

THE 27th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY GREAT-MARTYR JAMES THE PERSIAN
COMMEMORATION OF OUR VENERABLE FATHER PALLADIUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy great-martyr, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Having forsaken the beauties of the world, * the splendor of thy birthright, * wealth and beauty, * and cast aside all sensuality, * and having broken thy body * through wounding the passions, * rejoicing thou didst follow after Christ, O James; * for through thy suffering thou hast now truly become ** a partaker of glory and a fellow heir of the kingdom. (Twice)

When the members of thy flesh were cut off, * enduring unbearable pain and wounds, * O right glorious James, martyr of Christ, * and having manfully trampled underfoot * the savagery of the tormenters, * thou didst receive a priceless crown of victory; * and now adorned therewith, O blessed one, * thou dost stand, with those who suffered with thee, ** before the throne of thy Master. (Twice)

Possessed of boldness before Christ, * O ever-memorable martyr, * thou dost fervently intercede for all * who celebrate thine honored festival with faith, * delivering them from misfortunes * and freeing them from the passions, * rescuing them from besetting evils * and granting their souls salvation by thy divine supplications, ** that we may glorify thy splendid struggles. (Twice)

Glory ..., in Tone V:

Thou didst astonish all in thy bearing of tortures, O James; for thou didst endure the amputation of thy fingers, hands and arms, and likewise thy feet and legs, until thou wast left with thy trunk alone; and then, as thou didst pray, thy precious head was severed. O much-suffering martyr, cease thou never to pray to Christ on our behalf, that our souls may find mercy.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone V:

Spec. Mel.: “Rejoice ...”:

Stavrotheotokion: **U**pon seeing her Lamb hastening to the slaughter * the Ewe-lamb eagerly followed Him crying aloud: * ‘Whence goest Thou, O my sweetest Child? * O most beloved Jesus, * sinless Lord, rich in mercy, * O longsuffering Christ, * why dost Thou so swiftly and so fearlessly proceed? * Speak to me Thy handmaiden, * O my well-beloved Son: * pass not by me, Thy Mother, without a word, * O all-compassionate God, ** who grantest the world great mercy.’

On the Aposticha, the Stichera from the Oktoechos.

Glory ..., of the martyr, the composition of George the Syngellus, in Tone VIII:

Assembling with faith today, O ye who love to gaze upon things divine, behold the strange and noetic contest of James of Persia, who hath shone upon us like the star which appeared to the magi, guiding us to true knowledge; for that valiant one, when he fell, destroyed those who fought against him, and when his members were severed, he rendered those who tortured him impotent, for he was strengthened by the providence of the Most High, crying aloud: “Even though ye sever my material limbs, yet I have Christ, Who hath spiritually become all things to me!” Wherefore, foreseeing the life to come, which lieth before all through death, he hastened to pass over to it, and abiding therein, he entreateth God, the Bestower of crowns, that He grant cleansing, enlightenment and great mercy unto us who celebrate his memory.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

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

Stavrotheotokion: “What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Troparion of the holy great-martyr, in Tone IV:

In his sufferings, Thy martyr James O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Or this Troparion, in the same tone:

Thou hast astonished all by thy terrifying torments * and the valor of thine endurance, O much suffering one, * most wondrously uttering prayers of thanksgiving to the Lord * as each of thy members was severed from thy body. * Wherefore, receiving a crown amid thy suffering, * thou hast ascended to the throne of Christ God, the King of heaven. ** Entreat Him, O James, that He save our souls.

Glory ..., Both now ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the venerable Palladius, the acrostic whereof is: "I honor thy life, O all-blessed father," the composition of Joseph, in Tone IV:

ODE I

Irmos: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Illumined with divine splendors, O venerable one, drive away the cloudiness of my mind, that I may behold thy luminous life and the correction of thy manner of living.

Having risen early unto God, the Sun of righteousness, from thy childhood O spiritually rich father, thou didst avoid the darkness of the carnal passions through abstinence and wast enriched by the gift of miracles, O venerable one.

Having acquired noetic purity through dispassion, thou didst become a habitation of the Spirit, O right wondrous and all-blessed Palladius, adornment of the fathers, universal beacon.

Theotokion: **O** only Bride of God, thou didst bear in thine arms Him Who sitteth in the highest yet became a man; for wast found to be a worthy receptacle of the Ruler of all ages.

ODE III

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Offering unto God Almighty all-night supplication with vigilant mind, O father, thou didst lull the carnal passions to sleep. Wherefore, thou hast become for us all a never-tiring intercessor.

