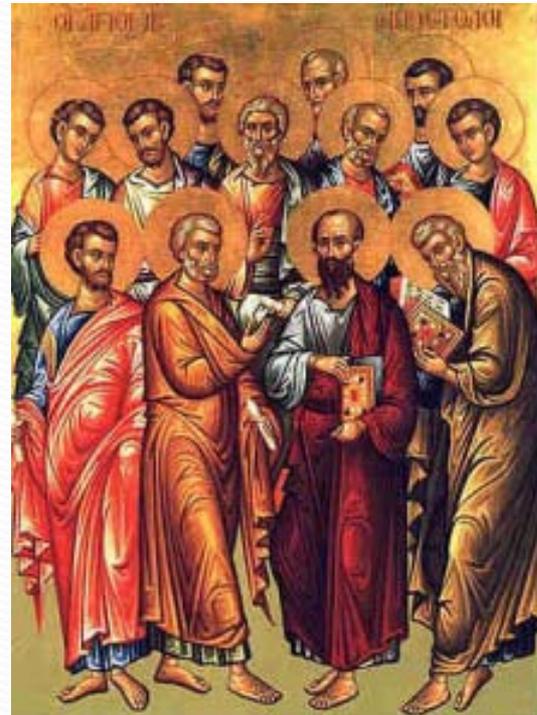


The Twelve Apostles of Jesus Christ



- Tune of "Bringing in the Sheaves"
- **There were Twelve Disciples Jesus called to help him.**

Simon Peter, Andrew, James, his brother John, Phillip, Thomas, Matthew, James the son of Alpheus, Thaddeus, Simon, Judas, and Bartholomew.

**Jesus calls us, too. Jesus calls us, too.
We are his disciples. Jesus calls us, too.
Jesus calls us, too. Jesus calls us, too.
We are his disciples. Jesus calls us, too.**

12 apostles of Jesus

- Apostle is an English transliteration of the Greek *apostolos* meaning “one who is sent out”. Tradition has associated the 12 disciples with the apostles. Paul also claims to be an apostle even though his encounter with Jesus was post-resurrection. Who else did Jesus send out?
- What does the great commission say?

Mk 3:16-19 & Matt 10:2-4

Apostles according to Mark

- Simon (Peter)
- James son of Zebedee
- John, brother of James
- Andrew and Philip
- Bartholomew and Matthew
- Thomas
- James, son of Alphaeus
- Thaddaeus (Jude)
- Simon the Canaanite
- Judas Iscariot

According to Matthew

- Simon – Peter
- Andrew
- James son of Zebedee
- John, brother of James
- Philip and Bartholomew
- Thomas and Matthew
- James son of Alphaeus
- Simon called Zelotes
- Judas, brother of James
- Judas Iscariot

Luke 6:13-16 & Acts 1:13

- Simon (Peter)
 - Andrew
 - James and John
 - Philip and Bartholomew
 - Matthew and Thomas
 - James son of Alphaeus
 - Simon called Zelotes
 - Judas, brother of James
 - Judas Iscariot
- Peter
 - James and John
 - Andrew, Philip
 - Thomas, Bartholomew
 - Matthew
 - James, son of Alphaeus
 - Simon Zelotes
 - Judas brother of James

The Gospel of John

- There is no list of the 12 in John, but more references to individual apostles is made here than in the Synoptics. John does not name Bartholomew but in Jn 1:43-50 tells about the discipleship of Nathaniel.
- Bar-tholomew means son of Tolmai, thus tradition suggests that Nathanel was “son of Tolmai”.
- In the synoptics, Philip is paired with Bartholomew in the lists of the apostles. In John’s narrative, Philip introduced Nathanel to Jesus.
- The historian, Eusebius of Caesarea, says Bartholomew preached in India.

Where did the Apostles live?

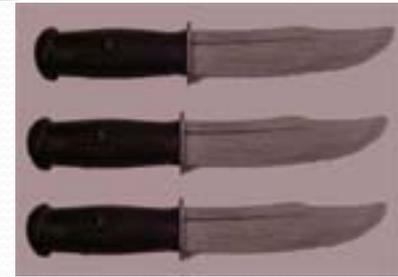
- Those chosen by Jesus appear to have all been from Galilee, mostly from around the Sea of Galilee.
- After his death, they stayed in or around Jerusalem, leading the community and a few travelled abroad, carrying Jesus' message outside Palestine.
- These men accompanied Jesus on his journeys, watching his actions, learning from his teachings, and scripture implies that they had access to teaching not available to the general public.
- It was the post-resurrection encounters that changed them.

Andrew



- Andrew was brother of Simon Peter and son of Jona (John). His call by Jesus appears in all three synoptic lists of apostles. Gospel of John says they were natives of Bethsaida, but the synoptics say they were from Capernaum and were followers of John the Baptist.
- There is an apocryphal work from the 3rd century, “The Acts of St. Andrew” that says Andrew was arrested and executed in 60 CE while preaching on the northwest coast of Achaia. Tradition says he was crucified on an X-shaped cross which is on the flag of Great Britain representing Andrew, patron saint of Scotland.

St. Bartholomew



Many scholars identify him with Nathaniel (John, i, 45-51; xxi, 2). The manner of his death, said to have occurred at Albanopolis in Armenia, is equally uncertain; according to some, he was beheaded, according to others, flayed alive and crucified, head downward, by order of Astyages, for having converted his brother, Polymius, King of Armenia. On account of this latter legend, he is often represented in art (e.g. in Michelangelo's Last Judgment) as flayed and holding in his hand his own skin.

