

THE 30th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY APOSTLE JAMES, THE BROTHER OF SAINT
JOHN THE THEOLOGIAN
AT GREAT VESPERS

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 for the apostle, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With the rod of grace * thou didst draw men forth * from the deep of vanity,
* O right wondrous James, * obedient to the behest of thy Teacher, * Who
illumined thy whole mind * and showed thee forth * as an apostle and an hon-
ored and divine herald * of His unapproachable divinity, O all-blessed one.
Twice

The effulgence of the Spirit * descended upon thee in the guise of fire * and
made of thee, O blessed one, * a habitation of God * who dispellest the darkness
of ungodliness with might * and enlightenest the world * with the radiance of
thine all-wise words, * O James, thou initiate of the mysteries, * leader of the
apostles, who beheld Christ with thine own eyes. Twice

Illumining those who sleep in the darkness of ignorance * with the splendors
of thy preaching, * O glorious James, * thou didst show them forth * as children,
by faith, of our Master and God, * Whose suffering and death thou didst
emulate; * and, as thou art an all-wise herald of God * and His true disciple, *
thou hast a share in His glory.

Glory ..., in Tone VIII:

Come, let us all praise James with hymns of psalms: the preacher of the
mysteries of heaven and recounter of the Gospel; for he hath been shown to be
a river of the noetic paradise, watering the furrows of men's souls with heavenly
showers and showing them to be fertile for Christ God Who granted cleansing,
enlightenment and great mercy unto all through his supplications.

Now & ever ..., Doxasticon from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

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 double-minded 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.

THE GENERAL EPISTLE OF JAMES [1:13-27]

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 not 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.

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 weareth 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.

At the Aposticha. these stichera of the saint, in Tone VIII:

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

O blessed James who beheld God, * when thou didst hear the voice of the Word * thou didst straightway abandon * thy love for thy father, and thy desire to please him; * wherefore, forsaking the tumult of life, * and traversing the noetic sea, * thou didst trouble it with thy teachings of piety * and with thy heavenly radiance, * O thou who art blessed of God.

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

O blessed James, who with thine own eyes * beheld the Word, the Author of life, * pleasing the Father to things of come by thine actions, * thou hast deprived of his primacy * the most abominable Ishmael * who doth worship his belly as god, * and thou hast tripped him * and shown him to be devoid of the Father's protection, * having no share in His blessing and inheritance.

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

Thou hast now been appointed prince * over all the earth, O glorious one, * as was written of thee before, * for thou wast a disciple of Him Who created all things; * and by thy steadfast zeal * and invincible boldness * thou didst endure to be put to death, O blessed one, * the first slain among the honored company * of the twelve disciple.

Glory ..., Now & ever ..., in Tone I:

Thou didst follow after Christ, O godly James, didst despise the world, hiding His teachings in thy treasury, and wast shown to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls benighted by deception and the passions, that they might believe in the consubstantial Trinity.

Now & ever ..., from the Pentecostarion.

Troparion, in Tone III:

O holy apostle James, entreat the merciful God, that He grant to our souls remission of transgressions.

Or this troparion, in the same tone:

Thou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

Glory ..., Now & ever ..., troparion from the Pentecostarion.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory ..., that of the apostle in Tone III:

Thou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

Now & ever ..., that from the Pentecostarion, once.

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Fishing for reason-endowed fish with the net of divine words, thou didst bring the first-fruits thereof to our God; and, desiring to clothe thyself in the wounds of God, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling, we honor thy most festive memory as is meet, O glorious apostle, and cry out to thee together: entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

As the Sun of righteousness did Christ emit thee to enlighten the whole earth, O glorious apostle James, and with thy godly supplications and thy divine and never-waning light thou dost illumine and enlighten all who celebrate thy holy memory with faith.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Filled with rays of light from on high and illumined with divine splendor, O apostle James, thou didst behold the Creator and Lord transfigured on Mount Tabor and wast found worthy to hear the voice of the Father. Wherefore, thou hast been vouchsafed great rewards as an eye-witness and disciple of grace, and a beholder of the mysteries of God. Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of ascents, the first antiphon of Tone IV

