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Ivins, A. "Is Persecution a Result of Transgression or Righ

LISA BOLIN HAWKINS

PERSONAL ANCESTRAL FILE®

Personal Ancestral File® is a genealogical software package produced by the Church for IBM-compatible, Macintosh, and Apple personal computers that enables users to organize, store, and search genealogical information; contribute genealogies to ANCESTRAL FILE™; and match and merge information from other genealogical data bases with their own files.

The package consists of three major programs: Family Records, Research Data Filer, and Genealogical Information Exchange. The Family Records program enables users to assemble pedigrees; group families together, showing relationships between family members for each generation; search pedigree lines; add, modify, and delete information about individuals; and display information on the screen and print it on genealogical forms. Research Data Filer helps users manage original research, including searching, sorting, and printing information by event, place, date, name of person, or relationship to others. Genealogical Information Exchange enables users to send Family Records data to another Personal Ancestral File user, prepare diskette submissions of names for LDS temple ordinance processing or contribution to Ancestral File, and copy data from one diskette to another.

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DAVID M. MAYFIELD

PETER

Simon bar-Jona, later known as Cephas or Peter, became the senior and chief apostle of Jesus Christ. He was evidently the presiding officer over the ancient Church after Christ’s death. In the present dispensation, as a resurrected being, he restored apostolic authority to the Prophet Joseph Smith and Oliver Cowdery.

The New Testament contains more information about Peter than about any of the other apostles. This provides some indication of his ministry, his character, and his relationship to the Savior. In contrast to the sometimes impetuous younger Peter portrayed in the Gospels, the apostle’s later ministry and epistles bespeak a mature leader of patient faith whose sincere concern is for the spiritual well-being of the flock that Jesus entrusted to him (John 21:15–17). Differences persist, however, in the portraits of Peter derived from the various biblical accounts, and these are extrapolated in scholarly analyses of the role and theology of Peter. Recourse to later Christian writings from the second and third centuries reveals other views about Peter’s position in the pristine Church. It cannot be presumed, therefore, that all that is written about him is clearly factual.

Originally from Bethsaida, a small fishing port somewhere on the north shore of the Sea of Galilee, Peter resided in the town of Capernaum with his wife and mother-in-law at the time of his apostolic call. Peter’s given name was Simon and his patronymic, bar-Jona, identifies him as the son of Jonah (Matt. 16:17). The name Simon (Simon) and that of his brother Andrew (Andrew) are derived from the Greek renditions of their names. Living in a region where, in addition to the native Aramaic, Greek was widely used as a language of business and trade, Peter may have been conversant with the tongue in which his scriptural writings were later penned. Although Peter was a fisherman by occupation, and despite the description of Peter and John by the elders of the Sanhedrin as being “without learning” (Acts 4:13), the Galilean apostles were literate men, probably without normal rabbinical training but with broad general understanding and capability.

Peter was among the first of Jesus’ disciples. To him, then called Simon, was extended a special call, marked by the reception of a new name, which in Jewish tradition denoted the conferring of a special divine mission” (Winter, p. 5). John