



Applied Faith Men's Bible Study

South Hills Baptist Church

7350 Granbury Rd.

Fort Worth, TX 76123

The Apostles, Andrew and Peter

Lesson #3

Lesson #31

Andrew

Saint Andrew was born according to the Christian tradition in 6 B.C in Galilee. The New Testament states that Andrew was the brother of Simon Peter, and likewise a son of John, or Jonah. He was born in the village of Bethsaida on the Sea of Galilee. Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them to be his disciples by saying that he will make them "fishers of men". At the beginning of Jesus' public life, they were said to have occupied the same house at Capernaum.

In the Gospel of Matthew (Matt 4:18–22) and in the Gospel of Mark (Mark 1:16–20) Simon Peter and Andrew were both called together to become disciples of Jesus and "fishers of men". These narratives record that Jesus was walking along the shore of the Sea of Galilee, observed Simon and Andrew fishing, and called them to discipleship.

In the parallel incident in the Gospel of Luke (Luke 5:1–11) Andrew is not named, nor is reference made to Simon having a brother. In this narrative, Jesus initially used a boat, solely described as being Simon's, as a platform for preaching to the multitudes on the shore and then as a means to achieving a huge trawl of fish on a night which had hitherto proved fruitless. The narrative indicates that Simon was not the only fisherman in the boat (they signaled to their partners in the other boat ... (Luke 5:7)) but it is not until the next chapter (Luke 6:14) that Andrew is named as Simon's brother. However, it is generally understood that Andrew was fishing with Simon on the night in question. Matthew Poole, in his *Annotations on the Holy Bible*, stressed that 'Luke denies not that Andrew was there'.

In contrast, the Gospel of John (John 1:35–42) states that Andrew was a disciple of John the Baptist, whose testimony first led him, and another unnamed disciple of John the Baptist, to follow Jesus. Andrew at once recognized Jesus as the Messiah, and hastened to introduce him to his brother. Thenceforth, the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus.

Subsequently, in the gospels, Andrew is referred to as being present on some important occasions as one of the disciples more closely attached to Jesus. Andrew told Jesus about the boy with the loaves and fishes (John 6:8), and when Philip wanted to tell Jesus about certain Greeks seeking Him, he told Andrew first (John 12:20–22). Andrew was present at the Last Supper. Andrew was one of the four disciples who came to Jesus on the Mount of Olives to ask about the signs of Jesus' return at the "end of the age"

Eusebius in his church history 3,1 quoted Origen as saying that Andrew preached in Scythia. The Chronicle of Nestor adds that he preached along the Black Sea and the Dnieper river as far as Kiev, and from there he traveled to Novgorod. Hence, he became a patron saint of Ukraine, Romania and Russia. According to tradition, he founded the See of Byzantium (later Constantinople and Istanbul) in AD 38, installing Stachys as bishop. According to Hippolytus of Rome, Andrew preached in Thrace, and his presence in Byzantium is also mentioned in the apocryphal Acts of Andrew. Basil of Seleucia also knew of

Apostle Andrew's missions in Thrace, Scythia and Achaëa. This diocese would later develop into the Patriarchate of Constantinople. Andrew, along with Saint Stachys, is recognized as the patron saint of the Patriarchate.

Andrew is said to have been martyred by crucifixion at the city of Patras (Patræ) in Achaëa. Early texts, such as the Acts of Andrew known to Gregory of Tours, describe Andrew as bound, not nailed, to a Latin cross of the kind on which Jesus is said to have been crucified; yet a tradition developed that Andrew had been crucified on a cross of the form called *crux decussata* (X-shaped cross, or "saltire"), now commonly known as a "Saint Andrew's Cross" — supposedly at his own request, as he deemed himself unworthy to be crucified on the same type of cross as Jesus had been. The iconography of the martyrdom of Andrew — showing him bound to an X-shaped cross — does not appear to have been standardized until the later Middle Ages.

Simon Peter

Peter's life story is told in the four canonical gospels, the Acts of the Apostles, New Testament letters, the non-canonical Gospel of the Hebrews and other Early Church accounts of his life and death. In the New Testament, he is among the first of the disciples called during Jesus' ministry. Peter became the first listed apostle ordained by Jesus in the early church.

