, most excellent and thrice-victorious victor over the wicked prince of this world, and later thou didst do battle against the deception of innovation.

Bearing against deception the mighty weapon and standard of the Cross which is efficacious in battle, like Moses thou didst cleave the sea of the passions and didst likewise drown those who opposed thee.

Yearning with all thy desire from childhood, O ever-laudable one, for Christ, the rare delight, spiritual sweetness, ineffable beauty, thou didst come to hate the pleasures of the world.

The godliness of thy countenance also portrayed the signs of the divine and angelic interior character and the beauties of thy most splendid and holy soul.

Theotokion: Thou hast opened the portal of paradise which disobedience shut, O most pure one, having prepared thyself for fervent obedience to the commandments of the Creator; and thou hast been shown to be a path to life, O Sovereign Lady.

Canon II

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

Grace poured forth from thy lips, O most blessed one, and thou hast enlightened the firmament of the Church with the sweetness of divine deliberations.

Thou wast a most sacred temple of the Holy Spirit, putting forth the divine fragrance of theology for all, O most sacred one.

Thy radiant memory hath shone forth and enlightened with love the thoughts of those who praise the perfection of thy theology.

Theotokion: Thou didst surpass the army of immaterial intelligences, O pure one, having given birth unto Him Who hath brought all things into existence and delivered us from deception.

Katavasia: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

ODE V

Canon I

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

As an acceptable sacrifice thou didst offer thyself wholly unto God Who was buried for our sake, adorning thy body as a temple of God, thy pure heart as a holy altar, and thy soul as a splendid immolation.

Valiantly thou didst escape the waves of life, overturning them all right intelligently, O blessed one, that thou mightest acquire that which alone is most precious: Christ, the only Pearl; and mightest lay up as treasure divine enlightenment and the knowledge of God.

With Paul thou didst mightily and valiantly endure all temptations, O blessed one, considering the little and unworthy sufferings of the present age to lead to splendid and never-ending glory.

The Master Who alone is mighty imparted to thee invincible power, both wholly against the serpent and ultimately against the wicked adulteration of the faith and the violation of its dogmas.

Theotokion: **T**he failing sanctity of the Church of Christ, the holy bride of the Son of God, is radiantly restored and set aright by thy Mark, O holy and most pure Virgin, through thy grace.

Canon II

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why has 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.

In the midst of the Church thou didst chant a divinely inspired hymn, teaching that the Father alone is the Source of the Godhead, the Begetter of the Son and the Issuer of the Spirit, O most glorious one.

Following the words and divine deliberations of the Fathers, O blessed one, thou didst proclaim the Son and the Spirit to be equal in honor to the Father, in that they both originated with the Father as Their Cause, from Whom they both proceeded together.

Theotokion: **R**ejoice, ladder of Jacob whereby God descended and drew mortal nature up to heavenly glory, O Bride of God! Rejoice, thou joy of the angels, hope and sure refuge of all the faithful!

Katavasia: **I**n a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

ODE VI

Canon I

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

By the grace of Him Who alone giveth strength unto those who trust in Him didst thou crush the heads of the iniquitous oppressors, the haters of mankind, and with the sword of the Spirit thou hast cut out the tongues of those who introduce novelties.

The sea is amazed, all the earth chanteth hymns of thy victory, and the Church proclaimeth thy wonders and rejoiceth, turning all its opponents to flight, O most wise one.

Like a river ever flowing in torrents, the fullness of the Church doth gladden the countenance of the city of God with right dogmas, O divinely eloquent Mark.

The nourishing torrents of thy divinely eloquent language, pouring forth the dogmas of Orthodoxy upon all, have been revealed to be like the golden and flowing streams of the Nile, sweeter than honey.

Theotokion: **T**hou hast given birth unto a new Child, the Son of the ageless Father, O most pure one, and thou art more honorable than creation, in that thou hast revealed the Creator of all creation.

Canon II

Irmos: **C**leanse 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.