St. James the Greater



His symbol is three shells, the sign of his pilgrimage by the sea.

In all four lists the names of Peter and Andrew, James and John form the first group, a prominent and chosen group (cf. Mark, xiii, 3); especially Peter, James, and John. These three Apostles alone were admitted to be present at the miracle of the raising of Jairus's daughter (Mark, v, 37; Luke, viii, 51), at the transfiguration (Mark, ix, 1; Matt., xvii, 1; Luke, ix, 28), and the Agony in Gethsemane (Matt., xxvi, 37; Mark, xiv, 33).

How did Andrew feel about this?

St. John



It is said that an attempt was made on John's life by giving him a chalice of poison from which God spared him. A chalice with a snake in it is his symbol.

After the Resurrection John was among the first disciples to see the empty tomb and by the account of the Gospel of John the first to understand/perceive the resurrection. Mary Magdalene was there too as was Peter (John, 20: 2-10).

When Christ appeared at the Lake of Genesareth John was also the first of the seven disciples present who recognized his Master standing on the shore (John, 21: 7).

Modern scholars assert that John the disciple and the disciple whom Jesus loved may not have been one and the same. The "beloved disciple" may be a straw man literary construction to represent the ideal disciple, or it could have been one unnamed.

JAMES AND JOHN

- The two sons of Zebedee are reported in scripture as having asked for power and authority above others and were rebuked for it by Jesus. (Mk 10:35-40) This is one of a few times that Jesus says much about political power: most of his teachings refer to religious issues.
- Jesus called the two “Boanerges” sons of thunder, which tradition interprets as characteristic of their tempers.
- Tradition asserts John lived until 100 CE in Ephesus.
- James was the first apostle to be martyred. King Herod Agrippa was so angry with the Apostle that he had him slaughtered with a sword (Acts 12:1-3). This is the only apostle’s death recorded in scripture.

St. Jude/Thaddaeus



The chosen symbol for Jude is the ship because he was a missionary and thought to be a fisherman.

Jude is invoked in desperate situations because his New Testament letter stresses that the faithful should persevere in the environment of harsh, difficult circumstances, just as their forefathers had done before them. Therefore, he is the patron saint of desperate causes.

- He is mentioned only twice in scripture.
- Tradition has his murder in Armenia with Simon – the “Zealot”.

St. James the Lesser



Because James body was sawed in pieces, the saw became his apostolic symbol.

St. Paul tells us he was a witness of the Resurrection of Christ; he is also a "pillar" of the Church, whom St. Paul consulted about the Gospel. His mother was with Mary at the foot of the cross. Josephus says James traveled to Syria where he was stoned and clubbed to death.

St. Matthew



The apostolic symbol of Matthew is three money bags which remind us that he was a tax collector before Jesus called him.

When summoned by Jesus, Matthew arose and followed Him and attended a dinner in his house, where tax-gatherers and sinners sat at table with Christ and His disciples. This drew forth a protest from the Pharisees whom Jesus rebuked in these consoling words: "I came not to call the righteous but sinners".

Matthew

- Called Levi in the gospel and is described as a tax collector.
- If he is the author of the Gospel bearing his name, it was written sometime between 85 and 90 CE.
- Tradition says he travelled to Ethiopia and was stabbed to death.
- The author of the gospel is thought to have lived in Antioch, Syria, while the one called by Jesus was living in Galilee – we don't know if they are the same men.

St. Matthias



Matthias was chosen to take the place of Judas among the Apostles. His symbol is the lance. It is an old tradition that Saint Matthias was martyred in southern Asia (**Ethiopia**) with such a weapon.

Matthias was one of the seventy disciples of Jesus, and had been with Him from His baptism by John to the Ascension (Acts i, 21, 22). It is related (Acts, i, 15-26) that in the days following the Ascension, Peter proposed to the assembled brethren, who numbered one hundred and twenty, that they choose one to fill the place of the traitor Judas the Apostolate. Two disciples, Joseph, called Barsabas, and Matthias were selected, and lots were drawn, with the result in favor of Matthias, who thus completed the 12 disciples, representing the 12 tribes of Israel.

St. Peter



His apostolic symbol is a cross upside down with crossed keys. The keys represent Peter as holder of the keys to the Kingdom of Heaven.

While journeying along with His Apostles, Jesus asked: "Whom do men say that the Son of man is?" The Apostles answered: "Some John the Baptist, and others say Elijah, and others Jeremias, or one of the prophets". Jesus said to them: "But whom do you say that I am?" Simon said: "Thou art Christ, the Son of the living God". And Jesus answering said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter [rock], and upon this rock I will build my church [ekklesian], and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven". Then he commanded his disciples, that they should tell no one that he was Jesus the Christ (Matt., xvi, 13-20; Mark, viii, 27-30; Luke, ix, 18-21).

Peter

- A fisherman by trade and was a follower of John the Baptist. Peter was introduced to Jesus by his brother Andrew.
- We learn a lot about discipleship from accounts of Peter in the scriptures.
- Death about 66 CE under Emperor Nero.
- Mk 8:4: questioning
- Mk 8:21 misunderstanding
- Matt 14:28 – leap of faith
- Matt 14 is the walking on water account
- John 18:15-27 is the denial
- Conflict with Paul (Gal 2:11-21)

St. Philip



The symbol of Philip is a basket, because of his part in the feeding of the five thousand. It is he that stressed the cross as a sign of Christianity and victory.

