

“Generation 4”

ID	Edn	Gen	Slant	L1	L2	Links	Text & Notes	Translation
*Acts of Peter & Andrew	Lipsius 1891	4	O?	E			<p>Supplement to the Acts of Andrew. Peter as the leader of the Apostles</p> <p>1 – Ἐγένετο ὡς ἐξῆλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω τῆς πόλεως ἀνθρωποφάγων, καὶ ἰδοὺ νεφέλη φωτεινὴ ἤρπασεν αὐτόν, καὶ τοῦτον ἀπήνεγκεν ἐν τῷ ὄρει οὗ ἦν Πέτρος καὶ Ματθαίας καὶ Ἀλέξανδρος καθεζόμενοι....τὸτε λέγει αὐτῷ ὁ Πέτρος, τί σοι γέγονεν ἀδελφε Ἀνδρέα; ἄρα γε ἔσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων ἢ οὐ; λέγει αὐτῷ Ἀνδρέας, ναί, πάτερ Πέτρε, δι' εὐχῶν σου, ἀλλὰ πολλὰ κακά μοι ἔδειξαν οἱ ἄνδρες τῆς πόλεως ἐκείνης.... λέγει αὐτῷ ὁ Πέτρος, ἀνδρίζου ἐν κυρίῳ, ἀδελφε Ἀνδρέα, καὶ δεῦρο ἀναπάνσαι ἐκ τοῦ κόπου</p>	<p>1 – When Andrew the apostle of Christ, left the city of the man-eaters, behold a luminous cloud seized him and carried him away to the mountain where Peter and Matthias and Alexander and Rufus were sitting... Then Peter said to him, “What happened to you brother Andrew? Did you really sow the word of truth in the land of the man-eaters or not?” Andrew said to him, “Yes, father Peter, by your prayers, but the men of that city showed me a great deal of evil.” Peter said to him, “Be courageous in the Lord, brother Andrew, and come here to rest from your labour.5 – When the farmer returned with the bread and looked up to see the entire</p>

							<p>σου.</p> <p>5 – Ἐλθὼν δὲ ὁ γεωργὸς μετὰ τῶν ἄρτων καὶ ἀναβλέψας εἶδε πάντα τὸν ἀγρὸν πλήρης στάχους, ἔθηκε δὲ τοὺς ἄρτους ἐν τῇ γῇ παρὰ τοὺς πόδας τῶν ἀποστόλων...προσεκύνησεν αὐτοὺς λέγων, Δεσπόται μου, ἄρα θεοὶ ἐστε; ὡς θεοὺς γὰρ ὑμᾶς θεωρῶ. Λέγει αὐτῷ Πέτρος, Ἀνάστα ἄνθρωπε, οὐ γὰρ ἐσμεν θεοί, ἀλλὰ ἀπόστολοι ἐσμεν τοῦ ἀγαθοῦ θεοῦ. ἐξελέξατο ἡμᾶς, καὶ ἐσμεν δώδεκα, καὶ παρέδωκεν ἡμᾶς ἀγαθὰς διδασκαλίας ἵνα ταύτας διδάξωμεν τοὺς ἀνθρώπους, ὅπως ῥυσθέντες ἀπὸ τοῦ θανάτου ζωὴν αἰώνιον κληρονομήσουσιν. Σταθεὶς δὲ πρὸς αὐτὸν ὁ Πέτρος λέγει, Ἀγαπήσας κύριον τὸν θεόν σου ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς καρδίας σου. μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης. παίδευσόν σου τὰ τέκνα ἐν φόβῳ θεοῦ, καὶ ζήσεις καλὴν ζωὴν καὶ ἔρχῃ εἰς τὴν δόξαν</p>	<p>field full of corn, he set down the bread on the ground at the feet of the apostles and began to worship them saying, “My lords, are you then gods? For I see you as gods.” Peter said to him, “Get up man, for we are not gods but we are apostles of the good God. He chose us and there are twelve of us; and he passed on to us good teachings in order that we might teach these things to people, so that being rescued from death they might inherit eternal life.” Standing by him Peter said, “Love the lord your God with your whole soul and heart. Do not commit adultery, do not steal, do not bear false witness. Educate your children in the fear of the God and seek the good life and enter into his glory.”</p>
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							<p>αὐτοῦ. 17 – ἀναβλέψας ὁ Πέτρος εἶδεν κάμηλον ἐρχομένην, εἶπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἔπηξεν τὴν ῥαφίδαν εἰς τὴν γῆν καὶ κράξας φωνῇ μεγάλη εἶπεν, Ἐν ὀνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι κάμηλε ἵνα εἰσέλθῃς διὰ τρυμαλιᾶς τῆς ῥαφίδος. Τότε ἡ τρύπη τῆς ῥαφίδος ἠνοίχθη ὡς πύλη καὶ διπηλθεν δι’ αὐτῆς ὁ κάμηλος.</p>	<p>17 – Peter, looking up, saw the camel coming and he told them to bring it. Then he thrust the needle into the earth and cried out with a great voice, “In the name of Jesus Christ, crucified under Pontius Pilate, I command you, camel, enter through the eye of the needle.” Then the eye of the needle opened like a gate and the camel passed through it.</p>
Acts of Philip	Bonnet 1903	4	O	S		Page 117	<p>Fragmentary traditions:</p> <p>142.34-37 – Πᾶς ὃς ἐὰν ἐμβλέψῃ γυναικὶ καὶ ἐπιθυμήσῃ αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχείαν. Καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντὸς τόπου ἐν ᾧ ὑπῆρχεν γυνή (<i>recensio</i>—with minor variants).</p> <p>3.1.1-3 – ἡνίκα δὲ Φίλιππος ὁ τοῦ Χριστοῦ ἀπόστολος</p>	<p>142.34-37 – Every man who looked upon a woman and desired her in his heart fulfilled adultery. And because of this our brother Peter fled from every place in which there was a woman.</p> <p>3.1.1-3 – When Philip, apostle of Christ, went to the ruler of the Parthians, behold he even found in a certain city Peter, the</p>

						κατήλθεν εἰς τὴν ἀρχὴν τῆς Παρθίας, καὶ ἰδοὺ εὗρεν κατὰ τινα πόλιν τὸν τοῦ Χριστοῦ ἀπόστολον Πέτρον μετὰ καὶ ἐτέρων τῶν σὺν αὐτῷ μαθητῶν καὶ γυναικῶν τινων. 8.1.4-7 – ὁ δὲ κλῆρος ἔφθασεν ἀπελθεῖν τὸν Πέτρον εἰς τὴν Ῥώμην, Ἰωάννην εἰς τὴν Ἀσίαν, Θωμᾶν εἰς τὴν Παρθίαν καὶ τὴν Ἰνδικήν, Ματθαῖον εἰς πᾶσαν τὴν χώραν τῆς Ἰουδαίας, Βαρθολομαῖον εἰς τὴν Λυκαονίαν, Ἀνδρέαν εἰς τὴν Ἀχαΐαν, Σίμωνα...	apostle of Christ, together with others of the disciples with him and certain women. 8.1.4-7 – The lot determined sending Peter to Rome, John to Asia, Thomas to Parthia and India, Matthew to every region of the Jews, Bartholomew to Lycaonia, Andrew to Achaea, Simon...
Ambrose (339-97)		4	O	R		Hymn on the Apostles – trinis celebratur viis festum sacrorum martyrum (Klauser 1956:22n25). Cf. Ambrose <i>Sermones</i> 10.1 on S. Prassede.	Hymn on the Apostles – on three roads is celebrated the feast of the holy martyrs
Apocalypse of Paul		4	O	E		Preserved in Latin, Greek, Coptic, Syriac, Ethiopic, and Armenian. 51 (end) – not in the Greek or Latin manuscripts.	51 – And while they were talking, Christ appeared from the chariot of the cherubim and spoke greetings to Peter, John,

								and especially Paul. He promised blessings to those who should write or read the Apocalypse, and curses on those who should deride it. Peter and Paul should end their course on the fifth of Epiphi (29 June). (M.R. James summary)
Arnobius of Sicca (d. ca. 330)	Migne <i>PL</i>	4	O	R			Adv. Gentes 2.12 – Viderant enim currum Simonis magi, et quadrigas igneas Petri ore difflatas, et nominatio Christo evanuisse. Viderant, inquam, fidentem diis falsis, et ab eisdem metuentibus proditum, pondere praecipitatum suo, cruribus jacuisse perfractis; post deinde perlatum Brundam, cruciatibus, et pudore defessum, ex altissimis culminis se rursum praecipitasse fastigio.	Adv. Gentes 2.12 – For they had seen the chariot of Simon Magus, and his fiery car, blown into pieces by the mouth of Peter, and vanish when Christ was named. They had seen him, I say, trusting in false gods, and abandoned by them in their terror, borne down headlong by his own weight, lie prostrate with his legs broken; and then, when he had been carried to Brunda, worn out with anguish and shame, again cast himself down from the roof of a very lofty house. (ANF)

Catacomb of S. Balbina		4	O	R			Wilpert 1903 pl. 249.1 late 4 th cent., badly worn	
Catacomb of S. Commodilla		4	O	R			Wilpert 1891 pl. 158-159 Peter & traditio clavium (tradition of the keys)	
Catacomb of S. Domitilla		4	O	R			4th cent. pictures of S Peter. Wilpert 1903 with Paul W. pl 179.1, cf pl. 154 (C4th 1st 1/2); with Christ + Paul W. pl.182.2 (face invisible c.AD 348)?; W. pl.153.2 (c4th 1st 1/2), W. pl.127.1 (C4th 2nd 1/2), W. pl.248+W. pl.182.1 (C4th 2nd 1/2)	
Catacomb of SS Gordiano & Epimaco (Via Latina)		4	O	R			With Christ + Paul (Ferrua 1960 pl 118; cf. Testini 1963; Ferrua 1990 fig 105	
Catacomb of SS Peter & Marcellinus		4	O	R			Late C 3 rd : Picture of S Peter holding scroll of the Law. Wilpert 1903 pl. 94 (cf. pl 93). Late C4th: Wilpert pl 254 (cf. pl 252).	
Catacomb of S Pretestato		4	O	R			With Pope Liberius + Paul, with Christ + Paul. Wilpert 1903 pl. 251 face invisible (late C4th)	

