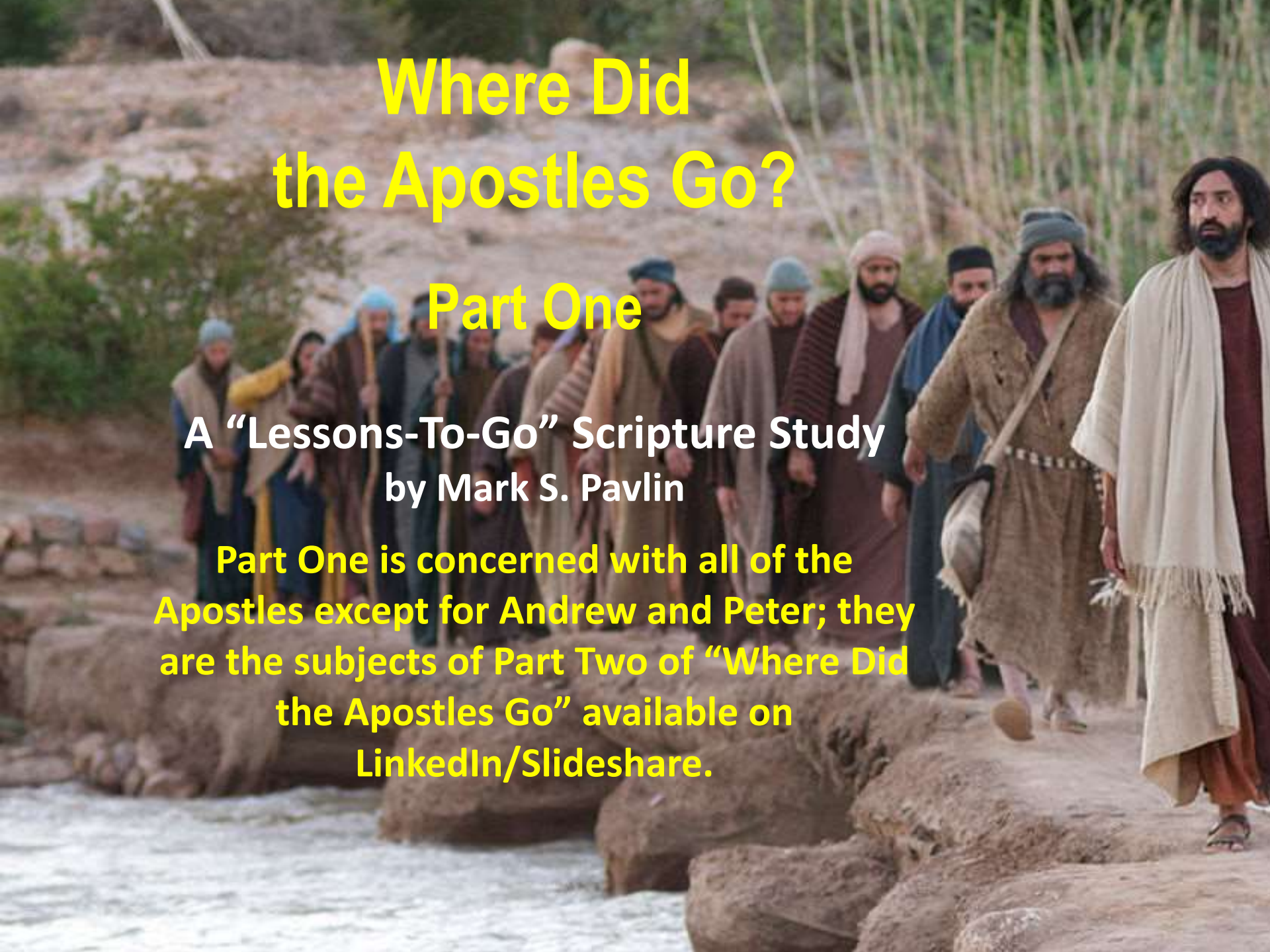


Where Did the Apostles Go?

Part One

A “Lessons-To-Go” Scripture Study
by Mark S. Pavlin

Part One is concerned with all of the
Apostles except for Andrew and Peter; they
are the subjects of Part Two of “Where Did
the Apostles Go” available on
[LinkedIn/Slideshare](#).



Where Did the Apostles Go? Part One

Lesson 1 - Prologue



Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness. - Mt. 10:1



The most important followers of Jesus were called “apostles”. There were 12 of them. Jesus chose them himself, or “called” them. They followed Him around Judea. Jesus taught them more than He taught others. He ate His last meal with them. One betrayed Him.





Marshall Islands



APOSTLE ANDREW

Marshall Islands



APOSTLE PHILIP

Marshall Islands



APOSTLE SIMON



Marshall Islands



APOSTLE JAMES THE GREAT

Marshall Islands



APOSTLE PAUL

Marshall Islands



APOSTLE MATTHEW

C328

Marshall Islands



APOSTLE JAMES THE LESSER

Marshall Islands



APOSTLE THADDEUS

Marshall Islands



APOSTLE PETER

Marshall Islands



APOSTLE JOHN

Marshall Islands



APOSTLE BARTHOLOMEW

Marshall Islands



APOSTLE THOMAS

Original Paintings:
Ivan Suschenko and Gherman Komlev
Selvaige Painting: Dick Simms

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After His death, resurrection and ascension, they received the Holy Spirit at Pentecost. Thereafter they went out boldly into all the world preaching the new faith, doing miracles in the name of Jesus, and just before their deaths (all but one a martyr), appointing bishops to succeed them in leading the rapidly growing Christian Church.

So goes the standard account, repeated often by Christian commentary.

But it is true? Of what can we be reasonably certain is historical and what is pious conjecture? Do extra-biblical accounts of their exploits provide us with more solid information about them? Did they really die martyrs? Where? How? Where are they buried? And what does this all mean for our life and faith today?

REALLY

What [^] happened to the 12 disciples of Jesus?



“twelve apostles”

Jesus called his twelve *disciples (mathetas)* to him and gave them authority to drive out impure spirits and to heal every disease and sickness. These are the names of the *twelve apostles*....



- Mt. 10:1-2

Gospels

“twelve apostles”

Jesus called his twelve **disciples** (*mathetas*) to him and gave them authority to drive out every demon and to cure every disease and sickness. These are the twelve **apostles**....

This is the only occurrence of the exact phrase “twelve apostles” in the Gospels. There is only one other use in the entire NT (in Rev. 21:14); the phrase “the twelve” is much more common:

- 6 x in Mt.
- 10 x in Mk.
- 7 x in Lk.
- 4 x in Jn.
- 1 x in Paul

- Mt. 10:1-2



Gospels

Called or Chosen?

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his **disciples** to him and **chose twelve of them, whom he also designated apostles**: Simon (whom he named Peter).... *Lk. 6:12-14*



Called or Chosen?

One of these days Jesus went out to a mountainside to pray, and spent the night praying to his Father. When dawn came, he found his disciples there. He called to them and said, "Follow me, and I will make you fishers of men." From that time on, he began to send them out in pairs, two by two. One of these days Jesus went out to a mountainside to pray, and spent the night praying to his Father. When dawn came, he found his disciples there. He called to them and said, "Follow me, and I will make you fishers of men." From that time on, he began to send them out in pairs, two by two. One of these days Jesus went out to a mountainside to pray, and spent the night praying to his Father. When dawn came, he found his disciples there. He called to them and said, "Follow me, and I will make you fishers of men." From that time on, he began to send them out in pairs, two by two. 2-14

"Disciple" means "student", as of a rabbi (in this context, anyone who learns from Jesus). The text is clear that there were more than 12 followers of Jesus at that time.

"Apostle" means "one who is sent", for example, as a messenger. The text is opaque as to why Jesus chose 12 and why he chose those particular individuals.



“Apostle” can refer to others

Greet Mary, who worked very hard for you. Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among **the apostles** and were in Christ before I was. Greet Ampliatus, my dear friend in the Lord.

- *Rom. 16:6-8*

To Paul, all his co-workers were “apostles”. Even in modern usage, prominent missionaries are often called apostles, a practice which stems from the Latin equivalent of *apostle*, i.e. *missio*, the source of the English word *missionary*.

For example, St. Patrick (373–463) was the "Apostle of Ireland", and St. Boniface (680–755) was the "Apostle to the Germans".

Even in Luke’s Gospel, two passages (following slide) show essential equivalence between “the twelve” and many other disciples.

Jesus called **the Twelve** together and gave them power and authority to drive out all demons and to cure diseases, and **he sent them out** to proclaim the kingdom of God and to heal the sick. He told them: “**Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt.** Whatever house you enter, **stay there until you leave** that town. If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.” So they set out and went from village to village, **proclaiming the good news and healing people everywhere.** - Lk. 9: 1-6

After this the Lord appointed **seventy-two others** and **sent them** two by two ahead of him to every town and place he was about to go. He told them, “....**Do not take a purse or bag or sandals;** and do not greet anyone on the road. When you enter a house, first say, ‘Peace to this house.’ If someone who promotes peace is there, your peace will rest on them... **Stay there,** eating and drinking whatever they give you, for the worker deserves his wages. Do not move from house to house. When you enter a town and are welcomed, eat what is offered to you. **Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’** - Lk. 10: 1-8

“Great” Evangelical assignment

Then the **eleven disciples** went to Galilee, to the mountain where Jesus had told them to go.

When they saw him, they worshiped him; but **some doubted**.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.

Therefore go and make **disciples** of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and **teaching them** to obey everything I have commanded you.”

- Mt. 28 16-20

This textural evidence suggests ambiguity in the tradition received by the Gospel writers; that there was little difference at first between apostle and disciple.

Who are apostles?

The apostles returned to Jerusalem... **Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James.**

They joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

In those days Peter stood up among the believers (who numbered about 120).. “Brothers and sisters... it is necessary to choose someone who has been with us the whole time the Lord Jesus was living among us... someone must become a witness with us of his resurrection *(to replace Judas)*.”

- *Acts 1:13-18*

Who are apostles?

The apostles returned to Jerusalem... Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James.

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WHAT DO YOU THINK?

Why do the apostles feel it is necessary to “replace” Judas?

Can it even be done?

It wasn't an elected position!

Why does the account in Acts make a point of this “election” when the very existence of the nascent Church is highly uncertain?

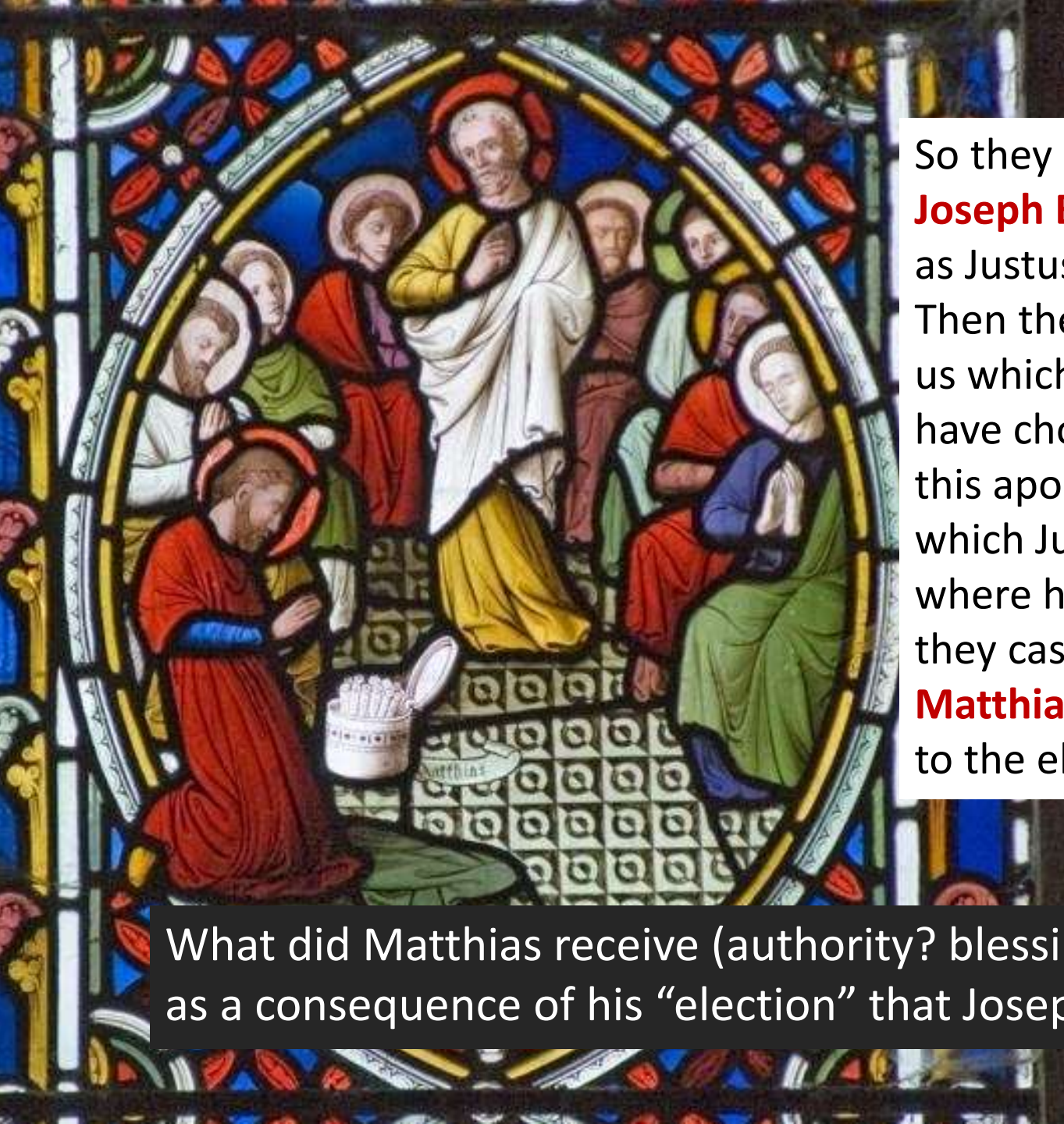
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So they nominated two: **Joseph Barsabbas** (known as Justus) and **Matthias**. Then they prayed... “Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.” Then they cast lots. The lot fell to **Matthias**, so he was added to the eleven apostles.

- *Acts 1:19-26*

What did Matthias receive (authority? blessing? debit card?) as a consequence of his “election” that Joseph did not?

Mark	Matt.	Luke	Acts	John	Non-canonical Epistle
Simon (= Peter = Cephas)				No List (Nathanael) No use of "apostle" only of "disciple"	
Andrew					
James					
John					
Philip					
Thomas					
Bartholomew					
Matthew					
James, son of Alphaeus					Nathanael
Thaddaeus	Judas, son of James				Cephas
Simon the Cananaen	Simon the Zealot				
Judas Iscariot					
			Matthias		

Always wished that I'd be an apostle

For what I {*Paul*} received I passed on to you as of first importance:

*That Christ died for our sins according to the Scriptures,
That he was buried,
That he was raised on the 3rd day according to the Scriptures,
And that he appeared to Cephas, and **then to the Twelve**.*

After that, he appeared to more than five hundred of the brothers and sisters at the same time...

Then he appeared to **James, then to all the apostles**, and last of all he appeared to me also....

- *1Cor. 15:3-8*

The text in italics, held by scholars to be an earlier creedal statement repeated here by Paul, is evidence that there were in fact 12 special disciples before Paul - but, note, not called "apostles".

Always wished that I'd be an apostle

In other passages, Paul insists on calling himself an apostle.

Are the 500 people who saw Jesus also entitled to call themselves “apostles”?

Paul seems to say that Peter is not one of “the Twelve”. It could be he meant “...and then to the rest of the Twelve”

James here is not the brother of John the Apostle but the brother of Jesus. Paul seems to lump him with “all the apostles”.

*Then after three years I went up to Jerusalem to get acquainted with Cephas and stayed with him fifteen days. I saw none of the other **apostles**—**only James, the Lord's brother.** - Gal. 1:18-19*

This passage identifies him to be the head of the Jerusalem church. But how could he be in authority over “the 12”?

Knew that I would make it if I tried

“Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.”

They discussed this with one another, saying “It is because we have no bread.”

Aware of their discussion, Jesus asked them: “Why are you talking about having no bread? **Do you still not see or understand?** Are your hearts hardened? **You have eyes but fail to see, ears but fail to hear.**

- *Mk. 8:15-18*

They {passed through Galilee} and came to Capernaum. There {Jesus} asked them, “What were you arguing about on the road?” They kept quiet because on the way they had argued about who was the greatest. Sitting down, Jesus called **the Twelve** to him and said, “Anyone who wants to be first must be last, and be the servant of all.”

- *Mk. 9:33-35*

Knew that I would make it if I tried

“Be careful” Jesus warned them. “Watch out for the yeast of the Pharisees and the yeast of the Sadducees.”

The Gospels’ portrayal of the apostles is less than flattering. They are chronically unable to grasp Jesus’ teachings. Even Peter, after blurting out that Jesus is “the Messiah, the son of God” is rebuked by Jesus with the shocking command “Get behind me, Satan!” (Mt. 16:23).

hearts hardened? You have eyes but fail to see, ears but fail to hear.

Most infamous are Peter’s denial, Thomas’ *Mk. 8:15-18* doubt and Judas’ betrayal.

They {passed through Galilee} and came to Capernaum. There {Jesus} as

Given (by Jesus) a final exam to pass to become an apostle, we can be sure that this sorry bunch would have flunked!

qu

greatest. Sitting down, Jesus called the Twelve to him and said, “Anyone who wants to be first must be last, and be the servant of all.”

- *Mk. 9:33-35*

Then when I retired I can... what... write a gospel?

After all of the “hype” over the Twelve in the Gospels and given their early success when Jesus sent them out on mission to preach and heal...

... is it not strange that there is scant indication in Acts (or any account of the earliest period of Church formation and growth) that the Apostles, other than Peter, played an important role?

After the resurrection, the Twelve all but disappear from sight.

Others “step up”, e.g. Deacons like Stephen, the first martyr, and Philip (not the Apostle) who converts the Ethiopian eunuch.

In Paul’s ministry, many others play a vital evangelical role (e.g. Apollos, Priscilla and Aquila, Timothy).

Past Their Prime?

It was about this time that King Herod arrested some who belonged to the church, intending to persecute them.

He had **James, the brother of John**, put to death with the sword. When he saw that this met with approval among the Jews, he proceeded to seize Peter also.

- Acts 12:1-3

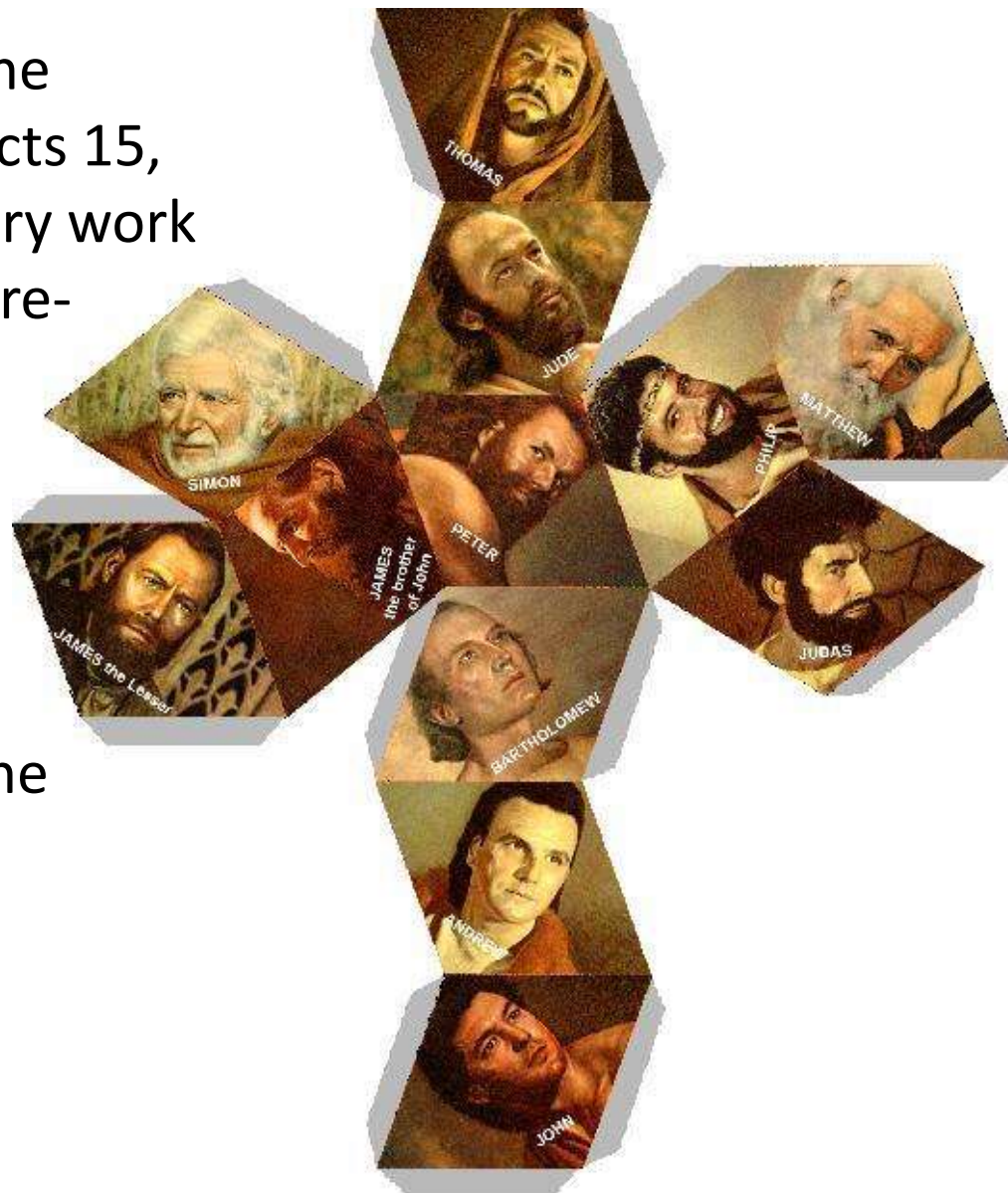
The apostles feel it is necessary to replace Judas Iscariot after his death (with Matthias) but there is no report in Acts that the Apostles hastened in the same manner to replace James.

