

Catholic Doctrine *in Sacred Scripture & Sacred Tradition*

APOSTOLIC TRADITION (NOT SCRIPTURE ALONE)

... IN SCRIPTURE

Matthew 2:23: He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He shall be called a Nazorean."

This saying of "the prophets" it is not recorded in the Old Testament, but comes from Jewish oral tradition.

Second Thessalonians 2:15: So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.

Second Peter 1:20-21: Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation, for no prophecy ever came through human will; but rather human beings moved by the Holy Spirit spoke under the influence of God.

Second Peter 3:15-16: And consider the patience of our Lord as salvation, as our beloved brother Paul, according to the wisdom given him, also wrote to you, speaking of these things as he does in all his letters. In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures.

Second John 1:12: Though I have much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk with you face to face, so that our joy may be complete.

... IN TRADITION

Saint Papias, Bishop of Hierapolis, disciple of the Apostle John, *Explanation of the Sayings of the Lord* (ca. 130 A.D.): And then too, when anyone came along who had been a follower of the presbyters, I would inquire about the presbyters' discourses: what was said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew, or by any other of the Lord's disciples; and what Aristion and the Presbyter John, the

disciples of the Lord, say. It did not seem to me that I could get so much profit from the contents of books as from a living and abiding voice (Eusebius Pamphilus, *History of the Church* 3:39:4).

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same.

Neither do the Churches among the Germans believe otherwise or have another tradition, nor do those among the Iberians, nor among the Celts, nor away in the East, nor in Egypt, nor in Libya, nor those which have been established in the central regions of the world. But just as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shines everywhere and enlightens all men who desire to come to a knowledge of the truth. ...

It is possible, then, for everyone in every Church, who may wish to know the truth, to contemplate the tradition of the Apostles which has been made known throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the Apostles, and their successors to our own times: men who neither knew nor taught anything like these heretics rave about. ...

When, therefore, we have such proofs, it is not necessary to seek among others the truth which is easily obtained from the Church. For the Apostles, like rich men in a bank, deposited with her most copiously everything which pertains to the truth; and everyone whosoever wishes draws from her the drink of life (Rev. 22:17). For she is the entrance of life, while all the rest are thieves and robbers.

That is why it is surely necessary to avoid them, while cherishing with the utmost diligence the things pertaining to the Church, and to lay hold of the tradition of truth. What then? If there should be a dispute over some kind of question, ought we not have recourse to the most ancient Churches in which the Apostles were familiar, and draw from them what is clear and certain in regard to that question? What if the Apostles had not in fact left writings to us? Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the Churches? ...

The preaching of the Church truly continues without change and is everywhere the same, and has the testimony of the Prophets and the Apostles and all their disciples (1:10:2; 3:3:1; 3:4:1; 3:24:1).

THE AUTHORITY OF THE CHURCH

... IN SCRIPTURE

Matthew 16:18-19: "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (cf. Isa. 22:22).

Matthew 18:15-17: "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that every fact may be established on the testimony of two or three witnesses. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Matthew 23:2-3: "The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice" (cf. Ex. 18:13-16).

Luke 10:16: [Jesus to the Church:] "He who hears you hears me. He who rejects you rejects me. And he who rejects me rejects the one who sent me."

Galatians 2:1-2: Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus along also. I went up in accord with a revelation, and I presented to them the gospel that I preach to the Gentiles—but privately to those of repute—so that I might not be running, or have run, in vain.

Ephesians 3:21: [T]o him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

The Church will subsist in every age.

First Timothy 3:15: The church of the living God [is] the pillar and foundation of truth.

... IN TRADITION

Pope Saint Clement, fourth Bishop of Rome, disciple of the Apostles Peter and Paul, *Letter to the Corinthians* (ca. 96 A.D.): Our Apostles knew through our Lord Jesus Christ that there would be strife for the office of bishop. For this reason, therefore, having received perfect foreknowledge, they appointed those who have already been mentioned, and afterwards added the further provision that, if they should die, other approved men should succeed to their ministry. ...

If anyone disobey the things which have been said by Him [i.e., God] through us [i.e., the Church of Rome], let them know that they will involve themselves in transgression and in no small danger. ...

You will afford us joy and gladness if, being obedient to the things which we have written through the Holy Spirit, you will root out the wicked passion of jealousy (44:1-2; 59:1; 63:2).

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to the Smyrnaens* (ca. 107 A.D.): You must follow the bishop as Jesus Christ follows the Father, and the presbytery as you would the Apostles. Reverence the deacons as you would the command of God. Let no one do anything of concern to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop, or by one whom he appoints. Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the Catholic Church (8:1-2).

This is the earliest extant use of the title "Catholic Church."

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same.

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It is necessary to obey those who are the presbyters in the Church, those who, as we have shown, have succession from the Apostles; those who have received, with the succession of the episcopate, the sure charism of truth according to the good pleasure of the Father. But the rest, who have no part in the primitive succession and assemble wheresoever they will, must be held in suspicion (1:10:2; 3:4:1; 4:26:2).