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

Stichos: 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 JOHN, § 67 [JN. 21: 15-25]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him: Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone I:

Thou didst follow after Christ, O godly James, didst despise the world, hiding His teachings in thy treasury, and wast shown to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls benighted by deception and the passions, that they might believe in the consubstantial Trinity.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the apostle, with 8 troparia, in Tone VIII

ODE I

Irmos: The staff of Moses, once working wonders, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh but saved Israel, who fled on foot, chanting a hymn unto God.

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 vouchsafe that I may praise thy memory as is meet, O divinely revealed disciple James.

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

God Who foreknoweth all things perceived the nobility of thy soul, thy steadfastness and invincible mind, O glorious disciple; He numbered thee among His highest servants, and thou hast proclaimed Him to the nations.

Theotokion: The Angel of Great Counsel, taking flesh, manifested Himself to the world through the Virgin Mother, and showed thee forth, O father James, as a disciple adorned with the virtues, a divine herald proclaiming His words.

Katavasia from the Pentecostarion.

ODE III

Irmos: O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none holier than Thee, Who alone lovest mankind.

The compelling breath of the Comforter from on high, setting thee afire, showed thee to be a wise herald of God, openly proclaiming the mighty works of the incarnate Word, Whom thou didst see with thine own eyes.

He launched thee into the hearts of the enemies like a choice arrow sharpened by the Word, cleaving the souls of the adversary, O allwise James, initiate of the mysteries of God, and laying hold of them as plunder.

The tranquility of thine undefiled soul was apparent to the Master even before thy call, O blessed James: thou wast shown to be right pleasing to Him, and wast a disciple of His providence.

Manifestly adorned with thy sacred life and thy splendid kinship with God, O most blessed one, thou wast shown to be His companion; for from childhood thou wast shown to dwell with the Word.

Theotokion: O virgin, thou wast shown to be the noetic portal, surpassing the east, of Him Who appeared to those on earth; for through thee hath the Word come to us to save all from mindlessness, O all-pure one.

Kontakion and Ikos from the Pentecostarion.

Sedalion of the apostle, in Tone II:

The glorious apostle fished for the nations, teaching the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. For his sake establish Thy Church and send down Thy blessing upon the faithful, O only Merciful One Who lovest mankind.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Conceiving the Wisdom and Word in thy womb without being consumed, O Mother of God, thou gavest birth to Him Who sustaineth the world, and didst bear in thine arms the Nurturer of all and Fashioner of creation, Who holdeth all things. Wherefore, I entreat thee, O most holy Virgin, and glorify thee with faith, that I may be delivered from transgressions. On the day of judgment, when I must stand before the face of my Creator, show me thine aid, O pure Virgin Mistress; for thou canst do all things whatsoever thou desirest, O most hymned one.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Called as a preacher of Christ, O divine James, thou didst quickly follow Him, spurning the love of thy father and trading transitory things for those which are eternal. Wherefore, thou hast been vouchsafed an ineffable heavenly inheritance, O blessed and ever-memorable one, O thine ardent desire for Christ the Master!

For, illumined by His radiance, thou didst desire Him so greatly that thou wast transfigured and revealed to all as a secondary luminary, enlightened by the effulgence and glory of the primal Light, O most honored and blessed James.

Thy life was honored and all-wondrous, for, receiving unrestrained desire by thy desire, thou didst attain unto perfect blessedness through the desires of the Godhead, O beholder of God, chanting with the incorporeal ones: Glory to Thy power, O Thou Who lovest mankind!

Placing thyself wholly at the service of the Master, O disciple who beheld God, thou wast manifestly borne up to the heights by thy virtues, truly to the divine summit; and from thence thou pourest forth rivers of healings upon those who glorify thy memory with faith.