He may have been a disciple of John the Baptist and is mentioned as one of the Apostles in the lists of Matthew, Mark, Luke, and in Acts. Aside from the lists, he is mentioned only in John in the New Testament. He was called by Jesus Himself and brought Nathanael to Christ. Philip was present at the miracle of the loaves and fishes, when he engaged in a brief dialogue with the Lord, and was the Apostle approached by the Hellenistic Jews from Bethsaida to introduce them to Jesus. Just before the Passion, Jesus answered Philip's query to show them the Father.

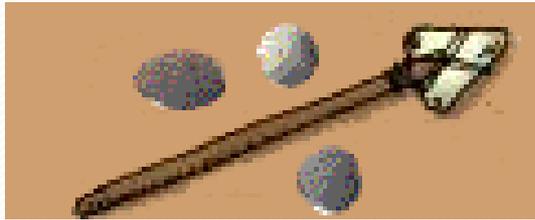
St. Simon the Apostle



His apostolic symbol is a fish lying on a Bible, which indicates he was a former fisherman who became a fisher of men through preaching.

In the New Testament he is sometimes called Simon the Zealot because of the zeal he showed for the Mosaic law which he practiced before his call.

St. Thomas



He was killed with a spear as a martyr for his Lord. His symbol is a group of spears, stones and arrows.

St. Thomas is remembered for his incredulity when the other Apostles announced Christ's Resurrection to him: "Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe" (John 20:25); but eight days later he was the first disciple to confess Jesus as Lord when Jesus appeared among the disciples showing him his hands and side. Jesus said: "Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed" (John 20:29). Tradition says he taught in India where he was killed and buried.

What happened to the 12?

- The New Testament tells of the fate of only two of the apostles: Judas, who betrayed Jesus and then went out and hanged himself, and James the son of Zebedee, who was executed by Herod about 44 AD (Acts 12:2). Herod Agrippa I ruled Palestine from 41-44 C.E. This is the only biblical account of the death of one of the twelve. The information we have about the death of other members of the 12 come from historians.

- PETER and PAUL were both martyred in Rome about 66 AD, during the persecution under Emperor Nero. Paul was beheaded. Peter was crucified, upside down at his request, since he did not feel he was worthy to die in the same manner as his Lord.
- ANDREW went to the "land of the man-eaters," in what is now the Soviet Union. Christians there claim him as the first to bring the gospel to their land. He also preached in Asia Minor, modern-day Turkey, and in Greece, where he is said to have been crucified.

- "Doubting" THOMAS was probably most active in the area east of Syria. Tradition has him preaching as far east as India, where the ancient Marthoma Christians revere him as their founder. They claim that he died there when pierced through with the spears of four soldiers.
- PHILIP possibly had a powerful ministry in Carthage in North Africa and then in Asia Minor, where he converted the wife of a Roman proconsul. In retaliation the proconsul had Philip arrested and cruelly put to death.

- **MATTHEW** the tax collector and writer of a Gospel, ministered in Persia and Ethiopia. Some of the oldest reports say he was not martyred, while others say he was stabbed to death in Ethiopia.
- **BARTHOLOMEW** had widespread missionary travels attributed to him by tradition: to India with Thomas, back to Armenia, and also to Ethiopia and Southern Arabia. There are various accounts of how he met his death as a martyr for the gospel.

- JAMES the son of Alpheus, is one of at least three disciples named James referred to in the New Testament. There is some confusion as to which is which, but this James is reckoned to have ministered in Syria. The Jewish historian Josephus reported that he was stoned and then clubbed to death.
- SIMON THE ZEALOT, so the story goes, ministered in Persia and was killed after refusing to sacrifice to the sun god.
- MATTHIAS was the apostle chosen to replace Judas. Tradition sends him to Syria with Andrew and to death by burning.

- JOHN is the only one of the company generally thought to have died a natural death from old age. He was the leader of the church in the Ephesus area and is said to have taken care of Mary the mother of Jesus in his home. During Domitian's persecution in the middle 90's, he was exiled to the island of Patmos. There he is credited with writing the last book of the New Testament--the Revelation. An early Latin tradition has him escaping unhurt after being cast into boiling oil at Rome.

Paul

- Not one of the followers of Jesus during his earthly ministry, Paul is first encountered in Acts 7:54-8:1 at the trial and stoning of Steven (the first Christian martyr).
- Jewish name, Saul, and a Roman citizen, Paul, the conversion is in Acts and how he was accepted by the other apostles, his missionary travels, bouts in prison, and various hardships.
- Since he was a Roman citizen, crucifixion was illegal, he was beheaded.

Map of Paul's Missionary Journey



Historical time line

- 37-40 CE: Tiberius died, Caligula was new governor, Paul was in Damascus (Acts 9:23-25)
- 41: Caligula was killed and succeeded by Claudus
- 45: Barnabus and Paul go to Jerusalem from Antioch with food relief for the famine...then on the first missionary journey to Cyprus and Asia Minor.
- 50: Paul back in Jerusalem for first church council to discuss the “law” for Jews and Gentiles (Acts 15).
- 53: Second missionary journey to Macedonia, Greece, and Corinth (Acts 16-18)

History continued

- 54: Claudius died and Nero was emperor
- 55: Third missionary journey to Ephesus, Macedonia, Achaia, Corinth, Jerusalem. Paul was attacked by a mob who opposed taking the gospel to the Gentiles and was rescued by Roman soldiers and sent to Governor Felix (Acts 21-23).
- 60: Paul was tried and appealed to Rome, in route was shipwrecked at Malta.
- 64: Great fire in Rome which Nero blamed on Christians and to pacify the public outrage had many killed.

