

PAULINIAN ETHICS

Vision:

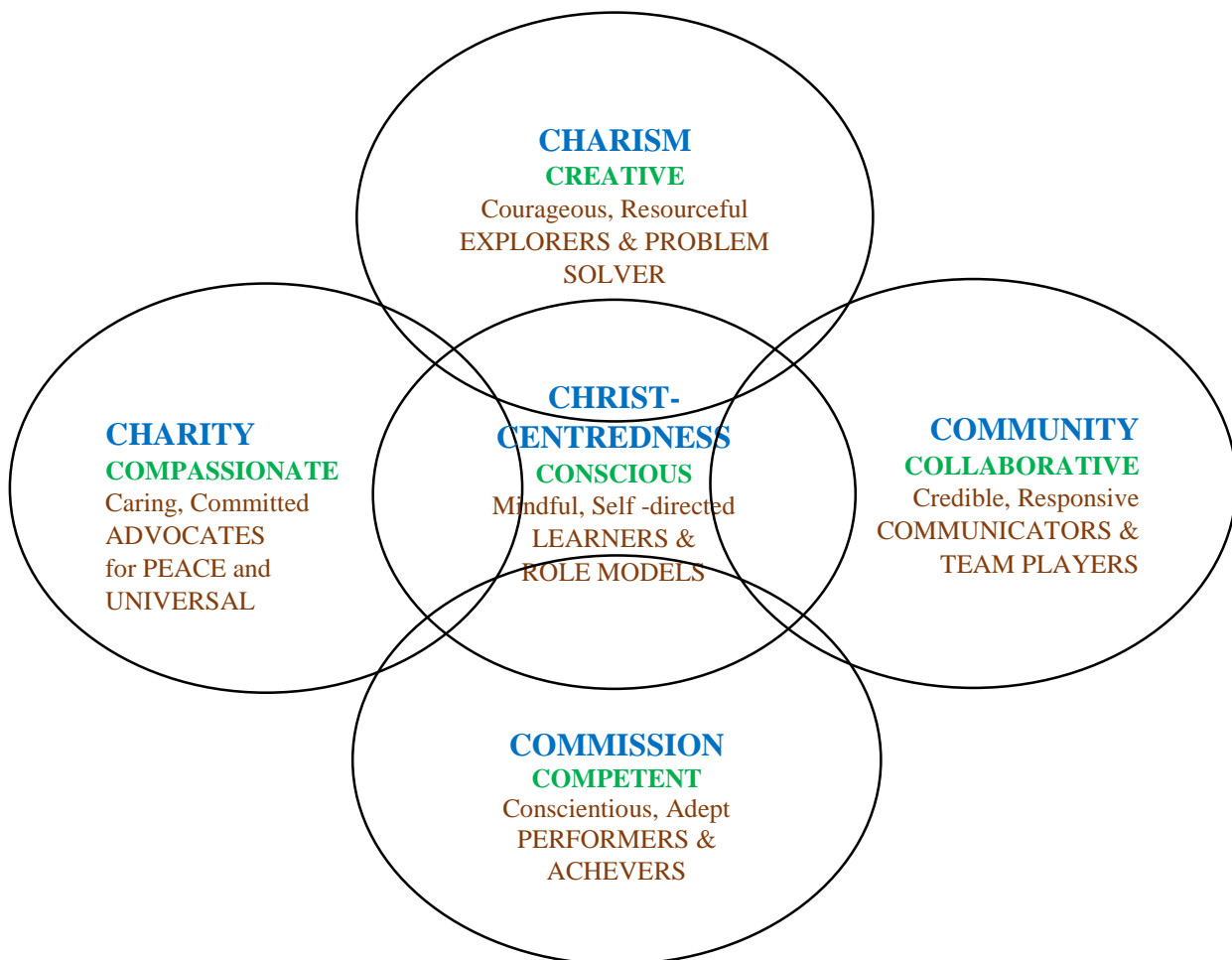
We envision SPUM as a Christ-centred education institution committed to forming persons into becoming integrated, competent and compassionate in the service of the church and society.

Mission:

To zealously proclaim Christ as the good news to all, we commit ourselves to:

1. Consistently provide integral catholic education marked by academic excellence, research capabilities, and sustainable community development;
2. Proactively respond to the challenges, needs, and demands of a changing educational landscape;
3. Resolutely form an authentic community of disciples who prays, serves and witnesses to the PERSON and MISSION of Christ; and
4. Purposively manage resources in a spirit of Christian stewardship and good governance for viability and sustainability.

Core Values:



The “holistic formation discipleship, excellence and mission” is summarized in the 5 core values of Paulinian Education:

A Paulinian is a Christ- Centered person, who impelled by the love of Christ (Charity), uses one's gifts (Charism), for the service of the Church and society (Community), unto where one is sent for a mission (Commission).

1. Christ is the center of a Paulinian's life. Like Christ in the Eucharist, a Paulinian's life is bread that is taken, blessed, broken, and given for others. By walking in Christ, the Truth and rising with Him above all one's pins and tribulations, a Paulinian shares in His paschal mystery. Thus, a Paulinian is called to a Life of Discipleship through this core value: Christ – Centeredness.
2. A Paulinian continually develops one's talents for the service of the community: striving for excellence by one's serious effort to grow and improve in one's knowledge and skills; and pursuing a live of holiness by always seeking the better and finer things, and the final good. Thus, a Paulinian is called to a Life of Excellence through this core value: Charism.
3. A Paulinian has a mission and life purpose to spread the Good News, actively work to "save" this work and to make it a better place, to be the salt of the earth and light of the world. Thus, a Paulinian is called to life a Servant Leadership through this core values: Commission.
4. A Paulinian is an exemplar of joyful and healthy human relationships, who leads and life with fellow workers in Christ, in unity, partnership, cooperation and collaboration. Thus, a Paulinian is called to a life of Mutual Relationship through this core value: Community.
5. Impelled by the love Christ, a Paulinian bring the love of God to all by being warm, loving, hospitable, caring for the people and for the word; using resources carefully and responsibly. A Paulinian is a conscientious family member and citizen, concerned with the promotion of human dignity, justice, peace, and care of environment. Thus, a Paulinian is called to a life of Compassionate Stewardship through this core value: Charity.

