

THE 25th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY APOSTLE & EVANGELIST MARK
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 stichera: 3 from the Pentecostarion, and 5 for the Evangelist, in Tone I:

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

The writer of divinely uttered words, * the great instructor of Egypt, * O ye faithful, let us hymn as is meet, crying aloud: * O wise Mark, disciple of Christ, * cease thou never to guide us all by thy teachings and supplications, ** to the life which is untroubled. (Twice)

Thou wast the companion of Paul, the chosen vessel, * and with him didst traverse all of Macedonia; * and being in Rome the disciple of Peter, * thou wast shown to be a recounter of sweet things; * and thou didst repose in Egypt, having suffered in a godly manner, ** O Mark, thou friend of Christ. (Twice)

Withered and barren souls didst thou revive * with the radiant sprinkling of the Gospel, * wherefore, O divine Mark, * today Alexandria doth celebrate thy memory with us * and offereth praise unto thee, ** bowing down before thy relics.

Glory ..., in Tone VI:

Grace was poured forth into thy mouth, O apostle Mark, and being a shepherd of the Church of Christ, thou didst lead the reason-endowed sheep to believe in the consubstantial Trinity, in one Godhead

Both now ..., from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE GENERAL EPISTLE OF JAMES (1:1-12)

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers trials, knowing this, that the testing of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, lacking nothing. If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A doubleminded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth; so also shall the rich man

fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to those who love Him.

A READING FROM THE GENERAL EPISTLE OF JAMES

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. Of His own will begot He us with the word of truth, that we should be a kind of first fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore, put away all filthiness and overflowing of wickedness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty, and continueth in it, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself undefiled by the world.

A READING FROM THE GENERAL EPISTLE OF JAMES (2:1-13)

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in fine apparel, and there come in also a poor man in vile raiment, and ye have respect to him who wareth the fine clothing, and say unto him, "Sit thou down here in a good place;" and say to the poor, "Stand thou there, or sit here under my footstool," are ye not then partial in yourselves, and are become judges with evil thoughts? Hearken, my beloved brethren; hath not God chosen the poor of this world to be rich in faith and heirs of the kingdom which He hath promised to those who love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name whereby ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect of persons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he who said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou

art become a transgressor of the law. So speak ye, and so do, as they who shall be judged by the law of liberty. For he shall have judgment without mercy, who hath shown no mercy; and mercy rejoiceth against judgment.

On the Aposticha, the Stichera of the holy evangelist, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O divinely wise Mark, * thou wast the pen of a most wise and swiftly writing scribe, * recording in a divinely inspired manner * the incarnation of Christ, * clearly proclaiming the words of eternal life. * Pray thou that those who hymn thee * and honor thy glorious memory ** be assigned thereto.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

O all-praised Mark, * preaching Christ * thou didst pass over the world like the sun, * destroying all the darkness of polytheism * with beams of faith. * And now, pray thou that our souls * be granted peace ** and great mercy.

Verse: The heavens declare the glory of God, * and the firmament proclaimeth the work of His hands.

O apostle Mark, * in those lands where before * the ignorance of ungodliness had increased, * thou didst preach, dispelling the darkness of Egypt * with the enlightenment of thy words, * O most noetically rich and divine preacher. * And now, pray thou that our souls ** be granted peace and great mercy.

Glory ..., in Tone VIII:

Come ye all, and with psalms and hymns let us praise the preacher of the mystery of heaven, the servant of the Gospel; for he hath been revealed to be a river of the noetic paradise, watering spiritual furrows with heavenly showers, and showing them forth as fertile for Christ God Who, through his supplications, granteth cleansing, enlightenment and great mercy unto all.

Both now ..., from the Pentecostarion

Troparion of the holy evangelist, in Tone III:

O holy apostle and evangelist Mark, * entreat the Merciful God * that He grant remission of sins ** unto our souls

Or this Troparion, in the same tone:

Thou wast an apostle of Christ who learned from the pre-eminent Peter, * and didst shine like the sun upon the lands of the Alexandrians, * being their adornment. * Through thee was Egypt freed from deception, O blessed one, * who as the Church's pillar of fire dost illumine all with thy teaching of the Gospel. * Wherefore, honoring thy memory, we keep splendid festival, ** O divinely eloquent Mark, entreat God, that He grant unto our souls, remission of sins.

Glory ..., Both now ..., from the Pentecostarion.