BORN AGAIN THROUGH BAPTISM & INFANT BAPTISM

... IN SCRIPTURE

Psalm 51:4, 7-9: Wash away all my guilt; from my sin cleanse me. ... True, I was born guilty, a sinner, even as my mother conceived me. Still, you insist on sincerity of heart; in my inmost being teach me wisdom. Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow.

Original Sin: we are conceived in sin.

Mark 16:16: "He who believes and is baptized will be saved."

Luke 1:15: "He will be filled with the Holy Spirit even from his mother's womb."

That John the Baptist was sanctified in his mother's womb proves infants can receive the Holy Spirit.

Luke 18:15: People were bringing even infants to him that he might touch them, and when the disciples saw this, they rebuked them. Jesus, however, called the children to himself and said: "Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these."

Children are not to be excluded from Baptism.

John 3:5: "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

Acts 2:38-39: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children."

Children are not to be excluded from Baptism.

Acts 8:36: [Ethiopian eunuch to Philip:] "Look, there is water. What is to prevent my being baptized?"

This shows the necessity of water baptism.

Titus 3:4-5: But when the kindness and generous love of God our savior appeared, not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the Holy Spirit.

First Peter 3:20-21: In the days of Noah, during the building of the ark ..., a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ.

... IN TRADITION

The Didache or The Teaching of the Twelve Apostles (ca. 70-150 A.D.): In regard to Baptism—baptize thus: After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19), in living water [i.e., a flowing stream]. If you have no living water, then baptize in other water [i.e., a lake or pool]; and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19). Before the Baptism, let the one baptizing and the one to be baptized fast, as also any others who are able. Command the one who is to be baptized to fast beforehand for one or two days (7:1-4).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of

God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit (Matt. 28:19), they then receive the washing with water. For Christ also said, "Except you be born again, you shall not enter into the kingdom of heaven" (John 3:3). Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Isaiah the prophet ...; he thus speaks, "Wash you, make you clean; put away the evil of your doings from your souls And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow" (Isa. 1:16, 18) (61).

Saint Theophilus, Bishop of Antioch, *To Autolytus* (ca. 181 A.D.): Moreover, those things which were created from the waters were blessed by God, so that this might also be a sign that men would at a future time receive repentance and remission of sins through water and the bath of regeneration (Titus 3:5)—all who proceed to the truth and are born again and receive a blessing from God (2:16).

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): [Jesus] came to save all through Himself,—all, I say, who through Him are reborn in God—infants, and children, and youths, and old men. Therefore He passed through every age, becoming an infant for infants, sanctifying infants; a child for children, sanctifying those who are of that age ... (2:22:4). *Original Sin: there is a need for infants and children to be reborn and sanctified.*

Saint Hippolytus of Rome, Bishop of Pontus, disciple of Saint Irenaeus of Lyons, *The Apostolic Tradition* (ca. 215 A.D.): Baptize first the children; and if they can speak for themselves, let them do so. Otherwise, let their parents or other relatives speak for them (21).

The early Church practiced Infant Baptism.

THE COMMUNION OF ANGELS AND SAINTS

... IN SCRIPTURE

Matthew 18:10: "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven."

Mark 9:4: "Then Elijah appeared to them along with Moses, and they were conversing with Jesus."

Luke 20:38: "[H]e is not God of the dead, but of the living, for to him all are alive."

Colossians 1:11-12: May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

Hebrews 12:1: Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us.

Revelation 5:8: [T]he twenty-four elders [in heaven] fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints [on earth].

Revelation 6:9-11: When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God. They cried out in a loud voice, "How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?" Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been.

Revelation 8:3-4: Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne. The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel.

... IN TRADITION

The Martyrdom of Saint Polycarp (ca. 156 A.D.): [W]e will never be able either to abandon the Christ who suffered for the salvation of the whole world of those who are saved, the blameless on behalf of sinners, or to worship anyone else. For this one, who is the Son of God, we worship, but the martyrs we love as disciples and imitators of the Lord, as they deserve, on account of their matchless devotion to their own King and Teacher. May we also become their partners and fellow disciples!

The centurion, therefore, seeing the opposition raised by the Jews, set in the middle and cremated [the body], as is their custom. And so later on we took up his bones, which are more valuable than precious stones and finer than refined gold, and deposited them in a suitable place. There gathering together, as we are able, with joy and gladness, the Lord will permit us to celebrate the birthday of his martyrdom in commemoration of those who have already fought in the contest, and for the training

and preparation of those who will do so in the future (17:2-3; 18:1-3).

Saint Clement of Alexandria, *Stromateis* or *Miscellanies* (ca. 202 A.D.): So is [the true Christian] always pure for prayer. He also prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping; and though he pray alone, he has the choir of the saints standing with him (7:12).

