

Proof:

**The Apostle Peter
Was Never in Rome**

**Peter's Tomb Found
In Jerusalem on the Mount of Olives,
Not in Rome**

**The following are supplemental materials for the sermon *The
Apostle Peter Was Never in Rome*, given on March 16, 2013**

Chronology V

From the Crucifixion in 30 AD to the Destruction of Jerusalem in 70 AD (All years are reckoned AD)

AD

30

- 1) Christ crucified Passover Day Nisan 14, April 5¹
- 2) Christ resurrected toward the end of the weekly Sabbath Nisan 17
- 3) Christ appears to disciples for forty days from Nisan 18 to His ascension Iyar 27, May 18¹
- 4) Holy Spirit poured out Pentecost Sunday, May 28¹
- 5) Gospel preached in Jerusalem, (Acts 3-5)

31

Gospel preached in Jerusalem Apostles compile Jesus' teachings (Acts 5 and 6)

32

- 1) Martyrdom of Stephen (Acts 6, 7)
- 2) Persecution against Church (Acts 8:1-4)
- 3) Saul's activities as leader of persecution—ravages the Church
- 4) Because of persecutions brethren scatter and preach the Word everywhere (Acts 8:4)
- 5) Philip to Samaria; Simon Magus (Acts 8:5-13) Peter and John sent to Samaria (Acts 8:14-25)
- 6) Philip and Ethiopian eunuch (Acts 8:26-40)

33

- 1) Saul breathes out threats and slaughter against disciples, goes to Damascus with letters from high priest (Acts 9:1-2)
- 2) Saul's conversion spring 33 AD (Acts 9:3-18)
- 3) Saul preaches Christ in Damascus (Acts 9:19-23).
- 4) Plot to kill Saul discovered; Saul escapes by night, departs to Arabia (Acts 9:24-25), taught by Christ for three years (Gal. 1:15-18)

34

Spring 34 AD end of Saul's 1st year in Arabia

35

- 1) Spring 35 AD end of Saul's 2nd year in Arabia
- 2) Gospel of Matthew completed

36

- 1) Spring 36 AD end of Saul's 3rd year in Arabia
- 2) Saul returns to Damascus (Gal. 1:17)
- 3) Saul's first visit to Jerusalem for fifteen days (Acts 9:26-30, Gal. 1:18-20)
- 4) Barnabas brings Saul to apostles Peter and James (Acts 9:27). Saul speaks boldly to Greek-

speaking Jews in Jerusalem, who seek to kill him (9:28-29)

- 5) Brethren bring Saul to Caesarea and send him to Tarsus, Saul's home in Asia Minor (Acts 9:30)
- 6) Saul remains in Tarsus for four years from summer 36 AD to summer 40 AD
- 7) Churches in Judea, Galilee and Samaria have peace (Acts 9:31)

37-38

- 1) Peter evangelizes in Lydda and Joppa (Acts 9:32-41)
- 2) Peter stays with Simon the tanner many days (Acts 9:42-43)

38

- 1) Cornelius has vision; angel instructs him to send for Peter in Joppa (Acts 10:1-6)
- 2) Peter comes to Cornelius' house and many Gentiles are converted (Acts 10:24-48)
- 3) Peter reports conversion of Gentiles to elders in Jerusalem (Acts 11:1-18)
- 4) Peter remains in Jerusalem from 38 to 44 AD
- 5) Gospel of Mark written between 38 and 44 AD

39-40

- 1) Brethren scattered because of Saul's persecution; preach the Word to Jews as far as Phoenicia, Cyprus and Antioch (Acts 11:19)
- 2) Certain men from Cyprus and Cyrenia preach the Word to Greeks in Antioch (Acts 11:20)
- 3) Many believe and a great number of Gentiles are converted (Acts 11:21)
- 4) Report of this comes to Jerusalem; apostles send Barnabas to Antioch to minister to them (Acts 11:22-24).
- 5) Barnabas goes to Tarsus and finds Saul and brings him to Antioch to help teach Gentiles (Acts 11:25)

