

Peter Remembers 25

An Outline of the Gospel according to St. Mark

Introduction (1.1-13). Jesus is introduced to the reader as God's Son

Part I. The mystery of Jesus as Messiah is progressively revealed

- A. Jesus with the crowd and the Jewish Leaders (1.14—3.6)
 - 1. Summary of the Gospel (1.14-15)
 - 2. The Call of the First Disciples (1.16-20)
 - 3. The Teaching of Jesus With Power and Miracles (1.21-45)
 - 4. The First Five Controversy Stories (2.1—3.5)
 - a. Forgiveness of the Paralytic (2.1-12)
 - b. The Tax Collectors (2.13-17)
 - c. The Question of Fasting (2.18-22)
 - d. Lord of the Sabbath (2.23-28)
 - e. The Man with the Withered hand (3.1-5)
 - 5. The Unbelief of the Pharisees (3.6)

- B. Jesus and the Disciples (3.7—6.6a)
 - 1. Summary of Healings and Exorcisms (3.7-12)
 - 2. The Choice of the Twelve (3.13-19)
 - 3. Jesus Withdraws with His Disciples (3.20-35)
 - 4. Jesus Teaches His Disciples
 - a. By Four Parables (4.1-34)
 - b. By Four Miracles (4.35—5.43)
 - 5. The Unbelief of Jesus' Compatriots (6.1-6a)

- C. The Messiah is Revealed to His Disciples (6.6b—8.26)
 - 1. Summary of Healings (6.6b)
 - 2. The Mission of the Twelve (6.7-13)
 - 3. Jesus and John the Baptist (6.14-29)
 - 4. The Bread Cycles in Parallel
 - a. The First Cycle (6.30—7.37)
 - The Multiplication of the Loaves (6.30-44)
 - The Boat Trip (6.45-56)
 - The Dispute with the Pharisees (7.1-13)
 - A Discourse on Bread (7.14-30)
 - A Healing of Speech and Hearing (7.31-37)
 - b. The Second Cycle (8.1-30)
 - The Multiplication of the Loaves (8.1-9a)
 - The Boat Trip (8.9b-10)
 - The Dispute with the Pharisees (8.11-13)
 - The Unbelief of the Disciples and
A Discourse on Bread (8.14-21)
 - A Healing of Sight (8.22-26; cf. 10.46-52)

The Markan Juncture. Jesus Confessed as Messiah (8.27-30)

Part II. The Sufferings of the Son of Man, and the Resurrection of the Lord
(8.31 — 16.20)

A. The Journey to the Cross — A Geographical Sequence (8.31—10.52)

1. The First Prophecy (Peter)
 - a. The Passion and Resurrection Foretold (8.31)
 - b. Failure to Understand the Cross (8.32-33)
 - c. Instruction About the Cross (8.34—9.1)
 - d. The Transfiguration and Elijah (9.2-13)
 - e. The Healing of the Epileptic Child (9.14-29)
2. The Second Prophecy (John)
 - a. The Passion and Resurrection Foretold (9.30-31)
 - b. Failure to Understand the Cross (9.32-34)
 - c. Instruction About the Cross (9.35-51)
 - d. Marriage and Children (10.1-16)
 - e. The Impediment of Wealth (10.17-31) —
3. The Third Prophecy (James and John)
 - a. The Passion and Resurrection Foretold (10.33-34)
 - b. Failure to Understand the Cross (10.35-37)
 - c. Instruction About the Cross (10.38-45)**
 - d. The Healing of Sight (10.46-52; cf. 8.22-26)

B. The Final Week — A Chronological Sequence (11.1—16.20)

- Sunday — 11.1-11
- Monday — 11.12-19
- Tuesday — 12.20—13.37
- Wednesday — 14.1-11
- Thursday — 14.12-72
- Friday — 15.1-47
 - Matins — 15.1
 - Third Hour — 15.25
 - Sixth Hour — 15.33
 - Ninth Hour — 15.34
 - Vespers — 15.42
- Sabbath —
- Sunday — 16.1-20

Athanasius, *Paschal Letters* 5.3 — For of old time, 'death reigned from Adam to Moses;' but now the divine voice has said, 'Today shall you be with me in Paradise.' And the saints, being sensible of this, said, 'Except the Lord had helped me, my soul had almost dwelt in hell.' Besides all this, being powerless to make a return, he yet acknowledged the gift, and wrote finally, saying, 'I will take the cup of salvation, and call on the name of the Lord; precious in his sight is the death of his saints. ' With regard to the cup, the Lord said, 'Are you able to drink of that cup which I am about to drink of?' And when the disciples assented, the Lord said, 'You shall indeed drink of my cup; but that you should sit on my right hand, and on my left, is not mine to give; but to those for whom it is prepared.'

Mark 10 ⁴¹ And when the ten heard it, they began to be greatly displeased with James and John. ⁴² But Jesus called them and said to them, "You know that those who are considered rulers dominate them (κατακυριεύουσιν αὐτῶν), and their great ones exercise authority over them. ⁴³ Yet it shall not be so among you; but whoever desires to become great among you shall be your servant (διάκονος — *minister*). ⁴⁴ And whoever of you desires to be first shall be slave of all (πάντων δοῦλος — *omnium servus*). ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life (as) a ransom for the benefit of many
δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἅντι πολλῶν
daret animnam suam redemptionem pro multis."