Having mortified thy members with abstinence, O father, thou didst enliven thy soul with divine reasonings, enlivened by the virtues and the powers of the Creator, O Palladius, father of fathers.

Theotokion: **W**ith the drops of thy mercy, O Maiden, quench the burning embers of the passions and light the lamp of my heart, which hath gone out, O Mary who knew not wedlock, thou golden candle stand, most immaculate one.

ODE IV

Irmos: **P**erceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

By the all-accomplishing power and grace of our God, the King of all, thou didst truly escape the wickedness of the incorporeal foe, O divinely inspired father Palladius.

Celebrating the festive memorial of our eminent and honorable father, let us rejoice spiritually, delivered from misfortunes by his sacred prayers.

Thy shrine poureth forth an ever-flowing stream of healings, O glorious Palladius, cleansing those who have recourse to it of their defilements, bodily and spiritual, O god-pleasing father of our fathers.

By thy supplications deliver us from all the wiles of the serpent, O venerable one, and heal our cruel infirmities by thy prayers to the Master.

Theotokion: **T**hou hast truly been revealed to be the God-containing temple of the King of all, O all-immaculate Birthgiver of God. Wherefore, with confidence we, the faithful, piously offer thee Gabriel's cry: "Rejoice!"

ODE V

Irmos: **A**ll creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Thou didst overturn the carnal passions with great abstinence, O divinely blessed one. Wherefore, divine grace was given thee to heal the sufferings of the faithful who have recourse to thee, O most glorious father Palladius.

Having rendered thy life holy, O all-blessed one, thou wast numbered among the saints of ages past who were God's servants, sanctifying the souls of all who praise thy precious miracles.

Truly blessed wast thou, O right glorious one; for, as one guileless and meek and adorned with goodly ascents, thou didst tread the path of the justifications of God Who seeth all things.

Theotokion: **H**umanity was far removed from God, O Virgin; but when thou didst ineffably conceive the Savior, O divinely joyous one, it entered again into paradise, blessing thee with faith, O all-hymned one.

ODE VI

Irmos: **C**elebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Taking upon thyself a pure life of abstinence, as though incorporeal, thou didst stand in all-night vigils, O wise one, praying copiously with true faith and godly humility.

Adorned with visions of what is good, thou wast seen to be like an angel abiding in the flesh, and, passing on, thou hast made thine abode with the angels, O divinely blessed father Palladius.

Having the angels as thy helpers, thou didst dispel the illusions of the demons and all their wickedness, and without hindrance didst tread the path which leadeth to life, O divinely blessed one.

Theotokion: **W**hen thou didst listen to the words of the divine Gabriel, O most immaculate Maiden, thou didst conceive the Word in thy seedless womb, and ineffably gave birth to Him.

Lord, have mercy. (Thrice)

Glory ..., Both now ..., the Sessional Hymn, in Tone I:

Spec. Mel.: “When the stone had been sealed ...”:

Living the monastic life in God-pleasing manner, O our God-bearing father, thou didst search for God with prayer and fasting, and didst become a pure habitation of the Spirit, shedding rays of virtue upon the faithful, whereby thou dost illumine all who honor thee. Glory to Christ Who hath glorified thee! Glory to Him Who strengthened thee! Glory to Him Who performeth healing for all through thee!

ODE VII

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

By the most glorious demonstration of thy miracles, O spiritually rich father, thou dost illumine the souls of all who have recourse to thee by the grace of the Almighty Who enlightened thy soul revealing it to be brighter than the sun.

Loving the Lord most perfectly with an upright mind, O all-wise one, thou wast perfectly loved by Him, and received the grace to expel evil spirits and to heal all manner of infirmities.

God Who seeth all things, accepting the outpourings of thy tears, imparted to thee a share of the angels' consolation, which those who have served God with upright heart receive.

Theotokion: **H**aving given birth to the merciful Lord, O pure one who alone art full of the grace of God, pray thou that, by His right hand He may have mercy upon me who am ever cruelly buffeted by the griefs of life.

ODE VIII

Irmos: **T**he Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

With divine power thou didst destroy the destructive hordes of the demons, and receiving the grace to banish ailments and to expel unclean spirits, thou didst cry aloud: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Having lived in God-pleasing manner, O all-blessed one, thou hast now manifestly fallen into the deserved sleep of the just and been translated to endless delight, O venerable one, crying aloud: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Most gloriously doth thy shrine pour forth healings upon those who have recourse to it, O blessed father Palladius, dispelling infirmities and causing sufferings to cease; and bowing down before it we hymn thy life, pangs and divine struggles, O beacon of monastics.

