

Catholic Doctrinal Concordance

Arranged by topic



Ignorance of scripture is ignorance of Christ

✠ St. Jerome

Edited by Pete Tormey

About this book

This is a short doctrinal concordance of the Catholic faith. It is not by any means a complete concordance. The purpose of this booklet is to give people interested in Catholicism a quick reference for the most common items of the faith. Particularly in areas where Catholics and other religions disagree.

The Catechism of the Catholic Church has a much more extensive look into the subjects presented here, and people interested should look there as well.

This printed version was originally a WEB page on the Internet. Many people contributed suggestions over the past few years, and I would like to thank them for their kind suggestions.

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This is dedicated to all the cradle Catholics, like myself, who one day woke up and realized they didn't know anything about Catholicism.

Cover art by Seth Ahonen
Published by InfoPage Dec 1997
2017 Esperanza Dr.
Concord, CA 94519

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GOD, ONE AND TRUE

"We believe in one God, the Father, the Almighty"

God's Nature

<i>Only one God.</i>	Deut 32:39; Is 43:10; 44:6-8; 45:5; Hos 13:4; Mal 2:10; 1Cor 8:6; Eph 4:6
<i>God is Spirit.</i>	Jn 4:24; Cf. also 1Jn 4:8; for God is Love.
<i>God is Creator</i>	Gen 1:1; Job 26:13; Ps 33:6; 148:5; Prov 8:22-31; Sirach 24:8; 2Mac 7:28; Jn 1:3; Col 1:16; Heb 11:3
<i>Is unbounded</i>	1 Kings 8:27; Jer 23:24; Acts 7:48-49
<i>Is omnipresent</i>	Ps 139:7; Wis 1:7; Sirach 16:17-18; Jer 23:24; Amos 9:2-3; Eph 1:23
<i>Is omnipotent</i>	Gen 17:1; 28:3; 35:11; 43:14; Ex 6:3; Rev 1:8; 4:8; 11:17; 16:14; 21:22
<i>God the Mighty</i>	Gen 49:24; Ps 24:8; 50:1; Is 10:21; Jer 32:18; 2 Mac 11:13
<i>God is Merciful</i>	Ex 34:6; 2Chron 30:9; Ps 25:6; 51:1; Is 63:7; Lk 6:36; Rom 11:32; Eph 2:4; Jas 5:11
<i>Source of life and holiness</i>	Rom 6:23; Gal 6:8; Eph 1:4-5; 1Thess 4:3; 2Thess 2:13-17
<i>Is Judge of the world</i>	1Sam 2:10; 1Chron 16:33; Ezek 18:30; Mt 16:27; Acts 17:31; Rom 2:16; 2Tim 4:1; 1Pet 4:5

Holy Trinity

"Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed).

<i>Foreshadowing of plurality of Persons in OT</i>	Gen 1:26; 3:22; 11:7; 18:1-5; 9-10; 16
<i>Action of Triune Godhead in New Testament</i>	Mt 3:16-17; Lk 1:35; 3:21-22
<i>Plurality of Persons as mentioned in New Testament</i>	Jn 14:15; 26; 15:26; Acts 1:6-8; Rom 8:9; 1Cor 6:10-11; Eph 4:4-6; 1Pet 1:2; 1Jn 5:6-7; Jude 20:21
<i>Baptism given in name of Trinity</i>	Mt 28:19
<i>Blessing given in name of Trinity</i>	2Cor 13:14

Thomas answered and said to him, "My Lord and my God"

