

## THE REAL PRESENCE OF JESUS CHRIST IN THE HOLY EUCHARIST

**John 6:53-55:** “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.” (See also *Mal. 1:11*; *Luke 22:19*; *24:35*; *Acts 2:42*; *20:7*; *1 Cor. 10:3-4*, *16-17*; *11:23-29*; *Rev. 2:17*)

St. Ignatius of Antioch, *Letter to the Smyrneans* 6:2-7:1 (ca. 107 A.D.): “Take note of [the Docetists] 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, the flesh which suffered for our sins and which the Father, in his goodness, raised up again.”

(See also *Didache* 14; St. Justin the Martyr, *First Apology* 66; St. Irenaeus of Lyons, *Against Heresies* 4:32-33)

## SALVATION BY FAITH AND WORKS

**Jas. 2:24:** “You see that a man is justified by works and not by faith alone.”

(See also *Matt. 19:16*; *25:31-45*; *Rom. 2:6-8*; *Gal. 5:6*; *1 Pet. 4:8*)

St. Justin the Martyr, *First Apology* 12 (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.”

(See also *Didache* 16:1-2; Pope St. Clement I, *Letter to the Corinthians* 30:3; St. Clement of Alexandria, *Miscellanies* 6:14:108:4)

## VENERATION OF THE VIRGIN MARY

**Luke 1:42-43:** “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?”

(See also *Gen. 3:15*; *1 Kgs. 2:13-21*; *Matt. 1:23*;

**Luke 1:28-55**; *John 19:25-27*)

St. Irenaeus of Lyons, *Against Heresies* 3:22:4 (ca. 185 A.D.): “Mary the Virgin is found to be obedient, saying: ‘Behold, O Lord, your handmaid; be it done to me according to your word’ (*Luke* 1:38). ... Mary, ... being obedient, was made the cause of salvation for herself and for the whole human race [in that through her obedience our Savior was born].”

(See also St. Ignatius of Antioch, *Letter to the Ephesians* 19:1; St. Justin the Martyr, *Dialogue with Trypho the Jew* 100; St. Hippolytus of Rome, *Discourse on the End of the World* 1)