Why? What happened to the Apostles?

What Happened to the Apostles?

And after a last speech at the “Council in Jerusalem” of Acts 15, brought on by the missionary work of Paul and Barnabas and presided over by the non-apostle James, even Peter does not appear again, let alone the other Apostles.

From then on “The Acts of the Apostles” is entirely “The Acts of Paul”.



What Happened to the Apostles?

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Keep a sharp eye out and a critical mind open as we examine Scripture and Legend to find out **WHAT HAPPENED** to each of the 12+1 apostles.



**Where Did
the Apostles Go?
Part One**

Lesson 2

Thomas



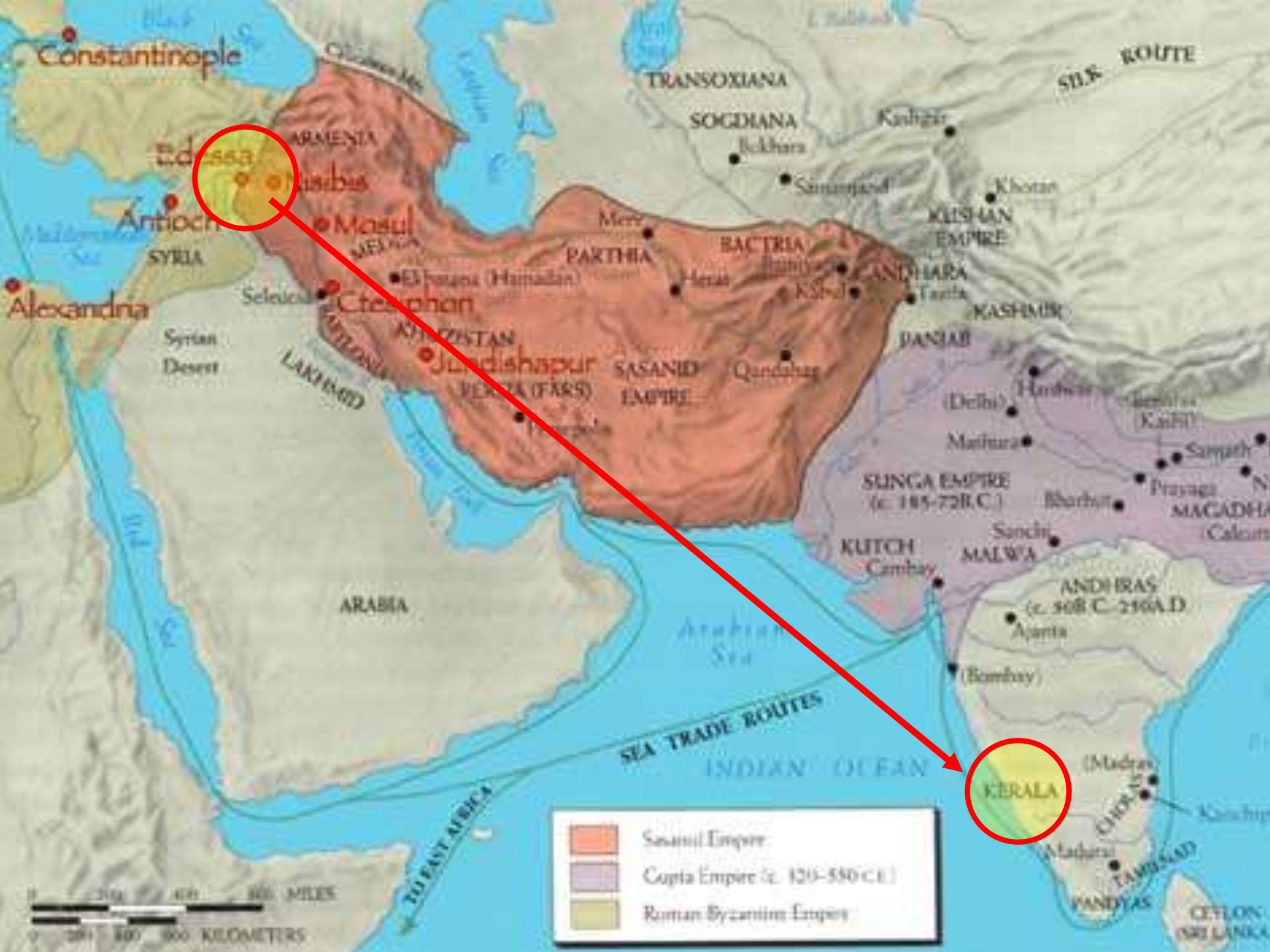
Into all the world




When Portuguese merchants sailed around the tip of Africa and finally landed in India in 1498, they were astonished to be met by Christians.

And the churches in India were not new arrivals- they said that they had a very long history.

They claimed that they were the spiritual descendants of converts of the Apostle Thomas.





	Sassanid Empire
	Gupta Empire (c. 320-550 C.E.)
	Roman/Byzantine Empire

0 200 400 600 MILES
0 200 400 600 KILOMETERS

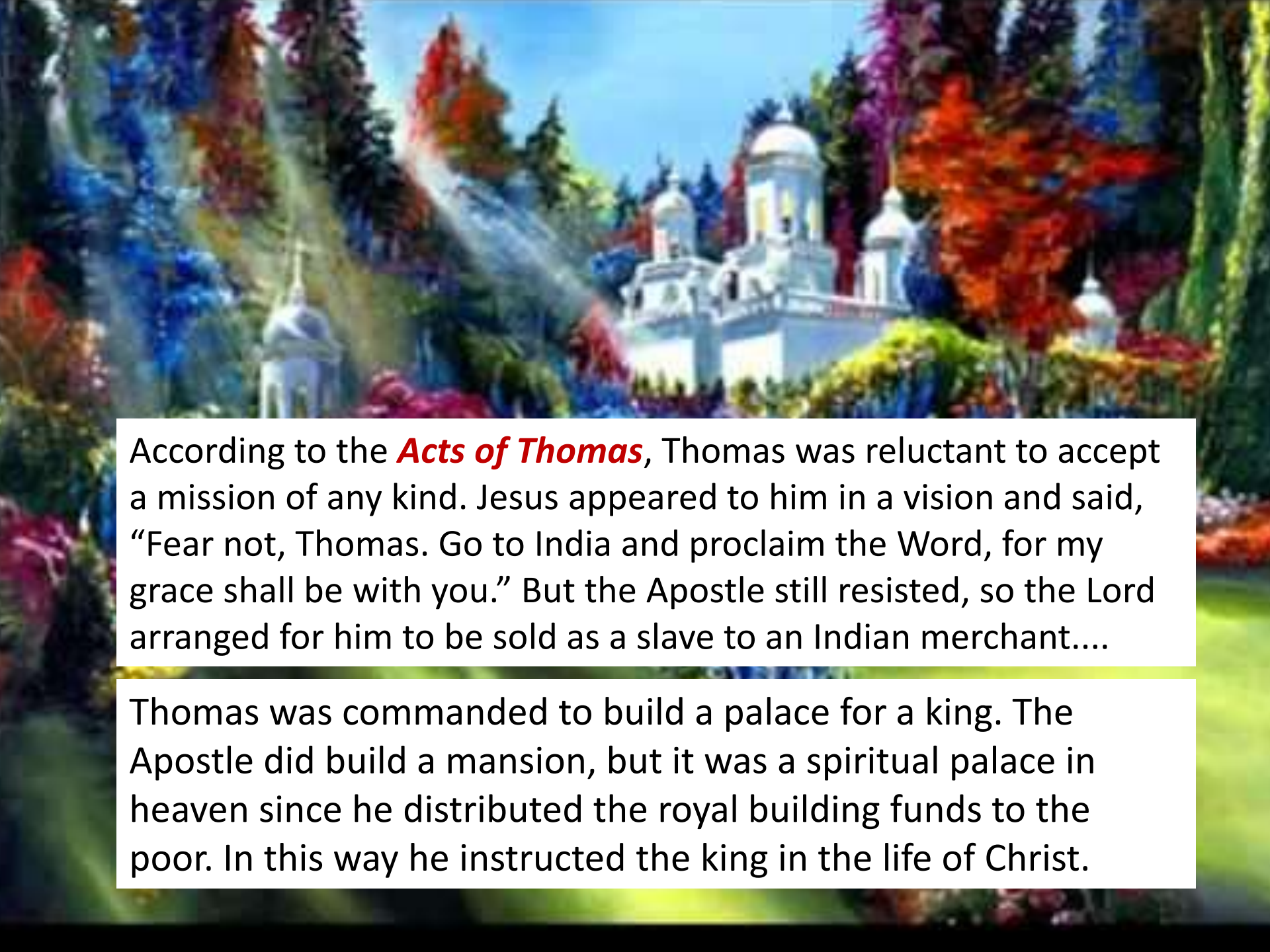
How did Thomas Get There?

Eusebius of Caesarea reported that **Pantaenus**, the head of a Christian school in Alexandria (Egypt), went to India during the reign of the Emperor Commodus (ca. 180 AD) and found Christians already living in India using a version (probably in Syriac) of the Gospel of Matthew.

According to Indian Christian traditions, **the Apostle sailed to India** in 52 AD arriving in what is now the Indian state of Kerala, preached the Gospel widely, and planted seven churches.

As with early Christianity in the Roman Empire, he probably made converts largely among Jews who arrived in India around 562 BC, after the destruction of the First Temple.

Many of these Jews presumably spoke Aramaic as did Thomas, who, of course, was also Jewish.



According to the *Acts of Thomas*, Thomas was reluctant to accept a mission of any kind. Jesus appeared to him in a vision and said, “Fear not, Thomas. Go to India and proclaim the Word, for my grace shall be with you.” But the Apostle still resisted, so the Lord arranged for him to be sold as a slave to an Indian merchant....

Thomas was commanded to build a palace for a king. The Apostle did build a mansion, but it was a spiritual palace in heaven since he distributed the royal building funds to the poor. In this way he instructed the king in the life of Christ.

The martyrdom of Thomas

And he came to the mountain, to the place where he was to be killed. He then spoke to those that held him, “Brethren, I am come to my departure out of the body. Let not then the eyes of your heart be blinded, nor your ears be made deaf. Believe on the God whom I preach... walk in all your liberty, and in the glory that is toward men, and the life that is toward God.

And the blessed Thomas kneeled down, and stretched forth his hands unto heaven, and {prayed}, “**My Lord and my God**, and hope and redeemer and leader and guide in all countries, be thou with all them that serve thee, and guide me this day as I come unto thee....And when he had thus prayed he said unto the soldiers: Come, carry out the command of him that sent you.

- Acts of Thomas, 166-169



And the four came and pierced him with their spears, and he fell down and died.

And all the brethren wept.

And they brought fair linen and buried him in a royal sepulcher wherein kings were laid.

The Martyrdom of St. Thomas
Peter Paul Rubens

There is some irony in this mode of execution – as one particular spear thrust is famously associated with him.



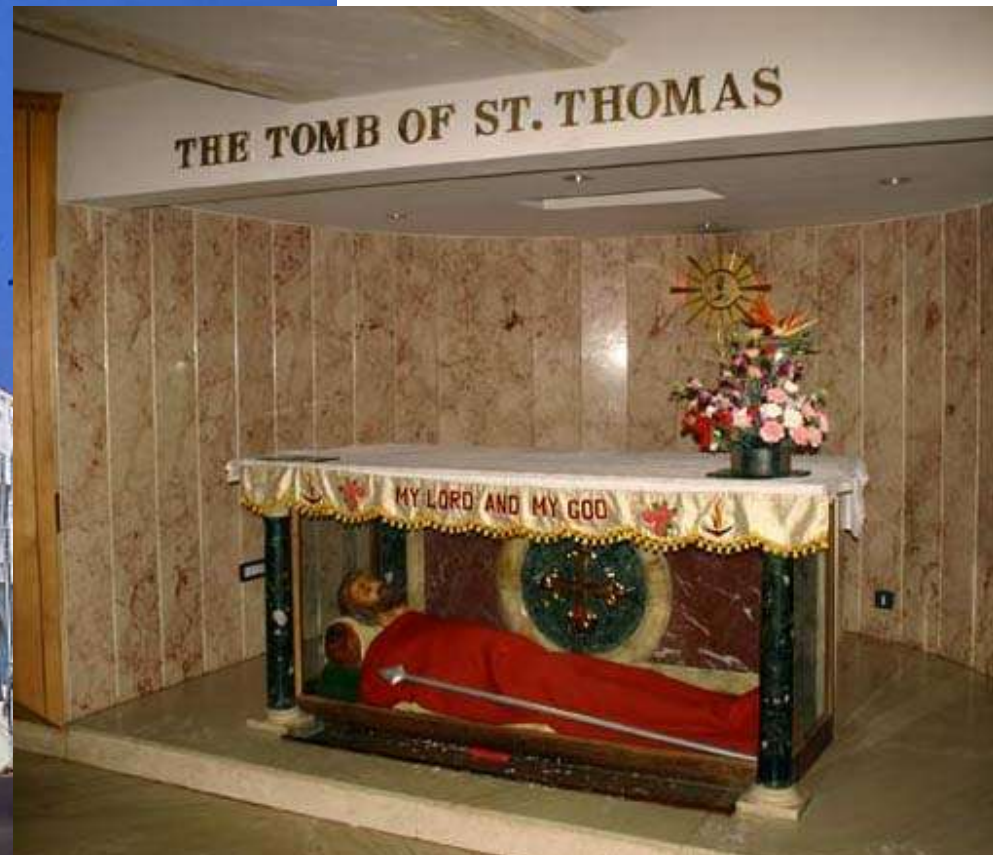
A modest chapel serves as a memorial to the event atop St. Thomas Mount





The Basilica of St. Thomas, Chennai, India

*The spearhead alleged to
have killed him is on display
but his remains are not there*



Into all the world

Still today, when Christians constitute 2.3% of the population (ca. 28 million people), most Indian Christians live along the southwestern, Malabar, coast, and in or near the southeastern city of Chennai. Most belong to either a

branch of Christianity called Syrian (Assyrian) or Roman Catholic.

Syriac Christianity encompasses the multiple Churches of Eastern Christianity whose services feature liturgical use of *ancient Syriac*, a dialect of Middle Aramaic that emerged in **Edessa** (in what is now southeastern Turkey) in the early 1st century AD. Tradition in Edessa honors Thomas as the "Apostle of India" and resulted in several hymns dating to the 8th and 9th centuries.





Why?

seeing he accomplished so much for
the church, why disparage
him as
“doubting” Thomas?

“St. Thomas”, Pierre Le Gros (1705-11)
installed in the Archbasilica of St. John
Lateran, Rome, Italy

All I'm saying is we don't call Peter "Denying three times Peter" or Mark "Ran away naked Mark." So why should I be saddled with this lousy title?

You have a point, Thomas. But let's dig deeper before we let you off the hook.



John
Harris
2010

Thomas in the New Testament

- ❖ Thomas is on the lists of each synoptic Gospel: Mt.10:3; Mark 3:18; Luke 6; and also in Acts (1:13)...
- ❖ ...but these accounts do not record that he did anything or say anything as an individual, just as one of the Twelve
- ❖ It is the Gospel of John that tells us about Thomas the human being, a person of faith and of incredulity
- ❖ When Jesus announced His intention of returning to Judea to visit Lazarus...(John 11:16, [slide to follow](#)).
- ❖ When Jesus prepares them for his death (John 14:5 [slide to follow](#)).
- ❖ When the other Apostles announced Christ's Resurrection to him...(John 20:25 [slide to follow](#));
- ❖ When eight days later he made his act of faith, drawing down the rebuke of Jesus...(John 20:29 [slide to follow](#)).

Thomas in the NT: bravado?

...Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha... the sisters sent word to Jesus, “Lord, the one you love is sick.”....

{Jesus told his disciples} “Our friend Lazarus has fallen asleep; but I am going there to wake him up.”

His disciples replied, “Lord, if he sleeps, he will get better.” They thought he meant natural sleep.

So then he told them plainly, “Lazarus is dead... let us go to him.”

Then Thomas said to the rest of the disciples, “Let us also go, that we may die with him.”

- Jn. 11:1-16

Thomas in the NT: a blockhead?

{Jesus spoke to His disciples} “Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?

And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

You know the way to the place where I am going.”

Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

Jesus answered, “I am the way and the truth and the life....

- Jn. 14:1-6

Thomas in the NT: bluster?

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, “Peace be with you!” After he said this, he showed them his hands and side...

Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”

Now **Thomas**... was not with the disciples when Jesus came. So the other disciples told him, “We have seen the Lord!”

But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put (*shove*) my hand into his side, I will not believe.”

- *Jn. 20:19-26*

Thomas in the NT: bluster?

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders,

Jesus came and stood among them and said, "Peace be with you!"
Thomas is skeptical, all bluster- even belligerent. Is he jealous of the others? His request to "thrust" his hand into the Lord's side is evocative and irreverent.

Wait a sec. Why does Jesus still have a gaping wound— isn't his Risen body whole?

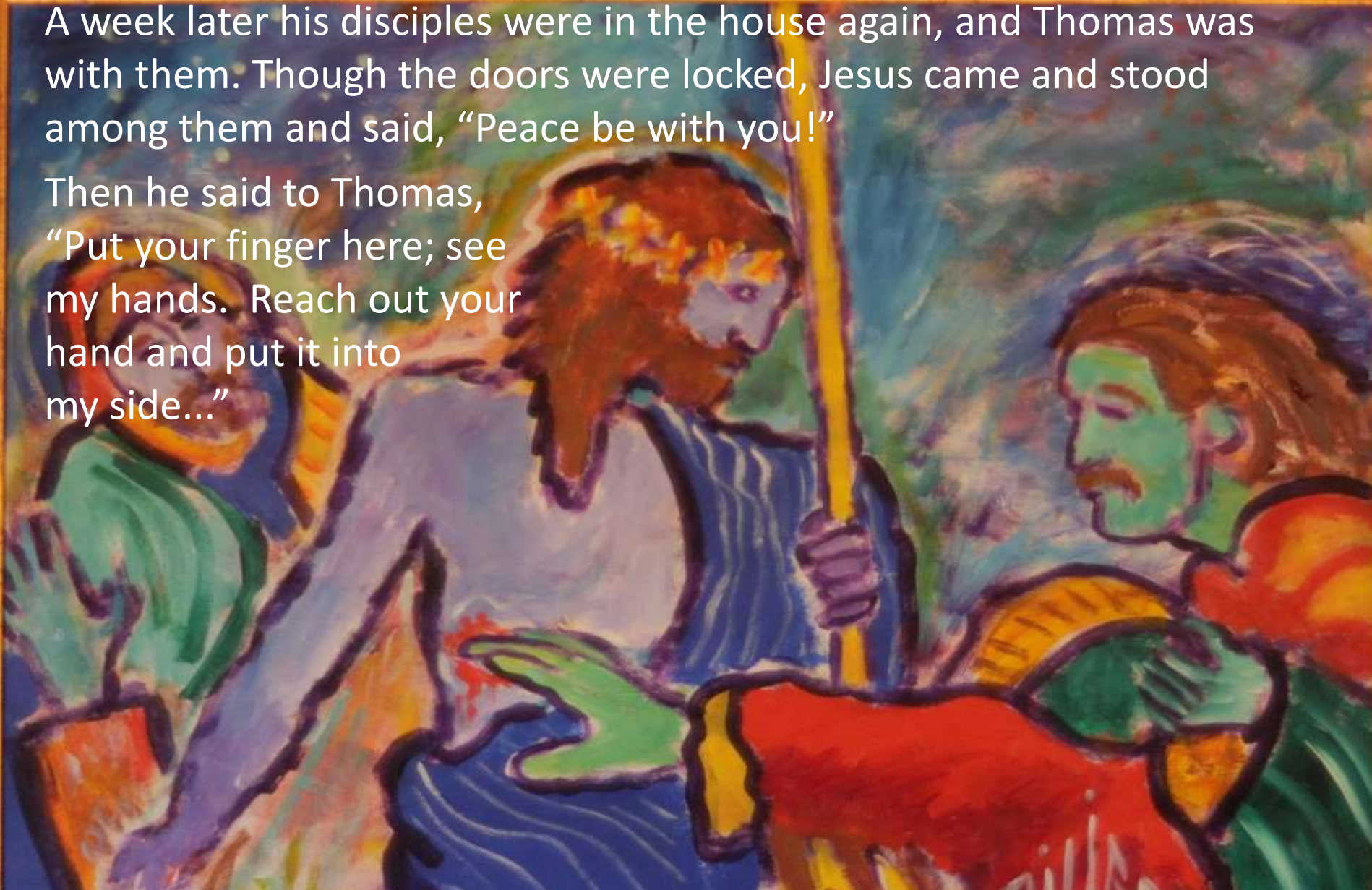
Surely our wounds and sicknesses will be healed when we rise? Wouldn't Jesus be whole again?