AT MATINS

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);
Glory ..., that of the holy evangelist, in Tone III:

O holy apostle and evangelist Mark, * entreat the Merciful God * that He grant remission of sins ** unto our souls

Or this Troparion, in the same tone:

Thou wast an apostle of Christ who learned from the pre-eminent Peter, * and didst shine like the sun upon the lands of the Alexandrians, * being their adornment. * Through thee was Egypt freed from deception, O blessed one, * who as the Church’s pillar of fire dost illumine all with thy teaching of the Gospel. * Wherefore, honoring thy memory, we keep splendid festival, ** O divinely eloquent Mark, entreat God, that He grant unto our souls, remission of sins.

Both now ..., that from the Pentecostarion.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Having ascended to the summit of virtue, O divine Mark, as a godly preacher thou hast thundered down upon us the great mysteries of the dogmas of salvation. Wherefore in faith we entreat thee, O most blessed one; free us from every sorrow, offense and misfortune.

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

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

Spec. Mel.: “Having ascended ...”:

As the Sun of righteousness Christ emitted thee to enlighten the whole earth with thy wondrous gospel, O glorious apostle and evangelist Mark, by thy godly supplications and thy divine and never-waning light, illumine and enlighten all who celebrate thy holy memory with faith.

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O apostle of Christ and evangelist Mark, and we honor the pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

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

Spec. Mel.: “Of the Wisdom ...”:

Filled with inspiration from on high and illumined with divine splendor, O apostle, thou wast deemed worthy to recount the miracles, doctrines and dogmas of Christ in thy glorious gospel, being an eye-witness of grace, and a beholder of the mysteries of God. Entreat Christ God, that He grant remission of sins unto those who with love honor thy sacred memory.

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

Song of ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 50 (LK. 10: 1-15)

At that time; the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

After Psalm 50, this Sticheron, in Tone VI:

Thou didst follow after Christ, O godly Mark, and despising the world, hid His teachings in thy heart, and wast thereby revealed to be His apostle and evangelist. Wherefore, going unto the darkened souls in Egypt, thou didst enlighten them with the commandments of the Savior, that they might believe in the consubstantial Trinity.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the apostle and evangelist, with 8 Troparia, in Tone I:

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

O blessed one, who like a skillful fisherman hast drawn men forth from the deep of transgressions with thy net, illumine my soul with radiant splendors, and grant that I may praise thy memory as is meet, O divinely revealed evangelist Mark.

The pre-eternal and supremely perfect God, Who with the Father is equally beginningless, appeared on earth incarnate as a man, and showed thee forth, O blessed one, as His fellow-laborer in grace and His most wise servant, who art strengthened by His power.

Thou wast a disciple of the most wise Peter, and was greatly enriched thereby, O all-glorious Mark, showing thyself to be an initiate of the divine mysteries, and one who followed in his glorious footsteps.

Theotokion: **T**he Angel of Great Counsel, having assumed flesh, manifested Himself to the world through the Virgin Mother, and showed thee forth, O father Mark, as a disciple adorned with virtues, a divine herald proclaiming His words.

Katavasia from the Pentecostarion.

ODE III

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

Thy friend Mark, O Christ, proclaiming Thee, the hypostatic Wisdom, hath thereby enlightened the whole world O Lord, with thine abundantly splendid rays, O Lover of mankind.

O Christ, Who lovest mankind, Thine eyewitness Mark, having received an ever-flowing stream of wisdom resounding like a river, hath watered the ends of the earth with the light of divine knowledge, truly revealing Thy prophecy.

Manifestly following Peter, O wise one, as his disciple thou didst copy the Gospel, receiving from him the light of theology and clearly proclaiming the coming of God in the flesh, O apostle.

Theotokion: Thou didst cause the temples of the demons to quake, O Thou Who wast aforetime borne to Egypt in the Virgin's arms, and thither Thou didst send Mark, that all might know of Thy divine mystery and that Thou hadst become man.

Kontakion and Ikos from the Pentecostarion

Sessional Hymn of the evangelist, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Having ascended to the summit of virtue, O divine Mark, as a godly preacher thou hast thundered down upon us the great mysteries of the dogmas of salvation. Wherefore in faith we entreat thee, O most blessed one; free us from every sorrow, offense and misfortune.

Glory ..., Both now ..., from the Pentecostarion.

ODE IV

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Thy sound hath gone forth into all the earth, O most wise one, and the power of thy words manifestly extendeth to the ends of the world, like David splendidly preaching our salvation and renewal.

Like lightning Thy most wise apostle hath appeared to the world, O Savior, announcing the joy of truth, illumined with the divine radiance of effulgence, unto our salvation and renewal.

