

Chapter 1 : Paul the Apostle - Wikipedia

A Hellenistic Jew, St Paul is known worldwide as one of the earliest Christian missionaries, along with Saint Peter and James the Just. He was also known as Paul the Apostle, the Apostle Paul and the Paul of Tarsus.

We are first introduced to Paul when he was Saul of Tarsus. He was standing over the first Christian martyr Stephen looking on as Stephen was stoned to death. From this gruesome introduction to the completion of his missionary journeys Paul has become a champion and hero in the Christian faith. Saul – The Persecutor of the Church Before becoming the great missionary evangelist, Paul was known as Saul the persecutor of the Christian church. As a devout Jew Saul sought to quiet the quickly growing movement of men and women who followed Jesus Christ. He had permission from the High Priest to persecute those found worshipping the Lord Acts 9: Jesus did not tell Saul everything that would happen in his life in the future, only the next step. There was a bright light from heaven that caused Saul to fall to the ground. The voice of the Lord asked Saul why Saul was persecuting Him. Jesus explained to Saul that when he persecuted the church then he was persecuting the recently risen Lord. He submitted to the Lord and asked what he should do. Salvation does not come from works, but Saul was showing his submission to the Savior through obedience. Jesus told him to get up and go to the city. The experience left him blind but obedient. He was led into the city to meet Ananias. Though Ananias had heard much about Saul and was justifiably scared, he too obeyed the Lord and took Saul in. Ananias laid hands on Saul and healed him of his temporary blindness. Saul was not a novice to the Scriptures. Previous to his conversion though, he did not believe that Christ was the anointed Messiah. As soon as he believed he began to preach Christ in the synagogues. Others in the church began to hear about Saul and accept him into their congregations. He also started going by the name Paul more and more. The church in Antioch wanted to send out missionaries to preach and start new works. The great leader Barnabas and the growing Christian Paul were chosen. They traveled together and were known as Barnabas and Paul. Barnabas being the leader and Paul the disciple. However, by the end of the chapter they were referred to as Paul and Barnabas. Paul began to take a more active role in leadership and direction for their traveling ministry. After this, there was only one other time when the team was referred to as Barnabas and Paul. That was when they returned to Antioch and the church which sent them out. Barnabas was more known as the leader in front of the Antioch church. Though a strong leader, Paul too humbled himself when it was appropriate to allow Barnabas the honor and respect he deserved. They continued to travel together until Acts In this chapter they took opposing views on taking the young John Mark with them on their next journey. John Mark had abandoned them during the first missionary journey and Paul did not want to give him a second chance. Barnabas took the young man and mentored him like he had done for Paul. The result was that two great preaching teams were then starting churches where there previously was only one. Missionary Journeys There are three missionary journeys of Paul. The first one was with Barnabas and John Mark. They went to the island of Cyprus before heading to the mainland where Turkey is today. Their initial thrust was to the Jews, but after a time they turned their attention to the Gentiles. It was shortly after they arrived in Turkey that John Mark returned to Jerusalem. The second journey is when Silas joined Paul. They picked up Timothy and Luke pretty early in this trip. Though the Bible does not expressly say when Luke joined the team, the language in Acts 16 indicates he joined them in Troas Luke It is possible that Silas stayed there since there was no further mention of him traveling with Paul. The third journey was marked by Paul and his team staying longer at various places. He even stayed at Ephesus for 3 years Acts Paul sent other teams ahead to various places to preach. Timothy was one of the team leaders. This third journey ended when Paul was in Jerusalem. He was arrested there and spent the bulk of his final 10 years in prisons. They were written to churches Paul had a relationship with or people that Paul met along the way. Here is a list of the books in the order they are found in the New Testament.

Chapter 2 : Who was the Apostle Paul? - a brief biography (what he did and wrote) | Theology Curator

St Paul Biography. St Paul was an influential figure in the early development of Christianity. His writings and epistles form a key section of the New Testament; St Paul helped to codify and unify the direction of the emerging religion of Christianity.

