

came to Rome and perished with St. Peter in the Neronian persecution. His tomb is outside in the Ostian Way; his epitaph might be: "Be imitators of me as I am of Christ."

(3) The Other Apostles

St. Matthew, according to Rufinus (*History*, III, 1), preached the Gospel in Ethiopia, and a copy of his Gospel was found in Arabia. Later testimonies, which have not the same reliability, assign him a mission in India.

St. Thomas, according to Eusebius and Rufinus, preached the word of Christ to the Parthians, which designation may include Medes and Persians.

St. Nathanael bar Tholmai, according to the same authorities, preached in Upper India; later and unsubstantiated legends assign him other mission fields.

St. Andrew, according to Eusebius, preached to the Scythians, presumably in Thrace and the Ukraine. Constantinople subsequently invented a claim to him as its first bishop. Though St. Andrew is revered as a martyr, his *Acts* are not authentic.

St. Philip and his virgin daughter labored and died at Hierapolis in Phrygia, according to Eusebius (*History*, III, 32), who, however, may have confused him with Deacon Philip.

St. Jude bar Alpheus preached at Edessa. Though he could have converted Prince Agbar of Edessa, the latter's letter to Christ is deemed apocryphal (Eusebius, *History*, III, 19; cf. 1, 13).

St. James bar Zebedee died at Jerusalem as already noted (Acts 12). Late legends giving

him a mission in Spain cannot be substantiated, though Compostella claims his body.

St. Simon Zelotes is not mentioned in early tradition; later legends, deemed probable by the Bollandists, assign him Persia and Babylonia.

St. Matthias is the subject of many contradictory legends emanating from the apocrypha. The common denominator of these tales is that he labored somewhere in the East and was crucified.

The Evangelists, Sts. Mark and Luke, are assigned sees at Alexandria and Greece respectively by Eusebius (*History*, II, 16; III, 4).

Conclusion: "There were many others . . . who held the first rank in the apostolic succession. These, as holy disciples of such men, also built up the churches whose foundations had previously been laid in every place by the apostles. They augmented the means of promulgating the Gospel more and more, and spread the seeds of salvation and of the heavenly Kingdom throughout the world" (Eusebius, *History*, III, 37).

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The King's Legates: Apostolic Missions

(1) Apostolic Delegation to the Jews

St. James bar Alpheus seems to have been designated as bishop of Jerusalem by St. Peter before the latter's departure for Antioch and Rome: St. Peter bade the Christians report his escape "to James and to the brethren" (Acts 12:17). St. James was prominent at the Apostolic Council, and is saluted by St. Paul on his return to the Holy City (Acts, chap. 15; 21:18). Eusebius places St. James at the head of the list of bishops of Jerusalem (*History*, II, 23). Besides his care for Jerusalem, St. James seems to have been assigned supervision over all converts from Judaism: he appears as their "cardinal protector" in his canonical epistle. While St. Peter exercised general supervision over both Jews and Gentiles, their special interests in the Roman Empire would seem to have been committed respectively to Sts. James and Paul. In keeping with his charge, St. James strove to conciliate the Jews by strict personal observance of the Mosaic precepts. A man of severe asceticism, he was respected by Jews as well as Christians. But though the Pharisees tolerated him, the Sadducees, led by the high priest Annas the Younger, stirred up a mob to stone St. James after his courageous confession of Christ (Josephus, *Antiquities*, xx, 4). His martyrdom seems to have occurred about 62, during a procuratorial interregnum between Festus' death and Albinus' arrival.

St. John bar Zebedee remained in the background at Jerusalem during these same years, probably because his protective role in regard to the Blessed Virgin prompted a contemplative life. The apocryphal *Dormitio Virginis* implies that Mary died at Jerusalem

about 48. Though this testimony is far from certain, it is more plausible than the rival legend that the Blessed Virgin accompanied St. John to Ephesus and died there after 67. Juvenal, bishop of Jerusalem in the fifth century, informed Empress St. Pulcheria that Mary had died at Jerusalem in the presence of all the apostles save Thomas. She had been buried in Gethsemane, but when her tomb was opened three days later for Thomas' benefit, it was found empty. From this and certain miraculous signs the apostles concluded to Mary's assumption. While the latter dogma is now beyond question, the foregoing details are but legendary: neither certain tradition nor proven myth.