40-41

Epistle of James written⁵

41

- 1) Claudius Caesar made Emperor of Rome January 25, 41 AD²
- 2) In Antioch, Barnabas and Saul teach for a whole year—summer to summer (Acts 11:26)
- 3) Herod Agrippa I made king of Judea by Claudius³ in spring 41 AD, reigning three years until spring 44 AD when he dies³ (Acts 12:23)

42-43

- 1) Most of the apostles leave Jerusalem 42 AD to preach the Gospel to the lost sheep of the ten tribes of the house Israel scattered in all the world, as Jesus had commanded (Matt. 10:5-23)
- 2) In spring 42 AD the prophet Agabus comes from Jerusalem and prophesies of coming three-year famine (43-45 AD) that occurs during years 3-5 of Claudius' reign (Acts 11:27-28)
- 3) Disciples plant and prepare food and relief to send to saints in Jerusalem (Acts 11:29).

44

- 1) In spring 44 AD food and relief sent to Jerusalem by hands of Barnabas and Saul (Acts 11:30)
- 2) Spring 44 AD Herod Agrippa I persecutes Church and beheads the apostle James, brother of John about Passover time (Acts 12:1-2)
- 3) During Feast of Unleavened Bread Herod Agrippa I has the apostle Peter arrested and put in prison (Acts 12:3-5)
- 4) Angels release Peter from prison, he goes to Mary's house the mother of Mark, then escapes to another place (Acts 12:6-17)
- 5) The next day, Herod executes prison guards because Peter had escaped (Acts 12:18)
- 6) Herod goes down to Tyre and Sidon, where God strikes him with worms and he dies—spring 44 AD^{1,3} (Acts 12:19-23)
- 7) Barnabas and Saul return to Antioch and take John Mark with them (Acts 12:25).
- 8) Late spring 44 AD, Barnabas and Saul ordained as apostles (Acts 13:1-3)

44-46

First evangelistic journey—2 ½ years from late spring 44 AD to fall 46 AD (Acts 13:4-52; 14:1-25)

46-49

Paul and Barnabas stay in Antioch for a long time—autumn 46 AD to late summer 49 AD—2 ½ years (Acts 14:26-28)

49

- 1) Pharisaic Judaizers come down to Antioch (Acts 15:1, 5) in summer 49 AD, teaching mandatory circumcision for disciples to be saved
- 2) Paul, Barnabas and certain others sent to the apostles and elders in Jerusalem about this question—autumn 49 AD—Feast of Tabernacles time¹ (Acts 15:2)
- 3) Paul's third visit to Jerusalem with Barnabas, Titus, and one of the certain others, also goes with Paul (Gal. 2:1-2)
- 4) Public welcome for Paul and party by Jerusalem brethren, apostles and elders (Acts 15:4)
- 5) Titus not required to be circumcised (Gal. 2:2-3)
- 6) Paul and Barnabas' private meeting with apostles James, Cephas [Peter] and John about circumcision question (Gal. 2:4-10). They agree circumcision not required for Gentiles. Paul and

Barnabas' ministry to Gentiles confirmed

- 7) Discussion and apostles' agreement and James' judgment that Gentiles need not be circumcised (Acts 15:6-22)
- 8) Apostles' letter to Gentiles written by James (Acts 15:23-29)
- 9) Paul's party returns to Antioch with Judas and Silas (Acts 15:30-32)
- 10) Paul and Barnabas stay in Antioch certain days (Acts 15:35-36)
- 11) Paul and Barnabas separate (Acts 15:37-40)

49-52

Paul's second evangelistic journey (Acts 15:40 through 18:23), three years, from late autumn 49 AD to late autumn 52 AD

49

Late autumn 49 AD to late summer 50 AD

- 1) Paul circumcises Timothy and takes him on journey through many cities, Phrygia, Galatia, and on to Troas (Acts 16:1)
- 2) They take a ship from Troas to Neapolis and on to Philippi in Macedonia (Acts 16:9-12)
- 3) On the day of the weeks—Pentecost 50 AD¹—they meet Lydia and baptize her and her household (Acts 16:13-15)
- 4) Paul casts out demon from woman; is arrested and put into prison; earthquake breaks their bonds; jailer and household baptized; released and sees brethren and Lydia, then departs (Acts 16:16-40)
- 5) Paul comes to Thessalonica, preaches in synagogue three Sabbaths. Many are converted (Acts 17:1-4)
- 6) Paul and Silas arrested and let go (Acts 17:5-9)
- 7) Paul and Silas to Berea (Acts 17:10-13) Paul goes to Athens; preaches on Mars' hill (Acts 17:14-34)