Cyprian (d.258)	Weber & Bévenot 1972 (ad Quir.), Diercks 1996 (ep.); Migne (Unit. Eccl.)	4	O	R A		Page 103n; 146n; 198	<p>Ep. 59.14 – Post ista adhuc insuper pseudoepiscopo sibi ab haereticis constituto, nauigare audent, et ad Petri cathedram adque ad ecclesiam principalem unde unitas sacerdotalis exorta est.</p> <p>Ep. 73.7 – Manifestum est autem ubi et per quos remissa peccatorum dari posit, quae in baptismo scilicet datur. Nam Petro primum dominus, super quem aedificauit ecclesiam et unde unitatis originem instituit et ostendit, potestatem istam dedit ut id solueretur in terries quod ille soluisset. Et post resurrectionem quoque ad apostolos loquitur dicens...Vnde intellegimus non nisi in ecclesia praepositis in euangelica lege ac dominica ordinatione fundatis licere baptizare et remissam peccatorum dare. (Cf. 74.16 which is linked with John 20). Note, however: Cyprian is quite</p>	<p>Ep. 59.14 – “After such things as these, moreover, they still dare—a false bishop having been appointed for them by heretics — to set sail and to bear letters from schismatic and profane persons to the throne of Peter [Rome] and to the chief church whence priestly unity takes its source” (ANF 54.14)</p> <p>Ep. 73.7 – But it is manifest where and by whom remission of sins can be given; to wit, that which is given in baptism. For first of all the Lord gave that power to Peter, upon whom He built the Church, and whence He appointed and showed the source of unity—the power, namely, that whatsoever he loosed on earth should be loosed in heaven. And after the resurrection, also, He speaks to the apostles... Whence we perceive that only they who are set over</p>
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						<p>clear that mere episcopal succession is no guarantee against heresy (see Ep. 74.14).</p> <p>Ep. 71.3 – Nam nec Petrus quem primum dominus elegit et super quem aedificauit ecclesiam suam, cum secum Paulus de circumcisione postmodum disceptaret, uindicauit sibi aliquid insolenter aut adroganter adsumpsit, ut diceret se primatum tenere et obtemperari a nouellis et posteris sibi potius oportere, nec despexit Paulum quod ecclesiae prius persecutor fuisset, sed consilium ueritatis admisit et rationi legitimae quam Paulus uindicabat facile consensit, documentum scilicet nobis et concordiae et patientiae tribuens.</p> <p>ad Quirin. 3.36 – De hoc ipso in epistula Petri ad Ponticos: Sit in muliere non exterior ornamenti... (cf</p>	<p>the Church and established in the Gospel law, and in the ordinance of the Lord, are allowed to baptize and to give remission of sins (ANF 72.7)</p> <p>Ep. 71.3 – For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything; so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come. Nor did he despise Paul because he had previously been a persecutor of the Church, but admitted the counsel of truth, and easily yielded to the lawful reason which Paul asserted, furnishing thus an illustration to us</p>
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							<p>3.37, 39; Tertullian Scorp. 12)</p> <p>Unit. Eccl. 4 – Loquitur Dominus ad Petrum, “Ego tibi dico,” inquit, “quia tu es Petrus, ei super hand petram aedificabo Ecclesiam meam...Et tibi dabo claves rlave regni caelorum”...Et quamvis Apostolis omnibus post resurrectionem suam pareia potestatem tribuat et dicat, “Sicut misit me Pater, et ego mitto vos: accipite Siritum sanctum; si cuius remiseritis peccata, remittentur illi, si cuius tenueritis tenebantur”...Hoc errant utique et caeteri Apostoli quod fuit Petrus, pari consortio praediti et honoris et potestatis.</p>	<p>both of concord and of patience (ANF 70.3)</p> <p>ad Quirin. 3.36 – About this same thing in Peter’s letter to the people of Pontus: in a woman there should be no outward adornment ...</p> <p>Unit. Eccl. 4 – The Lord speaks to Peter, saying, “I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven” ... And although to all the apostles, after His resurrection, He gives an equal power, and says, “As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whose soever sins ye remit, they shall be remitted unto him; and whose soever sins ye retain, they shall be retained;” ... Assuredly the rest of the apostles were</p>
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								also the same as was Peter, endowed with a like partnership both of honour and power. (ANF)
Damasus (304-84)	La Piana 1920	4	O	R		Pages 123, 162 Cf. <i>RPpp.</i> 66, 115	Inscription at S. Sebastiano – Hic abitasse prius sanctos cognoscere debes, / nomina quisque Petri pariter Paulique requiris. / Discipulos oriens misit quod sponte fatemur, / sanguinis ob meritum Christumque per astra secuti / aetherios petiere sinus regnaque piorum – / Roma suos potius meruit defendere cives. / Haec Damasus vestras referat nova sidera laudes	You must know that formerly saints dwelled here and their names, should you inquire, are Peter and Paul. The east sent these disciples as we freely confess: by the virtue of their blood [i.e. martyrdom] they followed Christ through the stars and reached the curve of heaven and reigned with the saints. Rome merited the privilege to defend them as its citizens. Damasus relates this as your praise, O new stars [i.e. Peter and Paul]. (modified from La Piana)
Decretum Gelasianum (C5 th /6 th)	von Dobschütz 1912	4	O	R			3.1-2 – sancta tamen Romana ecclesia nullis synodicis constitutis ceteris ecclesiis praelata est, sed evangelica voce domini et salvatoris nostri primatum obtenuit: ‘tu es Petrus’	3.1-3 – however the holy Roman church is given first place by the rest of the churches without a synodical decision, but from the voice of the Lord our saviour in the gospel

						<p>inquiens ‘et super hanc petram aedificabo ecclesiam meam et portae inferni non praevallebunt adversus eam; et tibi dabo claves regni caelorum, et quaecumque ligaveris super terram erunt ligata et in caelo et quaecumque solveris super terram erunt soluta et in caelo’.</p> <p>Addita est etiam societas beatissimi Pauli apostoli ‘vas electionis’, qui non diverso, sicut heresei garriunt, sed uno tempore uno eodemque die gloriosa morte cum Petro in urbe Roma sub Caesare Nerone agonizans coronatus est...Est ergo prima Petri apostoli sedes Romana ecclesia...Secunda autem sedes apud Alexandriam beati Petri nomine a Marco eius discipulo atque evangelista consecrata est, ipseque in Aegypto directus a Petro apostolo verbum veritatis praedicavit et gloriosum consummavit martyrium. Tertia vero sedes</p>	<p>obtained primacy: ‘You are Peter,’ he said, ‘and upon this rock I shall build my church and the gates of hell shall not prevail against it; and to you I give the keys of the kingdom of heaven, and whatever you shall bind upon Earth shall be bound also in heaven and whatever you release upon Earth shall also be released in heaven’. For additionally there is also the presence of the blessed apostle Paul, ‘the chosen vessel’, who not in opposition, as the heresies jabber, but at the same time and on the same day was crowned in glorious death with Peter in the city of Rome suffering under Nero Caesar...Therefore first is the seat at the Roman church of the apostle Peter...However the second place was given in the name of blessed Peter to Mark his disciple and gospel-writer at Alexandria,</p>
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						apud Antiochiam beatissimi apostoli Petri habetur honorabilis, eo quod illic priusquam Romae venisset habitavit et illic primum nomen Christianorum novellae gentis exortum est.	and who himself wrote down the word of truth directed by Peter the apostle in Egypt and gloriously consummated [his life] in martyrdom. Indeed the third place is held at Antioch of the most blessed and honourable apostle Peter, who lived there before he came to Rome and where first the name of the new race of the Christians was heard.
Doctrina Addai	Howard 1981	4	O	S		Preserved in Syriac. 'the Epistles of Paul, which Simon Peter sent us from the city of Rome, and the Acts of the twelve Apostles, which John, the son of Zebedee, sent us from Ephesus'. (5 th cent?)	Protonice, the wife of the Emperor Claudius ... when Simon [Peter], one of the disciples, was in the city of Rome, and she saw the signs and wonders, and marvellous works which he did in the name of Christ; denied the paganism of her fathers in which she was brought up, and the idolatrous images which she had worshipped; and she believed in Christ our Lord, and worshipped Him, and praised with those who

							<p>were joined unto Simon, and held Him in great honour. (Philips trans.)</p> <p>When she was entering Jerusalem, the city went forth to meet her, and they received her with great honour, as that which is due to the queen, the mistress of the great country of the Romans. But James, who was made director and ruler in the church which was built for us there, when he had heard for what purpose she had gone there, arose and went to her. And he entered into her presence where she was dwelling, in the royal great palace of king Herod. When she saw him, she received him with great joy, as also she had Simon Peter. He also showed her cures and mighty works as did Simon (Philips trans.)</p> <p>And when the queen went up from Jerusalem to the city of Rome, every city which she entered pressed</p>
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							<p>to see the sight of her daughter. And when she had entered Rome, she recounted before the Emperor Claudius those things which had happened; and when the Emperor heard, he commanded that all the Jews should go forth from the country of Italy. In all that country this deed was spoken of by many, and also before Simon Peter this was recounted (Philips trans.)</p> <p>But the Law, and the Prophets, and the Gospel, which ye read every day before the people, and the Epistles of Paul, which Simon Peter sent us from the city of Rome (Philips trans.)</p> <p>Palut himself went to Antioch, and received the hand of the priesthood from Serapion, Bishop of Antioch. Serapion, Bishop of Antioch, himself also received the hand from Zephyrinus, Bishop of the</p>
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								city of Rome, from the succession of the hand of the priesthood of Simon Cephas, which he received from our Lord (Philips trans.)
Epistle of Ps.-Titus	de Bruyne 1925	4	O	S			<p>83-93 – Praeentis scripturae intueri et proba[t] tibi gesta: Cum hortulanus quidam habuerit filiam virginem quae cum una esset patri, peti<i>t orari pro illa a[d] petro; qui cum petierit, apostulus rursus ei dicit praestiturum dominum quod aptum esset animae eius. Statim puella iacuit mortua...Sed ille senes diffidus et nesciens quantum sit caelestis [et] gratia, ignorat scilicet beneficia divina, rogavit Petrum suscitari sibi unicam filiam. Ut autem suscitaretur, non post multos denique dies sicut hodie, inruit homo uinctus fidelis in domum eius senis conmorari perdiditque puellam et ambo nusquam conparuerunt.</p>	<p>83-93 – Consider and take note of the happening about which the following account informs us: A peasant had a girl who was a virgin. She was also his only daughter, and therefore he besought Peter to offer a prayer for her. After he had prayed, the apostle said to the father that the Lord would bestow upon her what was expedient for her soul. Immediately the girl fell down dead...But this distrustful old man, failing to recognize the worth of the heavenly grace, i.e. the divine blessing, besought Peter again that his only daughter be raised from the dead. And some days later, after she had been raised, a</p>

							man who passed himself off as a believer [reading <i>finctus</i> for <i>vinctus</i>] came into the house of the old man to stay with him, and seduced the girl, and the two of them never appeared again. (trans. Schneemelcher)
Epiphanius (315-403)		4	O	R		Pages 46n; 88n; 122	<p>Pan. 27.6.6 (GCS 1:309) – ἐν Ῥώμῃ γὰρ γεγόνασι πρῶτοι Πέτρος καὶ Παῦλος οἱ ἀπόστολοι αὐτοὶ καὶ ἐπίσκοποι, εἶτα Λίνος εἶτα Κλήτος εἶτα Κλήμης, σύγχρονος ὢν Πέτρου καὶ Παύλου, οὗ ἐπιμνημονεύει Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ. καὶ μηδεὶς θαυμάζτω ὅτι πρὸ αὐτοῦ ἄλλοι τὴν ἐπισκοπὴν διεδέξαντο ἀπὸ τῶν ἀποστόλων, ὄντος τούτου συγχρόνου Πέτρου καὶ Παύλου· καὶ οὗτος γὰρ σύγχρονος γίνεται τῶν ἀποστόλων. εἴτ' οὖν ἔτι περιόντων αὐτῶν ὑπὸ Πέτρου λαμβάνει τὴν χειροθεσίαν τῆς ἐπισκοπῆς</p> <p>Pan. 27.6.6 – Now in Rome the apostles Peter and Paul themselves were the first bishops, then Linus, then Cletus, then Clement who was a contemporary of Peter and Paul and whom Paul remembers in his letter to the Romans [<i>sic</i>: read Philippians]. And let no one be amazed that others before him received the office of bishop from the apostles even though he [Clement] was a contemporary of Peter and Paul. For this man too was a contemporary of the apostles. Therefore while they were yet present he</p>