Theotokion: **T**hou art the boast of the faithful, O thou who knewest not wedlock, thou art our intercessor, thou art the refuge of Christians, their rampart and haven. Thou bearest entreaties to thy Son, O most immaculate one, and savest from tribulations those who with faith and love acknowledge thee to be the pure Theotokos.

ODE V

Irmos: **W**herefore hast thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? **B**ut turn me and guide my steps to the light of Thy commandments, I pray.

Afire with zeal like a new Elijah, thou didst desire to burn up those who would not listen to thy preaching, O glorious one; yet He Who desireth loving-kindness restrained thee, teaching thee gracious meekness.

Entering, winged with uttermost virtue, thou didst desire the throne of the Master out of love for higher things, O all-wise one, that thou mayest hold principal things; and, not desiring vain glory, thou didst desire to gaze forth in its midst.

James hath transcended the laws of humanity, O Savior, for, arrayed in Thy power as in a garment, he poureth forth rivers of healings and miracles and illumineth the ends of the earth with faith.

The radiant cloud of the Word, Who shone forth as God in glory, covered thee on Mount Tabor, O blessed James; and thou wast vouchsafed to hear the voice of the Father declaring His Sonship. *(There is no Theotokion)*

ODE VI

Irmos: **T**he abyss of sins and the storm of transgressions assail me and hurl me into the depths of violent despair; but stretch forth to me Thy mighty hand as Thou didst to Peter, and save me, O Helmsman.

Unceasingly pouring forth streams of healings as from a well-spring, and piously emitting the enlightenment of doctrine, O wise and all-blessed one, thou dost illumine the souls who approach thee with love and devotion.

The Master found thee to be a vessel containing his rich and honored benefactions, and He poureth forth as gifts mysteries which pass understanding, O servant of everlasting life.

For our sake the Master desired to assume mortality, the cause of the true resurrection of mortals, O blessed one, and He selected thee, the wise initiate of His mysteries, as His assistant on the night whereon He was betrayed.

Theotokion: **O** Virgin Theotokos who gavest birth to the Abyss of compassions, save my soul from the griefs of life and open unto me the gates of spiritual joy; for on thee have I set mine only hope.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ... ":

Hearing the voice of God calling thee, thou didst disdain the love of thy father, and with thy kinsman thou didst hasten after Christ, O glorious James. And with him thou wast counted worthy to behold the divine transfiguration of the Lord.

Ikos: Dwelling with thy brother in the mansions of heaven, with your supplications now drive away the Moslems who trample upon holy things with vile and unclean feet; and, cutting down the devisings of the tyrants, vouchsafe freedom to those of us now held captive because of the multitude of our offenses, that, assembling together, we may behold the divine transfiguration of the Lord.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Thou didst drain the cup as thou didst promise Christ the Master, and wast baptized with His baptism, O blessed of God. And to Him thou dost now cry out with fervor, rejoicing: Blessed is the God of our fathers!

Thou wast shown to be illumined with the splendor of the vision of God, O James; wherefore, Christ the Benefactor hath adorned thee with the crown of the kingdom, and thou chantest with the angels: Blessed is the God of our fathers!

Behold, the great Bestower hath fulfilled the promises He made to thee: thou hast been borne up to Him by thine emulation of His sufferings. And, standing before Him now, thou criest out, rejoicing: Blessed is the God of our fathers!

Theotokion: We preach Him Who was incarnate of thee, O Master, as having two natures, but not two persons. And, reconciled with God because of thee, we depict Him in the flesh and venerate the image of His countenance.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Following Christ Who called thee, thou didst acquire the purpose of Abraham, O thou who didst see God; and thou wast His all-radiant minister, chanting to thy Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Thy proclamation of the image of the law was mightier than the sound of thunder; for throughout all the world thou didst thunder Christ, our Creator and Deliverer, chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: The tongues of orators are unable to hymn thee, O Theotokos Mary, Bride of God; for thou, O pure Maiden, gavest birth to God Who is over all, the Creator and Deliverer, to Whom we cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

Passing through thy life in holiness, thou didst attain unto the abodes of the saints, where, rejoicing, thou dost behold the thrice-radiant Light, O all-wise one. Delighting therein, and full of gladness, by thy supplications show forth those who hymn thy joy, O all-blessed James.