50-52

Late summer 50 AD to spring 52 AD Paul at Corinth

- 1) Paul preaches in synagogue every Sabbath Timothy and Silas join him (Acts 18:1-5)
- 2) **Paul writes I Thessalonians from Corinth 50 AD⁶**
- 3) Synagogue splits, new church formed. Paul stays for year and a half (Acts 18:6-11)
- 4) **Paul writes II Thessalonians from Corinth 51 AD⁶** Paul brought before judgment seat of Gallio⁴ (Acts 18:12-18) winter 51 AD and released; remains many more days until spring 52 AD
- 5) Paul goes to Ephesus with Priscilla and Aquila, preaches in synagogue. Priscilla and Aquila remain (Acts 18:18-20). Paul sails from Ephesus, goes to Caesarea and to Jerusalem to visit the Church and keep Feast of Tabernacles.
- 6) Autumn 52 AD Paul returns to Antioch (Acts 18:21-22)

52-53

- 1) Paul stays in Antioch for some time—autumn 52 AD to summer 53 AD (Acts 18:23)
- 2) During Feast of Unleavened Bread, apostle Peter comes to Antioch. After certain ones come down from James, Peter and Barnabas separate themselves from Gentiles to eat with Jews. Paul publicly rebukes Peter and Jews for judaizing (Gal. 2:11-20)
- 3) **Paul writes Epistle to the Galatians from Antioch in late spring 53 AD**, because Judaizers are troubling all churches in Galatia, preaching another gospel—gospel of circumcision as requirement for salvation (Gal. 1:1-12)⁹

53-57

Paul's third evangelistic journey four years

- 1) Paul begins third evangelistic journey by going to Galatia first to follow up his epistle and strengthen disciples, then through Phrygia (Acts 18:23)
- 2) Aquila in Ephesus meets Apollos and instructs him more perfectly in the Scriptures to preach Christ (Acts 18:24-28). Apollos leaves Ephesus for Corinth (Acts 19:1)
- 3) Paul comes to Ephesus, stays for a little more than three years from autumn 54 AD to early winter 57 AD (Acts 19:1-20)
- 4) **Paul writes I Corinthians in late winter of 56 AD⁷ before Passover of 57 AD**
- 5) **Paul writes II Corinthians in late summer of 57 AD⁷**
- 6) Riot in Ephesus because Paul's preaching is destroying the idol business (Acts 19:21-41)
- 7) Early winter 57 AD Paul leaves Ephesus and goes to Macedonia, stays three months and visits Corinth (Acts 20:1-3)
- 8) **Paul writes Epistle of Romans winter 57 AD⁷**

58

- 1) Paul and company return through Macedonia to Troas where they keep the Feast of Unleavened Bread. Paul preaches late on Sabbath into the first day of the weeks (Acts 20:3, 5, 7-12)
- 2) Luke and rest of company sail from Philippi after days of Unleavened Bread and meet Paul in Troas (Acts 20:6)
- 3) Paul goes ahead on foot and Luke's company sails to Assos, where they meet Paul, and he goes with them (Acts 20:13-14)
- 4) Paul and company go to Miletus. Paul sends for elders of Ephesian church and warns them of coming apostasy (Acts 20:15-38)
- 5) Paul goes to Caesarea and stays with Philip (Acts 21:1-8)
- 6) Prophet Agabus warns Paul not to go to Jerusalem, but Paul and company go anyway (Acts 21:10-16)
- 7) Paul arrives in Jerusalem late spring 58 AD—perhaps near time of Feast of Pentecost¹ (Acts 21:17)
- 8) Paul visits James and elders, takes charges of men who have vow to complete at the temple. Jews seize Paul, but he is rescued by Roman

soldiers (Acts 21:18-40)

