

The Popes from Peter to Francis:

First Century

St. Peter (33-67)
St. Linus (67-79)
St. Anacleus (79-92)
St. Clement I (92-101)

Second Century

St. Evaristus (101-105)
St. Alexander I (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)

Third Century

St. Callistus I (217-222)
St. Urban I (222-230)
St. Pontian (230-235)
St. Anterius (235-236)
St. Fabian (236-250)
St. Cornelius (251-253)
St. Laetus 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. Gaius/Caius (283-296)
St. Marcellinus (296-304)

Fourth Century

St. Marcellus I (308-309)
St. Eusebius (309)
St. Militiades (311-314)
St. Sylvester I (314-335)
St. Mark (336)
St. Julius I (337-352)
Liberius (352-366)
St. Damasus I (366-384)
St. Siricius (384-399)
St. Anastasius I (399-401)

Fifth Century

St. Innocent I (401-417)
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. Hilary (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)

Sixth Century

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)

Seventh Century

Sabinian (604-606)
Boniface III (607)
St. Boniface IV (608-615)
St. Deusdedit 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 (654-657)
St. Vitalian (657-672)
Deusdedit 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. Serius I (687-701)

Eighth Century

John VI (701-705)
John VII (705-707)
Sisinnius (708)
Constantine (708-715)
St. Gregory II (715-731)
St. Gregory III (731-741)
St. Zachary (741-752)

Stephen II (III) (752-757)

St. Paul I (757-767)
Stephen IV (768-772)
Adrian I (772-795)
St. Leo III (795-816)

Ninth Century

Stephen V (816-817)
St. Paschal I (817-824)
Eugene II (824-827)
Valentine (827)
Gregory IV (827-844)
Serius II (844-847)
St. Leo IV (847-855)
Benedict III (855-858)
St. Nicholas I (the Great) (858-867)
Adrian II (867-872)
John VIII (872-882)
Marinus I (882-884)
St. Adrian III (884-885)
St. Stephen VI (885-891)
Formosus (891-896)
Boniface VI (896)
Stephen VII (896-897)
Romanus (897)
Theodore II (897)
John IX (898-900)

Tenth Century

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 (929-931)
John XI (931-935)
Leo VII (936-939)
Stephen IX (939-942)
Marinus II (942-946)
Agapitus II (946-955)
John XII (955-964)
Leo VIII (963-965)
Benedict V (964-966)
John XIII (965-972)
Benedict VI (972-974)
Benedict VII (974-983)
John XIV (983-984)
John XV (984-996)
Gregory V (996-999)
Sylvester II (999-1003)

Eleventh Century

John XVII (1003)
John XVIII (1004-1009)
Sergius X (1009-1012)
Benedict VIII (1012-1024)
John XIX (1024-1032)
Benedict IX (1) (1032-1044)
Sylvester III (1045)
Benedict IX (2) (1045)
Gregory VI (1045-1046)
Clement II (1046-1047)
Benedict IX (3) (1047-1048)
Damasus II (1048)
St. Leo IX (1049-1054)
Victor II (1055-1057)
Stephen X (1057-1058)
Nicholas II (1059-1061)
Alexander II (1061-1073)
St. Gregory VII (1073-1085)
Bl. Victor III (1086-1087)
Bl. Urban II (1088-1099)
Paschal II (1099-1118)

Twelfth Century

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)

Thirteenth Century

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 (1277-1280)

Martin IV (1281-1285)
Honorius IV (1285-1287)
Nicholas IV (1288-1292)
St. Celestine V (1294)
Boniface VIII (1294-1303)

Fourteenth Century

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)

Fifteenth Century

Innocent VII (1404-1406)
Gregory XII (1406-1415)
Martin V (1417-1431)
Eugene IV (1431-1447)
Nicholas V (1447-1455)
Callistus III (1455-1458)
Pius II (1458-1464)
Paul II (1464-1471)
Sixtus IV (1471-1484)
Innocent VIII (1484-1492)
Alexander VI (1492-1503)

Sixteenth Century

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)

Seventeenth Century

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)

Eighteenth Century

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)

Nineteenth Century

Pius VII (1800-1823)
Leo XII (1823-1829)
Pius VIII (1829-1830)
Gregory XVI (1831-1846)
Pius IX (1846-1878)
Leo XIII (1878-1903)

Twentieth Century

St. Pius X (1903-1914)
Benedict XV (1914-1922)
Pius XI (1922-1939)
Pius XII (1939-1958)
John XXIII (1958-1963)
Paul VI (1963-1978)
John Paul I (1978)
John Paul II (the Great) (1978-2005)

Twenty-First Century
Benedict XVI (2005-2013)
Francis I (2013 -)



“Who do you say that I am?”



