

Month of August

THE 17TH DAY

AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS

Commemoration of Our Venerable Father James, Deacon of York

At Vespers

On “Lord, I have cried...”, 6 stichera: 3 of the Dormition (see in the Menaion), and 3 of the venerable one, in Tone IV: Spec. Mel.: “Thou hast given a sign...”—

Thou gavest a sign, O Lord, of Thy great love for men when Thou didst guide to the English lands the holy hierarch Augustine, the apostle to the Saxons and the Angles, who arrived with his disciples, among them the venerable deacon James, to win for Christ their Master a multitude of souls.

In thy tireless labors among the heathen, O venerable father James, thou gavest a sign of thine earnest devotion to the King of heaven; for thou wast sent to the English lands by the great hierarch Gregory of Rome, to bring salvation to the benighted Angles, that they might learn to live like the angels of God.

Throughout Northumbria, which would become a land of saints, thou didst toil without ceasing, O wondrous James, when others set aside their holy task, affrighted by the threats of the heathen; yet with meekness and humility thou didst produce a great harvest for thy Lord, bringing countless souls to Him.

Glory...: Idiomelon of the saint, in Tone III—

With hymns of praise let us now extol the glorious James: the adornment of deacons, the glorious herald of the Lord, the wellspring of miracles, the enlightener of those in ignorance, the great lamp of surpassing splendor, the uplifter of the downtrodden. For, having laid himself up as a treasure for the Lord and submitted to His words, the divinely blessed one richly distributed to the poor immaterial treasures that cannot be taken away.

Now & ever...: Doxasticon of the feast (see in the Menaion)

Aposticha stichera of the feast (see in the Menaion); and Glory...: Idiomelon of the saint, in Tone I—

In chanting hymns of piety the blessed James revealed his life to be angelic; and in instructing the ministers of God how to observe goodly order in the divine services he taught them to imitate the worship of the ranks of heaven. Wherefore, mindful of his sacred labors, let us beseech him most earnestly, that he strengthen in piety all who venerate his holy memory.

Now & ever...: Doxasticon of the feast (see in the Menaion)

Troparion of the saint, in Tone IV—

Wholly adorned with the virtues, O James most wise, thou wast a beauteous ornament of the Church of Christ; for, ordering well its sacred rituals, thou didst adorn them with psalmody most sweet, and laboring well in the field of thy Lord, thou didst reap a great harvest of men's souls. Wherefore, grant the gift of sacred hymnody to those in need thereof, that all may sing with fervor: Rejoice, O most glorious father, great boast of pious deacons!

Glory..., Now & ever...: Troparion of the feast (see in the Menaion)

At Matins

At "God is the Lord...", the troparion of the feast, twice; Glory..., that of the saint; Now & ever..., that of the feast, once.

After the kathismata, the sessional hymns of the feast (see in the Menaion).

Canon II of the feast, the composition of the venerable John of Damascus, with 8 troparia, including the irmos (see in the Menaion); and that of the saint, with 4 troparia, the acrostic whereof is "Let us hymn James who taught us to chant", in Tone IV—

Ode I

Irmos: Let us chant unto God our Deliverer, Who of old guided Israel fleeing from the slavery of Pharaoh, and fed them in the wilderness, for He hath been glorified.

Let us all joyfully chant hymns unto the glorious deacon James, who proclaimed Him Who hath delivered us from death, teaching us to glorify Him in song.

Eluding the pursuit of the noetic Pharaoh, O James, thou didst delight in sacred hymnody as the heavenly manna wherewith thou didst nourish thy pious soul.

The great Dialogist chose thee, O holy one, to bring to a people that languished in pagan darkness the light of salvation, which thou didst shine upon their hearts

Theotokion: Unto thee, O most immaculate Bride of God, do we sing, for as thou gavest birth to Him without seed, He took thee, body and soul, to dwell with Him in paradise.