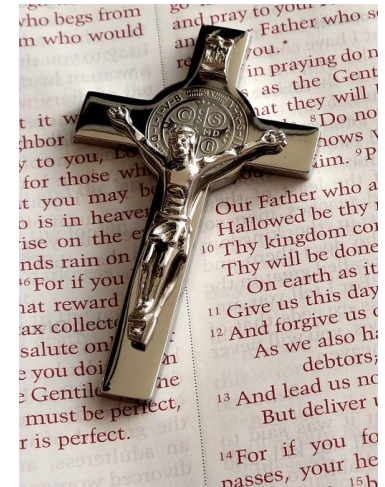
## THE POPES FROM PETER TO FRANCIS

St. Peter (33-67)  
St. Linus (67-76)  
St. Anacletus (76-88)  
St. Clement I (88-97)  
St. Evaristus (97-105)  
St. Alexander (105-115)  
St. Sixtus I (115-125)  
St. Telesphorus (125-136)  
St. Hyginus (136-140)  
St. Pius I (140-155)  
St. Anicetus (155-166)  
St. Soter (166-175)  
St. Eleutherus (175-189)  
St. Victor I (189-199)  
St. Zephyrinus (199-217)  
St. Callistus I (217-222)  
St. Urban I (222-230)  
St. Pontian (230-235)  
St. Anterus (235-236)  
St. Fabian (236-250)  
St. Cornelius (251-253)  
St. Lucius I (253-254)  
St. Stephen I (254-257)  
St. Sixtus II (257-258)  
St. Dionysius (259-268)  
St. Felix I (269-274)  
St. Eutychian (275-283)  
St. Caius (283-296)  
St. Marcellinus (296-304)  
St. Marcellus I (308-309)  
St. Eusebius (309-310)  
St. Miltiades (311-314)  
St. Sylvester I (314-335)  
St. Marcus (336)  
St. Julius I (337-352)  
St. Liberian (352-366)  
St. Damasus I (366-384)  
St. Siricius (384-399)  
St. Anastasius I (399-401)  
St. Innocent I (402-417)  
St. Zosimus (417-418)  
St. Boniface I (418-422)  
St. Celestine I (422-432)  
St. Sixtus III (432-440)  
St. Leo I (the Great) (440-461)  
St. Hilarius (461-468)  
St. Simplicius (468-483)  
St. Felix III (II) (483-492)  
St. Gelasius I (492-496)  
Anastasius II (496-498)  
St. Symmachus (498-514)  
St. Hormisdas (514-523)  
St. John I (523-526)  
St. Felix IV (III) (526-530)  
Boniface II (530-532)  
John II (533-535)  
St. Agapitus I (535-536)  
St. Silverius (536-537)  
Vigilius (537-555)  
Pelagius I (556-561)  
John III (561-574)  
Benedict I (575-579)  
Pelagius II (579-590)  
St. Gregory I (the Great) (590-604)  
Sabinian (604-606)  
Boniface III (607)  
St. Boniface IV (608-614)  
St. Adeodatus I (615-618)  
Boniface V (619-625)  
Honorius I (625-638)  
Severinus (640)  
John IV (640-642)  
Theodore I (642-649)  
St. Martin I (649-655)  
St. Eugene I (655-657)  
St. Vitalian (657-672)  
Adeodatus II (672-676)  
Donus (676-678)  
St. Agatho (678-681)  
St. Leo II (682-683)  
St. Benedict II (684-685)  
John V (685-686)  
Conon (686-687)  
St. Sergius I (687-701)  
John VI (701-705)  
John VII (705-707)  
Sisinius (708)  
Constantine (708-715)  
St. Gregory II (715-731)  
St. Gregory III (731-741)  
St. Zachary (741-752)  
Stephen II (III) (752-757)  
St. Evaristus (757-767)  
Stephen IV (768-772)  
Adrian I (772-795)  
St. Leo III (795-816)  
Stephen V (816-817)  
St. Paschal I (817-824)  
Eugene II (824-827)  
Valentine (827)  
Gregory IV (827-844)  
Sergius II (844-847)  
St. Leo IV (847-855)  
Benedict III (855-858)  
St. Nicholas I (the Great) (858-867)  
Adrian II (867-872)  
St. Fabian (872-882)  
Marinus I (882-884)  
St. Adrian III (884-885)  
Stephen VI (885-891)  
Formosus (891-896)  
Boniface VI (896)  
Stephen VII (896-897)  
Romanus (897)  
Theodore II (897)  
John IX (898-900)  
Benedict IV (900-903)  
Leo V (903)  
Sergius III (904-911)  
Anastasius III (911-913)  
Lando (913-914)  
John X (914-928)  
Leo VI (928)  
Stephen VIII (828-931)  
John XI (931-935)  
Leo VII (936-939)  
Stephen IX (939-942)  
Marinus II (942-946)  
Agapitus II (946-955)  
John XII (955-963)  
Leo VIII (963-964)  
Benedict V (964-965)  
John XIII (965-972)  
Benedict VI (973-974)  
Benedict VII (974-983)  
John XIV (983-984)  
John XV (985-996)  
Gregory V (996-999)  
Sylvester II (999-1003)  
John XVII (1003)  
John XVIII (1003-1009)  
Sergius IV (1009-1012)  
Benedict VIII (1012-1024)  
John XIX (1024-1032)  
Benedict IX (1032-1044)  
Sylvester III (1045)  
Benedict IX (1045)  
Gregory VI (1045-1046)  
Clement II (1046-1047)  
Benedict IX (1047-1048)  
Damasus II (1048)  
St. Leo IX (1049-1054)  
Victor II (1055-1057)  
Stephen X (1057-1058)  
Nicholas II (1058-1061)  
Alexander II (1061-1073)  
St. Gregory VII (1073-1085)  
Bl. Victor III (1086-1087)  
Bl. Urban II (1088-1099)  
Paschal II (1088-1118)  
Gelasius II (1118-1119)  
Callistus II (1119-1124)  
Honorius II (1124-1130)  
Innocent II (1130-1143)  
Celestine II (1143-1144)  
Lucius II (1144-1145)  
Bl. Eugene III (1145-1153)  
Anastasius IV (1153-1154)  
Adrian IV (1154-1159)  
Alexander III (1159-1181)  
Lucius III (1181-1185)  
Urban III (1185-1187)  
Gregory VIII (1187)  
Clement III (1187-1191)  
Celestine III (1191-1198)  
Innocent III (1198-1216)  
Honorius III (1216-1227)  
Gregory IX (1227-1241)  
Celestine IV (1241)  
Innocent IV (1243-1254)  
Alexander IV (1254-1261)  
Urban IV (1261-1264)  
Clement IV (1265-1268)  
Bl. Gregory X (1271-1276)  
Bl. Innocent V (1276)  
Adrian V (1276)  
John XXI (1276-1277)  
Nicholas III (1277-1280)  
Martin IV (1281-1285)  
Honorius IV (1285-1287)  
Nicholas IV (1288-1292)  
St. Celestine V (1294)  
Boniface VIII (1294-1303)  
Bl. Benedict XI (1303-1304)  
Clement V (1305-1314)  
John XXII (1316-1334)  
Benedict XII (1334-1342)  
Clement VI (1342-1352)  
Innocent VI (1352-1362)  
Bl. Urban V (1362-1370)  
Gregory XI (1370-1378)  
Urban VI (1378-1389)  
Boniface IX (1389-1404)  
Innocent VII (1404-1406)  
Gregory XII (1406-1415)  
Martin V (1417-1431)  
Eugene IV (1431-1447)  
Nicholas V (1447-1455)  
Callistus IV (1455-1458)  
Pius II (1458-1464)  
Paul II (1464-1471)  
Sixtus IV (1471-1484)  
Innocent VIII (1484-1492)  
Alexander VII (1492-1503)  
Pius III (1503)  
Julius II (1503-1513)  
Leo X (1513-1521)  
Adrian VI (1522-1523)  
Clement VII (1523-1534)  
Paul III (1534-1549)  
Julius III (1550-1555)  
Marcellus II (1555)  
Paul IV (1555-1559)  
Pius IV (1559-1565)  
St. Pius V (1566-1572)  
Gregory XIII (1572-1585)  
Sixtus V (1585-1590)  
Urban VII (1590)  
Gregory XIV (1590-1591)  
Innocent IX (1591)  
Clement VIII (1592-1605)  
Leo XI (1605)  
Paul V (1605-1621)  
Gregory XV (1621-1623)  
Urban VIII (1623-1644)  
Innocent X (1644-1655)  
Alexander VII (1655-1667)  
Clement IX (1667-1669)  
Clement X (1670-1676)  
Bl. Innocent XI (1676-1689)  
Alexander VIII (1689-1691)  
Innocent XII (1691-1700)  
Clement XI (1700-1721)  
Innocent XIII (1721-1724)  
Benedict XIII (1724-1730)  
Clement XII (1730-1740)  
Benedict XIV (1740-1758)  
Clement XIII (1758-1769)  
Clement XIV (1769-1774)  
Pius VI (1775-1799)  
Pius VII (1800-1823)  
Leo XII (1823-1829)  
Pius VIII (1829-1830)  
Gregory XVI (1831-1846)  
Bl. Pius IX (1846-1878)  
Leo XIII (1878-1903)  
St. Pius X (1903-1914)  
Benedict XV (1914-1922)  
Pius XI (1922-1939)  
Pius XII (1939-1958)  
Bl. John XXIII (1958-1963)  
Paul VI (1963-1978)  
John Paul I (1978)  
Bl. John Paul II (the Great) (1978-2005)  
Benedict XVI (2005-2013)  
Francis I (2013- )

