

2019

School of the Word

Exploring St Paul

Part 2
Reading the Letters

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Overall Plan

- (1) St Paul - a (re)introduction
- (2) Reading the Letters
- (3) 1 Thessalonians (a)
- (4) 1 Thessalonians (b)
- (5) Women in the Pauline churches
- (6) Romans - a overview



Letters + Speeches

1) A brief introduction

Letters + Speeches

1) A bri



Introduction

- 1) Experience of Letters
- 2) Epistolary Conventions
- 3) Epistolary Theory
- 4) The Genre of the Pauline Letters
- 5) The Pauline adjustments.
- 6) Letter Writing
- 7) Letter Sending
- 8) Letter Receiving



Introduction

“The brothers, both the apostles and the elders,
to the believers of Gentile origin in Antioch and Syria and Cilicia,
greetings.

24 Since we have heard that certain persons who have gone out from us,
though with no instructions from us,
have said things to disturb you and have unsettled your minds,
we have decided unanimously to choose representatives and send them to you,
along with our beloved Barnabas and Paul,
26 who have risked their lives for the sake of our Lord Jesus Christ.
27 We have therefore sent Judas and Silas,
who themselves will tell you the same things by word of mouth.
28 For it has seemed good to the Holy Spirit and to us
to impose on you no further burden than these essentials:
29 that you abstain from what has been sacrificed to idols and from blood
and from what is strangled and from fornication.
If you keep yourselves from these, you will do well.

Farewell.”

Letter conventions

Introduction (prescript or salutation)

Including: sender, addressee, greetings, and often additional greeting and a wish for good health.

Text or Body

Introduced with characteristic introductory formulae

Conclusion

Including: greetings, wishes, especially for persons other than the address; final greeting or prayer sentence; and sometimes dating.

Paul's adjustments

Introduction (prescript or salutation)

Including: sender, addressee, greetings, and often additional greeting and a wish for good health.
Christian greetings at this point

Prayer of thanksgiving - very developed in Paul's letters

Text or Body

Introduced with characteristic introductory formulae

Conclusion

Including: greetings, wishes, especially for persons other than the address; final greeting or prayer sentence; and sometimes dating.

Letter theory

Demetrius On Style §§ 223-235

(a) Letters are highly conventional

(b) Sources for study of letters

1. Definition
2. Type
3. Subject matter
4. Style
5. Content: philophronesis, parousia, omilia

Letter Production

- 1) Rom. 16:22 I Tertius, the writer of this letter, greet you in the Lord.
- 2) 2Th. 3:17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write.
- 3) Gal. 6:11 See what large letters I make when I am writing in my own hand!
- 4) 1Cor. 16:21 I, Paul, write this greeting with my own hand.
- 5) Philem. 1:19 I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self.
- 6) (1Th. 5:27 I solemnly command you by the Lord that this letter be read to all of them.)

Letter Sending

- 1) There was an imperial postal system
- 2) Private individual could not use it
- 3) Paul replicated the postal system by having individual's carry his letters
- 4) This required some bureaucracy and money

Letter Sending

Suetonius, The Deified Augustus
§49-50

- 1)] In order to obtain the earliest intelligence of what was passing in the provinces, he established
- 2) I posts, consisting at first of young men stationed at moderate
- 3) I distances along the military roads, and afterwards of regular couriers with fast vehicles; which appeared to him the most commodious,
- 4)] bearers of dispatches, written on the spot, might then be questioned about the business, as occasion occurred.

In sealing letters-patent, rescripts, or epistles, he at first used the figure of a sphinx, afterwards the head of Alexander (111) the Great, and at last his own, engraved by the hand of Dioscorides; which practice was retained by the succeeding emperors. He was extremely precise in dating his letters, putting down exactly the time of the day or night at which they were dispatched.

Letter receiving

- 1) It is often imagined that the hearer explained the contents of the letter more fully.
- 2) I solemnly command you by the Lord that this letter be read to all of them. (1Thess 5:27)
- 3) I commend to you our sister Phoebe, a deacon of the church at Cenchreae, 2 so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. (Roman 16:1)

Speeches

- 1) Education
- 2) Rhetoric
- 3) 1 Thessalonians



Education

- 1) Schools could be in any building. They were often in a porch closed off by a piece of cloth.
- 2) Benches were used. Flogging was allowed. ORBILIUS known as "the flogger", taught Horace. The cane and whip were used.
- 3) The pupil sometimes taken up on the shoulders of a companion to be whipped by the master. This is depicted in a mural in Pompeii.
- 4) Mentioned by Ausonius in relation to his young grandson going to school; also mentioned by St. Augustine in his Confessions.
- 5) Quintilian was against this type of punishment.
- 6) The School Day started at dawn, without breakfast, and ended with a bath. There was no gymnasium as in the Greek schools. Holidays were from the end of July to mid-October and also on festival days. Sometimes tutors were employed at home.
- 7) Teachers were paid low fees. They were of poor quality. There was no need for evidence of good character. Only the wealthy could demand higher standards

Education

- 1) Schools were often decorated with garlands of cloth.
- 2) Benches were called ORBILIA, mentioned by Horace.
- 3) The pupils were seated on benches by the master, as in Pompeii.
- 4) Mention of young girls in the Confessio.