SUAKA INSAN HOSPITAL BANJARMASIN

Vision:

The implementation of quality and comprehensive health services with the Spirit of Love.

Mission:

Continuing the work of salvation and God's love in healing.

Value:

The value of health services at the Suaka Insan Hospital is Love. Patients are subject, honest and responsible. Love value which is always internalized through seminars, lectures, retreat recollections to all Hospital's Employees: Love is patient, Love is generous, it is not jealous, it does not boast and is not arrogant. Love does not do what is impolite, does not seek self-profit, is not angry and does not keep the mistakes of others. Love does not rejoice in injustice but rejoices in the truth. Love is patient for something.

Aim

1. Assisting education and training of health workers.
2. Quality, affordable health services with human touch.
3. Assisting government programs, especially in the health sector.

A. COMPARISON

Vision:

SPUM	SUAKA INSAN HOSPITAL
Forming	Service
Integrated	Thoroughly/ Holistic
Competent	Quality
Be Compassionate	Love
Serving the Church and Society	Health Services

The SPUM vision is committed to forming persons into becoming integrated, competent and compassionate in the service of the church and society. The point is to make people capable of integrating all evangelical values, human values and life values in a complete and comprehensive manner. Forming a professional, competent human being, able to adjust to the needs of the times to compassionate people, who are poor and have no experience to get a decent education and provide people who are suffering.

Why does SPUM make people become integrated, powerful and compassionate? This is clearly intended to answer the needs of the times, to serve the church and community according to the needs.

While the vision of Suaka Insan Hospital (SIH) is the realization of perfect and complete health services with the spirit of love. Suaka Insan Hospital is a field of health services, has a vision to serve people who are sick and develop perfectly and thoroughly. This means, that the hospital sees patients as holistic subjects, both bio, psycho, social and spiritual. Driven by the spirit of love, SIH provides health services to the community without discriminating on race, religion, ethnicity or skin color.

Education and health are two service areas developed since the beginning of the SPC Congregation, and continue to be developed into this modern era. This stems from the stress of Father Louis Chauvet as the Founder of the SPC Congregation, who will describe it in the abandoned, poor, uneducated in the Levesville Parish. Poverty and evil are rampant, the life of faith and morality is traversed by deterioration and poverty. Because of this, the parish priest who encouraged pastor Louis Chauvet to foster young girls who would later become members of the first community of SPC Congregation. What is interesting is the two major services areas that continue to be developed in various countries where the sisters work, while maintaining the spirit of the predecessors and the values and spirituality of the founders. So, the sisters chose to work, they will always have the same vision because they have the same basic spirit. And this spirit continues to be maintained, and in every general capital, and will be implemented in accordance with the conditions in the workplace.

One quote from the will of Mary Anne de Tilly, a cofounder who founded the SPC Congregation is as follows: "... *I worship myself ... to serve God for the sake of the church and service to others ...*". This will is a source of inspiration for the SPC Sisters in their duties and mission since the Congregation was founded and continues to be maintained and developed until this modern era. The formulation may not be exactly the same, but the congregation has the same foundation as a reference in formulating a vision and mission.

While the spirituality of the congregation is Christ- Centeredness on the Christ who suffered, died and rose. This is the basic foundation for the sisters in life and missionary work, first of all to develop the kingdom of God, for the sake of the church and service to others which starts from the community life as the basis of the church.

Mother Myriam, General Superior of the SPC Congregation, at the 46th general chapter wrote that after the example of St. Paul, spurred on by the love of Christ (2 Cor. 5:14), the sisters make themselves all things to all men.

Mission:

SPUM	SUAKA INSAN HOSPITAL	
	MISSION	AIM
Consistently provide integral catholic education.	Continuing the work of salvation and God's love in healing.	Assisting education and training of health workers.
Proactively respond to the challenges, needs, and demands.		Quality, affordable health services with human touch.
Form an authentic community of disciples who prays, serves and witnesses to the PERSON and MISSION of Christ.		Assisting government programs, especially in the health sector
Manage resources in a spirit of Christian stewardship and good governance for viability.		

The formulation of the SPUM mission is outlined in detail to achieve the vision. While the RSSI mission formulation is very simple: "Continuing the work of salvation and God's love in healing". How can the hospital continue the work of saving God in healing, this is of course an important question because it is not described in detail in the mission formula. But the answer can be found in the purpose of the hospital, there is described how the hospital can achieve the vision, namely:

1. Assisting education and training of health workers.
2. Quality, affordable health services with human touch.
3. Assisting government programs, especially in the health sector.

Hopefully, by carrying out the three things mentioned above, can achieve the SIH vision, for the implementation of quality and comprehensive health services with the spirit of love.

The love, driven by the love of Christ which is the basis for the hospital to carry out health services. It is also to become motto of Suaka Insan Hospital in health services: "*In Omnibus Caritas*" or everything in love.

Both the vision and mission of the SPUM or Suaka Insan Hospital are less comparable with each other, because both have different service areas. SPUM is engaged in education while the hospital is engaged in health services. But the values underlying education and health services are the same. Both of these works are two major works of SPC in various countries.

But what I can learn from Vision and Mission of the SPUM? Vision and mission of the SPUM is very clear formulation. How to achieve the vision and indicators that the vision has been achieved is clearly stated. And what's interesting is the availability of campus ministries and their services, and Paulinian ethics education. If I compare it to the hospital, there is almost no impact. The hospital developed the same way, instilling the same values at the time of employee recruitment and continuing through retreats, recollections, and other meetings, but almost no impact. This has become a difficulty and a challenge for the Indonesian SPC sisters, and they has been reflected together in the assembly.