Peter was a fisherman in Bethsaida. [Jn. 1:44] He was named Simon, son of Jonah or John. The three Synoptic Gospels recount how Peter's mother-in-law was healed by Jesus at their home in Capernaum [Matt. 8:14–17] [Mk. 1:29–31] [Lk. 4:38]; this passage clearly depicts Peter as being married. 1 Cor. 9:5 has also been taken to imply that he was married.

In the Synoptic Gospels, Peter (then Simon) was a fisherman along with his brother, Andrew, and the sons of Zebedee, James and John. The Gospel of John also depicts Peter fishing, even after the resurrection of Jesus, in the story of the Catch of 153 fish. In Matthew and Mark, Jesus called Simon and his brother Andrew to be "fishers of men". [Matt. 4:18–19] [Mk. 1:16–17]

A Franciscan church is built upon the traditional site of Apostle Peter's house. In Luke, Simon Peter owns the boat that Jesus uses to preach to the multitudes who were pressing on him at the shore of Lake Gennesaret. [Lk. 5:3] Jesus then amazes Simon and his companions James and John (Andrew is not mentioned) by telling them to lower their nets, whereupon they catch a huge number of fish. Immediately after this, they follow him. [Lk. 5:4–11] The Gospel of John gives a comparable account of "The First Disciples". [Jn. 1:35–42] In John, we are told that it was two disciples of John the Baptist (Andrew and an unnamed disciple) who heard John the Baptist announce Jesus as the "Lamb of God" and then followed Jesus. Andrew then went to his brother Simon, saying, "We have found the Messiah", and then brought Simon to Jesus.

Three of the four gospels – Matthew, Mark and John – recount the story of Jesus walking on water. Matthew additionally describes Peter walking on water for a moment but beginning to sink when his faith wavers. [Matt. 14:28–31]

At the beginning of the Last Supper, Jesus washed his disciples' feet. Peter initially refused to let Jesus wash his feet, but when Jesus responded: "If I wash thee not, thou hast no part with me", Peter replied: "Lord, not my feet only, but also my hands and my head". [Jn. 13:2–11] The washing of feet is often repeated in the service of worship on Maundy Thursday by some Christian denominations.

The three Synoptic Gospels all mention that, when Jesus was arrested, one of his companions cut off the ear of a servant of the High Priest. The Gospel of John also includes this event and names Peter as the swordsman and Malchus as the victim. [Jn. 18:10] Luke adds that Jesus touched the ear and miraculously healed it. [Lk. 22:49–51] This healing of the servant's ear is the last of the 37 miracles attributed to Jesus in the Bible.

In a dialogue between Jesus and his disciples (Matthew 16:13–19), Jesus asks, "Who do people say that the Son of Man is?" The disciples give various answers. When he asks, "Who do you say that I am?" Simon Peter answers, "You are the Messiah, the Son of the living God." Jesus then declares:

Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Cephas (Peter) (Petros), and on this rock (petra) I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven;

whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

A common view of Peter is provided by Jesuit Father Daniel J. Harrington, who suggests that Peter was an unlikely symbol of stability. While he was one of the first disciples called and was the spokesman for the group, Peter is also the exemplar of "little faith". In Matthew 14, Peter will soon have Jesus say to him, "O you of little faith, why did you doubt?", and he will eventually deny Jesus three times. Thus, in light of the Easter event, Peter became an exemplar of the forgiven sinner. Outside the Catholic Church, opinions vary as to the interpretation of this passage with respect to what authority and responsibility, if any, Jesus was giving to Peter.

In the Eastern Orthodox Church this passage is interpreted as not implying a special prominence to the person of Peter, but to Peter's position as representative of the Apostles. The word used for "rock" (petra) grammatically refers to "a small detachment of the massive ledge", not to a massive boulder. Thus, Orthodox Sacred Tradition understands Jesus' words as referring to the apostolic faith.

Petros had not previously been used as a name, but in the Greek-speaking world it became a popular Christian name, after the tradition of Peter's prominence in the early Christian church had been established.

All four canonical gospels recount that, during the Last Supper, Jesus foretold that Peter would deny him three times before the following cockcrow ("before the cock crows twice" in Mark's account).

The three Synoptics and John describe the three denials as follows:

A denial when a female servant of the high priest spots Simon Peter, saying that he had been with Jesus. According to Mark (but not in all manuscripts), "the rooster crowed". Only Luke and John mention a fire by which Peter was warming himself among other people: according to Luke, Peter was "sitting"; according to John, he was "standing".

