

THE 9th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY APOSTLE JAMES, THE SON OF ALPHEUS COMMEMORATION OF OUR FATHER ANDRONICUS & HIS WIFE, ATHANASIA AT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the holy apostle, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

As radiant as the sun * thou didst shine forth, O apostle, * with the beams of the Spirit, * illumining the whole world * with divine knowledge, O blessed one, * and driving away the darkness of polytheism * with thy divine preaching. * Wherefore, celebrating thine all-splendid and praiseworthy festival today, ** we reverently glorify thee. (Thrice)

Thou hast thundered forth sacred and saving doctrines * upon the whole world, O most wise one, * cleansing all creation of the madness of idolatry, * O divinely wise one, * and enlightening the people * with the radiance of the knowledge of God. * And, having demolished the temples of the idols through grace, * thou didst raise up churches ** to the praise of our God. (Thrice)

Seated in the heights of divine knowledge, O James, * thou didst receive the grace of the Spirit, * which appeared to thee in the guise of fire * and manifestly consumed * all the idolatrous filth of impiety * with a tongue of fire. * Wherefore, we praise thee * as an apostle and herald of God, ** celebrating today thy holy festival. (Twice)

Glory ..., the composition of Theophanes, in Tone IV:

Manifestly receiving the grace of the divine Spirit, O James, thou wast numbered among the sacred choir of the apostles. Wherefore, by His descent from the heavens and His mighty inspiration, He illumined thee with a tongue of fire, whereby thou hast consumed the thorny ungodliness of the heathen. Entreat Christ God, O divine herald, that our souls be saved.

Both now ..., Dogmatic Theotokion, in Tone IV:

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him Who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that He might renew His own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that He may bring it to his Father; * and in accordance with His own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, Who is richly and abundantly merciful.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 1: 1-7)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

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

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, Greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that 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 any thing 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 the flower thereof 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 them that love him.

READING FROM THE GENERAL EPISTLE OF JUDE (1:1-25)

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels

which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

At Litiya, the Sticheron of the temple, and these Stichera of the apostle, in Tone IV:

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

With the rod of grace * didst thou lure all up from the depths of vanity, * O right wondrous James, * obedient to the command of the Master, * Who enlighteneth thy mind wholly, * and hath shown thee to be an apostle, * an honored and divine proclaimer * of His unapproachable divinity, ** O most blessed one.

The radiance of the Spirit * descended upon thee in the aspect of fire, * O blessed one, * and made a divine refuge within thee, * who with haste dost drive away the gloom of godlessness, * enlightening the world with the radiance of thine all-wise words, * O expounder of the mysteries, * adornment of the apostles, ** blessed eyewitness of Christ.

Illumining those who sat in the darkness of ignorance * with the lightning flashes of thy preaching, * O glorious one, * thou didst show them to be children of our God and Master * for the sake of their faith. * Thou didst emulate His sufferings and death, * and wast thereby an inheritor of glory, * as one wise and divinely eloquent, ** O disciple of the Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, and signed with the inspiration of the Holy Spirit, wast sent by Him to the nations that had fallen into perdition, that thou mightest turn all mankind to the light of knowledge of God, and having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul unto Christ, O Apostle James. Him do thou entreat, O all-blessed one, that He grant us great mercy.

Both now ..., Theotokion, in Tone II:

All my hope do I place in thee, O Mother of God. Keep me under thy protection.

On the Aposticha of the holy apostle, these Stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou hast received invincible authority and power * over the demons, O apostle, * to drive away their dark princes * by the name of Christ. * Thou hast passed over the earth, * shedding light like the sun, * teaching all the nations, * O glorious one, ** and preaching the first salvific coming of Christ.

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

Emulating the primal Goodness, * the essential and supremely divine Life, * thou wast a good man * in essence, O James, * and wast called the son of divine grace, * showing thyself to be * an earnest disciple of Christ * through the goodness of thy character ** and the purity of thy mind.

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

As a well wrought instrument * by the skill of God, * O Apostle James, * thou didst commit thyself to summon the nations, * by thy words and acts * teaching them to acknowledge Christ. * And thou didst enlighten all * to confess the true divinity of Jesus, ** the Savior of our souls.

