

THE 23rd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE JAMES, THE BROTHER OF GOD
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Come, O ye divinely wise, * and in sacred manner let us honor the memory of the brother of God; * for, taking up the yoke of Christ with zeal, * he showed himself to be a preacher * of the goodness Of His Gospel and kingdom, * and persuadeth us of His ineffable providence. * Wherefore, through him, O Almighty One, grant us cleansing, (Twice)

The proclamation of thy words * hath catechized all the ends of the world; * thereby are we enlightened * for every manner of divine virtue * and are guided by faith to acknowledge the Holy Trinity. * Wherefore, we beseech thee, as a hierarch: * Pray thou to Jesus, Who loveth mankind, * that He save our souls, (Twice)

Perceiving thy manner of life * from afar, O James, * Christ, Who loveth mankind, * the All-wise One Who seeth all things, * receiving thee, ordaineth thee as an instructor of the sacred mysteries for the people of Jerusalem and a priest to perform the ineffable sacred mysteries. * Him do thou now beseech, * that our souls be saved. (Twice)

Glory ..., in Tone VI:

With the blood of martyrdom thou didst adorn thy priesthood, O hieromartyr and apostle; for standing forth on the pinnacle of the temple, thou didst proclaim God the Word to be the Creator of all that existeth. Wherefore, cast down by the Jews, thou wast vouchsafed the mansions of heaven, O James, brother of God, entreat Christ God, that our souls be saved.

Now & ever ..., Dogmaticon, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

All of us, the multitudes of the pious, * celebrating the sacred feast now with joy, * exclaim with loud voices, * faithfully praising the brother of God, * the disciple of the Lord, * in psalms and hymnody; * for he ever prayeth that we be saved.

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

Thou wast shown to be the word's brother in the flesh * by His own desire, O wise one, * His disciple and an eye-witness to divine mysteries, * having fled with Him to Egypt, * with Joseph and the Mother of Jesus. * With them pray that we be saved.

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

The choir of the apostles * chose thee to be the first bishop in holy Sion * for Christ our Benefactor, * in that thou art His kinsman and brother according to the flesh, * His companion and the heir to His footsteps, O James.

Glory ..., in Tone VIII:

Thou wast the brother and successor of Christ, the Chief Shepherd, and He putteth thee forward among the apostles. Thou didst love Him for Whom thou didst die, and wast not daunted by torture, O glorious James. Him do thou unceasingly entreat, that He save our souls.

Now & ever ..., Theotokion:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Troparion, in Tone II:

As a disciple of the Lord thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as the brother of God, thou hast boldness before Him; and as a hierarch, thou canst make entreaty. Beseech Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

AT MATINS

At "God is the Lord", the troparion of the Apostle, in Tone II:

As a disciple of the Lord thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as the brother of God, thou hast boldness before Him; and as a hierarch, thou canst make entreaty. Beseech Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

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

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

O James all-wise, blessed brother of God, apostle, eye-witness and martyr of Christ: by thy supplications free those who celebrate thine honored memory from the transgressions which beset us, inheriting the heavens through the power of the Spirit. (Twice)

Glory ..., Now & ever ..., Theotokion:

I hymn thee, O Virgin, the unconsumed bush which Moses beheld, the mountain of God, the holy cloud, the undefiled tabernacle, the God-pleasing table, the palace of the most high King, the most splendid and impassable gate.

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

Spec. Mel.: "The Word Who is equally unoriginate ...":

O disciple of the Word, preacher of the Truth, holy apostle, thou wast dispatched like an arrow, illumining those in the darkness of cruelty; and, driving the darkness of ungodliness from the earth, thou hast shown us all forth as right believing children of the day, O holy James, beholder of Christ. (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-pure Virgin, from divers perils, evil circumstances and cruel misfortunes free those who place their unwavering trust in thee as their protection, entreating thy Son with His apostle; and save all who hymn thee.

Both canons from the Oktoechos, without martyria; and the canon of the apostle, with 6 troparia, the composition of Theophanes, in Tone IV:

ODE I

Irmos: Having traversed the abyss of the -Red Sea with dryshod feet, Israel of old vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

Thou dost openly teach, O apostle, that every good gift and ever perfect gift is given to men by the Father of lights, pray thou that those who hymn thee may partake thereof.

Illumined by the light of the divine Spirit and setting forth laws with Him, O valiant one, thou dost guide the Churches of the nations as an apostle of Christ, O most blessed teacher of the sacred mysteries.

