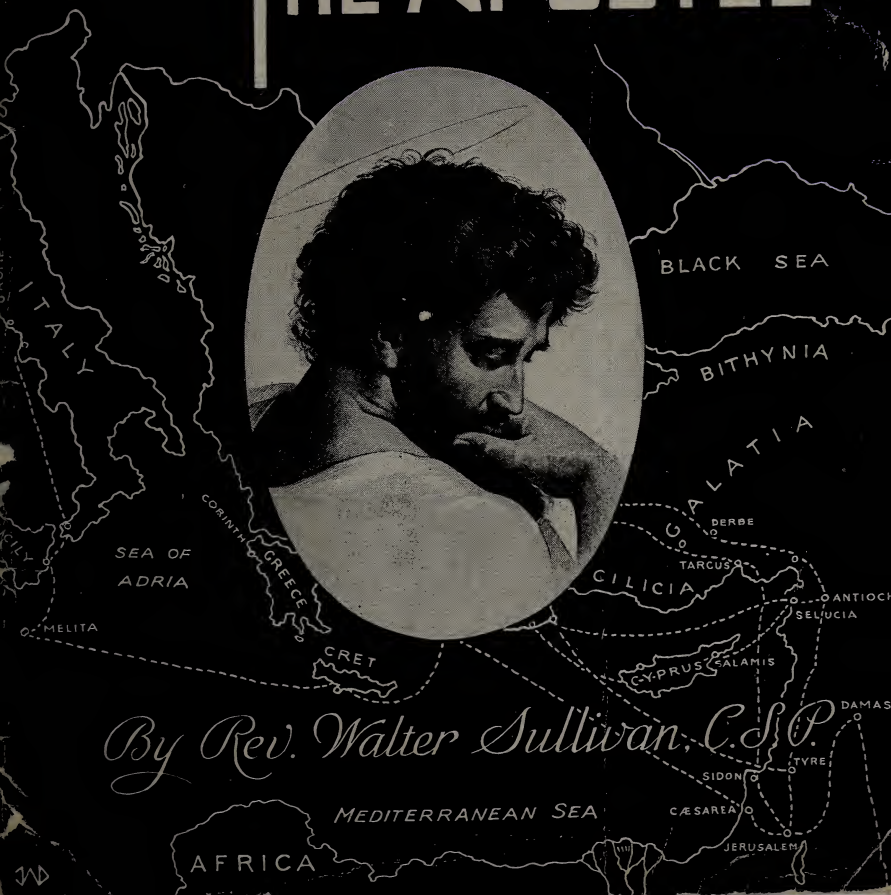
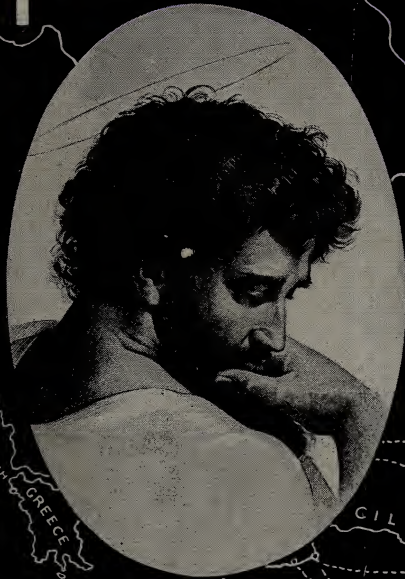


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PAUL THE APOSTLE



By Rev. Walter Sullivan, C.S.P.

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SAINT PAUL

The Apostle

By

REV. WALTER SULLIVAN, C.S.P.



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SAINT PAUL

Introduction

ST. PAUL labored more abundantly than all the Apostles, more than the dynamic Peter, more than the zealot, James, more than the beloved John.

St. Paul was a Jew—a thorough-going Jew. While we have no actual picture of the man, he probably had a strong Jewish face. An old tradition has it that he was bald, bandy-legged, and rather on the stout side. Ramsy, the famous Scripture scholar, suggests that he was impetuous and given to gesticulating with his hands. We may well believe it. Some claim that he was near-sighted and offer passages in an effort to sustain their opinion. By the inhabitants of Lystra he was called Mercury, while Barnabas was called Jupiter, probably because Paul was the more ready speaker, and Barnabas a more handsome figure. Certainly he was far from a dapper saint, this man who could work with his hands, do without sleep, walk tremendous distances, experience indescribable horrors, all in the face of sickness and pain and weariness, and still struggle on. He was not eloquent. He spoke good Greek, but not as an orator. He attempted oratory in the Aeropagus when he delivered his speech on the Unknown God. His audience was not impressed and he never tried it again.

How then did he achieve so much? He left the mark of his personality upon Asia and upon Europe. He threw his voice to the four winds. It was heard in the synagogue and in the Agora. The Jews heard it and the Greeks, and the Romans. The slaves and the free listened to him and he preached before governors and kings.

Besides all this, St. Paul wrote some of the greatest letters that have ever been written. Weary, sick, worried, pre-occupied with the Gospel, he found time none the less

to compose some of the world's greatest literature. This is all the more remarkable when one realizes that in these writings he covered nearly the whole of Catholic Theology. His language is often hurried, as of a man filled with a great story and anxious to tell it all lest any escape him. He hastens very often from point to point, attempting to describe the indescribable, and trying to compress all within the space of a letter. These writings alone would be a monumental contribution to the thought and happiness of the world. But to the world St. Paul gave much more.

How did he do it? Because, it would seem, that humanly speaking, he possessed as few if any have ever possessed, that untiring application to business which to this day characterizes the Jew. His business was the Gospel. He was a saint of God, but he worked for his sanctity. St. Paul could meet every man with arguments he understood. He was all things to all men. To the Roman he was a citizen of Rome; to the Jew, a Pharisee of the Pharisees. He could quote authors and heroes to the Greeks and use metaphors taken from their athletic contests. He was hungry and a working man to the outcast and the slave; to the down-trodden he was a prisoner in chains. To the Christian—an Apostle of Jesus Christ.

He achieved what he achieved by the grace of God. But that grace did not remove the obstacles and the burdens. It gave Paul strength to overcome them. Under God he accomplished what he did by hard work, work that made his body weary and his bones sore and his heart heavy and his head ache. We glorify his endeavors today and cast over them the convenient cloak of supernatural glory. St. Paul undoubtedly saw and felt the glory. But he also felt the sweat of hard labor and long walking, the chill of cold water and exposure, the bruises and welts of stripes and the lash, the fractures caused by stoning. He experienced the consolations of the new-born Faith. But

he saw also the disheartening spectacle of rejected grace and unbelief.

This pamphlet contains only a little of the man and his works. It is written in the hope that it may lead some to study more of the life and teachings of St. Paul and to read his writings.

BACKGROUND OF AN APOSTLE

Memories of Past Glories

Tarsus is now a scrubby little town of modern Turkey, situated on the unhealthy and inconsequential Cydnus River. But it was not always thus. Buried fifteen or twenty feet below the surface lies the ancient city steeped in memories of past glories. It was in Tarsus that the unfortunate Mark Antony met that ill-starred Egyptian glamour girl, Cleopatra, when she passed up the Cydnus in her perfumed boat with its silver oars and purple sails. Athenodorus, tutor and friend of the Emperor Augustus, was born in Tarsus and blessed with royal favor, returned to live there in the twilight of his years. The ancient city had echoed to martial tread and witnessed military greatness when Alexander passed through with his army.

But were Antony and Cleopatra, Athenodorus and Alexander, and all other things about the place forgotten, Tarsus would still be remembered because it was there that St. Paul the Apostle was born about the beginning of the first century.

St. Paul was proud of Tarsus, and regarded it as "no mean city." It had every right to praise and respect, for it was one of the great cities of the ancient world.

The industry of the citizens and the skill of the engineers had so dredged and altered the Cydnus that it was navigable to the coast. Consequently, it was a great commercial center, and to Tarsus came ships from all over the Mediterranean. With the ships came trade and profit.

and economic security and visitors from distant lands, burdened with new ideas.

To the east of the town rise the Taurus mountains, sturdy and forbidding. Yet even the mountains could not withstand the energy of the inhabitants of the old city. With dauntless enthusiasm and determination they chiseled a pass through the mountains, and gained access to the interior of Asia Minor. Through this mountain pass, called the Cilician Gates, came the riches of the East to be traded for the goods of the West.

Besides being the center of trade, Tarsus was also a university city. Few universities of the time could compare with that at Tarsus. Very few, if any, were superior to it. Strabo, the geographer, lists it as the most famous university of his day; greater even than Athens and Alexandria.

Influences That Helped to Shape Paul

Tarsus was a cosmopolitan city. Favored by Rome, it enjoyed the status of a free city. It was governed by the wisdom of Roman Law. It harbored a considerable number of Jews and Gentiles from the ends of the earth. The common language was Greek.