As an illustration that Indonesia is a country that consists of multicultural, so that conflicts easily occur. And hospitals are right in an area that is prone to conflict because the majority of the population is Muslim. An estimated 99% Banjarmasin populations are Muslim, and 80 -90 % hospital employees are Muslim, while the rest are a mixture of Catholic, Protestant, Hindu and Buddhist. The majority of the population is very sensitive to the values and symbols of Catholicism, easily offended and suspicious of the process of Christianization, not exception in the hospital environment.

Based on this background, since the beginning of the hospital, there was not a single catholic symbol such as a cross, or images of saints installed in the hospital. The first missionary sisters in Indonesia and the founders of the hospital were also very careful in formulating the hospital's vision and mission. Therefore, the vision and mission of the Suaka Insan Hospital are very short, simple, and emphasize love more, because it is general. It should be noted that the majority of the population think that all symbols and values of Catholic teaching are political strategies or reasons for Christianizing the majority who are not Catholics. This is an issue that is prone to causing conflict, and local communities are difficult to accept the presence of hospitals.

So to achieve the message of love that the founders of the hospital want to proclaim, the vision and mission formulation is made as short and simple as possible so that it is easily understood by the wider community and the most important thing is to avoid conflict due to a misunderstanding of the message or value to be conveyed. But I still believe that every difficulty and suffering has produce beautiful fruit. At present, the majority population has been able to accept the presence of the Catholic Hospital, they has become more open to the presence of minorities. Inter-religious dialogue between, they begin to understand the Catholic Church's apostolic through Suaka Insan Hospital presence. This also has a positive impact on the development of the hospital in the following days. In 2018, the hospital is in the process of

revising vision and mission, hopefully the congregation values can be clearly described in the vision and mission, so that everyone involved in the ministry has the same vision and mission. And most importantly, key values such as simplicity, discipline and order can be clearly included.

To answer the needs of the modern era, the congregation is also expected to be a agent of change, this can be used as a source of inspiration as well as in the process of revising the vision and mission of the hospital. Hopefully in the future the hospital will develop better in quality and comprehensive health services with the spirit of love.

Finally, guided by holy spirit, the Sisters continued to try to find new areopagus, creatively develop services and missions that were adapted to the needs of the times, by not abandoning the initial spirit that became the spirituality of the Sisters of Saint Paul of Chartres Congregation. These values continue to be maintained through the same vision and mission, wherever their mission. Driven by the love of Christ, the Sisters continue to develop themselves, make new innovations in achieving the mission both through the world of Education, health and pastoral activities to serve God, for the sake of the church and service to others.

Values:

SPUM	SUAKA INSAN HOSPITAL
Christ- Centeredness	Everything in Love (In Omnibus Caritas)
Community	
Commission	
Charism	
Charity	

Basically, the SPUM value has been explained clearly, and its can be measured, specific, easy to understand and implement. And the most important thing that it can be routinely evaluated on the level of achievement of the vision and mission in the implementation of Education in SPUM.

Whereas the value of Suaka Insan Hospital is briefly described, easy to understand but still general. The question arises: "what kind of love do you want to implement or what does the hospital want to achieve in service?". It is very difficult to measure whether the intended value of "love" has been achieved or not. In other words, the hospital will find it difficult to evaluate the achievement of results in the implementation of grades in hospitals.

Apart from that, I was very impressed with the vision, mission and values of the Paulinian Value applied in SPUM. What I mean is that the vision and mission are not just a formula but really implemented in the education process by involving all related parties, including students, teachers, employees, and all without exception. So that all followers have the same enthusiasm

in organizing education in the SPUM environment. And even that value is deeply embedded in a Paulinian wherever they are (*Commission*).

One day, I was walked in a mall, suddenly someone greeted me kindly (*Charism*): "I'm a Paulinian, sister." And she helped to bring the elder sister (*Charity*). Clearly visible on his face, he is proud to be a Paulinian (*Committed*). Several times I have had experiences like this, and this is really proud, a sign that SPUM has succeeded in carrying out its vision, mission and values in Education. What underlies the girl's actions? The answer is "*Christ-centeredness*" which encourages her to always proclaim Christ who is love.

"Christ centeredness" and "everything is love", both have the same purpose, but different formulas. The love of Christ that encouraged us (2 Cor. 5:14), became the basis for hospitals in formulating values. What makes it different from SPUM is that the SPUM formula is easily evaluated, while the hospital is very common. People can perceive differently about everything this love. Because there are no measuring tools to evaluate the love achieved in health services in hospitals.

Learning from SPUM, I hope to help the hospital in the process of revising its vision, mission, and values, hopefully it can be useful in improving quality and comprehensive health service with a spirit of love.

NURSING ETHICS CASE
BABY DIES POST IMMUNIZATION
YEAR 20XX

A. Case Example:

On Tuesday, XX / X / 20XX, was born a baby boy with the initials E, son of married couples H and F. This male baby was born weighing 2.2 kg. Babies cry loud and loud. Babies who weigh less than normal, from a team of doctors and nurses who help deliver labor are declared healthy. Because the condition of Baby E was healthy, the next day the family and baby E were allowed to go home.

Before going home, Nurse A gave an immunization injection to Baby E, without informed consent. Nurse A even instructs the Baby E guard to get out of the baby's room, without providing any information related to immunization and the effects of immunization that might occur, as well as how to handle them if unexpected side effects occur. After being immunized, Nurse A said Baby E was given an immunization injection. B midwives and families who will take Baby E home, are shocked because the baby is only one day old, is born prematurely and, and is less than normal weight, has been given an immunization shot.

Because they were happy to be allowed to go home, the family finally brought the baby home, regardless of giving immunizations to Baby E. The first day at home E baby was still healthy, still wanted to drink milk, no symptoms of side effects appeared. Problems arose on the second day of the morning, Baby E began to fuss, did not want to drink, appeared red on the thighs to the back, and fever. The family said that the heat and red color that came from the injection of immunization was given, but did not immediately seek help from the hospital. Baby's body temperature continues to increase, the entire skin of the baby's thigh and back appear red. After noon and the baby's body temperature does not go down, the family takes the baby to XX Hospital. When he arrived at the hospital, the baby's heartbeat was still there, but a few minutes later Baby E was pronounced dead because he was late in getting the right treatment.