A denial when Simon Peter had gone out to the gateway, away from the firelight, but the same servant girl (Mark) or another servant girl (Matthew) or a man (Luke and also John, for whom, though, this is the third denial) told the bystanders he was a follower of Jesus. According to John, "the rooster crowed".

A denial came when Peter's Galilean accent was taken as proof that he was indeed a disciple of Jesus. According to Matthew, Mark and Luke, "the rooster crowed". Matthew adds that it was his accent that gave him away as coming from Galilee. Luke deviates slightly from this by stating that, rather than a crowd accusing Simon Peter, it was a third individual. John does not mention the Galilean accent.

The Gospel of John places the second denial while Peter was still warming himself at the fire, and gives as the occasion of the third denial a claim by someone to have seen him in the garden of Gethsemane when Jesus was arrested.

In the Gospel of Luke is a record of Christ telling Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

In a reminiscent scene in John's epilogue, Peter affirms three times that he loves Jesus.

In John's gospel, Peter is the first person to enter the empty tomb, although the women and the beloved disciple see it before him. [Jn. 20:1–9] In Luke's account, the women's report of the empty tomb is dismissed by the apostles, and Peter is the only one who goes to check for himself, running to the tomb. After seeing the grave clothes, he goes home, apparently without informing the other disciples. [Lk. 24:1–12]

Paul's First Epistle to the Corinthians contains a list of resurrection appearances of Jesus, the first of which is an appearance to Peter. Here, Paul apparently follows an early tradition that Peter was the first to see the risen Christ, which, however, did not seem to have survived to the time when the gospels were written.

In the final chapter of the Gospel of John, Peter, in one of the resurrection appearances of Jesus, three times affirmed his love for Jesus, balancing his threefold denial, and Jesus reconfirmed Peter's position. The Church of the Primacy of St. Peter on the Sea of Galilee is seen as the traditional site where Jesus Christ appeared to his disciples after his resurrection and, according to Catholic tradition, established Peter's supreme jurisdiction over the Christian church.

Position among the apostles

Peter is always listed first among the Twelve Apostles in the gospels and in the Book of Acts (Acts 1:13). He is also frequently mentioned in the gospels as forming with James the Elder and John a special group within the Twelve Apostles, present at incidents at which the others were not present, such as at the Transfiguration of Jesus, at the raising of Jairus' daughter and at the agony in the Garden of Gethsemane. Peter often confesses his faith in Jesus as the Messiah.

Peter is often depicted in the gospels as spokesman of all the Apostles. Catholics refer to him as chief of the Apostles, as do the Eastern Orthodox and the Oriental Orthodox. In Coptic Orthodox Church liturgy, he is once referred to as "prominent" or "head" among the Apostles, a title shared with Paul in the text (The Fraction of Bread and Feast of the Apostles Peter and Paul in the Coptic Orthodox Church of Alexandria). Some, including the Orthodox Churches, believe this is not the same as saying that the other Apostles were under Peter's orders. In contrast, Jewish Christians are said to have argued that James the Just was the leader of the group. Some argue James the Just was bishop of Jerusalem whilst Peter was bishop of Rome and that this position at times gave James privilege in some (but not all) situations. The early Church historian Eusebius (c. AD 325) records Clement of Alexandria (c. AD 190) as saying,

"For they say that Peter and James (the Greater) and John after the ascension of our Saviour, as if also preferred by our Lord, strove not after honor, but chose James the Just bishop of Jerusalem."

Peter was considered along with James the Just and John the Apostle as pillars of the Church (Galatians 2:9). Paul affirms that Peter had the special charge of being apostle to the Jews, just as he, Paul, was apostle to the Gentiles.

The author of the Acts of the Apostles portrays Peter as an extremely important figure within the early Christian community, with Peter delivering a significant open-air sermon during Pentecost. According to the same book, Peter took the lead in selecting a replacement for Judas Iscariot. [Acts 1:15]

He was twice arraigned, with John, before the Sanhedrin and directly defied them. [Acts 4:7–22] [5:18–42] He undertook a missionary journey to Lydda, Joppa and Caesarea, [9:32–10:2] becoming instrumental in the decision to evangelise the Gentiles.

About halfway through, the Acts of the Apostles turns its attention away from Peter and to the activities of Paul, and the Bible is mostly silent on what occurred to Peter afterwards.

John Vidmar, a Roman Catholic scholar, writes: "Catholic scholars agree that Peter had an authority that superseded that of the other apostles. Peter is their spokesman at several events, he conducts the election of Matthias, his opinion in the debate over converting Gentiles was crucial, etc.