Origen, *On Prayer* (233 A.D.): It is not only the High Priest who prays with those who truly pray, but also the angels who "have joy in heaven upon one sinner that doth penance, more than upon ninety-nine who need not penance" (Lk. 15:7), and also the souls of the saints who have passed away. This is clear from the case of Raphael offering a rational sacrifice to God for Tobias and Sara. For the Scripture says that after they had prayed, "the prayers of them both were heard in the sight of the glory of the great Raphael, and he was sent to heal them both" (Tob. 3:16-17). And Raphael himself, in revealing to them his mission to them both, enjoined upon him as an angel by God, says: "When thou didst pray now, thou and thy daughter-in-law Sara, I offered the memory of your prayer before the holy one" (Tob. 12:12); and a little further on: "I am Raphael, one of the seven angels who bear up the prayers of the saints and enter before the glory of the holy one" (Tob. 12:15; cf. Rev. 8:3-4). ...

Now the one great virtue according to the Word of God is love of one's neighbour. We must believe that the saints who have died have this love in a far greater degree towards them that are engaged in the combat of life, than those who are still subject to human weakness, and are engaged in the combat along with their weaker brethren (11:1, 2).

CONFESSION

... IN SCRIPTURE

John 20:23: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

James 5:14-16: Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.

... IN TRADITION

The Didache or *The Teaching of the Twelve Apostles* (ca. 70-150): In church, make confession of your faults, and do not come to your prayers with a bad conscience (4).

Saint Ignatius, Bishop of Antioch, *Letter to the Philadelphians* (ca. 107 A.D.), The Lord ... forgives all who repent, if their repentance leads to the unity of God and to the council of the bishop (8:1).

Tertullian, *Repentance* (ca. 203 A.D.): Thus, confession is a discipline for man's prostration and humiliation, enjoining a manner, even as regards dress and food, conducive to mercy. It commands one ... to bow before the presbyters, to kneel before God's refuge places, and to beseech all the brethren for the embassy of their own supplications.

Confession is all of this, so that it may excite repentance; so that it may honor God by fear and danger; so that it may, by its own pronouncement against the sinner, stand in place of God's indignation; and so that it may by temporal mortification, I will not say frustrate, but rather expunge the eternal punishments. Therefore, while it abases a man, it raises him; while it covers him with squalor, the more does it cleanse him; while it condemns, it absolves. In so far as you do not spare yourself, the more, believe me, will God spare you! (9:3-6).

THE DIVINITY OF JESUS CHRIST

... IN SCRIPTURE

Isaiah 9:6 For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Daniel 7:13-14: I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Matthew 1:23: "Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us" (Isa. 7:14).

Mark 4:37-41: And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?" And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. He said to them, "Why are you afraid? Have you no faith?" And they were filled with awe, and said to one another, "Who then is this, that even wind and sea obey him?"

John 1:1-5, 14: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. ... And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

John 20:28: [The Apostle Thomas to Jesus:] "My Lord and my God!"

Philippians 2:6-7: [T]hough he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.

... IN TRADITION

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to the Romans* (ca. 107 A.D.): I wish [you] unalloyed joy in Jesus Christ, our God (Address).

Aristides of Athens, *Apologetica* (ca. 125 A.D.): [Christians] acknowledge one God, the Creator and Maker of all things, in the only-begotten Son and in the Holy Spirit. Other than Him, no god do they worship (15).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): Those who assert that the Son is the Father are proved to know neither the Father, nor that the Father of all has a Son, who is both the first-born Word of God and is God (63).

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): He is Himself in His own right God and Lord and Eternal King and Only-begotten and Incarnate Word (3:19:2).

THE PRIESTHOOD

... IN SCRIPTURE

Judges 18:19: "Come with us, and be to us a father and a priest."

Matthew 9:36-38: At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

Matthew 19:11-12: "Not all can accept this word, but only those to whom it is granted. Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it."

John 15:16: "You did not choose me, but I chose you and appointed you that you should go and bear fruit."

Romans 10:15: [H]ow can men preach unless they are sent?

Romans 15:15-16: But on some points I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

First Corinthians 4:1, 15: Thus should one regard us: as servants of Christ and stewards of the mysteries of God. ... For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.

First Corinthians 14:34, 35: As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. ... For it is shameful for a woman to speak in church (cf. 1 Tim. 2:12).

The priesthood is to be reserved to men alone because priests are called to be a spiritual fathers (cf. 1 Cor. 4:15; 1 Thess. 2:11).

First Thessalonians 2:11: [Y]ou know how, like a father with his children, we exhorted each one of you.

First Timothy 4:14: Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you.

Hebrews 5:4: [O]ne does not take the honor upon himself, but is called by God, just as Aaron was.

... IN TRADITION

Pope Saint Clement, fourth Bishop of Rome, disciple of the Apostles Peter and Paul, *Letter to the Corinthians* (ca. 96 A.D.): Since, therefore, these things are clear to us, and we have looked into the depths of the divine knowledge, we ought to do in proper order all those things which the Master has commanded us to perform at the appointed times. He has commanded the offerings and services to be celebrated, and not carelessly nor in disorder, but at fixed times and hours. He has, moreover, by His supreme will, determined where and by whom He wants them to be carried out, so that all may be done in a holy manner, according to His good pleasure and acceptable to His will. Those, then, who make their offerings at the appointed times, are acceptable and blessed; for they follow the laws of the Master and do not sin. To the high priest, indeed, proper ministrations are allotted, to the priests a proper place is appointed, and upon the levites their proper services are imposed. The layman is bound by the ordinances for the laity. ...