Who can deny that Tarsus of old was an ideal training ground for the Apostle of the Nations? In his own home he learned the law and fulfilled the obligations of the Jewish religion, as was befitting a Pharisee of the Pharisees. On the street, he who was to become a world traveler, met people from strange lands and became familiar with their strange customs. St. Jerome has said that the majestic cadences of St. Paul's Greek reminded him of pealing thunder. It was in Tarsus that St. Paul first heard that language. Unifying and harmonizing all, he saw the influences of Roman Law and he learned the value of being a citizen of Rome.

The glory of Tarsus has passed away. So be it. Its one great task is over, its one great duty done, and so the city sleeps. It was a liberal education to have lived in Tarsus in St. Paul's day. It afforded good preparation and he utilized it all. So we would be ungrateful if we did not appreciate the excellent background Tarsus gave to the broadminded, liberal St. Paul, who was to become "all things to all men."

Heredity, Environment, Education—Which?

It is always interesting when studying the lives of great men to give special attention to what went to constitute and make possible their greatness. In the case of St. Paul this is especially fascinating. In a large measure he was blessed with "a happy combination." At birth he inherited the best Jewish blood. He was a member of the tribe of Benjamin, one of the purest lines of Israel. In token of that noble heritage his parents called him Saul after the first king of Israel. His home environment left little to be desired. With God-fearing parents, strict observers of the Law, he lived in an atmosphere of religious discipline and order. Outside his home he was molded broadly by the rich and varied contacts and experiences which cosmopolitan Tarsus afforded.

His education began where all education should begin (and, as a matter of actual fact, for good or evil, does begin), in the home. Since his people were Pharisees, Paul was naturally educated in the same tradition. While still young he was taught a trade. This was not due to family necessity, but was merely an admirable provision in the old Hebrew educational system. An ancient Jewish maxim warned, "He who does not teach his son a trade teaches him to steal." Paul learned the trade of tent making. The tents were made from the hair of Tarsus goats woven finely into waterproof felt. Even to this day, when all other

vestiges of the remote past seem to have disappeared, this industry still flourishes in Tarsus. Through the mastery of this trade, St. Paul was thereafter able to earn his own livelihood. This remarkable man, traveler and scholar, a Jew who spoke Greek and claimed the justly enviable title of Roman Citizen, was truly all things to all men. To the workers he could show hard, capable hands, and, what is more, he could use them.

When he had attained the age of about fourteen, he was sent to Jerusalem to complete his education. There he rubbed elbows with Jewish boys from many places who had come to the Holy City to round out their education. His master was the learned and gentle Gamaliel, who later on was to counsel moderation toward the Christians.

Under the guidance and inspiration of his learned master, Paul studied the sacred books of the Old Testament. He learned to love the Law as the manifestation of the Divine Will. Moreover, this love for the Old Testament was never lost or lessened. The old Covenant was God's preparation for the coming of His Son. It was Paul's preparation for receiving Him. In becoming a Christian, Paul did not repudiate the religion of his fathers; he merely accepted its fulfillment. Knowledge acquired during this time would enable Paul in the future to enter the synagogues where the Scriptures were so revered, and feel at home and on familiar ground. He could quote Scripture with the best of them, and after his conversion he was given an advantage over all his Jewish adversaries, for he could not only quote the prophecies, but could point to their fulfillment.

With the interpretation of the Scriptures, however, there grew up minute regulations, often narrow, complex, and arbitrary which became an intolerable burden. Thus, from the time of the appearance of three stars on Friday evening until the same time the following day, the devout Jew

was doomed to complete inactivity. He couldn't light a fire, nor put one out—no, not even though his house was burning down. He could not write or erase two letters of the alphabet; nor could he carry an object the size of a dried fig from one place to another. He could not walk more than half a mile. And there was some doubt as to whether a cripple could use his wooden leg on the Sabbath. Other exacting, stultifying, and even puerile prescriptions there were, but why go on? From the case mentioned one can readily understand why our Lord said, "Woe to you lawyers also because you load men with burdens which they can not bear, and you yourselves touch not the pack with one of your fingers." And why St. Peter at the Council of Jerusalem admonished, "Why tempt you God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?" Such was St. Paul's education—the good and the bad of it.

Viewing the picture of St. Paul's background you may be tempted to demur, and say that not anyone of these elements nor all of them together appear to be sufficient to explain his greatness. Let there be no argument. Something happened to St. Paul one day on the way to Damascus. He received a new birth and a new vision.

A BATTLE THAT CHANGED THE WORLD

First Appearance of St. Paul in Christian History

Mob violence is a gruesome business. Yet, it is against the background of an infuriated mob, shedding innocent blood, that St. Paul first appears on the pages of Sacred Scripture. Outside the city of Jerusalem a man was being stoned to death. His only offense was that he had preached the good news of men's redemption to a stubborn and stiff-necked people. He had preached it with such uncompromising conviction and compelling eloquence that they

were helpless to answer his arguments. Finally, in desperate fury, they laid violent hands upon him. They hurried him outside the city, and there stoned him to death. He was Stephen, the first Christian martyr.

Against this background we discover St. Paul. He, himself, committed no act of violence, but he consented to everything that was done. Immediately following this he did, however, move into vigorous action. With the eagerness of a mad wolf, he hunted down his victims in the Holy City. Finally, not content with harrassing the followers of Christ in Jerusalem he sought permission from the Chief Priest of the Jews to push on as far as Damascus, to ferret out the Christians of that city and bring them to Jerusalem for trial. The Chief Priest gladly commissioned Paul to this savage work which he rejoiced to see accomplished. Accordingly, preparations were made and Paul set forth.

Damascus lies about one hundred and thirty miles north of Jerusalem, a distance of seven days' Journey. All the way from Jerusalem Paul led his men a furious pace. He pressed on relentlessly, impatient of delay. It would appear that the followers of the Nazarene were in for a bad time from this man of fierce determination and fiery zeal.

A Light Shineth in the Darkness

It was towards noon of a glorious day about the year 32, shortly after the death of Stephen, that this party of men, armed and mounted, approached the ancient city of Damascus. Paul was getting closer to the thing he sought. Suddenly a light, brighter than the sun, appeared. The party, in amazement and fear, fell to the ground. Then came a voice, "Saul, Saul, why persecutest thou Me?" who said, "Who art Thou, Lord?" and He, "I am Jesus Whom thou persecutest. It is hard for thee to kick against the goad." Trembling and astonished, Paul answered, "Lord,

what wilt Thou have me to do?" And the Lord said to him: "Arise and go into the city and there it will be told thee what thou must do."

"Life on earth is a warfare," said Job, and whether or not we like it, Job was right. The history of men and of nations has often been determined by the outcome of wars, in some instances by the issue of a single battle.

Hilaire Belloc in perhaps his best and greatest book, *Europe and the Faith*, endeavoring to explain the Protestant Reformation, says: "I for my part incline to the belief that wills other than those of mortals were in combat for the soul of Europe, as they are in daily combat for the souls of individual men, and in this spiritual battle fought over our heads perpetually some accident of the struggle turned it against us for the time."

We may perhaps visualize what took place before Damascus as a conflict between the forces of light and darkness for the possession of the soul of Saul of Tarsus. Regarded as a battle, it was one of the greatest battles of the world, and one of the greatest victories of light and truth over darkness and error. Saul had been so eager to accomplish what he considered the most important business in life. And in this strange way it was accomplished. Christ had conquered Saul before Damascus gate and forever afterwards Paul was to be the servant of Christ. The Church had made its greatest convert.

Some critics who deny anything that involves a miracle no matter how well it be proved, make an obstinate but futile effort to explain what happened to Paul by saying he suffered sun stroke. Nonsense! Through the years that same sun has gone on shining, but there never has been another Saul of Tarsus. When the sun set that night, a new force was abroad in the world, a veritable firebrand to spread the light of truth, and to burn into the consciousness of the Western World a knowledge of Jesus Christ.

THE YEARS BETWEEN

Saul of Tarsus upon his conversion did not immediately become a famous missionary and world traveler. Years separated his conversion from his first missionary journey. They were fruitful years of transformation and preparation.