The next day there was a news in the local paper about the incident. Local newspapers said that the family regretted entrusting XX Hospital to care for their baby. The family blames the hospital for being unprofessional, the nurse carries out malpractice. The family was very disappointed because the nurses did not involve them in making decisions to administer immunizations to Babies E. These were excerpts of family feelings when interviewed by local newspapers, "just injecting, stupid nurses, why did the hospital employ idiots, he injected immunizations even though the baby we were born premature, low birth weight, as long as we injected it, we were not told, just fired it was an idiotic nurse.

B. Problem Solving Actions

Please note that XX Hospital has a Hospital Ethics Committee, Medical Committee and Nursing Committee. If there is a problem the violation of the doctor's profession will be handled by the medical committee, while the problem of the nurse profession will be handled by the nursing committee. If the problem is related to the relationship outside the hospital, it will be handled by the hospital's ethics committee. But all three can relate to each other, depending on the area of professional problems.

The actions that have been taken by the hospital related to the problems mentioned above include:

1. The hospital management holds a meeting with the hospital ethics committee, medical committee and nursing committee. The result of the decision of the meeting was to follow

up on the issue of infant E deaths reported by the local newspaper that the death was caused by immunization before the E Baby was taken home by the family.

2. The hospital's ethics committee along with the hospital's quality team establishes committees which are representatives of each committee, head of space, and all relevant people to audit the problem. Audits are carried out according to the operational standards of audit procedures for professional ethics issues available at XX Hospital.
3. The team identifies the problem by conducting an investigation of the parties related to the problem of immunization, through direct interviews with related parties and sources of experts who understand immunization.
4. The team formulates the problem after obtaining valid data or can be accounted for directly from the relevant parties. These data are analyzed, then determine the problem. The problems that arise, are classified into 2 major parts: the problem of violating the professional code of ethics or the problem of violation of professional discipline.
5. Problems that have been formulated will be followed up by the authorities according to needs. For example related to the negligence of nurses in providing information to families before taking immunization measures, will be handled by the ethics of nursing committee, while the problems related to professional violations (nurses do not know about immunization) will be handled by the quality of nursing and hospital quality. Interestingly, in this section all can participate in accordance with their respective expertise to help improve the quality of hospitals in service to the community according to standards.
6. Conduct an evaluation of the follow-up plan that has been carried out by directly supervising the field by the hospital quality team.

C. Follow-up and Evaluation Plans

Every issue of violation of the professional code of ethics or professional discipline that occurs at XX Hospital, will be immediately handled by the ethics committee of the hospital in collaboration with the medical committee and nursing committee, in accordance with the guidelines and standard operating procedures that apply in XX Hospital. As for sanctions given, it has been clearly regulated in the code of ethics manual, both medical and nursing. Besides that the hospital also has hospital by law, nursing by law, staffing rules, in which have regulated rights, obligations, sanctions, etc., all of which are interrelated.

Regarding the problem of the death of Baby E which was reported by the local newspaper due to immunization, the attitude of the hospital was:

1. For the general public

Through the same local newspaper, the hospital said they were sorry and very sorry for the unexpected event that happened to the baby E. The hospital also clarified that the information reported was not entirely true. Based on the results of the team's investigation it was found that:

- a. The nurse gives Hepatitis B immunization, which must be given less than 12 hours after the baby is born.
- b. Infant E birth weight is 2200 grams, baby is in healthy condition, may be given Hepatitis B immunization.
- c. Giving immunization to babies can cause unexpected side effects such as the baby's body temperature increases, fussing, and not wanting to drink.
- d. The hospital promised to follow up on this problem in accordance with the rules that apply in the hospital.

2. For the nurse concerned

Not allowed to carry out immunization without supervision from the supervisor / must be supervised directly by the supervisor, and will be evaluated monthly for 6 months. In other words, the nurse's independent clinical authority is revoked for 6 months, may provide immunization by his supervisor.

3. Hospital quality and ethics team Coaching and mentoring for therapeutic communication techniques for problem nurses.

4. For treating doctors

In order to provide written instructions, the writing must be clear, and can be read by nurses.

D. Conclusions and Suggestions

XX Hospital is a private hospital that is well known for its quality of service according to satisfying standards for customers throughout the area where the hospital is located. Even a few months ago, the hospital received an award certificate from one of the customer

satisfaction survey institutions that received the highest percentage in providing health services to communities in the Kalimantan region XX.

The hospital also has guidelines, guidelines and standard operating procedures to carry out professional actions in service. However, there are still frequent omissions, errors both intentionally and unintentionally, which can result in loss, disability, and even fatal consequences / death. As in the case of immunization, indeed Baby E dies not because of the direct cause of immunization, but the side effects that appear can be fatal if not treated quickly and accurately. This can be a valuable lesson for all components directly involved in health services at XX Hospital.

Finally, by looking at the facts in the field where there are still many nurses, midwives, doctors, or other health workers who work not according to standards, and result in physical and mental harm, light and fatal, I strongly recommend that in addition to coaching to improve professional skills also need balanced by continuous spiritual accompaniment. This is felt necessary to increase the moral responsibility of health workers in carrying out their duties.

Another thing that might be considered is the workload of health workers, especially nurses. Workloads that are too high cause nurses to quickly get bored, work cannot be completed optimally, and the risk for errors to occur is greater. Physical fatigue because of the high workload makes nurses reluctant to take action according to standards that are considered too complicated, which is important to finish quickly, so that information that needs to be addressed to patients and families is ignored or not done. In addition, physical fatigue can also lead to a decrease in the concentration of nurses or health workers, which can cause officers to act not according to standards.

That is the advice that I can convey, my hope that events like this will never happen again in XX Hospital. For this reason, it requires attention and cooperation from all parties involved directly or indirectly in the service so that the quality of health services can be achieved to the maximum in the entire region of Kalimantan XX.

