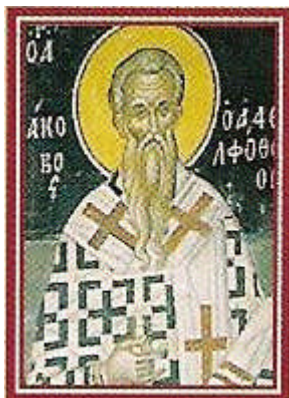


# October 23

## *E. + Holy Apostle James, Brother of God*



One of the Seventy, in the opinion of the majority of the holy fathers of the Church, especially the Eastern, he was the son of St. Joseph the Betrothed, and needs to be distinguished from James, son of Zebedee (see Apr. 30) and James, son of Alpheus (see Oct. 9). As his father Joseph is called the father of Jesus Christ, and thus he is called "the brother of the Lord in the flesh" (Gal. 1:19), and in this sense even the All-Holy Virgin Mary may be called his mother (Mt. 13:55; Mk. 6:3). According to tradition, he accompanied the All-Holy Theotokos when she with the Baby Jesus and Joseph fled to Egypt from the wrath of Herod (Refer to Dec. 26). After the resurrection of Jesus Christ, he was worthy of the special appearance of the Lord (1 Cor. 15:7).

St. James was strictly devout from youth. Distinguished by an unusually strict way of life, he observed the strictest fast; neither partook of wine nor meat, nor cut his hair, nor bathed, nor rubbed his body with olive oil, nor wore soft clothes but wore coarse haircloth and frequently prayed with prostrations. In prayer he practiced asceticism with such fervor that a hardened leather formed on his knees, like a camel's, from the frequent prostrations. For such a virtuous life James was known to all people as the righteous one and so earned great respect among the Judaic leaders, that he alone was given permission by the high priest to enter the Holy of Holies, the innermost part of the Jerusalem temple, where St. James retired for prayer.

St. James was even more greatly honored in the beginning society by the Christians and he was honored as a pillar of the Church (Gal. 2:9). Tradition holds that, by command of the Lord, he was installed by the Apostles as Bishop of the Jerusalem Church. He presided over the Apostolic Council in Jerusalem (Acts 15:13-21). St. James spent the whole time of his apostolic service in Jerusalem and many people always gathered around him not only to listen to his words, but also to only touch the edge of his robe.

"Enlightening those in the darkness of cruelty", in his sermons about Christ he successfully excited the attention and envy of the Judaic leaders, who plotted to kill him. With this goal in mind and taking advantage of the absence of the Roman governor in Jerusalem, the enemies of the Christian faith demanded from him that he in the presence of all the multitude of people gathered in Jerusalem for the feast of Passover solemnly confess before all that the Christians are mistaken in believing that Jesus Christ is the Son of God, and forcefully entered the holy apostle on the roof of the temple so that all could hear his truthful word. But from the mouth of the holy confessor of the faith in Christ they heard fearlessly before

all assembly of the Jews the spoken word about the divinity of Jesus Christ. Then many believed in Christ, and the scribes and Pharisees spoke among themselves: "We did poorly, giving Jesus such witness from one respected by all men". Fearing that many will turn away from the faith to his witness, they furiously threw the righteous man off the roof, shouting: "even the righteous has gone astray". Severely injured from falling from that height, St. James did not suddenly die, but still had the strength to rise on his knees and to pray for his enemies. Notwithstanding, the cruel Jews stoned him and one of them with a blow to the head ended the life of the holy confessor and martyr of Christ. This happened in the year 62 after the Nativity of Christ. The martyr's death of St. James made such an impression on the minds of the Jews that they considered the afflictions of the war with the Romans and the war itself that befell them (66-70) as the punishment of God for this death.

The Holy Apostle James wrote a "Catholic epistle", which is deeply edifying, where he teaches about the necessity of good works for Christians without which their faith is dead (Jas. 11:17 and fol.). The Holy Apostle also composed one of the ancient liturgies.

*Troparion, tone 2*

**O Righteous One: You embraced the Gospel as a disciple of the Lord,  
You did not betray it as a martyr,  
You have indescribable boldness before Him as the brother of God;  
Intercede for us as a Hierarch:  
Pray to Christ God to save our souls.**

*Kontakion, tone 4*

**The Word of God, Only-begotten of the Father,  
Who came to us in the latter days,  
Chose you, Divine James,  
To be the first shepherd and teacher of the Jerusalemites,  
And a faithful steward of spiritual mysteries:  
Therefore we all honor you, O Apostle.**

**Epistle:** Gal. 1:11-19; sel. 200. **Gospel:** See May 10.

*† Translation of the Honorable Relics of St. James of Borovichi, the  
Novgorodian Wonderworker.*

There is no authentic witness about the origin of Blessed James, his life and death. According to local tradition, he was a simple devout bargeman, who played the fool for Christ's sake and was killed in a thunderstorm. According to the church hymns, St. James, "from childhood adhered to God and followed in His footsteps" conquered "carnal passions through abstinence", "received spiritual grace", through his "strict life on earth" "to the wonder of angels, to the fear of the demons and to enlighten men" and, "now standing in the heavens before Christ

the King on behalf of all", "he bestows various healing not only flowing from the shrine of his relics, but also everywhere he never deprives those poor calling on his name of his wonders". The honorable relics of St. James wonderfully were carried on an ice floe on the Msta River to the outskirts of Borovichi and from there, after many miracles flowed from them, were solemnly transferred into the village of Borovichi (now a city in the Novgorod Province). In 1657 the relics of St. James were translated by Patriarch Nikon to the Iberian monastery (see Novgorod Diocese). Part of the holy relics remained in the Borovichsky Holy Spirit Monastery (Novgorod Diocese); others are kept in the St. Abraham Skete (Finland Diocese).

*Troparion, tone 1*

**Having been enlightened by divine grace,  
And granted the gift of healing after death  
That flowed from the shrine of your relics, O Wisest James.  
Therefore we now revere in honor the translation of your relics,  
And are gladder in soul and body together that we may all cry out:  
Glory to Him who has given you a fortress,  
Glory to the One who crowned you,  
Glory to Him who works the healing of all through you.**

*Kontakion, tone 8*

**With faith and love celebrating your honorable translation, O Blessed One,  
Protect and keep us from every wrath and temptation of the serpent:  
For you have boldness before Christ God, the Master of all,  
Pray to save the Orthodox Emperor and the people who are praying to you,  
That we may all cry to you:  
Rejoice, O Father James, Nurturer of all the Russian land.**

**His Synaxis is done in his temple, with the decision and blessing of the bishop.**

**Paramoia and so forth see Oct. 1 for Ven. Sabbas.**

*St. Ignatius, Patriarch of Constantinople*

Son of Emperor Michael Kuropalatos, since his youth he was a monk. In 846 for his virtuous life he was elevated to be patriarch. In 857 St. Ignatius severely accusing Bardas, the uncle of Emperor Michael III, of a dissolute life, was banished in imprisonment on Terebinth Island. During the reign of Emperor Basil the Macedonian St. Ignatius again returned to his cathedra. He ruled with honor for ten more years and has peacefully died in 877.

*Ven. Nicephorus*, practiced asceticism in Constantinople and founded the Charisius Monastery there, named for a certain dignitary, lived during the reign of Theodosius the Younger (408-450).

*Ven. Petronius*, see Sept. 4.

*S. V. Bulgakov, Handbook for Church Servers, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 0386-0387.  
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