

SCHOOL OF THE WORD
Exploring St Paul
Haddington Road Conversations

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Sequence

- Welcome
- The Second Reading
- Introducing St Paul

The Second Reading

In “ordinary time”: Not linked to the OT reading

In “ordinary time”: Not linked to the Gospel

In the seasons: all three readings often share themes

Continuous reading: usual from a letter (Paul, John, Hebrew, Peter and James) or the Acts or—less often—from the book of Revelation.

2016—Advent (A)

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|-----------|-----------------|
| Advent 1: | Romans 13:11-14 |
| Advent 2: | Romans 15:4-9 |
| Advent 3: | James 5:7-10 |
| Advent 4: | Romans 1:1-7 |

2016/17—Christmas (A)

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|---------------------|------------------------|
| Christmas Midnight: | Acts 13:16-17, 22-25 |
| Christmas Dawn: | Titus 2:11-14 |
| Christmas Day: | Titus 3:4-7 |
| Holy Family: | Hebrews 1:1-6 |
| Second Sunday: | Ephesians 1:3-6, 15-18 |
| Epiphany: | Ephesians 3:2-3a, 5-6 |
| Baptism | Acts 10:34-38 |

2017—Lent (A)

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|---------|-------------------|
| Lent 1: | Romans 5:12-19 |
| Lent 2: | 2 Timothy 1:8b-10 |
| Lent 3: | Romans 5:1-2, 5-8 |
| Lent 4: | Ephesians 5:8-14 |
| Lent 5: | Romans 8:8-11 |

2017—Holy Week (ABC)

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|---------------|--------------------------|
| Palm Sunday | Philippians 2:6-11 |
| Holy Thursday | 1 Corinthians 11:23-26 |
| Good Friday | Hebrews 4:14-16; 5:7-9 |
| Easter Vigil | Romans 6:3-11 |
| Easter Sunday | Col 3:1-4 or 1 Cor 5:6-8 |

2017 Through the Year

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|-----------------|----------------------------|
| Sundays 2-8 | 1 Corinthians |
| Sunday 9-24 | Romans |
| Sundays 25-28 | Philippians |
| Sundays 29-33 | 1 Thessalonians |
| Christ the King | 1 Corinthians 15:20-26, 28 |

St Paul

- Physical appearance
- Religious background
- Cultural context

- “Conversion”
- The two ministries
- The undisputed letters
- Importance

Physical Appearance

A certain man, by name Onesiphorus, hearing that Paul had come to Iconium, went out to meet him with his children Silas and Zeno, and his wife Lectra, in order that he might entertain him: for Titus had informed him what Paul was like in appearance: for he had not seen him in the flesh, but only in the spirit. He went along the road to Lystra, and stood waiting for him, and kept looking at the passers by according to the description of Titus. He saw Paul coming, a man small in size, bald-headed, bandy-legged, well-built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel.

When the forehead is large it indicates that the mind beneath it is sluggish; people with a small forehead have a nimble mind, those with a round forehead an irascible mind ... When people’s eyebrows are level this signifies that they are gentle, when they are curved at the side of the nose, that they are stern, when bend down at the temples that they are mockers, when entirely drooping, that they are malevolent and spiteful.

If people’s eyes are narrow on both sides, this show them to be malicious in character; eyes that have fleshy corners on the side of the nostrils show a mark of maliciousness; when the white part of the eyes is extensive, it conveys an indication of impudence; eyes that have a habit of repeatedly closing indicate unreliability. Large ears are a sign of talkativeness and silliness.

Pliny Natural History 11.275-6

Religious Background

- From his own writings Rom 11:1; 2 Cor 11:22; Phil 3:5-6
- Jew - always and never not
- “St Paul was not a Christian” by Pamela Eisenbaum
- Pharisee - the Gospels? Rabbinic Judaism? the Law?
- Apocalyptic - Daniel, God’s final justice, resurrection

Cultural Context

- From the Acts of the Apostles
- Roman Empire
- Greco-Roman world
- Languages
- Schooling and rhetoric

Acts 22:25 But when they had tied him up with thongs, Paul said to the centurion who was standing by, “Is it legal for you to flog a Roman citizen who is uncondemned?” 26 When the centurion heard that, he went to the tribune and said to him, “What are you about to do? This man is a Roman citizen.” 27 The tribune came and asked Paul, “Tell me, are you a Roman citizen?” And he said, “Yes.” 28 The tribune answered, “It cost me a large sum of money to get my citizenship.” Paul said, “But I was born a citizen.” 29 Immediately those who were about to examine him drew back from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Acts 23:27 This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him.