Jesus Christ

<i>Son of God</i>	Mt 16:16; 26:63-64; 1Jn 4:15
<i>Only begotten of Father</i>	Jn 1:14; 3:16; 18; 1Jn 4:9
<i>Is Messiah (Greek: Christos)</i>	Is 7:14; 9:6; Jer 23:5; 30:9; Ezek 34:23; Mic 5:2; Zech 9:9; (Cf) Jn 1:41; 4:25-26
<i>Christ is true God</i>	Jn 1:1; 5:18; 8:58; 20:28; Phil 2:6; Col 1:15-19; 2:9; Tit 2:13
<i>Christ is true Man (proved by his dying)</i>	Mt 26:38; 27:50; Mk 15:37; Lk 23:46; Jn 1:14; 19:30; Acts 2:22; 3:22; Phil 2:7; 1Tim 2:5; Heb 2:17; 1Jn 1:2
<i>Called First and Last</i>	Is 41:4; 44:6; (Cf) Rev 1:17; 2:8
<i>Called Alpha and Omega</i>	Rev 1:8; 21:6; (Cf) Rev 22:13-16
<i>Is King of Kings</i>	Rev 1:5; (Cf) Rev 17:14; 1Tim 1:17; (Cf) Rev 15:3
<i>Is Power and Wisdom of God</i>	1Cor 1:24
<i>Is the Glory of God</i>	1Cor 2:8; Heb 1:3; Jas 2:1; Rev 21:23
<i>Is Eternal</i>	Mic 5:2; Jn 1:1; Col 1:17; Heb 1:10
<i>Is Omniscient</i>	Ps 139; (Cf) Lk 6:8; Jn 6:64; 13:11; 16:13; 21:17
<i>Is Unchangeable</i>	Mal 3:6; (Cf) Heb 1:12; 13:8
<i>Is Lord of all</i>	Acts 10:36; Rom 10:12

Death of Christ

<i>Foretold in OT</i>	Ps 22:69; Wis 2:10-20; Is 1:5-6; 53; Jer 11:19; Lam 1:12; Zech 1:12-13; (Cf) Lk 24:46
<i>For our Salvation</i>	Is 53:4-10; Mt 20:28; Lk 24:46; Jn 12:24; Rom 5; Eph 5:2; 1Pet 1:18; 2:24 1Jn 2:2; 1Thess 5:10

Resurrection of Christ

Jesus by your cross and resurrection you have set us free. You are the savior of the

<i>Foretold In OT</i>	Ps 16:10; (Cf) Acts 13:35
<i>Foretold by Christ</i>	Mt 17:23; 20:19; Mk 9:9; 14:28; Lk 9:22; 18:33; Jn 2:19; 10:18
<i>Guarantee of our Faith</i>	1Cor 15:17
<i>Signifies our new birth</i>	Rom 6:4; Col 2:12; 1Pet 1:3
<i>Proven by manifestations to disciples</i>	Mt 28:9; Mk 16:9; Lk 24:13-35; Jn 20:26; 21:1; Acts 1:3; 1Cor 15:6
<i>Assurance of our own resurrection</i>	Rom 6:5; 1Cor 15:49; 2Cor 4:14; Phil 3:21

Ascension

Ascended into heaven

Mk 16:19; Lk 24:50; Jn 20:17; Acts 1:3-9;
Eph 4:10; 1Tim 3:16;
1Pet 3:22

Exalted in glory

Jn 12:16; Acts 2:32-33; 4:10-11; 7:55;
Rom 8:34; Eph 1:20; Phil 2:9; Col 3:1

Second Coming

Will return in glory

Dan 7:13; Mt 24:30; 25:31; 26:64; 1Thess 4:16; Rev 1:7

At a time unknown

Mt 24:44; 25:13 Mk 13:35 Lk 12:40-46;
1Thess 5:2 2; Pet 3:10; Rev 3:3; 16:15

Will come as Judge

Jn 5:22; Acts 10:42; 17:31; 2Tim 4:1; 1Pet 4:5;
Rev 20:12-13

Judge of the living and dead

Acts 10:42; Rom 2:16; 2Tim 4:1; 1Pet 4:5

For completion of salvation of just

Rom 2:7; 1Cor 1:8; Phil 3:21; Heb 9:28; 1Pet 1:5

We should look for his coming

Rom 8:23; 1Cor 1:7; Phil 3:20; Col 3:1-4; 1Tim 1:1; Heb 10:37; 2 Pet 3:12

Ascension or Assumption?

Catholics believe Mary was assumed into heaven at the end of her earthly life. We also believe Jesus ascended into heaven after his resurrection. The difference between these two is that while Jesus ascended under His own power, Mary was assumed by the power of God.

There are two examples in scripture of people being assumed into heaven by the power of God (ref. Gen 5:24; Heb 11:5; 2 Kings 2:1-13). Mary's presence in heaven is also described in Revelation chapter 12 indicating the author's vision of her with "a crown of twelve stars."