Ode III

Irmos: Like a barren woman hath the Church of the nations given birth, and she could scarce bear the great assembly of children come forth from her. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Saxons put away their false gods; the Angles cast down their graven images of wood and stone; and the Jutes spurned their impotent idols: and, taught by James, they cried aloud to Christ: Holy art Thou, O Lord!

Having proclaimed to the heathen of the English lands the glad tidings of the Christian Faith, O James, thou didst bring to our wondrous God a great assembly of the saved, crying: Holy art Thou, O Lord!

Ye imitated the holy apostles of old, O divinely wise Paulinus and James, for ye went with boldness into Northumbria and with meekness and humility taught all to chant to the true God: Holy art Thou, O Lord!

Theotokion: Mary the Theotokos was born of a barren woman, and she gave birth in the flesh unto God the Word without knowing man; wherefore, we cry out to Him Who hath borne her on high: Holy art Thou, O Lord!

Kontakion of the saint, in Tone III: Spec. Mel.: "Today the Virgin..."—

This day the pious servant of our transcendent God hath passed from earth to stand before His unapproachable throne, where with the choirs of the angels he offereth up hymns of glory unto Him Who took flesh for us, the preëternal God,

Ikos: The most blessed James, great among the deacons of the English lands, hallowed Northumbria by his apostolic labors and toils, by his fervent meekness and piety enlightening those who knew not Christ. Wherefore, we beseech him, that from all perils he deliver us who honor him as a pious servant of Christ, the preëternal God.

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

In thy toils in the great vineyard of thy Master, O godly deacon James, thou didst

endure the heat of day without complaint, and for thy labors hast received from Him the promised reward in paradise; wherefore, we humbly entreat thee: By thy supplications free us from all woes, O holy one!

Glory..., Now & ever...: Sessional hymn of the feast (see in the Menaion)

Ode IV

Irmos: The Prophet Habbakuk, foreseeing Thee Who hath shone forth from a Mother who knew not man, cried: Thou hast come in latter times to save Thine anointed ones! Glory to Thy power, O Lord!

Northumbria beheld thine apostolic life wholly adorned with the Christian virtues, and, ashamed of its heathen ways, it cried aloud to thee: Thou hast come in latter times to save us all, O holy one!

Jesus, the God-man Who sprang forth from a virgin who knew not man did James preach to the heathen with the boldness of piety, teaching all to chant unto Him: Glory to Thy power, O Lord!

As the great Paul, when the Jews opposed him, left Timothy and Silas to continue his preaching in Berea, so did the holy Paulinus leave James behind to increase the flock of God in Northumbria.

Theotokion: Mother of the never-waning Light didst thou become, O all-pure Theotokos, when, at the cry of Gabriel, thou didst conceive the preëternal Word by the Holy Spirit and the will of the Father.

Ode V

Irmos: All things are filled with awe at thine honored dormition; for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Edwin the royal passion-bearer didst thou guide in the ways of piety, O wondrous James, and in battle against heathen forces he laid down his life for Christ, passing from this world to the heavenly mansions and life everlasting on high.

Singing with reverence the chants thou didst learn in Rome, O holy one, thou didst fill with joy the hearts of those who heard thee, teaching them to worship in song the All-holy Trinity, the wondrous God of our salvation.

Whitby, where many struggled in ascetic toil to work out their salvation in fear and trembling, beheld thy peaceable labors to bring Christians together in unity, O holy deacon, that all might worship the one God together.

Theotokion: How glorious was thy repose, O all-hymned Mother of God, and thine ineffable ascent into heaven in the arms of Him Whom thou hadst once borne in thine own arms, the Creator of the very angels who looked upon thee with awe.

Ode VI

Irmos: Imitating Jonah's lament at sea, O Christ, I cry unto Thee: Lead up my life from the hell of transgressions, that I may sacrifice unto Thee with a voice of praise in the temple of Thy glory!

O how good it is for brethren to dwell together in unity! Thus saith the Psalmist, O James, and thus didst thou declare when the king and queen assembled the clergy to seek blessed concord.