- 9) Paul speaks to mob in Hebrew, mob again attacks him, and Roman soldiers rescue him (Acts 22:1-29)
- 10) Paul makes his defense before Sanhedrin (Acts 23:1-10)
- 11) Christ appears to him in a vision. Jews plot to kill Paul. Roman centurion and soldiers take Paul by night out of Jerusalem to Caesarea and keep him in Praetorium of Herod (Acts 23:11-35)

58-60

From early summer 58 AD to early autumn 60 AD Paul a prisoner in Caesarea

- 1) Paul a prisoner for two years, defends himself three times. Found to have done nothing worthy of death or bonds, Paul appeals to Caesar; Agrippa agrees to send Paul to Rome (Acts 24-26)
- 2) Luke has ready access to Paul during Paul's imprisonment and travels to Jerusalem and Palestine
- 3) **Luke writes his Gospel⁹ and begins writing Acts under Paul's supervision.⁹ Luke has access to records and writings from Jerusalem church which he uses to compile his gospel**

60-61

From autumn 60 AD to late winter 61 AD Paul on journey from Caesarea to Rome

- 1) Paul and company journey by ship to Rome (Acts 27:1-28:16)

61-63

Paul in prison two years—late winter 61 AD to early spring 63 AD

- 1) Roman centurion delivers Paul to commander of camp. Paul allowed to stay by himself, guarded by soldiers (Acts 28:16)
- 2) Paul speaks to Jewish religious leaders of Rome (Acts 28:17-29)
- 3) **Paul writes Hebrews in early spring 61 AD.**
- 4) In Jerusalem, James is martyred by zealots at Passover time,^{1,11} 62 AD
- 5) Paul remains in own hired house two years welcoming all and preaching the Kingdom of God (Acts 28:30-31)
- 6) Luke finishes book of Acts up to chapter 28:31, intending to write more to be added later, but unable to do so
- 7) **Paul writes Ephesians, Philippians, Colossians, and Philemon¹⁰**

End of Book of Acts: 63 AD

- 1) Paul is released from prison in Rome and goes to island of Crete. (Titus 1:5)

63-67

Five years

- 1) Paul leaves Titus in Crete (Titus 1:5) and goes to Nicopolis in Macedonia. (Titus 3:12)
- 2) From Nicopolis Paul writes I Timothy and an

Epistle to Titus 63 AD

- 3) Peter writes his First Epistle 64-65 AD
- 4) Peter writes his Second Epistle in 65-66 AD
- 5) Paul goes to Spain and Britain 64-67 AD
- 6) **Paul back in prison in Rome and writes II Timothy** 67 AD
- 7) **Nero dies June 9, 68 AD in Greece**
- 8) Is Paul martyred before Nero dies, or is he released after Nero dies? If so, does he go back to Britain to be martyred there?

67-70

- 1) Jewish revolt against Romans intensifies
- 2) Romans conquer Jerusalem and destroy city and Temple AB 9-10, September 3-4, 70 AD

End Notes

- 1) Calculated Hebrew Calendar
- 2) *Unger's Bible Dictionary*, 1963; p. 210
- 3) *The Interpreter's Dictionary of the Bible*, 1962; vol. 1, p. 60
- 4) *The Interpreter's Dictionary of the Bible*, 1962,

vol. 2. P. 351

- 5) *An Introduction to the New Testament*, 1981; vol. 3 p. 53
- 6) *Redating the New Testament*, John A. T. Robinson, 1976
- 7) *Ibid.*, pp. 56-57, 352*
- 8) *Ibid.*, pp. 79, 352 *
- 9) *A Revised Chronology*, Fred R. Coulter 2002
- 10) *Harmony of the Life of St. Paul*, Frank J Goodwin, 1988, pp. 149, 158
- 11) *The Original Bible Restored*, Ernest L Martin, 1991, p. 161

*Note: According to this chronology, in each case, the Epistles of I & II Corinthians, Romans and Galatians are placed a year earlier than Robinson's, which Robinson allows for. "It must be stressed again that the absolute datings [of the epistles of Paul] could be a year or so out either way..." (Robinson, *Redating the New Testament*, 1976 ed., p. 84).