Apostle Paul stays in his hometown of Tarsus for four years. God blesses their efforts and a great number of people become converted Acts They journey from Tarsus back to Antioch and stay in the city for an entire year Acts A famine will soon occur God, in Antioch, reveals that a three-year famine will soon occur Acts Famine relief to Jerusalem Paul and Barnabas escort food and relief supplies to Jerusalem, after which they return to Antioch Acts They travel to Salamis on the island of Cyprus. After preaching the gospel they walk to Paphos on the other side of the island. Paul, after Elymas tries to prevent the governor from receiving and accepting the gospel message, renders the sorcerer blind through a miracle Acts After docking Mark leaves and returns to Jerusalem Acts The two evangelists leave Perga and go to Pisidian Antioch. Rejected In Antioch Paul and Barnabas attend a synagogue where the apostle powerfully preaches the gospel Acts Although many in the city initially believe what is taught, they are soon turned against the gospel by Jews who do not believe Jesus is the Messiah Acts The evangelists are thrown out of the area and travel to Iconium. As his custom was Paul preaches in a local synagogue. Once again, sadly, unbelieving Jews stir up many in the city to oppose the truth. After learning of a plot to have them stoned to death, the two preachers flee to Lystra Acts Worshipped, then Stoned In Lystra Paul heals a crippled man. Soon, however, Jews from other areas come to the city in order to cause trouble for the two apostles. After the stoning his dead body is dragged out of Lystra. He miraculously regains consciousness and re-enters the city. The next day he and Barnabas travel to Derbe Acts A few more cities Paul and Barnabas preach the gospel in Derbe then retrace their steps back through Lystra, Iconium, and Antioch. They ultimately arrive back at Syrian Antioch Acts

Chapter 3 : John the Apostle - Wikipedia

Among the critics of Paul the Apostle was Thomas Jefferson, a Deist, who wrote that Paul was the "first corrupter of the doctrines of Jesus." [] Christian anarchists Leo Tolstoy [] and Ammon Hennacy [] take a similar view.

He is considered to be one of the most famous and sometimes misunderstood as infamous figures in history. His basic message was that the end of the age had arrived in the Jewish Messiah named Jesus. Saul is the alternative name, especially in the Book of Acts Acts of the Apostles. The first occurrence of this name nuance is found in Acts But as the character in a narrative, good historical work demands that we always start with primary sources: This second source gives us the clearest access to his life and thought. They have different rhetorical and historical functions, which is important to name when seeking to find out more about this historical figure. He was from a Jewish family from the city of Tarsus, a trade city on the Mediterranean. Located in Asia Minor, it was influential in trade since at least the time of Alexander the Great. Paul Trained as a Pharisee Acts In Acts, it explicitly names this identity as a family link, since his father also had such an identity. He seems to have been educated beyond Torah expertise, to include a deep understanding of the Prophets and classical literature and philosophy. He worked with Priscilla and Aquila who are also mentioned in Romans Paul the Persecutor Transformed Saul is depicted in the Acts of the Apostles as a persecutor of the early Jesus movement that began in Jerusalem. Likely, Acts is a stylized version of what Paul claimed himself about that experience here, stylized simply means that the story was constructed in a way that was intended as true, but also second hand. Paul also mentions this dramatic experience briefly in 1 Corinthians James, Cephas, and John. Controversy in Antioch A controversy eventually would ensue in Antioch, as the realities on the ground that complicated the bringing together of Jewish and gentile followers of Jesus, came to light. Certain men came from James Galatians 2. This controversy even, apparently, caused Peter to cower and choose to separate himself from the shared meals they were having as Jews with gentile converts. This situation becomes the anecdotal story that Paul uses in his letter to the Galatians to illustrate the reason why gentiles must not be circumcised. One quick question we might ask: Was Paul against circumcision and following the Law of Torah in a universal sense for both Jews and gentiles or just for gentiles? Does he have an exclusively gentile readership in mind when he uses negative language about ceremonial Torah practices? These travels are how Paul was able to start so many churches, many of whom for which we have letters in the New Testament. The letters of Paul can be broken into two basic categories: They are as follows: The Firm 7 Letters of Paul 1 Thessalonians.

Chapter 4 : Biography - The Apostle Paul!

St. Paul (died c. 66 A.D.), the first systematic theologian and writer of the Christian Church, has been the most influential teacher in the history of Christianity. He was the Christian Church's apostle to the Gentiles. Paul, whose original name was Saul or Sh'aul, was born in the town of Tarsus.