The Holy Spirit

Holy Spirit called Counselor

Jn 14:16; 26; 15:26; 16:7

Called the Spirit of Truth

Jn 15:26. 1Jn 5:7

From Father

Lk 11:13. Jn 3:34; 15:26. 1Thess 4:8. 1Jn 3:24

Proceeds from Father and the Son

Jn 14:26; 15:26; 16:7; 16:13

Is given at baptism

Mt 3:11-16. Lk 3:16. Jn 1:33. Acts 1:5; 2:38; 11:16

Is given at confirmation(separate from baptism)

Acts 1:8; 8:15; 10:44; 19:6

Through the imposition of hands

Acts 8:17; 9:17; 13:2-4; 19:6

Holy Spirit dwells in us

Jn 14:17. Acts 2:33. Rom 5:5. 1Cor 3:16; 6:19 Gal 3:14. Eph 1:13. 2Tim 1:14

Gifts of Holy Spirit

Is 11:1-3; 61:1-2; Lk 4:18-19

Teacher and revealer of Truth

Jn 14:26; 16:13; Acts 5:32; 9:31; 1Cor 2:10;
Eph 3:5

Inspires men

Acts 4:8; 6:10; 7:55

Inspired writing of Scriptures

Acts 3:21; 2Tim 3:16; Pet 1:21

On Bible Translations

There are many bible translations available, but they are all different - even among Catholic translations there are surprising differences! To fully appreciate scripture in the Catholic sense, it is necessary to look to the original texts. Fortunately you do not need to read Greek to do this -- a good Greek interlinear bible will be adequate for most research. Here are two good examples of how knowing the Greek text fully demonstrates Catholic teaching.

The first example concerns Mary. The “Hail Mary” is the prayer that most typifies Catholic devotion to Mary. People often ask where we find this in the bible. The first sentence “Hail Mary full of grace.” is a literal translation from St. Jerome's Latin Vulgate bible. He wrote “Ave gratia plena.” “Ave” is translated as the old English “hail”, a term still used in some parts of our culture today -- boating for example. “Gratia plena” means full of grace. St. Jerome's translation was done in the late 4th century before a common bible was agreed upon by Christians. St. Jerome translated from earlier Greek and Latin texts. The Greek phrase used is κεχαριτωμένη translated as full of grace. The significance of being full of grace to a Catholic is to be without sin. (ref Acts 15:11 & Eph 2:5) St. Jerome's translation is well supported by most Greek bible dictionaries or interlinear bibles.

Another sentence often poorly translated is Romans 15:16. In this sentence St. Paul refers to his priestly ministry. The Greek word used is ἱερουργούντα which translates as performing sacred rites or priestly duties. A good Greek bible dictionary or interlinear will show this translate as “priestly ministry”. The significance of this is that it shows the apostles took over the priestly role very early in Christianity. And it supports a New Testament priesthood -- in sharp contrast to what many Christians believe today.

GOD'S CREATURES AND OUTCOMES

Mary “*And Mary said, My soul magnifies the Lord, and my spirit rejoices in God my Savior.*”

<i>Foretold in OT</i>	Is 7:14; Mic 5:2-3
<i>Conceived without sin</i>	Gen 3:15; Lk 1:28
<i>A Virgin</i>	Is 7:14; Mt 1:18-25; Lk 1:27; 34
<i>Maintained her virginity</i>	Typified in Ezek 44:2; Lk 1:34
<i>Mother of God</i>	Is 9:6; Mt 1:23; Lk 1:32; 35; 43; 2:11; Gal 4:4
<i>Highly blessed</i>	Lk 1:28; 48
<i>Was to suffer many sorrow</i>	Lam 1:12; Lk 2:34-35; 48; Jn 19:25
<i>Meditated on Jesus' words</i>	Lk 2:51
<i>Pondered events in Jesus' life</i>	Lk 2:19
<i>Requested Jesus' first miracle</i>	Jn 2:1-12
<i>Given to us as our mother</i>	Jn 19:25-27
<i>Devoted herself to prayer</i>	Acts 1:14
<i>Enoch and Elijah taken (assumed) to heaven.</i>	Gen 5:24; Heb 11:5; 2 Kings 2:1-13
<i>Annunciation.</i>	Lk 1:28
<i>Blessed are you among women.</i>	Lk 1:42-48

See *On Bible Translations* on page 8 and *Thomas Aquinas on Mary's Immaculate Conception* on page 12.