Theotokion: Fill me with divine waters, O Virgin who hast given birth to the Well-spring; deliver me from the burning heat of sin, O portal of divine life, and guide me to life who cry aloud: Hymn the Lord, ye works, and supremely exalt Him throughout the ages!

ODE IX

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Through the power and grace of God thou wast able to vanquish the serpent who boasted in his mindlessness, and to crush his vile head, trampling it underfoot, O father. Wherefore, assembling, with compunctionate soul we call thee blessed.

In the lofty eminence of thy manner of life thou, O spiritually rich father, wast revealed to be a heaven adorned with miracles as with divine stars, illumining the souls of those who ever piously approach thee and honor thy struggles with faith, O most radiant God-bearer and luminary.

Thou didst staunch the flow of the passions with the streams of thy tears, O venerable one, and pourest forth streams of miracles for those who have recourse to thee, O thou who art blessed of God. Thou didst ever dispel the burning heat of the passions, O glorious Palladius, precious adornment of the Church.

Like a sweet-smelling rose thou didst blossom forth in the Church of Christ perfuming all the ends of the world with thy wondrous fragrance. Wherefore, we celebrate thy divine memory, whereon ask thou remission of our many offenses, O God-bearer.

Theotokion: Light from Light shone forth from thy womb, O Ever-virgin Mother, dispelling the darkness of deception and illumining all the ends of the earth. Wherefore, with faith we cry to thee: Rejoice, O Theotokos, thou boast of the venerable!

Stichera of the venerable one, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Verse: O venerable father Palladius, * pray to God for us.

Thy mind illumined with light, * O all-blessed Palladius, * became a pure temple of the three-Sunned Godhead, * noetically receiving * the divine rays of the Holy Spirit. * Wherefore, pray thou, * that He grant our souls ** peace and great mercy.

Verse: O venerable father Palladius, * pray to God for us.

Having angels as thy companions, * strengthening thee, O wise one, * thou didst dispel the illusions of the demons * and their wicked activity, O father, * treading along the path * which leadeth to divine rest. * Wherefore, pray thou, that He grant our souls ** peace and great mercy.

Glory ..., Emulating the pure God, * thy Creator, * with purity of soul, * O wise and glorious God-bearer, * thou didst offer thyself to Him as a pure sacrifice, * as an observer of His precepts. * Wherefore, pray thou, that He grant our souls ** peace and great mercy.

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

O all-holy Maiden, full of the grace of God, * thou most pure temple of God, * more spacious than the heavens * and more holy than the cherubim: * fill my mind with grace * and illumine the eyes of my heart, * granting me remission of all transgressions ** through thy right acceptable mediation.

Or this Stavrotheotokion: Of old, the unblemished Virgin, * beholding on the Tree * God to Whom she had given birth from her seedless womb, * unable to bear the wounding of her womb, * cried out in anguish: * “O Thou Who sustainest all creation, * how is it that thou art crucified upon a Cross as one condemned, ** desiring to save all mankind?”

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the holy great-martyr, with 6 Troparia, the acrostic whereof is: “With songs do I hymn the Persian martyr James,” the composition of Joseph, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Standing now before the throne of Christ as one crowned, O glorious martyr James, by thy supplications grant me radiant illumination and grace from heaven.

Issuing forth from the east, O martyr James, thou hast shone upon us like a radiant dawn illumining the Church of Christ with the effulgence of thy sufferings.

Having shown youthful resistance, as a victor thou wast deemed worthy of the honors of a successful combat and eternal glory, O martyr James.

Theotokion: The trumpets of the prophets announced thee, proclaiming the mystery wrought within thee, O Virgin Theotokos, having beheld thy wonders from afar.

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

Thou wast like a choice vine of Christ, pruned with the sickle of torments, and which, bearing much fruit, is offered up in the winepress of the Savior.

Thou didst sensibly perceive the corruption and instability of transitory things, O crown-bearer; and as one with a great intellect, preferred the stability of those things which abide forever.

Thy body, dismembered by the savagery of the torturers, won thee splendid crowns, O James, and the delight of the food of paradise.

Theotokion: Mankind, united hypostatically to the Master of all through thy divine birthgiving, O Virgin Bride of God, hath manifestly received mercy.