After St. Paul's death, Eusebius informs us (*History*, III, 18, 23-24) that St. John went to Ephesus where he may have succeeded the Apostle of the Gentiles in a general supervision of the churches of Asia Minor; the Apocalypse and Johannine epistles seem to confirm this. As will be seen, he opposed Judaizers and other heretics. He is said to have rejected Cerinthus the Gnostic at the baths (St. Irenaeus, *A. H.*, III, 3). Other anecdotes report his pursuit and conversion of a Christian relapsed into brigandage (Clement, *Quis Dives*, 42); his continual exhortation to fraternal charity (St. Jerome, *Galatians*, vi, 10), his pet pheasant (Cassian, *Conferences*, xxiv). About 95, during Domitian's persecution, he escaped miraculously from burning oil at Rome (Tertullian, *Prescriptions*, 36). Exiled to Patmos, he wrote the Apocalypse (St. Irenaeus, *A. H.*, V, 30). Afterwards he returned to Ephesus, where he wrote his Gospel at the request of disciples, among whom were St. Polycarp, St. Ignatius, and possibly St. Papias. St. John, last survivor of the apostles, died at Ephesus, probably about 100 A.D. (Eusebius, *History*, V, 24).

(2) Apostolic Delegation to the Gentiles

St. Paul of Tarsus, whose conversion has already been recounted, also spent his early apostolate in contemplative waiting on Providence. About 42, however, he was summoned to his life work by St. Barnabas, overburdened with Gentile converts at Antioch. Antioch, however, was to be but St. Paul's base of operations; he was soon on a mission to Asia Minor (Acts, chap. 13).

First Mission (45-49). With Sts. Barnabas and Mark and other members of the Antiochian Church, St. Paul proceeded to Cyprus where they converted the proconsul Sergius Paulus. Thence they entered the mainland to preach at Antioch in Pisidia. Here the stubborn resistance of the Jews prompted St. Paul to turn to the Gentiles, in some instances dispensing his converts from the Mosaic law. His subsequent missionary journey took him to Iconium, Lystra, and Derbe. In each city, despite opposition, he set up Christian communities and ordained priests to minister to them. The missionaries retraced their steps, including Perge on the return.

Second Mission (50-52). After the Apostolic Council had absolved Gentile converts from Mosaic prescriptions, St. Paul set out with the conciliar decrees to revisit Derbe, Lystra, Iconium, and Antioch of Pisidia. Traveling by land and led on by divine inspiration, he rapidly passed through Phrygia, Galatia, and Mysia, to arrive at Troas. Here the vision of the "man from Macedonia" invited him to Europe. In spite of a scourging at Philippi, he succeeded in establishing a flourishing church. Then his route took him through Salonika, Beroea, and Athens, where he addressed the Areopagite Academy. Stoics and Epicureans interrupted his discourse on the resurrection, though Denis the Areopagite and several

others were won over (Acts, chap. 17). In all these places converts were won, and at the port of Corinth he founded a large and polyglot community which was to give him many trials. Here he had to write letters to the Thessalonians to prevent working-class converts from laying down their tools in expectation of an imminent *parousia*: second coming of Christ. Then after a brief visit to Ephesus, St. Paul returned to Jerusalem to fulfill the Nazarite vow.

Third Mission (53-58). According to promise, St. Paul returned to Ephesus and en route revisited many Asiatic churches. From Ephesus he directed other communities by letter, and thence may have sent deputies to regulate serious internal disputes at Corinth. At Ephesus the tumult of the silversmiths made it prudent for him to return to supervise the Christian communities in Macedonia and Greece. Having collected alms for Jerusalem, he set out on his return. Still avoiding Ephesus, he summoned its priests to Miletus for a farewell exhortation.

Last days. At Jerusalem, St. Paul was arrested for alleged violation of Mosaic prescriptions. During the following years he defended himself from Jewish plots to kill him by pleading his Roman citizenship and remaining in imperial custody. His case dragged on for two years under the venal procurator Felix, but the latter's successor Festus promptly granted his appeal to the imperial supreme court. After suffering shipwreck at Malta, Paul arrived at Rome about 61. Though the *Acts* cease their account at this point, we have sound tradition in favor of his liberation by 63. Thereafter the Muratorian Canon reports a mission to Spain, while his later Epistles seem to presume a final journey to Syria, Asia Minor, and Greece. Ultimately, as already mentioned, he