

APRIL 24

Holy Apostle and Evangelist Mark  
Liturgy of the Presanctified Gifts (sung on Wednesday)

Ninth Hour

*Kontakia at the Typika: Kontakion of the Temple, Kontakion of the Transfiguration, Kontakion of the Day (Wednesday); then:*

*Kontakion of the Saint of the Day, Apostle and Evangelist Mark, Tone 2*

When you received the grace of the Spirit from on high, O Apostle, • you broke the snares of the philosophers and gathered all nations into your net, • bringing them to your Lord, O glorious Mark, • by the preaching of the divine Gospel.



Presanctified Divine Liturgy

*“Blessed is our God...,” Proemial Psalm, and Great Litany, then the 18th Kathisma and Small Litanies.*

*(Note: There is no Trisagion after “Blessed is our God...;” this is done only when Vespers – or the Presanctified Divine Liturgy – is not preceded by the Ninth Hour.)*

At “Lord I Call...”

*Tone 5, Idiomelon, from the Lenten Triodion*

(10) *Bring my soul out of prison, that I may give thanks to Thy Name.*

I am rich in passions; • I am wrapped in the false robe of hypocrisy. • Lacking self-restraint, I delight in self-indulgence. • I show a boundless lack of love. • I see my mind cast down before the gates of repentance, • starved of true goodness and sick with inattention. • But make me like Lazarus, who was poor in sin, • lest I receive no answer when I pray, • no finger dipped in water to relieve my burning tongue; • and make me dwell in Abraham’s bosom in Thy love for man.

(9) *The righteous will surround me, for Thou wilt deal bountifully with me.*

**REPEAT:** I am rich in passions; • I am wrapped in the false robe of hypocrisy. • Lacking self-restraint, I delight in self-indulgence. • I show a boundless lack of love. • I see my mind cast down before the gates of repentance, • starved of true goodness and sick with inattention. • But make me like Lazarus, who was poor in sin, • lest I receive no answer when I pray, • no finger dipped in water to relieve my burning tongue; • and make me dwell in Abraham’s bosom in Thy love for man.

*Tone 5, for the Martyrs*

(8) *Out of the depths I cry to Thee, O Lord. Lord, hear my voice.*

With souls filled with boundless love, O holy martyrs, • you endured terrible sufferings without ever denying Christ, • laying low the arrogance of those who tortured you. • By keeping the faith unshaken and whole, • you have been lifted up to heaven, • and now you have boldness before Him. • Entreat Him to grant peace to the world • and to our souls great mercy.

*Tone 5, from the Triodion, by Joseph (Rejoice, O Life-giving Cross)*

*(7) Let Thine ears be attentive to the voice of my supplications.*

When Jesus was walking in the flesh beyond the River Jordan, • He said to His companions: • “My friend Lazarus is already dead and buried, • but I rejoice for your sake, My friends. • By his death you will learn that I know all, for I am God, • even though I appear by nature as a man. • Let us go and give life to him, • so that death may truly know My victory • and the total destruction I shall make of it, • as I grant to the world My great mercy.”

*(6) If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.*

Let us imitate Mary and Martha, O faithful. • Let us offer divine deeds to the Lord as intercessors, • so that when He comes He may raise up our minds, • for now they lie dead and feel no fear of God. • They are deprived of all vital energy, • unaware of their own inaction. • Let us cry: “O Lord, Who hadst compassion on Thy friend Lazarus, • raising him up by Thy dread presence and authority, • so now give life to us all, • and grant to us Thy great mercy.”

*Tone 6, from the Triodion, by Theodore*

*(5) For Thy Name’s sake I wait for Thee, O Lord. My soul has waited for Thy word; my soul has hoped on the Lord.*

Now Lazarus has been in the tomb for two days, • seeing the dead of all the ages, • beholding strange sights of terror: • countless multitudes bound by the chains of hell. • His sisters weep bitterly as they gaze at his tomb, • but Christ is coming to bring His friend to life, • to implement in this one man His plan for all. • Blessed art Thou, O Savior. Have mercy on us.