Not everywhere, brethren, are the continual sacrifices offered, whether of petitions or in reparation for sins and trespasses, but only in Jerusalem; and even there, not in every place, but only in front of the inner temple on the altar of sacrifice; and the offering is first inspected for blemishes by the high priest and the ministers already mentioned. ...

Our sin will not be small if we eject from the episcopate those who blamelessly and holily have offered its Sacrifices. Blessed are those presbyters who have already finished their course, and who have obtained a fruitful and perfect release; for they have now no fear that any shall transfer them from the place to which they are appointed. For we see that in spite of their good service you have removed some from the ministry in which they served without blame (40:1-5; 41:2; 44:4-6).

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to the Smyrnaens* (ca. 107 A.D.): You must follow the bishop as Jesus Christ follows the Father, and the presbytery as you would the Apostles. Reverence the deacons as you would the command of God. Let no one do anything of concern to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop, or by one whom he appoints. Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the Catholic Church (8:1-2).

This is the earliest extant use of the title "Catholic Church."

Saint Ignatius of Antioch, *Letter to the Trallians* (ca. 107 A.D.): [R]espect the bishop as a type of the Father (3:1).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): The Apostles in their Memoirs which they produced, which are called Gospels, have thus passed on that which was enjoined upon them: that Jesus took bread and, having given thanks, said, "Do this in remembrance of Me; this is My Body" (Luke 22:19). And in like manner, taking the cup, and having given thanks, He said, "This is My Blood" (Matt. 26:27-28). And He imparted this to them only (66).

Saint Polycrates, Bishop of Ephesus, *Letter to Victor of Rome* (ca. 190 A.D.): Moreover, there is also John, who reclined at the bosom of the Lord (John 13:25), and who became a priest wearing the high priest's mitre, and a witness and a teacher. ... Then there is also Polycarp of Smyrna, both bishop and martyr; and Thraseas, both bishop and martyr, from Eumenia. ...

And what is to be said of Sagaris, bishop and martyr ...? And of Melito, the eunuch, who regulated his life entirely in the Holy Spirit, and who sleeps at Sardes ...? (Eusebius Pamphilus, *History of the Church* 5:24:4-5).

Saint Hippolytus of Rome, Bishop of Pontus, disciple of Saint Irenaeus of Lyons, *The Apostolic Tradition* (ca. 215 A.D.): Let the widow be instituted by word only and then let her be reckoned among the enrolled widows. But she shall not be ordained, because she does not offer the oblation [i.e., the Eucharist] nor has she a [liturgical] ministry. But ordination is for the clergy on the account of their [liturgical] ministry. But the widow is appointed for prayer, and this is a function of all Christians (11:4-5).

The Order of Widows was an order of celibate women dedicated to prayer and charity, that is, the first consecrated religious order for women [i.e., the first nuns] (see 1 Tim. 5:3-12).

PRIMACY OF THE CHURCH OF ROME (THE PAPACY)

... IN SCRIPTURE

Matthew 16:18-19: "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (cf. Isa. 22:22).

Matthew 23:2-3: "The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore,

do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice” (cf. Ex. 18:13-16).

Luke 22:31-32: “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren.”

John 1:42: He brought him to Jesus. Jesus looked at him, and said, “So you are Simon the son of John? You shall be called Cephas” (which means Peter). *Jesus called Peter Kepha (“Cephas” in Greek), which in Aramaic means “Rock.”*

John 21:15-17: “Feed my lambs. ... Tend my sheep. ... Feed my sheep.”

1 Peter 5:13: “She [i.e., the Church] who is at Babylon [i.e., Rome], who is likewise chosen, sends you greetings; and so does my son Mark.”

Peter wrote his letter from Rome. “Babylon” was used by Christians in the first century as a code name for Rome (cf. Rev. 14:8 and 16:19).

... IN TRADITION

Pope Saint Clement, fourth Bishop of Rome, disciple of the Apostles Peter and Paul, *Letter to the Corinthians* (ca. 96 A.D.): Owing to the sudden and repeated calamities and misfortunes which have befallen us, we [i.e., the Church of Rome] must acknowledge that we have been somewhat tardy in turning our attention to the matters in dispute among you, beloved ...

If anyone disobey the things which have been said by Him [i.e., God] through us [i.e., the Church of Rome], let them know that they will involve themselves in transgression and in no small danger (1:1; 59:1).

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to the Romans* (ca. 107 A.D.): [T]o the Church also which holds the presidency, in the location of the country of the Romans, worthy of God, worthy of honor, worthy of blessing, worthy of praise, worthy of success, worthy of sanctification, and, because you hold the presidency in love, named after Christ and named after the Father. ...