Persecution under Nero

- 64-67: Paul was beheaded on the bank of the Tiber River outside of Rome.
- 64-69: the Gospel of Mark was composed
- 66-70: Revolt occurred in Judea
- 68: Nero committed suicide.
- 70: Jerusalem fell to Roman Rule

The Didache: Teaching of the 12, traditionally dated in the first century (60-117CE)

- There are two ways: a way of life and a way of death and the difference of the two is great. The way of life is: “Thou shalt love first the Lord Thy Creator, and secondly thy neighbor as thyself; and thou shalt do nothing to any man that thou wouldn't not wish to be done to thyself.”
- From the way of life you learn to bless your enemies, to pray for them because they are neighbors. Loving only those we like or who love us is nothing more than what the heathens do.

Way of Life (cont)

- Many of the sayings are close to the Sermon on the Mount in Matthew.
 - Beware of carnal appetites
 - If one strikes you on the right cheek turn the left too
 - Should one compel you to go one mile, go two
 - If one takes your coat, give your shirt too
 - Give to everyone who asks

Second Commandment

- Commit no murder, adultery, or theft
- Practice no magic, sorcery or infanticide
- Do not covet your neighbor's possessions
- Do not bear false witness, slander or malice
- Resist hypocrisy, superiority or retribution
- Have no malicious intents toward a neighbor
- “Keep away from bad men and all his kind”
- Resist lust
- Resist omens as they lead to idolatry
- Do not tell lies or grumble.

Second continued

- Learn to be meek
- Practice forbearance, compassion, calmness, goodness
- Respect teaching
- Choose companionship of honest humble folk
- Accept as good whatever experience comes your way, in the knowledge that nothing can happen without God.
- Frequent the company of the saints daily
- Do not encourage dissensions but make peace

They Way of Death

- It is evil
- In it are murders, adulteries, lusts, thefts, idolatries, sorceries, robberies, perjuries, hypocrisies, deceit, pride, self-will, avarice, jealousy, arrogance, and malice
- They plan wickedness rather than well-doing
- They care for nothing good or useful and are focused only on their own advantage, without pity for the poor
- They aid and abet the rich but condemn the poor

Stay apart

- Keep away from evil and evil men
- Take care that nobody tempts you away from the Way of Life
- Do not keep the same fast days as the hypocrites: they fast on Mondays and Thursdays, so yours should be Wednesdays and Fridays.
- Your prayers should be different from theirs: pray as the Lord taught us....Our Father....and say it 3x/day.

Baptism

- Use running water and say, “In the Name of the Father, and of the Son and of the Holy Ghost.” If no running water is available, immerse in ordinary water, and if this is not practicable, then pour water three times on the head. Baptizer and baptized ought to fast before the baptism.

Holy Eucharist

- At the Eucharist offer the eucharistic prayer in this way. Begin with the chalice, “We give thanks to thee, our Father, for the holy Vine of thy servant David, which thou hast made known to us through thy servant Jesus. Glory be to thee, world without end.”
- Then over the broken bread: “We give thanks to thee, our Father, for the life and knowledge thou hast made known to us through thy servant Jesus. Glory be to thee, world without end.”

Eucharist (cont)

- “As this broken bread, once dispersed over the hills, was brought together and became one loaf, so may thy Church be brought together from the ends of the earth into thy kingdom.”
- Thine is the glory and the power, through Jesus Christ, for ever and ever.
- No one is to eat or drink of your Eucharist but those who have been baptized in the name of the Lord, for the Lord’s own saying applies: “Give not that which is holy unto dogs.”

Eucharist (cont)

- When all have partaken, give thanks:
- “Thanks be to thee, holy Father, for thy sacred Name which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast revealed to us through thy servant Jesus. Glory be to thee for ever and ever. Thou, O Almighty Lord hast created all things for thine own Name’s sake; to all men thou hast given meat and drink to enjoy, that they may give thanks to thee, but to us thou hast graciously given spiritual meat and drink, together with life eternal, through thy Servant. Especially, and above all, do we give thanks to thee for the mightiness of thy power.”

Eucharist cont.

- “Glory be to thee for ever and ever.
- Be mindful of thy Church, O Lord: deliver it from all evil, perfect it in thy love, sanctify it, and gather it from the four winds into the kingdom which thou hast prepared for it.”
- Thine is the power and the glory for ever and ever.
- Let Grace come and this present world pass away.
- Hosanna to the God of David.
- Whosoever is holy, let him approach. Whoso is not, let him repent. Maranatha. Amen.”

Sunday Worship

- Assemble on the Lord's Day, break bread and offer the Eucharist, but first make confession of your faults, anyone who has a difference with his fellow is not to take part until they have been reconciled, "Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of nations."

Local Officials

- Choose bishops and deacons who are worthy of the Lord; men who are humble and not eager for money, but sincere and approved; for they are carrying out the ministry of the prophets and are teachers for you.

Eschatology

- Be watchful over your life; be ready, for you can never be sure of the hour when our Lord may be coming.
- Come together often for spiritual improvement.

Constantine the Great

- Reigned from 306-337 A.D.
- First Christian Emperor
- Edict of Milan, 313 A.D.
- The Imperial Church
 - Constantine held a position of leadership within the Church
 - Builds various churches throughout the Empire



The Arian Controversy



- Arius and the Arians
- Athanasius
- Council of Nicaea, 325 A.D.
- Nicene Creed
 - “We believe in one God, the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father...”