Glory ..., in Tone V:

We faithfully celebrate the most honored day of thy memory, O glorious James, honoring thee not as the son of Alpheus, but as the apostle of Christ and preacher of His ineffable incarnation. Wherefore, ever standing with the incorporeal ones, with the choirs of the apostles and martyrs before the throne of the Master, pray thou earnestly to our Savior and God, that He save us.

Both now ..., Theotokion, in Tone V:

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

At the blessing of the Loaves: Troparion, in Tone III:

O holy Apostle James * entreat the Merciful God * that He grant remission of sins ** unto our souls.

And, Rejoice O Virgin Theotokos ..., (Once)

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

AT COMPLINE

Canon of the venerable ones, in Tone VIII:

ODE I

Irmos: **T**he wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Having first cleansed thy soul with valiant virtues, O Andronicus, and been set afire by the embers of divine love, thou didst avoid the burning of the flesh; for thou wast ever divinely bedewed from on high.

Submitting to the Master's commands as once the patriarch Abraham did, O father, thou didst leave thy country and didst forsake thy kinfolk; and, far from wife and riches, thou didst dwell alone in the desert, O blessed one.

Thou didst fulfill the commandment of the Lord, selling all that thou hadst and distributing it to the poor, and thereby acquired the precious pearl, which receiving, thou wast made abundantly wealthy with a rich outpouring of myrrh.

Theotokion: **O**f His own will the Creator of Adam, Who holdeth all things in His hand, was formed in thy womb, O Theotokos, and was borne in thy hands. O the awesome mystery! The Lord of all the saints appeareth as a babe!

ODE III

Irmos: **O** Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Adam was driven from Eden because of the counsel of Eve, but thou, O wise one, believing the counsel of thy spouse, didst come to dwell within a garden of paradise, and with her dost ever rejoice, O blessed Andronicus.

Mystically and wisely arranging all things to the good and directing mortals to salvation, the Word translated thy two beloved children from earth to the heavens, revealing to you the straight way.

Putting aside fleeting and corruptible love and leaving it to those on earth, ye bound yourselves with spiritual love, O blessed ones; wherefore, ye now abide in the habitations of the righteous.

Theotokion: **M**ay she who is without doubt greater than the cherubim and the seraphim, who ineffably gave birth unto God and transformed the curse upon mortals into blessing, be ever honored; for she is our hope.

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

The sweat of thy labors, dripping down from thy flesh, was transformed into the sweet fragrance of myrrh, O most sacred Andronicus.

Like a palm-tree of lofty stature, O father, thou didst flourish in the deserts, and didst bear as fruit for God the sweetest pangs of thy labors.

With showers of tears thou didst bedew the land of the desert, showing thy soul to be fertile with the pangs of asceticism.

Theotokion: **W**ithout leaving the Father's bosom, the Lord dwelt within thy most pure womb, O Maiden, and hath restored the whole world.

ODE V

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

With songs let us all hymn Andronicus, ye faithful, and let us glorify Athanasia, his spouse.

Thou didst in nowise give sleep to thine eyes, nor slumber to thine eyelids, as it is written, O Andronicus.

Receiving thy labors as a right-acceptable offering, O blessed one, the Lord hath glorified thee with myrrh.

Theotokion: **T**hou didst awesomely give birth to One of the Trinity, O Maiden, and didst feed with milk Him Who feedeth the nature of mortals.

ODE VI

Irmos: **O** Thou that puttest on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

The weakness of thy nature in nowise hindered the recompense which thou didst receive for the pangs of thy suffering, O venerable Athanasia.

Manifestly changing thy raiment, thou didst hide thy nature; wherefore, without wavering thou didst reach the end of the way of salvation.

Recognizing thy husband as a traveler, thou didst follow him, in nowise uttering a word of conversation to him.

Theotokion: **W**e now offer thee the cry of Gabriel, O Maiden, crying out to thee: Rejoice! The Lord is with thee, O blessed one!

