

The 25th Day of April

✠ Commemoration of the Holy Apostle and Evangelist Mark.

Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

3 of the Feast,

And 5 stichera of the Saint, in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Let us worthily praise, O ye faithful, /
The writer of the divinely-uttered words; /
The great teacher of Egypt, and let us cry aloud: /
By thy teachings and supplications O wise Mark, thou disciple of Christ, ///
Cease not to direct our lives onto the good path of Life. *(twice)*

As a companion of Paul, the chosen vessel /
Thou didst travel with him through all Macedonia; /
And in Rome, as the disciple of Peter, /
Thou wast known for thy sweet narration; /
And having suffered in a manner well-pleasing to God /
Thou didst repose in Egypt, O Mark, thou friend of Christ! *(twice)*

Thou didst rejuvenate the dried and withered souls /
With the dewdrops of the Gospel, /
And today, O divine apostle Mark, /
The city of Alexandria celebrates thy memory, ///
As it venerates thy holy relics.

Glory..., in Tone 6:

O apostle Mark, /
Grace flowed forth from thy lips, /
And as a shepherd of the Church of Christ, /
Thou didst teaching the rational sheep of thy flock ///
To believe in the Trinity, One in Essence, in One Godhead.

Now and ever... of the Feast.

The Entrance and the Prokeimenon of the Day.

Three Readings:

The Reading from the General Epistle of James (1:1-12):

^{1:1}**J**ames, a servant of God and of the Lord Jesus Christ, to the twelve tribes that are scattered abroad: Greetings. ²My brethren, count it all joy when ye fall into various temptations, ³knowing that the testing of your faith produces patience. ⁴But let patience have its perfect work, that ye may be perfect and complete, lacking nothing. ⁵If any of you lack wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. ⁶But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. ⁷For let not that man suppose

that he will receive anything from the Lord; ⁸he is a double-minded man, unstable in all his ways. ⁹Let the lowly brother glory in his exaltation, ¹⁰but the rich in his humiliation, because as a flower of the field he will pass away. ¹¹For no sooner is the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits. ¹²Blessèd is the man who endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

The Reading from the General Epistle of James (1:13-27):

^{1:13}**L**et no one say when he is tempted, "I am tempted by God;" for God cannot be tempted with evil, neither does He tempt anyone. ¹⁴But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵Then, when desire hath conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. ¹⁶Do not be deceived, my beloved brethren. ¹⁷Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variation or shadow of turning. ¹⁸Of His own will He brought us forth by the word of truth, that we should be a kind of firstfruits of His creatures. ¹⁹So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; ²⁰for the wrath of man worketh not the righteousness of God. ²¹Therefore lay aside all filthiness and overflow of

wickedness, and receive with meekness the implanted word, which is able to save your souls. ²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²⁴For if anyone is a hearer of the word and not a doer, he is like unto a man observing his natural face in a mirror; for he observes himself, and goes his way, and immediately forgets what kind of man he was. ²⁵But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one shall be blessed in what he does. ²⁶If any man among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this man's religion is useless. ²⁷Religion pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep himself unspotted from the world.

The Reading from the General Epistle of James (2:1-13):

^{2:1}**M**y brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. ²For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, ³and you pay attention to the one wearing the fine clothes and say unto him, “Sit thou here in a good place,” and say to the poor man, “Stand thou there,” or, “Sit here at my footstool,” ⁴have you not shown partiality among yourselves, and become judges with evil thoughts? ⁵Listen, my beloved brethren: Hath God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? ⁶But ye have dishonored the poor man. Do not the rich oppress you and drag you

into the courts? ⁷Do they not blaspheme that noble name by which you are called? ⁸If ye fulfill the royal law according to the Scripture, “Thou shalt love thy neighbor as thyself,” ye do well; ⁹but if ye show partiality, ye commit sin, and are convicted by the law as transgressors. ¹⁰For whosoever shall keep the whole law, and yet stumble in one point, he is guilty of all. ¹¹For He who said, “Thou shalt not commit adultery,” also said, “Thou shalt not kill.” Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. ¹²So speak ye, and so do, as those who shall be judged by the law of liberty. ¹³For judgment is without mercy to the one who hath shown no mercy; and mercy triumphs over judgment.