ST. PAUL

A. EXEMPLIFY SAINT PAUL IN MISSIONARY DUTIES

St. Paul is a person who has a high *commitment* and is consistent in his efforts to find and find God's salvation work. He keeps trying to find and find it by developing his knowledge and experience with God. When meeting Jesus, he finds the fullness of God's saving work, further affirming his life's commitment to proclaim God's work of salvation and inspire and change the world. Saint Paul "shines like a luminous star in the history of the Church, and not only in its original story." (Pope Benedict XVI, at the Audience on October 25, 2006). Paul is not only the letter writer we inherited today. He was first and foremost a missionary. He is known as the Apostle of All Nations and an important figure in the Church, which is colorful and complete. His meeting with Christ on the way to Damascus was the source of all his preaching and theology. When he traveled to the Mediterranean region, experiencing persecution, the danger that threatened on the way, he worked unceasingly. That is the pride in life, which is to preach the Gospel in places where the Gospel has never been preached.

Our reflection on a colorful character and who provide a strong foundation for this Church will be a new source and encouragement for missionary activity. *First*, we look at Paul's figure. Knowledge of its geographical and religious roots is important so that we understand better the essence of its meeting which greatly influences its entire life with Christ and understands how it is changed and used in its missionary service. *Second*, we will see how Paul understands and prepares his missionary duties. Who is an apostle? How is an apostle recognized? It is important to note clearly who and where Paul spoke, how he proclaimed the Gospel, where preaching, miracles and works of the Spirit became evident in his ministry. All these aspects will give us a better understanding of the basic works of all its missionary activities.

Paul is a Smart Person

Paul was born in Tarsus. Tarsus city is outside Palestine. Jews who live there are usually called diaspora Jews. Tarsus is a city that excels in the development of Greek culture or often called Hellenism. The population of this city comes from various races and cultures. People who live there are generally students. Paul was educated in the law and Judaism from Gamaliel (cf. Acts 22: 3). So, Paul's youth was a time to learn to be mature and have faith.

Paul also developed into an intelligent person, faithfully seeking and fighting for his faith. He advanced in Judaism and Greek culture. He is skilled in writing letters, teaching, engaging in debates. Paul also always flared in proclaiming and defending faith as a true and noble belief. Besides being smart in thinking and speaking, he fully understands how to turn ideas into effective actions. This action always leads to the formation of a community of believers.

Paul the Evocative Apostle of the World

For Paul, the experience of meeting with the risen Jesus became a missionary experience. The Jesus he hated and his followers persecuted, came to Paul lovingly. "But get up and go into the city, there will be told you what you must do." (Acts 9: 6). Jesus did not reciprocate Paul's cruelty against His followers. He even chose Paul to be one of His messengers. After seclusion for about 7 years, Paul became more attached to Jesus. He also said that "Jesus was captured by Christ" (Phil. 3:12). He became a *committed* person in proclaiming a life rooted and based on Christ. (Compare Acts 9; Eph 3:17).

B. APPLICATION IN MY LIFE

One thing that is St. Paul shows us that "I am a commitment to meet the Lord Jesus Christ to be an apostle". Apostle means Messenger. He became a representative of the Lord Jesus to go and do the works of God. Paul's commitment releases with his loyalty to proclaim the Kingdom of God. He acknowledged that in his ministry he worked alone to fulfill his needs, shed tears from suffering, received all the suffering to complete Christ who was still lacking in the Church.

Paul is also known to be consistent in his preaching. He proclaims the Kingdom of God and the point is Jesus. Jesus is everything that is published in the divine (divine aspect) and human (human aspect) aspects. For example, Paul applies proclaiming to other nations that the Lord Jesus really exists. He had lived in this world, and many more until he died on the cross. And produce the same Jesus at the third time. The same Jesus even appeared to children who were born prematurely.

Such as a sister who joined the Congregation Sisters of Saint Paul of Chartres, who chose Paul to be an example of their lives, I will strive to emulate Paul's life in my duty and mission to proclaim God's love through the church and service to others. In line with the spirit of our

founders to serve God through surrendering to the church and serving Him in service to others, I offer myself in a consecrated life and promise to remain faithful until his return at the end of time. I believe that many challenges and difficulties in living the offering of consecrated life, need a firm attitude of faith and believe in the help of God's grace which enables me to remain faithful in total self-offering to God. besides that, it needs an attitude of commitment to the faithful promises that I have made and I will always renew every day in the celebration of the holy Eucharist. Learning from Paul as an example of the Congregation, I strive to remain committed in my life and consistently serve God for the sake of the church and service to others.

Centering on the life of Christ as SPC spirituality, I began every mission in life, especially in the service of those who were sick and suffering both physically and spiritually. Outside of Christ I was unable to do anything. Every day I draw new energy in the celebration of the Eucharist, and I will share it with those who are sick and suffering through my ministry in the hospital. Like Saint Paul, who says that “my life is Christ, and death is profit”, so I hope that my whole life is only directed to Christ, whatever life situation is experienced in the specificity of religious life, I remain committed and consistent with the faithful promise to live as a sister Sister Saint Paul of Chartres.

Brethren if we, like the apostle Paul, will become *examples of commitment* in our lives, the Lord will richly bless us ([Psalm 37:4-5](#)). If we will “commit” our daily living and goals to the Lord, we will be successful Christians ([Proverbs 16:3](#); [Joshua 1:1-9](#)). Then, when it is our time to quit the walks of men, we can then say along with this great apostle, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the [faith](#)” ([2 Timothy 4:6-7](#)).

ST. PAUL, THE APOSTLE

A. ST. PAUL’S LIFE HISTORY

Biography

St. Paul, the Apostle, original name Saul born in Tarsus, Cilicia (now in Turkey), died c. 62–64 ce, Rome (Italy), one of the leaders of the first generation of Christians, often considered to be the most important person after Jesus in the history of Christianity. In his own day, although he was a major figure within the very small Christian movement, he also had many enemies and detractors, and his contemporaries probably did not accord him as much respect as they gave Peter and James. Paul was compelled to struggle, therefore, to establish his own

worth and authority. His surviving letters, however, have had enormous influence on subsequent Christianity and secure his place as one of the greatest religious leaders of all time.