Having inherited the undiminished faith of the preachers of Christ, thou didst maintain it intact in the face of the rulers, O glorious one, being in no wise affrightened by the snares of the Italians.

Withdrawing from vile confusion, O most blessed one, thou didst depart to a spiritual and joyous state, where thou dost now behold the light of the threefold Sun, asking grace for us.

Thou didst make clear for us the sense of the doctrines of piety, and didst courageously confute those who imagine that essence and energy are one and the same; for, O blessed one, an attribute is by nature indeed different from being.

Theotokion: **T**he Mighty One hath done great things for thee, O most pure one, and hath found thee as a lily amid thorns, and through thee hath filled all creation with the fragrance of divinity.

Katavasia: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * ‘O Christ, Thou art my God.’

Kontakion of the holy hierarch, the composition of John, in Tone VIII:

Taking the divinely wise writings of the theologians into thy heart * as one of truly divine eloquence, thou didst proclaim the procession * of the Holy Spirit as was needful, O ever-laudable one, * and didst seal the most holy Symbol of the Faith; ** wherefore, we chant: Rejoice, O divinely eloquent Mark!

Ikos: One of the chiefs among the angels once announced with fear to the Theotokos: Rejoice! And I, one of those who see thee to be manifest as an angel transcending nature, do marvel as a man and with love chant unto thee such things as these: Rejoice, receptacle of holy purity; Rejoice, treasury of the wisdom of God! Rejoice, seal of the holy theologians; Rejoice, boundary of teachers and the Fathers! Rejoice, unfathomable abyss of spiritual thoughts; Rejoice, wise sea of mystical writings! Rejoice, for thou hast been shown to be a great light of the Church; Rejoice, for even to this day those who think contrary to thee are put to shame! Rejoice, well-spring of the dogmas of the Faith; Rejoice, slayer of the intentions of the innovators! Rejoice, thou by whom we are all made steadfast; Rejoice, thou through whom the truth shineth forth! Rejoice, O divinely eloquent Mark!

ODE VII

Canon I

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

Beholding the pure robe of Christ defiled, which Christ beautified with His Blood, and which must needs be preserved inviolate, thou didst groan and with noble spirit, champion the Church.

Having acquired steadfast thought when thou wast tempted concerning God and the holy dogmas of the Faith, like a lion didst thou put to flight and rout the hordes of innovators with royal roaring.

As the magnetism of the lodestone attracteth iron, O divinely wise one, thou didst manifestly draw every man to thyself by the gladness and beauty of thy temperament, the splendor of thy words and the sanctity of thy life, and thou has moved all to the glory of God

Theotokion: To the human race, made corrupt through the serpent's poison, hast thou imparted life, O thou who hast given birth unto the Grain of life Who granteth breath unto all; and thou hast established it firmly and made it to partake of paradise, O Theotokos.

Canon II

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Rejoicing, thou didst mount to the light of the threefold Sun, and thou delightest to partake thereof; for, teaching on earth in an Orthodox manner thou didst declare to all: Blessed is the God of our fathers!

The Son and the Spirit shone forth timelessly from the Hypostasis of the Father alone, the One by being begotten, the Other by procession; this didst thou declare to be dogma, and thus confirm the faithful to chant: Blessed is the God of our fathers.

Thou didst proclaim to all the divine procession of the Comforter which taketh place solely from the Father as its cause, O wise one, and thou hast put to shame the putrid opinions of those who traffic in sacred things, who know not how to chant: Blessed is the God of our fathers!

Theotokion: **B**y the Fruit of thy womb, O Theotokos, mortal nature hath been freed from the ancient curse and deemed worthy of holy blessing; wherefore it glorifieth and chanteth aloud, crying: Blessed is the God of our fathers!

Katavasia: **O** Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

ODE VIII

Canon I

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

The great Steward of all, Who upholdeth and conceiveth all things, He Who provided for a general and most pious confession, O blessed one, setteth thee up as a teacher, father, pastor and mighty champion of all.

The sophistry of the machinations of those who reason contrary to the dogmas have been shown to be like the darts of babes, the sport of children, a spider's web; and the power of their tongues hath grown weak when confronted with thy divinely inspired and theological tongue, O thou of godly eloquence.

