

Peter Remembers — Texts #4

Justin Martyr, First Apology 66 — The apostles, in the memoirs (ἀπομνημονεύμασιν) composed by them, which are called εὐαγγέλια, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks (εὐχαριστήσαντα), said, “This do in remembrance of me (εἰς τὴν ἀνάμνησίν μου), this is my body”; and that, after the same manner, having taken the cup and given thanks (εὐχαριστήσαντα), he said, “This is my blood,” and gave it to them alone.

Justin Martyr, First Apology 67— And on the day called Sunday (τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ), all who live in cities or in the country gather together to one place, and the memoirs (τὰ ἀπομνημονεύματα) of the apostles or the writings of the prophets are read, as long as time permits . . .

Papias of Hierapolis, in Eusebius of Caesarea, Church History 3.39.15 - This also the Elder [St John?] said: “Mark, having become the interpreter of Peter (ἑρμηνευτῆς Πέτρου γενόμενος), wrote down accurately, though not in order, whatsoever he remembered (ἐμνημόνευσεν) of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord’s discourses, so that Mark committed no error while he thus wrote some things as he remembered (ἀπεμνημόνευσεν) them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely.” These things are related by Papias concerning Mark.

Irenaeus of Lyons, Against the Heresies 5.33.4 — And these things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp, in his fourth book; for there were five books compiled (συντεταγμένα) by him.

The Anti-Marcionite Prologues - Mark held forth (adseruit), who was also named stubby-fingers (colobodactylus), on account that he had short fingers in comparison to the length of the rest of his body. He was a disciple and interpreter of Peter (discipulus et interpres fuit Petri), whom he followed just as he heard him report. When he was requested at Rome by the brethren, he briefly wrote this gospel in the regions of Italy. When Peter heard this, he approved and affirmed it by his own authority for the reading of the church. Truly, after the departure of Peter (post discessum Petri), this gospel which he himself put together having been taken up, he went away into Egypt and, ordained as the first bishop of Alexandria, proclaiming Christ, he established the church there. It was of such teaching and continence of life that it compels all followers of Christ to imitate its example.

Irenaeus of Lyons, Against the Heresies 3.1.2 - After their [Peter’s and Paul’s] departure (ἔξοδον), Mark, the disciple and interpreter of Peter (ὁ μαθητῆς καὶ ἑρμηνευτῆς Πέτρου), also handed down to us in writing what had been preached by Peter.