You have envied no one, but others you have taught. I desire only that what you have enjoined in your instructions may remain in force. ...

Not as Peter and Paul did, do I command you. They were Apostles, and I am a convict (Address; 3:1; 4:3).

Saint Dionysius, Bishop of Corinth, *Letter to Soter of Rome* (ca. 170 A.D.): You have also, by your very admonition, brought together the planting that was made by Peter and Paul at Rome and at Corinth; for both of them alike planted in Corinth and taught us; and both alike, teaching similarly in Italy, suffered martyrdom at the same time (2:25:8).

The Muratorian Fragment, written from Rome (ca. 170 A.D.): [Q]uite recently in our time, ... Bishop Pius, sat in the chair of the church of the city of Rome.

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): But since it would be too long to enumerate in such a volume as this the successions of all the Churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here the successions of the bishops of the greatest and most ancient Church known to all, founded and organized at Rome by the two most glorious Apostles, Peter and Paul, that Church which has the tradition and the faith which comes down to us after having been announced to men by the Apostles. For with this Church, because of its superior origin, all Churches must agree, that is, all the faithful in the whole world; and it is in her that the faithful everywhere have maintained the Apostolic tradition. ...

The blessed Apostles [Peter and Paul], having found and built up the Church [of Rome], they handed over the office of the episcopate to Linus. Paul makes mention of this Linus in the [Second] Epistle to Timothy (4:21). To him succeeded Anacletus; and after him, in the third place from the Apostles, Clement was chosen for the episcopate. He had seen the blessed Apostles and was acquainted with them. It might be said that he still heard the echoes of the preaching of the Apostles, and had their traditions before his eyes. And not only he, for there were many still remaining who had been instructed by the Apostles.

In the time of Clement, no small dissension having arisen among the brethren in Corinth, the Church of Rome sent a very strong letter to the Corinthians, exhorting them to peace and renewing their faith. ... To this Clement, Evaristus succeeded; and Alexander succeeded Evaristus. Then, sixth after the Apostles, Sixtus was appointed; after him, Telesphorus, who also was gloriously martyred. Then Hyginus; after him, Pius; and after him, Anicetus. Soter succeeded Anicetus, and now, in the twelfth place after the Apostles, the lot of the episcopate has fallen to Eleutherus. In this order,

and by the teaching of the Apostles handed down in the Church, the preaching of the truth has come down to us (3:3:2-3).

Tertullian, *The Demurrer Against the Heretics* (ca. 200 A.D.): Was anything withheld from the knowledge of Peter, who is called “the rock on which the church should be built,” who also obtained “the keys of the kingdom of heaven,” with the power of “loosing and binding in heaven and on earth?” (Matt. 16:18-19) (22:4).

PURGATORY

... IN SCRIPTURE

Second Samuel 1:12: David seized his garments and rent them, and all the men who were with him did likewise. They mourned and wept and fasted until evening for Saul and his son Jonathan, and for the soldiers of the Lord of the clans of Israel, because they had fallen by the sword.

Matthew 5:48: “[B]e perfect, as your heavenly Father is perfect.”

Matthew 12:32: “[W]hoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

First Corinthians 3:11-15: For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw—each man’s work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

Second Timothy 1:18: [M]ay the Lord grant [the deceased Onesiphorus] to find mercy from the Lord on that Day.

Hebrews 12:14: Strive for peace with all men, and for the holiness without which no one will see the Lord.

Revelation 21:27: [N]othing unclean shall enter [heaven].

... IN TRADITION

Saint Abercius Marcellus, Bishop of Hieropolis, *Epitaph* (ca. 190 A.D.): The citizen of a prominent city, I erected this while I lived, that I might have a resting place for my body. Abercius is my name, a disciple of the chaste shepherd who feeds His sheep

on the mountains and in the fields, who has great eyes surveying everywhere, who taught me the faithful writings of life. ... Standing by, I, Abercius, ordered this to be inscribed; Truly I was in my seventy-second year. May everyone who is in accord with this and who understands it pray for Abercius.

Saint Vibia Perpetua, earliest known Christian woman writer, *The Martyrdoms of Saints Perpetua and Felicity* (203 A.D.): After a few days, while we were all praying, suddenly in the middle of the prayer I spoke, and uttered the name of Dinocrates; and I was astonished that he had never come into mind till then; and I grieved, thinking of what had befallen him. And I saw at once that I was entitled, and ought, to make request for him. And I began to pray much for him, and make lamentation to the Lord. At once on this very night this was shown to me. I saw Dinocrates coming forth from a dark place, where there were many other dark places, very hot and thirsty, his countenance pale and squalid; and the wound which he had when he died was in his face still. This Dinocrates had been my brother according to the flesh, seven years old, who had died miserably of a gangrene in the face, so that his death moved all to loathing. For him then I had prayed; and there was a great gulf between me and him, so that neither of us could approach the other. There was besides in the very place where Dinocrates was a font full of water, the rim of which was above the head of the child; and Dinocrates stood on tiptoe to drink. I grieved that the font should have water in it and that nevertheless he could not drink because of the height of the rim. And I woke and recognized that my brother was in trouble. But I trusted that I could relieve his trouble, and I prayed for him every day until we were transferred to the garrison prison, for we were to fight with the beasts at the garrison games on the Cæsar Geta’s birthday. And I prayed for him day and night with lamentations and tears that he might be given me.