Ambrose

- Born in Gaul in 340 A.D.; died at Milan in 397 A.D.
- Latin doctor who fought against Arianism in the West:
 - *Exposition of the Christian Faith* (378 A.D.)
 - *On the Holy Spirit* (381 A.D.)
- Taught a new relation between the emperor and the Church
 - Valentinian II as “son of the Church”
 - Theodosius I and repentance



Augustine of Hippo

- Born at Thagaste, North Africa, in 354 A.D.; died at Hippo in 430 A.D.
- Prolific theologian and philosopher
 - *Confessions* (ca. 400 A.D.) and *City of God* (413-26 A.D.)
 - Monastic rule
- Fought Manichaeism and Pelagian Heresies
 - *Sola fide* and *sola gratia*
- Medieval mindset



St. Augustine Refuting a Heretic (13c.
Illum mss. Morgan Library, NYC



Pope Gregory the Great



- Born in Rome circa 540 A.D.; dies there in 604 A.D.
- First pope as we know it today (reigned from 590-604)
- *Book of Pastoral Rule* (ca. 590 A.D.)
- Supports missionary work
 - Augustine of Canterbury

The Virgin Mary

- **Mary in the Gospels**
 - Christ's mother
 - Witness of the Passion
- **Mary in Acts of the Apostles**
- **Beginnings of the Cult of the Virgin**
 - *Protevangelium of James* (mid-second century document)
 - *The Book of John Concerning the Falling Asleep of Mary* (Late Antiquity/Early medieval)
 - Jerome argues in favor of "perpetual virginity" in his *Against Helvidius* (383 A.D.)
 - Called "Mother of God" at Council of Ephesus (431 A.D.)



Mary Magdalene: Identity Theft?



- Mary Magdalene based on the Canonical Gospels
- Mary Magdalene in the Gnostic Gospels
- Mary Magdalene during the Middle Ages
- Mary Magdalene today

Other New Testament Women

- **Joanna and Susanna**
 - Financial supporters of Christ's ministry
- **Priscilla**
 - Wife of Aquila, friend and co-worker with Paul, teacher
- **Tabitha (Dorcas)**
 - Charitable woman brought back to life by Peter
- **Lois and Eunice**
 - Teachers of Paul's young protégé Timothy
- **Phoebe**
 - Deaconess



Martyrs, Virgins, Mothers, and Nuns



- **Perpetua** (d. 203)
 - North African martyr
- **Agnes** (d. 304)
 - Roman virgin martyr
- **Helena** (b. 250; d. 330)
 - Christian convert; mother of Constantine
- **Monica** (b. 322; d. 387)
 - Mother of Augustine
- **Paula** (b. 347; d. 404) and **Eustochium** (b. 369; d. 419)
 - Roman noblewomen; monastic and ascetic students of Jerome
- **Brigid of Kildare** (b. 453; d. 523)
 - Thought to have been a friend of St. Patrick; abbess

Junia (Romans 16:7)

- “Greet Andronicus and Junia...who are outstanding among the apostles.” How great the wisdom of this woman must have been that she was deemed the title of apostle remarked John Chrysostom (344).
- “Also notable is the case of Junias or Junio, placed in the rank of the apostles with regard to whom one or another raises the question of whether it is a man” (Pontifical Biblical Commission, 1976).
- Junia was changed to Junias in Scripture. The name was feminine in the writings of Origen (185-253), Jerome (340-419), Peter Abelard (1079-1142). Aegidius of Rome (1245-1316) took the name as feminine, and Luther understood the person to be male.
- The reason given as simple: an apostle could not have been a woman.

What does it mean that Junia and Andronicus were apostles?

- Acts 14:4 refers to Paul and Barnabas as apostles. Elsewhere, Luke does not honor Paul with the title.
- Paul argues that he is an apostle (Gal 1:19, 1 Cor 15:7)
- Paul's use is consistently applied to those who were called and sent by the risen Lord. For Paul the term conveyed authority in the church of his day and did not refer to a closed circle of persons from the past.
- The claim that women could not be apostles must be revised. The implications for women priests should be obvious.

Mary Magdalene: Apostle to the Apostles

- Mary Magdalene is mentioned in the Gospels as being among the women of Galilee who followed Jesus and the disciples. She was present at the crucifixion and burial and was the first to see the Risen Lord and to announce his resurrection to the apostles. In early Christian writing she is called the “apostle to the apostles”.
- Magdala is between Capharnum and Tiberias on the banks of the Sea of Galilee. The gospel tells us that Jesus casts seven evils from her (7 deadly sins common to us all) and she was a true disciple.

Friend of Jesus

- Mary Magdalene was a constant companion of Jesus, traveling with him and the other disciples along with other pious women, Joanna, Susanna, and others. Mary Magdalene was from a wealthy family and served Jesus from her own possessions (Luke 8:1-3). Luke also tells us that the women followed after Jesus as he carried the heavy cross but he consoled them. Mary Magdalene was present at the crucifixion along with his mother and John. Also there were the mother of James, Salome, and other women followers of his from Galilee, but all four gospels name Mary Magdalene.

Matthew's account

- Mary Magdalene went with Joseph and Nicodemus to the tomb, and she saw them cover the entrance of the cave with a large stone. Faithful to the law, she and the other women observed the Sabbath (next day) which was also the Feast of Passover and at dawn Sunday went to the grave to anoint his body with spices.
- Mary went to the grave early, before dawn, and saw the stone was away from the tomb, and she fled in fear. She ran to Peter and John and when they heard her account they ran to the tomb and saw the shroud. She too entered the tomb and saw the angels at the head and foot of where the body had lain.
- She saw a figure she did not recognize and begged him to tell her where they had taken the body...when Jesus spoke to her and she knew it was him. She threw herself at his feet, but he said, do not touch me for I have not ascended to my Father but go and tell my brethren! She ran and told the disciples: I have seen the LORD!