At the Aposticha, these stichera, in Tone 1: *To the melody, “O all-praised martyrs....”*

O divinely-wise apostle Mark, /
Thou lover of the written word and swift recording scribe, /
Putting into divinely-inspired words, the incarnation of Christ /
And clearly proclaiming the words of eternal life. /
Pray that those singing thy praises and honoring thy holy memory ///
May attain the kingdom of heaven.

Verse: Their proclamation is gone out into all the earth, and their words to the ends of the universe!

O all-praised Mark, thou herald of Christ, /
Thou didst pass over the earth like the sun, /
Destroying the dark pantheon of idolatry with the rays of faith ///
Pray now that our souls may be granted peace and great mercy.

Verse: The heavens are telling the glory of God, and the firmament proclaims His handiwork!

O holy apostle Mark, /
Preaching to those who lived in lands of ignorant godlessness, /
The darkness of Egypt was driven away by thine enlightening words, /
O richly-blessèd preacher of God. ///
Pray now that our souls may be granted peace and great mercy.

Glory..., Tone 8:

Come, let us all praise with psalms and hymns /
The minister of the Gospel and the preacher of heavenly mysteries; /
For he revealed himself as a mystical and heavenly stream, /
Watering the spiritual fields with showers from heaven /
Making them fruitful for Christ God ///
Who, through the prayers of His apostle, granteth peace to our souls and great mercy.

Now and ever..., of the Feast (from the Pentecostarion).

The Troparion of St. Mark, in Tone 3:

O holy apostle and evangelist Mark /
Intercede with our merciful God, /
That He may grant to our souls ///
The remission of our transgressions.

Or this Troparion, in the same Tone:

O blessèd Mark, O voice of God, /
As an apostle of Christ thou wast taught by the chief apostle Peter. /
Like the sun, thou didst illumine the nations, /
Enrichment of Alexandria /
Liberator of Egypt from pagan delusions. /
As a pillar of light to the Church /
All are illumined by thine evangelical teachings /
Therefore we honor thy memory with great festivity. /
Pray to God the giver of the Gospel ///
That He may grant our souls the forgiveness of sins.

Glory ..., now and ever..., Feast (from the Pentecostarion).

Matins

After “God is the Lord...,” the Troparion of the Feast (from the Pentecostarion)

THE HOLY APOSTLE AND EVANGELIST MARK

(twice), Glory..., **Saint Mark**, Now and ever..., **Feast**.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: *To the melody, “Thy tomb, O Savior....”*

Shining forth in splendor upon the world, O apostle, /
Like the radiant dawn, /
The profound darkness of enchantment was driven away, /
And countless souls were enlightened. /
Therefore, the whole Church brightly celebrates thy light-bearing memory ///
Glorifying Christ forever. *(twice)*

Glory ... now and ever..., of the Feast *(from the Pentecostarion)*.

After the 2nd Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Having been lifted up....”*

Being taught wisdom from the Fountain of Life /
Thou didst teach those who in their ignorance worshipped graven idols. /
Therefore, thou art bles’t forever, O wise one, /
And standing now before the throne of the Holy Trinity ///
Fervently pray that we may find remission of sins, O holy apostle Mark. *(twice)*

Glory ... now and ever..., Feast.

Polyeley and Magnification:

We magnify thee, / O apostle of Christ and evangelist Mark, / and we honor thy labors and sufferings / which thou didst endure in proclaiming Christ.

Selected Psalm verses:

The heavens are telling the glory of God, and the firmament proclaims His handiwork!
The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints!