# The teachings of the CATHOLIC CHURCH

— in —

## Scripture & Tradition



Louis Bosco

**O**UR LORD AND SAVIOR JESUS CHRIST said to His Apostle, “I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it” (*Matt. 16:18*). Jesus assured His followers He would remain with them “always to the end of the age” (*Matt. 28:20*). We can be certain, therefore, that the Church which He founded—the one, true Church—has never fallen; she has stood continuously from Saint Peter’s day forward and shall remain present “to all generations, for ever and ever” (*Eph. 3:21*).

It must be true as well that the Church’s teachings have survived intact, for they were given to her by Christ Himself Who said, “Heaven and earth will pass away, but my words will not pass away” (*Matt. 24:35*; cf. *Isa. 40:8*). In Saint John’s *Gospel*, the Lord promises the Holy Spirit will be with the Church forever (14:16). Saint Paul goes so far as to call the Church “the pillar and bulwark of truth” (*1 Tim. 3:15*). Because His Church has been around teaching the same thing for two thousand years, therefore, an uninterrupted historical trail of her doctrine must exist, linking the original community of Jesus’ disciples to its contemporary self.

## Behold The Truth

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This means it must be possible to trace the teachings of one of the Christian bodies in existence today back through time to the days of the Apostles. The body which is able to do this must be the one, true Bride of Christ.

All Christians claim to follow the teachings of Christ in the Holy Bible. Nevertheless, there are more than 40,000 different, Bible-believing denominations currently in existence, which stand in disagreement with one another on what the Bible really teaches! Of all the multiple and diverse Christian communities, only the Catholic Church is able to trace her doctrine back to the first centuries of the Christian era. Only Catholicism can find its beliefs expressed in Christianity's earliest historical documents, the writings of the Early Church Fathers, composed by believers who learned from the Apostles directly or from those who had known them.

Moreover, the Catholic Church is able to substantiate her claim of authenticity through *Apostolic Succession*, the constant line of bishops that has faithfully carried Christ's teachings from the first century down to the present day (cf. 2 *Tim.* 2:1-2). (Within this unbroken, episcopal line, the Bishop of Rome, or the Pope, as the successor of Peter, has held a special place of authority. See below, "The Papacy," and on the back panel, "The Popes from Peter to Francis.")