And those nail marks? How can Thomas know Jesus had them? And where else does it say Jesus was *nailed* to the cross (usually people were tied)?

Where there is doubt...

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side..."



Confusion to Confession

Jesus to Thomas:
“Stop doubting and
believe.”

Thomas to Jesus:
“My Lord and my
God!”

Then Jesus told him,
“Because you have
seen me, you have
believed; blessed are
those who have not
seen and yet have
believed.”



There is faith

The focus on wounds is surely the author's way of emphasizing a bodily resurrection.

Countless paintings and other artistic renderings of this scene clearly show Thomas rudely probing Jesus' side or hands but the text does not sanction that imagining – Thomas' immediate (and memorable and inspirational) response was a profession of faith not an impertinent action.

Surely the author of John intended Jesus' mild rebuke to be for all John's readership, since they, too, could not see the Risen Lord and must believe without physical touching.

The text goes on: Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

Who was Thomas' brother?

The name **Thomas** is from the Aramaic **Toma** (equivalent in Hebrew, **Teom**) meaning "twin" and comes to English from the Greek: **Θωμάς**. An equivalent for "twin" in Greek is **Δίδυμος** (*Didymus*).

This Greek equivalent is curiously prominent in the *Gospel of John*, appearing in no other place in the NT. Of the 4 passages in which Thomas appears, the author emphasizes in 3 of them that Thomas has this alternate name, for example, *Jn. 20:24*:

Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came.

Why?

There is no recorded use by 1st century Palestinian Jews of the term. The author of the *Gospel of John*, writing in the late 1st century in Greek, wanted to be sure *his* readers knew who Thomas really was, the brother of someone important. **But who was his brother?**

You don't really want to be called "twin"

In times past, twins were considered somehow the result of sorcery, or Divine disfavor, especially identical twins.

The older brother of a pair of first-borns would inherit the family estate, so the (very slightly) younger son would get saddled with the somewhat disreputable sobriquet, "twin".



Identical twin brothers Robert and Michael Bryan, the most successful pro doubles tennis players of all time. Mike is the elder by two minutes. The Bryans have won multiple Olympic medals, including gold (2012) and more games, matches, and tournaments than any other men's pairing.

Why the emphasis on “twin”?

One can then see why words like “doubt” and “double” are distantly related to each other through the Latin “*dubitare*” and “*duo*”.

Those who are “double-minded” are berated in the *Epistle of James*:

Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.— Ja. 4:8

Early Syrian traditions give Thomas’ full name as **Judas** Thomas.

So, was “twin” just a nickname to keep him apart from other *Judas*’s (Judas brother of James, Judas Barsabbas, etc.) especially Judas Iscariot?

The previous cartoon notwithstanding, apostolic nicknames are applied to Simon (= Peter = “rock”) and others (James Lesser, “Son of Thunder”)

Another tradition identifies his brother as the **Apostle Judas** (or Jude), but the *Acts* list clearly sets them apart.

Why the emphasis on “twin”?

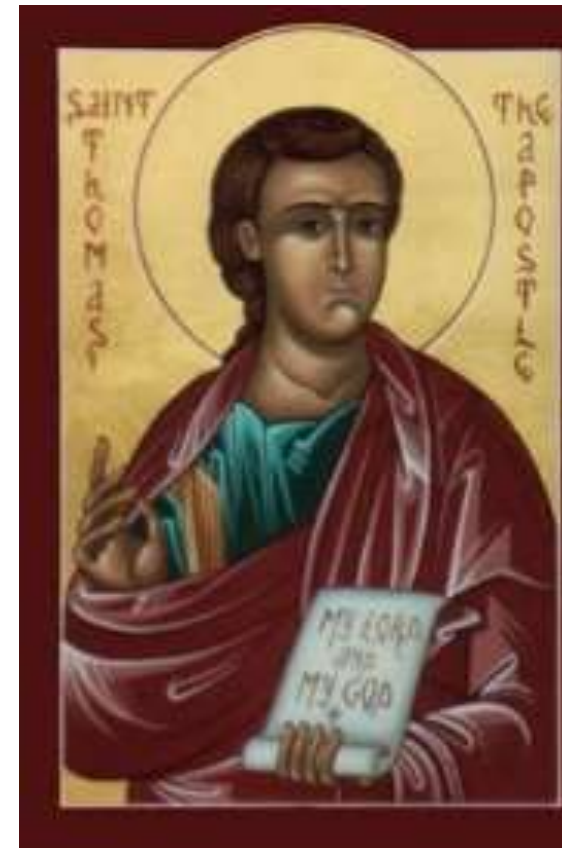
Most intriguing is the possibility that Thomas’ brother was Jesus. This is not so strange as it may sound since the NT indicates that Jesus had four brothers at least (Mk. 6:2-3):

*“Where did this man get these things?” they asked...What are these remarkable miracles he is performing? ... Isn’t this Mary’s son and the brother of James, Joseph, **Judas** and Simon? Aren’t his sisters here with us?”*

One of them, James, became the first leader of the Jerusalem Church (see [Acts 12:17, 21:18](#) & [Gal. 2:9](#)).

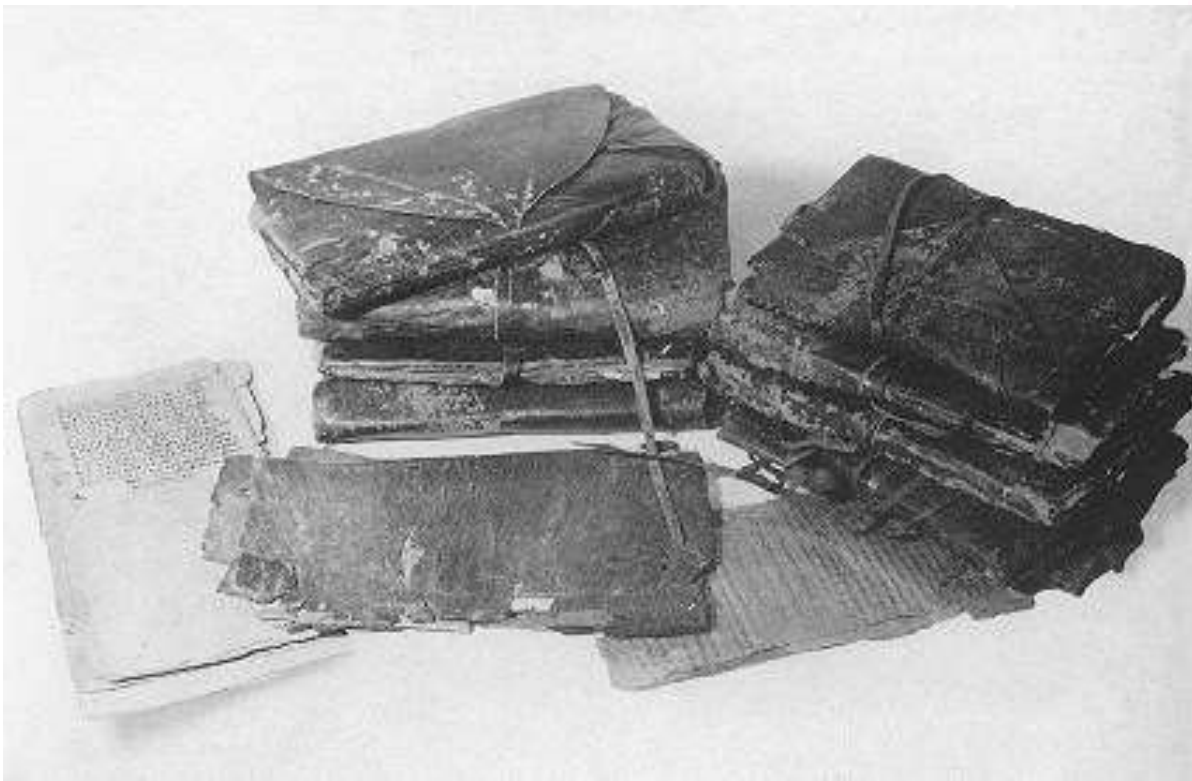
Stranger still, of course, is it for us to think that Thomas was the **twin** brother of Jesus!

Or maybe Thomas just resembled him and this earned him an affectionate nickname?



Did Thomas record the words of Jesus?

"These are the hidden words that the living Jesus spoke and **Didymus Judas Thomas** wrote them down."



Some texts were not included in the NT Canon

In Dec. 1945, two men digging for fertilizer in a cave not far from Luxor in central Egypt, found, sealed into clay jars, a collection of scrolls, probably buried in the late 4th century after a pastoral letter from Alexandria's

Bishop, Athanasius all but fixed the canon of Christian scripture, thus putting non-canonical texts in danger of destruction.



The Gospel of Thomas

One of those long-buried scrolls is a Coptic-language document consisting of 114 sayings attributed to Jesus (without any narrative).

Intriguingly, almost half of these sayings resemble those found in the canonical Gospels.

(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the all."

(3) Jesus said, "The old man will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same."

Scholars speculate that the other sayings were added by Gnostic Christians, probably in Syria, where Thomas lived before journeying to India and where his teachings were long remembered.

Where is Thomas laid to rest?

150 years after his martyrdom in India, Thomas' remains and the greater portion of his relics were sent by an Indian ruler back to Syria, to the city of Edessa.

By the 4th century, Edessa was already a destination for Christian pilgrims as witnessed by the travel writings of a Sister Egeria she addressed to her home community of nuns.

*We arrived at Edessa in the Name of Christ our God, and we straight away repaired to the **church and memorial of St. Thomas**.*

There we made prayers and did those things that were customary in the holy places; we read also some things concerning the Saint himself.

The church there is very great, very beautiful and of new construction, well worthy to be the house of God, and as there was much that I desired to see, it was necessary for me to make a 3 days' stay there.

Where is Thomas laid to rest?

Control of Christian holy sites passed to Muslim rulers in the 7th century, including the *martyrium* of Thomas.

It was destroyed in 1144 but the relics were kept safe; most were transported to the Greek island of Chios.

Then (in 1258) most were stolen (so it is told!) and taken to **Italy** except his skull, which ended up (how it is not told) on the island made famous by the NT book of Revelation, Patmos (right).

And that's how the remains of the Apostle to India came to their final rest in the land long before his arrival made holy by the bones of Saints Peter and Paul, in...



... the Cathedral of St. Thomas, Ortona, Italy



*The altar reliquary of
St. Thomas the Apostle*



The relics miraculously survived the vicious 8-day **Battle of Ortona**, fought by Canadian soldiers in Dec. 1943. The cathedral was blown up because its dome gave the Germans a view of Allied movements on the Adriatic Sea. Monks secured the relics from Nazi looting by hiding them inside the bell tower; it was the only part of the church intact after fighting stopped.



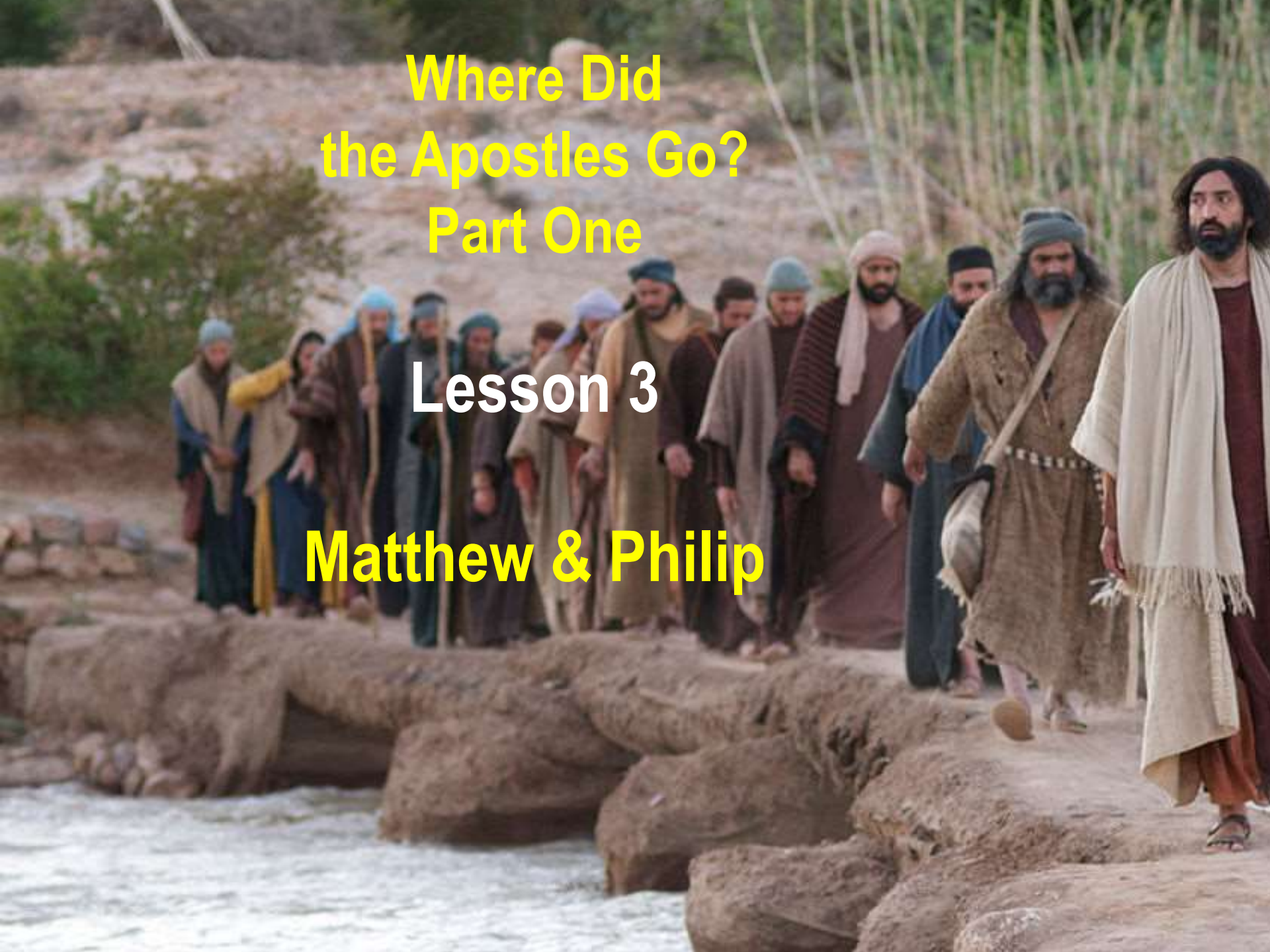
Thomas the Apostle – Take Home

- ❖ Yes, he doubted that God raised Jesus to life (which of Jesus' followers did think he would before he did?)
- ❖ But he also gave us a most memorable statement of faith
- ❖ And he journeyed farther than any other apostle to preach the Good News and plant churches
- ❖ He is remembered with reverence by millions of Christians to this day in all branches- Orthodox, Eastern, and Roman.
- ❖ We will never know who his older brother was, but...
- ❖ ...all of us are, in a very real sense, like Thomas, a “twin” of Jesus Christ when we live with the Holy Spirit indwelling and follow our Lord and our God.

**Where Did
the Apostles Go?
Part One**

Lesson 3

Matthew & Philip



Who? Me?



The Calling of Saint Matthew (1600) was for its creator, Caravaggio (1571–1610), his first public commission and won him recognition as “the most famous painter in Rome”. His life thereafter was a tragic mess (brawls, duels, prison, a murder and an early death).



Matthew the Apostle

Two things about St. Matthew probably come into your mind:

- (1) He was a tax collector before Jesus called him to be an Apostle
- (2) He later wrote one of the four Gospels; that is, he became an Evangelist.

The first of these things is recorded in the NT; the second is not.

Matthew, a collector of tolls, customs and duties

There are only six occurrences of the name “Matthew” in the NT, four in lists of the Apostles. Here (right) are the only two others. Unlike with Thomas, then, the NT provides no words spoken by this Apostle, no hint of his character or faith, other than simply that he “got up and followed”.

As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew’s house, many tax collectors and sinners came and ate with him and his disciples.

- *Mt. 9:9-10*

Collecting taxes, tolls and duties

Taxation in Palestine was first set up under Ptolemaic rule (~ 300 BC) as a system of government-contracted “tax-farmers” who purchased the right to collect taxes. The agent paid the state in advance the sum to be levied. This continued until the Romans took over and introduced *publicani*, Roman agents who directly collected taxes for Rome. Julius Caesar returned to the tax-farming system in 44 BC.

Later division of the region brought differences in tax collection in different regions. The ethnarch Archelaus and the tetrarch Herod Antipas had their own arrangements. Direct taxes were not farmed out in Judea. It seems as though the **Sanhedrin**, under the supervision of the procurator, was responsible for the collection of taxes and their payment to Rome.

In Jesus’ day, then, the perception of tax-collectors as agents of Rome and traitors may have differed from Galilee to Judea. In Galilee payment of taxes and tolls could not be construed as direct support of Gentiles in the same way as were taxes paid to the Roman officials in Judea.

Scholars generally draw a distinction between direct and indirect taxes, and between taxes and customs (or tolls). The latter were “minor taxes, sales taxes, customs taxes, taxes on transport. It is generally thought that Matthew was this type of Galilean “customs” tax-farmer.

Matthew or Levi?

As Jesus went on from there, he saw a man named **Matthew sitting at the tax collector's booth.**

“Follow me,” he told him, and Matthew got up and followed him.

While Jesus was having **dinner** at Matthew's house, **many** tax collectors and sinners came and ate with him and his disciples.

- Mt. 9:9-10

As {Jesus} walked along, he saw **Levi son of Alphaeus sitting at the tax collector's booth.**

“Follow me,” Jesus told him, and Levi got up and followed him.

While Jesus was having **dinner** at Levi's house, **many** tax collectors and sinners were eating with him and his disciples, *for there were many who followed him.*

- Mk. 2:13-17

Jesus went out and saw a **tax collector by the name of Levi sitting at his tax booth.**

“Follow me,” Jesus said to him, and Levi got up, *left everything* and followed him.

Then Levi held a *great banquet* for Jesus at his house, and a *large crowd* of tax collectors and others were eating with them.

- Lk. 5:27-28

Matthew **Levi**, a collector of tolls and duties

Some think Levi is another of Matthew's names, one Hebrew, one Greek.

But Matthew is a Hebrew name = מַתִּיתָהוּ
Mattityahu "Gift of Yahweh"

Also possible – Matthew is from the tribe of Levi and so he might be “Matthew the Levite” in full and then “Levi” for short.

If so, Mark is inconsistent because when he lists the Apostles, he lists Matthew and does not mention a person named Levi.



Matthew,
Evangelist

The traditional view of the Evangelists



The traditional view of the Evangelists

Mark is said to have been the scribe of Peter, hence his knowledge of the life, works, and sayings of Jesus.