After the Polyeley, the Sessional Hymn, in Tone 8: *To the melody, “Of Wisdom....”*

Filled with inspiration from on high, /
Illumined with splendor divine, /
Being an eye-witness of grace, and an initiate of the mysteries of God, /
Thou wast deemed worthy to recount the miracles, dogmas, and doctrines of Christ /
In the glorious book of thy Gospel; /
And now, we beseech thee to entreat Christ our God ///
That He may grant the remission of sins to those who lovingly celebrate thy holy memory. *(twice)*

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Glory ... now and ever..., Feast (from the Pentecostarion).

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

The Prokeimenon, in Tone 4:

Their proclamation is gone out into all the earth / and their words to the ends of the universe! *Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork!

Let every breath praise the Lord!...

Gospel: (50) Luke 10:1-15

After Psalm 50 (51), the Post-Gospel sticheron of St. Mark, in Tone 6:

O holy apostle Mark, /
Truly thou didst follow Christ, /
And forsaking the cares of this world, thou didst carry His teachings in thy heart. /
For this, thou wast revealed as His apostle and evangelist /
Carrying the Good News to the darkened souls in Egypt, /
Enlightening them with the commandments of the Savior, /
And teaching thy rational sheep to believe in the Trinity ///
One in Essence, in One Godhead.

The Canon

**The Canon of the Feast from the Pentecostarion, with 6 Troparia,
including the Irmos; and that of the Saint, with 8 Troparia**

Ode 1

The Canon of the Saint, in Tone 1

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

Refrain: Holy apostle and evangelist Mark, pray to God for us!

O thou blessed eye-witness of God, entreat the grace of Holy Spirit to inspire and illumine my soul that I may worthily praise thy memory, O divinely revealed apostle and evangelist Mark.

Thou didst sent forth into the world, O Word of God, Thy divinely illumined apostle to proclaim to all, the righteous and the sinners alike, of Thine ineffable coming to be among us, O Savior.

THE HOLY APOSTLE AND EVANGELIST MARK

Thou wast a disciple of the wise and all-glorious apostle Peter, and for this, thou didst receive rich blessings, for like him, thou wast revealed to be an initiate of the divine mysteries, O glorious apostle and evangelist Mark.

Refrain: Most Holy Theotokos, save us!

Theotokion: **H**e who drowned the Egyptians of old in the waters of the deep, came forth from thee, O pure Lady, to rescue, through His apostle Mark, the Egyptians from the sea of delusion in these, the latter days.

Katavasia: *The Irmosi of the Paschal Canon.*

Ode 3

Canon of the Saint

Irmos: *Thou who alone knowest human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with the strength on high, that I may cry aloud to Thee: O Lover of mankind, holy is the living temple of Thine ineffable glory!*

By proclaiming Thee, O Christ, the hypostatic Wisdom, Thy friend Mark hath enlightened the whole world with the splendid rays of Thy Light, O Lover of mankind.

O Christ who lovest mankind, Thine eyewitness Mark, having received from Thee a flowing stream of wisdom hath watered the ends of the earth like a river, flowing with the light of divine knowledge, truly revealing the prophecies of Thy coming.

Following after Peter, O wise apostle, as his disciple thou didst convey the Gospel after receiving from him the light of theology, and thus, clearly proclaimed the coming of God in the flesh, O evangelist Mark.

Theotokion: **T**hou didst cause the temples of the demons to quake, O Lord, who, of old wast carried into Egypt in the arms of the Virgin; and to Egypt didst Thou send Mark, Thine apostle, that all might know of the divine mystery that Thou hadst become a man.

The Kontakion from the Pentecostarion and the Ikos.

The Sessional Hymn, in Tone 1: *To the melody, "Thy tomb, O Savior...."*

Having ascended the summit of the virtues, /
O divine evangelist and preacher Mark, /
Thou didst teach us the great mysteries and dogmas of salvation. /
So now with faith we beseech thee, /
Free us by thy prayers from every sorrow and necessity, ///
O most holy apostle.