Thou didst manifestly adorn the choir of the apostles as the first hierarch, O most wise one, anointed by the Word's own action, in that thou art the disciple and brother of God, O most sacred preacher of sacred things.

Theotokion: **H**aving thee as a well-spring of healings, who gavest birth to the Well-spring of life, O pure Virgin Theotokos, we draw forth health for our souls and restoration for our bodies.

ODE III

Irmos: **T**hy Church rejoiceth in Thee, O Christ, crying aloud: **T**hou art my strength, O Lord, my refuge and confirmation!

The tribe of Judah rejoiceth in thee today, seeing thee shining brightly with the splendors of Christ.

Having thee, the right glorious preacher, as a divinely shining star, the Church of the nations is illumined with divine light.

Thou didst lay down the law of life for the Church of Christ, codifying and proclaiming it through the life-giving Spirit.

Theotokion: **T**hou gavest birth in the flesh, O Mother of God, to Him Who hath shone forth from the Father, Him hath James preached as the God of all, O pure one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Thou wast the kinsman of Jesus according to the flesh, O most wise Apostle James, hast received much grace from Him, and hast imparted enlightenment and understanding upon all, uprooting the falsehood of idolatry; wherefore, the lying leaders of darkness unjustly slew thee who preached the Savior. For this cause we cry out to thee: entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

O undefiled, pure and most immaculate Mistress, golden lamp-stand of the divine Light, cloud of the noetic Sun, with a beam of dispassion illumine my soul, which hath been darkened by the blindness of the passions, I pray; and with torrents of compunction wash clean my defiled heart, and with tears of repentance cleanse me of the mire of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope.

ODE IV

Irmos: For love of Thine image, O Compassionate One, thou didst take Thy stand upon the Cross; and the nation's melted away. For Thou art my might and boast, O Thou Who lovest mankind.

Thou didst lead thy steeds, the apostles, to the sea, O Savior, and hast enlightened the nations, drawing them to acknowledge Thee, O Master.

Thou hast shone forth upon all, revealed as a clear reflection, having manifestly received the pristine rays of the uncreated Trinity.

Consecrated prophecy perceiveth thee as a whirling stone which crusheth the foul vanity of falsehood by the power of the Spirit.

Theotokion: The pre-eternal Word Who was ineffably begotten of the Father and descended into thy womb, O Mother of God, hath revealed unto us the Apostle James.

ODE V

Irmos: Thou hast come, a light to the world, O my Lord, a holy light which turneth from the darkness of unbelief those who hymn Thee with faith

Thou, O Lord, the light and effulgence, hast shown forth James as one shining with light, drawing forth mortals out of unbelief and darkness.

With an unrestrained tongue, O Lord, Thy just brother preached Thee, and, slain, he becometh an emulator of Thy suffering.

What earthly mind can offer hymns of praise to thee who wast illumined with the graces of the virtues, O James?

Theotokion: The Word, contemplating our salvation, O Virgin, found thee a truly divine dwelling-place and made His abode in thee.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

He Who, in His mercy, accepted thy brotherhood, revealeth thee as a hierarch higher in honor than Aaron of old and hath clad thee in vestments better than those of the law.

Thou wast a lyre sounded by the movements of the Spirit, delighting all our thoughts and leading to God those saved from bondage most cruel, O most excellent one.

Thirsting, thou didst drink of the water of life, and pourest forth from thy divinely eloquent belly rivers which flow out to all the world through the divine Spirit.

Theotokion: Through disobedience Eve gaveth birth to sin, but the Theotokos, conceiving, gaveth birth to Life which groweth not old and hath abolished the ancient debt for us all.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up upon the Cross ...":

The Word of God, the Only-begotten of the Father, Who cameth unto us in latter times, showed thee to be the first pastor and teacher of the people of Jerusalem, and a faithful server of the mysteries of the Spirit, O godly James. Wherefore we all honor thee O apostle.

Ikos: With hymns of praise we faithfully hymn thee, the child of Joseph, first hierarch of the people of Jerusalem and brother of the Lord, O God-seer James, and we cry out to thee: Bestow upon us the perfect gift from the Father of lights, and dispel the sorrow which is the result of the multitude of our transgressions. For our enemies have crushed us under their heel, the Moslems have surrounded us, whose bows do thou swiftly break, O thou who art manifest in sanctity, that we may all honor thee, O apostle.