						<p>καὶ παραιτησάμενος ἤργει...πλὴν ἀλλὰ καὶ οὕτως ἠδύνατο ἔτι περιόντων τῶν ἀποστόλων, φημί δὲ τῶν περὶ Πέτρον καὶ Παῦλον, ἐπισκόπους ἄλλους καθίστασθαι διὰ τὸ τοὺς ἀποστόλους πολλάκις ἐπὶ τὰς ἄλλας πατρίδας στέλλεσθαι τὴν πορείαν ἐπὶ τὸ τοῦ Χριστοῦ κήρυγμα, μὴ δύνασθαι δὲ τὴν τῶν Ῥωμαίων πόλιν ἄνευ ἐπισκόπου εἶναι. ὁ μὲν γὰρ Παῦλος καὶ ἐπὶ τὴν Σπανίαν ἀφικνεῖται, Πέτρος δὲ πολλάκις Πόντον τε καὶ Βιθυνίαν ἐπεσκέψατο.</p> <p>Pan. 28.2.5-6 (GCS 1:315)— οὗτος οὖν παρεκίνει περὶ τοῦ Πέτρου ἀνελθόντος εἰς Ἱερουσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς λέγων ὅτι “εἰσῆλθε πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας”. ἐποίησε δὲ τοῦτο Κήρινθος πρὶν ἢ ἐν τῇ Ἀσίᾳ κηρῦξαι τὸ αὐτοῦ κήρυγμα καὶ ἐμπεσεῖν εἰς τὸ περισσότερον τῆς αὐτοῦ ἀπωλείας βάραθρον.</p>	<p>received the laying on of hands for the office of bishop by Peter and when took it up as requested... Nevertheless while the apostles were still present (I mean those around Peter and Paul), he was unable to appoint other bishops because the apostles were often away in other countries on a journey for the message of Christ, and the city of the Romans could not be without a bishop. For Paul reached Spain while Peter often visited Pontus and Bithynia.</p> <p>Pan. 28.2.5-6 – Therefore when Peter had gone up to Jerusalem [after the Cornelius episode] this man [Cerinthus] provoked the crowds of the circumcised saying “he went to uncircumcised men.’ And Cerinthus did this before his message was preached in Asia and he fell into the</p>
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						<p>(On Cerinthus' oppositon to Paul cf. 28.4.1, 28.5.2, 28.6.1, 3-5)</p> <p>Pan. 30.13.2-3 (GCS 1:349)– (see Gospel of Ebionites above)</p> <p>Pan. 30.15.1-4 (GCS 1:352)– Χρῶνται δὲ καὶ ἄλλαις τισὶ βίβλοις, δῆθεν ταῖς Περιόδοις καλουμέναις Πέτρου ταῖς διὰ Κλήμεντος γραφαῖς, νοθεύσαντες μὲν τὰ ἐν αὐταῖς, ὀλίγα δὲ ἀληθινὰ ἐάσαντες. ... ἐν ταῖς οὖν Περιόδοις τὸ πᾶν εἰς ἑαυτοὺς μετήνεγκαν, καταγευσάμενοι Πέτρου κατὰ πολλοὺς τρόπους, ὡς αὐτοῦ καθ' ἡμέραν βαπτιζομένου ἀγνισμοῦ ἕνεκεν, καθάπερ καὶ οὗτοι· ἐμψύχων τε τὸν αὐτὸν ἀπέχεσθαι καὶ κρεῶν, ὡς καὶ αὐτοί, καὶ πάσης ἄλλης ἐδωδῆς τῆς ἀπὸ σαρκῶν πεποιημένης λέγουσιν, ἐπειδὴ περ καὶ αὐτὸς Ἐβίων καὶ Ἐβιωνῖται παντελῶς τούτων ἀπέχονται. (cf. 30.21.1)</p>	<p>abundant pit of his destruction.</p> <p>Pan. 30.13.2-3 – (see Gospel of Ebionites above)</p> <p>Pan. 30.15.1-4 – And they also use some other books, especially the so-called Circuits of Peter written by Clement. Some things in this they corrupt, while a few other things they allow as true. ... So they changed everything in the Circuits in their own interest, lying about Peter in many places, for example that he was immersed daily for purification, just as they are. Also they say that he kept away from living things and meat, as they do, and from all other food made of flesh, since Ebion himself and the Ebionites avoid these things entirely.</p> <p>Pan. 30.18.1-2 – So this Ebion himself sustained the message in Asia and Rome; but they have the roots of their thorny offshoots</p>
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						<p>Pan. 30.18.1-2 (GCS 1:357)– Οὗτος μὲν οὖν ὁ Ἐβίων καὶ αὐτὸς ἐν τῇ Ἀσίᾳ ἔσχεν τὸ κήρυγμα καὶ Ῥώμῃ, τὰς δὲ ρίζας τῶν ἀκανθωδῶν παραφυάδων ἔχουσιν ἀπὸ τε τῆς Ναβαταίας καὶ Πανεάδος τὸ πλεῖστον, Μωαβίτιδος τε καὶ Κωκάβων ἐν τῇ Βασανίτιδι γῇ ἐπέκεινα Ἀδραῶν, ἀλλὰ καὶ ἐν τῇ Κύπρῳ....συναγωγὴν δὲ καλοῦσι τὴν ἑαυτῶν ἐκκλησίαν καὶ οὐχὶ ἐκκλησίαν.</p> <p>Pan. 51.6.10-11 (GCS 2:256) – εὐθὺς δὲ μετὰ τὸν Ματθαῖον ἀκόλουθος γενόμενος ὁ Μᾶρκος τῷ ἁγίῳ Πέτρῳ ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν. οὗτος δὲ εἷς ἐτύγγανεν ἐκ τῶν ἑβδομήκοντα δύο, τῶν διασκορπισθέντων ἐπὶ τῷ ῥήματι ᾧ εἶπεν ὁ κύριος.</p>	<p>mostly from Nabataea and Paneas, as well as Moabitis and Cocaba in the land of Bashan beyond Adra’ah, but also in Cyprus....and they called their church a synagogue and not a church.</p> <p>Pan. 51.6.10-11 – Immediately after Matthew, Mark became a follower of Saint Peter in Rome and was entrusted to set out the Gospel. And when he had finished writing he was sent by Saint Peter into the land of Egypt. He [Mark] happened to be one of the seventy-two who were dispersed at the word which the Lord had spoken.</p> <p>Pan. 51.17.6 – For his (Jesus’) encounter with Andrew happened first, since he was younger than Peter; but later again when the perfect commission came to them, it began from Peter... And he chose</p>
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							<p>Pan. 51.17.6 (GCS 2:273) – ἡ μὲν γὰρ συνάντησις τῷ Ἀνδρέᾳ πρώτῳ γεγένηται, μικροτέρῳ ὄντι τοῦ Πέτρου τῷ χρόνῳ τῆς ἡλικίας· ὕστερον δὲ πάλιν, ὅτε ἡ τελεία αὐτοῖς ἀπόταξις γεγένηται, ἀπὸ τοῦ Πέτρου γέγονεν.... καὶ ἐξελέξατο τὸν Πέτρον ἀρχηγὸν εἶναι τῶν αὐτοῦ μαθητῶν.</p>	Peter to be chief of his disciples.
Eusebius of Caesarea (ca. 263-339)		4	O	R		Page 117	<p>Eus. EH 2.17.1; 18.8 – ὃν καὶ λόγος ἔχει κατὰ Κλαύδιον ἐπὶ τῆς Ῥώμης εἰς ὁμιλίαν ἐλθεῖν Πέτρῳ, τοῖς ἐκεῖσε τότε κηρύττοντι....οὗτος μὲν οὖν κατὰ Γάϊον ἐπὶ τῆς Ῥώμης ἀφικόμενος, τὰ περὶ τῆς Γαῖου θεοστυγίας αὐτῷ γραφέντα, ἃ μετὰ ἡθους καὶ εἰρωνείας Περὶ ἀρετῶν ἐπέγραψεν, ἐπὶ πάσης λέγεται τῆς Ῥωμαίων συγκλήτου κατὰ Κλαύδιον διελθεῖν, ὡς καὶ τῆς ἐν βιβλιοθήκαις ἀναθέσεως θαυμασθέντας αὐτοῦ καταξιοθῆναι τοὺς λόγους. (De Animalibus dates after</p>	<p>Eus. EH 2.17.1; 18.8 – It is also said that Philo in the reign of Claudius became acquainted at Rome with Peter, who was then preaching there. ... And he [Philo] is said to have read in the presence of the whole Roman Senate during the reign of Claudius the work which he had written, when he came to Rome under Caius, concerning Caius' hatred of the gods, and to which, with ironical reference to its character, he had given the title <i>On the Virtues</i>. And his discourses were so much</p>

						AD 47; Schenck 2005, 14). Eus. EH 3.36.2 – Ἰγνάτιος, τῆς κατὰ Ἀντιόχειαν Πέτρου διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος (cf. Eus. Chronicon for AD 68; ed. Helm, 186; cf. 194-95) Eusebius Chronicon (p. 179) . Petrus apostolus cum primus Antiochenam ecclesiam fundasset, Romam mittitur.	admired as to be deemed worthy of a place in the libraries. (ANF) Eus. EH 3.36.2 – Ignatius, who was chosen bishop of Antioch, second in succession to Peter (ANF) Eus. Chronicon (p. 179) – Peter the apostle, after he had first established the Antiochene church, was sent to Rome.
House of Prisca (C4 th)		4	O	R		Church of S. Prisca, Aventine Hill. First house in which Peter stayed in Rome. Acta Sanctorum Jan 2 (18th):184-87 – sub ea est sacellum, cuius ara ea esse existimatur, quam S. Petrus Apostolus dedicavit, vbi & SS. Aquilæ & Priscillæ, ac Priscæ Virginis condita fuere corpora. (NB Prisca Virgo distinguished from Prisca & Aquila. A late tradition; Closa Farrés 2001, 140)	Acta Sanctorum Jan 2 (18th):184-87 – Beneath it is a shrine, the altar of which is supposed to be that which Saint Peter the apostle dedicated, where also the bodies of Saints Aquila and Priscilla as well as the virgin Prisca were interred.
‘House of Pudens’		4	O	R		Page 162 Apparent Domus Ecclesia at S. Pudenziana (=Ecclesia	

							Pudentiana), oldest church in Rome: present church is C4th, but built on previous house. Pope Pius I is credited with the establishing of oratory. <i>Acta Sanctorum</i> May 4:299; <i>Liber Pontificalis</i> . Note 2 Tim 4.21. Daughters Pudentiana and Praxedes (NB church of S. Prassede nearby). Cf. Ambrose <i>Sermones</i> 10.1; Closa Farrés 2001:140. S. Pudenziana apse mosaic dates to 390.	
Jerome (c.347-420)	Migne	4	O	R		Page 39n, 56, 64, 106n Cf. <i>RPpp.</i> 114-115	Vir. III. 1 (MPL 23:607) – Simon Petrus, filius Joannis, provinciae Galileae, e vico Bethsaida, frater Andreae apostoli, et princeps Apostolorum, post episcopatum Antiochensis Ecclesiae, et praedicationem dispersionis eorum qui de circumcisione crediderant, in Ponto, Galatia, Cappadocia, Asia, et Bithynia, secundo Claudii imperatoris anno, ad expugnandum Simonem magum, Romam pergit,	Vir. III. 1 – Simon Peter the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion — the believers in circumcision, in Pontus, Galatia, Cappadocia, Asia and Bithynia— pushed on to Rome in the second year

							<p>ibique viginti quinque annis Cathedram Sacerdotalem tenuit, usque ad ultimum annum Neronis, id est, decimum quartum. A quo et affixus cruci, martyrio coronatus est, capite ad terram verso, et in sublime pedibus elevatis: asserens se indignum qui sic crucifigeretur ut Dominus suus. Scripsit duas Epistolas, quae Catholicae nominantur: quarum secunda a plerisque ejus esse negatur, propter styli cum priore dissonantiam. Sed et Evangelium juxta Marcum, qui auditor ejus et interpret fuit, hujus dicitur. Libri autem, e quibus unus Actorum ejus inscribitur, alius Evangelii, tertius Praedicationis, quartus Apocalypseos, quintus Judicii, inter apocryphas scripturas repudiantur. Sepultus Romae in Vaticano, juxta viam Triumphalem, totius orbis veneratione celebratur. (“Official” Peter</p>	<p>of Claudius to overthrow Simon Magus, and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord. He wrote two epistles which are called Catholic, the second of which, on account of its difference from the first in style, is considered by many not to be by him. Then too the Gospel according to Mark, who was his disciple and interpreter, is ascribed to him. On the other hand, the books, of which one is entitled his Acts, another his Gospel, a third his Preaching, a fourth his Revelation, a fifth his Judgment are rejected as</p>
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						<p>tradition of the late 4th cent. Confidant of Damasus!)</p> <p>Vir. III. 5 (MPL 23:) – Hic ergo quarto decimo Neronis anno, eodem die quo Petrus Ramae, pro Christo capite truncatur, sepultusque est in cia Ostiensi, anno post passionem Domini tricesimo septimo</p>	<p>apocryphal. Buried at Rome in the Vatican near the triumphal way he is venerated by the whole world. (ANF)</p> <p>Vir. III. 5 – He [Paul] then, in the fourteenth year of Nero on the same day with Peter, was beheaded at Rome for Christ's sake and was buried in the Ostian way, the thirty-seventh year after our Lord's passion. (modified from ANF which reads "twenty-seventh year")</p>
John Malalas (ca. 491-578)	Schenk von Stauffenberg 1931; Dindorf 1831	4	O	S		<p>Page 56-57 Cf. <i>RP88n59</i></p> <p>Chron. 10.242.10-22 – μετὰ τὸ ἐξελθεῖν τὸν ἅγιον Παῦλον ἀπὸ Ἀντιοχείας τῆς μεγάλης, κηρύξαντα ἐκεῖ πρῶτον τὸν λόγον ἐν τῇ ῥύμῃ τῇ πλησίον τοῦ Πανθέου τῇ καλουμένῃ τῶν Σίγγωνος ἅμα Βαρνάβα, καὶ ἐπὶ τὴν Κιλικίαν ἐξελθεῖν, ὁ Πέτρος ἀπὸ Ἱερουσολύμων ἐν τῇ αὐτῇ Ἀντιοχείᾳ παρεγένετο καὶ τὸν λόγον ἐδίδασκε. καὶ ἐκεῖ αὐτὸν ἐνθρονίσας, πεισθεὶς τοῖς ἀπὸ Ἰουδαίων</p>	<p>Chron. 10.242.10-22 – After Saint Paul left Antioch the Great, where together with Barnabas he first preached the Word in the street near the Pantheon called 'Singon', he went out to Cilicia. Peter arrived from Jerusalem at the same Antioch and he began to teach the Word. And taking his seat there, he persuaded those from the Jews to become Christians. He did</p>