Mark: *The Winged Lion*

Symbolizes: the Resurrection.

Mark opens his gospel with the mission of John the Baptist, 'the voice of one crying in the wilderness' whose cry was like the roar of the lion, also one who lived in the wilderness.

Mark see Jesus as Christ, a king, as the lion is traditionally seen as the powerful king of animals. Jesus, too, is powerful as shown by his power over death.

The traditional view of the Evangelists

Luke: *The Winged Ox*

Symbolizes: The Passion.

The form of the ox, the beast of strength, service and sacrifice, sets forth the sacred office of Christ the High Priest and, at the same time, himself the sacrificial offering, the atonement for sin by blood, stressed in Luke's gospel.



Luke is said to have been the scribe of St. Paul, and through Paul established contacts with other early church leaders to learn all he knew of the life of Jesus.

The traditional view of the Evangelists

John: *The Eagle*

Symbolizes: the Ascension

The eagle is allotted to St. John because, as the eagle soars towards heaven, John, the sacred writer, soars in spirit up to the heaven of heavens to bring back to earth revelation of sublime and awesome things of God in Christ.

John, we learn in the Gospels, was given charge by Jesus on the cross to care for Mary, his mother, and so, from her, gather many intimate stories of his life not recorded by the other evangelists.



The traditional view of the Evangelists

Matthew: *The Winged Man*
Symbolizes: The Incarnation

Matthew begins his Gospel with the human generation of Christ and so is seen as “down to earth”. He dwells more than the other writers on the human nature of Jesus, his earthly works, and his fulfilment of OT prophecy then upon his divinity.

Matthew is said to have been paired with...?

There is no traditional pairing – Since Matthew the Evangelist is said to be Matthew the Apostle, he needs no “inside” information source.



Why the attribution?

The account of the calling of the tax-collector by Jesus in the Gospel of Matthew names him as “Matthew” the other accounts as “Levi”.

Papias (fragment, ca. 130 AD)

“Matthew collected the sayings (logia) [of the Lord] in the Hebraic dialect (Aramaic) and each one interpreted them as he was able.”

Pro

Matthew the Apostle would write in Aramaic since it was his native language. That he could write at all is not inconsistent with his being a tax collector. If he did write the Gospel in Aramaic, the work must have been translated later into the Greek text we have today and the older text lost.

Why the attribution?

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Con

But our Greek text (according to scholars) does not have the “feel” of a translation. And, of course, it is not just a collection of sayings but a reasonably coherent narrative. And nowhere in the text does the author claim to have been an eyewitness to the events narrated. Scholars conclude that what Papias referred to was not a Gospel. If Matthew wrote another work, it has not survived the ages.

The character of Matthew the Evangelist

Be that as it may...

The skills, character and viewpoint of the author of the *Gospel of Matthew* shine through the text we know so well.

- ❖ He was skilled in writing – in Greek - but he is also at home in Jewish culture and is well-versed in OT Scripture
- ❖ Best guess: he was a Greek-speaking Diaspora Jewish Christian, like St. Paul, educated, OK with Gentiles converts, possibly a Pharisee but in conflict with the rabbinical form of Judaism that arose after the destruction of the Temple
- ❖ He sees the life, mission, and death of Jesus as intimately connected to Jewish prophecy: “thus was fulfilled” occurs 14 times in his Gospel
- ❖ He sees Jesus as Messiah, so the future of a renewed Israel is all about Jesus leading all people to form an apocalyptic Kingdom of heaven under God the Father.

Matthew is said to have preached in Ethiopia, where he was martyred. In 954, his remains were moved from his tomb there to Salerno, Italy.



Matthew the Apostle – Take Home

- ❖ He has become synonymous with the writer of the Gospel of Matthew, so why not just “so with the flow” and just take one for the other.
- ❖ Matthew, then, is due our respect and honor, not as an Apostle *per se* (because we know nothing about his work as a preacher)...
- ❖ ...but as the “one who was sent” as a writer so that all of us today can know Christ and - every day - get up from what we are doing to answer the call of Jesus.

Philip the Apostle



St. Philip, by Peter Paul Rubens (1611), Museo del Prado, Madrid, Spain

- ❖ The Synoptic Gospels make no mention of Philip outside the lists (once each) of the 12.
- ❖ The Gospel of John gives us insight into his personality in four places: Chap. 1, 6, 12, & 14
- ❖ The NT Acts of the Apostles includes him in the list of the 12 in Chap. 1 but after that, nothing
- ❖ ...there is, however, a lot about another Philip, designated “the Evangelist, one of the Seven”

The Call of Philip



Jesus decided to go to Galilee. Finding Philip, he said to him, “Follow me.”

Philip, like Andrew and Peter, was from the town of Bethsaida.

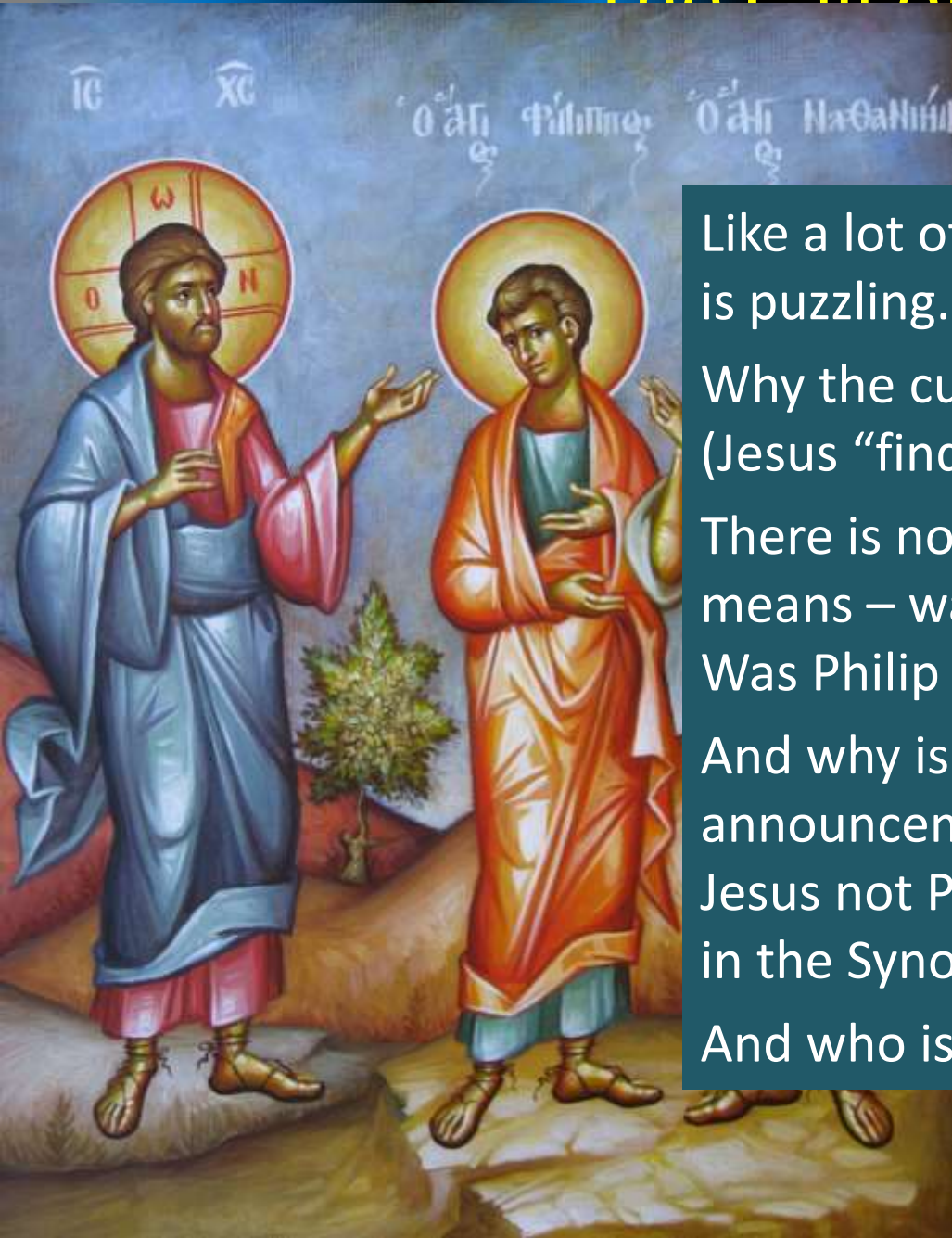
Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

“Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip.

- *Jn. 1:44-46*

The Call of Philip



Like a lot of passages in *John*, this passage is puzzling.

Why the curious echo in the passage (Jesus “finds” Philip / Philip “finds” Jesus.

There is no explanation for what either means – was Jesus searching for Philip? Was Philip searching for the Messiah?

And why is Philip making the public announcement of the Messiahship of Jesus not Peter (as is famously the case in the Synoptic Gospels)?

And who is Nathanael?

What's in the name "Philip"?

- ❖ "Philip" in Greek means "lover of horses" (phil + 'ippos)
- ❖ One of four Apostles with a Greek name (*the others are Peter, Andrew, Thaddeus*)
- ❖ But it is unlikely he was Greek – if as John reports he was from Bethsaida, he was as Jewish as Jesus; his native language would have been Aramaic
- ❖ Palestinian Jews of Jesus time had been immersed in Greek culture for over 300 years since the conquests of Alexander the Great....
- ❖ ...whose father was named "Philip"
- ❖ Philip was probably, like his friends Peter and Andrew, a fisherman, and probably, like the other Apostles, illiterate and never owned a horse!

Philip fails the test

Jesus crossed to the far shore of the Sea of Galilee and a great crowd of people followed him... Then Jesus went up on a mountainside and sat down with his disciples.... {He} looked up and saw a great crowd {and} said to **Philip**, “Where shall we buy bread for these people to eat?” He asked this only to test him, for he already had in mind what he was going to do.



Philip fails the test

Philip answered him, “It would take more than half a year’s wages to buy enough bread for each one to have a bite!” - *Jn. 6:1-7*

Philip is no more able to appreciate the abilities of Jesus than the other Apostles and the author of *John* emphasizes this failure by his editorial comment about a “test”.

But why? Did he want to pick on Philip for some reason? Or was it just “author’s choice” - he had to have one of them speak up and he made it be Philip for no other reason?



Philip the intermediary

Now there were some Greeks among those who went up to worship at the festival. They came to Philip... with a request.

“Sir,” they said, “we would like to see Jesus.”

Philip went to tell Andrew; Andrew and Philip, in turn, told Jesus.

- *Jn. 12: 20-22*

It is unclear who the foreigners were (“God-fearers”?), why they wanted to see Jesus (not “talk to” Jesus?), and why they didn’t approach Jesus directly.

As noted above, it is unlikely that Philip could act as an interpreter or that they thought he was Greek.

Whatever, the text is even more confusing when Jesus does not address the Greeks – instead, he delivers a lengthy speech without any reference to them, as if the author just wanted to “set the stage” for Jesus (not an uncommon literary device in *John*).

Philip receives a gentle rebuke

Jesus {said}, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father as well. From now on, you do know him and have seen him.”

Philip said, “Lord, show us the Father; that will be enough for us.”

Jesus answered: “Don’t you know me, **Philip**, even after I have been among you...? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?... Don’t you believe that I am in the Father and the Father is in me?”

- *Jn. 14: 6-8*

What happened to the Philip of Chap. 1 who found the Messiah? Maybe *John's* Jesus is beyond him (and *John's* readers?). Does this passage really tell us anything about Philip or is he just the author's designated spokesperson again?



So....

What do we know about Philip's character from the Gospels?

+ From the Synoptics.... Nothing.

+ From *John*..... Hard to say.

He does play a part and appears to have more “access” to Jesus than some of the other Apostles.

+ But he does not show any more insight (after a good start).

+ From *Acts* and *Epistles*...nothing.

Deacon Philip is active / Apostle Philip is absent

...when the number of disciples was increasing, the Hellenistic Jews complained against the Hebraic Jews because their widows were being overlooked in the distribution of food. So the Twelve gathered the disciples together and said, “It would not be right for us to neglect the ministry of the word of God to wait on tables... {so} choose seven from among you... We will turn this responsibility over to them... They chose Stephen, also **Philip**, Procorus, Nicanor, Timon, Parmenas, and Nicolas....

- Acts 6:1-6

We continued our voyage from Tyre and landed at Ptolemais, where we greeted the brothers and sisters and stayed with them for a day. Leaving the next day, we reached Caesarea and stayed at the house of **Philip the evangelist, one of the Seven**. He had four unmarried daughters who prophesied.

- Acts 21:7-9

Missionary (?) and Evangelist (?)

- ❖ *Letter from Peter to Philip*, one of the texts in the Nag Hammadi Library (dated to the end of the 2nd century)
 - ❖ Philip undertakes a missionary journey shortly after the Resurrection of Jesus
 - ❖ In this letter, Peter asks Philip to rejoin the other apostles who had gathered at the Mount of Olives for the Ascension.
- ❖ *The Gospel of Philip*, another text in the Nag Hammadi collection (dating uncertain, probably early 3rd century)
 - ❖ 5 sacraments (Baptism, anointing, Eucharist, salvation and bridal chamber)
 - ❖ Emphasis on those who understand and those who do not, those with true knowledge and those without
 - ❖ Pretty strange and clearly Gnostic

...or Martyr (?)

Acts of Philip (early 4th century) recounts the preaching & miracles of Philip with Bartholomew in Greece and Syria, then in Phrygia (S. E. Turkey) where he was martyred in the city of Hierapolis.

- ❖ Through a miraculous healing Philip converted the wife of the proconsul of the city which enraged the official.
- ❖ He had Philip and Bartholomew tortured, then crucified.
- ❖ Philip preached from the cross, persuading the people to release Bartholomew.
- ❖ He insisted, however, that they not release him, and so he died there.

Filippino Lippi, Strozzii Chapel,
Santa Maria Novella, Florence



Basilica Santi Apostoli, Rome
[Church of the Holy Apostles] where
Philip's relics are preserved
after Pope John III
requested them in
570 AD from Christians
of Hierapolis

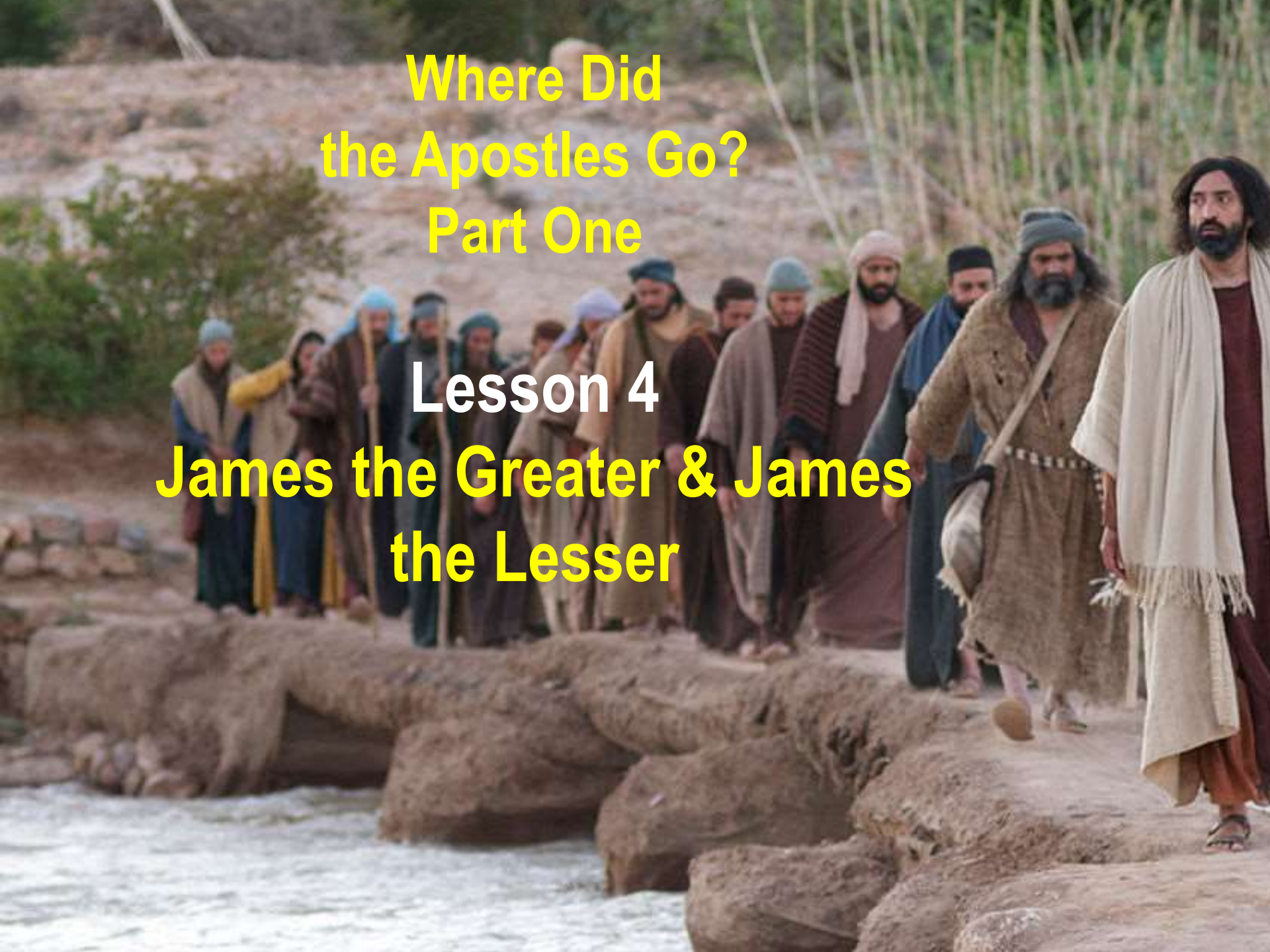


Philip the Apostle – Take Home

- ❖ No information from the Synoptic Gospels, Acts, or Epistles, but relatively active and vocal in *John*
- ❖ With caution, can speculate he was a fisherman and friend of Peter and Andrew (and Nathanael)
- ❖ He may have had a closer relationship with Jesus than some of the other Apostles
- ❖ Confused in early Christian tradition (and still today) with the deacon Philip (the Evangelist)
- ❖ Purported to have preached in Greece, Syria and (what is today) eastern Turkey
- ❖ Died a martyr there (crucified upside-down) but his relics are (purportedly) preserved in Rome.

**Where Did
the Apostles Go?
Part One**

**Lesson 4
James the Greater & James
the Lesser**



To Recap

- ❖ Doubtful **Thomas** made a great profession of faith; was missionary to India; *Gospel* (all sayings) is intriguing but likely Gnostic.
- ❖ Toll collector **Matthew** followed Jesus when he called; is credited with writing a canonical Gospel.
- ❖ A fishing buddy of Simon and Andrew, **Philip** might have done important missionary work in Greece, Syria and Turkey but certainly did not write his gospel.
- ❖ This lesson: **Jameses “the Greater” and “the Lesser”**.

The names of the 12 apostles:

1. Simon (Peter)
2. Andrew, his brother
3. **James (Zebedee)**
4. John, his brother
5. Philip
6. Bartholomew
7. Thomas (twin)
8. Matthew (toll collector)
9. **James (Alphaeus)**
10. Thaddaeus
11. Simon (Zealot)
12. Judas (Iscaiot)

- from Mt. 10:2-4

Two Apostles are “James”

Our English translations give the name as “James” but the actual Greek is **Ἰάκωβον** = “**Jacob**”, a very popular Jewish name indeed.

In *Mark*, Jesus gives James and John Zebedee a special nickname (of affection or status?), “thunder”.

Search (NIV) returns 38 “hits” for the word “**James**”

*...the twelve {Jesus} appointed: Simon (who he gave the name Peter), **James**, son of Zebedee, and his brother John (whom he gave the name “Boanerges”, meaning “sons of thunder”), Andrew, Philip, Bartholomew, Matthew, Thomas, **James** son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.*

- Mk. 3:16-18

Simple- just two Jameses, right?

