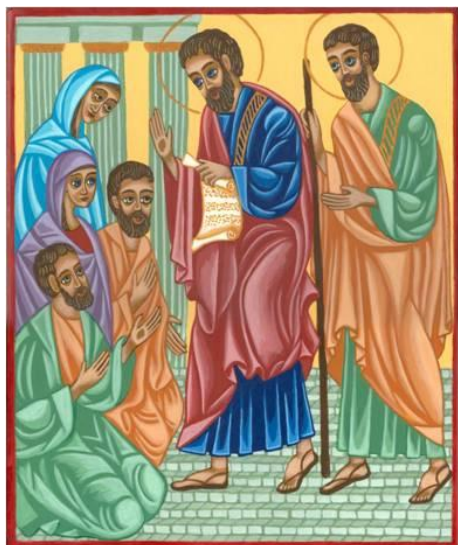


## 10. PAUL'S WRITINGS AND CO-WORKERS ON HIS SECOND MISSIONARY TRIP



*Paul and Timothy*  
Icon by Sr. Teresa Groselj, fsp

Paul's began his second missionary trip with Silas (also known as Silvanus). They were soon joined by Timothy and then Luke. Timothy, in particular, was a great help to Paul, especially in his dealings with the Thessalonians, Philippians and Corinthians.

**Timothy** is a Greek name that means "one who honors God." Luke mentions Timothy six times in the Acts of the Apostles, while Paul, in his letters, mentions him seventeen times. The Apostle highly esteemed his young co-worker and entrusted him with important missions. It seems as if Paul saw Timothy almost as an alter ego, as is evident from his great praise of him in his letter to the Philippians: "I have no one like him who will be genuinely concerned for your welfare" (Phil. 2:20). In his letter to the Corinthians, he calls Timothy his "beloved and faithful child in the Lord" (1 Co. 4:17) and says he is sending him to Corinth as his representative to remind the community of what he taught them. As for the Thessalonians,

Timothy shared Paul's sorrow at being separated from them due to persecution on the part of the Judaizers. Because this persecution had expanded to include all the Christians there, Paul was worried about the fate of the young community. Thus he sent them Timothy to encourage them in the faith and help them stand firm in the face of hardship. Paul's first letter to the Thessalonians, the earliest book of the New Testament, is motivated by the good news he received from the youth concerning the Christians in that city. The Apostle thanks God at length for his work in the lives of the believers and in his missionaries and then gives the community some catechetical instruction. Paul says his letter is a joint effort on the part of himself, Silvanus and Timothy. He and his two co-workers evaluated the situation of the Thessalonians and together decided how to respond to it. But it is Paul who assumes the responsibility for the decisions made and their consequences. This can be seen from his switch from the plural to the singular: "We decided to be left alone in Athens and we sent Timothy [to you].... When I could bear it no longer, I sent [Timothy] to find out about your faith" (cf. 1 Th. 3:1, 5). The Letter to the Thessalonians reveals that Paul thinks about and plans his mission together with his co-workers—a sign of his ecclesial mentality.

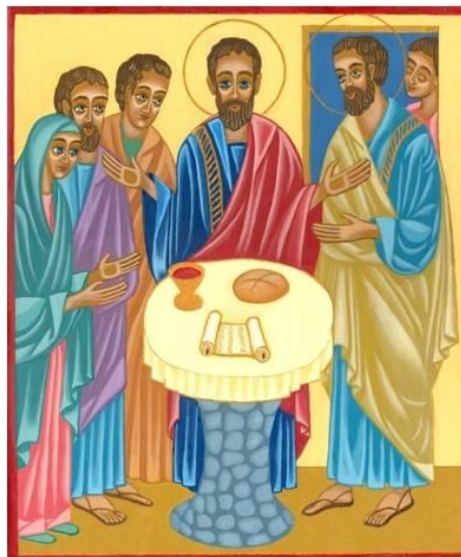
While a prisoner in Ephesus, Paul made plans to send Timothy to Philippi because he was very concerned about the welfare of the Christians there (cf. Phil. 2:20). On some of his other trips, he sent Timothy ahead of him to prepare the way (cf. 1 Co. 16:10).

Paul also mentions **Titus** in his letters. The name "Titus" is Latin in origin, although Paul says his co-worker was a Greek by birth (cf. Ga. 2:3). Paul took Titus with him when he went to Jerusalem to take council with the other Apostles. In the letter addressed to him, Paul calls Titus his "loyal child in the faith we share" (1:4). He sent this co-worker to Corinth to resolve the conflict that had arisen between himself and that local Church. A member of the community there had offended Paul publicly. Others had accused him of being "two-faced" and lacking courage. Acting as a mediator, Titus was able to bring about a reconciliation between the Corinthians and Paul, who described his co-worker as a brother, companion and collaborator. Like Timothy, Titus followed in the footsteps of Apostle (cf. 2 Co. 12:18), sharing his zeal and concern for the infant Christian communities. In Corinth, Titus organized the final collection of funds for the Christians of Jerusalem (cf. 2 Co. 8:6). He was the Bishop of Crete (cf. Ti. 1:5), from which, at Paul's invitation, he joined him in Nicopolis in Epirus (cf. Ti. 3:12). Later, he also went to Dalmatia (cf. 2 Tm. 4:10).

“The sources concerning Timothy and Titus highlight their readiness to take on various offices that also often consisted in representing Paul in circumstances far from easy. In a word, they teach us to serve the Gospel with generosity, realizing that this also entails a service to the Church herself” (Benedict XVI).

Paul calls **Luke** “dear friend and doctor” (Col. 4:14) and says he is a brother “praised in all the churches” (2 Co. 8:18). Luke is the author of the third Gospel and the Acts of the Apostles. In the latter book, he depicts Paul as a true disciple of Jesus, who took the Gospel to Rome, the heart of the Empire.

In Corinth, Paul met **Aquila and Priscilla**, a Christian couple of Jewish origins who had been forced to leave Rome because of the edict of the Emperor, Claudius, evicting all Jews from the city. The couple had been in charge of the Christian community there, which had met in their home (Rm. 16:3-4). In Corinth, Aquila and Priscilla offered Paul hospitality and a job, which enabled him to meet his personal expenses. In fact, the Apostle’s rapid and continual moves from one city to another had consumed his financial resources, including the offerings sent to him by the Christians of Philippi. Luke tells us it was Aquila and Priscilla who gave Apollos a more complete instruction in the Christian faith (Acts 18:26). Paul established a warm friendship and an intense apostolic collaboration with the couple, which became even stronger as time went by. Writing to Timothy from Ephesus (2 Tm. 4:19), Paul asks him to give them his greetings. When the Apostle arrived in Rome in chains, he found that Aquila and Priscilla had also returned. They helped him find lodgings and work until his case could be heard (a wait that lasted two years). Referring to them in his letter to Romans, he says that they “risked their necks to save my life” (Rm. 16:3).



*Paul with Aquila and Priscilla*  
Icon by Sr. Teresa Grosej, fsp

#### **FOR DEEPER STUDY**

Read Pope Benedict XVI’s comments about Paul’s co-workers, Timothy and Titus, in his General Audience of 13 December 2006 ([www.vatican.va](http://www.vatican.va)).