ODE VII

Irmos: The children of Abraham in the Persian furnace, a fire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Enlightened on the pinnacle by the divine advent of the Spirit, as in a furnace, O divinely eloquent one, thou didst cry out mystically: Blessed art Thou in the temple of Thy glory, O Lord!

Mighty inspiration from on high caused the apostle to proclaim the great works of God with fiery tongue: Blessed art Thou in the temple of Thy glory, O Lord!

Producing the writing-tablet of active vision like the tablets of the Spirit, thou didst teach men, crying: Blessed art Thou, O Lord my God!

Theotokion: In thy womb, O Bride of God, He Who created the world showeth James to be a performer of service to God, who crieth: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the den; and the youthful lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

Stretching forth Thy mighty hands, O Savior, Thou didst bless Thine apostles, ascending to Thine unoriginate Father; and Thou didst cause them to cry out with gladness, O Master: Bless the Lord, all ye works of the Lord!

As Thou didst truly promise to Thine apostles, O Master, Thou didst send the Spirit; and James, illumined with the splendor thereof, manifestly enlighteneth the whole world with lightning-flashes, O Master, and crieth out to Thee: Bless the Lord, all ye works of the Lord!

O wise James, thou didst have as thy Teacher the hypostatic Wisdom, Who hath taught thee ineffable and unutterable mysteries; and thou hast roused the people in piety to cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he prophet beheld thee, O pure Virgin, as a manifest and noetic mountain; for from thee was the all-precious Stone cut, truly saving the whole world, which chanteth in godly manner: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **C**hrist, the Chief Cornerstone not quarried by men's hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Come ye all, and with sacred hymns let us magnify James, the first-enthroned luminary of the Church, as hierarch and preacher of Christ, who was rightly named the Just.

We magnify thee, O James, thou godly one who hast a share in the kingdom without end, who art called the brother of God, thou initiate of the sacred mysteries 'who hast received a title corresponding to thy life.

Standing, crowned, before the throne of the Trinity, O blessed James, as a right pleasing hierarch entreat thy Master, that those who honor thy memory with faith may enjoy incorruptible honors.

Theotokion: **O** divinely manifest one, by thy teachings thou dost plainly teach us to worship as God the incarnate Word Who was born of the Virgin who kneweth not wedlock; and, believing on Him now, we offer magnification as is meet.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

As is meet, O divinely inspired and blessed James, we, the faithful, praise thee as the brother of the Lord, glorifying thy radiant, most honorable and light-bearing memory. Pray thou earnestly for those who honor thee. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

As is meet, we, the faithful, set before Thee as suppliant and fervent intercessor Thy pure Mother. Vouchsafe that Thy servants may partake of Thy glory, the portion of the righteous and the sweetness of paradise, and that we may obtain the kingdom of heaven.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O Lord, even if at the tribunal ...":

○ Lord, * even as James stood * on the pinnacle of the temple, * he proclaimed Thee, crying out with boldness, * to be God the Word, * the Creator of all * Who cameth into the world. * Through his supplications grant enlightenment * unto our souls.

○ Lord, * even though the head of the apostle * was crushed by a stave, * the tree of life hath been given him in paradise, * and, departing from transitory things, * he rejoiceth eternally. * Through his supplications * send down Thy peace upon the Churches.

○ Lord, * the brother of God, * who is truly ever-memorable, * confessing Thee valiantly on earth, * put to shame and subdued * the heretical foes. * Wherefore, having suffered, * he standeth before Thee, rejoicing.

○ Lord, * even though the Jews * cast the just one down from a height, * yet hath he been vouchsafed * to dwell in the mansions of heaven with gladness, * and to rejoice as is meet * in the sustenance of delight. * Wherefore, Thou dost grant peace * unto our souls.

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

Enlightened by the fiery beams of the divine Spirit, a James, brother of God, thou wast shown to be a godly lover of piety. Wherefore, arraying thee in the vestments of a lawful priesthood, more precious than those of Aaron of old, in His lovingkindness He accepted thee as His brother. Him do thou entreat, O boast of the apostles, that our souls be saved.

Now & ever ..., Theotokion.

Great Doxology, litanies & dismissal.

AT LITURGY

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

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Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

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.

EPISTLE TO THE GALATIANS, §200 [1: 11-19]

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the, Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

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

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

GOSPEL ACCORDING TO MATTHEW, §56 [13: 54-58]

At that time, Jesus came into His own country, and taught the people in their synagogue, insomuch that they were astounded, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him, But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

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