Life

Paul was a Greek-speaking Jew from Asia Minor. His birthplace, Tarsus, was a major city in eastern Cilicia, a region that had been made part of the Roman province of Syria by the time of Paul's adulthood. Two of the main cities of Syria, Damascus and Antioch, played a prominent part in his life and letters. Although the exact date of his birth is unknown, he was active as a missionary in the 40s and 50s of the 1st century ce. From this it may be inferred that he was born about the same time as Jesus (c. 4 bce) or a little later. He was converted to faith in Jesus Christ about 33 ce, and he died, probably in Rome, circa 62–64 ce.

In his childhood and youth, Paul learned how to “work with (his) own hands” (1 Corinthians 4:12). His trade, tent making, which he continued to practice after his conversion to Christianity, helps to explain important aspects of his apostleship. He could travel with a few leather-working tools and set up shop anywhere. It is doubtful that his family was wealthy or aristocratic, but, since he found it noteworthy that he sometimes worked with his own hands, it may be assumed that he was not a common labourer. His letters are written in Koine, or “common” Greek, rather than in the elegant literary Greek of his wealthy contemporary the Jewish philosopher Philo Judaeus of Alexandria, and this too argues against the view that Paul was an aristocrat. Moreover, he knew how to dictate, and he could write with his own hand in large letters (Galatians 6:11), though not in the small, neat letters of the professional scribe.

Until about the midpoint of his life, Paul was a member of the Pharisees, a religious party that emerged during the later Second Temple period. What little is known about Paul the Pharisee reflects the character of the Pharisaic movement. Pharisees believed in life after death, which was one of Paul's deepest convictions. They accepted nonbiblical “traditions” as being about as important as the written Bible; Paul refers to his expertise in “traditions” (Galatians 1:14). Pharisees were very careful students of the Hebrew Bible, and Paul was able to quote extensively from the Greek translation. (It was fairly easy for a bright, ambitious young boy to memorize the Bible, and it would have been very difficult and expensive for Paul as an adult to carry around dozens of bulky scrolls.) By his own account, Paul was the best Jew and the best Pharisee of his generation (Philippians 3:4–6; Galatians 1:13–14), as later he claimed to be the best apostle of Christ (2 Corinthians 11:22–3; 1 Corinthians 15:9–10)—though he attributed his excellence to the grace of God.

Paul spent much of the first half of his life persecuting the nascent Christian movement, an activity to which he refers several times. Paul's motivations are unknown, but they seem not to have been connected to his Pharisaism. The chief persecutors of the Christian movement in Jerusalem were the high priest and his associates, who were Sadducees (if they belonged to one of the parties), and Acts depicts the leading Pharisee, Gamaliel, as defending the Christians (Acts 5:34). It is possible that Paul believed that Jewish converts to the new movement were not sufficiently observant of the Jewish law, that Jewish converts mingled too freely with Gentile (non-Jewish) converts, thus associating themselves with idolatrous practices, or that the notion of a crucified messiah was objectionable. The young Paul certainly would have rejected the view that Jesus had been raised after his death—not because he doubted

resurrection as such but because he would not have believed that God chose to favour Jesus by raising him before the time of the Judgment of the world.

Whatever his reasons, Paul's persecutions probably involved traveling from synagogue to synagogue and urging the punishment of Jews who accepted Jesus as the messiah. Disobedient members of synagogues were punished by some form of ostracism or by light flogging, which Paul himself later suffered at least five times (2 Corinthians 11:24), though he does not say when or where. According to Acts, Paul began his persecutions in Jerusalem, a view at odds with his assertion that he did not know any of the Jerusalem followers of Christ until well after his own conversion (Galatians 1:4–17).

Paul was on his way to Damascus when he had a vision that changed his life: according to Galatians 1:16, God revealed his Son to him. More specifically, Paul states that he saw the Lord (1 Corinthians 9:1), though Acts claims that near Damascus he saw a blinding bright light. Following this revelation, which convinced Paul that God had indeed chosen Jesus to be the promised messiah, he went into Arabia—probably Coele-Syria, west of Damascus (Galatians 1:17). He then returned to Damascus, and three years later he went to Jerusalem to become acquainted with the leading apostles there. After this meeting he began his famous missions to the west, preaching first in his native Syria and Cilicia (Galatians 1:17–24). During the next 20 years or so (*c.* mid-30s to mid-50s), he established several churches in Asia Minor and at least three in Europe, including the church at Corinth.

During the course of his missions, Paul realized that his preaching to Gentiles was creating difficulties for the Christians in Jerusalem, who thought that Gentiles must become Jewish in order to join the Christian movement. To settle the issue, Paul returned to Jerusalem and struck a deal. It was agreed that Peter would be the principal apostle to Jews and Paul the principal apostle to Gentiles. Paul would not have to change his message, but he would take up a collection for the Jerusalem church, which was in need of financial support (Galatians 2:1–10; 2 Corinthians 8–9; Romans 15:16–17, 25–26), though Paul's Gentile churches were hardly well off.

In Romans 15:16–17 Paul seems to interpret the “offering of the Gentiles” symbolically, suggesting that it is the prophesied Gentile pilgrimage to the Temple of Jerusalem, with their wealth in their hands (e.g., Isaiah 60:1–6). It is also obvious that Paul and the Jerusalem apostles made a political bargain not to interfere in each other's spheres. The “circumcision faction” of the Jerusalem apostles (Galatians 2:12–13), which argued that converts should undergo circumcision as a sign of accepting the covenant between God and Abraham, later broke this agreement by preaching to the Gentile converts both in Antioch (Galatians 2:12) and Galatia and insisting that they be circumcised, leading to some of Paul's strongest invective (Galatians 1:7–9; 3:1; 5:2–12; 6:12–13).

In the late 50s Paul returned to Jerusalem with the money he had raised and a few of his Gentile converts. There he was arrested for taking a Gentile too far into the Temple precincts, and, after a series of trials, he was sent to Rome. Later Christian tradition favours the view that he was executed there (1 Clement 5:1–7), perhaps as part of the executions of Christians ordered by the Roman emperor Nero following the great fire in the city in 64 ce.