Detail from “Christ and Staff” by Carl Bloch

There are many opinions ...

Where do we find
the TRUTH
about JESUS CHRIST?

by Louis Bosco

God, Man, or Both?

JESUS CHRIST is the most influential person who ever lived. For two millennia people have worshiped him as God. Today his followers number in the billions and are to be found in every country on earth. Even many Jews, Muslims, Buddhists, and Hindus revere him as a holy man. The Q’uran, in fact, identifies him as the Messiah.

His birth, death, and resurrection are recorded in the New Testament, yet there is also a wealth of historical writings outside of the Bible which give witness to Him.

The famous Jewish historian Josephus, for instance, writing in 93 A.D., just sixty years after Jesus’ death, called him “a wise man, if it be lawful to call him a man,” “a doer of wonderful works,” and “the Christ” (Antiquities of the Jews 18:3:3). The historian went on to document Jesus’ trial and crucifixion under Pontius Pilate and his subsequent resurrection from the dead, saying, “[H]e appeared to [those that loved him] alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him” (ibid.). While you have probably heard of Jesus Christ, do you really know him? Who was he really? Why did he come? And whom shall we trust to tell us the truth about him?

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Behold The Truth

Discovering the What & Why of the Catholic Faith
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“*You are the Christ, the Son of the living God.*” *Matthew 16:16*

Does God exist?

Evidence of God’s existence is plainly to be seen in nature. Considering the delicate intricacies of earth’s ecosystem or the majestic splendor of a sunset, for example, leads the rational mind to conclude a supreme intellect is at work behind the scenes. The most direct way for one to prove God’s existence, however, is simply to ask him to reveal himself. “*If you are really there, God, please let me know it.*” He will not pass up the invitation to make himself known to one whose heart is open. “Ask and it will be given to you,” says Jesus in the Holy Bible; “seek and you will find; knock and the door will be opened to you” (Matt. 7:7).

Still, one may wonder, if God exists why is there evil in the world, why do innocent people suffer? The truth is God does not *cause* evil to happen. Rather, he *permits* it to happen so that he may bring about a greater good.

How can a man become God?

To some the Christian belief in the divinity of Jesus Christ is ridiculous and even blasphemous. Certainly it would be impossible for a man to become God. Yet, by the same token, it would not be impossible for God, who is all-powerful, to become a man. As the only-begotten Son of God, Jesus shares in the divine nature. He is at once truly God and truly man. His birth fulfills the prophecy of the coming of “Emmanuel,” which means, “God is with us” (Matt. 1:23; Isa. 7:14).

Did Jesus ever claim to be God?

Jesus proclaimed to the Jews in the Temple, “Truly, truly, I say to you, before Abraham was, I AM” (John 8:58), taking for himself the Name of God from Exodus 3:14. His many miracles, especially his resurrection from the dead, are also proof of his divinity. Seeing the Risen Christ, the Apostle Thomas called him, “My Lord and my God!” (John 20:28).

Christianity professes God to be a Trinity of divine persons: Father, Son, and Holy Spirit—three persons in one God. The Holy Trinity is a mystery which one can accept only through faith. The three persons of the Trinity are revealed in the Bible to the Blessed Virgin Mary by the Archangel Gabriel, who tells her, “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” (Luke 1:35; see also Gen. 1:26; Matt. 3:16-17; 28:19).

How can Christianity be the true religion?

Christianity teaches that it was necessary for Jesus, the Son of God, to suffer and die on our behalf in atonement for our sins (cf. 1 Tim. 2:5). “He was pierced for our offenses,” wrote the Prophet Isaiah, “crushed for our sins, upon him was the chastisement that makes us whole” (Isa. 53:5). **Christianity is set apart from all other religions in that it alone says that God died to save us.** If we shall believe in Jesus, live as he has asked us to live, death will not be our end, we shall live forever in heaven (cf. Rom. 2:7)! This is the Gospel or *good news!* **No other religion provides so hopeful an answer to the problems of sin and death.**

If Christianity is the true religion, why then are Christians so divided?