*Tone 1, from the Menaion, for St. Mark (Joy of the Heavenly Hosts)*

*(4) From the morning watch until night, from the morning watch, let Israel hope on the Lord.*

Come, O faithful, let us sing praises to Mark. • He is the wise writer of the Gospel. • The greatest of Egypt’s cities heard his inspired words. • O Apostle, by thy prayers and teachings, • guide our lives in the way of peace.

*(3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

**REPEAT:** Come, O faithful, let us sing praises to Mark. • He is the wise writer of the Gospel. • The greatest of Egypt's cities heard his inspired words. • O Apostle, by thy prayers and teachings, • guide our lives in the way of peace.

*(2) Praise the Lord, all nations. Praise Him, all peoples.*

Thou didst become a fellow-traveler of Paul, the chosen vessel, • accompanying him through all Macedonia; • then thou didst follow Peter to Rome • and wast welcomed as his secretary and interpreter. • But it was in Egypt, O all-wise Mark, • that thou didst finish thy course in a manner well-pleasing to God

*(1) For His mercy is confirmed on us, and the truth of the Lord endures forever.* • Thou gavest life to barren souls, • watering them with the radiant stream of thy Gospel. • Because of thee, O holy Mark, • Alexandria rejoices with us today, • celebrating thy blessed memory.

*Tone 6, from the Menaion, for St. Mark*

*Glory to the Father, and to the Son, and to the Holy Spirit.*

Grace poured forth from thy lips, O Apostle Mark. • Thou wast a shepherd of the Church of Christ. • Thou didst teach the sheep endowed with reason • to believe in the consubstantial Trinity in one Godhead.

*Tone 6, Theotokion – Dogmatikon*

*Both now and ever, and unto ages of ages. Amen.*

Who will not bless thee, O most holy Virgin? • Who will not sing of thy most pure childbearing? • The only-begotten Son shone timelessly from the Father, • but from thee He was ineffably incarnate. • God by nature, yet Man for our sake, • not two persons, but one known in two natures. • Entreat Him, O pure and all-blessed Lady, • to have mercy on our souls.

*Entrance, "O gladsome Light," and then the Old Testament Readings.*



Old Testament Readings  
*First Prokeimenon, Tone 4*

**PRIEST:** Let us attend. Peace be unto all.

**A**nd to thy spirit.

**PRIEST:** Wisdom.

**T**he Prokeimenon in the Fourth Tone. I will walk before the Lord in the land of the living.  
*(Psalm 114:9)*

**CHOIR:** **I** will walk before the Lord in the land of the living.

**G**ive the king Thy justice, O God, and Thy righteousness to the royal son. *(Psalm 71:1)*

**CHOIR:** **I** will walk before the Lord in the land of the living.

**I** will walk before the Lord...

**CHOIR:** ...**i**n the land of the living.

**Reading from Genesis (43:26-31 [ending with: “Then he washed...”]);**

**PRIEST:** Wisdom.

**T**he Reading from Genesis.

**PRIEST:** Let us attend.

**T**hus when Joseph came home, they brought the present in their hand to him in the house, and bowed down before him to the earth. Then he asked them about their well-being, and said, “Is your father well, the old man of whom you spoke? Is he still alive?” So they answered, “Your servant our father is in good health; he is still alive.” Then he said, “Blessed be that man in God;” and they bowed their heads down and prostrated themselves. Then Joseph lifted his eyes and saw his brother Benjamin, his mother’s son, and said, “Is this your younger brother you said you would bring to me?” So he said, “May God grant you mercy, my son.” Now his heart yearned for his brother; so Joseph t on the earth, and to sustain you as a great remnant. So now, it was not you who sent me made haste and sought somewhere to weep. Then he went into his inner chamber and wept there. He then washed his face and came out; and he composed himself. Now Joseph could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Joseph made himself known to his brothers. Then he wept aloud, and the Egyptians and the house of Pharaoh heard it. Joseph then said to his brothers, “I am Joseph; does my father still live?” But his brothers could not answer him, for they were stunned in his presence. But Joseph said to his brothers, “Come near to me.” So they came near. Then he said, “I am Joseph your brother, whom you sold into Egypt. Now therefore, do not be grieved or angry with yourselves because you sold me here; for God sent me before you to save life. For this is the second year of famine in the land, and five years still remain in which there will be neither plowing nor harvesting. For God sent me before you to preserve you as a remnant