Mission

Paul believed that his vision proved that Jesus lived in heaven, that Jesus was the Messiah and God's Son, and that he would soon return. Moreover, Paul thought that the purpose of this revelation was his own appointment to preach among the Gentiles (Galatians 1:16). By the time of his last extant letter, Romans, he could clearly describe his own place in God's plan. The Hebrew prophets, he wrote, had predicted that in "days to come" God would restore the tribes of Israel and that the Gentiles would then turn to worship the one true God. Paul maintained that his place in this scheme was to win the Gentiles, both Greeks and "barbarians"—the common term for non-Greeks at the time (Romans 1:14). "Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry in order to make my own people jealous, and thus save some of them" (Romans 11:13–14). In two other places in Romans 11—verses 25–26 ("the full number of the Gentiles will come in" and thus "all Israel will be saved") and 30–31 ("by the mercy shown to you, they too may now receive mercy")—Paul asserts that he would save some of Israel indirectly, through jealousy, and that Jews would be brought to Christ because of the successful Gentile mission. Thus, Paul's view reversed the traditional understanding of God's plan, according to which Israel would be restored before the Gentiles were converted. Whereas Peter, James, and John, the chief apostles to the circumcised (Galatians 2:6–10), had been relatively unsuccessful, God had led Paul through Asia Minor and Greece "in triumph" and had used him to spread "the fragrance that comes from knowing God" (2 Corinthians 2:14). Since in Paul's view God's plan could not be frustrated, he concluded that it would work in reverse sequence—first the Gentiles, then the Jews.

Paul's technique for winning Gentiles is uncertain, but one possibility is that he delivered lectures in public gathering places (Acts 17:17 ff.). There is, however, another possibility. Paul conceded that he was not an eloquent speaker (2 Corinthians 10:10; 11:6). Moreover, he had to spend much, possibly most, of his time working to support himself. As a tent maker, he worked with leather, and leatherwork is not noisy. While he worked, therefore, he could have talked, and once he was found to have something interesting to say, people would have dropped by from time to time to listen. It is very probable that Paul spread the gospel in this way.

Churches

Although Paul may have converted some Jews, his mission was directed toward the Gentiles, who therefore constituted the vast majority of his converts. The letters sometimes explicitly state that Paul's converts had been polytheists or idolaters: the Thessalonians had "turned to God from idols" (1 Thessalonians 1:9), and at least some of the Corinthians wished to be allowed to continue to participate in idolatrous worship (1 Corinthians 8, 10). (Scholars have referred to Gentile religions in the ancient Mediterranean world as "paganism," "polytheism," and "idolatry"; these terms are frequently used interchangeably.) Pagan religion was very tolerant: the gods of foreign traditions were accepted as long as they were added to the gods worshipped locally. Civic loyalty, however, included participation in public worship of the local gods. Jews had the privilege of worshipping only the God of Israel, but everyone else was expected to conform to local customs.

Paul and other missionaries to Gentiles were subject to criticism, abuse, and punishment for drawing people away from pagan cults. Although he showed some flexibility on eating

food that had been offered to an idol (1 Corinthians 10:23–30), Paul, a monotheistic Jew, was completely opposed to worship of the idol by eating and drinking in the confines of a pagan temple (1 Corinthians 10:21–22). Thus, his converts had to give up public worship of the local gods. Moreover, since Paul’s converts did not become Jewish, they were, in general opinion, nothing: neither Jew nor pagan. Religiously, they could identify only with one another, and frequently they must have wavered because of their isolation from well-established and popular activities. It was especially difficult for them to refrain from public festivities, since parades, feasts (including free red meat), theatrical performances, and athletic competitions were all connected to pagan religious traditions.

This social isolation of the early converts intensified their need to have rewarding spiritual experiences within the Christian communities, and Paul attempted to respond to this need. Although they had to wait with patience and endure suffering (1 Thessalonians 1:6; 2:14; 3:4), and although salvation from the pains of this life lay in the future (5:6–11), in the present, Paul said, his followers could rejoice in spiritual gifts, such as healing, prophesying, and speaking in tongues (1 Corinthians 12–14). In fact, Paul saw Christians as beginning to be transformed even before the coming resurrection: the new person was beginning to replace the old (2 Corinthians 3:8; 4:16).

Although he placed his converts in a situation that was often uncomfortable, Paul did not ask them to believe many things that would be conceptually difficult. The belief that there was only one true God had a place within pagan philosophy, if not pagan religion, and was intellectually satisfying. By the 1st century, many pagans found Greek mythology lacking in intellectual and moral content, and replacing it with the Hebrew Bible was therefore not especially difficult. The belief that God sent his Son agreed with the widespread view that gods could produce human offspring. The activities of the Holy Spirit in their lives corresponded to the common view that spiritual forces control nature and events.

The teaching of the resurrection of the body, however, was difficult for pagans to embrace, despite the fact that life after death was generally accepted. Pagans who believed in the immortality of the soul maintained that the soul escaped at death; the body, they knew, decayed. To meet this problem, Paul proclaimed that the resurrection body would be a “spiritual body,” not “flesh and blood” (1 Corinthians 15:42–55); *see below* The return of the Lord and the resurrection of the dead.

Faith in Christ

According to Paul, all humans, no matter how hard they try, are enslaved by sin (Romans 7:14–21). The strength of sin’s power explains why the traditional Jewish view, that transgression should be followed by repentance and that repentance results in forgiveness, plays a very small role in Paul’s letters. In the seven undisputed letters, the word “forgiveness” does not appear, “forgive” appears six times (Romans 4:7; 2 Corinthians 2:5–10), and “repent” and “repentance” appear only three times (Romans 2:4; 2 Corinthians 7:9–10). Mere repentance is not enough to permit escape from the overwhelming power of sin. The escape, rather, requires being “buried with” Christ through baptism.