From an historical perspective, the division within Christianity is a relatively new phenomenon. Christians in the West, in fact, remained united for 1,500 years after the Resurrection. Nevertheless, there are currently 40,000 different Christian sects in existence. Remarkably, while each of these sects claims to follow the Bible, they disagree with one another on what the Bible teaches—even on important matters like salvation and baptism! There is disagreement even on Jesus himself! The Oneness Pentecostals, for instance, deny that Jesus is a separate person from God the Father and some Evangelicals deny his Eternal Sonship.

When Jesus asked the Twelve Apostles, “Who do you say that I am?”, Saint Peter stepped forward and said, “You are the Christ, the Son of the living God.” And to him Jesus declared, “You are Peter, and upon 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 [i.e., forbid] on earth shall be bound in heaven, whatever you loose [i.e., permit] on earth shall be loosed” (Matt. 16:15-19). The truth is, Jesus did not establish thousands of churches—he established one Church, built on the Apostle Peter. And just as it was 2,000 years ago, if one wants to know the truth about Jesus he or she needs to go to Peter and the Apostles—that is, to the Church that Jesus founded (cf. Luke 10:16; 1 Tim. 3:15).

Of all the Christian assemblies, only the Catholic Church can trace her history and teachings back to the Apostles for her bishops alone are their spiritual descendants. Within this unbroken line of bishops, the Bishop of Rome (or Pope), the successor of Saint Peter, holds a special position of authority. This truth is verified by the writings of the Early Church Fathers, Christians who were taught by the Apostles directly or by those who had known them. (The writings of the Early Church Fathers are available on the internet or at any good library.)

Consider Saint Irenaeus of Lyons, for example, whose teacher, Saint Polycarp, was a disciple of the Apostle John. Around 185 A.D., in denouncing the teachings of the Gnostics, who denied Jesus had really come in the flesh, Irenaeus listed the Bishops of Rome from Peter down to Eleutherus, the Pope of his day, commenting, “We shall confound [the Gnostics] 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 For with this Church, because of its superior origin, all Churches must agree, that is, the faithful in the whole world” (Against Heresies). (A complete list of the Popes is provided on the back of this pamphlet.)

In the tradition of Peter, the Popes have consistently proclaimed the truth about Jesus Christ down through the ages:

Pope Saint Peter the Apostle (ca. 33 A.D.): “The author of life you put to death, but God raised him from the dead; of this we are witnesses” (Acts 3:15).

Pope Saint Clement I (ca. 96): “Let us fix our gaze on the blood of Christ, and realize how precious it is to the Father, seeing that it was poured out for our salvation” (Letter to the Corinthians).

Pope Saint Dionysius I (262): “[Sabellius], in his blasphemy, says that the Son is the Father and vice versa. . . . [Some heretics] proclaim that there are in some way three gods, when they divide the Sacred Unity into three substances foreign to each other and completely separate. . . . Therefore, the Divine Trinity must be gathered up and brought together in One, a Summit, as it were—I mean the omnipotent God of the universe” (Letter to Dionysius, Bishop of Alexandria).

Pope Saint Damasus I (375): “The Wisdom, the Word, the Son of God took on human body, spirit and mind, that is, the whole Adam, or, so to speak plainly, all our ancient humanity without sin” (Letter to Paulinus of Antioch).

Pope Saint Leo the Great (449): “We could not overcome sin and the author of death, unless our nature had been assumed and made His own by Him Whom neither sin could stain nor death hold” (Letter to Flavian, Bishop of Constantinople).

Pope Saint Agatho I (680): “He, the Maker and Redeemer of all men, who had he come in the majesty of his Godhead into the world, might have terrified mortals, preferred to descend through his inestimable clemency and humility to the estate of us whom he had created and thus to redeem us” (Letter to the Third Council of Constantinople).

Pope John Paul the Great (1994): “Jesus does not in fact merely speak ‘in the name of God’ like the Prophets, but he is God himself speaking in his Eternal Word made flesh. Here we touch upon the essential point by which Christianity differs from all the other religions” (Tertio Millennio Adveniente).

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