Paul is recognized by many Christians as a saint. Paul did much to advance Christianity among the gentiles, and is considered one of the primary sources of early Church doctrine. Some argue that it was he who first truly made Christianity a new religion, rather than a sect of Judaism. However, both sources have their own weaknesses: There is also an apocryphal Acts of Paul and Thecla. Because of the problems with the contemporary two sources, as Raymond E. Brown explains *An Introduction to the New Testament*, historians take one of three approaches: Paul described himself as an Israelite of the tribe of Benjamin and a Pharisee Rom. He was born in Tarsus of Cilicia. According to Acts Paul supported himself during his travels and while preaching, a fact he alludes to with pride a number of times e. Acts also states that Paul was a Roman citizen, a privilege he used a number of times to defend his dignity, including appealing his conviction in Judea to Rome. Because Paul himself never mentions this privilege, some scholars have expressed skepticism whether Paul actually possessed citizenship; such an honor was uncommon during his lifetime. Paul himself admits that he at first persecuted Christians Phil. However, Paul did write that Jesus appeared to him "last of all, as to one untimely born," 1 Cor. His conversion may have been famous enough that he felt no need to describe it explicitly. Following his conversion, Paul first went to live in the Nabataean kingdom which he called "Arabia" for three years, then returned to Damascus Gal. Acts states he went to Antioch, from whence he set out to travel through Cyprus and southern Asia Minor to preach of Christ, a labor that has come to be known as his First Missionary Journey Paul merely mentions that he preached in Syria and Cilicia Gal. While these two accounts do not necessarily conflict, it does allow speculation that the author of Acts may have modified the actual events to fit the structure of his work. These missionary journeys are considered the defining actions of Paul. For these journeys, Paul usually chose one or more companions for his travels. He endured hardships on these journey: Here the accounts of Acts chapter 15 and Paul vary considerably: Reading between the lines, it is clear that Paul was forced to make concessions, at least concerning traditional dietary laws; he recounts how when he met Peter in Antioch not long after their meeting in Jerusalem, he berated that apostle over his reluctance to share a meal with gentile Christians Gal. His loss of face in Jerusalem may have led to his departure from Antioch which is usually considered the beginning of his Second Missionary Journey, and he spent the next few years traveling through western Asia Minor, this time entering Macedonia, and founded his first Christian church in Philippi, where he encountered harassment. Paul himself tersely describes his experience as "when we suffered and were shamefully treated" 1 Thess. Paul then traveled along the Via Egnatia to Thessalonica, where he stayed for some time, before departing for Greece. First he came to Athens, where he gave his legendary speech in Areios Pagos where he said he was talking in the name of the Unknown God who was already worshiped there Again in Corinth he ran into legal trouble: Following this hearing, Paul continued his preaching usually called his Third Missionary Journey, travelling again through Asia Minor, Macedonia, to Antioch and back. Their income relied on the sale of silver statues of the goddess Artemis, whom they worshipped, and the resulting mob almost killed him As a result, when he later raised money for victims of a famine in Palestine and his journey to Jerusalem took him through the province once again, he carefully sailed around Ephesus, instead summoning his followers to meet him in Miletus Upon arriving in Jerusalem with the relief funds, Ananias the High Priest made accusations against Paul which resulted in his imprisonment Acts Paul claimed his right as a Roman citizen to be tried in Rome, but due to the inaction of the governor Felix, Paul languished in confinement at Caesarea Palaestina for two years until a new governor, Porcius Festus, took office, held a hearing, and sent Paul by sea to Rome, where he spent another two years in detention Acts One tradition holds attested as early as in 1 Clement 5: Another tradition, that can also be traced back to the first century, places his death in Rome. Eusebius of Caesarea states that Paul was beheaded in the reign of the Roman Emperor Nero; this event has been dated either to the year 64, when Rome was

devastated by a fire, or a few years later to It is commonly accepted that Paul died as a martyr. His Theology Paul had several major impacts on the nature of the Christian religion. First was the concept that the death and resurrection of Jesus Christ superseded the value of the Mosaic Law, a belief that is often expressed as "Jesus died for our sins. One development clearly not original with Paul, but for which he became the chief advocate, was the conversion of non-Jews to Christianity. While a number of passages in the gospels e. Mark begrudgingly acknowledge that Gentiles might enjoy the benefits of Jesus, Paul is known as "The Apostle to the Gentiles", a title that can be traced back to Gal. His missionary work amongst the non-Jews helped to raise Christianity to more than a dissident -- if not heretical -- Jewish sect. In fact, being part of the texts that were generally accepted as inspired scripture, these views were and still are considered part and parcel of the broader Christian doctrine by the more conservative Christians. Paul condemned sexual immorality, homosexuality in particular, apparently based on the strict moral laws of the Old Testament, as well as presumably his own private revelation from the Holy Spirit 1 Cor. Some of his other dictums included advice to his contemporaries not to marry in the expectation of the near return of Jesus and the Apocalypse; permission to marry, or at least to stay married to, an unbeliever, in the hope that the spouse of a Christian will be converted sooner or later; the "he who does not work, neither shall he eat" dictum; and the command to young men who have trespassed by sleeping with a woman to marry her, a notion that remained prominent in the European culture and the English Common Law until relatively recently. Paul may have been ambivalent towards slavery, saying that pending the near return of Jesus, people should focus on their faith and not on their social status 1 Cor. Writings Paul wrote a number of letters to Christian churches and individuals. However, not all have been preserved; 1 Cor. Those letters that have survived are part of the New Testament canon, where they appear in order of length, from longest to shortest. His possible authorship of the Epistle to the Hebrews has been questioned as early as Origen. Since at least , a number of other letters commonly attributed to Paul have also been suspected of having been written by his followers at some time in the 1st century -- early enough that religious writers like Marcion and Tertullian knew of no other author for them. The following Epistles of Paul are included in the New Testament canon.