Thy feet were adorned prophetically, for ineffably hast thou announced unto us the Peace that hath manifestly revealed Himself in the flesh to the ends of the world, unto our salvation and renewal.

Theotokion: The Word sat upon the cloud of the Virgin and, in that He is merciful, He made foolish the counsels of Egypt and hath destroyed thoughts adverse to God through the teachings of the divine Mark, unto our salvation and renewal.

ODE V

Irmos: Thou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

Thou didst let fall the sweetness of piety, the shower of thy divine words, casting light over all in bright beams, clearly revealed by the grace of the noetic Sun, O all-blessed and God-pleasing Mark.

From the house of the Lord thou didst pour forth a wellspring watering barren hearts abundantly with spiritual streams, teaching them to bring forth fruit instead of barrenness, O apostle.

Thou wast the son of the great Peter, and illumined by his teaching thou didst enlighten the souls who approached thee fervently, O blessed apostle, seer of God.

Theotokion: **O** Christ Who shone forth from the Father before all creation, and wast born of the Virgin as a man, Thou wast sent to the Egyptians. For them, O Wise One, Thou didst anoint Mark who hath taught them the mysteries of divine knowledge.

ODE VI

Irmos: **T**he deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

Thou didst set at naught the scorn of the wicked, O Lord, and didst put down their prideful arrogance, showing forth Thine apostle as a conqueror by Thy might, for Thou art the strength and restoration of the afflicted.

By thy words, O wise Mark, thou didst preach the Fashioner of creation, the Crown of hope wherewith we are now crowned, and which, to our glory, hath been wrought of the nature of the flesh.

O glorious one, the pre-eminent Peter clearly instructed thee to mystically record the precious Gospel, showing thee to be a servant of divine grace, for thou didst shed the light of divine knowledge upon us.

Theotokion: **T**hrough the Virgin Mother of God didst Thou enlighten Egypt which aforetime was in darkness, entering it as an infant, O Lord; and Thou didst reprove its vanity through the teachings of the divinely eloquent Mark, O Thou Who lovest mankind.

Kontakion of the evangelist, in Tone II:

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

Receiving from on high the grace of the Spirit, * thou didst destroy the snares of the orators, O apostle, * and, hunting all the nations, * thou didst lead them to thy Master, O all-glorious Mark, ** preaching the divine Gospel

Ikos: **A** disciple of the pre-eminent apostle, with him thou didst preach Christ the Son of God, rendering steadfast upon the rock of truth those who were shaken by falsehood. Do thou also make me steadfast thereon, and set aright my steps, that, delivered from the snares of the enemy, I may glorify thee without faltering, for thou hast enlightened all, O wise Mark, preaching the divine Gospel.

ODE VII

Irmos: **W**e the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

Illumined with divine rays, thou dost mystically, by reflection, emit radiant beams, O most blessed Mark, for thou didst preach the Word incarnate, the Timeless One, the praised and supremely glorious God of our fathers.

O Maker of all, having armed thy divinely eloquent disciple with divinely effective power, Thou didst make of him a wonderworker, for he hath dispelled affliction and healed wounds, preaching Thee, the supremely praised and supremely glorious God.

Having as teacher the divine Peter, the first in rank among the choir of the apostles, thou didst show thyself to be like unto him, for thou didst bring order to all the fullness of the Church of the supremely praised and supremely glorious God of our fathers.

Theotokion: **F**ollowing the saying of Isaiah, O most glorious one, thou didst thyself set up a pillar in Egypt: the scripture of thy Gospel, for Him Who, without seed, was born of the Mother of God, proclaiming our supremely praised and supremely glorious God.

ODE VIII

Irmos: **I**n the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.

Christ, the Word begotten of the Father before all ages, Who clothed Himself in human nature, didst thou preach, O glorious one; and thou didst cry aloud: O all ye works of the Lord, hymn and supremely exalt the Lord throughout all ages!

O glorious one, thou didst glorify Christ Who gaveth Himself as deliverance from our offense and passion and raised up the fallen; and thou didst cry: O all ye works of the Lord, hymn and supremely exalt the Lord throughout all ages!

Submitting to the most wise teaching of Peter, O Mark, thou didst most wisely commit to writing the precious Gospel for the faithful who cry aloud: O all ye works of the Lord, hymn and supremely exalt the Lord throughout all ages!

Theotokion: **B**earing Emmanuel as an infant, the Virgin stood before the Egyptians, to whom Mark is set like a radiant star, crying aloud: O all ye works of the Lord, hymn and supremely exalt the Lord throughout all ages!

