

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 holy 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 command of thy Teacher, * Who illumined thy whole mind * and showed thee forth * as an apostle and an honored and divine herald ** of His unapproachable divinity, O most 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 * enlightening the world * with the radiance of thy most 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 a most 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 by his supplications.

Both now ..., Doxasticon from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

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 neigh-

bor 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.

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

Spec. Mel.: “O most glorious wonder ...”:

O blessed James who beheld God, * upon hearing the voice of the Word * thou didst straightway abandon * thy love for thy father, and thy desire to please him; * wherefore, having forsaken 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.

Verse: 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, * and by thine actions pleased the Father of things to come, * thou hast deprived of his primacy * the most abominable Ishmael * who worshiped his belly as god, * and having tripped him * thou hast revealed him to be devoid of the Father’s protection, ** having no share in His blessing and inheritance.

Verse: 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 * didst endure to be put to death, O blessed one, * the first slain among the honored company ** of the twelve disciples.

Glory ..., in Tone I:

Thou didst follow after Christ, O godly James, and despising the world, hide His teachings in thy heart, and wast thereby revealed to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls darkened by deception and the passions, that they might believe in the consubstantial Trinity.

Both now ..., from the Pentecostarion.

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.

Or this Troparion, in Tone III:

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

Glory ..., Both now ..., Troparion from the Pentecostarion.

AT MATINS

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);
Glory ..., that of the holy apostle, in Tone III:

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

Both now ..., that from the Pentecostarion.

After the 1st chanting of the Psalter, the Sessional Hymn, 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 as is meet, assembling, we honor thy most festive memory, 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 ..., Both now ..., Sessional Hymn from the Pentecostarion.

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

As the Sun of righteousness Christ emitted 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 ..., Both now ..., Sessional Hymn from the Pentecostarion.

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 ...”:

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 deemed worthy to hear the voice of the Father. Wherefore, thou hast been granted 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 ..., Both now ..., Sessional Hymn from the Pentecostarion.

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!

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?

After Psalm 50, this Sticheron, in Tone VI:

Thou didst follow after Christ, O godly James, and despising the world, hid His teachings in thy heart, and wast thereby revealed to be His apostle. Wherefore, going unto the nations, with the commandments of the Savior thou didst enlighten souls darkened 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 holy apostle, with 8 Troparia, in Tone VIII

ODE I

Irmos: The 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.

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 grant 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 beginningless, appeared on earth incarnate as a man, and showed thee forth, O blessed one, as His fellow-laborer in grace and His most 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, for thou hast proclaimed Him unto the nations.

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

Katavasia from the Pentecostarion.

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.

The compelling breath of the Comforter from on high, setting thee afire, revealed 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.

Launching thee into the hearts of the enemies like a choice arrow sharpened by the Word, He cut in half the souls of the adversary, O most wise James, initiate of the mysteries of God, laying hold of them as plunder.

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

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

Theotokion: **O** virgin, thou wast shown to be the noetic gateway, 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 most pure one.

Kontakion and Ikos from the Pentecostarion.

Sessional Hymn of the holy apostle, in Tone II:

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

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion, or this Theotokion:

Theotokion: **C**onceiving the Wisdom and Word in thy womb without being consumed, O Mother of God, thou hast given birth to Him Who sustaineth the world, and bearing in thine arms the Nurturer of all thou hast nurtured the Fashioner of all creation. Wherefore, I entreat thee, O all-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 Sovereign Lady; for thou canst do all things whatsoever thou desirest, O all-hymned one.

ODE IV

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of 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 granted an ineffable heavenly inheritance, O blessed and ever-memorable one, O thine ardent desire for Christ the Master!

Illumined by His radiance, thy desire for Him was so great 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 honorable and all-wondrous, for, receiving unrestrained desire, thou didst attain unto perfect blessedness by the desire of the Godhead, O beholder of God, chanting with the incorporeal ones: Glory to Thy power, O Lover of mankind!

Placing thyself wholly at the service of the Master, O disciple who beheld God, thou wast 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, having never known wedlock, thou art our intercessor, the refuge of Christians, their rampart and haven. Thou bearest our entreaties to thy Son, O all-immaculate one, saving from tribulations those who with faith and love acknowledge thee to be the pure Theotokos.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Aflame 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.

Winged with the loftiest virtues, thou didst desire the throne of the Master out of love for higher things, O most wise one, that entering therein thou mayest hold fast principle things learned therein, not for the sake of vain glory, but 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 illumining 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 deemed worthy to hear the voice of the Father declaring His Sonship. *(There is no Theotokion in the Slavonic text)*

ODE VI

Irmos: **T**he abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

Unceasingly pouring forth streams of healings as from a well-spring, and piously emitting the enlightenment of doctrine, O wise and most 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 hast given birth to the Abyss of compassions, save my soul from the sorrows of life and open unto me the gates of spiritual joy; for on thee have I set mine only hope.

Kontakion of the holy apostle, 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 deemed worthy * to behold the divine transfiguration ** of the Lord.

Ikos: **D**welling with thy brother in the mansions of heaven, by your supplications drive away the Moslems who trample upon holy things with vile and unclean feet; and, and cutting down the devisings of the tyrants, grant 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: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * **O God of our fathers, Blessed art Thou!**

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: O God of our fathers, Blessed art Thou!

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: O God of our fathers, Blessed art Thou!

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

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

ODE VIII

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

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

Theotokion: **T**he 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 supremely exalt Him throughout all ages!

ODE IX

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Passing through thy life in holiness, thou hast attained unto the abodes of the saints, where, rejoicing, thou dost behold the thrice-radiant Light, O most wise one. Delighting therein, and full of gladness, by thy supplications grant those who hymn thee joy, O most 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 thee with the sword, making thee an emulator of Christ Who was crucified in the flesh for mankind, O divinely eloquent and most 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 revealed to be her who gave birth to God the Word in the flesh, Whom the Father generated from His own heart before time began, in that He is good. Him Whom we now understand as transcending flesh, 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 ..., Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion.

And 3 of the holy apostle, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O blessed James the God-seer, * 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:

○ 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.

Both now ..., 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 holy apostle.

The compelling breath of the Comforter from on high, setting thee afire, revealed 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.

Launching thee into the hearts of the enemies like a choice arrow sharpened by the Word, He cut in half the souls of the adversary, O most wise James, initiate of the mysteries of God, laying hold of them as plunder.

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

Theotokion: O virgin, thou wast shown to be the noetic gateway, 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 most pure one.

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.

Or this Troparion, in the same tone:

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

Kontakion of the holy apostle, 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 deemed worthy * to behold the divine transfiguration ** of the Lord.

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.

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.

Verse: God Who 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.