Having lifted up the eyes of thy thought and stretched thy whole self out before the Lord, that thou mightest cast down the mighty and save the pious, thou didst find Him to be an invincible champion Who granteth discourse to thee as to one worthy to proclaim glad tidings with great might.

Repeatedly bestowing love for God and benefaction upon thy neighbor, as He promised thou hast acquired reward in the present and in the age to come: celestial riches, glory, delight which cannot be taken from thee, life everlasting and the kingdom of heaven.

Theotokion: **T**he hatred of the ancient deceiver and apostate hath driven the Creator's most excellent creation, the human race, into thousands of deceptions, now as before; yet by thine alliance with the divine herald Mark, O Lady, we are now saved therefrom.

Canon II

Irmos: In 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’.

Illumined from head to toe, O blessed God-bearer, in a pure manner thou didst minister the honored and holy Gospel of the hierarchy; and, teaching the faithful, thou didst prevail upon them to chant: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Thou didst shine forth like the sun from the East, O venerable one, radiating beams of theology, and enlightening the whole world; wherefore thou hast taught the people to chant unto the Trinity with fear: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

To all didst thou proclaim, O glorious one, that the Hypostases of the Trinity do not take their existence one from another, but proceed from a single Cause; for the Son and the Spirit are both manifestly from the Father, and in no wise one from the other, for they are sprung as from a single unfading Root. Wherefore, we honor thy memory throughout all ages.

Theotokion: O most splendid palace of the Master of all, guide my soul, which hath been darkened by the passions, to the paths of the virtues, that saved by thy mercy, I may chant: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Katavasia: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

ODE IX

Canon I

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Let the Christian people now assemble rejoicing, and let the holy and unblemished Churches of the Orthodox be glad today and chant hymns of thanksgiving unto Christ, Who hath put an end to the shame of innovation through a single wise man.

Thou hast inherited true renown and heavenly glory, O blessed one, for, having cut pernicious glory and every other pleasure of life from thy soul as though they did not exist, thou rejoicest with the ranks of the teachers of theology as one who shareth in their life.

The turtle dove, which hath announced freedom from tribulations unto us who are endangered by a most grievous wave of new deception, taking wing on pinions of gold through the grace of the virtues of the Comforter, hath passed over to the Holy of Holies of the tabernacle.

Thou was set as a mediator between God and the ranks of the faithful, offering up amid grievous trials of the Faith the precious Blood of thy Creator, the Deliverance of the world, by thy right acceptable prayers moving to mercy Him Who by nature is the Lover of mankind.

Theotokion: **T**he ravening and deceitful infernal serpent of primeval malice, who wounded mankind like a babe, grew strong, O most holy Lady; but having given birth unto God, the infinite Word, as a new-born Babe, O uncultivated land, thou hast delivered the human race, O most laudable one.

Canon II

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

The grace of thy words and theology hath gladdened the Church of Christ, which do thou unceasingly pray to be preserved in peace.

Now thou dost delight well in the supreme and divine enlightenment for which thou didst long, O most blessed one, whereof do thou make us partakers through thy prayers.

Zeal for Orthodoxy, enkindled in thy pure soul, hath reduced to ashes the blasphemy of the heretics, O blessed Mark.

Theotokion: **A**s one more exalted than the intelligences of heaven and close to God, O pure Virgin, illumine my mind, rescuing me from the depths of all manner of necessities.

Katavasia: **I**n the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Exapostilarion of the holy hierarch, in Tone III, the composition of Manuel:

Spec. Mel.: “O Light immutable ...”:

The grace of the Comforter which made its abode in thee, O Mark, showed thee to be a most divine river of dogmas, drowning the armies of the heretics and gladdening all the faithful.

Theotokion: **M**anifestly hymning thee as the Lady of all, we pray thee, O Theotokos: Be thou a divine protection for us, driving far from us the dark arrows of Belial.