Appendix Q

(From *New Testament In Its Original Order-
A Faithful Version with Commentary*)

Peter's Tomb Recently Discovered in Jerusalem

(Excerpts from personal account by F. Paul Peterson)

“While visiting a friend in Switzerland, I heard of what seemed to me one of the greatest discoveries since the time of Christ—that Peter was buried in Jerusalem and not in Rome. The source of this rumor, written in Italian, was not clear; it left considerable room for doubt, or rather wonder. Rome was the place where I could investigate the matter, and if such proved encouraging, a trip to Jerusalem might be necessary in order to gather valuable firsthand information on the subject. I therefore went to Rome. After talking to many priests and investigating various sources of information, I finally was greatly rewarded by learning where I could buy the only known book on the subject, which was also written in Italian. It is called *Gli Scavi del Dominus Flevit* printed in 1958 at the Tipografia del PP. Francescani, in Jerusalem. It was written by P. B. Bagatti and J. T. Milik, both Roman Catholic priests. The story of the discovery was there, but it seemed to be purposely hidden for much was lacking. I consequently determined to go to Jerusalem to see for myself, if possible, that which appeared to be almost unbelievable, especially since it came from priests who naturally, because of the existing tradition that Peter was buried in Rome, would be the last ones to welcome such a discovery or to bring it to the attention of the world.

“In Jerusalem I spoke to many Franciscan priests who all said, finally, though reluctantly, that the bones of Simon Bar Jona (St. Peter) were found in Jerusalem on the Franciscan monastery site called Dominus Flevit (where Jesus was supposed to have wept over Jerusalem) on the Mount of Olives ... where the names of Christian Biblical characters were found on the ossuaries (bone boxes). The names of Mary and Martha were found on one box and right next to it was one with the name of Lazarus, their brother. Other names of early Christians were found on other boxes. Of greatest interest, however, was that which was found within twelve feet from the place where the remains of Mary, Martha and Lazarus were found—the remains of St. Peter. They were found in an ossuary, on the outside of which was clearly and beautifully written in Aramaic, ‘Simon Bar Jona.’ ...

“The story of the cave and the ossuaries and the regular cemetery just outside of the Convent site is this: It was a Roman custom that, when a person had died and after about ten years when the body had decomposed, the grave would be opened. The bones would be placed in a small ossuary with the name of the person carefully written on the outside front. These ossuaries would then be placed in a cave as in the case of this Christian burial ground and thus making room for others. But this cave or burial place where the ossuaries were found and which was created and brought about through the natural and disinterested sequence of events, without any reason to change facts or circumstances, was a greater testimony than if there were a witness recorded, stating that Peter was buried there. And yet, even that is unmistakably recorded in the three words in Aramaic of the ossuary, Simon Bar Jona....

“When Pope Pius XII declared the Assumption of Mary to be an article of faith in 1950, the Catholic Church in Jerusalem then quickly sold the tomb of Mary to the Armenian Church. Ex-priest Lavallo told me personally that there is another tomb of St. Mary in Ephesus. But the tomb of St. Peter is altogether different for they would rather that it never existed, and to buy or sell such a site would be out of the question. It fell upon them in this manner, as I was told by a Franciscan monk of the monastery of Dominus Flevit. One of their members was spading the ground on this site in 1953, when his shovel fell through. Excavation was started and there a large underground Christian burial ground was uncovered. The initial of Christ in Greek was written there which would never have been found in a Jewish, Arab or pagan cemetery. By the structure of the writings, it was established by scientists that they were of the days just before the destruction of Jerusalem by Titus in 70 A.D....You can see then, how the Christians would be inclined to have their burial ground on the Mount, for here also had been a favorite meeting place of Jesus and His disciples. In all the cemetery, nothing was found (as also in the Catacombs in Rome) which resembles Arab, Jewish, Catholic or pagan practices....