What happened to her?

- Tradition has it that Mary Magdalene went to Rome and traveled throughout Italy teaching and preaching, sharing her experience of the risen Lord. According to tradition, Mary took Emperor Tiberias an egg as a symbol of the Resurrection, of new life, with the words, “Christ is Risen”. Tiberias said, no one could rise from the dead any more than the egg she held could turn red. The egg turned red! Tiberias had Pilate removed from Jerusalem to Gaul. The custom of giving paschal eggs on the day of Resurrection has spread all over the world.
- In a monastery library of St. Athanasias there is a blessing for the Pascha eggs: “Thus have we received from the holy fathers, who preserved this custom from the very time of the holy apostles, wherefore the holy equal-unto-the-apostles Mary Magdalene first showed believers the example of this joyful offering.”

Rome then Ephesus

- Mary Magdalene remained in Rome until Paul was sentenced to prison, then she “already bent with age, moved to Ephesus where unceasingly laboured the holy Apostle John, who with her wrote the first 20 chapters of his Gospel.” There the saint finished her earthly life and was buried.
- Her relics were transferred in the 9th C to Constantinople and placed in the monastery of Church of St. Lazarus. During the Crusades, they were transferred to Italy and placed in Rome under the altar of the Lateran Cathedral.

Misreading?

- The misreading of Mary Magdalene is in part a consequence of having several Mary's in the Gospels. There is Mary Magdalene, Mary of Bethany, the unnamed penitent woman who anointed Jesus' feet (Luke 7:36) and that Jesus cast 7 demons out of her...in time became a conflation. One of the popes in the 6th century taught that she had been a prostitute before she met Jesus. Famous paintings of her perpetuated that image with long red hair.
- Mary Magdalene's Saints Day is July 22

One, Holy, Catholic, Apostolic

- These four points refer to the nature of the Christian community or church. The four marks equate with unity, holiness, universality, and apostolicity. It is based on the premise that all true Christians, regardless of race, creed, or gender form one united group, “the Body of Christ” (Corinthians 12:27).
- There is some difference of opinion regarding the catholic and apostolic nature of the “church” as an institution.

Unity

- Prior to and after the first schism between Latin and Orthodox (west and east) the four marks were used to describe a single church: one, holy, catholic and apostolic. After the schism, both Roman Catholic and Eastern Orthodox retained the language.
- In addition, Anglicans, Lutherans, Old Catholics, Independent Catholics still describe the unity of the church in the language of the four marks and maintaining unity through the apostolic succession.
- Protestants (post reformation) see unity in terms of faith, the authority of scripture, and through Christ.

Catholic

- The word is derived from a Greek term meaning whole or universal. Outside of religious contexts, the word catholic means all-embracing in interests, sympathies, ideas, etc.
- Used in the context of the Church, catholic means that God intended redemption for the whole human race, or that all are invited to be one with Christ.
- The earliest known use of “Catholic Church” is ascribed to St. Ignatius of Antioch and was used to distinguish those within the “true church” from heterodox groups from orthodoxy.
- Protestants use lower case catholic to refer to the universal church as the body of Christ.

Apostolic

- Roman Catholic, Eastern Orthodox, and Anglicans claim an unbroken line from the Apostles who were with Jesus down to current day Bishops providing an unbroken hierarchical structure of “authority” known as the Apostolic Succession.
- Anglicans use the compass rose as its symbol signifying the worldwide reach and decentralized nature of the church.
- Pentecostal groups use Apostolic to refer to the charismatic gift of apostleship which means the ability to lead and teach as a modern day apostle.
- Evangelical Christians see Apostolic Church of the creed as the aggregate of all “true” Christians, who hold the faith of the Apostles (making disciples, baptizing, and teaching, Matt 28:20).
- Each of the above may consider other groups not truly Christian churches.

Derivation of the Canon

- 66 'books' (39 OT/HB, 27 NT)
- The early 'books' would have been written on papyrus (thick leaves of a water-based plant found in South America and around Egypt) or Scrolls made from leather/animal skin
- The later books may have been written on scrolls, but usually on thick 'paper'
- The OT/HB was mainly written in Biblical Hebrew and some words from other ancient languages such as Persian
- The NT was written mainly in Greek with the odd word in Hebrew, Aramaic and Latin.
- Different versions of the same text written in different languages

The Masoretic Text

'The traditional text of the Hebrew Bible, revised and annotated by Jewish Scholars between the 6th and 10th centuries Anno Domini'

The Septuagint

'A Greek translation of the Hebrew Bible made in the 3rd or 2nd centuries BC to meet the needs of Greek-Speaking Jewish people outside Palestine. The Septuagint contains some books not found in the Hebrew Canon' (from Latin *septuaginta* meaning 70 because it is thought that around 70 scholars worked on the translation)

The Vulgate

'A Latin version of the Bible produced by Saint Jerome in the 4th Century Anno Domini'

(from the Latin word *vulgatus* meaning 'public' or 'for the public')

Various Codex's

'A collection of manuscript texts, especially of the Scriptures, in book form'
Examples include:

- *Codex Sinaiticus*
- *Codex Leningradensis*
- *Codex Bezae*
- *Codex Vaticanus*
- *Codex Ephraemi Rescriptus*

The Formation of the Hebrew Canon

The Old Testament/ Hebrew Bible By 400_{BC} the five 'Books of Moses' (known properly as the Pentateuch/Torah, but most probably not written by Moses) were generally accepted as authoritative scripture. By 200_{BC} the 'Major Prophets' and the 'Minor Prophets' were also recognised as scripture.