1. Apostle James (Zebedee), brother of John
2. Apostle James (Alphaeus)

*{Jesus} began to teach in the synagogue, and many who heard him were amazed. “Where did this man get these things?” they asked. “What’s this wisdom that has been given him? What are these remarkable miracles he is performing? Isn’t this the carpenter? Isn’t this Mary’s son and the brother of **James**, Joseph, Judas and Simon? Aren’t his sisters here with us?” - Mk. 6:2-4*

James, a servant of God and of the Lord Jesus Christ,
To the twelve tribes scattered among the nations:
Greetings. – *Jam. 1:1*

Maybe four Jameses

1. Apostle James (Zebedee), brother of John (“the Greater”)
2. Apostle James (Alphaeus)
3. James, the brother of Jesus
4. James, the author of the NT *Book of James*

*When the centurion, who stood before Jesus, saw how he died, he said, “Surely this man was the Son of God!” Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of **James the younger** and of Joseph, and Salome.*

- Mk. 15:39-40

*Jude, a servant of Jesus Christ and a brother of **James**, to those who have been called, who are loved in God the Father and kept for Jesus Christ.*

– Jude 1:1

How about 6 Jameses?

1. Apostle James (Zebedee), brother of John (“the Greater”)
2. Apostle James (Alphaeus)
3. James, the brother of Jesus
4. James, the author of the NT *Book of James*
5. James the Younger (or “Lesser”, of status)
6. James, the brother of the author of the NT Book of Jude

*Jesus went out... and spent the night praying to God. When morning came, he called his disciples and chose twelve of them, whom he designated apostles: Simon (named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of **James**, and Judas Iscariot.*

-Lk. 6:12-16

Seven??

1. Apostle James (Zebedee), brother of John (“the Greater”)
2. Apostle James (Alphaeus)
3. James, the brother of Jesus
4. James, the author of the NT *Book of James*
5. James the Younger (or “Lesser”, of status)
6. James, the brother of the author of the NT Book of Jude
7. James the father of Judas the Apostle (not Iscariot)

Which of these Jameses do you think are the same James? Why?

James (Zebadee) was among the first

Jesus went into Galilee, proclaiming the good news of God...

....he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said. At once they left their nets and followed him.

When he had gone a little farther, he saw **James son of Zebedee** and his brother John in a boat, preparing their nets.... {Jesus} called them, and they left their father in the boat... and followed him. - *Mk. 1:15-20*



James Z. is in with the “In Group”

In *Mark*, James is one of a small number of Apostles (4) especially close to Jesus. They speak as one. Matthew reduces the “in group” to 3 - Peter, James and John.

James stays with the “in group” (Andrew is out).

Matthew even puts James ahead of John

As Jesus was sitting on the Mount of Olives opposite the temple, Peter, **James**, John and Andrew asked him privately, “Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?”

- *Mk. 13:2-4*

After six days Jesus took with him Peter, **James** and John **the brother of James**, and led them up a high mountain by themselves. There he was transfigured before them.

- *Mt. 17:1-3*

People {said to Jairus}, “Your daughter is dead. Why bother the teacher anymore?” Jesus told {Jairus}, “Don’t be afraid; just believe.” He did not let anyone follow him except Peter, **James** and John **the brother of James**.

- *Mk. 5:36-37*

The martyrdom of James Z.

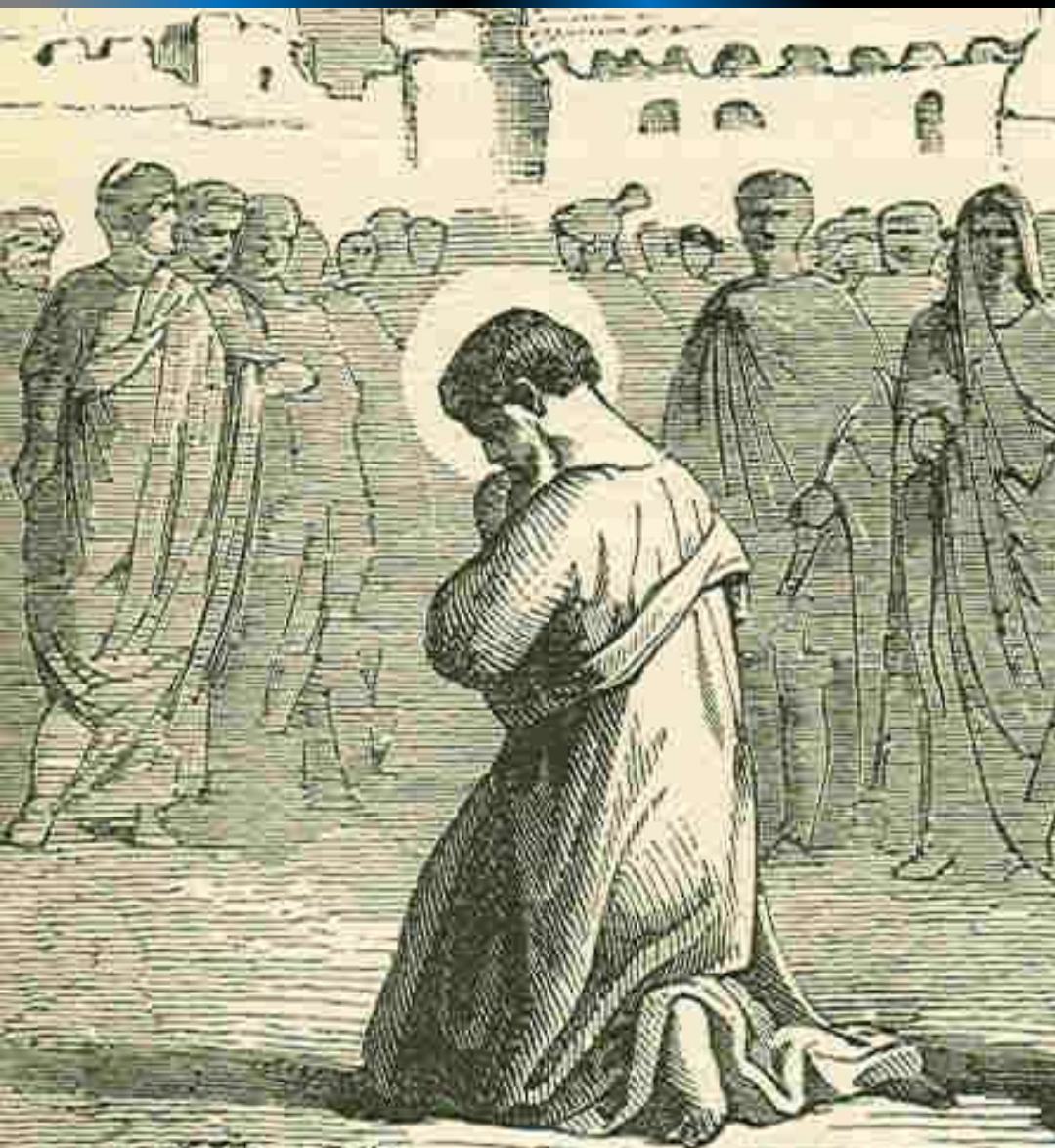
It was about this time that King Herod (Agrippa I) arrested some who belonged to the church, intending to persecute them. He had **James**, the brother of John, put to death with the sword. - *Acts 12:1*



When he saw that this met with approval... he proceeded to seize Peter also.... {there follows an account of Peter's angelic release from prison}.

Peter motioned with his hand for them to be quiet.... "Tell **James** and the other brothers and sisters about this," he said, and then he left for another place. - *Acts 12:2-17*

The influence of James “The Greater”



Most likely, then, James preached after the Lord's ascension for about 15 years in Jerusalem.

We do not know why he was executed.

There is, after this, no mention of James the Greater in the NT and no writings attributed to him.

But that does not mean he is neglected in the post-NT period.

Christians in Spain insist that he evangelized there but the earliest known reference to this is only in the later part of the 7th century.



He was buried at Jerusalem, but according to Spanish tradition, his body was “translated” to Compostela, Galicia (far NW Spain) where his shrine, a massive cathedral, Santiago de Compostela, became one of the great pilgrimage goals.

In Iberia “Jacob” became "Iago", which prefixed with "Sant" became "Santiago" (the name of the capital of Chile); "Tiago" became "Diego" (hence the CA city of San Diego); In French, it became "Jacques" (which is not “Jack” in English, which comes from “John” which is “Jean” in French).



The Way (Camino) of St. James





English Way

Finisterre Way

Oviedo

Santander

Bilbao

Bordeaux

Biarritz

Toulouse

Le Puy Route

Le Puy En Velay

Original

Northern Way

French Way

Aragones

Jaco

Leon

Porto

Portuguese Way

Solomanca

MADRID

Cáceres

Via de la Plata

LISBON

Camino de Compostela

Sevilla

237,886 pilgrims completed the final
100 km (walking) or 200 km (cycling) to
Santiago de Compostela in 2014.



Providing rest & refreshment to pilgrims is an important business in Galicia



At the end of El Camino:
the Cathedral of St. James



The Second of the two Jameses

*Jesus called his twelve disciples to him and gave them authority...
... Simon (called Peter) and his brother Andrew; James (Zebedee), his brother John; Philip, Bartholomew, Thomas, Matthew (tax collector), **James son of Alphaeus**, Thaddaeus, Simon (Zealot) and Judas (Iscaiot, who betrayed him).*

These twelve Jesus sent out with the following instructions:

- *“Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel.*
- *As you go, proclaim this message: ‘The kingdom of heaven has come near.’*
- *Heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons.*

Freely you have received; freely give.

- Mt. 10:1-8

James Alphaeus

- All 4 lists of the Apostles (3 in the Gospels, 1 in Acts) use the tag “son of Alphaeus” to distinguish the second from the first James.
- There no tradition regarding the death of James the Apostle, son of Alphaeus specifically. More on this later.
- James Alphaeus may be “James the Lesser/Younger”; his mother, “Mary the wife of Clopas” was at Jesus’ crucifixion according to the Gospel of John (19:25).
- Not to be confused with the Cleopas of Lk. 24:18 (whom the risen Lord encountered on the road to Emmaus)



Was James Son of Alphaeus the Son of Mary?

Papias of Hierapolis (70–163 AD), in the surviving fragments of his work *Exposition of the Sayings of the Lord*, states that the Mary who is the mother of James the Lesser/Younger, is the wife of Alphaeus and the sister of Mary, the mother of Jesus:

Mary, mother of James the Less and Joseph, wife of Alphaeus was the sister of Mary the mother of the Lord, whom John names of Cleophas, either from her father or from the family of the clan, or for some other reason.

That would make the Apostle (James Alphaeus = James the Lesser/Younger) the cousin of Jesus. But it also means you have to accept that one Mary was another Mary's sister.

Was James Alphaeus Matthew's brother?

Consider that Mark's *not-Matthew* tax collector, Levi, of is also the "son of Alphaeus"

Jesus went out by the lake and a crowd came to him.... As he walked along, he saw **Levi son of Alphaeus** sitting at the tax collector's booth. "Follow me," Jesus told him. Levi got up and followed him.

While Jesus was having dinner **at Levi's house**, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. - Mk. 13-15

If the apostle James was the brother of Levi (who is said to be the same person as St. Matthew) that would explain why Jesus seemed to know him and then call him.

James = James = James

- ❖ Jerome the great Christian scholar and Bible translator, concluded that James Alphaeus is not just the same person as James the Lesser/Younger, but also the same person as James, "the brother of the Lord".

“James, called the brother of the Lord, surnamed the Just, the son of Joseph by another wife, as some think, but, as appears to me, the son of Mary sister of the mother our Lord, Mary of Cleophas that John makes mention in his book”. (his gospel)

- ❖ Given the fact that the Semitic word for *brother* is also used for other close relatives, James the brother of Jesus = son of Alphaeus was considered to be the cousin of Jesus.



James,
brother to
Our Lord, is
much more
important
to early
Christianity
than James
Alphaeus
whether he
was the
same
person or
not is
probably
not
important

Was James Alphaeus the brother of Jesus?

“Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t **his brothers James**, Joseph, Simon and Judas?

- *Mk. 6:3 = Mt. 13:55*

Jesus went around in Galilee.... And when the Jewish Festival of Tabernacles was near, **Jesus’ brothers** said to him, “Leave Galilee and go to Judea, so that your disciples there may see the works you do.... show yourself to the world.” For even his own brothers did not believe in him.

- *Jn. 7:1-5*

After that, {Jesus} appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to **James**, then to all the apostles, and last of all he appeared to me (Paul) also.

- *1Cor. 15:5-8*

James the brother of Jesus

According to Eusebius, James was named a bishop of Jerusalem by the apostles: "**James, the brother of the Lord**, to whom the episcopal seat at Jerusalem had been entrusted by the apostles". Jerome wrote the same: "**James**... after our Lord's passion.. ordained by the apostles bishop of Jerusalem..." and that **James** "ruled the church of Jerusalem thirty years".

The non-canonical *Gospel of Thomas* confirms that Jesus (after his resurrection) names James as a leader of his disciples: "The disciples said to Jesus, 'We know that you will depart from us. Who will be our leader?' Jesus said to them, "Where you are, you are to go to **James the Just**, for whose sake heaven and earth came into existence".

James the brother of Jesus

“The apostles and elders met to consider this question {must Gentiles be circumcised to become Christians}. After much discussion, Peter addressed them: “Brothers... They listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles... When they finished, **James** spoke up. “Brothers,” he said, “listen to me...**It is my judgment** that we should not make it difficult for the Gentiles who are turning to God.....
- Acts 15:6-21

After this, we started on our way up to Jerusalem.... When we arrived at Jerusalem, the brothers and sisters received us warmly. Paul and the rest of us went to see **James**, and all the elders were present. Paul greeted them and reported in detail what God had done among the Gentiles through his ministry.
- Acts 21:16-19

James was holy (says Hegesippus 110-180 AD)

James, the Lord's brother, succeeded to the government of the Church, in conjunction with the apostles. He has been called “the Just” by all from the days of the Lord down to the present time.

Many bore the name of “James”; but this one was holy from his mother's womb. He drank no wine or other intoxicating liquor, nor did he eat meat; no razor came upon his head; he did not anoint himself with oil, nor bathe. He did not wear any woolen garment, but fine linen only.

He went often to the temple. He could be found kneeling, begging forgiveness for the people, so much so that the skin of his knees became horny like that of a camel's by reason of his constantly bending the knee in adoration to God and begging forgiveness for the people.

Attestation outside Scripture



James is identified as the brother of Jesus by none other than Josephus in his history *Jewish Antiquities*

{Ananus} *had now a proper opportunity*
{to display his authority and so he}
assembled the Sanhedrin of judges and
brought before them the brother of Christ
whose name was James and some
others...he delivered them to be stoned”

James was a martyr (ca. 62 AD)

And they began to stone him... but he turned, and kneeled down, and said: "I beseech Thee, Lord God our Father, forgive them; for they know not what they do." And, while they were thus stoning him to death, one of the priests... began to cry aloud, saying: "Cease, what do ye? The just man is praying for us."

But one among them, one of the **fullers**, took the staff which he used to wring out the garments he dyed, and hurled it at the head of the just man. And so he suffered martyrdom. They buried him on the spot, and the pillar erected to his memory is still there close by the temple.



The Feast Day of Saint James the Lesser

In the RC Church, the feast day of Philip the Apostle, along with that of James the Lesser (= James the Just), was traditionally observed on May 1, the anniversary of The Church of the Twelve Apostles dedicated to them both in Rome (later moved to May 3rd).

He is, appropriately, the patron saint of hat makers.



A last word from James, the brother of Jesus

I, **James**, the one who wrote this history in Jerusalem, when a commotion arose when Herod died, withdrew myself to the wilderness until the commotion in Jerusalem ceased, glorifying the Lord God who had given me the gift and the wisdom to write this history.

And grace shall be with them that fear our Lord Jesus Christ, to whom be glory to ages of ages.

- closing verse of the Infancy Gospel of James.

Gospel of James, step-brother of Jesus

The **Gospel of James**, also known as the **Infancy Gospel of James (Protoevangelium)**, probably written about AD 145, expands the infancy stories that are contained in the canonical Gospels and presents a narrative concerning the birth and upbringing of Mary herself.

It is the oldest extant source that asserts the “ever” virginity of Mary and the source of the legend that Joseph was an elderly widower when he married her.

No less an authority than Origen of Alexandria in the early 3rd century, says that this text, is like that of the *Gospel of Peter*, i.e. of recent appearance and dubious veracity.

**Where Did
the Apostles Go?
Part One**

Lesson 5

Judas & Matthias



Judas Iscariot is almost always the traitor
We get the barest glimpse of the man himself



Judas Iscariot, Apostle (if not saint)



- ❖ Judas was a common name in that era, and there are several other Judases mentioned in the NT
- ❖ The tag “*Iscariot*” might refer to his father (Jn. 13) or to Kerieth, a region or town in Judea and helps keep straight which Judas is which (as with *James*).
- ❖ Was 1 of 12 close disciples of Jesus, chosen by Jesus himself
- ❖ He followed Jesus, learned what he taught, and proclaimed the good news as well, likely, as did the others
- ❖ He was (??) the common purse keeper for the group but they probably had little money; more likely the women who followed Jesus took care of them.

Relentless and redundant

“Isca^{ri}ot” 22 times, 21 times as betrayer or in act of betrayal

Mt. 10: 4 ... and Judas **Isca^{ri}ot**, who betrayed him.

Mt. 26:14 ...one called Judas **Isca^{ri}ot**, went to the chief priests

Mk. 3:19 ...and Judas **Isca^{ri}ot**, who betrayed him.

Mk. 14:10 ...Judas **Isca^{ri}ot**, one of the Twelve, went to the chief priests to betray Jesus to them.

Lk. 6:16 ...and Judas **Isca^{ri}ot**, who became a traitor.

Lk. 22: 3Then Satan entered Judas, **Isca^{ri}ot**, one of the Twelve...

Jn. 6:71 ...{Jesus} meant Judas, the son of Simon **Isca^{ri}ot**, who though one of the Twelve, was later to betray him.

Jn. 12: 4But one of his disciples, Judas **Isca^{ri}ot**, who was later to betray him...

Jn. 13: 2 ...the devil had already prompted Judas, the son of Simon **Isca^{ri}ot**, to betray Jesus.

Questions

(1) If Jesus knew long before he betrayed him, why did Jesus call Judas to be an Apostle?

(2) Why did Judas betray Jesus? Was he greedy and did it for the money"? Impatient and was trying to force Jesus to act in rebellion?

(3) Did the Jewish leaders need someone to betray Jesus? Even Jesus says they could have arrested him anytime (Mk. 14:49)

(4) Was Judas any worse than doubting Thomas or denying Peter? Or the other Apostles, all of whom fled when Jesus was arrested (Mk. 14:50)

Jesus predicts his betrayal

When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, “Truly I tell you, one of you will betray me.”

They were very sad and began to say to him one after the other, “Surely you don’t mean me, Lord?”

Jesus replied, “... The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

Judas, who would betray him, said, “Surely you don’t mean me, Rabbi?”

Jesus answered, “You have said so.”

- Mt. 26: 21-25 = Mk. 14:17-21 (Lk. 22:21-23 short version)

John tells it more dramatically

After he had said this, Jesus was troubled in spirit and testified, “Truly I tell you, one of you is going to betray me.”

His disciples stared at one another, at a loss to know which of them he meant.

The disciple whom Jesus loved, was reclining next to him. Peter motioned to this disciple and said, “Ask him which one he means.” Leaning back against Jesus, he asked him, “Lord, who is it?”

Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.”