Chapter 5 : St. Paul - Saints & Angels - Catholic Online

Wisdom From Pope Paul VI today. The book also includes a wonderful collection of prayers from the new saint, as well as original prayers from the compiler paired with each meditation, and a brief contemporary biography.

The authorship of some Johannine literature has been debated since about the year 1800. However, Eusebius mentions that the consensus is that the second and third epistles of John are not his but were written by some other John. Eusebius also goes to some length to establish with the reader that there is no general consensus regarding the revelation of John. The revelation of John could only be what is now called the Book of Revelation. The bishops of Asia Minor supposedly requested him to write his gospel to deal with the heresy of the Ebionites, who asserted that Christ did not exist before Mary. John probably knew and undoubtedly approved of the Gospels of Matthew, Mark, and Luke, but these gospels spoke of Jesus primarily in the year following the imprisonment and death of John the Baptist. Until the 19th century, the authorship of the Gospel of John had been attributed to the Apostle John. However, most modern critical scholars have their doubts. Bruce argues that Ehrman, however, does not think the gospel claims to have been written by direct witnesses to the reported events. Early tradition says that John was banished to Patmos by the Roman authorities. This tradition is credible because banishment was a common punishment used during the Imperial period for a number of offenses. Among such offenses were the practices of magic and astrology. Prophecy was viewed by the Romans as belonging to the same category, whether Pagan, Jewish, or Christian. Prophecy with political implications, like that expressed by John in the book of Revelation, would have been perceived as a threat to Roman political power and order. Three of the islands in the Sporades were places where political offenders were banished. Pliny Natural History 4. According to Church tradition, their mother was Salome. The brothers were firstly disciples of John the Baptist. Jesus then called Peter, Andrew and these two sons of Zebedee to follow him. James and John are listed among the Twelve Apostles. Jesus referred to the pair as "Boanerges" translated "sons of thunder"; [10] although their nature was calm and gentle, when their patience was pushed to its limits their anger became wild and thunderous causing them to speak out like an untamed storm. A gospel story relates how the brothers wanted to call down heavenly fire on a Samaritan town, but Jesus rebuked them. It was customary to lie along upon couches at meals, and this disciple leaned on Jesus. After the arrest of Jesus, Peter and the "other disciple" according to Sacred Tradition, John followed him into the palace of the high-priest. Paul, in opposing his enemies in Galatia, recalls that John explicitly, along with Peter and James the Just, were referred to as "pillars of the church" and refers to the recognition that his Apostolic preaching of a gospel free from Jewish Law received from these three, the most prominent men of the messianic community at Jerusalem. It is this disciple who, while reclining beside Jesus at the Last Supper, asks Jesus, after being requested by Peter to do so, who it is that will betray him. The two men rush to the empty tomb and the Beloved Disciple is the first to reach the empty tomb. However, Peter is the first to enter. For example, in Luke Mark, Matthew and Luke do not mention any one of the twelve disciples having witnessed the crucifixion. There are also two references to an unnamed "other disciple" in John 1:

Chapter 6 : Apostle Paul's Birth to First Journey Timeline

St. Paul, the Apostle: Saint Paul, the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the New Testament, 13 are traditionally attributed to St. Paul, though several may have been written by his disciples.