Glory..., now and ever..., of the Feast: (from the Pentecostarion).

Ode 4

Canon of the Saint

Irmos: O Mountain, Habbákuk beheld thee with prophetic eyes overshadowed by the grace of God, and he foretold that from thee should come the Holy One of Israel for our salvation and regeneration.

Thy proclamation hath gone out into all the earth, O most wise one, and the power of thy words hath truly encompassed the ends of the world, and like those of David, they beautifully proclaim our regeneration and salvation.

Thine apostle hath appeared to the world like the flash of a lightning bolt, O Savior, joyfully announcing the Truth, and illumining us with the divine radiance of Thy Light, for our regeneration and salvation.

Thy feet were truly blessed to be like those of a prophet, for ineffably hast thou traversed the ends of the world announcing to all of the Peace that hath revealed Himself in the flesh, unto our regeneration and salvation.

Theotokion: The Word sat upon the cloud of the Virgin and, in that He is merciful, made foolish the counsels of Egypt, and destroyed their godless counsels through the teachings of the divine evangelist Mark, for the sake of our regeneration and salvation.

Ode 5

Canon of the Saint

Irmos: Thou hast shone upon us with the radiance of Thy coming, O Christ, and hast illumined the ends of the world with Thy Cross; enlighten with the light of Thine understanding the hearts of those who, in an Orthodox manner, rightly worship Thee.

Thou didst shower us with the sweetness of piety, and thy divine words cast the brilliant light of the grace of the noetic Sun upon us all, O all-blessèd and God-pleasing evangelist Mark.

Thou didst pour forth a wellspring of grace from the house of the Lord abundantly watering our barren hearts with spiritual streams, teaching us to bring forth good fruit instead of emptiness, O blessèd apostle Mark.

Thou wast the godson of the great apostle Peter, and being illumined by his instruction, thou didst enlighten the souls of all who fervently approached thee, O blessed apostle and eye-witness of God.

Theotokion: Thou wast sent into the Egypt, O Christ, who shone forth from the Father before all creation, and wast born of the Virgin as a man; and unto Egypt, in Thy wisdom didst Thou anoint Thine apostle Mark, O Lord, to teach them the

mysteries of knowledge divine.

Ode 6

Canon of the Saint

Irmos: The uttermost depths have encompassed us, and there is none to deliver us; we are counted as sheep for the slaughter. Do Thou, our God, save Thy people, for Thou art the strength and restoration of those whose strength fails them.

Thou didst annul the scorn of the wicked, O Lord, and didst put down their prideful arrogance by revealing Thine apostle as a conqueror by Thy might; for Thou art truly the strength and restoration of all who are afflicted.

By thy words, O blessed and most wise Mark, thou didst proclaim the Fashioner of all creation and the Crown of all hope, with which we are now adorned, and which, to our glory, hath been wrought of the nature of our own flesh.

O glorious Mark, the first among the apostles Peter clearly instructed thee to write the mystical record in thy precious Book of the Good News, which clearly reveals thee as a servant of divine grace, for it doth shed the light of divine knowledge upon us.

Theotokion: **B**y coming to Egypt in the arms of the Virgin Theotokos Thou didst enlighten Egypt which of old hath been sitting in darkness, O Lord; and in these latter days, Thou didst reprove its vanity through the teachings of the divinely eloquent Mark, O Thou who lovest mankind.

Katavasia.

The Kontakion of St. Mark, in Tone 2: To the melody, "Seeking the highest...."

Thou didst receive the grace of God from above, most glorious Mark, /
And didst destroy rhetorical snares, O apostle. /
Thou didst capture all nations, bringing them to the Master ///
By the preaching of the Divine Gospel.