Sessional Hymn of the venerable ones, in Tone VIII:

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

Taking the easy yoke of the Lord upon thy shoulders with all thy soul, thou didst follow after Him, O God-bearing Andronicus, and didst thoroughly despise the turmoil of the world, zealously making thine abode in the desert, where thou didst blamelessly finish the race of asceticism, O blessed father, uniting thyself to God. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

ODE VII

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.**

Defending thyself with the power of the Spirit and the armor of the Cross, thou didst bring down, as though he were a foul bird, the author of evil, who of old boasted beyond measure that he would lay hold of all creation.

Bearing thy cross upon thy shoulders, thou didst follow the Lord with all thy soul, and didst receive His divine glory, as a fulfiller of His commandments, O Andronicus.

The grace of myrrh, which is ever poured forth for the faithful, revealeth thy boldness before the Lord, and is as fluid as water.

Theotokion: **T**hat He might deify my nature, the most Perfect One, Who by His word brought forth all things, sustaining and strengthening them, ineffably became a babe and issued forth from thee, O pure one.

ODE VIII

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

Watering the meadow of thy soul with streams of tears, thou didst reap the rich reward of miracles.

With the divine treatment of thy supplications, O favorite of the Lord, heal thou my soul, which hath been afflicted with the sores of my many offenses.

Triadicon: **O** ye faithful, let us reverently hymn the beginningless and all-holy Trinity, which hath brought all things into being from nonexistence.

Theotokion: **O** Maiden, Daniel foresaw thee as an unquarried mountain from whence was cut the Stone Who hath crushed the temples of the idols.

ODE IX

Irmos: **Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.**

Thou pourest forth the inexhaustible grace of myrrh and grantest release from illness to all who have recourse to thee with faith, O father Andronicus.

Rejoicing, thou hast been translated from transitory things to the highest, making thine abode with the holy fathers. O father, be thou mindful of us who celebrate thy memory.

Acept my hymnody, O venerable twain, and by your entreaty to God, grant me release from my transgressions, that He may thereby deliver me.

Theotokion: Of old, the furnace which did not consume the three children prefigured thy womb, O pure Maiden; for thou didst receive the fire of the Godhead without being consumed.

Stichera of the venerable ones, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Having set aside * the retribution of life, * having spurned wealth * and disdained fleeting pleasure, * ye took up the cross * like an easy yoke * and followed after Christ; * and have now wondrously made your abode in the resting-place of heaven. * Rejoicing therein, * be mindful of us who remember you faithfully * and with love and reverence celebrate ** your sacred and honored memory, O holy ones.

Loving Thee, the Master, greatly, * with all their soul, * the ever-memorable couple * hastened after Thee; * and they rent asunder all beautiful things and unbreakable bonds * as though they were a spider’s web, * and thereby received Thy kingdom, O Immortal One. * Through their supplications, * O Compassionate One, * grant us cleansing from offenses, * and show us to be above the passions ** which ever trouble our souls, O Master.

Ye were deprived * of your children’s loving companionship * through your great struggle, * remaining bereft of consolation in this life; * and ye uttered the cry * of the most valiant Job, exclaiming: * “The Lord gave, and the Lord hath taken away!” * Wherefore, ye did opportunely accomplish * the work ye desired * and have been shown to have joyfully passed over * to the most beloved holy places, ** O most sacred twain.

Glory ..., Both now ..., Theotokion, in Tone VI:

Rejoice, O tender root! * Rejoice, O divine staff of Aaron * which put forth the unfading Blossom, * O right fertile garden of paradise, * tree of life * blossoming forth from the root of Jesse, O pure Maiden, * and feeding mortals with the bread of understanding! * Rejoice, O most precious purple robe * of the King of all, O Bride of God, * radiant crown, * splendor of hierarchs! ** Rejoice, O only most pure one!

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

AT MATINS

On “God is the Lord ...,” the Troparion of the holy apostle, in Tone III:

O holy Apostle James * entreat the Merciful God * that He grant remission of sins ** unto our souls. (Twice)

Glory ..., Both now ..., Theotokion, in Tone III.

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

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

The glorious apostle pursued the nations, teaching the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. For his sake establish Thou Thy Church, and send down thy blessing upon the faithful, O only Merciful Lover of mankind. (Twice)

Glory ..., Both now ..., Theotokion, in Tone II:

Through thee, O Ever-virgin Theotokos, * we have become partakers of the divine nature; * for thou hast given birth to God incarnate for our sake. ** Wherefore, as is meet we all reverently magnify thee.