Disappearance of St. Paul

When, outside Damascus, Saul the persecutor had been unseated from his horse and unsettled in his hatred of the Church, he arose from the ground blind; physically blind, for his spiritual blindness was over forever. He had witnessed an apparition which was burned into his consciousness, and which he in turn would burn into the consciousness of Europe. The apparition was Christ. His companions led him to Damascus where he remained three days, sightless and without food or drink. Then at the Lord's command, the reluctant Ananias, who remembered only too vividly this man's savage hostility toward the Christians, sought him out. The moment Ananias laid hands upon Saul, his sight was restored, then he was baptized and he took some food. Slowly he commenced to regain his strength. He did not remain long in Damascus but shortly this restless, energetic, eager convert retired to Arabia, where he disappeared for a period of about two years. Paul always insisted that he learned the Gospel from Christ. What intimate communications were received from the Lord during this period we can only surmise. It might well cause us to pause in our anxiety for external, hurried, hurly-burly, bewildered activity when we realize that a man who was a firebrand and a zealot, the greatest missionary that ever lived, eager to preach the Gospel to the ends of the earth, retired to the desert and remained for two years or more in secret silent meditation and preparation. Outside Arabia the things of the mighty Roman Empire were handled and

mishandled on a grand scale. The conceited Augustus yielded his regal power to the imperious Tiberius, who was himself succeeded by the mad Caligula. The proud Roman Legions marched and paraded and kept order as best they might. But in Arabia, hidden away, a lonely Jew just turned Christian meditated the awful things that appertain to God, with which he would one day conquer the Empire.

Missions at Antioch

When Paul returned to Damascus he entered enthusiastically upon a campaign of earnest preaching which disconcerted the Jews. These Jews remembered Paul as a zealot for the Law. To find him now preaching Christ inflamed their anger beyond control. Finally when they could tolerate the renegade no longer, they plotted his death. Their conspiracy was discovered and Paul escaped, but a narrow and reckless escape it was. He was lowered down the side of the city wall in a basket, because the gates of the city were guarded. The experience made a profound impression upon Paul, and he remembered it ever after. But it was only the first in a series of harrowing adventures that were to be his in this new life that was taking shape. It must have caused him no little anguish to think that his old Jewish friends had followed him willingly in his folly and error; but now when he had the fullness of truth, he could only arouse wrathful indignation. He had led them in ways of error but could not lead them to the Truth. He probably smiled in grim remembrance when he thought how he had directed these men to hunt down the Christians. Now he was hunted by these very men whom he had taught too well.

After his escape from Damascus, Paul made his way to Jerusalem, where he sought out the disciples of Christ. He knew that his doctrine would agree with their doctrine because it was received from the same Christ. The dis-

ciples recalled this man, for the Church had suffered under his hand. He was received with scant courtesy until Barnabas came to his defense and explained the glorious circumstances of his conversion. Very soon Paul commenced to preach in Jerusalem as he had in Damascus, and with much the same result. He entered into disputations with the Greek-speaking Jews and they became so wild with anger that they sought his life. In order to prevent his being murdered the disciples took him out of the city to Caesarea, whence he left for Tarsus. His stay in Jerusalem had been only fifteen days.

Again Paul disappears and we hear nothing more of him until Barnabas brings him forth for the work of teaching and converting at Antioch. What did Paul do during this period of several years? Doubtless he was engaged in the work of the Lord, but the details are unknown. The Lord's ways are strange and wonderful, and it may well be that the foundation for the future greatness of St. Paul was laid in the silence of Arabia and Tarsus.

Paul the Apostle was a far different man than Saul the persecutor. He thought with the same mind, was energized by the same spirit, possessed the same dynamic nature; his appearance was the same, but all his faculties were chastened, disciplined, and directed aright.

For a whole year Paul worked with Barnabas in Antioch and made many converts. Antioch was a great city, the third largest of the ancient world. It was there that the disciples of Christ were first called Christians.

When Agabus, a prophet, predicted that a great famine would impoverish the land, the Christians of Antioch raised such funds as they could and dispatched them to Jerusalem for the relief of the needy. Barnabas and Paul were entrusted with the responsibility of carrying the funds. It was perhaps during this visit that news came of the terrible death of Herod Agrippa, who was struck down before a

vast multitude in Caesarea that had begun to shout that Agrippa spoke with the voice of a god. It was this man who had put James to death and imprisoned Peter and generally persecuted the Church because he saw it pleased the Jews. With his death the Church was liberated from a treacherous enemy.

When Barnabas and Paul had fulfilled their mission they returned to Antioch, bringing with them John Mark, who was a cousin to Barnabas. It was not long after this that under the inspiration of the Holy Spirit, Paul and Barnabas were set apart for special work. Hands were imposed upon them and taking John Mark along with them they started out. They went first to Seleucia, the harbor of Antioch, and from there they sailed to Cyprus. The first great missionary journey had begun.

It was an unspectacular departure. There were no reporters, no cheering thousands, no sensational headlines. The three unimpressive men were scarcely awarded a second glance, we may well suppose. Yet, that we have the Faith today is due under God, in largest measure, to St. Paul the Apostle and men who helped him in his work.

FIRST MISSIONARY JOURNEY

Cyprus was not a place of great importance in the scheme of the Roman Empire, being off busy routes of heavy commerce. Paul himself was rather partial to cities and had an instinct for centers of influence where Christianity once planted might spread. But to Cyprus the party went, since it was the home of Barnabas, who was at this time the leader of the expedition, and he probably desired it.

Saul Becomes Paul

They landed at Salamis and tramped the entire eighty-five miles until they came to Pamphos on the western end

of the island. It was in Pamphos that the pro-consul Sergius Paulus lived. He was a good man, but a pagan. To beguile an idle hour and dispel the ennui of his uninteresting position he dabbled in magic, and encouraged a quackster named Elymas who enjoyed official favor. When the pro-consul heard of the Apostles he sent for them despite resentment and protest on the part of Elymas. When the missionaries arrived at court, the charlatan over-reached himself, for he tried to discredit them in the presence of his patron. But Paul heaped maledictions upon his head and he was struck blind. Sergius Paulus was so much impressed by the issue of the contest between the fakir, Elymas, and the Apostle, Paul, that he accepted the Faith. After this incident Paul assumed leadership of the expedition. His name thereafter in the narrative of the Acts is mentioned first, and always as Paul, not Saul.

One Turns Back

With Paul as head, the missionaries took a new direction. They abandoned their efforts in Cyprus, fruitful though they were, and sailed for the mainland, landing in Perge in the Province of Pamphylia. At Perge, however, they did not delay to preach the Gospel but started inland, over the treacherous Taurus mountains, headed for Antioch of Pisidia. It was here that the youngest member of the party, John Mark, withdrew and returned home. Paul and Barnabas quite probably asked the inevitable "Why?" Certainly the question has been asked frequently enough since. Why did John Mark quit? Was he ill? Lonesome? Afraid? Did he resent the leadership of St. Paul? Did he object to preaching to the Gentiles?

The country through which they were passing was wild, forbidding country, pestilential, infested with malaria, abounding in robbers, and constantly dangerous by reason of swollen streams. The inhabitants were never over-

friendly and sometimes downright hostile. It is not difficult to understand how a young man coming from the sweet security of a pleasant home might find conditions beyond endurance. There is further the possibility that St. Mark was genuinely upset and awed by the impetuosity of St. Paul, so eager to preach to the Gentiles. Whatever the reason, John Mark left, and St. Paul was human enough to resent it most keenly.

Suffering and Success

After the departure of John Mark the two pushed on to Antioch. Here they attended synagogue on the Sabbath and Paul found opportunity to speak. He told the story of Christ, the Messiah, Who fulfilled the prophecies and redeemed men from their sins. Paul's message was enthusiastically received and the following Sabbath found a still greater crowd gathered at the synagogue to hear him. His success angered the Jews and they heckled him and contradicted what he said. So the Apostles laid down an ultimatum, saying that the Jews were the chosen people and had been prepared for the Gospel, but since they rejected it, they must turn to the Gentiles, and this they did with great success. Finally, however, the Jews had their revenge, for by stirring up the women of the place they had the missionaries thrown out of the city.

Banished from Antioch, they made their way to Iconium, where they preached the gospel of peace. But their stay was short, for the Jews caught up with them and they were forced to depart for Lystra.

In Lystra their introduction was most spectacular. Paul worked a miracle in bringing about the cure of a cripple. The inhabitants, tremendously impressed by what they saw, thought that surely the Apostles were gods and proceeded forthwith to prepare a sacrifice. Barnabas they called Jupiter, and Paul they called Mercury. The Apos-

bles by rending their garments and making vigorous protests barely escaped being given Divine worship. Yet it was not a great while after this that troublemakers stirred up these very people against the Apostles. Apparently, as violent in their dislikes as their likes, and in their fickleness easily swayed from one extreme to the other, they stoned the missionaries, whom they had previously tried to worship. So thoroughly did they do the job that Paul was dragged outside the city and left for dead.

St. Paul, despite his frequent attacks of illness, must have been blessed with a rugged constitution to have been able to endure the strenuous exertion and exhausting labors and the sheer physical abuse that characterized his existence. His travels on foot were long and difficult. He was often weary and cold and hungry. On this occasion after being stoned he was left for dead. Yet, he did not die, but slowly revived, dragged himself painfully into the city, and the next day departed for Derbe.

Derbe is not a very great distance from Antioch in Syria, the place of their departure. In a short time they might have crossed from Derbe to Antioch but this they did not do. Instead, after they had preached in Derbe, they retraced their steps revisiting the places previously evangelized. On this return visit they encouraged their converts, and most important of all ordained priests that the Church in these towns might endure.