During the daytime, while we stayed in the stocks, this was shown to me. I saw that same place which I had seen before, and Dinocrates clean in body, well clothed and refreshed; and where there had been a wound, I saw a scar; and the font which I had seen before had its rim lowered to the child’s waist; and there poured water from it unceasingly; and on the rim a golden bowl full of water. And Dinocrates came forward and began to drink from it, and the bowl failed not. And when he had drunk enough of the water, he came forward, being glad to play as children will. And I awoke. Then I knew that he had been released from punishment (2:3-4).

Tertullian, *The Crown* (211 A.D.): We offer sacrifices for the dead on their birthday anniversaries (3:3).

THE REAL PRESENCE OF CHRIST IN THE HOLY EUCHARIST

... IN SCRIPTURE

Exodus 12:3, 5-8: Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. ... The lamb must be a year-old male and without blemish. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat of its roasted flesh with unleavened bread and bitter herbs.

Matthew 26:27-28: While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins."

Luke 24:30-31, 35: And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. ... Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

John 6:47-58: "Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh." The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because

of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever."

First Corinthians 10:15-18; 11:23-30: I am speaking as to sensible people; judge for yourselves what I am saying. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf. Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar? ...

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying.

... IN TRADITION

The Didache or *The Teaching of the Twelve Apostles* (ca. 70-150 A.D.): Assemble on the Lord's Day [i.e., Sunday], and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one. Anyone who has a difference with his fellow is not to take part with you until they have been reconciled, so as to avoid any profanation of your sacrifice. For this is the offering of which the Lord has said, "Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of the nations" (Mal. 1:11, 14) (14).

Pope Saint Clement, fourth Bishop of Rome, disciple of the Apostles Peter and Paul, *Letter to the Corinthians* (ca. 96 A.D.): Since, therefore, these things are clear to us, and we have looked into the depths of the divine knowledge, we ought to do in proper order all those things which the Master has commanded us to perform at appointed times. He has commanded the offerings and services to be celebrated, and not carelessly nor in disorder, but

at fixed times and hours. ... Those, then, who make their offerings at the appointed times, are acceptable and blessed, for they follow the laws of the Master and do not sin (40:1-2, 4).

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to the Smyrnaens* (ca. 107 A.D.): Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. ... They abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again (6:2; 7:1).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): We call this food Eucharist; and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., Baptism], and is thereby living as Christ has enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the flesh and blood of that incarnated Jesus (66).

Saint Justin the Martyr, *Dialogue with Trypho the Jew* (ca. 155 A.D.): "Also, sirs," I said, "the offering of fine wheat flour which was prescribed to be offered on behalf of those cleansed of leprosy was a type of the Bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed in memory of the passion He suffered on behalf of those men who are cleansed in their souls of every evil. ... Moreover, as I said before, concerning the sacrifices which you [i.e., the Jews] at that time offered, God speaks through Malachi, one of the twelve [lesser prophets], as follows, 'I have no pleasure in you, says the Lord; and I will not accept your sacrifices from your hands; for from the rising of the sun until its setting, my name has been glorified among the gentiles; and in every place incense is offered in my name, and a clean offering; for great is my name among the gentiles, says the Lord; but you profane it' (Mal. 1:10-12). It is of the sacrifices offered to Him in every place by us, the gentiles, that is, of the Bread of the Eucharist and likewise of the cup of the Eucharist, that He speaks at that time; and He says that we glorify His name, while you profane it" (41).

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): He taught the new sacrifices of the New Covenant, of which Malachi, one of the twelve prophets, had signified beforehand: "'You do not do My will,' says the Lord Almighty, 'and I will not accept a sacrifice at your hands. For from the rising of the sun to its setting My name is glorified among the gentiles, and in every place incense is offered to My name, and a pure sacrifice; for great is My name among the gentiles,' says the Lord Almighty" (Mal. 1:11). By these words He makes it plain that the former people will cease to make offerings to God; but that in every place sacrifice will be offered to Him, and indeed, a pure one; for His name is glorified among the Gentiles. ...

Sacrifice as such has not been reprobated. There were sacrifices then, sacrifices among the people; and there are sacrifices now, sacrifices in the Church. Only the kind has been changed; for now the sacrifice is offered not by slaves but by free men. ...

But what consistency is there in those who hold that the bread over which thanks has been given is the Body of their Lord, and the cup His Blood, if they do not acknowledge that He is the Son of the Creator of the world ... How can they say that the flesh which has been nourished by the Body of the Lord and by His Blood gives way to corruption and does not partake of life? Let them either change their opinion, or else stop offering the things mentioned. ...