						<p>γενομένοις χριστιανοῖς, τοὺς ἐξ ἐθνῶν πιστοὺς οὐκ ἐδέξατο οὔτε ἡγάπα, ἀλλ' οὕτως ἐάσας αὐτοὺς ἐξῆλθεν ἐκεῖθεν. ὁ δὲ ἅγιος Παῦλος μετὰ ταῦτα ἐλθὼν ἐν Ἀντιοχείᾳ τῇ μεγάλῃ, καὶ μαθὼν ταῦτα περὶ τοῦ ἁγίου Πέτρου, πανταχοῦ τὸ σκάνδαλον περιεῖλε καὶ πάντας ἴσως ἐδέξατο καὶ ἡγάπα, προτρεπόμενος ἅπαντας, καθὼς συνεγράψαντο ταῦτα οἱ σοφώτατοι Κλήμης καὶ Τατιανὸς οἱ χρονογράφοι.</p> <p>246.22 – μετὰ ἔτη δέκα πρῶτος μετὰ τὸν ἅγιον Πέτρον τὸν ἀπόστολον τὴν χειροτονίαν τῆς ἐπισκοπῆς τῆς Ἀντιοχείων μεγάλης (247.) πόλεως τῆς Συρίας ἔλαβεν Εὐδοὸς γενόμενος πατριάρχης.</p> <p>252.8-13 – ἀκούσας δὲ ὁ ἅγιος Πέτρος ὁ ἀπόστολος περὶ αὐτοῦ ἀνήρχετο ἐν τῇ Ῥώμῃ. ἐν τῷ δὲ ἀνιέναι αὐτὸν ἐν τῇ Ῥώμῃ διερχομένου αὐτοῦ δι'</p>	<p>not receive or love believers from the Gentiles but permitting them in this fashion he departed from there. But after this Saint Paul came into Antioch the Great and when he learned these things about Saint Peter, he removed the obstacle everywhere and he received and loved everyone equally and instructed everyone, just as the most wise Clement and Tatian the chronographers wrote.</p> <p>246.22 – After ten years, Euodios became patriarch when he received the ordination as first bishop of Antioch the Great, the city of Syria, after Saint Peter the apostle.</p> <p>252.8-13 – But when Saint Peter the apostle heard the information about him [Simon Magus], he went up to Rome. Now, while he was going to Rome, passing thorough Antioch the Great, it happened that Euodios</p>
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						<p>Ἀντιοχείας τῆς μεγάλης συνέβη τελευτῆσαι Εὐδοὸν τὸν ἐπίσκοπον καὶ πατριάρχην Ἀντιοχείας· καὶ ἔλαβε τὸ σχῆμα τῆς ἐπισκοπῆς Ἀντιοχείας τῆς μεγάλης Ἰγνάτιος, τοῦ ἁγίου Πέτρου τοῦ ἀποστόλου χειροτονήσαντος.</p> <p>252.22ff – Καταφθάσαντος δὲ τοῦ ἁγίου Πέτρου τοῦ ἀποστόλου τὴν Ῥώμην καὶ μαθόντος ποῦ μένει Σίμων ὁ μάγος, ἀπῆλθε πρὸς αὐτὸν ἔνθα κατέμεινε· καὶ ἤρρεν ἐκεῖ κύνα μέγαν ἐν τῷ πυλεῶνι ποιμενικόν, ὅπου κατέμεινε Σίμων ὁ μάγος, ἀλύσεσι δεδεμένον...κρατήσας οὖν ὁ Πέτρος τὴν ἄλυσιν τοῦ κυνὸς ἔλυσεν αὐτὸν καὶ εἶπεν αὐτῷ, Ἐλθε πρὸς Σίμωνα καὶ εἰπὲ αὐτῷ ἀνθρωπίνῃ φωνῇ, Πέτρος ὁ δοῦλος τοῦ θεοῦ τοῦ ὑψίστου ἀνελθεῖν θέλει. ὁ δὲ αὐτὸς κύων ἀνῆλθεν εὐθέως δρομαίως (The account of Simon</p>	<p>the bishop and patriarch of Antioch died. And Ignatius received the position of bishop of Antioch the Great, being ordained by Saint Peter the apostle.</p> <p>252.22ff – When Saint Peter the apostle arrived in Rome and learned where Simon Magus was residing, he went to him there. And he [Peter] found there a large dog by the sheep gate where Simon Magus lived, bound with chains... Then, grasping the dog’s chain, Peter freed it and said to it, “Go and tell Simon in a human voice, Peter the slave of God most High wants to come up.” And the dog immediately went up running.</p> <p>255.21-256.15 – When Nero the Emperor heard that Simon had been killed by Peter, he became angry. And he gave orders to constrain and kill him [Peter]. And when Saint</p>
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						<p>Magus and Peter's conflict ends at 255.20)</p> <p>255.21-256.15 – Ἀκούσας δὲ Νέρων ὁ βασιλεὺς ὅτι ἐφονεύθη ὑπὸ τοῦ Πέτρου ὁ Σίμων, ἡγανάκτησε· καὶ ἐκέλευσεν αὐτὸν συσχεθέντα ἀποθανεῖν. καὶ ἡ μόνον ἐκρατήθη ὁ ἅγιος Πέτρος, ἐπέδωκε τὸ ἔνδυμα τῆς ἐπισκοπῆς Ῥώμης Λίνῳ ὀνόματι, μαθητῇ αὐτοῦ... Ὁ δὲ ἅγιος Πέτρος ὁ ἀπόστολος ἐμαρτύρησε σταυρωθεὶς κατακέφαλα, τοῦ αὐτοῦ ἀποστόλου ὀρκώσαντος τοῦτο τὸν ἑπαρχὸν ὅτι Μὴ ὥς ὁ κύριός μου σταυρωθῶ. καὶ ἐτελειώθη ὁ ἅγιος Πέτρος ἐπὶ τῆς ὑπατείας Ἀπρωνιανοῦ καὶ Καπίτωνος.</p> <p>256.4-9 – ὁ δὲ αὐτὸς ἅγιος Πέτρος γέρων ὑπῆρχε τῇ ἡλικίᾳ διμοιριαῖος, ἀναφάλας, κονδόθριξ, ὀλοπόλιος τὴν κάραν καὶ τὸ γένειον, λευκός, ὑπόχλωρος, οἰνοπαῆς τοὺς ὀφθαλμούς, εὐπώγων, μακρόρινος, σύνοφρυς, ἀνακαθήμενος,</p>	<p>Peter was captured by himself, he gave the cloak of the bishop's office of Rome to his disciple called Linus... But Saint Peter the apostle was martyred by being crucified upside down: the same apostle had implored the commanding officer, "Let me not be crucified in the same way as my Lord." And Saint Peter died during the consulate of Apronianus and Capito.</p> <p>256.4-9– St Peter was an old man, in stature of average height, with receding short hair, both hair and beard completely grey, fair but rather sallow skin, with wine-coloured eyes, a good beard, a big nose and eyebrows that met; he was upright in posture, prudent, irritable, changeable, timid; he spoke by the Holy Spirit and he was a miracle-worker .</p>
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							φρόνιμος, ὀξύχολος, εὐμετάβλητος, δειλός, φθεγγόμενος ὑπὸ πνεύματος ἁγίου καὶ θαυματουργῶν.	
Lactantius (250-325)	Migne	4	O	R			<p>Inst. 4.21 – sed et futura aperuit illis omnia, quae Petrus et Paulus Romae praedieaverunt, et ea praedicatio in memoriam scripta permansit; in qua cum multa alia mira, tum etiam hoc futurum esse dixerunt, ut post breve tempus immitteret Deus regnem, qui expugnaret Judaeos, et civitates eorum solo adaequaret ipsos autem fame sitique confecios obsideret. Tum fore ut corporibus suorum vescerentur, et consumerent se invicem...Itaque post illorum obitum, cum eos Nero interemisset, Judaeorum nomen et gentem Vespasianus extinxit, fecitque omnia quae illi futura praedixerant.</p> <p>Mort. 2.1-6 – Extremis temporibus Tiberii Caesaris, up sciptum legimus,</p>	<p>Inst. 4.21 – But He also opened to them all things which were about to happen, which Peter and Paul preached at Rome; and this preaching being written for the sake of remembrance, became permanent, in which they both declared other wonderful things, and also said that it was about to come to pass, that after a short time God would send against them a king who would subdue. The word properly signifies to take by storm the Jews, and level their cities to the ground, and besiege the people themselves, worn out with hunger and thirst. Then it should come to pass that they should feed on the bodies of their own children, and consume one</p>

							<p>Dominus noster Jesus Christus a Judaeis cruciatus est, post diem decimum Kalendarum Aprilium [=23 March], duobus Geminis consulibus: cum resurrexisset die tertio, congregavit discipulos, quos metus comprehensionis ejus in fugam verterat...Et inde discipuli, qui tunc errant undecim assumptis in locum Judae proditoris Mattia et Paulo, dispersi sunt per omnem lettam, ad Evangelium praedicandum, sicut illis magister Dominus imperaverat...Cumque jam Nero imperaret, Petrus Romam advenit; et editis quibusdam miraculis...et primus omnium persecutus Dei servos, Petrum cruci affixit, et Paulum interfecit.</p>	<p>another.... And so, after their [Peter and Paul's] decease, when Nero had put them to death, Vespasian destroyed the name and nation of the Jews, and did all things which they had foretold as about to come to pass. (ANF)</p> <p>Mort. 2.1-6 – In the latter days of the Emperor Tiberius, in the consulship of Ruberius Geminus and Fufius Geminus, and on the tenth of the kalends of April, as I find it written, Jesus Christ was crucified by the Jews. After He had risen again on the third day, He gathered together His apostles, whom fear, at the time of His being laid hold on, had put to flight... His apostles were at that time eleven in number, to whom were added Matthias, in the room of the traitor Judas, and afterwards Paul. Then were they dispersed throughout all the earth to preach the Gospel, as the</p>
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								Lord their Master had commanded them... And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles.... He [Nero] it was who first persecuted the servants of God; he crucified Peter, and slew Paul. (ANF)
Liber Pontificalis (c.530)	Duchesne 1 p.54, 125, 150	4	O	R			<p>Duchesne 1:54 (Anacletus)– hic memoriam beati Petri construxit et composuit [dum presbiter factus fuisset a beato Petro] ubi episcopi reconderentur. [Second redaction adds: ubi tamen et ipse sepultus est, iuxta corpus beati Petri].</p> <p>Duchesne 1:118 – qui sepultus est via Aurelia, in templum Apollinis, iuxta locum ubi crucifixus est, iuxta palatium Neronianum, in Vaticanum, iuxta territorium Triumphalem, III kal. Iul.</p> <p>Duchesne 1:150</p>	<p>Duchesne 1:54 (Anacletus)– He built and adorned the sepulchral monument of the blessed Peter, forasmuch as he had been made priest by the blessed Peter, and other places of sepulchre for the burial of bishops [There he himself likewise was buried near the body of the blessed Peter, July 13.] (trans. Loomis 1916)</p> <p>Duchesne 1:118 – he was buried on the via Aurelia, in the temple of Apollo, next to the place where he was crucified, near Nero's</p>

							<p>(Cornelius)– beati Petri accepit corpus beatus Cornelius episcopus et posuit iuxta locum, ubi crucifixus est... in templum Apollonis, in monte Aureum, in Vaticanum palatii Neroniani, III kal. Iul.</p>	<p>palace, in the Vatican, near the triumphal territory, on June 29.</p> <p>Duchesne 1:150</p> <p>(Cornelius)– the body of the blessed Peter was received by the blessed Cornelius, the bishop, and laid near the place where he was crucified...in the shrine of Apollo, on the Mons Aureus, in the Vatican, by the palace of Nero, June 29. (trans. Loomis 1916)</p>
Mamertine Prison (C3 rd)		4	O	R			<p>Peter kept in the Mamertine prison (Carcer Tullianum) and converted guards Processus & Martinianus (who acc. to AP then urge P to flee). Acta Sanctorum July 1:270, 304; Ps-Linus, Martyrium Petri 5, 8 (Lipsius 1:6, 7). No early sources. 4th + 5th cent artistic representations, but not clearly linked with this site. Earliest clear evidence 6th cent. ancient cistern, still used as prison cell until</p>	

							4 th cent (Ammianus Marcellinus' Hist 28.1.57). Quite possibly secondary identification from the water soaking up inside from sources beneath. Note excavations since 2000.	
Methodius of Olympus (d. 311)	Debidour and Musurillo 1963	4	O	A			<p>Symposium 2.6 – “Ὅθεν δὴ καὶ “τημελούχοις ἀγγέλοις, καὶ ἐκ μοιχείας ὧσι, τὰ ἀποτικτόμενα παραδίδοσθαι” παρειλήφαμεν ἐν θεοπνεύστοις γράμμασιν. Εἰ γὰρ παρὰ τὴν γνώμην ἐγένοντο καὶ τὸν θεσμόν τῆς μακαρίας ἐκείνης φύσεως τοῦ θεοῦ, πῶς ἀγγέλοις ταῦτα παρεδίδοτο τραφησόμενα μετὰ πολλῆς ἀναπαύσεως καὶ ῥαστώνης; Πῶς δὲ καὶ κατηγορήσοντα σφῶν αὐτῶν τοὺς γονεῖς εὐπαρρησιάστως εἰς τὸ δικαστήριον ἐκίκλησκον τοῦ Χριστοῦ, Σὺ οὐκ ἐφθόνησας ἡμῖν, ὦ κύριε, τὸ κοινόν, λέγοντα, τοῦτο φῶς· οὗτοι δὲ εἰς θάνατον ἡμᾶς ἐξέθεντο, καταφρονήσαντες</p>	<p>Symposium 2.6 – Whence also we have received in inspired writings that children born untimely - even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death,</p>