Thomas a Kempis Paul: His circumcision-name was Saul, and probably the name Paul was also given to him in infancy "for use in the Gentile world," as "Saul" would be his Hebrew home-name. That city stood on the banks of the river Cydnus, which was navigable thus far; hence it became a centre of extensive commercial traffic with many countries along the shores of the Mediterranean, as well as with the countries of central Asia Minor. It thus became a city distinguished for the wealth of its inhabitants. Tarsus was also the seat of a famous university, higher in reputation even than the universities of Athens and Alexandria, the only others that then existed. Here Saul was born, and here he spent his youth, doubtless enjoying the best education his native city could afford. Though a Jew, his father was a Roman citizen. How he obtained this privilege we are not informed. It was a valuable privilege, and one that was to prove of great use to Paul, although not in the way in which his father might have been expected to desire him to make use of it. His preliminary education having been completed, Saul was sent, when about thirteen years of age probably, to the great Jewish school of sacred learning at Jerusalem as a student of the law. Here he became a pupil of the celebrated rabbi Gamaliel, and here he spent many years in an elaborate study of the Scriptures and of the many questions concerning them with which the rabbis exercised themselves. During these years of diligent study he lived "in all good conscience," unstained by the vices of that great city. After the period of his student-life expired, he probably left Jerusalem for Tarsus, where he may have been engaged in connection with some synagogue for some years. But we find him back again at Jerusalem very soon after the death of our Lord. Here he now learned the particulars regarding the crucifixion, and the rise of the new sect of the "Nazarenes. At length Stephen, one of the seven deacons, gave forth more public and aggressive testimony that Jesus was the Messiah, and this led to much excitement among the Jews and much disputation in their synagogues. Persecution arose against Stephen and the followers of Christ generally, in which Saul of Tarsus took a prominent part. He was at this time probably a member of the great Sanhedrin, and became the active leader in the furious persecution by which the rulers then sought to exterminate Christianity. But the object of this persecution also failed. Hearing that fugitives had taken refuge in Damascus, he obtained from the chief priest letters authorizing him to proceed thither on his persecuting career. This was a long journey of about miles, which would occupy perhaps six days, during which, with his few attendants, he steadily went onward, "breathing out threatenings and slaughter. He had reached the last stage of his journey, and was within sight of Damascus. As he and his companions rode on, suddenly at mid-day a brilliant light shone round them, and Saul was laid prostrate in terror on the ground, a voice sounding in his ears, "Saul, Saul, why persecutest thou me? In answer to the anxious inquiry of the stricken persecutor, "Who art thou, Lord? This was the moment of his conversion, the most solemn in all his life. The whole purpose of his life was now permanently changed. Of the scenes among which he moved, of the thoughts and occupations which engaged him while there, of all the circumstances of a crisis which must have shaped the whole tenor of his after-life, absolutely nothing is known. The time had not yet come for his entering on his great life-work of preaching the gospel to the Gentiles. At length the city of Antioch, the capital of Syria, became the scene of great Christian activity. There the gospel gained a firm footing, and the cause of Christ prospered. Barnabas, who had been sent from Jerusalem to superintend the work at Antioch, found it too much for him, and remembering Saul, he set out to Tarsus to seek for him. He readily responded to the call thus addressed to him, and came down to Antioch, which for "a whole year" became the scene of his labours, which were crowned with great success. The church at Antioch now proposed to send out missionaries to the Gentiles, and Saul and Barnabas, with John Mark as their attendant, were chosen for this work. This was a great epoch in the history of the church. They sailed from Seleucia, the seaport of Antioch, across to Cyprus, some 80 miles to the south-west. Here at Paphos, Sergius Paulus, the Roman proconsul, was converted, and now Saul took the lead, and was ever afterwards