Thou didst counsel all to set the unity of the Church above all other concerns, O venerable James, that together they might sacrifice unto Christ with a voice of praise in the temple of His glory.

Although resurgent waves of unbelief smote the flock in Northumbria, thou, O righteous one, wast unmoved, and, laboring in joy unmixed with lamentation, thou didst not abandon thy noetic plough.

Theotokion: Unto thee, the all-pure Virgin Maiden, do we ever turn for aid, for as the Mother of the King of all thou canst do all things soever thou desirest; wherefore, lead up our life from the hell of transgressions.

Kontakion & ikos of the feast (see in the Menaion)

Ode VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Great is thy meekness, and great thy humility of mind, O most lauded one! For thereby thou didst teach all to chant: O God of our fathers, blessed art Thou!

Heated sevenfold by the passions, the heathen Angles burned with wickedness; but James taught them all to sing: O God of our fathers, blessed art Thou!

The fire of thy zeal consumed the animosity of the heathen, and, filled with gladness, they rejoiced to sing: O God of our fathers, blessed art Thou!

Theotokion: Upon thine arms spread forth thy veil over us, the children of the New Israel, O Lady, that, sheltered thereby, we may cry: O God of our fathers, blessed art Thou!

Ode VIII

Irmos: The children in Babylon, consumed by zeal divine, manfully trampled the tyrant and the flame underfoot; and, cast into the midst of the fire, bedewed they chanted: Bless the Lord, all ye works of the Lord!

Sing, ye Orthodox Christians! Lift up your voices in heartfelt praise to the venerable James, the great singer of the English lands, who taught them all to chant: Bless the Lord, all ye works of the Lord!

The fury of the heathen was like a furnace round about thee, O godly servant of Christ, but like the Hebrew children thou wast untouched by its raging power, chanting: Bless the Lord, all ye works of the Lord!

Of old the people of Northumbria bowed the knee before idols wrought by the hands of men; but with apostolic zeal James taught them to chant unto Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Come, let us utter great praise unto her who gave birth, in manner past all understanding, to Him Who trampled down death for our sake, crying out: Bless the Lord, all ye works of the Lord!

Ode IX

Irmos: We all magnify Thy love for mankind, O Christ our Savior, Thou glory of Thy servants and crown of the faithful, Who hast magnified the memory of her who gave Thee birth.

Having uprooted the bane of false belief and freed countless souls from the worship of idols, O saint, as thy reward thou didst receive a splendid crown from Christ thy Savior.

Alone after the departure of the holy Paulinus from the lands of the north, thou didst increase the flock of the Chief Shepherd, Who, greatly pleased, hath magnified thee, O James.

Never let the memory of the venerable deacon James fade in your hearts, O ye

Christians, for his steadfast and undaunted labors bore rich and abundant fruit for Christ our Savior.

Theotokion: To thee, O all-blessed Virgin Theotokos, do we offer supernal praises, for as the Mother of Christ our Savior thou art due all praise and magnification, which we offer thee with love.

Exapostilarion of the saint: Spec. Mel.: "Heaven with stars..."—

With all whom the great Gregory sent to the English lands thou dost shine like a brilliant star in the sky, O James; wherefore, ever enlighten us who hymn thee.

Glory..., Now & ever...: Exapostilarion of the feast (see in the Menaion)

Aposticha sitchera of the feast (see in the Menaion); and Glory...: Idiomelon of the saint, in Tone V—

All Orthodox Christians honor thy holy memory with love, O heavenly man and earthly angel; for amid all the tumults of a heathen realm thou didst live a life of true virtue and faith, mortifying all the passions of the flesh and driving far from thee every delusion of the demons; wherefore, thou didst attain spiritual heights beyond the mind of man, and wast truly a most splendid beacon amid the darkness of thy times. For this cause we marvel at the grace thou hast attained on high, and we sing thy glory with all reverence.

Now & ever...: Doxasticon of the feast (see in the Menaion)

At Liturgy

On the Beatitudes, 6 troparia, from Ode III of the canons of the feast.