Man

<i>Created by God</i>	Gen 1:26-27; 2:7; Job 33:4; Ps 8:5; Eccles 12:7; Wis 2:23; 10:1; Sirach 17:1; 2Mac 7:28; Mt 19:4 Mk 10:6
<i>Created man and woman</i>	Gen 1:27; Mt 19:4; Mk 10:6; 1Cor 11:8
<i>In exalted state</i>	Gen 1:26; 2:8
<i>Forfeited by sin</i>	Gen 3; Wis 2:24; Sirach 25:24; Ezek 28:12-17; Rom 5:12; 1Cor 15:21; 1Tim 2:14
<i>Prone to temptation</i>	Rom 7:15-23; 1Cor 7:5; Eph 6:11; 1Thess 3:5; 2Tim 3:12; Jas 4:2; 1Pet 2:11; 5:8
<i>Offends God by sin</i>	2Sam 12:13; Ps 32:5; Is 1:2; Jer 2:29; Hos 7:13; Rom 1:18-32; 6:1; Gal 5:17; Eph 4:30; 5:3; Col 3:5
<i>Subject to death</i>	2Sam 14:14; Job 14:5; Wis 2:24; Sirach 25:24; Rom 5:12-14; 6:23; 1Cor 15:21-22; Heb 9:27
<i>Raised to new dignity by Christ</i>	Rom 5:8; 8:9-11; Eph 2:6; Col 2:12; 3:1
<i>Will be judged on merits</i>	Acts 17:31; Rom 2:6; 11; 14:10; 2Cor 5:10; 11:15 Col 3:25; Heb 11:6; 1Pet 1:17; Rev 20:13
<i>Promised future resurrection</i>	2Cor 4:13 -14; Phil 3:11; 1Thess 4:14; 2Tim 2:1; Jn 6:54

Heaven as reward for good Mt 5:12; Col 1:5; Heb 10:34

Soul & Immortality

Soul created by God Gen 2:7; Eccles 12:7; Is 57:16; Zech 12:1
Made in God's image Gen 1:26-27; 1Cor 11:7; Col 3:10
Distinct from body Mt 10:28; Acts 2:27; 1Thess 5:23; Heb 4:12
Soul departs body at death Gen 35:18; Eccles 12:7; Lk 12:20
Soul survives death of body Gen 35:18; 1Sam 28:19; 1 Kings 17:22; Mt 10:28; Lk 8:55
Committed to God's care at death Ps 31:5; Acts 7:59; 1Pet 4:19
Souls of just in heaven Wis 3:1; Rev 6:9; 8:3; 20:4
Soul subject to temptation 1Pet 2:11; 2 Pet 2:14
Nothing compensates for loss of soul Mt 16:26; Mk 8:36
Saving our souls Jas 1:21; 5:20; 1Pet 1:9

Children

Children are a blessing from God Ps 115:14; 127:3-5; 128:3-6; 144:17; Prov 17:6
Childlessness considered a reproach Gen 16:4; 30:1; 1 Sam 1:6; 11; Is 4:1; Lk 1:25
Children obliged to honor their parents Ex 20:12; Lev 19:3; Deut 5:16; Sirach 3:1-16; Mt 15:4; Mk 7:10; 10:19; Lk 18:20; Eph 6:2-3
Jesus obeyed his parents Lk 2:51
Children blessed by Jesus Mt 19:13; Mk 10:13; 16; Lk 18:15
To welcome a child is to welcome Jesus Mt 18:5; 10:40; 25-40; Mk 9:37; Lk 9:48
Discipline good for children Deut 8:5; Prov 3:12; 13:24; 22:15; 23:13-14; 29:15; 17; Wis 11:9-10; Sirach 30:1-3; Eph 6:4
Scandal must not be given to children Mt 18:6; Mk 9:42; Lk 17:2
Christians must be guiltless as children Ps 131:1-2; Mt 18:3; Mk 10:15; Lk 18:17; 1Jn 2:1; 12; 4:4; 5-21
- but adult in thinking 1Cor 3:1-3; 13:11; Heb 5:11-14, 1Pet 2:2