							τῆς σῆς ἐντολῆς. (citation from Apocalypse of Peter, though not named, as inspired scripture)	contemning thy commandment. (trans. M.R. James)
Ps.- Marcellus, <i>Passio Petri et Pauli</i> (C5 th /6 th)		4	O	R			<p>60 (Lipsius 1:171) – Petrus autem dum uenisset ad crucem ait: Quoniam dominus meus Iesus Christus de caelo ad terram descendens recta cruce sublimatus est, me autem quem de terra ad caelum euocare dignatur, crux mea caput meum in terra debet ostendere, et pedes ad caelum dirigere: ergo quia non sum dignus ita esse in cruce sicut dominus meus, girate crucem meam.</p> <p>Lipsius 1:172 – ... abstulerunt corpus eius occulte et posuerunt sub terebinthum iuxta Naumachiam in locum qui appellatur Vaticanus. (Klauser 1956:84 regards this ‘terebinth’ as late fantasy);</p>	<p>60 (Lipsius 1:171) – But when Peter came to the cross, said, “Because my Lord Jesus Christ was raised up on a straight cross, having come down to earth from heaven, for me who is deemed worthy to be summoned from earth to heaven my cross should show my head to the earth and point my feet to heaven. So because I am not so worthy to be on the cross as my Lord was, turn my cross around.”</p> <p>Lipsius 1:172 – [Marcellus and other followers] carried away his body secretly and placed it beneath a terebinth beside the naval battle arena in a place called the Vatican.</p> <p>66 (Lipsius 1:175) – Now, when the bodies of the holy</p>

							<p>66 (Lipsius 1:175) – Sanctorum autem apostolorum dum a Graecis corpora tollerentur ad Orientem ferenda, extitit terrae motus nimius. et occurrit populus Romanus et comprehenderunt eos in loco, qui dicitur Catacumba uia Appia miliario tertio; et ibi custodita sunt corpora anno uno et mensibus septem, quousque fabricarentur loca in quibus fuerunt posita corpora eorum. et illic reuocata sunt cum gloria hymnorum et posita sancti Petri in Vaticano Naumachiae et sancti Pauli in uia Ostiensi miliario secundo. (Klauser 1956; Abogunrin 1985:27 explains this is a fifth-century pilgrim’s legend derived from the phrase <i>Discipulos oriens misit</i> in the misunderstood Damasus inscription; but note Ferreiro 2001:50 still takes it seriously).</p>	<p>apostles [Peter and Paul] were to be taken by the Greeks to be carried to the east, there was a great commotion of the land. And the Roman people ran and seized them [the bodies] in the place called Catacumba at the third mile on the Appian Way; and there the bodies were guarded for a year and seven months until places were made in which their bodies could be placed. And there they were brought back with glorious hymns, that of St. Peter was placed on the Vatican (by the naval battle arena) and St. Paul was placed on the Ostian Way at the second mile.</p>
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Ps.-Hegesippus	Ussani 1932	4	O	S			<p>3.2 (CSEL 66:1)– Erant tunc temporis Romae Petrus et Paulus doctores Christianorum... qui uirtute suorum operum Neronem aduersum fecerant, captum magi Simonis delinimentis qui sibi animum eius conciliauerat. ... defunctus erat id temporis Romae adulescens nobilis propinquus Caesaris cum uinuersorum dolore... Simon accessit ad lectum defuncti, incantare atque immurmurare dira carmina coepit, uisus est agitare caput qui mortuus erat... abducitur Simon a lectulo, manet sine specie motus alicuius qui mortuus erat. Adstitit Petrus longius et intra se orationi paulisper intentus cum magna uoce ait: ‘adulescens, surge: sanat te dominus Iesus’. Et statim surrexit adulescens et locutus est et ambulauit et cibum sumsit et didit eum Petrus matri suae....ubi uentum ad portam, uidit sibi Christum occurrere et adorans eum</p>	<p>3.2 – Then at that time Peter and Paul were teachers of the Christians in Rome... who by the courage of their works had made an adversary of Nero. He had been captivated by the enticements of Simon Magus, who had won over his [Nero’s] soul. ... At that time a young man, a relative of Caesar, had died in Rome causing universal mourning... Simon approached the bed of the dead boy, and began to chant and murmur horrible songs, and the head that was dead was seen to move ... Simon was led away from the bed, the boy who was dead remained without trace of further movement. Peter stood at a distance and for a short while concentrated in prayer and said with a great voice, “Youth, get up. The Lord Jesus heals you.” And immediately the youth got up and was speaking and</p>
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							<p>dixit: ‘Domine, quo uenis?’ dicit ei Christus: ‘iterum uenio crucifigi’. intellexit Petrus de sua dictum passione</p>	<p>walking; he took food and Peter gave him to his mother... When he came to the gate [of Rome, while fleeing his arrest by Nero] he saw Christ running towards him; he worshipped him and said, “Lord, are you coming here?” Christ said to him, “I am coming to be crucified again.” Peter understood that this was spoken about his own suffering.</p>
Ps.-Hippolytus (?)	Bonwetsch & Achelis 1897 (cf. Whealey 1996: Byzantine apocalypse); Migne	4	O	R			<p>De Consummatione Mundi 10.4 – πρῶτος ὁ Πέτρος, ἡ πέτρα τῆς πίστεως, ὃν ἐμακάρισε Χριστὸς ὁ θεὸς ἡμῶν, ὁ διδάσκαλος τῆς ἐκκλησίας, ὁ πρῶτος μαθητής, ὁ τὰς κλεῖς τῆς βασιλείας ἔχων, ἐδίδαξεν ἡμᾶς λέγων (quotes from 2 Pet 3.3 and 2.1).</p> <p>De Duodecim Apostolis(MPG 10:952) – Πέτρος μὲν ἐν Πόντῳ καὶ Γαλατία καὶ Καππαδοκία καὶ</p>	<p>De Consummatione Mundi 10.4 – Peter, the first, the rock of faith, whom Christ our God called blessed, the teacher of the church, the first disciple, the one who holds the keys of heaven, he taught us saying... (quotes from 2 Peter 3.3 and 2.1)</p> <p>De Duodecim Apostolis – After preaching the gospel in Pontus, Galatia, Cappadocia, Betania, Italy</p>

						Βητανία καὶ Ἰταλία καὶ Ἀσία, κηρύξας τὸ εὐαγγέλιον, ὕστερον ὑπὸ Νέρωνος ἐν Ρώμῃ σταυροῦται κατὰ κεφαλῆς οὕτως αὐτοῦ ἀξιώσαντος παθεῖν.	and Asia, finally Peter was crucified upside down [lit. on his head] in Rome by Nero, having himself deemed it right to suffer in this way.
Ps.-Ignatius	Diekamp & Funk 1913	4	O	S		<p>Trall. 7.4 – μιμηταὶ Χριστοῦ, διακονοῦντες τῷ ἐπισκόπῳ ὡς Χριστὸς τῷ πατρὶ καὶ λειτουργοῦντες αὐτῷ λειτουργίαν καθαρὰν καὶ ἄμωμον, ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ καὶ Τιμόθεος καὶ Λῖνος Παύλῳ καὶ Ἀνέγκλητος καὶ Κλήμης Πέτρῳ.</p> <p>Magn. 10.2 – ἐν Ἀντιοχείᾳ γὰρ ἐχρημάτισαν οἱ μαθηταὶ Χριστιανοί, Παύλου καὶ Πέτρου θεμελιούντων τὴν ἐκκλησίαν.</p> <p>Tars. 3.3 – τί δήποτε Πέτρος μὲν ἐσταυροῦτο, Παῦλος δὲ καὶ Ἰάκωβος μαχαίρᾳ ἐτέμνοντο, Ἰωάννης δὲ ἐφυγαδεύετο ἐν Πάτμῳ, Στέφανος δὲ ἐν λίθοις ἀνηρεῖτο παρὰ τῶν κυριοκτόνων Ἰουδαίων;</p>	<p>Trall. 7.4 – And what are the deacons but imitators of Christ, ministering to the bishop, as Christ to the Father, fulfilling a pure and blameless ministry unto him, as the holy Stephen did to the blessed James, Timothy and Linus to Paul, Anencletus and Clement to Peter? (ANF)</p> <p>Magn. 10.2 – for the disciples were called Christians at Antioch, when Paul and Peter were laying the foundations of the Church. (ANF)</p> <p>Tars. 3.3 – And why such facts as the following: Peter was crucified; Paul and James were slain with the sword; John was banished to Patmos; Stephen was</p>

							<p>Ep. To Mary 4.1 – Ἐπέρχεται δέ μοι λέγειν, ὅτι ἀληθινὸς ὁ λόγος, ὃν ἤκουον περὶ σου, ἔτι οὔσης σου ἐν τῇ Ῥώμῃ παρὰ τῷ μακαρίῳ πάπῃ Ἀνεγκλήτῳ, ὃν διεδέξατο τὰ νῦν ὁ ἀξιομακάριστος Κλήμης, ὁ Πέτρου καὶ Παύλου ἀκουστής.</p>	<p>stoned to death by the Jews who killed the Lord? (ANF)</p> <p>Ep. To Mary 4.1 – Now it occurs to me to mention, that the report is true which I heard of thee whilst thou wast at Rome with the blessed father Linus, whom the deservedly-blessed Clement, a hearer of Peter and Paul, has now succeeded. (ANF)</p>
Ps.-Linus, Martyrium Petri		4	O	R			<p>5 (Lipsius 1:6) – nam postquam nos credentes in hac vicina Mamertini custodia... baptizasti...</p> <p>6 (Lipsius 1:7-8) – Ut autem portam civitatis voluit egredi, vidit sibi Christum occurrere. Et adorans eum ait: Domine, quo vadis? Respondit ei Christus: Romam venio iterum crucifigi. et ait ad eum Petrus: Domine iterum crucifigeris? Et dixit ad eum dominus: Etiam, iteram crucifigar. Petrus autem dixit: Domine, revertar et</p>	<p>5 (Lipsius 1:6) – For after you [Peter] baptized us believers in this nearby prison of Mamertinus.</p> <p>6 (Lipsius 1:7-8) – Then, as Peter wanted to go out of the gate of the city, he saw Christ running towards him. And he worshipped him and said: Lord, where are you going? Christ replied to him: I am coming to Rome to be crucified again. And Peter said to him: Lord, you will be crucified again? And the</p>

						<p>sequar te. Et his dictis dominus ascendit in caelum. Petrus autem persecutus est eum multo intuitu atque dulcissimis lacrimis. Et post haec rediens in se ipsum intellexit de sua dictum passione, quod in eo dominus esset passurus...</p> <p>10 (Lipsius 1:11-12) – (Location of Peter’s execution) ad locum qui vocatur Naumachia iuxta obeliscum Neronis in montem (See already Pliny <i>Nat. Hist.</i> 36.74; cf. further Tacitus <i>Ann.</i> 14.14).</p> <p>12-15 (Lipsius 1:14-19) – Precor vos, boni salutis meae ministri, ut crucifigentes me caput deorsum ponatis et pedes sursum...Quod cum factum fuisset, adorsus est Petrus plentem populum de cruce consolari et alloqui mirabiliter dicens...</p>	<p>Lord said to him: Indeed, I will be crucified again. Then Peter said: I am turning back and following you. And when he had said this, the Lord ascended into heaven. Peter, however, followed him with much contemplation and the sweetest tears. And after this, returning to himself, Peter understood that the statement was about his passion, because in him the Lord would suffer...</p> <p>10 (Lipsius 1:11-12) – (Location of Peter’s execution) at the place which is called Naumachia (i.e. the arena for mock naval battles) next to Nero’s obelisk on the hill.</p> <p>12-15 (Lipsius 1:14-19) – (Peter speaking) “I beg you, good ministers of my salvation, to crucify me with my head placed downwards and my feet above ...” When this was done, Peter addressed the weeping people from the</p>
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								cross to comfort and encourage them marvellously, saying...
Salento/Puglia		4	O	R I			Apulian traditions: Peter landed at Finis Terrae in AD 44 (?); a more likely tradition names Otranto: note Otranto/Brindisi as one terminus of Via Appia, taken by Horace/Virgil in 37BC. Other traditions link disembarkation with Puteoli (note Acts of Peter 6) and Pisa.	
Church of S. Giovanni in Laterano, Rome		4	O	R			Skulls of Peter & Paul: Moved inside the walls c. 630 by Honorius I (de Waal 1891), c. 650 by Gregory the Great (Carcopino 1965:56-57) to protect the heads. Kept until 1367 in the chapel of the Lateran Palace ('ad sancta sanctorum'), since then above the high altar of the Lateran Basilica. Cf.also John the Deacon c. 1159-81 based on an 11 th -cent. report, MPL 78:1390.	