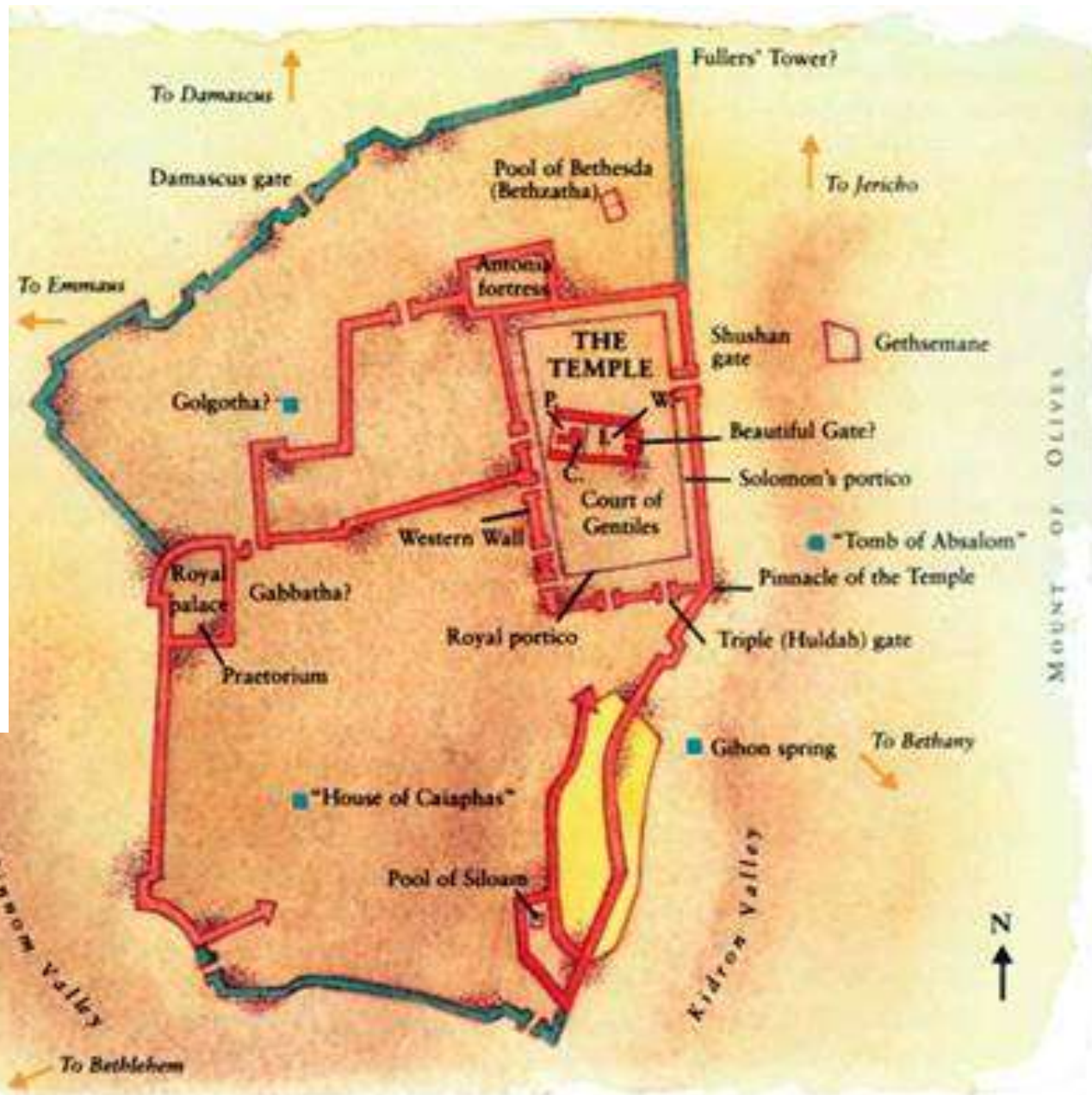
Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot.

- Jn. 13:21-30



As soon as Judas took the bread, Satan entered him. Jesus told him, "What you are about to do, do quickly."
... As soon as Judas had taken the bread, he went out.

The city of Jerusalem was protected (somewhat) from attack by two natural “moats”, the **Kidron Valley** on the east and the **Valley of Hinnom** on the west and south, where it meets and merges with the Kidron Valley.



When he had finished praying, Jesus left with his disciples and crossed the **Kidron Valley**. On the other side there was a garden, and he and his disciples went into it. Judas knew the place, because Jesus had often met there with his disciples.





So Judas came to the garden, guiding a detachment of soldiers and officials from the chief priests and the Pharisees carrying torches, lanterns and weapons.

Jesus, knowing what was going to happen to him, went out and asked them, "Who is it you want?"

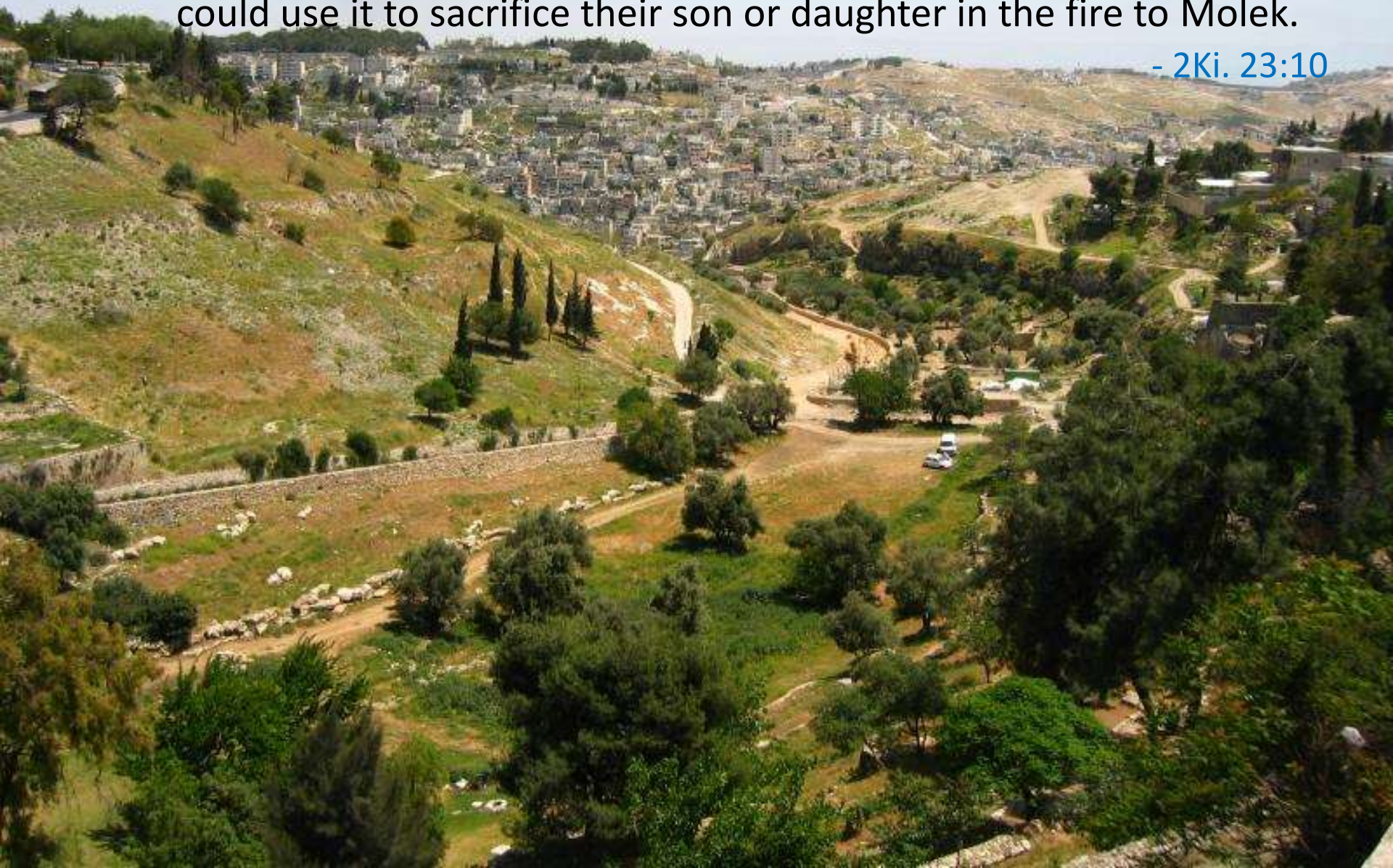
"Jesus of Nazareth," they replied.

"I am he," Jesus said.

The Valley of Hinnom

Josiah... desecrated Topheth, in the Valley of Ben Hinnom, so no one could use it to sacrifice their son or daughter in the fire to Molek.

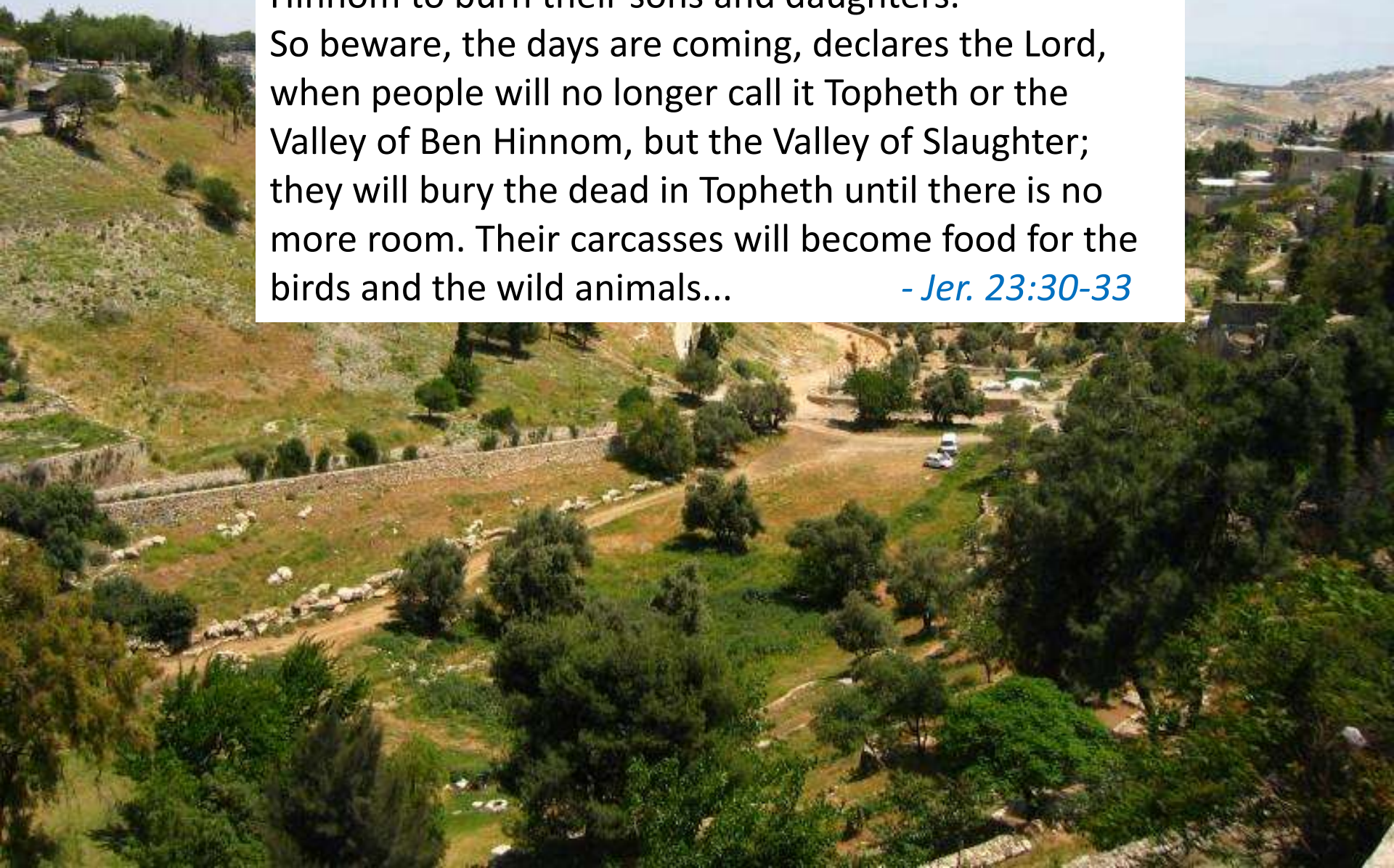
- 2Ki. 23:10



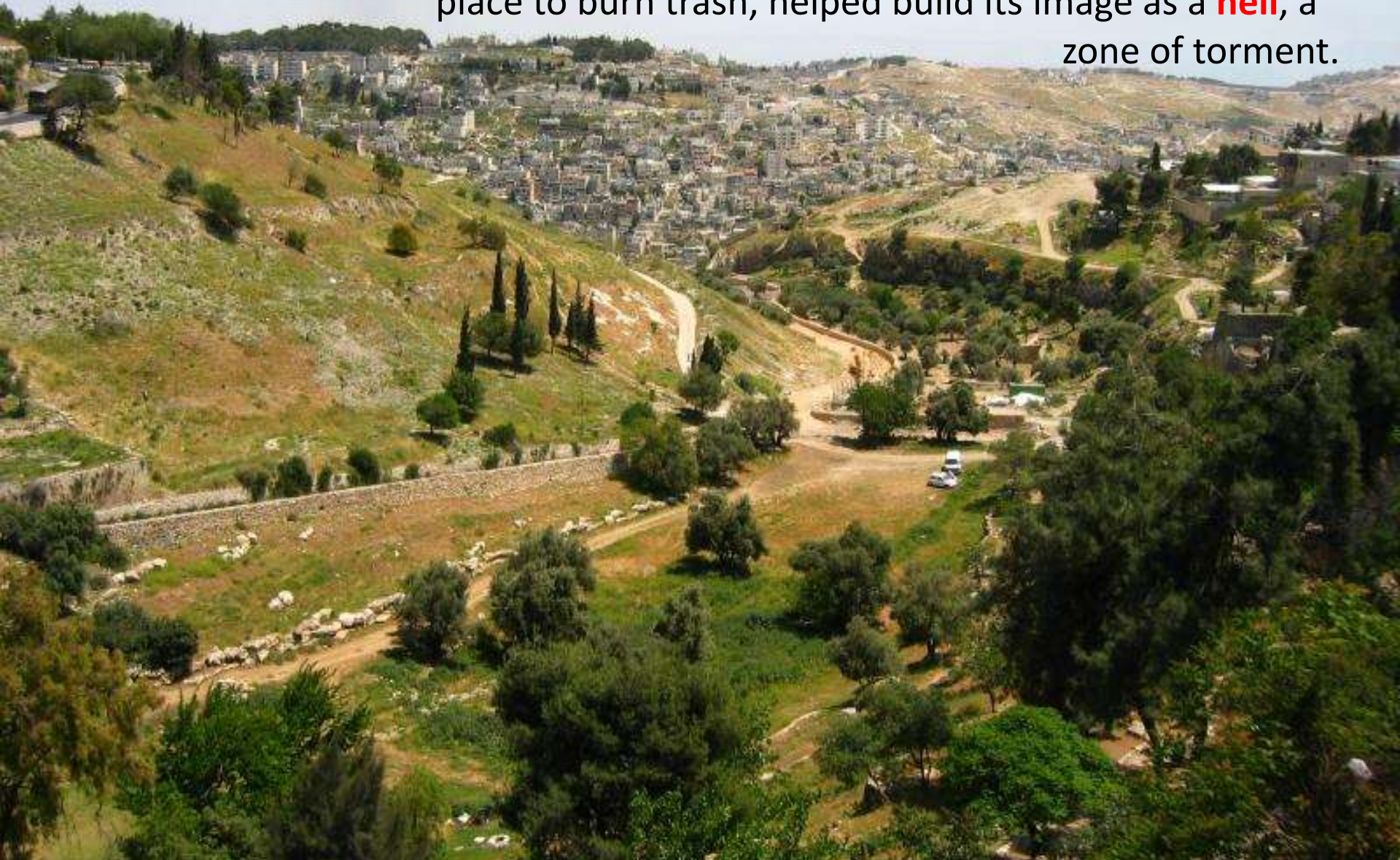
Judah did evil in my eyes, declares the Lord... They built the high places of Topheth in the Valley of Ben Hinnom to burn their sons and daughters.

So beware, the days are coming, declares the Lord, when people will no longer call it Topheth or the Valley of Ben Hinnom, but the Valley of Slaughter; they will bury the dead in Topheth until there is no more room. Their carcasses will become food for the birds and the wild animals...

- Jer. 23:30-33



In Hebrew the Valley of the Son of Hinnom is *Gei Ben-Hinnom* or simply *Gei-Hinnom*, taken into Greek as “*Gehenna*,” The valley’s other name, Topheth, means “inferno”. It’s past and the fact that it was used until Jesus’ day as the place to burn trash, helped build its image as a **hell**, a zone of torment.



What the “hell”?

- ❖ The word does not occur in the OT
- ❖ English “*hell*”s is from Old English (ca. 700 AD, world of the dead) cognates in Old Frisian *helle*, *hille*, Old Saxon *hellja*, Middle Dutch *helle*, and Old German *helle*
- ❖ The word translated “hell” occurs 12 times in the NT
- ❖ In Greek, it is “**Gehenna**”

If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into **hell**, where the fire never goes out. And if your foot... cut it off. It is better for you to enter life crippled than to have two feet and be thrown into **hell**. And if your eye... pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into **hell**, where “‘the worms that eat them do not die, and the fire is not quenched.’ (Is. 66:24) - *Mk. 9:42-48*

Did Judas repent?

... the chief priests and the elders... made plans to have Jesus executed. They bound him, led him away and handed him over to Pilate the governor.

When **Judas**, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the 30 pieces of silver to the chief priests and the elders.

“I have sinned,” he said, “for I have betrayed innocent blood.”

- Mt. 27:1-4



Pact of Judas by Duccio di Buoninsegna

How did Judas die?

“So what?” they replied. “That’s your responsibility.” So Judas threw the money into the temple and left.

Then he went away and hanged himself.

The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.”

They decided to buy the potter’s field as a burial place for foreigners.

That is why it is called the

Field of Blood.

- Mt. 27:5-8

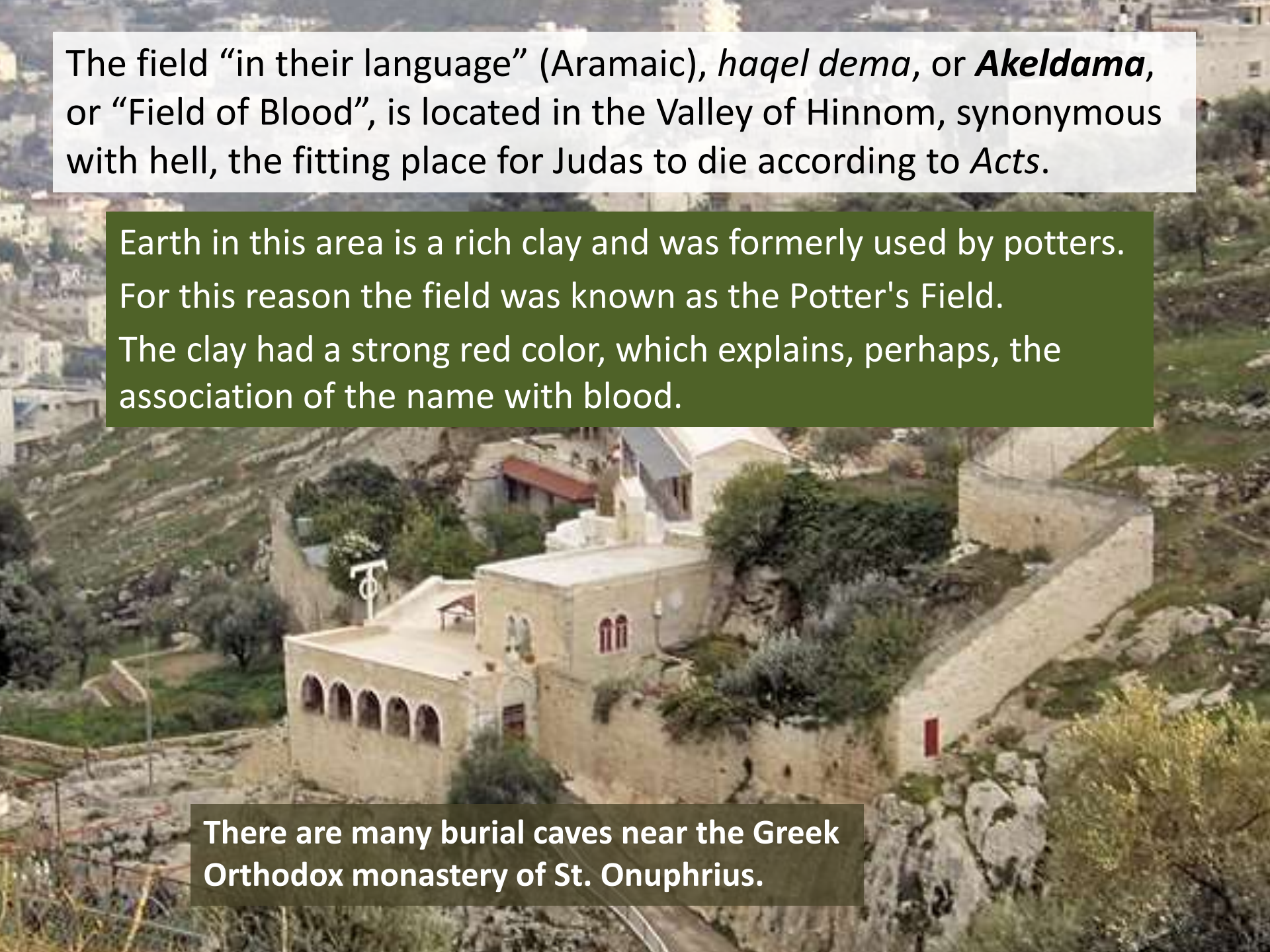
With the payment he received for his wickedness, Judas bought a field; there **he fell headlong**, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language ***Akeldama***, that is, ***Field of Blood.***
- Acts 1:17-19

These explanations of the name are pretty weak and unpersuasive

The field “in their language” (Aramaic), *haqel dema*, or ***Akeldama***, or “Field of Blood”, is located in the Valley of Hinnom, synonymous with hell, the fitting place for Judas to die according to *Acts*.