According to the Acts of the Apostles, Peter and John were sent from Jerusalem to Samaria (Acts 8:14). Peter/Cephas is mentioned briefly in the opening chapter of Paul's Epistle to the Galatians, which mentions a trip by Paul to Jerusalem where he meets Peter (Galatians 1:18). Peter features again in Galatians, fourteen years later, when Paul (now with Barnabas and Titus) returned to Jerusalem (Galatians 2:7–9), and then, when Peter came to Antioch, Paul opposed Peter to his face "because he [Peter] was in the wrong" (NIV) (Galatians 2:11).

Acts 12 tells how Peter, who was in Jerusalem, was put into prison by King Herod (A.D. 42–44), but was rescued by an angel. After his liberation Peter left Jerusalem to go to "another place" (Acts 12:1–18). Concerning St. Peter's subsequent activity, we receive no further connected information from the extant sources, although we possess short notices of certain individual episodes of his later life.

At the Council of Jerusalem (c. 50), the early Church, Paul and the leaders of the Jerusalem church met and decided to embrace Gentile converts. Acts portrays

Peter and other leaders as successfully opposing the Christian Pharisees who insisted on circumcision.

The church in Rome was already flourishing when Paul wrote his Epistle to the Romans about AD 57, he greets some fifty people in Rome by name, but not Peter whom he knew. There is also no mention of Peter in Rome later during Paul's two-year stay there in Acts 28, about AD 60–62. Some Church historians consider Peter and Paul to have been martyred under the reign of Nero, around AD 65.

In a strong tradition of the Early Church, Peter is said to have founded the Church in Rome with Paul, served as its bishop, authored two epistles, and then met martyrdom there along with Paul. Christians of different theological backgrounds are in disagreement as to the exact significance of Peter's ministry. For instance:

Roman Catholics view Peter as the first pope. The Roman Catholic Church asserts that Peter's ministry, conferred upon him by Jesus of Nazareth in the gospels, lays down the theological foundation for the pope's exercise of pastoral authority over the Church.

Eastern Orthodox also believe that Peter's ministry points to an underlying theology wherein a special primacy ought to be granted to Peter's successors above other Church leaders but see this as merely a "primacy of honor", rather than the right to exercise pastoral authority.

Protestant denominations assert that Peter's apostolic work in Rome does not imply a connection between him and the papacy.

Similarly, historians of various backgrounds also offer differing interpretations of the Apostle's presence in Rome.

According to the epistle to the Galatians 2:11, Peter went to Antioch where Paul rebuked him for separating himself from Gentiles (see the Incident at Antioch). Galatians is accepted as authentic by almost all scholars. These may be the earliest mentions of Peter to be written. Later accounts expand on the brief biblical mention of his visit to Antioch. The *Liber Pontificalis* (9th century) mentions Peter as having served as bishop of Antioch for seven years and having potentially left his family in the Greek city before his journey to Rome. Claims of

direct blood lineage from Simon Peter among the old population of Antioch existed in the 1st century and continue to exist today, notably by certain Semaan families of modern-day Syria and Lebanon. Historians have furnished other evidence of Peter's sojourn in Antioch. Subsequent tradition held that Peter had been the first Patriarch of Antioch. According to the writings of Origen and Eusebius in his Church History (III, 36) Peter would have been the founder of the Church of Antioch and "after having first founded the church at Antioch, went away to Rome preaching the Gospel, and he also, after [presiding over] the church in Antioch, presided over that of Rome until his death".

After presiding over the church in Antioch by a while, Peter would have been succeeded by Evodius, and after by Ignatius, who was a student of John the Apostle.

Eusebius of Caesarea, in his "Historia Ecclesiastica (I,12:2)" while naming some of the Seventy Disciples of Jesus, says:

This is the account of Clement, in the fifth book of Hypotyposes (A.D. 190); in which he also says that Cephas was one of the seventy disciples, a man who bore the same name as the apostle Peter, and the one concerning whom Paul says, [When Cephas came to Antioch I withstood him to his face.]