As more writings appeared in Greek e.g. Maccabees (~100 B.C.) about the trials and tribulations of the Jewish warrior Judah Maccabee resisting the rule of the Greek leader Antiochus. The question then arose as to what writings were considered within the Hebrew Canon.

[Maccabees 1-4 was rejected by both primary Canons and was eventually accepted as Deutero-Canonical/Apocryphal, hence why it can be found in Bible's with the Apocrypha]

In the late part of the first century *Anno Domini* (probably between 75-95_{AD}) authoritative Jewish Scholars met at Yavneh to draw up a list of the 39 books that would become known as the OT/HB and would constitute the Jewish/Hebrew Canon.

Developing the New Testament

Compared to the establishment of the OT/HB, the New Testament was very different. All of the NT books were written in less than 100 years. These books were being used and read by the early and progressive Christian Church along with the Hebrew Bible. Things worked well for the Church and the concept of universal truth across the books available wasn't really an issue (even though there other writings like 'The Infancy Gospel of Thomas', 'The Gospel of Thomas', 'The Acts of Pilate', 'The Gospel of Peter' and 'The Gospel of Nicodemus' with conflicting portrayals of Christology and the Historical Jesus). In the Early Church the term 'scripture' usually referred to text that belonged to the Hebrew Bible, but this changed when the epistle of II Peter referred to some Pauline text as 'scripture'. Soon after this Christian writers such as Justin Martyr (c. 100-165_{AD}, a famous Early Church theologian) referred to Early Church texts as 'scripture'.

New Testament continued

- About 150_{AD}, an Early Church leader named Marcion left the Roman church and declared that he had a 'new idea' about the Christian message based on his unique selection of 'divinely accepted books', most of which were rejected by the Early Church leaders. Marcion's challenge prompted a decision about a definitive Christian Canon.
- The task of deciding what should or shouldn't be included was difficult. Some texts, i.e. Hebrews, 2 Peter and Jude were first rejected and later accepted in the process, and the books known as *Didache* and *I Clement* were very nearly included.
- As there were so many factions of the Christian Church (e.g. Catholic, Pauline, Greek Orthodox, Armenian, Messianic Jewish etc...), for example, the Armenian Church did not accept the book of Revelation until 11th-12th C.E.
- However, it was through ecumenical councils (all the denominations sending scholarly representatives and working together) and a wise Bishop that a decision was eventually made.

Canonization

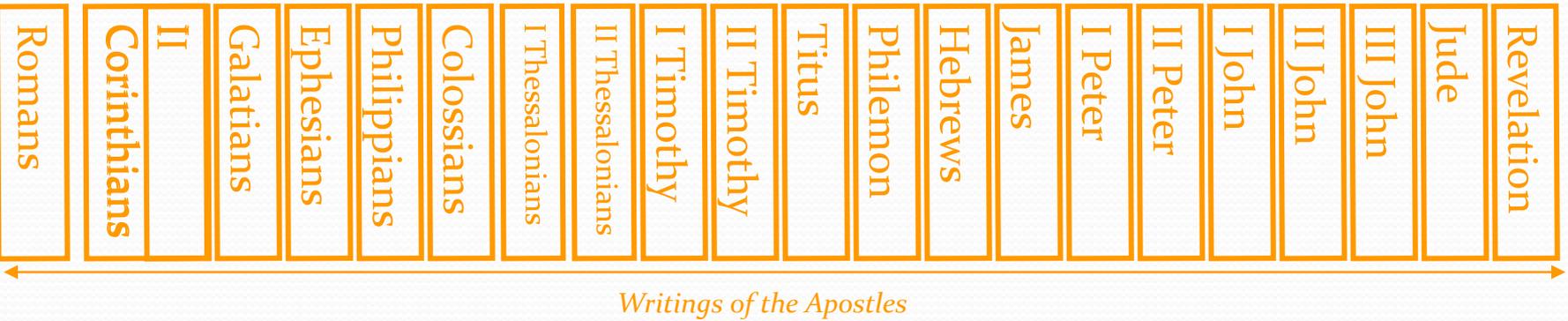
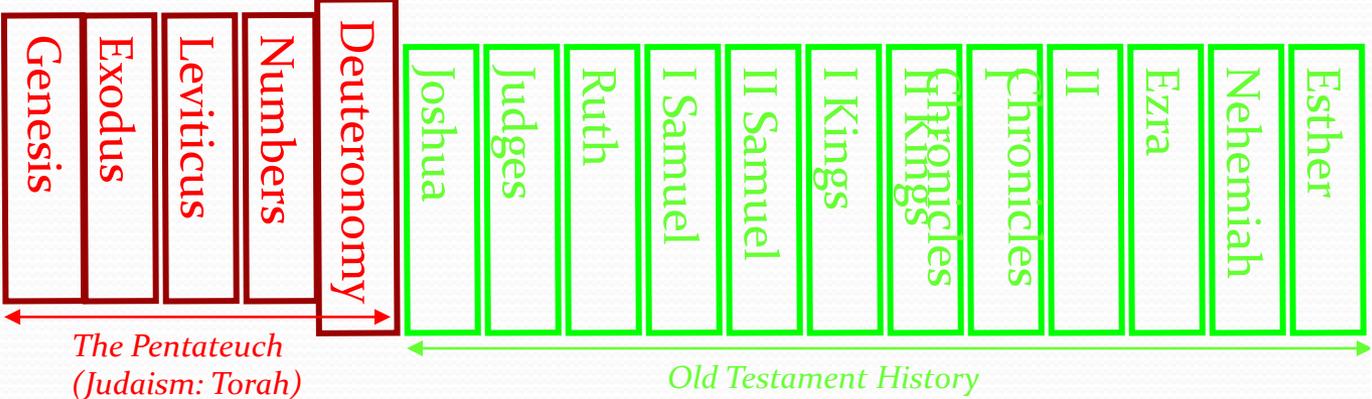
In 367_{AD}, Bishop Athanasius, the 'Patriarch of Alexandria' and 'Primate of Egypt' wrote an Encyclical Letter outlining what he believed should be the accepted 27 books of the New Testament.