Earth in this area is a rich clay and was formerly used by potters. For this reason the field was known as the Potter's Field. The clay had a strong red color, which explains, perhaps, the association of the name with blood.

There are many burial caves near the Greek Orthodox monastery of St. Onuphrius.



Is Judas' story influenced by Zechariah?

The LORD God said: “Shepherd the flock marked for slaughter.... So I took two staffs and called one Favor and the other Union, and I shepherded the flock...

The flock detested me, and I grew weary of them and said, “I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another’s flesh.”

Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations. It was revoked on that day... I told them, “If you think it best, give me my pay; but if not, keep it.” **So they paid me thirty pieces of silver.**

And the LORD said to me, “Throw it to the potter”—the handsome price at which they valued me. **So I took the thirty pieces of silver and threw them to the potter** at the house of the LORD.

Then I broke my second staff called Union, breaking the family bond between Judah and Israel.

- *Ze. 11: 4-14*

Take home thoughts on Judas

(1) The accounts in Scripture are heavy-handed in regards his betrayal of Jesus leading us to speculate on what is at the core.

(2) Our questions remain unanswered. Judas was called by Jesus, followed Jesus and learned of Jesus. Why did he betray Jesus?

(3) This, though the Jewish leaders did not really need someone to point out the popular charismatic Rabbi. Anyone on the street would.

(4) Judas was no worse than the other fickle Apostles, all of whom fled when Jesus was arrested. And Scripture tells us Judas had remorse.

The call luck of the draw of Matthias



Peter stood up among the believers. “It is necessary to choose one of the men with us the whole time the Lord Jesus was among us, from John’s baptism to the time when Jesus was taken up from us, {to} become a witness with us of his resurrection.”

They nominated two men: Joseph called Barsabbas and Matthias. Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.” Then they cast lots, and the lot fell to Matthias so he was added to the eleven apostles. - [Acts 1:15-24](#)

St. Matthias by Peter Paul Reubens
(1611) Museo del Prado, Madrid

Who was Matthias?

- ❖ There is no mention of a Matthias among the lists of disciples or followers of Jesus in the three synoptic gospels,
- ❖ According to *Acts*, he had been with Jesus from his baptism by John until his Ascension.
- ❖ Matthias was present with the other apostles at Pentecost.
- ❖ No further information about Matthias is in the canonical NT.
- ❖ His name is variable: the Syriac version of Eusebius calls him throughout "Tolmai", not to be confused with the apostle Bartholomew (which means son of Tolmai)
- ❖ Clement of Alexandria refers once to Zacchaeus in a way which could be read as suggesting that some identified him with Matthias.
- ❖ Others equate him with Barnabas or Nathanael

Greek tradition holds that Matthias planted churches in Cappadocia and on the coasts of the Caspian Sea, and lived near the port Issus.

He preached in Judaea, then in the region of Colchis (in modern-day Georgia) and was there stoned to death.

The Coptic *Acts of Andrew and Matthias* places his activity similarly in "the city of the cannibals" in Aethiopia. A marker placed in the ruins of the Roman fortress at Gonio (in the modern Georgian region of Adjara) claims that Matthias is buried at that site.

Matthias preached the Gospel to barbarians and meat-eaters in the interior of Ethiopia, where the sea harbor of Hyssus is, at the mouth of the river Phasis. He died at Sebastopolis, and was buried there, near the Temple of the Sun.

Alternatively, another tradition maintains that Matthias was stoned at Jerusalem by the Jews, and then beheaded.

Hippolytus of Rome wrote that Matthias died of old age in Jerusalem.



Matthias' remains are interred in the Abbey of St. Matthias, Trier, Germany, the only tomb of an apostle north of the Alps.



Matthias – Take Home

- ❖ Matthias was not chosen by Jesus to be an Apostle but instead by his peers as a replacement for Judas
- ❖ While he is known for that one thing, there is no clear explanation for the felt need of the Apostles to replace Judas (if 12 was a such an important symbolic number, then why were other Apostles not replaced when they died?).
- ❖ Nothing is known about him with any level of certainty other than he was a faithful disciple of Jesus who was held in high esteem by the group.
- ❖ He may have preached in what is modern-day Turkey, he may have been a martyr, and his remains may now lie at rest in Germany.

**Where Did
the Apostles Go?
Part One**

Lesson 7

Jude (Thaddeus)



Review

- ✓ **Thomas:** Doubted then professed faith; missionary to India; apocryphal gospel of sayings
- ✓ **Matthew:** left his toll booth when called and followed Jesus; Gospel written in his name
- ✓ **Philip:** speaks in *John*; not the Deacon of *Acts*; maybe missionary to Syria, Phrygia
- ✓ **James Zebedee:** brother is John; very close to Jesus; first apostle to suffer martyrdom; patron saint of Spain
- ✓ **James Alphaeus:** Seven Jameses make his ID difficult, may have been “The Lesser”, or the brother of Matthew or even of Jesus
- ✓ **Judas:** condemned as betrayer but simplistic story of a greedy villain obscures many questions; no known tomb
- ✓ **Bartholomew:** Maybe the same person as Nathanael; skin became the canvas of Michelangelo's face in the Last Judgment
- ✓ **Matthias:** Only apostle not called by Jesus, one of two worthy men nominated to replace Judas, selected by lot; nothing known about him.

Judas son of James, Apostle, is St. Jude

Both Jude and Judas are translations of the name **Ἰούδας** in the NT Greek which in turn is a Greek variant of the old Hebrew name “Judah” (**Y'hudah**) common among Jews at the time, the name of one of the twelve tribes of Israel, a son of Jacob.



Thaddaeus = Jude son of James?

Matthew 10:3

Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and **Thaddaeus**, Simon the Zealot...

Mark 3:18

Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, **Thaddaeus**, Simon the Zealot...

Luke 14:17

Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon called the Zealot, **Judas son of James**...

- ❖ "Thaddaeus" is on Mt. & Mk. lists of Apostles only
- ❖ *Luke* and *Acts* both replace him with "Judas son of James"
- ❖ Nothing further in the Epistles
- ❖ Tradition / harmonizing concluded that Thaddeus = Jude
- ❖ Plausible as "Thaddeus" could be a nickname (means "heart")
- ❖ Practice developed to refer to "Judas of James" as "Jude" to avoid confusion with Iscariot
- ❖ Some scholars reject all this as unsupported speculation

Who is Judas?

Brother of Jesus

“Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and **Judas**?”

- Mt. 13:55 = Mk. 6:3

At the last supper close to Jesus

... one who loves me will be loved by my Father and I too will love them....” Then **Judas** (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?” Jesus replied, “Anyone who loves me will obey my teaching...

– Jn. 14:21-23

Revolutionary

Theudas appeared... men rallied to him. He was killed, his followers dispersed... After him, **Judas** the Galilean appeared ...led a band of people in revolt. He too was killed, his followers scattered.

- Acts 5:36-38

How many Judases are there?

...the apostles and elders, with the church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas.

They chose **Judas** Barsabbas (*not Thaddaeus*) and Silas, leaders among the believers.... they sent the following letter...The apostles and elders, your brothers, to the Gentile believers in Antioch... -Acts 15:21-24

...Therefore we are sending **Judas** and Silas to confirm by word of mouth what we are writing. -Acts 15:27

The people... were glad for its encouraging message. **Judas** and Silas, who themselves were prophets, (*not apostles*) said much to encourage and strengthen the believers. After some time there, they were sent off by the believers with a blessing... - Acts 15:31-32

5 mentions of a Judas in 9 NT passages, one clearly not a disciple. Add the “Jude” mentioned at the start of the epistle of Jude [“.. servant of Jesus Christ and a brother of James, to those who have been called...”] and you have at most five (5); more likely three (3) separate Judes.

Jude the Obscure Apostle

The 14th-century writer Callistus makes Jude the bridegroom at the wedding at Cana.

The legend reports that St. Jude was born into a Jewish family in Paneas, a town in Galilee later rebuilt by the Romans and renamed Caesarea Philippi.

According to the legend, Jude's father was Clopas and his mother was Mary, cousin of Mary, the mother of Jesus.

Tradition holds that Jude preached in Judea, Samaria, Syria, Mesopotamia and Libya.



St. Jude on mission

One tradition holds that Jude and Apostle Bartholomew brought Christianity to Armenia, and are therefore venerated as a patron of the Armenian Apostolic Church.

Linked to this tradition is the *Saint Thaddeus Monastery* in northern Iran, built in what was then Armenia.

Jude reportedly suffered martyrdom (clubbed to death) about 65 AD in Beirut (Roman province of Syria) together with Apostle Simon the Zealot.

This is the only report of two apostles dying together.



Where is Saint Jude Thaddaeus buried?

- ❖ The Basilica of Saint-Sernin in Toulouse, the “Pink City” and capital of south-central France
- ❖ Former abbey church of the Abbey of St. Sernin (or Saturnin}
- ❖ Built between 1080 and 1120 on the site of a previous basilica of the 4th century...
- ❖ ... which contained the body of St. Sernin, the first bishop of Toulouse (ca. 250)
- ❖ The largest remaining Romanesque building in the world
- ❖ Noted for the quality and quantity of Romanesque sculpture
- ❖ UNESCO World Heritage Sites as of 1998.







The crypt of the Basilica of Saint-Sernin

St. Jude is the patron of lost things, lost causes

Consider the case of Amos Jacob Kairouz ...

Born one of 10 children (Jan. 6, 1912) of Lebanese immigrant parents in Deerfield, MI. He was raised a Maronite Catholic, moved to OH and attended a Catholic high school, then the University of Toledo.

He received the sacrament of confirmation from the bishop of Toledo, Samuel Stritch who was a Tennessee native and this man's lifelong spiritual advisor (hold that thought).

He married Rose Marie Cassaniti (in 1936), a marriage lasting 55 years.

But Amos struggled to support his wife (baby on the way) on a meager and erratic income— there was, after all, a Depression going on.

At one point, so the story goes, he put his last \$7 in a Sunday collection plate and **prayed to St. Judas Thaddaeus** to help him make a decent living to support his family (3 children in time).

St. Jude comes through

- ❖ About a week later, **Amos Jacob Kairouz**, using the stage name **Danny Thomas...**
- ❖ ...obtained an acting gig that paid 10 times what he had put in the offering plate.
- ❖ From then on Danny Thomas held in his heart a promise to St. Jude Thaddeus that if he became a success he would one day build him a shrine.
- ❖ Maybe even a hospital.
- ❖ In 1957, he founded the American Lebanese Syrian Associated Charities to raise funds to fulfill that promise.
- ❖ When he turned 50, in 1962, the vow became a reality...
- ❖ ...and Bishop Samuel told him where he should built it- in Memphis, Tennessee.

No child should die at dawn

And so **St. Jude Children's Research Hospital** was founded by entertainer Danny Thomas with help from 2 close friends, Lemuel Diggs and Anthony Abraham, on the premise that "no child should die in the dawn of life".



No child is a “lost cause”

- ❖ Although it was named after a Christian saint, the hospital is not affiliated with any religious organization.
- ❖ Discoveries at St. Jude’s have completely changed how doctors treat children with cancer and other catastrophic illnesses.
- ❖ Since St. Jude’s was established, survival rate for acute lymphoblastic leukemia (the most common type in children) increased 4% to 94%
- ❖ Overall survival rate for childhood cancers: 20% up to 80%
- ❖ St. Jude’s treats children from more than 70 countries- it’s International Outreach Program improves the survival rates of children with catastrophic illnesses worldwide through the transfer of knowledge, technology and organizational skills
- ❖ Among numerous awards, St. Jude's was named #1 children's cancer hospital in the U.S by U.S. News & World Report (2010).

Summary



- ❖ On apostolic lists in two Synoptic gospels as “Thaddaeus”, in Luke and Acts as “Judas of James”
- ❖ “Thaddaeus” could be a nickname
- ❖ One further bit in John about Jude
- ❖ He might have preached Palestine, Syria, Mesopotamia and Libya, possibly in Armenia
- ❖ Might have been clubbed to death alongside Simon the Zealot
- ❖ Patron of lost things and lost causes.

Women
were
apostles
too! One
example is
*St. Brigid
of Kildare*



Brigid of Kildare, apostle to the Celts

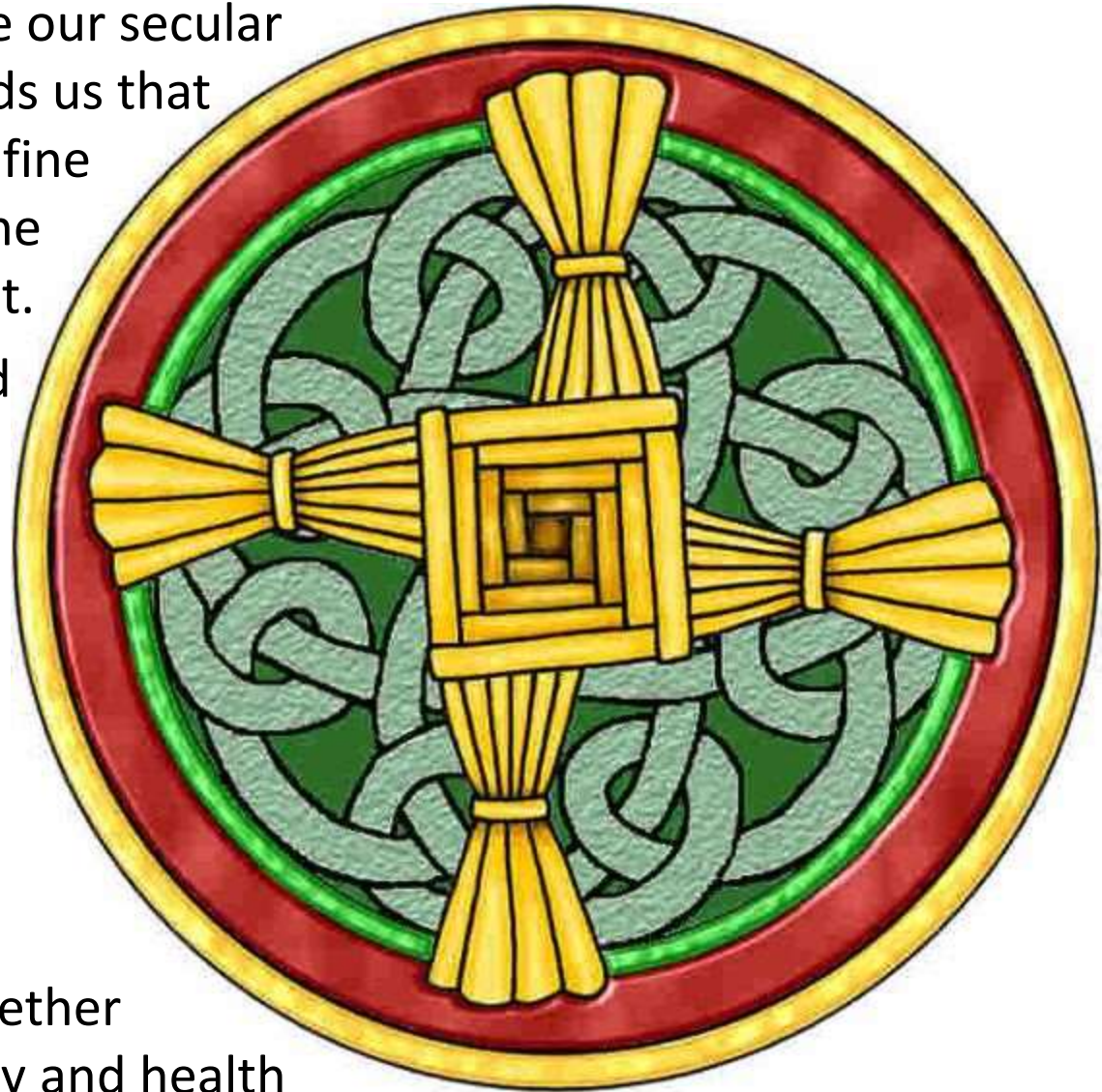
Brigid (*Irish: Naomh Bríd; Latin: Brigida; c. 451 – 525*) is one of Ireland's three patron saints (with Saints Patrick and Columba). Stories tell of her life and adventures as a religious sister, founder of several monasteries, and abbess, especially of the Convent of Kildare, (“of the oak”) which came to be revered. Her feast day of Feb. 1 was originally a pagan festival called *Imbolc*, which marked the beginning of spring.



St. Brigid's Day, much like our secular Groundhog's Day, reminds us that Spring is coming with its fine weather a reminder of the new life we have in Christ.

Because Spring in Ireland brought new life and new growth to farms, potatoes and butter were served on the Eve of St. Brigid's Day and all of the family made special crosses in her honor.

Families then prayed together for the blessing of fertility and health of the household, animals, and land.



St. Brigid's Cross - woven from straw, rushes, reeds, grass, hay, wood, goose quills, wire and fabric - is still a common feature in the doorways of many Irish homes.

Whatever material was used, it was hung with the recitation of a prayer to welcome the saint into the home.

Traditional designs were diamond, interlaced or wheel-shaped and could have two, three or four arms.

It was common to give a St. Brigid's Cross as a gift to those with a new home and to newlyweds,

His Holiness the Dalai Lama being presented with a St. Brigid Cross on visit to Kildare April 2011.



Around AD 480 Brigid founded the monastery at Kildare on the site of an older pagan shrine to a Celtic goddess with an initial group of seven companions.

Because of her extensive work as an “apostle”, she is credited today with being the first to organize any communal consecrated religious life for women in Ireland.

She also founded a monastic institution for men and invited a holy hermit from nearby Newbridge, named Conleth, to help her as its pastor. This is why, for centuries, Kildare was ruled by a double line of abbot-bishops and of abbesses.



Brigid once asked the King of Leinster for the land where she stood because it was the perfect spot for a convent, beside a forest and a lake. The king laughed at her and refused.

Brigid prayed to God, asking Him to soften the king's heart. Then she said to the King, "Will you give me as much land as my cloak will cover? Hoping to get rid of her, he agreed.


She told four of her Sisters to take the corners of the cloak, face the four points of the compass, and run. As they did, the cloth grew to keep up with them! The cloak soon covered many acres of land.

The king, at first astonished, then frightened, cried out, "Oh, Brigid! Your cloak will soon cover my entire kingdom! Call your maidens back. I will grant you the land you need."

The king gave her the land and became a Christian too, began a program to help the poor, and ordered construction of monastery buildings.



Church built in 1225 on the site of the original monastery.

The image is a large stained glass window divided into several vertical panels. The central panel features a statue of a woman in a dark brown habit, holding a staff with a cross and a book. She stands on a pedestal with a small cow at her feet. The background of the statue is a landscape with a blue river and green hills. The other panels show various scenes: a landscape with a church and a waterfall, a landscape with a river and hills, and a landscape with a river and hills. The colors are vibrant and varied, including greens, blues, browns, and oranges.

The Abbess of Kildare was regarded as superior general of the monasteries in Ireland.

Brigid's small oratory at Kildare became a center of religion and learning and developed into a cathedral city.

Solas Bhride is a Christian Spirituality center welcoming people of all faiths and of no faith. Our vision is to unfold the legacy of St. Brigid and its relevance for our time. We are Brigidine Sisters, a diverse



group of women inspired by the person of Jesus and of Brigid of Kildare. There is mystery in what holds us together, expressed in shared faith, symbols, stories and experiences. We engage with the issues of our time, stand in solidarity with the oppressed, and seek to build a more inclusive community. We follow the ancient Order of St. Brigid of Kildare {but} were established by Bishop Delany on St. Brigid's Day in 1807.



Solas Bhride Center has self-contained Hermitages available for those who desire a limited time of reflection, rest, silence and prayer.