They are vain in every respect, who despise the entire dispensation of God, and deny the salvation of the body and spurn its regeneration, saying that it is not capable of immortality. If the body be not saved, then, in fact, neither did the Lord redeem us with His Blood; and neither is the cup of the Eucharist the partaking of His Blood nor is the Bread which we break the partaking of His Body (1 Cor. 10:16). ... As we are His members, so too are we nourished by means of created things, He Himself granting us the creation, causing His sun to rise and sending His rain as He wishes. He has declared the cup, a part of creation, to be His own Blood, from which He causes our blood to flow; and the bread, a part of creation, He has established as His own Body, from which He gives increase to our bodies (4:17:5; 4:18:2, 4; 5:2:2).

SALVATION THROUGH FAITH AND WORKS (NOT THROUGH FAITH ALONE)

... IN SCRIPTURE

Matthew 7:21: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Matthew 19:16-22: And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

Matthew 25:31-46: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison,

and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

Romans 2:5-10, 13: [B]y your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. For he will render to every man according to his works: to those who by patience and well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil ..., but glory and honor and peace for everyone who does good ... It is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Second Corinthians 5:10: For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

James 2:18, 24: Show me your faith apart from your works, and I by my works will show you my faith. ... You see that a man is justified by works and not by faith alone.

This is the only place where the phrase "faith alone" appears in Scripture. For this reason, Martin Luther attempted to have the Letter of James, which he called "an epistle of straw," removed from the Bible.

... IN TRADITION

The Didache or Teaching of the Twelve Apostles (ca. 70-150 A.D.): "Watch" over your life: do not let "your lamps" go out, and do not keep "your loins ungirded"; but "be ready," for "you do not know the hour when our Lord is coming" (Matt. 24:42, 44; Luke 12:35). Meet together frequently in your search for what is good for your souls, since a lifetime of faith will be of no advantage to you unless you prove perfect at the very last (16:1-2).

Saint Ignatius, Bishop of Antioch, disciple of the Apostle John, *Letter to Polycarp* (ca. 107 A.D.): Please him whom you serve as soldiers, from whom you receive your wages. Let none of you be found a deserter. Let your baptism serve as a shield, faith as a helmet, love as a spear, endurance as armor. Let your deeds be your deposits, in order that you may eventually receive the savings that are due you (6:2).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): [E]very man will receive the eternal punishment or reward which his actions deserve. Indeed, if all men recognized this, no one would choose evil

even for a short time, knowing that he would incur the eternal sentence of fire. On the contrary, he would take every means to control himself and to adorn himself in virtue, so that he might obtain the good gifts of God and escape the punishment (12).

Saint Theophilus, Bishop of Antioch, *To Autolyucus* (ca. 181 A.D.): He who gave the mouth for speech and formed the ears for hearing and made eyes for seeing will examine everything and will judge justly, granting recompense to each according to merit. To those who seek immortality by the patient exercise of good works (Rom. 2:7), he will give everlasting life, joy, peace, rest, and all good things, which neither eye has seen nor ear has heard, nor has it entered into the heart of man (1 Cor. 2:9). For the unbelievers and the contemptuous and for those who do not submit to the truth but assent to iniquity ... there will be wrath and indignation (Rom. 2:8) (1:14).

THE TRINITY

... IN SCRIPTURE

Genesis 1:26; 3:22: Then God said: "Let us make man in our image, after our likeness." ... Then the Lord God said: "See! The man has become like one of us, knowing what is good and what is bad!"
God speaks in the first person plural, revealing the one true God consists of more than one person.

Isaiah 44:6: Thus says the Lord, Israel's King and redeemer, the Lord of hosts: I am the first and I am the last; there is no God but me.

Matthew 3:16-17: And when Jesus was baptized, he went up immediately from the water; and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

Matthew 28:19-20: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

Luke 1:35 [the Angel Gabriel to Mary]: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God."
The Archangel Gabriel reveals the three Divine Persons to the Virgin Mary at the Annunciation. Her "Yes" makes her the first person to believe in the Trinity, the first Christian.

First Corinthians 12:11: But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

... IN TRADITION

Pope Saint Clement, fourth Bishop of Rome, disciple of the Apostles Peter and Paul, *Letter to the Corinthians* (ca. 96 A.D.): Do we not have one God and one Christ and one Spirit of grace which was poured out upon us (Eph. 4:4-6)? (46:6).

Aristides of Athens, *Apology* (ca. 125 A.D.): [Christians] acknowledge one God, the Creator and Maker of all things, in the only-begotten Son and in the Holy Spirit. Other than Him, no god do they worship (15).

Saint Justin the Martyr, *First Apology* (ca. 150 A.D.): We will prove that we worship Him reasonably; for we have learned that He is the Son of the true God Himself, that He holds a second place, and the Spirit of prophecy a third. For this they accuse us of madness, saying that we attribute to a crucified man a place second to the unchangeable and eternal God, the Creator of all things: but they are ignorant of the mystery which lies therein. ...