Following are some of the basic teachings of Catholicism, along with Bible verses and quotations from the Church Fathers, which support the Church's beliefs. For more information about the Catholic Church, try one of these resources:

- ✠ books: *Catechism of the Catholic Church*; *Catholicism and Fundamentalism* by Karl Keating; *Crossing the Tiber* by Steven Ray; *The Lamb's Supper* by Scott Hahn;
- ✠ online: EWTN (ewtn.com); Catholic Answers (catholic.com); Behold The Truth (beholdthetruth.com)

## BAPTISM OF INFANTS

**Luke 18:15-18:** "Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. But Jesus called them to him, saying, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.'" (See also Ps. 51:5; Matt. 9:25; Luke 1:15; Acts 2:38-39; 16:15, 32-33; Rom. 5:18-19)

St. Hippolytus of Rome, *Apostolic Tradition* 21 (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." (See also St. Justin the Martyr, *First Apology* 15; St. Irenaeus of Lyons, *Against Heresies* 2:22:4; St. Clement of Alexandria, *The Apostolic Constitutions* 6:15)

## CONFESSION

**John 20:23 [Jesus to the Apostles]:** "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (See also Prov. 28:13; Sir. 4:26; Matt. 9:6-8; 16:18-19; 18:18; Jas. 5:14-16; 1 John 5:16-17)

St. Ignatius of Antioch, *Letter to the Philadelphians* 8:1 (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." (See also *Didache* 4:14; Pope St. Clement I, *Letter to the Corinthians* 51:1; St. Hippolytus of Rome, *Apostolic Tradition* 3)

## THE DIVINITY OF JESUS CHRIST

**John 20:28 [The Apostle Thomas to Jesus]:** "My Lord and my God!" (See also Isa. 9:6-7; John 1:1-3, 14, 18; 8:58; Phil. 2:6; Col. 1:15-17)

St. Clement of Alexandria, *Exhortation to the Greeks* 1:7:1 (ca. 190 A.D.): "The Word, then, the Christ, is the cause both of our ancient beginning—for he was in God—and of our well-being. And now this same Word has appeared as man. He alone is both God and man, and the source of all our good things." (See also St. Ignatius of Antioch, *Letter to the Romans*, Address; St. Justin the Martyr, *First Apology* 63; St. Irenaeus of Lyons, *Against Heresies* 1:10:1)

## INTERCESSION OF THE ANGELS AND SAINTS

**Rev. 5:8:** "[T]he twenty-four elders fell down before the Lamb ... with golden bowls of incense, which are the prayers of God's holy people." (See also Matt. 18:10; Mark 9:3; 12:27; Heb. 12:1; Rev. 6:9-11; 8:3-4)

*The Martyrdom of Saint Polycarp* 18:1-3 (ca. 156 A.D.): "And so [after the martyrdom of Polycarp] 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." (See also Pope St. Clement I, *Letter to the Corinthians* 46:2; Origen, *Prayer* 11; St. Clement of Alexandria, *Miscellanies* 7:12)

## THE MINISTERIAL PRIESTHOOD

**1 Cor. 4:1, 14-15:** "Thus should one regard us: as servants of Christ and stewards of the mysteries of God. ... I am writing you this not to shame you, but to admonish you as my beloved children. Even if you have countless guides in Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the gospel." (See also Matt. 19:12; Luke 22:19; John 20:23; Col. 1:25; Heb. 5:4; Jas. 5:14-16)

Pope St. Clement I, *Letter to the Corinthians* 40:4-5 (ca. 96 A.D.): "[T]he priests are assigned their special place, while on the Levites [i.e., the deacons] particular tasks are imposed. The layman is bound by the layman's code." (See also St. Ignatius of Antioch, *Letter to the Smyrneans* 8; Tertullian, *The Demurrer Against the Heretics* 41:4-8; St. Hippolytus of Rome, *Apostolic Tradition* 9)

## THE PAPACY

**Matt. 16:18-19:** "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell 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." (See also Isa. 22:22; Matt. 23:2-3; Luke 22:31-32; John 1:42; 21:15-17; 1 Pet. 5:13)

St. Irenaeus of Lyons, *Against Heresies* 3:3:2 (ca. 185 A.D.): "[W]e shall confound all those, who ... 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." (See also Pope St. Clement I, *Letter to the Corinthians* 58:2; 59:1; St. Ignatius of Antioch, *Letter to the Romans*, Address; 3:1; Tertullian, *The Demurrer Against the Heretics* 22:4)

## PURGATORY

**1 Cor. 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." (See also 2 Macc. 12:46; 2 Sam. 1:12; Matt. 5:26; 12:32; Luke 12:47-48)

St. Abercius Marcellus, *Epitaph* (ca. 190 A.D.): "Abercius is my name, a disciple of the chaste Shepherd ... Standing by, I, Abercius, ordered this [epitaph] 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." (See also St. Vibia Perpetua, *The Martyrdom of Saints Perpetua and Felicitas* 2:3-4; Tertullian, *Monogamy* 10:4; St. Cyprian of Carthage, *The Lapsed* 17)