The malefactors and murderers could not bear the sight of thee, as before they could not stand to look upon thy Master; for, denouncing them for their works, thou didst rebuke them by laying down thy life. And they slew with the sword thee, the emulator of Christ Who was crucified in the flesh for men, O divinely eloquent and all-blessed one.

Tortured by the sword of heaven, Herod died afflicted with sores, for the wretched one was not content to slay Thy servants and disciples, whom Thou didst name apostles, O Word. Wherefore, marveling at Thy righteous providence, we magnify Thee.

Theotokion: O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh to God the Word, Whom the Father generated from His own heart before time began, in that He is good. Him do we now understand as transcending the body, even though He was clothed in a body.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let us all hymn James, son of Zebedee, for he ascended Mount Tabor with Christ and beheld the divine transfiguration; and, having descended, he preached with Peter and James to all the four corners of the earth. (Twice)

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 for the apostle:

In Tone VIII:

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

O blessed James who beheld God, * when thou didst hear the voice of the Word * thou didst straightway abandon * thy love for thy father and thy desire to please him; * wherefore, forsaking the tumult of life, * and traversing the noetic sea, * thou didst trouble it with thy teachings of piety * and with thy heavenly radiance, * O thou who art blessed of God.

O blessed James, who with thine own eyes * beheld the Word, the Author of life, * pleasing the Father of things to come by thine actions, * thou hast deprived of his primacy * the most abominable Ishmael * who doth worship his belly as god, * and thou hast tripped him * and shown him to be devoid of the Father's protection, * having no share in His blessing and inheritance.

Thou hast now been appointed prince * over all the earth, O glorious one, * as was written of thee before, * for thou wast a disciple of Him Who created all things; * and by thy steadfast zeal * and invincible boldness * thou didst endure to be put to death, O blessed one, * the first slain among the honored company * of the twelve disciple.

Glory ..., in Tone VI:

O fisher of all the world, holy disciple, laborer of the Savior, and recounter of His sufferings; having traveled around creation with faith, gathered in the deluded nations and brought them to God, thou wast brought up into the heavens. Wherefore, standing before the Judge, pray that we be delivered from our iniquities and find salvation from torment on the day of judgment.

Now & ever ..., from the Pentecostarion. Great Doxology

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode from the Pentecostarion, and 4 from Ode III of the canon of the apostle.

The compelling breath of the Comforter from on high, setting thee afire, showed thee to be a wise herald of God, openly proclaiming the mighty works of the incarnate Word, Whom thou didst see with thine own eyes.

He launched thee into the hearts of the enemies like a choice arrow sharpened by the Word, cleaving the souls of the adversary, O allwise James, initiate of the mysteries of God, and laying hold of them as plunder.

The tranquility of thine undefiled soul was apparent to the Master even before thy call, O blessed James: thou wast shown to be right pleasing to Him, and wast a disciple of His providence.

Theotokion: O virgin, thou wast shown to be the noetic portal, surpassing the east, of Him Who appeared to those on earth; for through thee hath the Word come to us to save all from mindlessness, O all-pure one.

Troparion, in Tone III:

O holy apostle James, entreat the merciful God, that He grant to our souls remission of transgressions.

Another Troparion, in the same tone:

Thou wast a chosen apostle of Christ and the only brother of the beloved Theologian, O most lauded James. Ask thou remission of sins for those who hymn thee, and great mercy for our souls.

Kontakion, in Tone II:

Hearing the voice of God calling thee, thou didst disdain the love of thy father, and with thy kinsman thou didst hasten after Christ, O glorious James. And with him thou wast counted worthy to behold the divine transfiguration of the Lord.

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

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

THE ACTS OF THE APOSTLES, § 29 [ACTS 12: 1-11]

In those days, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison:

but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and Wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron-gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE, § 17 [LK. 5: 1-11]

At that time, Jesus stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

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