Sessional Hymn of the holy great-martyr, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”-

Christ hath caused the godly and ever-memorable martyr James to shine forth from Persia like a star newly-appeared; wherefore, he hath dispelled the darkness of deception and shone forth the grace of the Spirit upon the faithful. Therefore, let us keep his memory with faith and cry out, saying: O much suffering spiritual athlete, entreat Christ God, that He grant remission of sins to those who with love celebrate his holy memorial. (Twice)

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

Mired in the depths of sin, * there is no strength left in me; * the tempest of my trespasses hath engulfed me. * But since thou hast given birth to the Word, the only Lover of mankind, * look upon me thy servant, I entreat thee, * and deliver me from sin and the soul-corrupting passions, * and from every ill inflicted by the deceiver, O Lady, * that I may sing with joy: * Pray to Christ God on behalf of me thy servant, * that I may be granted the remission of sins; ** for I have set my hope in thee.

Stavrotheotokion: **T**he Virgin, the Mother of the Redeemer, standing before the Cross, cried out maternally, groaning with pain and tears: “What is this strange and most glorious sight which I see, O my Son? Thou Who pourest forth dispassion upon all men hast been crucified on a Cross between two condemned thieves, pierced in the side, and given gall to eat, all by hands which Thou didst make! But arise and grant remission of transgressions unto those who with faith hymn thy divine sufferings!”

ODE IV

Irmos: **I** have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

Revived by the armor given thee by God, O glorious one, thou didst reduce to ashes all the deception of those who worship fire.

Ask thou cleansing for us who celebrate thy precious memory, O martyr James, in that thou dost possess boldness.

The torrents of blood gushing forth from thy members, O thrice blessed one, have quenched all the flames of delusion.

Theotokion: **D**irect my thoughts to the calm haven of thy dispassion and purity, O most pure one.

ODE V

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Thou wast truly like richly fertile earth, broken apart by the plough of bitter torments, O wise one, bringing a goodly harvest to the Creator.

With the blood of the severed limbs of thy body thou didst extinguish the burning arrows of the enemy, O thrice-blessed one; for thou wast shown to be protected by hope and faith.

As each of thy members was cruelly cut away, O most wise one, like a goodly lamb thou didst offer to Christ a hymn of victory and fitting praise.

Thou hast given me cleansing of the defilements of my soul, O glorious martyr of Christ, through thy pangs, bestowing deliverance through the streams of thy blood, O all-praised one.

Theotokion: Clearly offering a genuine cry to thine honored and awesome birthgiving with heart and tongue, we now call thee the pure Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Having sensibly accepted the instruction of thy friends, O glorious one, rejoicing, thou didst hasten to the struggle and received a crown of victory.

Suffering as though in another's body, O martyr James, thou didst endure dismemberment, sending up hymnody to the Master.

As a victorious martyr, O most wise one, thou didst manifestly array thyself in the robe of salvation and the vesture of gladness, which had been dyed in thy blood.

Having traversed the sea of martyrdom, thou didst receive a sacred crown of victory, and now joinest chorus with ranks of martyrs as is meet, O glorious James.

Theotokion: Thou hast given birth without knowing a man, O Virgin, remaining a virgin forever, showing forth the impress of thy Son and God, the true Divinity.

Kontakion of the holy great-martyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Persuaded by thy good spouse, O James who wast patient of soul, * and fearing rather the dread tribunal, * thou didst spit upon the Persians' command and the fear of them, * showing thyself to be an honorable martyr ** whose body was pruned like a vine.

Ikos: Let us all sigh from the depths of our souls, pouring forth tears as we envisage the martyr cruelly dismembered by those who were like barking dogs, and who, gathering together, tore off the limbs of the wondrous martyr, who was valiant in his confession. What then shall I say? If ye desire, let me tell all with zeal, how one day death came to James, whose body was pruned like a vine.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

When thy body was dismembered, O martyr James, strengthened by divine faith, noetic might and spiritual endurance, thou wast unmoved and unshaken, crying aloud: O God of our fathers, Blessed art Thou!

Having set thy thoughts on the goal of a higher calling, thou wast not overwhelmed when torments were poured forth upon thee; but, enduring the wounds inflicted on thee by the iniquitous as is meet, dismembered, thou didst chant: O God of our fathers, Blessed art Thou!

Blessed art Thou, and well is it for thee now, O most blessed one, who vanquished the savage cruelty of the wicked one and the wrath of the tyrant, saying with zeal: O God of our fathers, Blessed art Thou!