called Paul. The two then proceeded about miles inland, passing through Pamphylia, Pisidia, and Lycaonia. The towns mentioned in this tour are the Pisidian Antioch, where Paul delivered his first address of which we have any record Acts They returned by the same route to see and encourage the converts they had made, and ordain elders in every city to watch over the churches which had been gathered. From Perga they sailed direct for Antioch, from which they had set out. After remaining "a long time", probably till A. For the purpose of obtaining a settlement of this question, Paul and Barnabas were sent as deputies to consult the church at Jerusalem. The council or synod which was there held Acts 15 decided against the Judaizing party; and the deputies, accompanied by Judas and Silas, returned to Antioch, bringing with them the decree of the council. After a short rest at Antioch, Paul said to Barnabas: Barnabas was resolved to take Mark, and thus he and Paul had a sharp contention. They separated, and never again met. Paul took with him Silas, instead of Barnabas, and began his second missionary journey about A. This time he went by land, revisiting the churches he had already founded in Asia. Paul recognized in this vision a message from the Lord, and the very next day set sail across the Hellespont, which separated him from Europe, and carried the tidings of the gospel into the Western world. In Macedonia, churches were planted in Philippi, Thessalonica, and Berea. Leaving this province, Paul passed into Achaia, "the paradise of genius and renown. The Athenians had received him with cold disdain, and he never visited that city again. He passed over to Corinth, the seat of the Roman government of Achaia, and remained there a year and a half, labouring with much success. While at Corinth, he wrote his two epistles to the church of Thessalonica, his earliest apostolic letters, and then sailed for Syria, that he might be in time to keep the feast of Pentecost at Jerusalem. He was accompanied by Aquila and Priscilla, whom he left at Ephesus, at which he touched, after a voyage of thirteen or fifteen days. He then began his third missionary tour. He journeyed by land in the "upper coasts" the more eastern parts of Asia Minor, and at length made his way to Ephesus, where he tarried for no less than three years, engaged in ceaseless Christian labour. It possessed a splendid harbour, in which was concentrated the traffic of the sea which was then the highway of the nations; and as Liverpool has behind her the great towns of Lancashire, so had Ephesus behind and around her such cities as those mentioned along with her in the epistles to the churches in the book of Revelation, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Here a "great door and effectual" was opened to the apostle. His fellow-labourers aided him in his work, carrying the gospel to Colosse and Laodicea and other places which they could reach. Very shortly before his departure from Ephesus, the apostle wrote his First Epistle to the Corinthians. Here, in consequence of the report Titus brought from Corinth, he wrote his second epistle to that church. During his stay in this city he wrote his Epistle to the Galatians, and also the great Epistle to the Romans. While at Jerusalem, at the feast of Pentecost, he was almost murdered by a Jewish mob in the temple. There we can imagine him pacing the ramparts on the edge of the Mediterranean, and gazing wistfully across the blue waters in the direction of Macedonia, Achaia, and Ephesus, where his spiritual children were pining for him, or perhaps encountering dangers in which they sorely needed his presence. It was a mysterious providence which thus arrested his energies and condemned the ardent worker to inactivity; yet we can now see the reason for it. Paul was needing rest. After twenty years of incessant evangelization, he required leisure to garner the harvest of experience At the end of these two years Felix was succeeded in the governorship of Palestine by Porcius Festus, before whom the apostle was again heard. Such an appeal could not be disregarded, and Paul was at once sent on to Rome under the charge of one Julius, a centurion of the "Augustan cohort. Here he was permitted to occupy his own hired he was permitted to occupy his own hired house, under constant military custody. This privilege was accorded to him, no doubt, because he was a Roman citizen, and as such could not be put into prison without a trial. According to a Jewish tradition, it was situated on the borders of the modern Ghetto, which has been the Jewish quarters in Rome from the time of Pompey to the present day. During this period the apostle wrote his epistles to the Colossians, Ephesians, Philippians, and to Philemon, and probably also to the Hebrews. This first imprisonment came at length to a close, Paul having been acquitted, probably because no witnesses appeared against him. Once more he set out on his missionary labours, probably visiting western and eastern Europe and Asia Minor. The year of his release was signaled by the burning of Rome, which Nero saw fit to attribute to the Christians. A fierce persecution now broke out against the Christians. Paul was seized, and once more conveyed to Rome a

prisoner. During this imprisonment he probably wrote the Second Epistle to Timothy, the last he ever wrote. In all history there is not a more startling illustration of the irony of human life than this scene of Paul at the bar of Nero. Paul was condemned, and delivered over to the executioner. He was led out of the city, with a crowd of the lowest rabble at his heels.

Chapter 7 : The Apostle Paul

Wisdom From Pope Paul VI the world, they highlight what it means to be a disciple today. The compiler, Mary Leonora Wilson, FSP, entered the Daughters of St. Paul on the same day Pope Paul VI was crowned as pontiff.

See Article History Alternative Title: Giovanni Battista Montini St. Paul VI, original name Giovanni Battista Montini, born September 26, , Concesio, near Brescia , Italyâ€™died August 6, , Castel Gandolfo; beatified October 19, ; canonized October 14, ; feast day September 26 , Italian pope reigned â€™78 during a period including most of the Second Vatican Council â€™65 and the immediate postconciliar era, in which he issued directives and guidance to a changing Roman Catholic Church. His pontificate was confronted with the problems and uncertainties of a church facing a new role in the contemporary world. Early life and career The son of a middle-class lawyerâ€™who was also a journalist and local political figureâ€™and of a mother belonging to the same social background, Montini was in his early years educated mainly at home because of frail health. Later he studied in Brescia. Ordained a priest on May 29, , he was sent by his bishop to Rome for higher studies and was eventually recruited for the Vatican diplomatic service. He then pursued special studies at the Ecclesiastical Academy, the training school for future Vatican diplomats, and at the same time resumed work at the Vatican Secretariat of State, where he remained in posts of increasing importance for more than 30 years. In Montini was appointed papal undersecretary of state and later, in , acting secretary for ordinary or nondiplomatic affairs. He declined an invitation to be elevated to the Sacred College of Cardinals in He was elected pope on June 21, , choosing to be known as Paul VI. His lengthy association with university students in the stormy atmosphere of the early days of the fascist regime in Italy , in combination with the generally philosophical bent of his mindâ€™developed by a long-standing habit of extensive and reflective readingâ€™enabled him to bring to the perplexing problems of the times an academic understanding, coupled with the knowledge derived from long years of practical diplomatic experience. Paul VI guided the three remaining sessions of the Second Vatican Council, often developing points he had first espoused as cardinal archbishop of Milan. His chief concern was that the Roman Catholic Church in the 20th century should be a faithful witness to the tradition of the past, except when tradition was obviously anachronistic. Upon the completion of the council December 8, , Paul VI was confronted with the formidable task of implementing its decisions, which affected practically every facet of church life. He approached this task with a sense of the difficulty involved in making changes in centuries-old structures and practicesâ€™changes rendered necessary by many rapid transformations in the social, psychological, and political milieu of the 20th century. This prevalently philosophical attitude was often construed by his critics as timidity, indecision, and uncertainty. In many sectors this encyclical provoked adverse reactions that may be described as the most violent attacks on the authority of papal teaching in modern times. Similarly, his firm stand on the retention of priestly celibacy Sacerdotalis caelibatus, June evoked much harsh criticism. From the very outset of his years as pope, Paul VI gave clear evidence of the importance he attached to the study and the solution of social problems and to their impact on world peace. Social questions had already been prominent in his far-reaching pastoral program in Milan â€™ During those years he had traveled extensively in the Americas and in Africa, centring his attention mainly on concern for workers and for the poor. This encyclical was such a pointed plea for social justice that in some conservative circles the pope was accused of Marxism. Apostolic journeys In an address to the council fathers at the end of the first session of the Second Vatican Council, Cardinal Montini formulated a question that may be called the theme of his pastoral service as pontiff: His first journey was a pilgrimage to the Holy Land January , highlighted by his historic meeting with the Greek Orthodox patriarch of Constantinople, Athenagoras , in Jerusalem. At the end of that same year, he went to India , becoming the first pope to visit Asia. The following year October 4, , in the first visit by a pope to the United States , he delivered a moving plea for peace at a special session of the General Assembly of the United Nations in New York City and said mass at Yankee Stadium. The following month he was in Uganda , East Africa. In the autumn of he undertook the longest papal journey in modern history up to that time: His arrival in Manila almost ended in tragedy: The themes treated by Paul VI on these trips were basically the same: Social and