While “buried with” and being “baptized into” are the most graphic terms describing the individual’s escape from sin, the most common word for this conversion is “faith”—that is, faith in Christ. The language of faith is ubiquitous in Paul’s letters and has a great range of meaning. The verb “to put one’s faith in” or “to believe” (the same Greek word, *pisteuein*, may be translated both ways) appears 49 times in the undisputed letters, while the noun “faith” (or “belief”) appears 93 times. Occasionally the verb means “to believe that” something is true (Romans 10:9: “believe in your heart that God raised [Christ]”), but in 1 Thessalonians it means “steadfastness.” Paul feared that the Thessalonians were wavering under persecution, and so he sent Timothy to strengthen their faith. Timothy reported back that their faith was strong (1 Thessalonians 3:1–13). Most frequently, however, the verb means “to put one’s entire confidence and trust in Christ,” as in Galatians 2:20: “the life I now live in the flesh I live by faith in the Son of God.”

In Galatians and Romans the phrase “be justified by faith in Christ, not by doing the works of the law” is used to oppose the view of some Christian missionaries that Paul’s Gentile converts should become Jewish by accepting circumcision and Jewish law. Circumcision was the sign of the covenant between God and Abraham, the first of the Hebrew patriarchs, and it was traditionally required of all Gentiles who wished to worship the God of Israel. Thus, Paul’s rivals held that his converts were not yet among the people of God. Paul’s view, however, was that his Gentile converts could join the people of God in the last days without becoming Jewish, and he argued vociferously that faith in Christ was the only requirement for Gentiles. This is the meaning of “justification” or “righteousness” by faith, not by law, in Galatians and Romans. (“Righteousness” and “justification” translate the same Greek word, *dikaioynē*.)

In later Christianity it was sometimes supposed that “works of the law” are “good deeds” and that Paul thus set faith in opposition to good works. This is not the meaning of the debate about “works of the law” in Paul’s letters, however. He was entirely in favour of good deeds, as the emphasis on perfect behaviour shows, and he did not regard good works as being opposed to “faith.” On the contrary, faith produced good deeds as “fruit of the Spirit” (Galatians 5:22). The question was whether his Gentile converts would have to accept those parts of the Jewish law that separated Jew from Gentile. Paul opposed making these aspects of the law mandatory for his Gentile converts.

In Galatians and Romans the language of “righteousness by faith” yields to the language of being in Christ. Thus, Galatians 3:24–28: “Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith”; “in Christ Jesus you are all children of God through faith”; those baptized into Christ have “clothed yourselves with Christ”; and the conclusion, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one person in Christ Jesus.” “Righteousness by faith” is not actually something different from being baptized into Christ and becoming one person with him. Paul employed the language of righteousness and faith when he was using the story of Abraham to argue that circumcision was no longer necessary. The language that was more natural to him when he wished to describe the believer’s transfer from the power of sin to the power of Christ, however, was dying with Christ, being baptized into him, and becoming one person with him.

The return of the Lord and the resurrection of the dead

In the Gospels, Jesus prophesies the coming of “the Son of Man,” who will come on the clouds and whose angels will separate the good from the bad (e.g., Mark 13; Matthew 24). Paul accepted this view, but he believed, probably along with other followers of Jesus, that the enigmatic figure, the Son of Man, was Jesus himself: Jesus, who had been raised to heaven, would return. This view appears in 1 Thessalonians 4, which proclaims that when the Lord (Jesus) returns, the dead in Christ will be raised, and they, with the surviving members of the body of Christ, will greet the Lord in the air.

In the Endtime vision of 1 Thessalonians 4, Paul indicates that he thinks that some people will die before the Lord returns but that many (“we who are alive, who are left”) will not have died. In this passage he does not specify what will be raised, but the implication is corpses. As noted above, this belief was difficult for Paul’s pagan converts to accept, and Paul attempted to overcome their reluctance by emphasizing that the resurrection body would be changed into a “spiritual body” (1 Corinthians 15:42–54). A second problem was the delay: Christ did not immediately return, and the idea that believers would have to remain in the ground until he came was troubling. Paul responded to this by stating that the transformation to a Christ-like spiritual body was already beginning (2 Corinthians 3:18). He also, however, seems sometimes to have accepted the Greek view that the soul would be detached from the body at death and go immediately to be with the Lord; at death believers will be “away from the body and at home with the Lord” (2 Corinthians 5:8). He restated this view when imprisonment forced him to think that he himself might die before the Lord returned (Philippians 1:21–24). Eventually Christianity would systemize these passages: the soul escapes at death and joins the Lord; when the Lord returns, bodies will be raised and reunited with souls.

As is usually the case with people who predict the future, Paul’s expectations have not yet been fulfilled. His letters, however, continue to reassure Christian believers that eventually the Lord will return, the dead will be raised, and the forces of evil will be defeated.

Achievement and influence

Although other early Christian missionaries converted Gentiles, and the Christian movement even without Paul probably would have broken away from its Jewish parent, Paul played a crucial role in those developments and accordingly is regarded as the second founder of the Christian movement. His mission to convert Gentiles helped to achieve the separation of the Christian movement from Judaism, but that was not his intention, and the causes of the breach went well beyond his apostleship. It should be emphasized that he sought to create a new humanity in Christ, including all Jews and all Gentiles. Most Jews, however, did not join the movement, which became largely a Gentile religion.

Paul’s greatest impact on Christian history comes from his letters, which are the most influential books of the New Testament after the Gospels. The Christological statements in his letters have been particularly important in the development of Christian theology. Although they do not form a complete system, they show a powerful mind grappling with the question of how to express the relationship between Jesus the Christ and God the Father. Paul’s letters inspired Christian thinkers for the next several centuries to attempt to find a satisfactory explanation of that relationship. In the letters, Paul also developed powerful expressions of the

human relationship to the divine in his ideas of faith as total commitment to Christ, of Christians as constituting the mystical (or metaphorical) body of Christ, and of baptism as becoming one person with Christ and sharing his death so as to share his life. On this crucial question of religion, Paul and the author of the Gospel of John are the two great geniuses of the early Christian period.