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

Spec. Mel.: “Go thou quickly before ...”:

Christ, the Sun of righteousness, emitted thee like a ray, enlightening the whole world, O glorious Apostle James; and with thy divine supplications thou dost ever illumine with the never-waning light of God, all who with faith celebrate thy holy memory. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

O unashamed hope of those who place their trust in thee, O thou who alone supra-naturally gave birth to Christ our God in the flesh: With the holy apostles entreat Him, that He grant to the whole world, cleansing of sins and to all of us before the end, correction of life.

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

Selected Psalm verse:

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

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

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

Spec. Mel.: “Of the Wisdom ...”:

Having caught reason-endowed fish in the net of divine words, thou didst bring them as first-fruits to our God; and desiring to be clothed in the wounds of Christ, thou didst show thyself to be an emulator of His sufferings. Wherefore, assembling as is meet, we honor thee, O glorious apostle, and cry out to thee together: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O most-pure Theotokos, * thou noetic portal of life, * deliver us who have recourse to thee in faith, * that we may glorify thy most holy birth giving, ** unto the salvation of our souls.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §67 (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?

After Psalm 50, this Sticheron, in Tone IV:

As an apostle and an initiate of the mysteries, as an excellent servant of the Master, the only Messiah, O all-praised and divine herald James, entreat Him to grant victory to our Orthodox hierarchs over all heresies, and cleansing from sins to those who celebrate thy most holy memory.

Canon of supplication to the Theotokos (the Paraclisis), with 6 Troparia; and that of the apostle, with 8 Troparia, the acrostic whereof is: "I honor the soul of Alpheus, the disciple of Christ", the composition of Theophanes, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

O James, disciple of Christ and seer of God, grant thy hand unto me who strives to praise thine honored feast, and by thy supplications shine forth light upon my heart.

Watered with streams of divine wisdom, thou didst flow forth from the paradise of sweetness like a river, and hast truly and manifestly irrigated the face of the earth with torrents of piety.

Thou hast been numbered among the most sacred choir of the disciples of Christ, O James, fulfilling the number twelve. Standing with them before the Master, be thou mindful of us.

Theotokion: The Lord Who stretched out the sky and founded the earth hath revealed thee to us as an earthly heaven, O most pure Virgin, issuing forth from thee in the flesh.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Manifestly receiving the radiance of the divine Spirit, thou didst reveal thyself to those in darkness as one splendid as the dawn, declaring to all the appearance of the noetic Sun.

Dancing in a godly manner before the just and good King and treading the path to heaven, O blessed one, thou didst manifestly establish thy feet in righteousness.

O James, thou didst have the beginningless Son of God, Who createth all things in His divine goodness, as thine instructor in the true mysteries, teaching thee the knowledge of the truth.

Theotokion: **O** most pure Mary, thou hope of all who place their trust in thee, who hast given birth to the incarnate Word for our sake, deliver me from divers perils and misfortunes.

Sessional Hymn of the holy apostle, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having the wisdom of thy teacher truly teaching thee things beyond understanding, thou didst render foolish the wisdom of the Greeks, O divinely inspired one; and thou wast a divine beacon to the nations, guiding the foolish with words of piety. Wherefore, delivered from delusion by thee, we hymn thee as is meet and faithfully call thee blessed, O divinely eloquent James. Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Both now ..., Theotokion in Tone VIII:

O undefiled, blameless and all-immaculate Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

ODE IV

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

The Lord Himself, Who alone is holy, numbered thee among the honored choir of His disciples, O blessed one, foreseeing the honor and splendor of thy life.

Full of the miracles of the divine Spirit, O herald of God, thou workest wonders, dispelling infirmities; and freeing all from the wickedness of the evil spirits.

The effulgence of God which descended upon thy heart made it divinely radiant, O blessed one, and in a manner past understanding made it full of the gifts of the Spirit.

Theotokion: **T**hrough thy divine birthgiving, O Virgin, the all-holy ranks of the angels have been united to the assemblies of mortals; for thou hast given birth to Christ the Savior, the Author of peace.

ODE V

Irmos: **Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.**

As one who conversed with the noetic Sun, thou didst assimilate the rays thereof, O blessed one: And while He is by essence the primal Light, thou didst become a secondary luminary through grace, O glorious one.