Ikos: As a disciple of the first among the apostles Peter, with him thou didst preach Christ the Son of God, making steadfast upon the rock of truth, those who had once been the followers of lies. Do thou also make me steadfast upon the rock of faith, 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 evangelist Mark, preaching the divine Gospel to us all.

Ode 7

Canon of the Saint

Irmos: We the faithful perceive thee, O Theotokos, as a spiritual furnace; for as the Most High once saved the three youths, so hath He fully renewed the world from within thy womb as the All-praised and glorified God of our Fathers.

Illumined with divine rays, thou dost mystically, as a mirror, reflect radiant beams of light, O most blessed Mark, for thou didst preach the Timeless Word incarnate, the all-praised and supremely glorious God of our fathers.

O Creator and Fashioner of all, having armed thy divinely eloquent disciple with Thy power, Thou didst make of him a worker of miracles, for he hath cured manifold afflictions and healed the wounds of the faithful by preaching Thee, the all-praised and supremely glorious God of our fathers.

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

Theotokion: **F**ollowing the teaching of the prophet Isaiah, O most glorious apostle, thou didst erect a pillar as monument in Egypt: the very Book of thy Gospel, for Him who, without seed, wast born of the Virgin Theotokos, which proclaims our all-praised and supremely glorious God of our fathers.

Ode 8

Canon of the Saint

Irmos: *In the furnace as in a crucible the children of Israel shone more purely than gold with the beauty of godliness, as they sang: All ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!*

Thou didst preach Christ the Word, begotten of the Father before all ages, who clothed Himself in our human nature, O glorious one; and thou didst cry aloud: O, all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

O glorious apostle, thou didst glorify Christ who hath given Himself as deliverance from our offenses and passions and hath raised up the fallen; and thou didst cry: O, all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Learning the wise teachings of the apostle Peter, O Mark, thou didst wisely commit to writing the precious Gospel for the faithful who cry aloud: O, all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord.

Theotokion: **B**earing Emmanuel as an infant, the Virgin stood before the Egyptians, before whom the apostle Mark wast set like a radiant star, crying aloud: O, all ye works of the Lord, bless the Lord, praise and exalt Him above all throughout all ages!

We praise, bless, and worship the Lord, singing and exalting Him throughout the ages.

Katavasia.

Ode 9
Canon of the Saint

Irmos: The bush burning but unconsumed prefigured thy pure conceiving, O Theotokos; so do we now entreat thee: quench the raging furnace of temptations that beset us, that we may never cease to magnify thee.

Having reached the heavenly wellspring of the three-sunned radiance, O divinely-revealed one, and now delighting in its ineffable and divine steams, thou dost unceasingly rejoice with the angels O most blessed apostle and evangelist Mark.

As one steeped in the teachings of the apostle Peter, and his godly preaching, thou dwellest now in the heavenly mansions together with him, O most blessed and divinely-eloquent one. Do thou pray now for us all, O apostle and evangelist Mark.

Thou didst piously proclaim the unity of the One, Thrice-radiant Light, O right-worthy apostle illumined by the Light of grace. Therefore, we entreat thee: Never cease to offer thy supplications on behalf of us all.

Theotokion: The all-laudable and honored apostle Mark was given as a holy hierarch to the faithful in Egypt, to whom the Lord of glory Himself had once come, incarnate as a babe through the pure Virgin Mother of God; and Him do we worthily magnify and praise.

The Exapostilarion of the Saint:

Having been taught the wisdom of heaven, thou didst destroy with thy tongue the nets of the philosophers and rhetors, 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 all the world. *(twice)*

Glory..., now and ever..., the Exapostilarion of the Feast: (from the Pentecostarion).

At the Praises, 6 stichera:

3 of the Feast (from the Pentecostarion), and:

3 stichera of Saint Mark, in Tone 1: To the melody, “O all-praised martyrs....”