Tertullian, *On Prescription Against the Heretics* 36 — Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Greece is very near you, where you find Corinth. Since you are not far from Macedonia, you have Philippi and also the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands that same authority. How happy is its church, on which apostles poured forth all their doctrine along with their blood! Where Peter endures a passion like his Lord's! Where Paul wins his crown in death

Clement of Rome, *Corinthians* 5 — Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labors; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.

Ignatius of Antioch, *Romans* 4 — Entreat Christ for me, that by these instruments I may be found a sacrifice. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man

Eusebius of Caesarea, *Church History* 25

1. When the government of Nero was now firmly established, he began to plunge into unholy pursuits, and armed himself even against the religion of the God of the universe.
2. To describe the greatness of his depravity does not lie within the plan of the present work. As there are many indeed that have recorded his history in most accurate narratives, everyone may at his pleasure learn from them the coarseness of the man's extraordinary madness, under the influence of which, after he had accomplished the destruction of so many myriads without any reason, he ran into such blood-guiltiness that he did not spare even his nearest relatives and dearest friends, but destroyed his mother and his brothers and his wife, with very many others of his own family as he would private and public enemies, with various kinds of deaths.
3. But with all these things this particular in the catalogue of his crimes was still wanting, that he was the first of the emperors who showed himself an enemy of the divine religion.
4. The Roman Tertullian is likewise a witness of this. He writes as follows: "Examine your records. There you will find that Nero was the first that persecuted this doctrine, particularly then when after subduing all the east, he exercised his cruelty against all at Rome. We glory in having such a man the leader in our punishment. For whoever knows him can understand that nothing was condemned by Nero unless it was something of great excellence.
5. Thus publicly announcing himself as the first among God's chief enemies, he was led on to the slaughter of the apostles. It is, therefore, recorded that Paul was beheaded in Rome itself, and that Peter likewise was crucified under Nero. This account of Peter and Paul is substantiated by the fact that their names are preserved in the cemeteries of that place even to the present day.
6. It is confirmed likewise by Caius, a member of the Church, who arose under Zephyrinus, bishop of Rome. He, in a published disputation with Proclus, the leader of the Phrygian heresy, speaks as follows concerning the places where the sacred corpses of the aforesaid apostles are laid:
7. "But I can show the trophies of the apostles. For if you will go to the Vatican or to the Ostian Way, you will find the trophies of those who laid the foundations of this church."
8. And that they both suffered martyrdom at the same time is stated by Dionysius, bishop of Corinth, in his epistle to the Romans, in the following words: "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." I have quoted these things in order that the truth of the history might be still more confirmed.

John 21 ¹⁷ . . . Jesus said to him, "Feed my sheep. ¹⁸ Amen, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish. ¹⁹ This he said, signifying by what death he would glorify God. And when he had spoken this, He said to him, "Follow me."

Tertullian, *Scorpiace* 15 —We read the lives of the Cæsars: At Rome Nero was the first who stained with blood the rising faith. Then is Peter girt by another, John 21:18 when he is made fast to the cross. Then does Paul obtain a birth suited to Roman citizenship, when in Rome he springs to life again ennobled by martyrdom.

Tacitus, *Annals* 15.38 — There followed a disaster, whether due to chance or to the malice of the sovereign is uncertain — for each version has its sponsors — but graver and more terrible than any other which has befallen this city by the ravages of fire. It took its rise in the part of the Circus touching the Palatine and Caelian Hills; where, among the shops packed with inflammable goods, the conflagration broke out, gathered strength in the same moment, and impelled by the wind, swept the full length of the Circus: for there were neither mansions screened by boundary walls, nor temples surrounded by stone enclosures, nor obstructions of any description, to bar its progress.

The flames, which in full force overran the level districts first, then shot up to the heights, and sank again to harry the lower parts, kept ahead of all remedial measures, the mischief travelling fast, and the town being an easy prey owing to the narrow, twisting lanes and formless streets typical of old Rome. In addition, shrieking and terrified women; fugitives stricken or immature in years; men consulting their own safety or the safety of others, as they dragged the infirm along or paused to wait for them, combined by their dilatoriness or their haste to impede everything.

Often, while they glanced back to the rear, they were attacked on the flanks or in front; or, if they had made their escape into a neighboring quarter, that also was involved in the flames, and even districts which they had believed remote from danger were found to be in the same plight.

At last, irresolute what to avoid or what to seek, they crowded into the roads or threw themselves down in the fields: some who had lost the whole of their means — their daily bread included — chose to die, though the way of escape was open, and were followed by others, through love for the relatives whom they had proved unable to rescue. None ventured to combat the fire, as there were repeated threats from a large number of persons who forbade extinction, and others were openly throwing firebrands and shouting that "they had their authority" — possibly in order to have a freer hand in looting, possibly from orders received.

MAP of the old city:

CIRCUS MAXIMUS, long green valley, running NW to SE, hemmed in by the Palatine Hill (N - yellow X), Aventine Hill (S & W - green X), Caelian Hill (E & SE - indigo X), and Tiber River. The fire began at the E end of the Circus.

Note Colosseum (round and beige, near the center; the only thing man-made on the map) to N of Caelian Hill. It wasn't built yet.

Baths of Caracalla (encircled in orange) E of the Caelian Hill (Monastery of Saints Andrew and Gregory on Caelian Hill)

The Esquiline Hill is just NE of the Colosseum, light blue X

Encircled in red: the *Forum Boarium*, the start of the Ostian Way to the sea.