Angels

Angels created by God Nehemiah 9:6; Jn 1:3; Rom 11:36; Col 1:16; 1Cor 8:6
Angels are servants of God Job 4:18; Ps 103:20
Angels are messengers sent by God Gen 24:7; Num 20:16; 1Chron 21:15; 2Chron 32:21; Dan 3:28; 6:22; Lk 1:19; 26; Acts 12:11
Called sons of God Deut 32:8; Job 1:6; 2:1; 38:7; Ps 29:1; 82:1; 89:6
Called holy ones of God, Job 5:1; 15:15; Ps 89:7; Dan 4:13; 8:13

<i>God manifests himself as Angel of the Lord</i>	Gen 16:7; 13; 18:1-33; 21:17-18; 22:11; 31:11-13, Ex 3:2, Judg 2:1; 6:11-24; 13:21-22
<i>Names of three angels</i>	Raphael: Tobit 3:16-17; 5:4; 12:11-15; Gabriel: Dan 8:16; 9:21; Lk 1:19; 26; Michael: Dan 10:13; 21; 12:1; Jude 9; Rev 12:7
<i>Angels are ministering spirits</i>	Ps 91:11; Dan 7:10; Mt 4:11; Mk 1:13; Lk 22:43; Heb 1:14
<i>Guardian angels</i>	Tobit 12:12; Mt 18:10; Acts 12:11; 15
<i>Angels gather elect at Christ's return</i>	Mt 24:31; Mk 13:27; 1Cor 15:52
<i>Angels will accompany Christ at his parousia</i>	Mt 16:27; 25:31; Mk 8:38; 1Thess 4:16
<i>Man made a little lower than angels</i>	Gen 1:26; 28; 3:5; Ps 8:5-6; Wis 2:23; Sirach 17:1-14

Satan & Devils

<i>Devils are fallen angels</i>	Is 14:12; Lk 10:18; Jude 6; Rev 12:7-9
<i>Caused man to fall</i>	Gen 3; 1Kings 22:19-23; Job 1:6 ff; Wis 2:24; Zech 3:1-2
<i>Permitted to tempt man</i>	1Kings 22:22; Job 1:12; Mt 4:1; Mk 1:13; Lk 4:2; Jn 13:2; Acts 5:3; 1Cor 7:5; 2Cor 2:11
<i>Can appear as angel of light</i>	2Cor 11:14; Rev 2:2; 16:14
<i>Can take possession of our bodies</i>	Mt 8:28; 9:32; 12:43-45; 15:22; Mk 5:1-13; 9:14; Lk 4:33; 8:2; 11:24-26; Acts 8:7
<i>Can be exorcised by God's power</i>	Mt 8:29; 9:33; 10:1; Mk 1:25-26; 6:7; 13; Lk 8:2; 9:1; Acts 5:16; Mk 9:38; 16:17; Lk 9:49; Acts 10:38; Jas 2:19
<i>Some exorcised only by prayer and fasting</i>	Mt 17:21; Mk 9:29
<i>Can tempt us away from God</i>	Eph 4:27-6:11; 1Tim 5:15; Jas 4:7
<i>Called the god of this world</i>	Jn 12:31; 14:30; 16:11; 2Cor 4:4; Eph 2:2; 6:12; 1Jn 5:19
<i>Goes around like a roaring lion</i>	Ps 22:13; 1Pet 5:8
<i>Power broken by Christ's sacrifice</i>	Mt 12:28; Lk 8:31; 10:17; Jn 3:35; 12:31; Eph 6:11; Col 1:13; 1Jn 3:8; Rev 12:11
<i>Devils afraid of Gospel</i>	Mt 8:29; Jas 2:19
<i>Is loosed during millennium</i>	Rev 20:7
<i>Will suffer eternal torment</i>	Mt 25:41; Rev 14:10-11; 19:20; 20:10

Sin

“Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved. Some... in their almost to fastidious spirituality admit divine

sinlessness, which they cannot see even in their dreams. But they essentially deny human sin, which they can see in the street.” G. K. Chesterton