ecumenical interests On January 6, , in the Clementine Hall in the Vatican, Paul VI conferred the Pope John XXIII Peace Prize on the Albanian-born Mother Teresa , who had spent most of her life in India, where she had founded a special religious congregation of women dedicated to the alleviation of the countless ills of the poorest classes in the country. He sought out closer understanding with numerous religious leaders throughout the world, both Christian and non-Christian, placing more emphasis on those aspects that unite the churches than on those that divide. To show that mutual acquaintance is at the very foundation of any plans or hopes for unity, Pope Paul met with prominent religious leaders from various communities in Great Britain , the United States , and the Soviet Union as well as other countries. Paul VI also set up a special secretariat for nonbelievers, stressing the need of understanding and endeavouring to solve the problems posed by atheism. Stock footage courtesy The WPA Film Library Under his guidance the Roman Catholic Church drastically revised its legislation governing marriages between its own members and those who profess other faiths, expressing a firm desire to diminish the threat of human tragedy following possible clashes of individual consciences. In the rise of modern ecumenism, Paul VI saw excellent opportunities to encourage world brotherhood, which, he hoped, might further efforts for human well-being in the pursuit of happiness in unity of faith in God. He was canonized by Pope Francis in October

Saint Paul is one of the most important and influential of all the saints. Many of his writings are contained in the Canon of the Bible and have influenced the growth and development of the Church since the first century. St. Paul was originally known as Saul, and he was a Roman citizen and a.