Possessed of a most pure intelligence, and having acquired a radiant and pure heart, thou didst behold the incarnate God Who is incomprehensible to the mind.

Every prophecy and every law inclineth toward thee, O most noetically rich disciple; for thou wast deemed worthy to see with thine own eyes Him Who of old was proclaimed by them.

Theotokion: Behold, O Virgin, in accordance with the prophecy thou didst conceive in thy womb the Master and Lord Who is over all, and hast ineffably given birth to Him, O pure one, remaining an incorrupt virgin even after giving birth.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Thy beautiful feet truly proclaim the glad tidings of transcendent peace, and thy mind is excellent, O most honored disciple of Christ.

Thou hast been deemed worthy to understand and preach the awesome mystery of the incarnation of God, O ever-memorable James, who hast received pristine rays of light from the Most High Himself.

Shining with the splendors of ineffable light as is meet, O supreme apostle of Christ, do thou earnestly pray for those who celebrate thy most honorable memory, O glorious one.

Theotokion: In that thou hast given birth to the good God Who hath dominion over all creation, O most pure one, do thou utterly remove the sores of mine offenses, rendering compassionate Him Who was born from thee.

Kontakion of the holy apostle, in Tone II:

Spec. Mel.: “The steadfast ...”:

With praises let us all bless the divine herald James, * who steadfastly instilled the dogmas of wisdom in the souls of the pious; * for, standing before the throne of the Master of glory, * he rejoiceth with all the angels, ** praying unceasingly for us all.

Ikos: In so far as thou art the disciple and friend of Christ, and dost ever abide with the immaterial choirs, illumined with the light of the never-waning effulgence, do thou dispel the darkness of my mind, O all-blessed one, that I may hymn thy luminous memory, which all creation doth hymn, reverently celebrating today; for thou art the guide and beacon of all the faithful, O James, praying unceasingly on behalf of us all.

ODE VII

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O God of our fathers, blessed art Thou.’

The multitude of the nations have thee as a divine seed illumined by the splendors and radiance of the Spirit; and it crieth aloud: O God of our fathers, blessed art Thou!

Adorned with divinely given wisdom, thou didst destroy the wisdom of the world, O apostle, crying out with godly wisdom: O God of our fathers, blessed art Thou!

Thy sound hath gone forth into all the earth like thunder, O Apostle James, proclaiming the incarnate Word to all lands, and preaching Him as is meet.

Theotokion: **T**hou art holier than all the saints, O Virgin Mother, in that thou hast ineffably given birth to God; and hymning Him we all unceasingly cry aloud; O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **S**uffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’

Truly taught the mysteries of heaven as a sacred disciple, O blessed apostle, thou didst pass through the whole world, proclaiming the word of the Faith of Christ, and giving instruction through ineffable grace: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

As one rich and blessed, deemed worthy of all beatitude, as a converser and companion of the Master, enriched truly and well in his final portion, James chanted to the Lord in gladness: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

O blessed apostle, standing forth before the Savior as a most excellent intercessor for the world, ask that rich peace be granted from on high to the Churches, remission of sins to those who praise thee with faith and salvation for the souls of those who cry out: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **O** only all-hymned Mother of God, thou hast been revealed to be the mediator of salvation for all, having given birth to God the Savior, the Word of God, Who hath delivered us from the ancient curse and given His blessing to those who cry aloud with faith: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: **W**EEP not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing, * those that with faith and love magnify thee.

O blessed one, thou hast appeared to the world like a flash of lightning, drawing those who from of old sat in the darkness and shadow of ignorance, toward the never-waning light of the incarnate only-begotten Son, Whose witness and true servant thou wast, and Whom we magnify.

Receiving the breath of the tempest borne down from the heavens, and enriched by the Spirit's tongue of fire, thou dost burn up the ungodly wisdom of the world like thorns, shining with the luminous rays of the proclamation of Christ, and dispelling the darkness, O divinely blessed one.

O divinely eloquent Apostle James, accept the hymn of supplication which we offer to thee, celebrating Thy most honored and radiant memory. Deliver thy servants from their sins, O supreme apostle of Christ, praying earnestly, that we may magnify thee as is meet.