When they neared the end of this return journey and came to Perge, they preached the Gospel there also, as they had not done so upon their first visit. Finally, they went to Attalia and took ship for Antioch, where they met the brethren and told the glad news of the spread of the Faith. The missionaries had been absent three or four years. They had endured great hardships and suffered many trials. But now that it was over, all rejoiced because out of great tribulation the Faith had been advanced.

SALVATION — WHENCE?

Christ Is All in All

Man is redeemed by the Blood of Christ. Thus only does salvation come. There is no other way. Yet it appears that attempts have been made and are still being made to escape this truth and to discover some other means. Today, for example, salvation by natural means is commonly preached. Spiritual salvation is sought through health or posture or physical exercise. Salvation is promised to those who cultivate the proper mood and acquire the right frame of mind. It is looked for in action or in rest, in companionship, in prosperity, in State aid or by Act of Congress. But, despite all such clever and complicated formulas, salvation still comes only through the Sacrifice of Christ applied to the soul.

Even in the days of the early Church there was misinterpretation and misunderstanding of the truth. Some denied the sufficiency of redemption through Christ alone, and sought to bolster it by adding the Law of Moses to the religion of Christ.

The matter came to a head shortly after the First Missionary Journey. When Paul and Barnabas returned to Antioch after that journey, there was general rejoicing. For three or four years they had been absent, traveling and preaching and making converts. The Church at Antioch was glad, both because of their return, and because of their success. The rejoicing, however, was short lived. Certain converts, who had been Pharisees, came down from Jerusalem to Antioch on a visit. They listened with keen interest to the account of the conversion of the Gentiles to the Faith. But when they were told that the Gentiles were received into the Church without first having been circumcised, they demurred, shook their heads, and insisted that this should not be. They contended that entrance to the

Church was only through the Law, consequently that all converts were bound by the Law of Moses as well as by the Law of Christ. So the dispute waxed hot. Finally, appeal was made to Jerusalem for settlement. We must realize that at no time in the Church has one been allowed to teach as he pleased. Christ gave to His Church a Supreme Authority with the power to infallibly interpret His mind. The disputants had recourse to that Authority.

Teaching of St. Paul Sustained

Representatives of both views went up, and Paul and Barnabas went along to defend their claims—that Gentile converts were free from the observation of the Jewish Law. The two missionaries passed through Phenicia and Samaria, and were well received all along the way. Finally, the Council of Jerusalem was held. Strong personalities were present, and we may suppose that they freely and strongly expressed their views. After much disputing, Peter arose and announced his decision, and by that decision vindicated the doctrine of St. Paul. The Gentile converts were not bound by the Mosaic Law. And this teaching was even cheerfully received by St. James who was a zealot for the Law.

Thus we have our teaching on the sufficiency of the Sacrifice of Christ, coming not from Gentiles but from Jews. St. Paul had been Pharisee of the Pharisees, and he never lost a consciousness of the mission of his people. It was his practice to preach to the Jews first, and then to the Gentiles. He, himself, was a Christian because he was a Jew, just as today every logical Jew should be a Christian, for only in the Christian Religion can a Jew discover the fulfillment of the expectations of the Jewish Religion. Without Christianity Judaism must end in futility and frustration. Yet St. Paul was ever ready to defend the Jews, and warned against a too smug condemnation of their unbelief.

From such men, Jews, by birth, Pharisees, zealots for the Law, there came this decision that the Law of Moses was not to be imposed upon converts from paganism. "By the grace of the Lord Jesus Christ we believe to be saved, in like manner as they do."

After all these years the doctrine is still the same. "By His stripes we are healed." Thus only does salvation come. There is no other way.

THE SECOND MISSIONARY JOURNEY

Saints Disagree

The prelude to the Second Missionary Journey was a dispute. When St. Paul had suggested to Barnabas that they revisit the scenes of their First Journey, he met with agreement; but there agreement ended. Barnabas requested that his cousin St. Mark be taken along as on the first expedition. St. Paul recalled all too well that John Mark had abandoned that adventure in the forbidding foothills of the Taurus mountains, and the memory of it still rankled. He refused Mark as a companion. The dispute was probably hot enough. There was no appeasement and no compromise. St. Paul was not easily argued down. There was a wholesome skepticism about his mind that precluded credulity. That is why his wholehearted acceptance of Christ carries such tremendous weight. Before Paul believed he had to be convinced, and he based his convictions upon evidence. He was tenacious of his considered opinion and not easily to be swayed. St. Barnabas tried to persuade him regarding John Mark, but with no apparent success; and we may presume that Barnabas was no pushover in debate. Years after this when Paul became a prisoner, in Rome, he expressed admiration for John Mark, but that was after Mark had proved himself. At the time of this controversy, St. Paul was decidedly not convinced, and could not be convinced of the advisability of taking Mark

as a companion. The stalemate was finally solved when Barnabas took Mark and set out for Cyprus, his home country. Paul selected Silas, like himself, a Roman citizen, and thus the Second Missionary Journey was launched.

The Journey Begins

Paul, in the first stages of the Second Missionary Journey, carried out his intention of returning to the places of his first journey. Starting from Antioch, they traveled overland through Asia Minor as far as Tarsus, whence they passed through the treacherous Taurus mountains at the Cilician Gates, and so at length came to familiar territory: Derbe, Lystra, Iconium, and Antioch of Pisidia. At Lystra it was that St. Paul met Timothy, his dear friend and confidant in so many labors and trials. Timothy, along with his mother and grandmother, had been converted on the occasion of Paul's first visit. Now Timothy wished to join in the missionary activities of St. Paul and was accepted by him.

The Irish of Asia

At Antioch, the Apostle was eager to press into the populous cities of Asia. But this was not in accordance with the Divine plan, so he pushed on towards Bithynia, passing through the country of Galatia. Possibly he had not intended to stop in Galatia, but he was constrained to do so because of illness. We learn from the Epistle of St. Paul to the Galatians that he was treated royally by them and he conceived a great fondness for them. These strange people have ever been a source of romance, mystery, and debate. They were a Celtic Tribe that migrated from Europe about three hundred b. c. Invading first the countries around the Danube they finally crossed the Hellespont and eventually settled on the continent of Asia. They mingled freely enough with the natives but were not ab-

sorbed by them, retaining their own language and customs. They were the Celts of Asia, and they retained many of the characteristics of their European brothers. They were lively, friendly, sympathetic and generous.

When the Apostles left Galatia, they pushed on to the province of Bithynia, where Paul was again anxious to preach, but was once more forbidden to do so by the Holy Spirit. So they traveled toward Alexandria of Troas without evangelizing. At Troas, Paul received the famous vision of the Man of Macedon, inviting him to come over to that country to preach the Gospel: "Come over to Macedonia and help us." St. Paul hearkened to the call and went. He is now accompanied by an important companion St. Luke, a Greek physician, and an artist. As the author of the Acts of the Apostles, he is an accurate and competent historian. His presence is revealed by his use of "WE"; and those parts of the Acts which disclose his personal presence are called "We Sections."

St. Paul was now in a region famed in history, for the site of ancient Troy was laid at Troas. Homer had celebrated its glory. To the west across the Ægean was Macedonia whence had come Alexander with his all conquering armies. But of such things Paul thought little if at all, for his consuming interest was the Gospel of Christ, "To the Jews, indeed, a stumbling block, and to the Gentiles, foolishness." To Paul it was the very essence of life.

Sailing from Troas, they reached Neapolis on the northern shores of the Ægean, and on the borders of Macedonia and Thrace. With St. Paul and his companions, the Gospel of Christ, about twenty years after the foundation of the Church, found its way into Europe.

Departing from Neapolis, they entered Phillipi, a distance of about nine miles. Phillipi is familiar to high school students of history and Shakespeare as the scene of the battle in which Brutus was defeated. In Phillipi St. Paul

pursued his usual plan of preaching first to the Jews. Since they were not very numerous in this city, they had no synagogue, and for their religious rites withdrew to the river bank where the water used in their ceremonies was readily available.

Joys and Sorrows

After his first Sabbath's preaching, he made a splendid convert of Lydia, a seller of Purple of Thyatira, who offered the hospitality of her home to St. Paul. But after this excellent beginning, Paul soon found himself in difficulty. There was a girl of the town who was possessed, but according to the custom of the time and place, she was allowed to go about the city mouthing and telling fortunes, bringing considerable gain to her masters. In the course of her wandering she finally began following St. Paul and crying out: "These men are servants of the Most High God." Finally, St. Paul thought the matter had gone far enough and so he commanded the spirit in the Name of Jesus Christ to leave her. The spirit obeyed and the girl was normal again. But being normal she began to mind her own business and there was no more divining. Consequently, as far as her former masters went, she was a total loss and no longer a source of profit. In their anger at what had come to pass, they hailed Paul and Silas before the authorities and slyly accused them of fomenting disorder, disturbing the peace, and, worst of all, preaching doctrines contrary to what was allowed by Rome. This they did since divining and fortune telling were forbidden, and they realized that if they told the truth they would accomplish no revenge.