On the Praises, 4 Stichera of the holy hierarch, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Being a habitation of the all-divine Trinity, O most wise and holy hierarch, thou hast illumined the Church of Christ with the radiance of the virtues and the light of thy teachings, and hast preached the procession of the Holy Spirit from the Father alone. (Twice)

With thy fiery words, O most blessed one, thou didst put to shame those who confess the divine essence and energy to be identical, for essence differeth from character, though both are uncreated, genuine and ever-existent.

In Tone VIII:

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

O most glorious wonder! Christ our God, the Well-spring of life, hath shown thee to be a well-spring of sacred dogmas which gladdeneth the hearts of the pious who preserve the good confession of the Fathers unshaken, O most wise one, and zeal for the Faith in which thou didst show faith, O most divine one.

Glory ..., in Tone I, the composition of John Eugenicus:

The Church of Christ, having arrayed itself in thy most splendid life and thy divinely uttered words as in vesture woven of gold, a most precious crown and an unbreakable breastplate, and rejoicing and protecting itself mightily against adversaries, O ever-lauded one, offereth hymns of victory unto thee, the valiant victor, who hast mightily vanquished foes, both immaterial and material, in Christ Who gave thee authority and strength, rightly ascribing the victory to thee; and as a reward for thy struggle, it offereth thee a hymn, and with faith and love crieth out to thee: Pray thou unceasingly unto Him to Whom thou hast departed, God in three Hypostases: the Father, and the Son, and the Holy Spirit Who proceedeth from the Father, that He preserve the pitiable flock of Christ from the ravening of the noetic wolves, that it may remain forever in thine Orthodox confession.

Both now ..., Theotokion

Great Doxology, and the rest.

AT LITURGY:

On the Beatitudes, 8 Troparia: 4 from ODE III of the first canon of the holy hierarch, and 4 from ODE VI of the second canon.

Having become a vessel of the radiance of the Most High because of the beauty of thy virtues, O Mark, thou didst illumine the flock of Christ. Wherefore, having passed on to the unwaning Light, breathe thou illuminating grace of the Word upon those who hymn thy divine memory, O glorious one. (Twice)

As I strive to achieve thy praises as is meet, O blessed one, the well-spring of the words of thy divine corrections is seen to be most profound: yet, O father, by thy supplications grant me grace and power equal to thy love.

Let the most honored Mark, the most holy temple of the grace of God, from whence mystic fragrances are disclosed to all who live piously, unto the glory and praise of the uncreated Trinity our God, Who is one by nature, be praised.

Having inherited the undiminished faith of the preachers of Christ, thou didst maintain it intact in the face of the rulers, O glorious one, being in no wise affrightened by the snares of the Italians.

Withdrawing from vile confusion, O most blessed one, thou didst depart to a spiritual and joyous state, where thou dost now behold the light of the threefold Sun, asking grace for us.

Thou didst make clear for us the sense of the doctrines of piety, and didst courageously confute those who imagine that essence and energy are one and the same; for, O blessed one, an attribute is by nature indeed different from being.

Theotokion: **T**he Mighty One hath done great things for thee, O most pure one, and hath found thee as a lily amid thorns, and through thee hath filled all creation with the fragrance of divinity.

Troparion of the holy hierarch, in Tone VIII:

Instructor of Orthodoxy, and opposer of innovations: * Stairway of the faith, beacon of the Church, and divinely inspired seal of teachers: * O most wise Mark, thou hast enlightened all by thy writings. ** O thou harp of the Spirit, entreat Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone VIII:

Taking the divinely wise writings of the theologians into thy heart * as one of truly divine eloquence, thou didst proclaim the procession * of the Holy Spirit as was needful, O ever-laudable one, * and didst seal the most holy Symbol of the Faith; ** wherefore, we chant: Rejoice, O divinely eloquent Mark!

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, §335 (HEB 7:26-8:2)

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, (maketh) the Son, who is consecrated for evermore. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Verse: The law of God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO ST. JOHN, §36 (JN 10:9-16)

Jesus said unto His Disciples: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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