Church of S. Maria in Vescovio, Lazio		4	O	R			<p>Theodosius I built the church of Vescovio and endowed it ‘to maintain the memory of the Apostle Peter, who came to celebrate in infima sede Ursaciorum the fractio panis’. Second (?) century marble sarcophagus CIL 9.4785, found in the crypt in the 18th cent.:</p> <p>AVRELIO.VRSA / CIO.P.C.BENE.ME / RENTI.QVIXIT.AN / XXXVIII.DI.VIII.INPACE / DEP.XVI.KAL.APR Forum Novum had a 5,000-seat amphitheatre since the 1st cent. BC, and possibly the house of Julius Caesar’s mother Aurelia. Second-century Christian presence at Forum Novum confirmed by martyrdom of SS. Bassus & Maximus, in Acta SS. Anthimi et sociorum eius 2.10 (AS Maii 2:618A): ‘...in eodem loco permanens ... hortabatur populum credentium, ut in Sanctorum passione gauderent potius quam lugerent. Factum est</p>	
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							autem ut convenirent ad mercatum populi, in locum qui appellatur Forum-novum, ubi fiebant sacrificia Libero Patri & Cereri.’	
Church of S. Maria Nova/S. Francesca Romana, Rome		4	O	R			<p>Pope Paul I (757-67) built an oratory [S Pietro nella Via Sacra] c. 760 to commemorate the clash between Peter and Simon Magus: ...ubi cecidit Simon Magus iuxta templum Romuli.</p> <p>Chronicle of 1375 – ibidem in uno altare est lapis signatus per genuflexionem s. Petri quando oravit in volatu Simonis Magi qui ante eandem ecclesiam cecidit ubi locus lapidibus est signatus. (See de Rossi on historicity.)</p>	<p>Pope Paul I – ...Where Simon Magus fell to his death next to the temple of Romulus.</p> <p>Chronicle of 1375 – In that place there is in one altar the stone marked through Saint Peter’s kneeling when he prayed during the flight of Simon Magus who fell to his death in front of that very church, where the place is marked by stones.</p>
Church of S. Pietro in Vincoli, Rome		4	O	R			Peter’s chains kept in this basilica: apse mosaic inscription of Pope Sixtus (d. 440) Inlesas olim servant haec tecta catenas vincla sacrata Petri ferrum pretiosius auro (“this place conserves intact the sacred	

							chains of Peter, iron more precious than gold). Third & 4 th cent. Church underneath. Site is near the Praefectura Urbis, palace of justice, with cells for remand prisoners; also Templum Telluris where many martyrs were condemned to death.	
Teaching of Simon Cephas in Rome	Cureton 1864, 35-41	4	O	S			Preserved only in Syriac Legendary material with Nicene emphases (cf. similarly Doctrina Addai: Bruns 2001).	<p>Cureton p. 35.20 – In the third year of Claudius Caesar, Simon Cepha left departed from Antioch to go to Rome. (trans. Cureton)</p> <p>Cureton p. 38.24 – [Peter speaking] Let not Simon the Sorcerer deceive you, by semblances that are not real which he exhibits to you. (trans. Cureton)</p> <p>Cureton p. 39.23 – [After Simon Magus' failed attempt at resurrection] immediately as the word of Simon [Cephas] was spoken, he that was dead revived and rose up from the bier. And all the people</p>

							<p>saw and marvelled. (trans. Cureton)</p> <p>Cureton p. 40.7 – And many of the Jews and Pagans became his disciples there. And when there was great rejoicing at his doctrine, he built a church there in Rome and in the neighbouring cities, and in all the villages of the people of Italy; and he Ministered there in the office of Guide and Ruler twenty-five years. (trans. Cureton)</p> <p>Cureton p. 40.12 – And after these years Nero Caesar seized him, and bound him in prison: and he knew that he would crucify him, so he called Ansus [Linus], the Deacon, and made him bishop in his own stead in Rome . (trans. Cureton)</p> <p>Cureton p. 40.23 – And Isus [Linus] the Guide arose and took up their [Peter and Paul's] bodies</p>
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							by night and buried them with great honour, and a house of assembly for many was made there.
Ps.-Clem. Epistle of Clement to James		4	J	S		<p>2.1-4 – Πρὸς αὐταῖς δὲ ταῖς ἡμέραις, αἷς ἤμελλεν τελευτᾶν, συνηθροισμένων τῶν ἀδελφῶν, αἰφνιδίως λαβόμενός μου τῆς χειρὸς ἐγερθεὶς ἐπὶ τῆς ἐκκλησίας ἔφη· Ἀκούσατέ μου, ἀδελφοὶ καὶ σύνδουλοι. ἐπεὶ (ὥς ἐδιδάχθην ἀπὸ τοῦ με ἀποστείλαντος κυρίου τε καὶ διδασκάλου Ἰησοῦ Χριστοῦ) αἱ τοῦ θανάτου μου ἡγγίκασιν ἡμέραι, Κλήμεντα τοῦτον ἐπίσκοπον ὑμῖν χειροτονῶ, ᾧ τὴν ἐμὴν τῶν λόγων πιστεύω καθεδρὰν, τῷ ἀπ’ ἀρχῆς μοι μέχρι τοῦ τέλους συνοδεύσαντι καὶ οὕτως πασῶν μου τῶν ὁμιλιῶν ἐπακούσαντι... διὸ αὐτῷ μεταδίδωμι τὴν ἐξουσίαν τοῦ δεσμεύειν καὶ λύειν, ἵνα περὶ παντὸς οὗ ἂν χειροτονήσῃ ἐπὶ γῆς ἔσται δεδογματισμένον ἐν οὐρανοῖς.</p>	<p>2.1-4 – But about that time, when he was about to die, the brethren being assembled together, he suddenly seized my hand, and rose up, and said in presence of the church: “Hear me, brethren and fellow-servants. Since, as I have been taught by the Lord and Teacher Jesus Christ, whose apostle I am, the day of my death is approaching, I lay hands upon this Clement as your bishop; and to him I entrust my chair of discourse, even to him who has journeyed with me from the beginning to the end, and thus has heard all my homilies... Wherefore I communicate to him the power of binding and loosing, so that with respect to everything which he shall ordain in the earth,</p>

						<p>7.1-9.5 –Τὰ δὲ κατὰ τοὺς πρεσβυτέρους ἔστω τάδε. πρὸ πάντων τοὺς νέους πρὸς γάμον ζευγνύτωσαν ἐν τάχει, προλαμβάνοντες τῆς νεαζούσης ἐπιθυμίας τὰ παγιδεύματα. ἀλλὰ μηδὲ τῶν ἤδη γερόντων περὶ γάμου ἀμελείτωσαν...ὥς δὲ ἡ μοιχεία μέγα κακόν, οὕτως ἡ φιλανθρωπία μέγιστον ἀγαθόν.... ἔργον, ἀδρανεῖ ἔλεος. οἶδα δὲ ταῦτα ποιήσῃν ὑμᾶς, ἐὰν ἀγάπην εἰς τὸν ὑμέτερον ἰδρύσητε νοῦν. πρὸς δὲ τὴν αὐτῆς εἵσοδον μία τίς ἐστὶν ἱκανὴ πρόφασις, ἡ κοινὴ τῶν ἀλῶν μετάληψις.... πολλῶ μᾶλλον πεινῶντας τρέφετε καὶ διψῶσι παρέχετε ποτόν, γυμνοῖς ἔνδυμα, τοὺς νοσοῦντας ἐπισκέπτεσθε, τοῖς ἐν φυλακαῖς ἐπιφαινόμενοι ὥς δύνασθε βοηθεῖτε, τοὺς ξένους μετὰ πάσης προθυμίας εἰς τοὺς ἑαυτῶν οἴκους λαμβάνετε.</p> <p>12.1 – Οἱ μὲν οὖν τῆς ἐκκλησίας διάκονοι τοῦ ἐπισκόπου συνετῶς</p>	<p>it shall be decreed in the heavens. (ANF)</p> <p>7.1-9.5 – [Peter instructs the elders] And with respect to the presbyters, take these <i>instructions</i>. Above all things, let them join the young betimes in marriage, anticipating the entanglements of youthful lusts. But neither let them neglect the marriage of those who are already old; for lust is vigorous even in some old men.... For as adultery is a great evil, so philanthropy is the greatest good.... But I know that ye will do these things if you fix love into your minds; and for its entrance there is one only fit means, viz., the common partaking of food.... Much more feed the hungry, and give drink to the thirsty, and clothing to the naked; visit the sick; showing yourselves to those who are in prison, help them as ye are able, and receive strangers into</p>
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						<p> ῥεμβόμενοι ἔστωσαν ὀφθαλμοί, ἐκάστου τῆς ἐκκλησίας πολυπραγμονοῦντες τὰς πράξεις 13.1-2 – Οἱ κατηχοῦντες πρῶτον κατηχηθέντες κατηχεῖτωσαν· ὅτι περὶ ψυχῆς ἀνθρώπων τὸ ἔργον· πρὸς γὰρ τὰς πολλὰς τῶν μανθανόντων γνώμας συναρμόζεσθαι δεῖ τὸν τῶν λόγων ὑφηγητήν. </p> <p> 14.1-2 – Ὅμοιον γὰρ ὅλον τὸ πρᾶγμα τῆς ἐκκλησίας νηὶ μεγάλῃ, διὰ σφοδροῦ χειμῶνος ἀνδρας φερούσῃ ἐκ πολλῶν τόπων ὄντας καὶ μίαν τινὰ ἀγαθῆς βασιλείας πόλιν οἰκεῖν θέλοντας. ἔστω μὲν οὖν ὑμῖν ὁ ταύτης δεσπότης θεὸς καὶ παρειασθῶ ὁ μὲν κυβερνήτης Χριστῷ, ὁ πρωρεὺς ἐπισκόπῳ (cf. 15.2) </p> <p> 19.1 – Καὶ ταῦτα εἰπὼν ἐν μέσῳ ἐπὶ πάντων μοι τὰς χεῖρας ἐπιθεὶς εἰς τὴν αὐτοῦ καθέδραν καθεσθῆναι με ἐδυσώπησεν. </p>	<p> your houses with all alacrity. (ANF) 12.1 – [Peter instructs deacons] Moreover let the deacons of the church, going about with intelligence, be as eyes to the bishop, carefully inquiring into the doings of each member of the church (ANF) 13.1-2 – Let the catechists instruct, being first instructed; for it is a work relating to the souls of men. For the teacher of the word must accommodate himself to the various judgments of the learners. (ANF) 14.1-2– For the whole business of the Church is like unto a great ship, bearing through a violent storm men who are of many places, and who desire to inhabit the city of the good kingdom. Let, therefore, God be your shipmaster; and let the pilot be likened </p>
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								<p>to Christ, the look-out to the bishop. (ANF)</p> <p>19.1 – Having thus spoken, he [Peter] laid his hands upon me in the presence of all, and compelled me to sit in his own chair. (ANF)</p>
Epistle of Peter to Clement		4	J	S			Preserved only in Arabic.	
PsClemRec 'Clement Romance'		4	J	S			<p>R 1.7 – donec sub eodem anno vir quidam astans in rubis loco celeberrimo, proclamaret at populum: Audite me, o cives Romani...Erat autem vir iste, qui haec loquebatur ad populum, ex Orientis partibus, natione, Hebraeus, nomine Barnabas, qui se etiam unum ex ejus discipulis esse dicebat, missumque ob hoc, ut haec volentibus indicaret. Quibua wgo auditis, cum reliqua multitudine sequi cum coepi et audire, quae diceret.</p>	<p>R 1.7 – until, about the same year, a certain man, standing in a most crowded place in the city, made proclamation to the people, saying: "Hear me, O ye citizens of Rome"... Now, the man who spoke these things to the people was from the regions of the East, by nation a Hebrew, by name Barnabas, who said that he himself was one of His disciples, and that he was sent for this end, that he should declare these things to those who would hear them. When I [Clement] heard these</p>