Theotokion: In that thou didst receive the Word in thy womb without knowing a man, O most pure Virgin, thou didst remain incorrupt, giving birth for us to Emmanuel, Who is both God and man. Acknowledging Him as possessing two natures, we magnify thee.

**Exapostilarion of the holy apostle,
Spec. Mel.: "By the Spirit in the sanctuary ...":**

We acknowledge thee not as the son of Alpheus, but as the disciple of the Word, O James, glory of the apostles; for thou hast manifestly received the divine effulgence and the grace of miracles, driving away the infirmities of those who celebrate thy most sacred memory with faith. **(Twice)**

Glory ..., Both now ..., Theotokion:

As thou hast compassion and great mercy, O all-immaculate Virgin Theotokos, look upon my lowliness, and dispel the storm of the passions and the assaults of grief; and deliver me from the fire of Gehenna by thy supplications, O pure one.

On the Praises, 4 Stichera of the holy apostle, in Tone IV:

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

With the rod of grace * didst thou lure all up from the depths of vanity, * O right wondrous James, * obedient to the command of the Master, * Who enlighteneth thy mind wholly, * and hath shown thee to be an apostle, * an honored and divine proclaimer * of His unapproachable divinity, ** O most blessed one. **(Twice)**

The radiance of the Spirit * descended upon thee in the aspect of fire, * O blessed one, * and made a divine refuge within thee, * who with haste dost drive away the gloom of godlessness, * enlightening the world with the radiance of thine all-wise words, * O expounder of the mysteries, * adornment of the apostles, ** blessed eyewitness of Christ.

Illumining those who sat in the darkness of ignorance * with the lightning flashes of thy preaching, * O glorious one, * thou didst show them to be children of our God and Master * for the sake of their faith. * Thou didst emulate His sufferings and death, * and wast thereby an inheritor of glory, * as one wise and divinely eloquent, ** O disciple of the Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, and signed with the inspiration of the Holy Spirit, wast sent by Him to the nations that had fallen into perdition, that thou mightest turn all mankind to the light of knowledge of God, and having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul unto Christ, O Apostle James. Him do thou entreat, O all-blessed one, that He grant us great mercy.

Both now ..., Theotokion, in Tone II:

All my hope do I place in thee, O Mother of God. Keep me under thy protection.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the holy apostle.

Manifestly receiving the radiance of the divine Spirit, thou didst reveal thyself to those in darkness as one splendid as the dawn, declaring to all the appearance of the noetic Sun. (Twice)

Dancing in a godly manner before the just and good King and treading the path to heaven, O blessed one, thou didst manifestly establish thy feet in righteousness.

O James, thou didst have the beginningless Son of God, Who createth all things in His divine goodness, as thine instructor in the true mysteries, teaching thee the knowledge of the truth.

Thy beautiful feet truly proclaim the glad tidings of transcendent peace, and thy mind is excellent, O most honored disciple of Christ.

Thou hast been deemed worthy to understand and preach the awesome mystery of the incarnation of God, O ever-memorable James, who hast received pristine rays of light from the Most High Himself.

Shining with the splendors of ineffable light as is meet, O supreme apostle of Christ, do thou earnestly pray for those who celebrate thy most honorable memory, O glorious one.

Theotokion: In that thou hast given birth to the good God Who hath dominion over all creation, O most pure one, do thou utterly remove the sores of mine offenses, rendering compassionate Him Who was born from thee.

Troparion of the holy apostle, in Tone III:

O holy Apostle James * entreat the Merciful God * that He grant remission of sins
** unto our souls.

Kontakion of the holy apostle, in Tone II:

With praises let us all bless the divine herald James, * who steadfastly instilled the dogmas of wisdom in the souls of the pious; * for, standing before the throne of the Master of glory, * he rejoiceth with all the angels, ** praying unceasingly for us all.

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

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

EPISTLE TO THE CORINTHIANS, § 131 (I COR. 4:9-16)

Brethren: God hath sent forth us, the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me, as I am of Christ.

Alleluia, in Tone I: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

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

GOSPEL ACCORDING TO LUKE, §51 (10:16-21)

The Lord said to His disciples: He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

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