The upshot of the charges was that the Apostles were brutally assailed and thrown into prison without investigation. During the night an earthquake shook the prison. The keeper thinking that all the prisoners had escaped was about to commit suicide when Paul convinced him that all the prisoners were present and accounted for, and the whole

matter of the earthquake had been through Divine intervention. The keeper accepted the word and also the Faith of Christ along with his entire family. He then bathed the painful welts and bruises of the Apostles.

The morning after the imprisonment, the official ordered that the two men be quietly released. It was then that Paul took them severely to task for the manner in which they had acted, highhandedly condemning them without trial, and then beating them publicly, all contrary to the Law, since they were Roman citizens. This attitude of Paul frightened the officials who realized their mistake and hurried personally to release these men who were Roman citizens and whom they had maltreated. After they set them free they begged them to leave the city.

Freed from prison, the Apostles visited Lydia, took general leave of their friends and departed for Thessalonica, a distance of about seventy-five miles. Thessalonica was, in those days, the Capital of Macedonia, residence of the Roman Governor, a large city and one of the busiest markets of the ancient world. As a matter of fact, the city is still a city of importance in our fast changing modern world, under the name of Salonica. The Jews attracted by trade and commerce were quite numerous in the city and they had a synagogue there.

According to his plan, Paul appeared at the services on the Sabbath and explained the truths of Christianity, emphasizing two points; namely, that Christ was the Messiah, and that He redeemed men through His Blood. Some of the Jews who heard him were convinced, but, for the most part, his converts were from the pagans, many of whom were persons of distinction.

It was not long, however, before the ill will and envy of the Jews became manifest. They stirred up the rabble, descended upon the place where Paul had been staying, and not finding him, took his friend and host, Jason, and such

Christians as they could lay hand on, and dragged them before the rulers of the city. The charge leveled against them was calculated to arouse the severity of the magistrates since it accused them of disloyalty to Caesar. The same charge has been trumped up again and again ever since. As Paul was not present at the trial, Jason and the other Christians were allowed to go free. However, it was increasingly evident that missionary activity in Thessalonica was hereafter to be greatly impeded with the official disapproval and the open hostility of the Jews. Accordingly, the night following, the Apostles took their leave and set out for Berea, situated in beautiful country on the slopes of Mount Bermius, a distance of about sixty miles.

The people of this town received the Apostles cordially, and conversions were numerous until the perennial Jewish troublemakers appeared on the scene, stirred up the populous, and again fomented such hostility that further effort, as far as Paul was concerned, was at the time dangerous and unproductive. Consequently, Paul and his companions were taken to the coast, about twenty miles away and from here they sailed for the city of Athens.

As Paul pursued his course southward, he passed the scene of the heroic battle of Marathon where a small force of Athenians outnumbered ten to one had thrown back the Persian hordes. With all their power and numberless hosts they could not gain entrance to the Western World, guarded as it was by the valor of the Greeks. And now, a tired old Jew was approaching the citadel of Greece, bringing his Gospel from the east. All the might of the west could not check it, nor all the wisdom and cynicism of Greece hold it back.

Athens and the Unknown God

The Athens which St. Paul knew was not the Athens of the age of Pericles. The great days of the city were of the past; but vestiges of ancient glory lingered on. It was

still a university town, pompous, sophisticated, critical, living on borrowed time. It no longer gave to the world either great leaders or thinkers of profound ideas, but the ancient prestige and the former glory commanded, even then, the respect and reverence of those who came to Athens. It was a rundown college town, pervaded by an atmosphere of intellectual sophistication and snobbishness. The people could repeat all the answers with a shallow, ready-made smartness. While great achievement declined and vanished, cynical criticism, idle, inconsequential prattle and endless chatter occupied their unproductive minds and satisfied their sterile intellects. This was the Athens which St. Paul knew. It was yet a favored city and even the conquering Romans vied with each other in showing it favor and bestowing privileges. As he walked through the place, he was affected not by its beauty and splendor, but by the appalling futility and waste. He was weary and lonely and anguished in spirit—the only Christian with a knowledge of Christ in a land that was pagan.

As he walked about he was amazed at the startling number of statues erected to the gods and goddesses. Amongst this plethora of monuments, he observed one raised to the Unknown God. This was a device resorted to frequently enough by the Athenians when they wished to avoid giving offense. When they were in doubt as to just precisely which one of the gods was concerned and should be placated, they resorted to vagueness. By being vague and indefinite the burden was shifted to the gods who had to figure out for themselves just which one was concerned.

It was with little or no difficulty that St. Paul struck up a conversation with the news-loving—not to say gossipy—inhabitants of the ancient city who frequented the market place with open ears and ready tongues. He told them the story of Christ. They seemed to have missed its implications. The dual gods of the East were familiar to them, and

when Paul spoke of Christ and the Resurrection (the word for resurrection, in Greek, is Anastisis), they thought he was introducing another pair of oriental deities after the manner of Isis and Osiris. However, he did arouse sufficient interest to be invited to the Areopagus, the ancient center of judgment of the city, and there he was allowed to explain his doctrine. He made an auspicious beginning by referring to the statue of the Unknown God they knew so well. This was promising and served to capture their attention, arouse their curiosity, and whet their appetites, for he said he was going to describe and identify that Unknown God.

They settled back and listened patiently enough until he spoke of the Resurrection. This time they manifested a decided weariness and utter lack of interest. With scarcely concealed boredom and a kind of gentle amusement, they interrupted his speech and promised to listen to him some other time. *Manana*, tomorrow, later, any time, but surely not right now.

Paul had tried hard in his speech and so eager was he to impress, that he had gone to the extent of using an unaccustomed approach. He attempted eloquence, at least he attempted to impress his stiff, intellectual, snobbish audience with fine speaking and graceful figures. He even quoted their poets. He failed in this method and he never tried it again. Thereafter he was ever to use the straight forward, forceful, unadorned Gospel. He did not fail entirely for he did find some who harkened to his words and believed. Of these were Dionysius and a woman named Damaris. Dionysius is honored at the first bishop and patron saint of Paris. Of the woman we know only the name.

To apprehend means to accept or to take hold of a thing. But just as in the affairs of life there are things which people grasp and take hold of with reluctance, so also in the domain of the mind. Thus, a man does not too readily

seize a heavy object because it entails a burden. Likewise men will not carry things that might cause them anxiety. So also for ideas. Those of great weight and consequence, those that might entail a burden or bring reproach are accepted with reluctance.

The men at Athens were the heirs of Socrates, Plato, and Aristotle. Plato and Socrates seem at times in their writing to have been conscious of the need of a great teacher who would reveal to men the right way of life; and they even expected and longed for his coming. Yet, when the Great Teacher came, when His Truth was finally taught, the Greeks closed their minds against it. The Light shone in the darkness and the darkness did not apprehend it. Why? Did they suspect that believing might involve difficulties? That Faith demands a price which they refused to pay? Possibly. But the more likely explanation is that they regarded Paul as a purveyor of cheap, inconsequential notions of no importance and to be treated with contempt. They were not humble enough to receive the teaching of One Who was "meek and humble of heart."

It is hardly to be wondered at that St. Paul experienced no great enthusiasm for the city of Athens. He probably left it behind him with no regrets. The intellectual snobbery, the unyielding cynicism, superficial cleverness, and incessant harping upon a past that was gone, chilled the sincerity of the Apostle. The time would eventually come when the Gospel would have its revenge and the Parthenon would be converted into a Christian Temple. But that was far in the future.

Corinth

When he left Athens, Paul made his way to Corinth where he met two tentmakers, Aquila and Priscilla, his wife, with whom he stayed. These two had been banished from Rome by an edict of Claudius issued against the Jews.

Corinth was a cesspool of vice and shamelessness. Debauchery and excess of every description held high holiday. It was all lush territory for the sowing of wild oats and apparently the crop was never rotated.

Complying with his accustomed procedure, Paul went every Sabbath to the synagogue for the purpose of reasoning with the Jews and to preach the doctrine of Christ. By the time that Silas and Timothy had come from Macedonia to join Paul, he was already hot in debate with the unbelieving Jews who heckled and contradicted him. In the end Paul abandoned the Jews for the Gentiles. He found meeting quarters in the house of Justus adjoining the synagogue and there he held his meetings. His efforts were crowned with encouraging success for amongst his converts was Crispus the head of the synagogue. Of course, one might reasonably presume that St. Paul was never surprised by a convert, but rather surprised and grieved that so many failed to respond to the Story of Christ, the Gospel, the Reality, and the Truth.