“The Catholic Church says that Peter was Pope in Rome from 41 to 66 A.D., a period of twenty-five years, but the Bible shows a different story. The book of the Acts of the Apostles (in either the Catholic or Protestant Bible) records the following: Peter was preaching the Gospel to the circumcision (the Jews) in Caesarea and Joppa in Palestine, ministering unto the household of Cornelius, which is a distance of 1,800 miles from Rome (Acts 10:23, 24). Soon after, about the year 44 A.D. (Acts 12), Peter was cast into prison in Jerusalem by Herod, but he was released by an angel. Apparently, Peter left Jerusalem and went to Babylon. Peter is not mentioned again until the Jerusalem conference in 49 AD (Acts 15:7).

“Saul was converted in 33 A.D. and became Paul the Apostle (Acts 9). Paul tells us that three years after his conversion in 36 A.D., he ‘went up to Jerusalem to see Peter’ (Galatians 1:18), and in 49 A.D., fourteen years later, he again went up to Jerusalem (Gal. 2:1, 8), Peter being mentioned. Soon after that he met Peter in Antioch, and as Paul says he ‘withstood him to the face, because he was to be blamed,’ Gal. 2:11. The evidence is abundant; the truth is clear from the Scriptures ... Very few, if any, have withstood a Pope and lived (except in these days when everybody seems to withstand him). If Peter were Pope it would have been no different. Paul does not only withstand Peter but he rebukes him and blames him of being at fault....

“This ancient Christian burial ground shows that Peter died and was buried in Jerusalem, which is easily understandable since neither history nor the Bible tells of Peter’s having been in Rome. To make matters more clear, the Bible tells us that Peter was the Apostle to the Jews. It was Paul who was the Apostle to the Gentiles, and both history and the Bible tells of his being in Rome. No wonder that the Roman Catholic Bishop, Strossniayer, in his great speech against papal infallibility before the Pope and the Council of 1870 said, ‘Scaliger, one of the most learned men, has not hesitated to say that St. Peter’s episcopate and residence in Rome ought to be classed with ridiculous legends.’ Eusebius, one of the most learned men of his time, wrote the Church history up to the year 325 A.D. He said that Peter never was in Rome....

“Mark you, all the priests agree that the Vatican and St. Peter’s were built over a pagan cemetery....You realize surely that Christians would never bury their dead in a pagan cemetery, and you may be very sure that pagans would never allow a Christian to be buried in their cemetery. So, even if Peter died in Rome, which is out of the question, surely the pagan cemetery under St. Peter’s Basilica would be the last place in which he would have been buried....

“... But they have said that after all these years of excavation under the Vatican, they have discovered Greek words which read, ‘Peter is buried here,’ and it gives the date 160 A.D. First of all, the very structure of the sentence immediately gives one the impression that either quite recently or long ago, someone put the sign there hoping that it would be taken as authentic in order to establish that which then, and even now, has never been proven. Then there is a discrepancy in the date, for Peter was martyred around the year 62 A.D. and not 160 A.D. Thirdly, why is it that they mention nothing about finding bones under or around the sign? While visiting the Catacombs, one sees a few things which are not becoming to Christians but which tend to indicate that the Christians had some pagan practices similar to those of Rome today. Nothing is said about them, and only after persistent questioning will the Roman Catholic priest, who acts as guide, tell you that those things (images, etc.) were placed there centuries after the early Christian era.

“In 1950, just a few years prior to the discovery of the Christian burial ground in Jerusalem, the Pope made the strange declaration that the bones of St. Peter were found under St. Peter’s in Rome. Strange it was, for since beginning to build the church in 1450 (finished in 1626) they erected St. Peter’s Tomb (?) under the large dome and Brandini serpentine columns. Since then multiplied millions were thereby deceived into believing that the remains of St. Peter were there, which the hierarchy had all along known was not true, as is proven by the late Pope’s declaration. The following was published in Newsweek of July 1, 1957:

‘It was in 1950 that Pope Pius XII in his Christmas message announced that the tomb of St. Peter had indeed been found, as tradition held, beneath the immense dome of the Cathedral (there was, however, no evidence that the bones uncovered there belonged to the body of the martyr).’ ...

“To make an announcement of such importance when there is absolutely ‘no evidence’ is rather ridiculous as was also brought out in Time Magazine of October 28, 1957 ...