ODE IX

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Having reached the ineffable wellspring of the three-sunned radiance O divinely revealed one, and most manifestly delighting in the divinity therein, which is beyond the mind of mortals, thou dost now unceasingly rejoice with the angels O most blessed one.

As on who was familiar with the teachings of Peter, and his godly preaching, thou dwellest now in the heavenly mansions with him, O most blessed and godly spoken one, do thou pray for us O apostle Mark.

The Light, thrice-radiantly joined and strangely unified, didst thou piously preach, a right worthy one, illumined by a ray of grace. Wherefore, we entreat thee: Ever offer supplication in our behalf.

Theotokion: The honored apostle Mark was given as a holy hierarch to the Egyptians, to whom the Lord of glory had also come, incarnate as a babe through the pure Virgin Mother of God; and Him do we magnify as is meet.

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

Having been taught heavenly wisdom, thou didst destroy with thy tongue the nets of the orators and the deceptions of the astrologers, O most glorious apostle Mark; and as a disciple of Peter thou didst preach the words of the Gospel to the world. (Twice)

Glory ..., Both now ..., from the Pentecostarion.

On the Praises, 6 stichera:

3 from the Pentecostarion, and 3 for the evangelist, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O all-blessed Mark, * thou didst drink from a sweet stream, * the pure river of peace * which doth flow most splendidly from Eden, * flooding the face of the earth with the waters * of thy preaching of the Gospel * and pouring forth divinely inspired teachings ** upon the firmament of the Church.

O Mark most glorious, * in times past Moses drowned * the Egyptians in the sea, * but thou, O most wise one, * didst lead them forth from the sea of deception * by the power of Him Who had come to them in the flesh * and utterly destroyed the works of their hands ** with His lofty arm.

O Mark most sacred, * abiding in the light of the Spirit, * thou wast wholly spiritual; * and now, O spiritually rich apostle, * deified by adoption and through abundant visions * and exceedingly blessed radiance, * thou hast attained the summit of thy mystery, ** the longed-for goal.

Glory ..., in Tone VI:

O fisherman most wise, holy disciple, husbandman of the Savior and recounter of His sufferings, thou who didst traverse the world with faith, and, having gathered the deluded gentiles, didst lead them to God: as a sweet-smelling fragrance of incense hast thou been wafted up to the heavens. Wherefore, standing before the Judge, pray that we be delivered from our transgressions and from torment on the day of judgment.

Both now ..., from the Pentecostarion
Great Doxology, Troparia, litanies and dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from ODE III of the canon of the evangelist.

Thy friend Mark, O Christ, proclaiming Thee, the hypostatic Wisdom, hath thereby enlightened the whole world O Lord, with thine abundantly splendid rays, O Lover of mankind.

O Christ, Who lovest mankind, Thine eyewitness Mark, having received an ever-flowing stream of wisdom resounding like a river, hath watered the ends of the earth with the light of divine knowledge, truly revealing Thy prophecy.

Manifestly following Peter, O wise one, as his disciple thou didst copy the Gospel, receiving from him the light of theology and clearly proclaiming the coming of God in the flesh, O apostle.

Theotokion: Thou didst cause the temples of the demons to quake, O Thou Who wast aforetime borne to Egypt in the Virgin's arms, and thither Thou didst send Mark, that all might know of Thy divine mystery and that Thou hadst become man.

Troparion of the evangelist, in Tone III:

O holy apostle and evangelist Mark, * entreat the Merciful God * that He grant remission of sins ** unto our souls

Or this Troparion, in the same tone:

Thou wast an apostle of Christ who learned from the pre-eminent Peter, * and didst shine like the sun upon the lands of the Alexandrians, * being their adornment. * Through thee was Egypt freed from deception, O blessed one, * who as the Church's pillar of fire dost illumine all with thy teaching of the Gospel. * Wherefore, honoring thy memory, we keep splendid festival, ** O divinely eloquent Mark, entreat God, that He grant unto our souls, remission of sins.

Kontakion of the evangelist, in Tone II:

Receiving from on high the grace of the Spirit, * thou didst destroy the snares of the orators, O apostle, * and, hunting all the nations, * thou didst lead them to thy Master, O all-glorious Mark, ** preaching the divine Gospel

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

GENERAL EPISTLE OF ST. PETER, § 63 (1 PET. 5: 6-14)

Brethren: Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that he have suffered a little while, make you perfect, establish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you; and so doth Mark my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

GOSPEL ACCORDING TO ST. MARK, § 23 (MK. 6: 7-13)

At that time: the Lord called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. And He said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.