							<p>R 1.12 – Cumque navi egressus, hospitium quaererem, rumore populi comperi quod Petrus quidam, illius qui in Iudaea apparuit, et signa multa ac prodigia divinitus gesta inter homines ostendit, discipulus probatissimus, crastino cum Simone quodam Samaritano ex castello Gethonum, habiturus esset verborum quaestionumque certamen. Quibus ego auditis, rogabam demonstrari mihi ejus hospitium; quod cum reperissem, atque ante fores constitissem, ingerebam janitori, quisnam essem atque unde advenatem; et ecce Barnabas procedens, statim me vidit, in complexus meos cucurrit, gaudio lacrymans, atque apprehensum me manu introducebat ad Petrum.</p> <p>H 7.1-12 – Τετάρτη δὲ ἡμέρᾳ τῆς ἐν Τύρῳ ἡμῶν ἐπιδημίας ὑπὸ τὸν ὄρθρον προελθὼν τῷ Πέτρῳ</p>	<p>things, I began, with the rest of the multitude, to follow him, and to hear what he had to say. ... [ANF]</p> <p>R 1.12 – When I [Clement] had landed [in Caesarea], and was seeking for an inn, I learned from the conversation of the people, that one Peter, a most approved disciple of Him who appeared in Judaea, and showed many signs and miracles divinely performed among men, was going to hold a discussion of words and questions the next day with one Simon, a Samaritan. Having heard this, I asked to be shown his lodging; and having found it, and standing before the door, I informed the doorkeeper who I was, and whence I came; and, behold, Barnabas coming out, as soon as he saw me rushed into my arms, weeping for joy, and,</p>
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						<p>αὐτὸν μᾶλλον, οὐχ ὑποφεύγειν προηρημένος.</p> <p>H 13.1 – Ὁρθρου δὲ γενομένου εἰσιὼν ὁ Πέτρος ἔφη· Ὁ μὲν Κλήμης μετὰ τῆς αὐτοῦ μητρὸς Ματτιδίας καὶ τῆς ἐμῆς γυναικὸς ἅμα ἐπὶ τοῦ ὀχήματος καθεζέσθωσαν. καὶ ὁμῶς οὕτως ἐγένετο. ὁρμώντων δὲ ἡμῶν τὴν ἐπὶ Βαλαναίας ὁδὸν ἐπύθετό μου ἡ μήτηρ πῶς ὁ πατὴρ διάγει. καὶ γὰρ ἔφη· Ἐπὶ τὴν ζήτησίν σου καὶ τῶν διδύμων ἀδελφῶν μου Φαυστίνου τε καὶ Φαυστινιανοῦ ἐκβὰς ἀνεύρετός ἐστιν. οἶμαι δὲ ἐκ τοῦ πλείστου τελευτῆσαι αὐτόν, ἢ ναυφραγίῳ περιπεσόντα ἢ ἐν ὁδῷ σφαλέντα ἢ ὑπὸ λύπης μαρανθέντα. ἡ δὲ ἀκούσασα καὶ ἐπίδακρυς γενομένη ἐστέναξεν λυπηθεῖσα, τῇ δὲ πρὸς ἐμὲ εὐρέσει χαίρουσα τὴν ἐκ τῆς ὑπομνήσεως λύπην μετρίως ἀπήμβλυνεν. ὁμῶς οὖν κατηντήσαμεν εἰς Βαλαναίας. τῇ δὲ ἐπιούσῃ ἡμέρᾳ εἰς Πάλτον ἦλθαμεν</p>	<p>there, and learned that Simon had not waited for them for a day, but had gone straightway to Tripolis, he remained there only a few days; and after that he had healed not a few, and exercised them in the Scriptures, he followed in Simon’s track to Tripolis, preferring to pursue him rather than flee from him. [ANF, rev.]</p> <p>H 13.1 – Now at break of day Peter entered, and said: “Clement, and his mother Mattidia, and my wife, must take their seats immediately on the waggon.” And so they did straightway. And as we were hastening along the road to Balanæae, my mother asked me how my father was; and I said: “My father went in search of you, and of my twin brothers Faustinus and Faustinianus, and is now nowhere to be found. But I fancy he must have died</p>
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							<p>κάκειθεν εἰς Γάβαλα, τῇ δὲ ἑτέρᾳ κατηντήσαμεν εἰς Λαοδίκειαν.</p> <p>Epitome II, 144 – Ἐγὼ μὲν τοι Κλήμης καὶ Ἀκύλας καὶ Νικήτης ἐμείναμεν μετὰ τοῦ ἀποστόλου Πέτρου, ἐν τῷ θείῳ κηρύγματι πλείσταις κώμαις καὶ πόλεσιν εὐαγγελιζόμενοι τὸν λόγον τῆς ἀληθείας. Πέτρος δὲ ὁ τοῦ Χριστοῦ ἀπόστολος πολλοὺς ἀσθενεῖς θεραπεύσας καὶ δαιμονιῶντας ἰασάμενος, νεκροὺς τε πολλοὺς ἀναστήσας τῇ τοῦ κυρίου Ἰησοῦ Χριστοῦ δυνάμει, κατὰ πόλεις καὶ χώρας παραλαβὼν με μέχρι Ῥώμης αὐτῆς κατήλθεν κάκει κηρύξαι τὸν τῆς ἀληθείας λόγον</p>	<p>long ago, either perishing by shipwreck, or losing his way, or wasted away by grief.” When she heard this, she burst into tears, and groaned through grief; but the joy which she felt at finding me, mitigated in some degree the painfulness of her recollections. And so we all went down together to Balanæae. And on the following day we went to Paltus, and from that to Gabala; and on the next day we reached Laodicea. [ANF]</p> <p>Epitome II, 144 – Now I, Clement, and Aquila and Nicetes remained with the apostle Peter, preaching the word of truth by the divine message in many villages and cities with the divine message. While curing many who were sick, healing the demon-possessed and raising many dead by the power of the Lord Jesus Christ, Peter the</p>
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								apostle of Christ took me along into cities and villages as far as Rome itself; then he arrived preached the word of truth there as well.
Act of Peter (BG 8502, 4)	Molinari 2000b	4	G	E			Gardener's daughter, Peter's daughter tradition. Molinari 2000b denies link with Acts of Peter; contrast Grappe 1995:23, Rouleau & Roy 1987:177-81.	
'Gospel of Mani'		4	G	S			Preserved in Coptic	[Jesus speaking to Mary Magdalen] If you seest that their wits are gone, draw Simon Peter unto thee; say to him. "Remember what I uttered between thee and me. Remember what I uttered between thee and me in the Mount of Olives: 'I have something to say, I have none to whom to say it'." (Cf. Mark 16.9) (trans. Schneemelcher)
Questions of Bartholomew		4	G	E			2.1-8 – Ἦσαν δὲ οἱ ἀπόστολοι ἐν τῷ Χερουβὶμ μετὰ Μαρίας. ἐγγίσας δὲ ὁ	2.1-8 – Now the apostles were in the place [Cherubim, Cheltoura,

						<p> Βαρθολωμαῖος λέγει τῷ Πέτρῳ καὶ τῷ Ἀνδρέᾳ καὶ τῷ Ἰωάννῃ Ἐρωτήσωμεν τὴν κεχαριτωμένην Μαρίαν, πῶς συνέλαβεν τὸν ἀχώρητον ἢ πῶς ἐβάσταξεν τὸν ἀβάστακτον ἢ πῶς ἔτεκεν τὸ τηλικοῦτον μέγεθος. οἱ δὲ ἐδίσταζον ἐρωτῆσαι αὐτήν. λέγει οὖν ὁ Βαρθολωμαῖος τῷ Πέτρῳ· Πάτερ Πέτρε, σὺ ὡς κορυφαῖος στήσας ἐρώτησον αὐτήν. ὁ δὲ Πέτρος τῷ Ἰωάννῃ Σὺ εἶ παρθένος καὶ ἄμemptος καὶ χρή σε ἐρωτῆσαι αὐτήν....καὶ ἔστησαν οἱ ἀπόστολοι ὀπισθεν Μαρίας. αὐτὴ δὲ λέγει τῷ Πέτρῳ· Πέτρε, κορυφαῖε καὶ στυλε μέγιστε, ὀπισθεν ἡμῶν ἐστήκεις; οὐκ εἶπεν ὁ κύριος ἡμῶν, ὅτι “κεφαλὴ ἀνδρὸς ὁ Χριστός”; νῦν οὖν ἐνπροσθέν μου σταθέντες εὔξασθε. 4.1-3 – Καὶ παραλαβὼν αὐτοὺς ἀπῆρχετο εἰς τὸ ὄρος τῶν Ἑλαιῶν. ἔλεγεν δὲ ὁ Πέτρος τῇ Μαρίας Κεχαριτωμένη, δεήθητι τοῦ </p>	<p> Chritir] with Mary. And Bartholomew came and said unto Peter and Andrew and John, “Let us ask her that is highly favoured how she conceived the incomprehensible, or how she bare him that cannot be carried, or how she brought forth so much greatness.” But they doubted to ask her. Bartholomew therefore said unto Peter, “Thou that art the chief, and my teacher, draw near and ask her.” But Peter said to John, “Thou art a virgin and undefiled (and beloved) and thou must ask her”....And the apostles stood behind Mary, but she said unto Peter, “Peter, thou chief, thou great pillar, standest thou behind us? Said not our Lord, the head of the man is Christ? Now therefore stand ye before me and pray.” (MR James trans.) 4.1-3 – And he [Jesus] took them and brought them </p>
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						<p>κυρίου, ἵνα ἡμῖν πάντα ἀποκαλύψῃ τὰ ἐν τοῖς οὐρανοῖς. καὶ ἡ Μαρία πρὸς Πέτρον εἶπεν Ἀκρότομε Πέτρε, οὐχὶ ἐπὶ σὲ ᾠκοδόμησεν ὁ κύριος τὴν ἐκκλησίαν; σὺ οὖν πρῶτος ἐλθὼν ἐρώτησον αὐτόν.</p>	<p>again unto the Mount of olives. And Peter said unto Mary, “Thou that art highly favoured, entreat the Lord that he would reveal unto us the things that are in the heavens.” And Mary said unto Peter, “O stone hewn out of the rock, did not the Lord build his church upon thee? Go thou therefore first and ask him.”</p>
<p>Porphyry (232-303)</p>	<p>Harnack 1916; Rinaldi 2001; Berchman 2005</p>	4	P	R		<p>Christ. frg. 23 (in Macarius, <i>Apocriticus</i> III: 19) – καὶ ὥσπερ αὐτὰ πρὸς ἑαυτὰ τῆς ἀντιλογίας ἀνακαίει τὴν μάχην· εἰ γὰρ ἐθέλει τις ὡς ἐκ τριόδου καθεῖνον τῶν εὐαγγελίων ἀφηγήσασθαι τὸν λόγον, ὃν ὁ Ἰησοῦς τῶν Πέτρῳ διαφθέγγεται, φάς· Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων· εἴτ’ ἐν ἑτέρῳ τόπῳ· Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ σοὶ δώσω τὰς κλεῖς τῆς</p>	<p>Christ. frg. 23 – The words, one might say, provoke a battle of inconsistency against each other. How would some man in the street be inclined to explain that Gospel saying, which Jesus addresses to Peter when He says, “Get thee behind me, Satan, thou art an offence unto me, for thou mindest not the things that be of God, but the things that be of men” (Matt. 16:23), and then in another place, “Thou art Peter, and upon this rock I will build my</p>