O most-blessèd Mark! /

Thou didst take drink from the sweetest stream, /

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The sparkling waters of the river of peace, /
Gushing forth from Eden, /
And thou didst cover the face of the earth /
With the waters of thy preaching of the Gospel, /
Pouring forth the grace of thy divine teachings ///
Upon the foundations of the Church.

O most-glorious Mark! /
Moses, of old, drowned the Egyptians in the sea, /
But thou, O most wise one, /
Rescued them from the sea of delusion /
By the power of Him who had come to them in the flesh ///
And laid low their lofty temples by the power of His mighty arm.

O most holy Mark! /
Thou didst dwell in the Spirit here on earth, /
And thy rich bounty, adorned with the radiance of blessedness /
Was made an offering to the Lord. /
Thus having attained the summit of the mystery /
Thou hast received thy long-desired reward ///
And now thou abidest in the light of the Spirit.

Glory..., in Tone 6:

O most-wise fisher of men, /
O holy disciple and husbandman of the Savior; /
Thou didst write down the account His sufferings /
And traversed the world with faith; /
Gathering together the deluded nations /
And bringing them all to God; /
As an offering of sweet-smelling incense thou hast ascended to heaven /
Where thou standest now before the Judge of all: /
Pray that we may be delivered from all our transgressions ///
And from all torments on the Judgment Day.

Now and ever..., Feast.

Great Doxology, Troparia, Litanies and Dismissal, as usual.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the appointed Ode of the Canon from the Pentecostarion; and 4 from the Third Ode of the Canon to Saint Mark.

1.-4. *From the designated canon.*

5. By proclaiming Thee, O Christ, the hypostatic Wisdom, Thy friend Mark hath enlightened the whole world with the splendid rays of Thy Light, O Lover of mankind.

6. O Christ who lovest mankind, Thine eyewitness Mark, having received from Thee a flowing stream of wisdom hath watered the ends of the earth like a river, flowing with the light of divine knowledge, truly revealing the prophecies of Thy coming.

7. Following after Peter, O wise apostle, as his disciple thou didst convey the Gospel after receiving from him the light of theology, and thus, clearly proclaimed the coming of God in the flesh, O evangelist Mark.

8. *Theotokion:* Thou didst cause the temples of the demons to quake, O Lord, who, of old wast carried into Egypt in the arms of the Virgin; and to Egypt didst Thou send Mark, Thine apostle, that all might know of the divine mystery that Thou hadst become a man.

The Troparion of St. Mark, in Tone 3:

O holy apostle and evangelist Mark /
Intercede with our merciful God, /
That He may grant to our souls ///
The remission of our transgressions.

Or this Troparion of St. Mark, in the same Tone:

O blessèd Mark, O voice of God, /
As an apostle of Christ thou wast taught by the chief apostle Peter. /
Like the sun, thou didst illumine the nations, /
Enrichment of Alexandria /
Liberator of Egypt from pagan delusions. /
As a pillar of light to the Church /
All are illumined by thine evangelical teachings /
Therefore we honor thy memory with great festivity. /
Pray to God the giver of the Gospel ///
That He may grant our souls the forgiveness of sins.

The Kontakion of St. Mark, in Tone 2: *To the melody, "Seeking the highest...."*

Thou didst receive the grace of God from above, most glorious Mark, /
And didst destroy rhetorical snares, O apostle. /

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Thou didst capture all nations, bringing them to the Master ///
By the preaching of the Divine Gospel.

The Prokeimenon (Apostle), in Tone 8: Their proclamation is gone out into all the earth / and their words to the ends of the universe! *Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork!

The Epistle: (63) I Peter 5:6-14

The Alleluia (Apostle), Tone 1: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints! *Verse:* God is glorified in the council of the saints!

The Gospel: (23) Mark 6:7-13

The Communion Hymn: Their proclamation is gone out into all the earth / and their words to the ends of the universe!

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UPDATED 11/21/2014 SDA
1/5/2015 SDA
3/25/2023 SDA