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Schooling

Primary (The LUDI LITTERARII)

7 - 12 years

reading, writing and elementary arithmetic.

Secondary (Grammar School)

12 - 16 years

grammar and literature with correct pronunciation and intelligent expression

method used included reproduction of stories in their own words

not every child passed from primary to secondary level.

Higher Education (School of Rhetoric)

ability in public speaking for public life

sometimes travelled abroad to complete their education.

Rhetoric?

- 1) “Rhetoric” is related to “reading”
- 2) Training in making speeches
- 3) Very important in those days
- 4) Rhetoric = “The art of speaking well”

The use of rhetoric

The use of rhetoric

Deliberative

Forensic

Display

The use of rhetoric

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum

The use of rhetoric

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum
Object	Policy	Justice	Honour

The use of rhetoric

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum
Object	Policy	Justice	Honour
Method	Persuasion or dissuasion	Attack or defence	Praise or blame

The use of rhetoric

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum
Object	Policy	Justice	Honour
Method	Persuasion or dissuasion	Attack or defence	Praise or blame
Audience	Decision	Judgement	Applause

The use of rhetoric

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum
Object	Policy	Justice	Honour
Method	Persuasion or dissuasion	Attack or defence	Praise or blame
Audience	Decision	Judgement	Applause
Time	Future	Past	Present

Preparation

- 1) Think what needs to be said (*inventio*)
- 2) Choose the best sequence (*dispositio*)
- 3) Embellish the language (*elocutio*)
- 4) Memorise the speech (*memoria*)
- 5) Practice saying it out loud (*pronuntiatio*)

Layout

English	Latin
Introduction	Exordium
Statement of Facts	Narratio
Thesis	Propositio
Proof(s)	Probatio(nes)
Conclusion	Peroratio

Context

1) Acts 17:16 While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. 17 So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace every day with those who happened to be there. 18 Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbling man want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) 19 So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting? 20 It sounds rather strange to us, so we would like to know what it means." 21 Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

Conclusion

- 1) Acts 17:32 When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.” 33 At that point Paul left them.
- 2) 34 But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

What did he say?

- ❖ Acts 17:22 Then Paul stood in front of the Areopagus and said,
- ❖ Introduction
- ❖ “Athenians, I see how extremely religious you are in every way.
23 For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’
 - 1) Thesis
 - 2) What therefore you worship as unknown, this I proclaim to you.

Proof 1

- 1) 24 The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.

Proof 2

- 1) 26 From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, 27 so that they would search for God and perhaps grope for him and find him— though indeed he is not far from each one of us. 28 For ‘In him we live and move and have our being’; as even some of your own poets have said,
- 2) ‘For we too are his offspring.’

Proof 3 + conclusion

- 1) Proof 3
- 2) 29 Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.
- 3) Conclusion
- 4) 30 While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, 31 because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

Layout

Introduction

Athenians, ...'To an unknown god.'

Thesis

What therefore you worship as unknown, this I proclaim to you.

Proof 1

...since he himself gives to all mortals life and breath and all things.

Proof 2

From one ancestor he made all nations to inhabit the whole earth,
...'For we too are his offspring.'

Proof 3

Since we are God's offspring,
... imagination of mortals.

Conclusion

human ignorance,
repent, a day, righteousness, raising him from the dead



And so...

- 1) The letters were read aloud to the churches
- 2) They were really speeches, by the absent Paul
- 3) Paul used his training as a speaker to make his letters both interesting and clear

1 Thessalonians

1 Thessalonians

Letter

Speech

1 Thessalonians

Letter

Speech

1:1

Superscript

1 Thessalonians

Letter

Speech

1:1

Superscript

1:2-10

Thanksgiving

Introduction

1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationships

1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationships
4:1-12		Proof 2: Holiness

1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationships
4:1-12		Proof 2: Holiness
4:13-5:11		Proof 3: End-time issues

1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationships
4:1-12		Proof 2: Holiness
4:13-5:11		Proof 3: End-time issues
5:12-27	Exhortations	Conclusion

1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationships
4:1-12		Proof 2: Holiness
4:13-5:11		Proof 3: End-time issues
5:12-27	Exhortations	Conclusion
5:28	Postscript	

Conclusions

- 1) Paul used the ordinary letter conventions, with Christian adjustments
- 2) Paul use the structure of speeches to provide a layout for his letters
- 3) Paul's letters are mostly deliberative
- 4) He had a good education
- 5) He had good organisational skills