Those who assert that the Son is the Father are proved to know neither the Father, nor that the Father of all has a Son, who is both the first-born Word of God and is God (13; 63).

Saint Theophilus, Bishop of Antioch, *To Autolyucus* (ca. 181 A.D.): The three days before the luminaries were created are types of the Trinity: God, his Word, and his Wisdom (2:15).
This is the earliest extant use of the word "Trinity."

VENERATION OF THE BLESSED VIRGIN MARY

... IN SCRIPTURE

Genesis 3:15 [God to the serpent]: "I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel."

The enmity which God will place between the Mother of the Redeemer and Satan indicates His preservation of Mary from Original Sin (i.e., the Immaculate Conception).

First Kings 2:19: Then Bathsheba went to King Solomon to speak to him for Adonijah, and the king stood up to meet her and paid her homage. Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right. "There is one small favor I would ask of you," she said. "Do not refuse me." "Ask it, my mother," the king said to her, "for I will not refuse you."

Matthew 1:23: "Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us" (Isa. 7:14).

Luke 1:28 [the Angel Gabriel to Mary]: “Hail, full of grace, the Lord is with you!”

“Hail,” is no ordinary greeting, but is reserved for greeting nobility or royalty. That the Angel greets Mary in this way reveals his regard for her as his queen. The Greek word, kecharitomen, translated “full of grace,” means a permanent or complete state of grace. That the Angel uses this word in the place of Mary’s name indicates she is in a permanent state of grace, pointing to the Immaculate Conception.

Luke 1:42-43 [Elizabeth to Mary]: “Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me?”

This is an exalted manner in which to speak to one’s younger kinswoman.

John 19:26-27: When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.

That Jesus asks John to care for Mary indicates her Perpetual Virginity, for if she had other children He would not have asked John to care for her. It is also significant that He first asks Mary to care for John. Why would John, a grown man, need to be mothered? It is obvious the Lord here is declaring Mary to be the spiritual Mother of His followers.

... IN TRADITION

Saint Justin the Martyr, *Dialogue with Trypho the Jew* (ca. 155 A.D.): [Jesus] became Man by the Virgin so that the course which was taken by disobedience in the beginning through the agency of the serpent, might be also the very course by which it would be put down. For Eve, a virgin and undefiled, conceived the word of the serpent, and bore disobedience and death. But the Virgin Mary received faith and joy when the angel Gabriel announced to her the glad tidings that the Spirit of the Lord would come upon her and the power of the Most High would overshadow her, for which reason the Holy One being born of her is the Son of God. And she replied: “Be it done unto me according to thy word” (Lk. 1:38) (100).

Saint Melito, Bishop of Sardis, *Easter Homily* (ca. 170 A.D.): [H]e clothed himself in man’s flesh in the womb of a Virgin from whom he came forth as a man . . . [H]e is born of Mary, the fair ewe. . . He it is who made heaven and earth, . . . who became incarnate in a Virgin.

Saint Irenaeus, Bishop of Lyons, disciple of Saint Polycarp of Smyrna, *Against Heresies* (ca. 185 A.D.): Consequently, then, Mary the Virgin is found to be obedient, saying: “Behold, O Lord, your handmaid; be it done to me according to your word” (Lk. 1:38). Eve, however, was disobedient; and when yet a virgin, she did not obey. Just as she, who was then still a virgin although she had Adam for a husband,—for in Paradise they were both naked but were not ashamed (Gen. 2:25); for, having been created only a short time, they had no understanding of the procreation of children and it was necessary that they first come to maturity before beginning to multiply,—having become disobedient, was made the cause of death for herself and for the whole human race; so also Mary, betrothed to a man but nevertheless still a virgin, being obedient, was made the cause of salvation for herself and for the whole human race. . . . Thus, the knot of Eve’s disobedience was loosed by the obedience of Mary. What the virgin Eve had bound in unbelief, the Virgin Mary loosed through faith (3:22:4).

Saint Hippolytus of Rome, Bishop of Pontus, Bishop of Saint Irenaeus of Lyons, *Commentary on Psalm 22 [23]* (ca. 215 A.D.): The ark which was made of incorruptible timber (Ex. 25:10) was the Savior. The ark symbolized the tabernacle of His body, which was impervious to decay and engendered no sinful corruption. . . . The Lord was sinless, because, in His humanity, He was fashioned out of incorruptible wood, that is, out of the Virgin and the Holy Ghost, lined within and without as with the purest gold of the Word of God (Theodoret of Cyr. *First Dialogue*).

Saint Hippolytus of Rome, *Discourse on the End of the World* (ca. 215 A.D.): [The blessed prophets] preached of the advent of God in the flesh to the world, His advent by the spotless and God-bearing Mary (1).

Sub Tuum Praesidium, earliest extant prayer to Mary (ca. 250 A.D.): Under your mercy we take refuge, O Mother of God. Do not reject our supplications in necessity, but deliver us from danger, [O you] alone pure and alone blessed.