‘A thorough account in English of the discoveries beneath St. Peter’s was now available ...

by British archaeologists Jocelyn Toynbee and John Ward Perkins. The authors were not members of the excavating team, but scholars Toynbee (a Roman Catholic) and Perkins (an Anglican) pored over the official Vatican reports painstakingly and examined the diggings. Their careful independent conclusions fell short of the Pope's flat statement.' (The Pope's statement that the remains of St. Peter were found under St. Peter's in Rome.) The excavation under St. Peter's for the remains of St. Peter was still going on secretly, in spite of the Pope's declaration of 1950.

"Then in 1965, an archaeologist at Rome University, Prof. Margherita Guarducci, tells of a new set of bones belonging to Peter. The story was fantastic but lacked common sense and even bordered on the infantile ... the Palo Alto Times (California), May 9, 1967, came out with an article on the subject, and I quote, 'Other experts, among them Msgr. Joseph Ruyschaert, vice prefect of the Vatican Library, are not convinced by Miss Guarducci's evidence. "There are too many unknowns," he told reporters on a recent tour of the Vatican grottoes, "There is no continuous tracing of the bones. We lack historical proof. They could be anyone's bones." The Vatican would seem to be on the monsignor's side because so far it has taken no steps to officially recognize the bones as St. Peter's,' continues the article.

"... In spite of the statements by the high Papal authority above and the resultant lesson that should have been learned, the Pope, a year later claimed the Prof. Margherita bones as those of St. Peter. When the bones were found there was little importance placed upon them and they were filed away as such. But when the first set of Peter's bones turned out so tragically, there was a vacuum left, and something had to be done. Again they turned their thoughts to the filed-away bones, the only hope they had of success. In them there was a ray of hope for the bones were minus a skull, which could go along with the story of the supposed skull of St. Peter which had for centuries been guarded in the church of St. John Lateran in Rome. With a generous mixture of ideas, suppositions, theories and wishful thinking, a fairly logical story emerged. It was then declared by Pope Paul as the Gospel truth that these now were the genuine bones of St. Peter, and most of the faithful accepted them as such. For a while all was well until another hitch developed. This time, as fate would have it, the bones in connection with the skull which was guarded for centuries as that of St. Peter, were found incompatible to the more recent bones of St. Peter. The dilemma was terrible....It was a choice of claiming these bones championed by Prof. Margherita as fake, or claiming as fake the skull accepted by hundreds of Popes as that of St. Peter. They rejected the past rather than expose themselves to the ridicule of the present.' Prof. Margherita claims in this article, which appeared in the Manchester Guardian in London, as well as the S. F. Chronicle of June 27, 1968, concerning the long accepted skull of St. Peter, as 'it is a fake.' Then the article continues, 'The hundreds of Popes and millions of Roman Catholics who have accepted and venerated the other skull were innocent victims of another early tradition.'

"But the most astounding statement in the long article found in the above mentioned newspaper was, 'The professor did not submit them to modern scientific tests, which would have determined the approximate age, because, she feared the process would have reduced them to dust.' How could any scientific study of bones be carried out without first scientifically determining the age of the person, or bones? This would be of the greatest interest and the most important for further research. Also any scientist or chemist knows that you do not have to submit the whole skeleton for testing to determine the age. A part of the shin bone or a rib would be sufficient. It appears that she was protecting her 'Peter's bones' from another possible disaster, which a wrong age would have caused. The Vatican and others have calculated through all existing evidence that Peter lived to be around 80 and 82 years and that he died around the years 62 to 64 A.D. These figures go along perfectly, as does everything else in the case, with the remains found in the Christian burial ground on the Mount of Olives and in the ossuary on which was clearly and beautifully written 'Simon Bar Jona' in Aramaic....

"The great historian, Schaff, states that the idea of Peter being in Rome is irreconcilable with the silence of the Scriptures, and even with the mere fact of Paul's epistle to the Romans. In the year 57, Paul wrote his epistle to the Roman church but does not mention Peter, although he does name 28 leaders in the church at Rome (Rom. 16:7). It must, therefore, be concluded that if the whole subject is faced with detached objectivity, the conclusion must inevitably be reached that Peter was never in Rome. Paul lived and wrote in Rome, but he declared, 'only Luke is with me.' "