Conversion

- “Conversion” or “transformation”? Gal 1:13-17; 1 Cor 15:8
- Persecution: Deuteronomy 21:23
- Encounter
- Appropriation of the encounter

The Two Ministries

- Birth c. 6 BC - conversion c. 35 - death c. 64/67
- The early Paul, with Antioch as his base 35-48?
- The later Paul, with Ephesus as his base 48-64?
- The martyrdom of Paul at Rome?

Thus, then, was this man heralded as above all the first fighter against God, and was raised up to slaughter the Apostles. It is recorded that Paul was beheaded in Rome itself and that Peter also was crucified in Nero's time, and the title of 'Peter and Paul' over the cemeteries there, which has prevailed to the present day, confirms the story, and no less also does a man of the Church, named Caius, who lived in the time of Zephyrinus, Bishop of Rome.

This Caius, in a written disputation with Proclus, leader of the Phrygian heresy, has the following to say about the places where the sacred corpus of the afore-mentioned Apostles were deposited: 'But I can point out the trophies of the Apostles. For, if you are willing to go to the Vatican or to the Ostian Way, you will find the trophies of those who founded this Church.'

And that they both suffered martyrdom at the same time, Dionysius, Bishop of Corinth, affirms as follows, when communicating with the Romans in writing: 'Thus, by so great an admonition, you have brought together the planting that was made by Peter and Paul at Rome and at Corinth, for both of them alike planted in our Corinth and taught us, and both alike also taught in Italy in the same place and suffered martyrdom at the same time.' I have quoted this, also, that the facts narrated may be confirmed still further.

Eusebius, *Ecclesiastical History* II.25

“Dating” St Paul

- How would you know when something happened?
- NB They did not (of course) use BC and AD!!!
- The Conversion of Paul can be dated to a three-year period
- Paul's first time in Corinth can be dated
- Everything else is calculated from those two dates

2Cor. 11:32 In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, 33 but I was let down in a basket through a window in the wall, and escaped from his hands.

Acts 9:24 but their plot became known to Saul. They were watching the gates day and night so that they might kill him; 25 but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

Gal. 1:17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

Gal. 1:18 ¶ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days.

- Damascus was under Roman rule until the death of Tiberius, which occurred on March 16, AD 37.
- The Nabatean Aretas IV Philopatris (who lived from 9 BC to 40 AD) was then given control over it by Caligula.
- This means that Paul's escape occurred between 37 and 39 AD.
- If we date the escape to later in the period, then Paul's conversion, occurring three years before, may be dated to some time between 34 and 36 AD.

The proconsulate of L. Junius Gallio Annaeus in Achaia - cf. 18:12

Acts 18:12 ¶ But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal.

This proconsulate is mentioned in an inscription in a temple to Apollo at Delphi. The text reads as on the next slide.

The Delphi Inscription

¹Tiber[ius Claudius Caes]ar Au[gust]us Ge[rmanicus, invested with tribunician po]wer ²[for the 12th time, acclaimed Emperor for t]he 26th time, F[ather of the Fa]ther[land ... sends greetings to ...]. ³For a l[ong time I have been not onl]y [well disposed toward t]he ci[ty] of Delph[i, but also solicitous for its ⁴pro]persity, and I have always guar[ded th]e cul[t of t]he [Pythian] Apol[lo. But] ⁵now [since] it is said to be desti[tu]te of [citi]zens, as [L. Jun]ius ⁶Gallio, my fri[end] an[d procon]sul, [recently reported to me, and being desirous that Dephi] ⁷should continue to retain [inta]ct its for[mer rank, I] orde[er you (pl.) to in]vite [well born people also from ⁸oth]her cities [to Delphi as new inhabitants and to] ⁹all[ow] them [and their children to have all the] privi[leges of Del]phi ¹⁰as being citi[zens on equal and like (basis)]. For i[f] so[me ...] ¹¹were to trans[fer as citi]zens [to these regions, ...]

- Gallio was Consul in Achaia in the 12th year of the reign of Claudius, after the latter's 26th acclamation as emperor.
- When was the 26th acclamation? The 22nd to the 25th acclamation took place in Claudius' 11th regnal year and the 27th took place in his 12th before August 1, 52 ad.
- Therefore the 26th acclamation could have occurred before the winter in ad 51 or in the spring of 52 ad.
- So, we know when Paul was in Corinth.

Which Letters?

- Rom, 1 + 2 Cor, Gal, Phil, 1 Thess, Philemon
- Ephesians and Colossians (2 Thess)
- 1 + 2 Timothy, Titus
- (Hebrews)

Importance

- Earliest Christian writer to survive
- Personal voice, in his own words
- Intellectual, trans-cultural
- Augustine, Thomas Aquinas, Luther, Calvin, Vatican II
- Jewish-Christian dialogue
- Ecumenical dialogue

Conclusion

- Tremendous energy
- Capacity to attract others to work with him
- The big picture (the "coherent")
- The local reality (the "contingent")
- A prism refracting Christ then and now

Conversation