Theotokion: **T**hou hast been shown to be a candle-stand of golden luster for the never-waning Light, the Candle of divine splendor, illumining all the world with the radiance of thine honorable virginity, and saving those who chant aloud: Blessed art thou who hast given birth to God in the flesh!

ODE VIII

Irmos: **God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.**

Strengthened by the power of God, O blessed one, thou didst drive off the assemblies and hordes of the wicked, and having mightily dispelled them, received a crown of victory, crying aloud: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout the ages!

Thou didst look upon the severing of thy members as goodly offerings, O martyr, ignoring the attendant pangs, but directing thy gaze rather to the beauteous crowning of the martyr's which is to come, and which hath been prepared by the just Judge.

Having steadfastly acquired supra-natural endurance, thou didst remain like a pillar, O blessed one, fearlessly undergoing the assaults and receiving the darts of the enemy, crying aloud: Bless ye Christ throughout the ages!

The soul-corrupting enemy, the author of evil, assailing thee with great fury, and inspiring the torturers to break the strength of thy soul, was unable to accomplish his ends, O glorious one, for Thou didst array thyself in the armor of Christ.

Theotokion: **O** Theotokos, we know thee to be the clear well-spring of immortality, for thou hast given birth to the Word of the immortal Father, Who hast delivered from death all who supremely exalt Him throughout the ages.

ODE IX

Irmos: **God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.**

Joining chorus with the martyrs, O thrice-blessed one, and standing as a martyr before the throne of Christ, by thy supplications deliver from cruel misfortunes those who celebrate thy memory today and with gladness honor thy radiant festival.

As a martyr, O James, thou hast now truly made thine abode in the heavens, where the assemblies of the martyrs are, where the holy multitude of all the saints rest, where the souls of the righteous and the Church of the firstborn are.

Thou hast taken thy place before the Savior of all as a lamp-bearer, for Whom thou didst endure the severing of the members of thy body and with might ignored the fire and wounds of thy trials. Wherefore, with faith and love we all call thee blessed, O James.

Clad now in an embroidered purple robe dyed in thine own blood, thou dost reign with Christ, O James; for through sufferings thou didst find the well-spring of dispassion, in which thou hast been deemed worthy to delight eternally, O all-blessed one.

Theotokion: Manifestly ascribing to thee a title befitting the nature of things, and likewise offering up to thee a divine cry, we glorify thee, the Theotokos, as the one who conceived God and truly became the pure Mother of God.

Exapostilarion of the holy great-martyr:

Spec. Mel.: “By the Spirit in the Sanctuary ...”:

The Lord hath glorified thee as a branch pruned by manifold tortures, as an honored vine pouring forth wine in the wellsprings of thy blood, O spiritual athlete James, protector of those who with love keep thy most sacred memory as is meet.

Theotokion: There is no salvation in me, O Virgin, for evilly I have fallen into the abyss of sin and await the threat of dread torment and the portion of the goats. Take pity upon me before the judgment, for thou art my fervent help, O Theotokos.

On the Aposticha, Glory ..., the composition of the Studite, in Tone II:

Enduring amid thy sufferings, O martyr James, thou didst surrender thy body unto Christ God, and when thy fingers, hands, arms, and legs were cut off, and finally thy head, thou didst take wing to the heavens, and reignest with the King of all. Wherefore, O most mighty of spiritual athletes, cease thou never to pray, that our souls be saved from all the malice of the enemy.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: When the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

AT LITURGY

Troparion of the holy great-martyr, in Tone IV:

In his sufferings, Thy martyr James O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Or this Troparion, in the same tone:

Thou hast astonished all by thy terrifying torments * and the valor of thine endurance, O much suffering one, * most wondrously uttering prayers of thanksgiving to the Lord * as each of thy members was severed from thy body. * Wherefore, receiving a crown amid thy suffering, * thou hast ascended to the throne of Christ God, the King of heaven. ** Entreat Him, O James, that He save our souls.

Kontakion of the holy great-martyr, in Tone II:

Persuaded by thy good spouse, O James who wast patient of soul, * and fearing rather the dread tribunal, * thou didst spit upon the Persians' command and the fear of them, * showing thyself to be an honorable martyr ** whose body was pruned like a vine.

Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233(6: 10-17)

Brethren: be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV Verse: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. JOHN, §50(15:1-7)

The! Lord said to His disciples: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.