For a year and a half Paul remained in the city teaching with consoling results. However, this success was a torture and a torment to the Jews and in the end they rose up against him with might and fury and brought him before Gallio the Pro-Consul. The charge preferred against him was that he persuaded men to worship contrary to the Law. Gallio was not to be taken in, however, and immediately recognized a religious issue. He turned up his nose and bade them settle it themselves. It was no concern of his. Furthermore, the crowd hostile to Sosthenes, the ruler of the synagogue, finally laid violent hands upon him and gave him a thoroughly fine thumping, all of which Gallio feigned not to see.

It was shortly after this that Paul took leave of the city and accompanied by Aquila and Priscilla sailed for

Ephesus where he stopped briefly. With a promise to return he made his way to Caesara and finally to Jerusalem.

THE THIRD MISSIONARY JOURNEY

After a brief sojourn in Jerusalem, Paul again returned to Antioch whence he departed upon his Third Missionary Journey accompanied this time not by Timothy but by Silas, a young Greek. He was anxious to revisit some of the established churches, and therefore traveled through the region of Phrygia and Galatia which he had previously evangelized. Then he pushed down into the Roman Province of Asia as far as Ephesus where he remained for two and a half years. This was a city that he had long intended to visit and his labors were successful above the average. He taught daily in the school of a man named Tyrannus from eleven in the morning until four in the afternoon. Many were converted from witchcraft and superstition. His influence was so great that the believing inhabitants brought their books of magic and burned them. The estimated value of these books was a tremendous sum for those days—about \$9,000.00.

Adventure at Ephesus

It is worthy of remark that Paul seemed to be very little daunted by the moral laxity and openly flaunted vice that was the accepted thing in some of these large cities. Ephesus positively reeked of depravity and lewdness. It is now little more than a backward village stagnating on a murky harbor that is unapproachable for silt and seaweed. The Ephesus of St. Paul's day was a prosperous seaport that enjoyed extensive trade. More important still it was the site of the Temple of the great Diana, and pilgrims came from the earth's ends to worship there. With worshippers came criminals seeking refuge for the Temple of Diana was a city within a city and held the right of sanctuary.

In the end it was the worship of Diana or the lack of it that made it imperative for St. Paul to leave the city. The sale of images of the goddess was a bountiful source of revenue when the fervor of the devotees was running high. But St. Paul had put a crimp in the enthusiastic ardor for Diana and consequently reduced the income of those who sold statues, keepsakes and charms. Business became so bad, the silversmiths began to feel the pinch, and one of them, Demetrius, being a bit of an organizer, roused up bitter resentment amongst the tradesmen, and then amongst the people who milled about the square of the city shouting to their lungs' capacity, "Great is Diana of the Ephesians." Finally, after great effort, one of the responsible officials of the city obtained a hearing, and in a very disarming and simple manner disbanded the wild, unreasonable assembly. He said, in effect, that everyone knew that Diana was a great goddess and there was no one to contradict them. If however, there was any man there who had a real grievance, then let him present his case legally—there were law courts for that purpose. In the meantime, it would be wise if they went home before they got into real trouble. Paul when he knew of the commotion had been eager to rush into the midst of the mob where he might well have been torn to pieces. Fortunately, he was restrained, and when the excitement had died down, he was prevailed upon to withdraw from the city, which, due to the agitation, was rendered unreceptive to further evangelization at that time.

History Repeats Itself

This incident was a forerunner of an interesting incident that took place, years later, in the Province of Bithynia, when Pliny the younger was Governor of that Province under the Emperor Trajan. Trajan was more or less a benevolent ruler, although the practice of Christianity was still

prohibited. Pliny wrote to him to say that there was considerable complaint on the part of the pagans because the Christians were increasing so in numbers that the pagan temples were being deserted. The meat offered for sale for the purpose of sacrifice was going to waste and a loss was being incurred by those engaged in its sale. Trajan replied that the Christians should be punished when apprehended but not sought out by systematic persecution. That was between the years of 111 and 113. It is remarkable that about a half century before the Governorship of Pliny St. Paul encountered opposition in Ephesus for a reason similar to that of Bithynia; namely, the complaint of the pagans of the loss of lucrative markets.

Paul had for some time been considering another visit to Greece, and was contemplating a visit to Rome. Accordingly, when he withdrew from Ephesus, he went to Troas and thence to Macedonia where he wrote the Second Epistle to the Corinthians. Shortly afterwards he paid the Corinthians a visit, and remained with them three months. While in Corinth he wrote his great letter to the Romans. After his sojourn here he had arranged to take ship for Palestine when he became aware of a plot to kill him. He, therefore, suddenly altered his plans and returned through Macedonia to Philippi and Troas. On this journey he had a considerable group of companions.

Expectation of Trouble

At Troas, Paul addressed a considerable gathering of the brethren on the eve of his departure. And there is in this connection a very amusing incident which St. Luke related quite probably with tongue in cheek. St. Paul continued his discourse long into the night so that a young man named Eutychus who was sitting in the window fell sound asleep, and, worse still, fell out of the window. He fell three stories to the ground where he was picked up

dead. He was revived by St. Paul. The account in the Acts appears to be purposely ambiguous. There was a great many lamps in the place. Paul was long in preaching. Was it the lamps? The preaching? Or both? Anyhow, the incident should be a source of genuine consolation to lengthy speakers.

When St. Paul left Troas for Assos, it is significant that he did not take ship as did some of the others, but rather walked the distance of about twenty miles. The fact that he did this would tend to show that despite frequent illness, he was, nevertheless, a man of tremendous endurance, for after being up the entire night, he was able to travel this long distance on foot. It would also show that St. Paul was devoted to the practice of walking which is so thoroughly neglected today.

At Assos St. Paul boarded the ship and sailed down the western coast of Asia Minor. At Miletus the Ephesian friends of St. Paul were on hand to greet him, and when he departed they bade a very sad farewell for they heard from his own lips the dire prophecy they "should see his face no more."

At Tyre the party remained a week, and then continued on to Caesarea where they visited the Evangelist Philip. Here again they were dejected because Agapus, the prophet, who had prophesied the famine in Jerusalem, foretold the future doom of St. Paul.

In Caesarea Paul remained three days and then set out for Jerusalem.

IN PERIL IN JERUSALEM

The brethren in Jerusalem, although rejoicing in St. Paul's presence, were somewhat upset. The rumor was circulated that St. Paul had been persuading the Jews, living amongst the Gentiles, to forego the Jewish Law, and not to

circumcise their children. In order, therefore, to demonstrate that Paul was not opposed, in any way, to the observance of the Jewish Law by the Jews, even after they had become Christians (provided they did not impose it upon the Gentile converts), the brethren in Jerusalem made this suggestion: "We have four men who have a vow on them. Take these and sanctify thyself with them: And bestow on them that they may shave their heads: and all will know that the things which they have heard are false: but that thou thyself also walkest keeping the Law."

Paul, a Prisoner

Paul followed the suggestion, and went with the men to the Temple. However, when the Jews of Asia saw him in the Temple, they stirred up the people and laid hands on him and accused him of violating the Laws of Moses, and especially of bringing Gentiles into the Temple, thus violating it. (They had seen Trophimus, an Ephesian Gentile, in the company of St. Paul, and they concluded wrongly that Paul had taken him into the Temple.) Quite an uproar resulted. Paul was thrown out of the Temple and the gates immediately shut. Then they laid merciless and violent hands upon him and were about to beat him to death. The disturbance was reported to the Tribune who hastened to the scene of the disturbance with soldiers. The Jews, on seeing him, stopped beating Paul.

Paul was bound at the bidding of the Tribune, who ordered him carried to the castle. All the time the soldiers stayed close to Paul, for the people were in an ugly mood and cried out at frequent intervals: "Away with him!"

When they got to the castle, Paul asked the Tribune if he might address his persecutors. The Tribune, very much taken aback, said: "Can you speak Greek? Art not thou that Egyptian who, before these days, raised a tumult, and didst lead forth into the desert four thousand men who

were murderers?" Paul said: "I am a Jew of Tarsus in Cilicia, a citizen of no mean city. I entreat you to allow me to speak to the people."

The Tribune gave permission and he raised his hands for silence and addressed them in Hebrew. When they heard him speaking in Hebrew, they gave him their attention. He was not thinking of the great welts and bruises causing stiffness and excruciating pain throughout his body. He spoke eagerly, rapidly and, perhaps, excitedly, but not in anger. He regarded them not as enemies, but men misled as he himself had once been misled to persecute Christians and the Church of Christ.

In his speech he told them the story of his conversion. They listened attentively until he told them that he had received a commission to preach to the Gentiles. When they heard that their anger broke forth. "Away with such a one from the earth."