His writings and epistles form a key section of the New Testament; St Paul helped to codify and unify the direction of the emerging religion of Christianity. In particular, St Paul emphasised the role that salvation is based on faith and not religious customs. St Paul was both Jewish and a Roman citizen; in his early life, he took part in the persecution of Christians. However, on the road to Damascus, he underwent a conversion and became a committed Christian himself. He grew up in Jerusalem and was brought up by Gamaliel, a leading authority in the Jewish religious establishment Sanhedrin. In addition to learning religious scriptures, he also studied Greek philosophers and was well acquainted with the Stoic philosophers, who advocated a virtuous acceptance of life as a path to happiness. In his daily life, he was a tent maker. During his early life, St Paul was a Pharisee – a group of Jewish people who administered the law. This included taking part in the stoning of Stephen, a Christian. And the Lord said, I am Jesus whom thou persecutest: After his vision and healing, he proclaimed the divinity of Jesus Christ and dedicated his life to spreading the Christian message. St Paul explained that he was a servant of Jesus Christ and his unexpected conversion to ardent Christian was due to the Grace of God and not reason or intellect. St Paul became involved in doctrinal disputes amongst the early followers of Christ. St Paul taught that old religious rites, such as circumcision were no longer necessary. St Paul taught that faith in the redemptive power of Jesus Christ, who died on the cross to save sinners was the essence of Christianity. Is he the God of the Jews only? Yes, of the Gentiles also: St Paul threw himself into missionary work. Over the next few years, he travelled to Damascus and later Jerusalem. He made several missionary journeys around the Mediterranean basin where he sought to spread the teachings of Jesus and offer support to the fledgling Christian community. Later, he travelled as far west as Spain. He later made Ephesus the central place of his missionary activity. During a visit to Athens, he gave one of his most memorable and well-documented speeches; it became known as the Areopagus sermon Acts St Paul was dismayed by the number of pagan gods on display. In speaking to the crowd he criticised their pagan worship. So you are ignorant of the very thing you worship – and this is what I am going to proclaim to you. He supported himself financially by continuing to work as a tent maker. Teachings of St Paul St Paul was instrumental in deciding that former Jewish practises such as circumcision and dietary law were not required by Christians. St Paul taught that Jesus Christ was a divine being, and salvation could be achieved by faith alone. On arriving in Jerusalem in 57 AD, he became embroiled in controversy over his rejection of Jewish customs. He was arrested and held in a prison in Caesarea for two years. Since he could claim rights as a Roman citizen, he was eventually released. He spent his remaining years writing letters to the early church and acting as a missionary. Details about his death are uncertain. But, tradition suggests he was beheaded. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. Another seven book may have had input from St Paul, but the authorship is uncertain. St Paul sets out a conservative view on the role of women in society. His views were influential in the church adopting a male hierarchy in positions of power But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. However, it should be noted that the letter to the Romans was delivered by a woman – Phoebe, the first known deacon of the Christian church. A more inclusive view of women by St Paul is found in Galatians 3: At the time of St Paul, there were differing interpretations and no consensus on aspects of the new religion. Paul is the patron saint of missionaries, evangelists, writers and public workers. His feast day is on June 29 when he is honoured with Saint Peter.

Chapter 9 : Apostle Paul Biography and Profile

The Apostle Paul, sometimes called Saint Paul or Saul of Tarsus, lived from about 5 BCE / 5 CE to about 67 CE. Saul is the alternative name, especially in the Book of Acts (Acts of the Apostles). In that text, his Semitic name "Saul" is replaced by "Paul" (likely his Latin name that is adapted in the Greek New Testament as well).

Home Biography Significance Concepts Bibliography Links Significance of the Apostle Paul It has been said that if it were not for Paul and a few others such as Barnabas that Christianity would have remained a small unknown branch of Judaism. Paul was the leading missionary to the Gentiles. Gentiles are the name given to people who are not Jewish. While many within the early church were determined that a Christian must first become a Jew, Paul insisted that this was not the case. Paul recognized that the message of Jesus was for all men. In a letter to the Galatians he thoroughly spelled out a case for the message of Jesus being a "New Covenant" with humanity. Abraham accepted God of his free will, and God favored Abraham for this reason. This was the covenant that God made with Abraham and his descendants. The laws given to Moses were not set down for another couple hundred years. So Paul believed that they were not part of the original bargain, but were given later to Moses as an intermediate guide until Jesus came to set down the new "Law" and the New Covenant. He noted that Jesus died on the Cross not only for our sins, but to take on the burden of Mosaic Law. Thus, a Christian need not first become a Jew in order to follow Jesus. Paul said that like Abraham Christians are saved by their faith alone. This insistence would have huge repercussions in the early 1500s when the reformation was sparked by Martin Luther in Germany. Of course, the debate over how important acting like a Christian is has raged ever since. Paul, himself, seems to have been of the opinion that faith was all that was required. Nevertheless, a truly faithful person would act Christianly. He succeeded in making Christianity a universal religion, not just in the spiritual sense but also in the physical sense. There is no question that his Roman citizenship and his intense training as a Pharisee helped him immensely in this mission. He was arrested several times because of his preaching and several times was saved because of his elevated status within the Empire. Besides being a fiery orator, Paul was also a capable writer. His letters make up the bulk of the epistles in the Bible. Because his writings were so treasured, they are among the most studied today. The words of Paul carry weight far greater than those of James or Peter, some of whose letters also survive. Paul was a charismatic individual. He was a sure leader of men. Seldom did he doubt himself. He saw his mission as not only bringing the "Good News" to the Gentiles, but also to organize the Church so that it would grow, even when he was not present to urge it on. Thus, he created an organization and trained leaders. This organization would one day become modern Christianity as it came to supersede the original authority of the Church in Jerusalem. Paul was vitally shaped by a dramatic meeting with Christ on the Road to Damascus and it was this drama, coupled with his fervor that would mold Christianity for the next two Millennia. Ultimately, it was Paul who both physically and theologically made Christianity a "universal" church. So a good way to learn more about the life of the Apostle Paul and his teachings is to take an on-line study course covering Acts.