He proposed a complex set of criteria as to what made a book suitable for inclusion, but one of the most powerful was that the book was written by an apostle - someone who experienced the life of Christ first-hand or that lived during the days of Christ.

When deciding the definitive Christian Canon, the aim of the Church was not to create a list of writings that were to be deemed as 'authentic', but to confirm the existing practice of the churches in reading them.

Eventually, in 397_{AD} the Council of Carthage decided upon and issued a definitive list that outlined and detailed the 27 books that constitute our New Testament.

Religion and Human Experience



Where are we now?

- As of 1880 the majority of Africa was untouched by the West but by the turn of the century Britain, France, Germany, Belgium and Italy had carved up all of Africa and divided a population of 110 million people.
- In 1990, there were 8-10 million Christians in Africa ~ 10% of the population. Today there are 360 million ~ 50% of the population.
- Philip Jenkins in his book, *The Next Christendom*, said that the heart of global Christianity is Africa not Europe or North America; in 50-100 years Christianity will be defined according to African culture.

The Christian scene in Europe

- There are 25 million Anglicans in England but only about 800,000 attend services at churches.
- There are 40-50 million Anglicans in Africa where 90% attend services.
- In the 20th C, Africa was home to 1.8 million Christian martyrs.
- What does this pretend?

Zionist movement

- With origins in Zion Illinois, outside Chicago, a charismatic movement spread rapidly led by an Australian preacher, John Alexander Dowie. The community emphasized the spiritual gift of healing. Dowie commissioned a number of missionaries to the southern region of Africa where their spiritual gifts found a receptive audience.
- Zion churches sprang up across Africa and continue to proliferate today.
- How do you experience the evangelical and Pentecostal branch of the church today?

AIDS and Christian Response

- In 2003 President George W. Bush asked for 15 billion dollars to fight AIDS in developing countries. Much of the money was to go to church-affiliated charities or faith-based organizations, including evangelical Christian groups with little experience with AIDS.
- Traditional Catholic and Protestant churches had been running exemplary AIDS programs in Africa since 1980s but few evangelical groups did so until more recently.
- Jerry Falwell called AIDS “God’s judgment on promiscuity.”

2001 poll

- Only 7% of American evangelicals said that they would contribute to a Christian organization that helped AIDS orphans.
- At about the same time, Christian evangelicals began to change their message. Billy Graham's son Franklin said, "with so many people on the verge of death AIDS has created an evangelism opportunity for the body of Christ unlike any in history."

PEPFAR and ABC program

- \$1 billion of the 15 billion was earmarked for HIV prevention programs highlighting sexual abstinence and faithfulness. Since 1996 the U.S. government has spent hundreds of millions of dollars on such programs in American schools and such programs exclude condoms and birth control education.
- To date, every abstinence-only program that has ever been evaluated has failed to reduce rates of teen pregnancy or sexually transmitted diseases.
- ABC = abstain, be faithful, use condoms

Uganda

- Between 1988 and 2001 as a result of campaign “zero grazing” the number of partners fell and the transmission rate decreased 70% for HIV. It was the most consistent and drastic success story in Africa and yet it was ignored by the USAIDS leadership.
- On the campus of Makerere University in Kampala in 2004, an evangelical preacher condemned the grazing campaign, burned a box of free condoms and said: “I burn these condoms in the name of Jesus.” He then offered every student a free bible.

Born-again movement

- Uganda is in the throes of a born-again revival building new amphitheaters filled with music and prayer, swaying worshipers speaking in tongues. From the slums of South Africa to Uganda, Kenya, Tanzania, Sudan in heavily Muslim regions, American evangelical missionaries are pouring huge sums of money into the region.
- An estimated 1/3 of the Ugandan population has been “born-again” in the past decade.
- Two of four TV stations beam in religious programs 24 hr a day.

New message

- A large number of faith based abstinence organizations have formed.
- For example, Samaritan's Purse is a charity run by Franklin Graham funded by U.S. government to carry out AIDS prevention program in Uganda. The multimillion dollar award was given for the training of African Christian pastors to promote abstinence.
- U.S. law forbids organizations receiving federal funds from evangelizing.

Why not zero grazing?

- The Ugandan head of the AIDS Commission was asked why the earlier effort with zero grazing had not been continued. He replied in part:
- “That would not fly in the current political and religious climate. The Bush administration, which pours billions of dollars a year into Uganda, would be very dismayed if the country they hold up as a triumph of abstinence education started promoting zero grazing which would recognize that polygamy was normative and legitimate.”

Unintended message

- Donor funded programs too often send an unintentional message through targeting high –risk groups and abstinence only campaign that the enemy is people with AIDS rather than HIV itself.
- Knowing the culture is important and programs that have recognized the dangers of long-term concurrency sexual practices have been far more successful.
- Some of the AIDS epidemic is a consequence of insecurity of living in a rapidly changing world that extends the gap of rich and poor nations rather than creating fairer terms for a global economy.