The Tribune was not a little highhanded. He decided to torture Paul in order to force the truth from him, and commanded that he be bound with thongs. Paul knew what was coming for he had been tortured before. The Roman soldiers were masters of the art of administering punishment. Previously he had endured pains and tortures patiently and without complaint, happy to be considered worthy to suffer for the Name of Jesus. But in this instance he forestalled the torture by an appeal to his Roman Citizenship. "Is it lawful for you to scourge a man that is a Roman and uncondemned?" The question brought prompt results. The Tribune came running, breathlessly, he said: "Tell me, art thou a Roman Citizen?" When Paul said he had been born a Roman Citizen, the Tribune, who had purchased his citizenship, was impressed and disturbed. He ordered them not to torture him.

The next day the Tribune held a hearing to ascertain

the cause of the disturbance of the previous day in which St. Paul had been a prominent figure. He ordered the priests to come together and all the Council, and then he brought forth Paul. Here there occurred a scene that gives an insight into the spontaneous humanity of St. Paul. He was a Saint, and getting to be an old Saint, but he still retained his quick temper.

When Paul stood before the Council he said: "Brethren, I have conversed with all good conscience before God until this present day." Such a remark from St. Paul prompted Ananias to command those who stood near to strike him on the mouth. Paul exploded: "God shall strike thee, thou whited wall. For sittest thou to judge me according to the Law, and contrary to the Law thou commandest me to be struck?" Those that stood by then challenged him: "Dost thou revile the High Priest of God?" Immediately, Paul, Saint of God, that he was, humbly asked pardon: "I knew not that he is the High Priest. For it is written: 'Thou shalt not speak evil of the prince of thy people.'"

The examination got under way. St. Paul, declaring himself a Pharisee, caused the meeting to become divided. The Pharisees were in favor of allowing him to go free; the opposite faction, the Sadducees opposed it. The debate became so hot that finally the Tribune sent soldiers to rescue Paul lest he be pulled to pieces.

That night the Lord came to Paul and said to him: "Be constant for as thou hast testified to Me in Jerusalem, so must thou bear witness also at Rome." St. Paul was destined by Divine Providence to see the Eternal City.

Plot to Murder Paul

The next day some of the Jews, thus far defeated in their attempt to inflict fatal injury upon Paul, bound themselves by oath neither to eat nor drink until they had killed him. About forty men entered thus into the conspiracy.

They revealed their secret to the Chief Priests and ancients who were sympathetic toward them and willing to aid them in their plot. The plan suggested was simple enough. The Tribune was to be requested by the Council to produce Paul once again for questioning. When he was brought forth they would gang up on him and do him to death.

Their plotting came to naught. Paul had a sister in the city, and she had a smart young son. He picked up the details of the plot, and not wishing to see his uncle put to death, he hastened to Paul and revealed his discovery. Paul, in turn sent his nephew with his story to the Tribune. Things had grown hotter than the Tribune had ever expected. He had saved Paul from death at the hands of the Jews. Then he had unjustly ordered him to be scourged. When he found that he was a Roman he had rescinded his order just in time. He rescued Paul a second time from the Council where it appeared he would be pulled to pieces by opposing factions. Now there was the threat of death again. The Tribune decided to take no further chances. He ordered out a large detail of soldiers in their keeping shipped Paul off to Felix the Roman Governor of Caesarea.

PAUL BEFORE FELIX

When the horsemen arrived in Caesarea they brought Paul to the Governor, and presented the letter of explanation from the Tribune. Felix read the letter and decided to hear his case when the accusers came from Jerusalem. In the meantime, Paul was a prisoner in Herod's judgment hall.

In about five days Ananias, the High Priest, and some of the ancients appeared against Paul. They had with them an orator named Tertullus who was to prosecute the case. Tertullus reviewed the charges; namely, that Paul had upset the peace, spread sedition, and profaned the temple. The Jews present promptly confirmed these charges.

Charges Unsustained

Paul, in defense, said he had been in Jerusalem only twelve days. Before that he had been in the city of Caesarea. He had neither given cause for any disturbance nor had he violated the Temple. Such charges were groundless and could not be proved. These very Jews themselves had seen him in the Temple in times past and had never raised a tumult. This disturbance had been instigated by the Jews from Asia and they had not so much as come down to give testimony. The only fault the present Jews had found with him, when a short time previously he stood before their Council, was the fact that on that occasion he had maintained the resurrection of the dead.

Felix refused to render a decision and put off the case until Lysias the Tribune who had sent Paul to Caesarea, should come to the city and present his version of the story. Paul, in the meantime, was held under guard but it was an easy guard, for Felix had ordered that friends should be allowed to minister to Paul.

Paul had aroused the interest and curiosity of Felix and not many days passed before Felix made arrangements for Paul to appear before himself and Drusilla his wife, to tell them about the teachings of Christ.

At the appointed time, Paul presented himself. It must have been quite a spectacle—there in the court of Felix that day long ago. Paul, the Jew, a member of a despised race, and a prisoner. Felix, surrounded by all the pomp and circumstance, all the luxury of a Roman Court.

Felix Is Afraid

Paul, ready at all places and at all times to preach Christ and Christ crucified, began. On that occasion he treated of justice and chastity, and of the judgment to come. Felix listened well and understood—so much so that

he became terrified. Justice and chastity were not Felix's forte. He was short suited in both virtues. Indeed, he was probably short suited in all virtues. Tacitus, the Roman historian, said that he exercised the powers of a king with the mentality of a slave. Drusilla, whom he called "wife" at this time, had been the third woman to have that questionable distinction. She was rightly the wife of Azizus, King of Emesa. Felix had no regard for that and he took her for himself. The truth from the Jew was too much for him. He interrupted Paul and said that he would hear more at another time. He didn't send for Paul again, that is, not to hear about religion. Paul's religion was too difficult and he spoke the truth with burning conviction.

Repeatedly, however, he sent for Paul to suggest that a little money might accomplish his release. Paul wasn't interested in purchasing justice. Consequently, during the two years Felix remained in office, Paul was kept in custody. When he yielded office he left Paul in Caesarea, still a prisoner to be dealt with by Festus, his successor.

PAUL BEFORE FESTUS AND KING AGRIPPA

Festus, the new Governor, went up to Jerusalem three days after his arrival in Caesarea. There the Jews approached him and questioned him on the prisoner, Paul, and suggested that he be brought to Jerusalem for trial. This would have given them an opportunity to waylay the party and put Paul to death. Festus did not fall for their proposal. He said he was returning shortly to Caesarea, and, if the accusers would come down, he would conduct the trial.

The Appeal to Caesar

After a sojourn of about ten days in Jerusalem, Festus returned to Caesarea and the next day held court. Paul

was brought in to answer the accusations of the Jews. The session ended dramatically. Festus, for some reason or another, had decided to curry favor with the Jews and was ready to do what he had hitherto refused. He said to Paul: "Will you go up to Jerusalem and there be judged of these things by me?" Paul was not to be taken in so easily. The case had dragged on for over two years. Although his friends had access to him, nevertheless, the Gospel had been hindered. Justice evidently was not to be forthcoming in the Province where the Jewish enemies exerted so much influence against him. Paul, therefore, decided to put an end to the interminable bickering. He replied to Festus by saying: "I appeal to Caesar."

Festus could not ignore that; he could do nothing but acquiesce. "Have you appealed to Caesar? To Caesar you shall go." The case had been removed from the jurisdiction of Festus.

A few days after this incident, King Agrippa and his sister, Bernice, came down to Caesarea to pay their respects to Festus. During the course of their visit, Festus told them about Paul. Agrippa became curious and requested to hear what Paul had to say for himself. Arrangements were readily made. Once again Paul could plead his case and this time not before a Roman Governor alone, but before a Provincial King as well.

Festus made the occasion spectacular. Agrippa and Bernice entered the hall of audience with the Tribunes and all the dignitaries of the city, and when all were sitting in the luxurious court, Paul the prisoner, was brought forth. It is not recorded that he was over-awed by the splendor of the setting. Festus spoke very briefly, saying that this man was accused by the Jews at Jerusalem, who had not proved their charges. Recently, Paul had appealed to Caesar, but Festus confessed he was at a loss what to write to Caesar concerning him.

Then Agrippa spoke to Paul and asked him to tell his own story. This Paul did, and very fully. Knowing that Agrippa was a Jew and acquainted with Jewish custom and history, he emphasized these things.

When he came to the Resurrection of Christ, Festus interrupted saying: "Paul, thou art beside thyself; much learning doth make thee mad." Paul knew he had made an impression even upon Festus, but he was particularly interested in Agrippa. He promptly replied: "I am not mad, most excellent Festus, but I spread words of truth and soberness. The King knows these things, to whom also I speak with confidence, for I am persuaded that none of these things are hidden from him. Neither was any of these things done in a corner."

Then directing a question toward the King, he forced an answer. "Do you believe the prophets, King Agrippa? I know that you believe."

What Did Agrippa Mean?