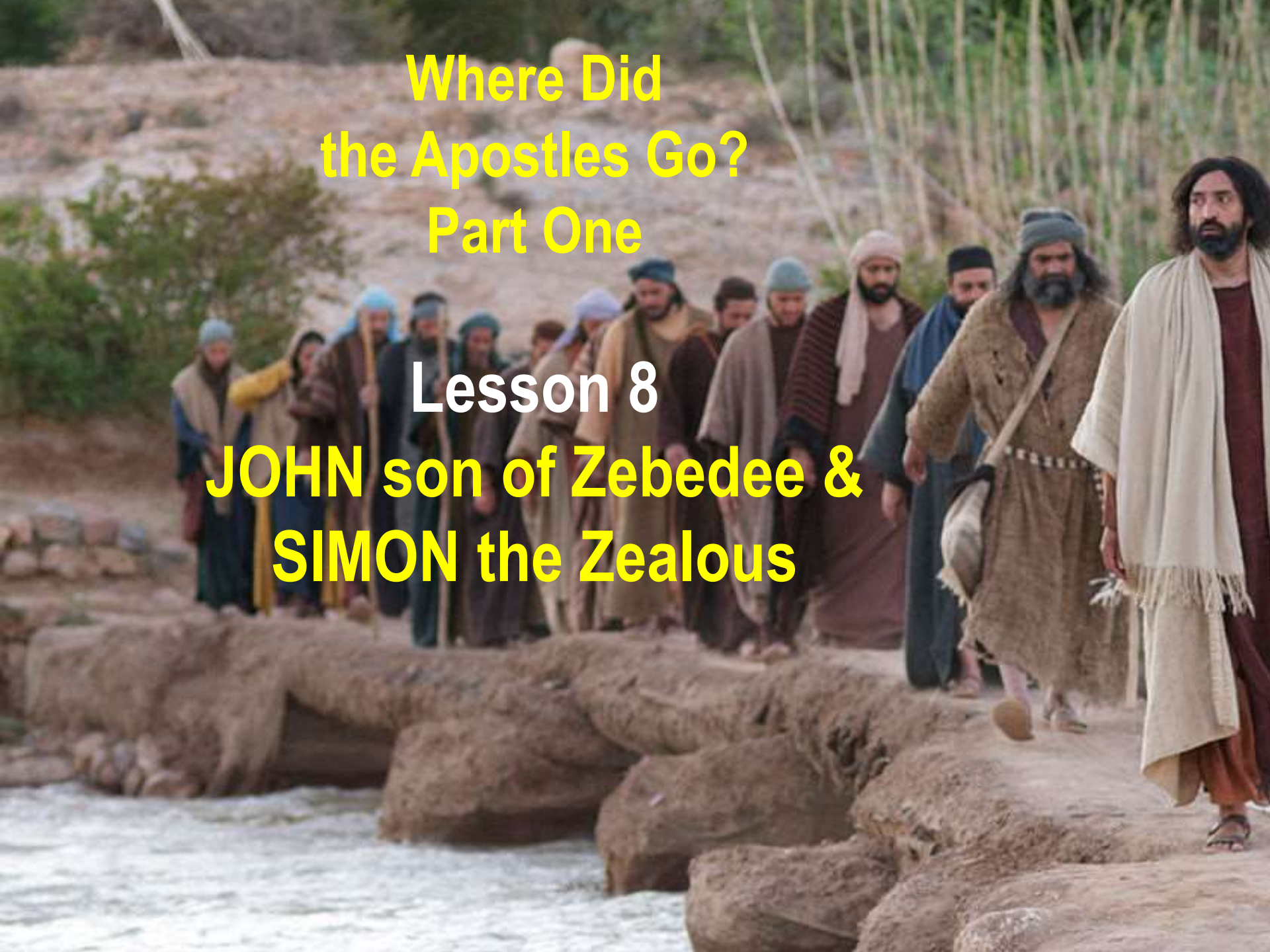
Each Hermitage is equipped with kitchen/living room, wood stove, bedroom, and shower. They comfort, privacy and peace in the quiet and secure countryside on the outskirts of the historic town of Kildare.

Guests may wish to walk the labyrinth in the Center grounds or walk to St. Brigid's Cathedral and St. Brigid's Parish Church, or make use of Center facilities, especially the Brigid Room, Prayer Room and Library.

**Where Did
the Apostles Go?
Part One**

Lesson 8

**JOHN son of Zebedee &
SIMON the Zealous**



What you think you know about John the Apostle



- ❖ Fisherman; father is Zebedee, mother is Salome, brother is James
- ❖ Nickname is “Son of Thunder”
- ❖ Was one of 3 “inner circle” of Jesus but was the disciple Jesus loved best
- ❖ Took care of Mary after Jesus died
- ❖ Wrote Gospel
- ❖ Wrote three short epistles
- ❖ Wrote Book of Revelation
- ❖ Was not a martyr; died at advanced age in exile on the Isle of Patmos

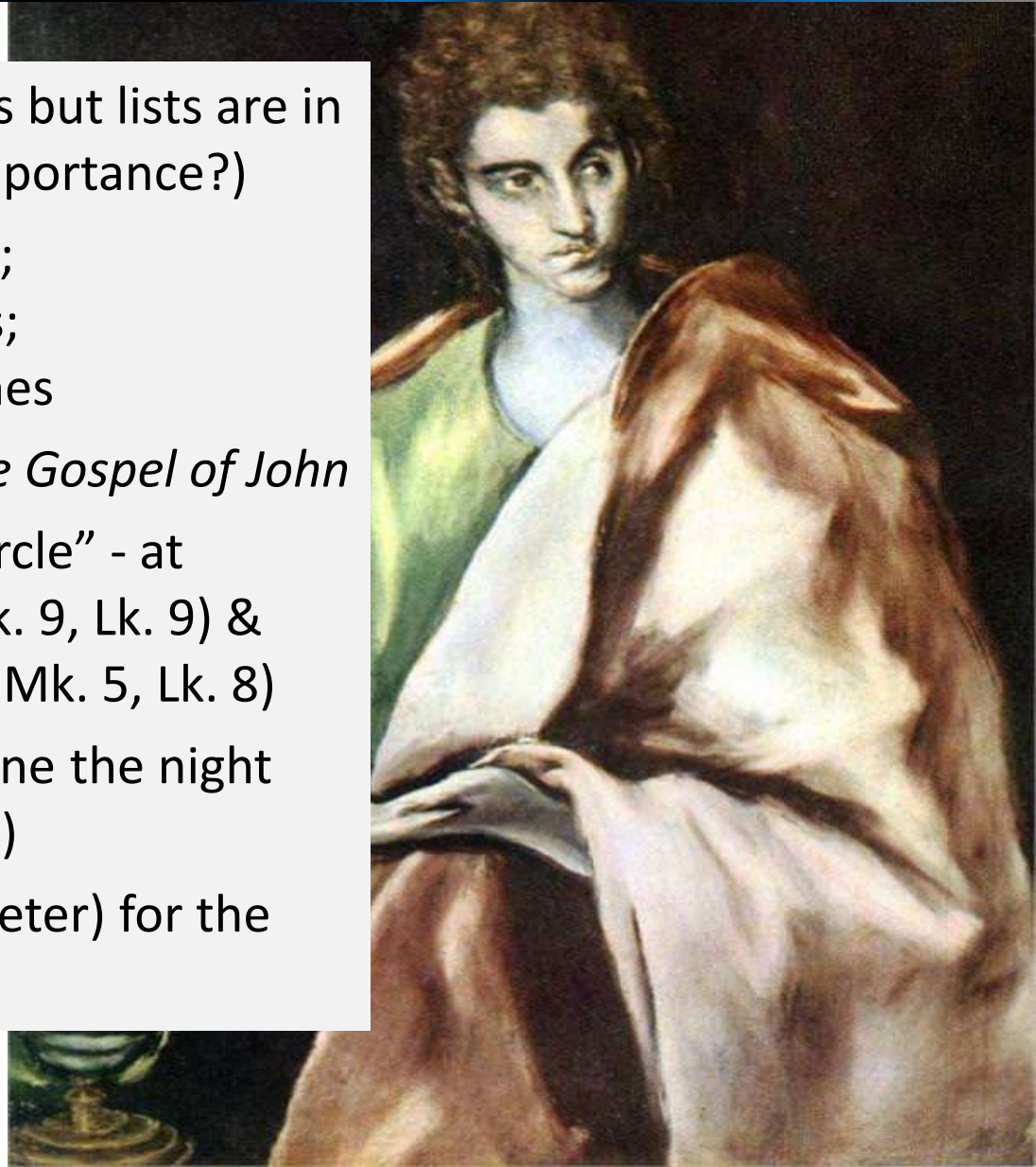
Right???

But what is
actually in
Scripture
about John?



What really is in the NT about John the Apostle

- ❖ On all 4 lists of the apostles but lists are in different order (age? Or importance?)
- ❖ In Mk. = 3rd after James;
in Mt., Lk. = 4th after James;
in Acts = 2nd before James
- ❖ **Not** explicitly named in *The Gospel of John*
- ❖ One of 3 in Jesus' "inner circle" - at Transfiguration (Mt. 17, Mk. 9, Lk. 9) & raising of Jairus' daughter (Mk. 5, Lk. 8)
- ❖ In the garden of Gethsemene the night Jesus was arrested (Mk. 14)
- ❖ Made preparations (with Peter) for the Last Supper (Lk. 22)



Only speaks once/twice with brother James

“Master,” said **John**, “we saw someone driving out demons in your name and we tried to stop him, because he is not one of us.”

“Do not stop him,” Jesus said, “for whoever is not against you is for you.”

...Jesus resolutely set out for Jerusalem. He sent messengers on ahead, who went into a Samaritan village to get things ready for him but people there did not welcome him, because he was heading for Jerusalem.

When the disciples **James and John** saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” But Jesus turned and rebuked them.

- Lk.9: 49-55

What can we conclude from these two verses, one of them the only time we have something spoken by John alone? He is **intemperate**, possibly the reason he earned the nickname “thunder” (as in “loud, noisy, disruptive”). What is striking is that the only times we hear him speak he is rebuked by Jesus!

Then **James and John**, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”

“What do you want me to do for you?” he asked.

“Let one of us sit at your right and the other at your left in your glory.”

“You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

“We can,” they answered.

Jesus replied, “You will drink the cup I drink and be baptized as I am baptized. But to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”....

Jesus called {the apostles) and said, “.... whoever wants to become great among you must be your servant. Whoever wants to be first must be slave of all. Even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” – [Mk. 10:35-45](#)

John (& James) comes across as... what? Ambitious? Thoughtless? Tactless? Again we are startled - John is rebuked for a third time by Jesus and even becomes the focus of a lesson in servanthood and humility!

Time out! (You say.)

This is not the Apostle I had in mind! What's up?



Was John “the disciple whom Jesus loved”?

The “the disciple whom Jesus loved” (μαθητῆς ὃν ἠγάπα ὁ Ἰησοῦς,) or the “beloved disciple” is referred to 6 times in the *Gospel of John* but nowhere else in the NT, and not until the Last Supper! “TDWJL”...

- ❖ Is this disciple who, while reclining beside Jesus at the Last Supper, asks Jesus who it is that will betray him. [Jn 13:23-25]
- ❖ Is appointed by Jesus at the crucifixion to care for his mother by saying, "Here is your mother." [Jn 19:26-27]
- ❖ Is the first to reach Jesus' tomb (Peter is the first to enter) after Mary Magdalene discovers that the tomb is empty tomb. [Jn 20:1-10]
- ❖ In John 21, the last chapter of the Gospel of John, the “beloved disciple” is one of seven fishermen involved in the miraculous catch of 153 fish. [Jn 21:1-25]

Who was at the cross?

Matthew 27

Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. Among them were:
-Mary Magdalene,
-Mary the mother of James and Joseph, and
-the mother of Zebedee's sons.

Mark 15

Some women were watching from a distance. In Galilee these women had followed him and cared for his needs. Among them were:
-Mary Magdalene,
-Mary the mother of James, lesser and Joseph, and
-Salome.

Luke 23

When all the people... saw what took place, they beat their breasts and went away. But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

John 19

Near the cross stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, **and the disciple whom he loved** standing nearby, he said to her, "Woman, here is your son," and to the disciple, "Here is your mother." From then on, this disciple took her into his home.

Was John “the disciple whom Jesus loved”?

Following this catch of 153 fish, Jesus hints to Peter how Peter will die, Peter sees TDWJL following them and asks, "What about him?" Jesus answers, "If I want him to remain until I come, what is that to you? You follow Me!" [21:20-23]

The next verse, the penultimate one in *John*, states that the very book itself is based on the written testimony of TDWJL. [21:24]



This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

So...was John the Apostle *John's* “the disciple Jesus loved”?

We don't know.

It is possible that he represents *the church, the faithful* community that followed Jesus – today that would be us!

Most Christians are taught that TDWJL is John the Apostle and will not be persuaded to think otherwise even though the NT itself does not say this is so. Just as we think Matthew the tax collector wrote a Gospel and Jude wrote an Epistle, we regard it as “axiomatic” that the Apostle John was TDWJL, wrote the *Gospel of John* and died of old age on the Island of Patmos after writing *Revelation*.

I, **John**, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on **the island of Patmos** because of the word of God and the testimony of Jesus. On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: “Write.... **Rev. 1:9-11**”

John (the Apostle?) is Peter's companion in Acts

One day **Peter and John** were going up to the temple at the time of prayer—at three in the afternoon.

Now a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts.

When he saw **Peter and John** about to enter, he asked them for money.



Peter looked straight at him, as did John.

Peter said, "Look!" The man gave them his attention expecting to get something from them.

Then Peter said, "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk."

Taking him by the hand, he helped him up. The man's feet and ankles became strong. He jumped to his feet and began to walk....



The {Jewish officials} came up to Peter and John while they were speaking to the people... greatly disturbed because the apostles were teaching the people... They seized Peter and John... they put them in jail until the next day. But many who heard the message believed.

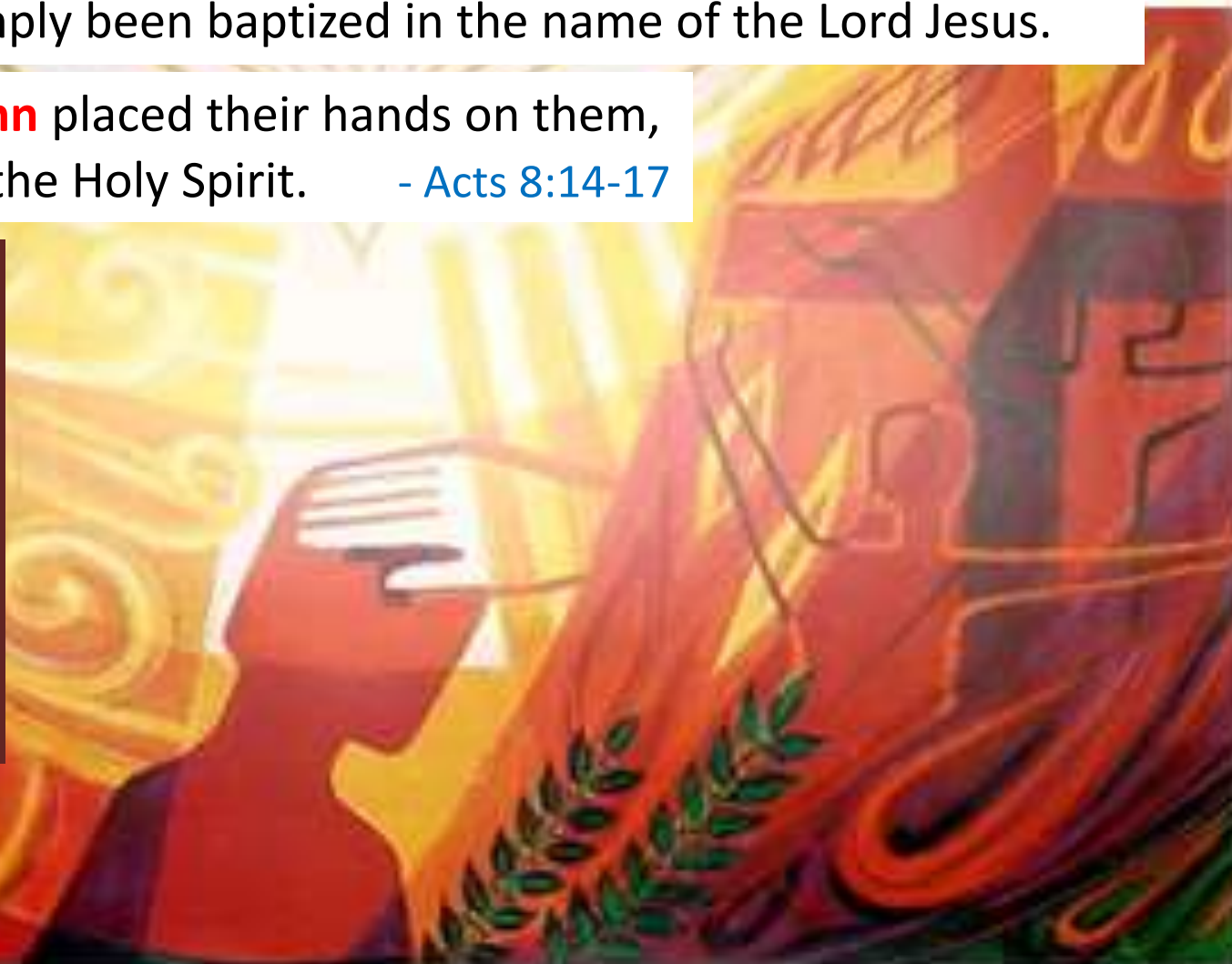
-Acts 3 & 4

When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent **Peter and John** to Samaria.

When they arrived, they prayed for the new believers that they might receive the Holy Spirit, because the Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus.

Then **Peter and John** placed their hands on them, and they received the Holy Spirit. - Acts 8:14-17

John is not mentioned apart from Peter and does not appear again in Acts. Why this curious pairing in each of these accounts?



Tradition tells that John returned to Ephesus as an old man after being released from exile on Patmos and died there about 98 AD. The community marked his tomb with a church, later a stately basilica.

The history of the church and its tomb is poorly documented over the years of back-and-forth Moslem conquest and Christian recovery.

No one knows when the church was reduced to a ruin and who/what did the deed. No one knows what happened to John's remains.



What did John write?

“John is known as the author of the Gospel of John and four other books in the NT- three epistles and the Book of Revelation. The authorship of the gospel is credited to the "disciple whom Jesus loved,"... however, the true authorship has been debated since 200 AD. In his *Ecclesiastical History*, Eusebius states that the 1John and the Gospel of John are agreed upon as John's. Eusebius continues to state the 2nd and 3rd epistles of John are not John the Apostle's”

- *Catholic Online*

Most likely the core of *John* goes back to the Apostle's teaching but was written after his death then edited further by literate Greek members of the community he founded in Ephesus.



John: Summary



- ❖ On all of the lists of Apostles, with brother James
- ❖ Comes across in the Synoptic gospels as a hot-head
- ❖ One of three (with Peter and James) of Jesus' inner circle; may have been "the disciple Jesus loved"
- ❖ Was prominent in the very early "Jesus movement"
- ❖ Tradition: he did not die a martyr, but lived long, cared for Mary
- ❖ But hard to say what happened to him – "John" like James and Judas was such a common name!
- ❖ Tomb is in ruined Ephesus basilica but is empty.

Simon (not Peter), the obscure apostle

- ❖ 11th on the lists of **Mk.** & **Mt.**, just before Judas Iscariot; called “**Cananaean**” in these gospels
- ❖ **Lk.** lists him 10th (Jude is 11th) and labels him “**the Zealot**” (Grk. **zelotes**)
- ❖ Probably “Cananaean” is a mistranslation into Greek of Aramaic “**qan’ana**” meaning “**zealous**” as in strictly keeping to Torah
- ❖ Possibly *Mark* did this deliberately to avoid associating Jesus with the **Zealot Movement** which did not exist until after Jesus; it aided the Jewish revolt that led to great destruction
- ❖ Not to be confused with a brother of Jesus



What happened to “Zealous” Simon?

- Is associated with Jude the Apostle as an evangelizing team; they share a feast day- Oct. 28
- Tradition tells us that after evangelizing in Egypt, Simon joined Jude in Persia and Armenia or in Lebanon where both were martyred in AD 65;
- Another tradition states that he traveled in Africa and the Middle East and Ethiopian Christians say that he was crucified in Samaria; he may have been the Bishop of Jerusalem.
- Another, that he was martyred in Persia, another that he was martyred in Iberia (Spain), still another that he died peacefully at Edessa;
- Another tradition says he visited Britain, possibly Glastonbury, and was martyred in what is modern-day Lincolnshire.

Simon, simply



In art, Simon has the identifying attribute of a saw (one way he died). He is (maybe) buried with St. Jude (Thaddaeus) either in St. Sernin's Basilica, Toulouse, France, and/or in St. Peter's Basilica in Rome.

Simon Zealot, briefly:

Nothing in the NT about him; even the legendary material is sparse, late and not in agreement.

Where Did the Apostles Go?

End

Part One

Part Two concludes “Where Did the Apostle Go?” with a careful study of the lives and deaths of the Apostles and brothers Andrew and Peter.