— Galatians 2:11

The Clementine literature, a group of related works written in the fourth century but believed to contain materials from earlier centuries, relate information about Peter that may come from earlier traditions. One is that Peter had a group of 12 to 16 followers, whom the Clementine writings name. Another is that it provides an itinerary of Peter's route from Caesarea Maritima to Antioch, where he debated his adversary Simon Magus; during this journey he ordained Zacchaeus as the first bishop of Caesarea and Maro as the first bishop of Tripolis. Fred Lapham suggests the route recorded in the Clementine writings may have been taken from an earlier document mentioned by Epiphanius of Salamis in his Panarion called "The Itinerary of Peter".

Eusebius of Caesarea relates that when Peter confronts Simon Magus at Judea (mentioned in Acts 8), Simon flees to Rome where the Romans got to

regard him as a god. According to Eusebius, his luck did not last long since God sent Peter to Rome and Simon was quenched and immediately destroyed.

An apocryphal work, the *Actus Vercellenses* (7th century), a Latin text preserved in only one manuscript copy published widely in translation under the title *Acts of Peter*, sets Peter's confrontation with Simon Magus in Rome.

Peter might have visited Corinth and maybe would have existed a party of "Cephas". First Corinthians suggests that perhaps Peter visited the city of Corinth, located at Greece, during their missions. [1Cor. 1:12]

Dionysius, bishop of Corinth, in his *Epistle to the Roman Church* under Pope Soter (A.D. 165–174) declares that Peter and Paul founded the Church of Rome and the Church of Corinth, and they have lived in Corinth for some time and finally in Italy where they found death:

You have thus by such an admonition bound together the planting of Peter and of Paul at Rome and Corinth. For both of them planted and likewise taught us in our Corinth. And they taught together in like manner in Italy, and suffered martyrdom at the same time.

Irenaeus of Lyons wrote in the 2nd century that Peter and Paul had been the founders of the Church in Rome and had appointed Linus as succeeding bishop.

Clement of Alexandria states that "Peter had preached the Word publicly at Rome. (A.D. 190)"

According to Jerome "Peter went to Rome in the second year 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."

Lactantius, in his book called *Of the Manner in Which the Persecutors Died*, written around 318, noted that "And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and stedfast temple unto the Lord."

The Catholic Church speaks of the pope, the bishop of Rome, as the successor of Saint Peter. This is often interpreted to imply that Peter was the first

Bishop of Rome. However, it is also said that the institution of the papacy is not dependent on the idea that Peter was Bishop of Rome or even on his ever having been in Rome. While accepting that Peter came to Rome and was martyred there, scholars find no historical evidence that he held episcopal office there.

While the church in Rome was already flourishing when Paul wrote his Epistle to the Romans about AD 57, he greets some fifty people in Rome by name, but not Peter whom he knew. There is also no mention of Peter in Rome later during Paul's two-year stay there in Acts 28, about AD 60–62. Some church historians consider Peter and Paul to have been martyred under the reign of Nero, around AD 65 such as after the Great Fire of Rome. Presently, most Catholic scholars, and many scholars in general, hold the view that Peter was martyred in Rome under Nero. There are no obvious biblical evidence that Peter was ever in Rome, but he does mention that "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son" (1 Peter 5:13). It is not certain whether this refers to the actual Babylon or to Rome, for which Babylon was a common nickname at the time, or to the Jewish diaspora in general, as a recent theory has proposed. Marcus, however, is a very typical Roman name, which strengthens the theory that Peter refers to Rome in his letter. In the preceding verse (1 Peter 5:12) he also mentions Silvanus, another typical Roman name.

In two extensive studies published respectively in 2009 and 2013, Otto Zwierlein (de) held that "there is not a single piece of reliable literary evidence (and no archaeological evidence either) that Peter ever was in Rome." Zwierlein's thesis has caused debate. Zwierlein has made a summary of his view available online in English.

Clement of Rome' First Letter, a document that has been dated from the 90s to the 120s, is one of the earliest sources adduced in support of Peter's stay in Rome, but Zwierlein questions the text's authenticity and whether it has any knowledge about Peter's life beyond what is contained in the New Testament Acts of the Apostles. A letter attributed to Ignatius of Antioch to the Romans might imply that Peter and Paul had special authority over the Roman church, telling the Roman Christians: "I do not command you, as Peter and Paul did" (ch. 4), although Zwierlein says he could be simply referring to the Epistles of the

Apostles, or their mission work in the city, not a special authority given or bestowed. Zwierlein has questioned the authenticity of this document and its traditional dating to c. 105–110, who says it may date from the final decades of the 2nd century instead of from the beginning.