						<p> βασιλείας τῶν οὐρανῶν....”Ἡ Πέτρον Σατανᾶν λέγων ἐμεθύσκετο οἶνῳ βεβαρημένος καὶ λαλῶν ἐπίληπτα ἢ κλειδάρχην τοῦτον τῆς βασιλείας ποιῶν ὀνείρους ἐξωγράφει τῇ φαντασίᾳ τῶν ὑπνῶν; ποῖος γὰρ Πέτρος βαστάσαι τῆς ἐκκλησίας τὴν κρηπίδα δυνάμενος, ὁ μυριάκις σαλευθεὶς εὐχερεΐα τῆς γνώμης;... εἰ γοῦν τὸν οὕτως εἰς αὐτὸ τῆς εὐσεβείας παίσαντα τὸ κεφάλαιον Σατανᾶν προλαβὼν εὐλόγως ὠνόμασεν, ἀτόπως πάλιν, ὡς ἀγνοῶν ὁ ἐποίησε, τῆς κορυφῆς τῶν πραγμάτων διδοῖ τὴν ἐξουσίαν. (cf. Origen Frag. In Luc 2.2; Gos Bart. 2.3, 7, 14; Athanasius, Cyril et al.) </p> <p> Christ. frg. 24 (in Macarius, <i>Apocriticus</i> III: 20) – “Ὅτι δὲ Πέτρος ἐν πολλοῖς παίσας κατηγορεῖται, δηλοῖ καὶ ἐκείνου τοῦ κεφαλαίου τὸ ῥητόν, ὅπου πρὸς αὐτὸν ὁ Ἰησοῦς εἶπεν· Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ’ ἕως </p>	<p> Church, and I will give to thee the keys of the kingdom of heaven”?... Either when He called Peter Satan He was drunk and overcome with wine, and He spoke as though in a fit; or else, when He gave this same disciple the keys of the kingdom of heaven, He was painting dreams, in the imagination of His sleep. For pray how was Peter able to support the foundation of the Church, seeing that thousands of times he was readily shaken from his judgment?... We conclude then that, if He was right in taking him up and calling him Satan, as having failed of the very essence of godliness, He was inconsistent, as though not knowing what He had done, in giving him the authority of leadership. (ANF) </p> <p> Christ. frg. 24 – It is also plain that Peter is </p>
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						<p>ἐβδομηκοντάκις ἑπτὰ ἀφήσεις τῷ πλημμελοῦντι τὸ ἁμάρτημα. Ὁ δὲ ταύτην λαβὼν τὴν ἐντολὴν καὶ τὴν νομοθεσίαν οὐδ’ ὅτιοῦν τὸν δοῦλον τοῦ ἀρχιερέως πλημμελήσαντα κόπτει τοῦ ὀπίου καὶ ὡμὸν ἐργάζεται τὸν μηδὲν ὅλως ἁμαρτόντα. τί γὰρ ἤμαρτεν, εἰ κελευσθεὶς ὑπὸ τοῦ δεσπότης συνῆλθεν εἰς τὴν τότε κατὰ τοῦ Χριστοῦ ἔφοδον; (cf. frg. 25-26)</p> <p>Christ. frg. 26 (in Macarius, <i>Apocriticus</i> III: 22) – ὅμως ἱστορεῖται μηδ’ ὀλίγους μῆνας βοσκήσας τὰ προβάτια ὁ Πέτρος ἐσταυρῶσθαι</p> <p>Christ. frg. 36 (in Macarius, <i>Apocriticus</i> IV: 4) – οὐ μὴν ἀλλὰ καὶ Πέτρος λαβὼν ἐξουσίαν βόσκειν τὰ ἀρνία τῷ σταυρῷ προσηλωθεὶς ἀνασκολοπίζεται· καὶ ἄλλοι δὲ μύριοι τούτοις ὁμόδοξοι οἱ μὲν ἐκαύθησαν, οἱ δ’ ἄλλοι τιμωρίαν ἢ λώβην</p>	<p>condemned of many falls, from the statement in that passage where Jesus said to him, “I say not unto thee until seven times, but until seventy times seven shalt thou forgive the sin of him that does wrong.” But though he received this commandment and injunction, he cut off the ear of the high-priest’s servant who had done no wrong, and did him harm although he had not sinned at all. For how did he sin, if he went at the command of his master to the attack which was then made on Christ? (ANF)</p> <p>Christ. frg. 26 – Nevertheless, Peter is recorded to have been crucified after feeding the lambs not even for a few months (ANF)</p> <p>Christ. frg. 36 – And Peter again, who received authority to feed the lambs, was nailed to a cross and impaled on it. And</p>
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						<p>δεξάμενοι διεφθάρησαν· τοῦτο δ' οὐκ ἄξιον θεοῦ γνώμης, ἀλλ' οὐδ' ἀνδρὸς εὐσεβοῦς</p> <p>Christ frg. 81 (Augustine Ep. 102.8) – quare, inquit, saluator qui dictus est, sese tot saeculis subduxit? sed ne dicant, inquit, lege Iudaica uetere hominum curatum genus, longo post tempore lex Iudaeorum apparuit ac uiguit angusta Syriae regione, postea uero prorepsit etiam in fines Italos sed post Caesarem Gaium aut certy ipso imperante. quid igitur actum de Romanis animis uel Latinis, quae gratia nondum aduenientis Christi uiduatae sunt usque in Caesarum tempus?</p> <p>Christ. frg. 89 (in Macarius, <i>Apocriticus</i> IV: 6) – Περιουσίας δ' ἔνεκεν λελέχθω κακεῖνο τὸ λελεγμένον ἐν τῇ Ἀποκαλύψει τοῦ Πέτρου·</p>	<p>countless others, who held opinions like theirs, were either burnt, or put to death by receiving some kind of punishment or maltreatment. This is not worthy of the will of God, nor even of a godly man...(ANF)</p> <p>Christ frg. 81 – Why, then,” he asks, “did He who is called the Saviour withhold Himself for so many centuries of the world? And let it not be said,” he adds, “that provision had been made for the human race by the old Jewish law. It was only after a long time that the Jewish law appeared and flourished within the narrow limits of Syria, and after that, it gradually crept onwards to the coasts of Italy; but this was not earlier than the end of the reign of Caius, or, at the earliest, while he was on the throne. What, then, became of the souls of men</p>
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						<p>εἰσάγει τὸν οὐρανὸν ἅμα τῇ γῇ κριθήσεσθαι οὕτως·</p>	<p>in Rome and Latium who lived before the time of the Caesars, and were destitute of the grace of Christ, because He had not then come?” (ANF)</p> <p>Christ. frg. 89 – By way of giving plenty of such sayings, let me quote also what was said in the Apocalypse of Peter. He thus introduces the statement that the heaven will be judged together with the earth. (ANF)</p>
Didascalia	LaGarde 1862	4	Arian	S		<p>Perserved in the <i>Apostolic Constitutions</i>:</p> <p>AposCon 6.2.9 – καὶ ὑπολαβὼν, ἀτενίσας εἶπον τῷ Σίμωνι: Εἰ θεοῦ ἄνθρωπος ἐγὼ, ἀπόστολος δὲ Ἰησοῦ Ψριστοῦ ἀληθῆς καὶ διδάσκαλος εὐσεβείας ἀλλ’ οὐ πλάνης, ὅς τις σὺ Σίμων, προστάσσω ταῖς πονηραῖς δυνάμεσιν... ἐφ’ αἷς ὀχεῖται Ζίμων ὁ μάγος, ἀφεῖναι τῆς κρατήσεως, ὅπως ἐξ ὕψους κατενεχθῇ εἰς γέλωτα τῶν</p>	<p>AposCon 6.2.9 – And then, fixing my eyes on Simon, I said to him: “If I be a man of God, and a real apostle of Jesus Christ, and a teacher of piety, and not of deceit, as thou art, Simon, I command the wicked powers...by whom Simon the magician is carried, to let go their hold, that he may fall down headlong from his height, that he may be exposed to the</p>

						<p>ἀπατηθέντες ὑπ’ αὐτοῦ. καὶ εἰπόντος μου ταῦτα, περικοπεῖς τῶν θυνάμενων ὁ Σίμων κατηνέχθη μετὰ μεγάλου ἤχου καὶ ῥαγεῖς ἐξαίσιον σθντρίβεται τὸ ἰσχίον καὶ τῶν ποδῶν τοῦς ταρσούς. καὶ φωνὴ τῶν ὄχλων λέγουσα: Εἷς θεός, ὃν Πέτρος δικαίως καταγγέλλει τῇ ἀληθείᾳ μόνον.</p> <p>AposCon 6.3.12 – ἄλλων δὲ ἄλλο τι λεγόντων, ἐγὼ Πέτρος ἀναστὰς εἶπον πρὸς αὐτοὺς....</p> <p>AposCon 7.4.46 – περὶ δὲ τῶν ὑφ’ ἡμῶν χειροτονηθέντων ἐπισκόπων ἐν τῇ ζωῇ τῇ ἡμετέρα γνωρίζομεν ὑμῖν ὅτι εἰσὶν οὗτοι... Ἀντιοχείας δὲ Εὐόδιος μὲν ὑπ’ ἐμοῦ Πέτρου, Ἰγνάτιος δὲ ὑπὸ Παύλου... τῆς δὲ Ῥωμαίων ἐκκλησίας Λίνος μὲν ὁ Κλαυδίας πρῶτος ὑπὸ Παύλου, καὶ Κλήμης δὲ μετὰ τὸν Λίνου θάνατον ὑφ’ ἐμοῦ Πέτρου δεύτερος κεχειροτόνηται. (cf. Eus HE 3.22.1). (Literary</p>	<p>laughter of those that have been seduced by him.”</p> <p>When I had said these words, Simon was deprived of his powers, and fell down headlong with a great noise, and was violently dashed against the ground, and had his hip and ankle-bones broken; and the people cried out, saying, “There is one only God, whom Peter rightly preaches in truth.” (ANF)</p> <p>AposCon 6.3.12 – And when some said one thing, and some another, I Peter stood up, and said unto them...” [followed by the account of Cornelius in Acts 10]. (NB this is <i>after</i> the events in Rome!)</p> <p>AposCon 7.4.46 – Now concerning those bishops which have been ordained in our lifetime, we let you know that they are these...Of Antioch, Euodius, ordained by me Peter; and Ignatius by</p>
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							dependence shown by C. Schmidt 1903:97ff; cf. Vouaux 1922. In both, Simon's first meeting with the Apostles takes place in Jerusalem)	Paul...Of the church of Rome, Linus the son of Claudia was the first, ordained by Paul; and Clemens, after Linus' death, the second, ordained by me Peter. (ANF)
Toledot Yeshu		4	Jewish	S			Preserved in Hebrew. (For date see Krauss & Horbury 1995:15, 45; Schlichting 1982:2. Cf. further Jellinek 1853:5.60-62, 6.9-14, 155-56. NB aerial battle between Jesus & Jewish leader echoes Simon Magus's with Peter; Simon is regarded as one of the Jews!)	The Sages desired to separate from Israel those who continued to claim Yeshu as the Messiah, and they called upon a greatly learned man, Simeon Kepha, for help. Simeon went to Antioch, main city of the Nazarenes and proclaimed to them: "I am the disciple of Yeshu. He has sent me to show you the way. I will give you a sign as Yeshu has done." Simeon, having gained the secret of the Ineffable Name, healed a leper and a lame man by means of it and thus found acceptance as a true disciple. He told them that Yeshu was in heaven, at the right hand of his Father, in fulfillment of

								<p>Psalm 110:1. He added that Yeshe desired that they separate themselves from the Jews and no longer follow their practices, as Isaiah had said, “Your new moons and your feasts my soul abhorreth.” They were now to observe the first day of the week instead of the seventh, the Resurrection instead of the Passover, the Ascension into Heaven instead of the Feast of Weeks, the finding of the Cross instead of the New Year, the Feast of the Circumcision instead of the Day of Atonement, the New Year instead of Chanukah; they were to be indifferent with regard to circumcision and the dietary laws. Also they were to follow the teaching of turning the right if smitten on the left and the meek acceptance of suffering. All these new ordinances which Simeon Kepha (or Paul, as he was</p>
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							known to the Nazarenes) taught them were really meant to separate these Nazarenes from the people of Israel and to bring the internal strife to an end. (Goldstein trans.)
Acts of Papias & Maurus		4		R		Acta Sanctorum (29 January) 1.4 – SS Papias & Maurus buried along the Via Nomentana. Quorum corpora collegit noctu Ioannes Presbyter, & sepeliuit in via Numentana, sub die quarto Calendarum Februariarum, ad Nymphas B. Petri, vbi baptizabat. [NB now Cimitero Maggiore, Via Asmara 6 – location of the nymphaeum not clear.]	Acta Sanctorum (29 January) 1.4 – John the bishop collected their bodies [Papias and Maurus] by night and buried them along the Via Nomentana on the fourth day of February, at the Nymphaeum of blessed Peter where he used to baptize.
Chronographer of AD 354		4		R		[29 June] III kal. Iul. Petri et Pauli. Petri in Vaticano et Pauli vero in Via Ostensi, utrumque in Catacumbas, Basso et Tusco cons (cited in Lietzmann 1927:110-11; Klauser 1956:22n24). [Cf. Ambrose's hymn on the Apostles: trinis celebratur	29 June. Of Peter and Paul. Peter's [body] on the Vatican, and Paul's in fact on the Ostian Way; both in the catacombs, while Bassus and Tuscus were consuls. Cf. Ambrose's hymn on the Apostles: on three streets is

							viis festum sacrorum martyrum (Klauser 1956:22n25). Martyrs' list also identifies 22 Feb as natale Petri de cathedra (Klauser 1956:28: simply ancient Rome's 'All Souls' Day', no further significance – and evidence that we know no early memorial of the date of Peter's death).	celebrated the holy festival of the martyrs.
Grotto of St Peter, Antioch		4		S			St Pierre (Piyer) Kilisesis, at the foot of Mt Staurin, outside the Eastern gate. Contains a Crusader church. (No earlier evidence appears to support this site.)	
Prudentius (348- 410)	Cunningham 1966	4		R			Peristephanon 12.29-30 – Diuidit ossa duum Tybris sacer ex utraque ripa, inter sacrata dum fluit sepulchra (Saw the apostolic tombs) 12.8-9 – scit Tiberina palus, quae flunime lambitur propinquo, binis dicatum caespitem tropaeis, et crucis et gladii testis. 12.13-20 – prima Petrum rapuit sentential legibus	Peristephanon 12.29-30 – Tiber separates the bones of the two and both its banks are consecrated as it flows between the hallowed tombs (LCL) 12.8-9 – The marshland of Tiber, washed by the near- by river, knows that its turf was hallowed by two victores, for it was witness both of cross and sword

							<p>Neronis pendere iussum praeminente lingo. ille tamen ueritus celsae decus aemulando mortis ambire tanti gloriam magistri exigit up pedibus mersum caput inprimant supinis, quo spectet imum stipitem cerebro.</p>	<p>(LCL) 12.13-20 – First the sentence of doom carried off Peter, when under the orders of Nero it was commanded that he should hand on a high tree. But he, because he feared to court the glory of his great Master by emulating it honour of being lifted up to die, insisted that they should se his head down, his feet upwards, so that the top of his head should look towards the bottom of the post. (LCL)</p>
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