



October 28

Festival: Simon and Jude, Apostles

ST. SIMON is surnamed the Cananan or Canaanite, and the Zealot, to distinguish him from St. Peter, and from St. Simeon, the brother of St. James the Less, and his successor in the see of Jerusalem. From the first of these surnames some have thought that St. Simon was born at Cana, in Galilee: certain modern Greeks pretend that it was at his marriage that our Lord turned the water into wine. It is not to be doubted but he was a Galilaeen. Theodoret says, of

the tribe either of Zabulon or Nephthali. Hammond and Grotius think that St. Simon was called the Zealot, before his coming to Christ, because he was one of that particular sect or party among the Jews called Zealots, from a singular zeal they possessed for the honour of God, and the purity of religion. A party called Zealots were famous in the war of the Jews against the Romans. They were main instruments in instigating the people to shake off the yoke of subjection ; they assassinated many of the nobility and others, in the streets, filled the temple itself with bloodshed and other horrible profanations, and were the chief cause of the ruin of their country. But no proof is offered by which it is made to appear that any such party existed in our Saviour's time, though some then maintained that it was not lawful for a Jew to pay taxes to the Romans. At least if any then took the name Zealots, they certainly neither followed the impious conduct, nor adopted the false and inhuman maxims of those mentioned by Josephus in his history of the Jewish war against the Romans.

St. Simon, after his conversion, was zealous for the honour of his Master, and exact in all the duties of the Christian religion ; and showed a pious indignation toward those who professed this holy faith with their mouths, but dishonoured it by the irregularity of their lives. No further mention appears of him in the gospels, than that he was adopted by Christ into the college of the apostles. With the rest he received the miraculous gifts of the Holy Ghost, which he afterwards exercised with great zeal and fidelity. If this apostle preached in Egypt, Cyrene, and Mauritania, he returned into the East ; for the Martyrologies of St. Jerom, Bede, Ado, and Usuard, place his martyrdom in Persia, at a city called Suanir, possibly in the country of the Suani, a people in Colchis, or a little higher in Sarmatia, then allied with the Parthians in Persia ; which may agree with a passage in the Acts of St. Andrew, that in the Cimmerian Bosphorus there was a tomb in a grot, with an inscription importing that Simon the Zealot was interred there. His death is said in these Martyrologies to have been procured by the idolatrous priests. Those who mention the manner of his death say he was crucified. St. Peter's Church on the Vatican at Rome, and the Cathedral of Toulouse are said to possess the chief portions of the relics of SS. Simon and Jude.

The apostle St. Jude is distinguished from the Iscariot by the surname of Thaddaeus, which signifies in Syriac, praising or confession (being of the same import with the Hebrew word Judas), also by that of Lebbaeus, which is given him in the Greek text of St. Matthew. St. Jude was brother to St. James the Less, as he styles himself in his epistle ; likewise of St. Simeon of Jerusalem, and of one Joses, who are styled the brethren of our Lord, and were sons of Cleophas, and Mary, sister to the Blessed Virgin. This apostle's kindred and relation to our Saviour exalted him not so much in his Master's eyes as his contempt of the world, the ardour of his holy zeal and love, and his sufferings for his sake. It is not known when and by what means he became a disciple of Christ ; nothing having been

said of him in the gospels before we find him enumerated in the catalogue of the apostles. After the last supper, when Christ promised to manifest himself to everyone who should love him, St. Jude asked him, why he did not manifest himself to the world? By which question, he seems to have expressed his expectation of a secular kingdom of the Messina. Christ by his answer satisfied him that the world is unqualified for divine manifestations, being a stranger and an enemy to what must fit souls for a fellowship with heaven ; but that he would honour those who truly love him with his familiar converse, and would admit them to intimate communications of grace and favour.

After our Lord's ascension and the descent of the Holy Ghost, St. Jude set out with the other great conquerors of the world and hell, to pull down the prince of darkness from his usurped throne ; which this little troop undertook to effect armed only with the word of God, and his Spirit. Nicephorus, Isidore, and the Martyrologies tell us, that St. Jude preached up and down Judaea, Samaria, Idumaea, and Syria; especially in Mesopotamia.