In the epilogue of the Gospel of John, Jesus hints at the death by which Peter would glorify God, [Jn. 21:18–19] saying "when you are old you will stretch out your hands, and another will dress you and carry you where you do not want to go." This is interpreted by some as a reference to Peter's crucifixion. Theologians Donald Fay Robinson and Warren M. Smaltz have suggested that the incident in Acts 12:1–17, where Peter is "released by an angel" and goes to "another place", really represents an idealized account of his death, which may have occurred in a Jerusalem prison in as early as 44 AD.

The Muratorian fragment, dated to the second century A.D., notes that the primary eyewitness to Acts, Luke, was not present at Peter's death. However, early Church Tradition (as indicated below) says that Peter probably died by crucifixion (with arms outstretched) at the time of the Great Fire of Rome in the year 64. The writings of the 1st century Church Father Ignatius of Antioch refer to Peter and Paul giving admonitions to the Romans, indicating Peter's presence in Rome. Margherita Guarducci, who led the research leading to the rediscovery of Peter's reputed tomb in its last stages (1963–1968), concludes Peter died on 13 October AD 64 during the festivities on the occasion of the "dies imperii" of Emperor Nero. This took place three months after the disastrous fire that destroyed Rome for which the emperor (Nero) wished to blame the Christians. This "dies imperii" (regal day anniversary) was an important one, exactly ten years after Nero ascended to the throne, and it was 'as usual' accompanied by much bloodshed. Traditionally, Roman authorities sentenced him to death by crucifixion. In accordance with the apocryphal Acts of Peter, he was crucified head down. Tradition also locates his burial place where the Basilica of Saint Peter was later built, directly beneath the Basilica's high altar.

According to the 1911 Catholic Encyclopedia, Peter labored in Rome during the last portion of his life, and there his life was ended by martyrdom.

Pope Clement I, in his Letter to the Corinthians (Chapter 5), written c. 80–98, speaks of Peter's martyrdom in the following terms: "Let us take the noble

examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death. ... Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him."

The death of Peter is attested to by Tertullian at the end of the 2nd century, in his *Prescription Against Heretics*, noting that Peter endured a passion like his Lord's: In his work *Scorpiace* 15, he also speaks of Peter's crucifixion: "The budding faith Nero first made bloody in Rome. There Peter was girded by another, since he was bound to the cross".

Origen in his *Commentary on the Book of Genesis III*, quoted by Eusebius of Caesaria in his *Ecclesiastical History* (III, 1), said: "Peter was crucified at Rome with his head downwards, as he himself had desired to suffer." The Cross of St. Peter inverts the Latin cross based on this refusal, and his claim of being unworthy to die the same way as his Saviour.

Peter of Alexandria, who was bishop of Alexandria and died around A.D. 311, wrote an epistle on Penance, in which he says: "Peter, the first of the apostles, having been often apprehended, and thrown into prison, and treated with ignominy, was last of all crucified at Rome".

Jerome describes that "At his Nero's hands Peter 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."

The apocryphal *Acts of Peter* (*Vercelli Acts XXXV*), is the source for the tradition about the Latin famous phrase "Quo vadis, Domine?" which means "Where are you going, Lord?". According to the story, Peter, fleeing Rome to avoid execution meets the risen Jesus. In the Latin translation, Peter asks Jesus, "Quo vadis?" He replies, "Romam eo iterum crucifigi" ("I am going to Rome to be crucified again"). Peter then gains the courage to continue his ministry and returns to the city, where he is martyred. This story is commemorated in an Annibale Carracci painting. The Church of Quo Vadis, near the Catacombs of Saint Callistus, contains a stone in which Jesus' footprints from this event are supposedly preserved, though this was apparently an ex-voto from a pilgrim, and indeed a copy of the original, housed in the Basilica of St Sebastian.

The ancient historian Josephus describes how Roman soldiers would amuse themselves by crucifying criminals in different positions, and it is likely that this would have been known to the author of the Acts of Peter. The position attributed to Peter's crucifixion is thus plausible, either as having happened historically or as being an invention by the author of the Acts of Peter. Death, after crucifixion head down, is unlikely to be caused by suffocation, the usual "cause of death in ordinary crucifixion".

Application/Activity

Read through your notes multiple times. Look up all the references that are given. Try to understand who these two men were both before, during and after Christ. What can you learn from them? How can you apply that to your life? How can we serve like they did after Christ' death? Pray on your answers and ask God to help you be more like Andrew and Peter.