on the earth, and to sustain you as a great remnant. So now, it was not you who sent me here, but God; and He made me a father to Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt. Hurry then and go up to my father, and say to him, ‘Thus says your son Joseph, “God made me lord of all Egypt; come down to me, do not tarry. You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children’s children, your sheep and oxen, and all you have. There I will provide for you, lest you and your household, and all you have, come to poverty; for five years of famine still remain.” And behold, your eyes and the eyes of my brother Benjamin see it is my mouth that speaks to you. Therefore, you shall tell my father of all my glory in Egypt, and of all you have seen; and you shall hurry and bring my father down here.” Then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck. Moreover he kissed all his brothers and wept over them, and after this his brothers talked with him. Now the report of it was heard in Pharaoh’s house, saying, “Joseph’s brothers have come.” So it pleased Pharaoh and his servants well.

*Second Prokeimenon, Tone 4*

**T**he Prokeimenon in the Fourth Tone. I will offer my prayers to the Lord in the presence of all His people. (*Psalm 115:5*)

**CHOIR:** I will offer my prayers to the Lord in the presence of all His people.

**I** kept my faith, even when I said: “I am greatly afflicted.” (*Psalm 115:1*)

**CHOIR:** I will offer my prayers to the Lord in the presence of all His people.

**I** will offer my prayers to the Lord...

**CHOIR:** ...in the presence of all His people.

*All make a prostration, and remain thus until the Reader begins the Second Reading.*

*The Light of Christ*

**PRIEST:** Wisdom. Let us attend. The Light of Christ illumines all.

*Reading from Proverbs (21:23-22:4)*

**T**he Reading from Proverbs.

**PRIEST:** Let us attend.

**H**e who guards his mouth and tongue keeps his soul from tribulation. A troublemaker is called rash, arrogant, and boastful, and he who bears malice is called lawless. Desires kill a slothful man, for his hands choose not to do anything. The ungodly man desires evil all day long, but the righteous man shows mercy and compassion unsparingly. The sacrifices of the ungodly are an abomination to the Lord, for they offer them lawlessly. A false witness shall perish, but an obedient man will speak guardedly. An ungodly man resists shamelessly to the face, but the upright man himself understands his ways. There is no wisdom, there is no courage, there is no counsel for the ungodly. The horse is prepared for the day of war, but help is from the Lord. A good name is to be chosen more

than much wealth, and good grace more than silver and gold. The rich man and the poor man meet with one another, but the Lord made both. An astute man, seeing an evil man severely punished, is himself instructed, but those passing by without discernment suffer loss. The fear of the Lord and riches and glory and life Are the offspring of wisdom.

**Readings for the Apostle Mark**

*First Reading, James 1:1-12*

**PRIEST:** Wisdom.

**T**he Reading from the Catholic Epistle of James.

**PRIEST:** Let us attend.

**J**ames, a bondservant of God and of the Lord Jesus Christ, To the twelve tribes which are scattered abroad: Greetings. My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But 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. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways. Let the lowly brother glory in his exaltation, but the rich in his humiliation, because as a flower of the field he will pass away. For no sooner has 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. Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life *which the Lord has promised to those who love Him.*

*Second Reading, James 1:13-27*

**PRIEST:** Wisdom.

**T**he Reading from the Catholic Epistle of James.

**PRIEST:** Let us attend.

**B**eloved, let no one say when he is tempted, “I am tempted by God;” for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures. So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not

hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But 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 will be blessed in what he does. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

*Third Reading, James 2:1-13*

**PRIEST:** Wisdom.

The Reading from the Catholic Epistle of James.

**PRIEST:** Let us attend.

**M**y brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. For 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, and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts? Listen, my beloved brethren: Has 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? But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called? If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He Who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. So speak and so do as those who will be judged by the law of liberty. For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

*And the rest of the Liturgy of the Presanctified Gifts.*