Agrippa made a very strange and ambiguous reply: "In a little, you persuade me to become a Christian." Did he mean a little more would convince him? Or was he taunting Paul because he thought he could be so lightly persuaded. Did Agrippa come close to the Faith that day? We don't know. Possibly.

Herod Agrippa II and his sister Bernice were members of the infamous family of the Herods. They were a bad lot. Cutthroats and sensualists. Herod the Great had murdered the Innocents in his attempt to kill the Child Jesus. Antipas, his son, had beheaded John the Baptist and had mocked our Lord and clothed Him in a purple garment before the Crucifixion. Agrippa I had killed St. James. Agrippa II, this last of an unspeakable, vicious line of tyrants heard St. Paul. He was not converted. Bernice,

like all the Herod women, had the body of an angel and probably the spirit of a devil. Neither was she converted.

The meeting broke up quickly after the dramatic appeal of St. Paul to Agrippa. The king, Bernice his sister, and Festus arose shortly thereafter, and left the hall.

Paul had not convinced Agrippa to embrace Christianity, but he had convinced him he was not guilty of the charges alleged by the Jews, for he said to Festus: "If he had not appealed to Caesar this man might have been set at liberty. But since he had appealed, he must be sent to Rome for judgment."

SHIPWRECK

A Centurion, named Julius, was commissioned to conduct Paul to Rome for trial along with other prisoners. The discipline was not severely rigid, at least for St. Paul. Luke and Aristarchus, his friends and disciples, were permitted to sail on the same ship and were allowed considerable freedom in ministering to him.

Advice Rejected

The season was advanced for sailing and it was, therefore, slow and difficult, and dangerous as well. They skirted the coasts of Syria, Cicia, and Pamphylia and, at length, arrived at Lystra in Lycia. Here they were transferred to an Alexandrine vessel bound for Italy. Their voyage from this point became even more hazardous and difficult. When they came to a harbor near Thalassa called Good Havens, Paul offered the very sensible suggestion that the winter be spent there. Paul was an experienced traveler and he knew that a continuation of the voyage incurred the risk of losing the ship with all on board. He was overruled. It was a small place, perhaps with none too much life. The captain was eager to press on, and the passengers were anxious to reach a more agreeable harbor—one near a larger town.

The Storm

They sailed under favorable auspices from Good Havens, and the captain and ship's company probably smiled very complacently on Paul, the prisoner who had demurred and counseled the Centurion against leaving the harbor. They had a gentle south wind, well suited to their course. However, they were not long out of port when Paul's judgment was vindicated. The sky became overcast and the wind increased. They were unable to tack, so they gave the ship to the wind, and were driven. Then, passing by the Island of Cauda, they ran into worse difficulty, and nearly grounded the boat on a sand bar. When they escaped that, their troubles had only begun. The fury of the gale increased. St. Paul had been right—there was grave danger of losing the ship and all their lives. To avert that catastrophe they laid hold of the cargo and started to throw it into the sea. The third day they even threw out the tackling. After that, when the sky was still overcast and neither sun nor star appeared, they abandoned hope. It was then St. Paul, whom they had scorned hitherto as a prophet of doom, became for them a prophet of good hope. An angel had appeared to him during the night saying that he was destined to go to Rome to appear before Caesar, and that none aboard the ship would perish. They probably believed St. Paul, but whether or not they believed him, he was right. About midnight after fourteen days of violent buffeting by storm in the open sea, they began to run into shallow water. Fearing that they would run aground, they dropped anchor and waited for the dawn.

It was now that the sailors who had been so anxious for the sea and all too ready to ridicule the misgivings of St. Paul, showed a rather craven fear. They decided to abandon the ship, save themselves and leave the others to their fate. They pretended to be lowering the life boat for the

purpose of casting the anchors out of the forepart of the ship. The passengers suspected no treachery. But Paul detected their designs and went to the Centurion and soldiers and said: "Except these men stay in the ship, you cannot be saved."

There was not a minute to be lost. The soldiers cut the ropes and the boat went splashing into the sea. The sailors all remained on the ship with the rest, making a total of two-hundred and seventy-six souls.

Land and Safety

When day came they discovered a small creek which they thought might serve to dock the ship. They weighed anchor, set sail and made for the creek. The ship grounded—the prow holding fast, but the stern was in rough, turbulent waters and was broken by the violence of the sea. The soldiers, seeing that in the confusion the prisoners might escape, were in favor of putting them all to the sword. The Centurion had conceived a great liking for St. Paul, and he probably realized that it was due to the mysterious power of St. Paul that they owed their lives. The Centurion, therefore, demurred, and refused to allow the prisoners to be slaughtered in cold blood. Those that could were allowed to swim to shore. The others managed on boards and floats of various kinds. Thus all were saved.

ST. PAUL IN ROME

The island on which they found themselves after their harrowing experience was the Island of Malta. The inhabitants were courteous. They kindled a fire to give those that were shipwrecked an opportunity to get warm and dry. Paul made himself useful by gathering sticks and throwing them on the fire. When a deadly viper fastened on his hand, the natives judged him to be a murderer suffering the divine vengeance, but when he apparently received no harm,

they quickly altered their opinion and regarded him as a god. Shortly afterwards he again aroused the admiration of the people of the island. Publius, the chief, received them most kindly and entertained them for three days. Now it happened that his father was dangerously ill of fever and a bloody flux. St. Paul cured him, and not only him but all the sick of the whole island.

The Eternal City

After they had spent three months on the island, they obtained a ship of Alexandria that had put in at the island for the winter. The Alexandrine ship carried them to Syracuse, Rhegium, Puteoli, and finally to Rome. The Christians in Rome heard of the arrival of St. Paul and went forth to meet him. When Paul saw them—all followers of Christ—he gave thanks. During his stay in Rome, Paul was granted considerable freedom. After he was there three days he made a plea before the Jews, telling the circumstances of his coming to Rome. They had heard nothing of his case, but they were interested to hear about the Christian Religion. Accordingly, a day was appointed when Paul should speak to them more fully. St. Paul, using the Scriptures, told them about Christ. Some believed, and, as always, some refused to believe.

For two whole years St. Paul remained in the city. He stayed in his own hired lodging, but was quite probably guarded by a soldier. Thus the Acts of the Apostles ends.

It was now about the year sixty-three. The general opinion is that St. Paul, when at the end of two years, his trial came up, was acquitted and allowed to go free.

TWILIGHT OF HIS YEARS

Freedom

Festus, the Roman Governor, had been rather favorably impressed by St. Paul and had more than likely sent in a

favorable report to the authorities. The Centurion, who had taken a fancy to St. Paul, we can safely assume, also, delivered testimony in his favor. The Jews in Jerusalem apparently were not pressing their charges against St. Paul because the Roman Jews had been sent no notification of the accusations. Paul, during this period, expressed himself as confident of acquittal. Finally, there are certain writings of St. Paul that seem to have been written after the period of his First Roman Captivity.

Admitting that Paul was given his freedom, there occurs the space between his Roman captivity and his death. This period is shrouded in twilight and darkness due to the fact that we do not have the clear account of the Acts to follow his movements.

Journey and Second Captivity

Toward the end of the captivity, he spoke of going to Spain. He probably carried out his intention. After his journey to Spain he visited the churches in the East. He remained in Crete sufficiently long to found churches and confide them to Titus, his fellow worker. Later, he went to Ephesus where he asked Timothy to remain until he went to Macedonia. On this occasion, he visited the Philippians. In the spring following, he probably returned to Asia. He was apprehended there, perhaps in Troas, and then taken to Ephesus, the Capital of Asia. Finally, he was sent to Rome for trial. From his second Roman captivity he wrote to Timothy, complaining of loneliness and neglect. He seemed to have been deserted by nearly all his friends. He, apparently, felt that all human hope was lost, and he begged his disciple, Timothy, to rejoin him as quickly as possible for he was alone with Luke. The Apostle of the Gentiles was worn out from journeying often, from beatings and stripes and hunger, and the care of all the churches. The greatest missionary was approaching the end. Timothy

hurried to Rome. We do not know if he arrived before Paul felt the sharp edge of the Roman sword and tasted death.

DEATH OF ST. PAUL

Near the city of Rome and east of the Ostian Way, is a place called Aquae Salviae. Tradition has it that it was here St. Paul suffered martyrdom. It was toward the end of the reign of the Emperor Nero. Paul was brought forth, an old man, now burdened with years, worn out by labor and suffering. He knelt down, bent his neck. The sword flashed. St. Paul was dead.

No longer would he feel the rod and the stripes, hunger and thirst, weariness and anxieties. Such things were over. Paul had finished his course and was with Christ. His own words concerning death will ever remain to give consolation to those who mourn: "We would not have you ignorant brethren, concerning those who are asleep—that you be not sorrowful even as those who have no hope. For if we believe that Jesus died, and rose again, even so them who have slept through Jesus will God bring with Him."

