



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina Bible  
The Letter of James**

The principal divisions of the Letter of James are the following:

- I. Address (1:1)
- II. The Value of Trials and Temptation (1:2–18)
- III. Exhortations and Warnings (1:19–5:12)
- IV. The Power of Prayer (5:13–20)

\* \* \* \*

***Lectio Divina***

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.  
Listen to the passage with the ear of the heart. Don't get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.
- The second reading, look for a key word or phrase that draws your attention.  
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.
- The third reading, pause for 2-3 minutes reflecting on "*Where does the content of this reading touch my life today?*"  
Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.
- The fourth reading, pause for 2-3 minutes reflecting on "*I believe that God wants me to . . . . . today/this week.*"  
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

**James, chapter 1**

James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greetings.

**Perseverance in Trial.**

Consider it all joy, my brothers, when you encounter various trials, for you know that the testing of your faith produces perseverance. And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing. But if any of you lacks wisdom, he should ask God who gives to all generously and ungrudgingly, and he will be given it. But he should ask in faith, not doubting, for the one who doubts is like a wave of the sea that is driven and tossed about by the wind.

For that person must not suppose that he will receive anything from the Lord, since he is a man of two minds, unstable in all his ways. The brother in lowly circumstances should take pride in his high standing, and the rich one in his lowliness, for he will pass away "like the flower of the field." For the sun comes up with its scorching heat and dries up the grass, its flower droops, and the beauty of its appearance vanishes. So will the rich person fade away in the midst of his pursuits.

**Temptation.**



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina Bible  
The Letter of James**

Blessed is the man who perseveres in temptation, for when he has been proved he will receive the crown of life that he promised to those who love him. No one experiencing temptation should say, “I am being tempted by God”; for God is not subject to temptation to evil, and he himself tempts no one. Rather, each person is tempted when he is lured and enticed by his own desire. Then desire conceives and brings forth sin, and when sin reaches maturity it gives birth to death. Do not be deceived, my beloved brothers: all good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of first fruits of his creatures.

**Doers of the Word.**

Know this, my dear brothers: everyone should be quick to hear, slow to speak, slow to wrath, for the wrath of a man does not accomplish the righteousness of God. Therefore, put away all filth and evil excess and humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his own face in a mirror. He sees himself, then goes off and promptly forgets what he looked like. But the one who peers into the perfect law of freedom and perseveres, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does. If anyone thinks he is religious and does not bridle his tongue but deceives his heart, his religion is vain. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

\* \* \* \*

***Lectio Divina***

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.  
Listen to the passage with the ear of the heart. Don't get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.
- The second reading, look for a key word or phrase that draws your attention.  
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.
- The third reading, pause for 2-3 minutes reflecting on “*Where does the content of this reading touch my life today?*”  
Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.
- The fourth reading, pause for 2-3 minutes reflecting on “*I believe that God wants me to . . . . . today/this week.*”  
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

**James, chapter 2**

**Sin of Partiality**

My brothers, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. For if a man with gold rings on his fingers and in fine clothes comes into your assembly, and a poor person in shabby



**Archdiocese of St. Louis**  
**Office of Sacred Worship**  
**Lectio Divina Bible**  
**The Letter of James**

clothes also comes in, and you pay attention to the one wearing the fine clothes and say, “Sit here, please,” while you say to the poor one, “Stand there,” or “Sit at my feet,” have you not made distinctions among yourselves and become judges with evil designs Listen, my beloved brothers. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him? But you dishonored the poor person. Are not the rich oppressing you? And do they themselves not haul you off to court? Is it not they who blaspheme the noble name that was invoked over you? However, if you fulfill the royal law according to the scripture, “You shall love your neighbor as yourself,” you are doing well.

But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever keeps the whole law, but falls short in one particular, has become guilty in respect to all of it. For he who said, “You shall not commit adultery,” also said, “You shall not kill.” Even if you do not commit adultery but kill, you have become a transgressor of the law. So speak and so act as people who will be judged by the law of freedom. For the judgment is merciless to one who has not shown mercy; mercy triumphs over judgment.

### **Faith and Works**

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, “Go in peace, keep warm, and eat well,” but you do not give them the necessities of the body, what good is it?

So also faith of itself, if it does not have works, is dead. Indeed, someone might say, “You have faith and I have works.” Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. You believe that God is one. You do well. Even the demons believe that and tremble. Do you want proof, you ignoramus, that faith without works is useless? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by the works. Thus the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called “the friend of God.” See how a person is justified by works and not by faith alone. And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? For just as a body without a spirit is dead, so also faith without works is dead.

\* \* \* \*

### ***Lectio Divina***

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.  
Listen to the passage with the ear of the heart. Don't get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.
- The second reading, look for a key word or phrase that draws your attention.  
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.
- The third reading, pause for 2-3 minutes reflecting on “*Where does the content of this reading touch my life today?*”



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina Bible  
The Letter of James**

Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.

- The fourth reading, pause for 2-3 minutes reflecting on *“I believe that God wants me to . . . . . today/this week.”*  
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

**James, chapter 3**

**Power of the Tongue.**

Not many of you should become teachers, my brothers, for you realize that we will be judged more strictly, for we all fall short in many respects. If anyone does not fall short in speech, he is a perfect man, able to bridle his whole body also. If we put bits into the mouths of horses to make them obey us, we also guide their whole bodies. It is the same with ships: even though they are so large and driven by fierce winds, they are steered by a very small rudder wherever the pilot’s inclination wishes. In the same way the tongue is a small member and yet has great pretensions. Consider how small a fire can set a huge forest ablaze. The tongue is also a fire. It exists among our members as a world of malice, defiling the whole body and setting the entire course of our lives on fire, itself set on fire by Gehenna. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse human beings who are made in the likeness of God. From the same mouth come blessing and cursing. This need not be so, my brothers. Does a spring gush forth from the same opening both pure and brackish water? Can a fig tree, my brothers, produce olives, or a grapevine figs? Neither can salt water yield fresh

**True Wisdom.**

Who among you is wise and understanding? Let him show his works by a good life in the humility that comes from wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. Wisdom of this kind does not come down from above but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.

\* \* \* \*

***Lectio Divina***

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.  
Listen to the passage with the ear of the heart. Don’t get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.
- The second reading, look for a key word or phrase that draws your attention.  
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina Bible  
The Letter of James**

- The third reading, pause for 2-3 minutes reflecting on “*Where does the content of this reading touch my life today?*”  
Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.
- The fourth reading, pause for 2-3 minutes reflecting on “*I believe that God wants me to . . . . . today/this week.*”  
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

**James, chapter 4**

**Causes of Division.**

Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members? You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions. Adulterers! Do you not know that to be a lover of the world means enmity with God? Therefore, whoever wants to be a lover of the world makes himself an enemy of God. Or do you suppose that the scripture speaks without meaning when it says, “The spirit that he has made to dwell in us tends toward jealousy”? But he bestows a greater grace; therefore, it says:<sup>c</sup> “God resists the proud, but gives grace to the humble.” So submit yourselves to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds.

Begin to lament, to mourn, to weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourselves before the Lord and he will exalt you. Do not speak evil of one another, brothers. Whoever speaks evil of a brother or judges his brother speaks evil of the law and judges the law. If you judge the law, you are not a doer of the law but a judge. There is one lawgiver and judge who is able to save or to destroy. Who then are you to judge your neighbor?

**Warning against Presumption.**

Come now, you who say, “Today or tomorrow we shall go into such and such a town, spend a year there doing business, and make a profit”— you have no idea what your life will be like tomorrow. You are a puff of smoke that appears briefly and then disappears. Instead you should say, “If the Lord wills it, we shall live to do this or that.” But now you are boasting in your arrogance. All such boasting is evil. So for one who knows the right thing to do and does not do it, it is a sin.

\* \* \* \*

***Lectio Divina***

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.  
Listen to the passage with the ear of the heart. Don’t get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.
- The second reading, look for a key word or phrase that draws your attention.  
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina Bible  
The Letter of James**

- The third reading, pause for 2-3 minutes reflecting on “*Where does the content of this reading touch my life today?*”  
Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.
- The fourth reading, pause for 2-3 minutes reflecting on “*I believe that God wants me to . . . . . today/this week.*”  
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

**James, chapter 5**

**Warning to the Rich.**

Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. You have condemned; you have murdered the righteous one; he offers you no resistance.

**Patience and Oaths.**

Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains. You too must be patient. Make your hearts firm, because the coming of the Lord is at hand. Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates. Take as an example of hardship and patience, brothers, the prophets who spoke in the name of the Lord. Indeed, we call blessed those who have persevered. You have heard of the perseverance of Job, and you have seen the purpose of the Lord, because “the Lord is compassionate and merciful.” But above all, my brothers, do not swear, either by heaven or by earth or with any other oath, but let your “Yes” mean “Yes” and your “No” mean “No,” that you may not incur condemnation.

**Anointing of the Sick.**

Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise. Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.

**Confession and Intercession.**

Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful. Elijah was a human being like us; yet he prayed earnestly that it might not rain, and for three years and six months it did not rain upon the land. Then he prayed again, and the sky gave rain and the earth produced its fruit.

**Conversion of Sinners.**



**Archdiocese of St. Louis**  
**Office of Sacred Worship**  
**Lectio Divina Bible**  
**The Letter of James**

My brothers, if anyone among you should stray from the truth and someone bring him back, he should know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.