<i>Sin is rebellion against God</i>	Num 15:30; Deut 32:5; 2Sam 12:9; Job 35:6; Is 1:2; 48:8; Bar 4:8
<i>Sin is failure to attain God's glory</i>	Rom 3:23; (Cf) Rom 5:2
<i>Sin alienates us from God</i>	Rom 1:18-32; Eph 4:18; Col 1:21; 1Pet 1:18
<i>Sin makes us slave of sin</i>	Jn 8:34; Rom 6:16-19; 2Pet 2:19
<i>Sin is cause of death</i>	Gen 3:17-19; Wis 1:12; 2:24; Sirach 25:24; Rom 5:12; 6:11; 1Cor 15:21
<i>Sin is from devil</i>	Jn 8:44; Acts 13:10; 1Jn 3:8-10
<i>Degrees of sin (mortal vs. venial)</i>	1Jn 5:16-17
<i>The unforgivable sin blasphemy against the spirit. (Attributing God's work to Satan.)</i>	Mt 12:31-32; Lk 12:10
<i>Sins that exclude us from God's kingdom</i>	1Cor 6:9-10; Gal 5:19-21; Eph 5:3-5; Col 3:5-10; Heb 13:4-5; Rev 21:8-9; 27
<i>God desires sinner's return</i>	Is 49:14-16; Jer 3:12; 31:20; Ezek 18:23; 33:11; Lk 15:20-24; 32; 18:13; 19:10; Jn 8:11; Rom 11:32; 2Pet 3:9
<i>Only God can forgive sin</i>	Mk 2:7; Lk 5:21
<i>Christ forgives sins</i>	Mt 9:2-6; Mk 2:10; Lk 5:24; 7:48; Jn 5:14
<i>Delegated power to forgive to apostles</i>	Jn 20:23; 2Cor 5:18

Thomas Aquinas on Mary's Immaculate Conception

"I answer that, God so prepares and endows those, whom He chooses for some particular office, that they are rendered capable of fulfilling it, according to 2 Cor. 3:6: '(Who) has made us fit ministers of the New Testament.' Now the Blessed Virgin was chosen by God to be His Mother. Therefore there can be no doubt that God, by His grace, made her worthy of that office, according to the words spoken to her by the angel (Lk. 1:30,31): 'Thou has found grace with God: behold thou shall conceive,' etc. But she would not have been worthy to be the Mother of God, if she had ever sinned. First, because the honor of the parents reflects on the child, according to Prov. 17:6: 'The glory of children are their fathers': and consequently, on the other hand, the Mother's shame would have reflected on her Son. Secondly, because of the singular affinity between her and Christ, who took flesh from her: and it is written (2 Cor. 6:15): 'What concord has Christ with Belial?' Thirdly, because of the singular manner in which the Son of God, who is the 'Divine Wisdom' (1 Cor. 1:24) dwelt in her, not only in her soul but in her womb. And it is written (Wis. 1:4): 'Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.'

"We must therefore confess simply that the Blessed Virgin committed no actual sin, neither mortal nor venial; so that what is written (Cant 4:7) is fulfilled: 'Thou art all fair, O my love, and there is not a spot in thee,' etc. " (Summa Theologiae III:27:4)

GOD'S REMEDIES

Grace

“The effect of grace is to make us freely do [God’s] will.” Thomas Merton

<i>Grace is a free gift of God</i>	Ps 84:11; Zech 12:10; Jn 1:16; 3:27; Rom 3:24; 4:2-5; 16; 5:15-17; 9:14-18; 11:6; 1Cor 4:7; 1Pet 5:10
<i>Grace is given through Jesus</i>	Jn 1:17; Rom 1:5; Gal 1:6; Eph 2:7; 1Tim 1:14; 2Tim 1:9
<i>Jesus is grace of God</i>	Mt 21:37; Jn 3:16-17; Rom 3:24; 2Cor 8:9; Gal 4:4; Tit 2:11; Heb 2:11
<i>God's grace is inexhaustible</i>	Rom 5:17; 2Cor 4:15; 9:8; Eph 1:7; 2:7; 1Tim 1:14
<i>Riches come from throne of grace</i>	Eph 3:12; Heb 4:16
<i>Grace makes us strong in faith</i>	Acts 4:33; 6:8; 14:3; 20:32; Rom 1:11; 16:25; 1Cor 1:7-8; 2Thess 2:16-17; 3:3
<i>Grace needed to spread the faith</i>	Acts 18:27; Rom 1:5
<i>Grace prepares us for eternal life</i>	Rom 5:2; 6:23; Tit 1:2; 1Pet 1:13
<i>God gives grace to the humble</i>	Prov 3:34; Jas 4:6; 1Pet 5:5
<i>Grace demands a response</i>	1Cor 15:10; 2Cor 11:23; Eph 2:10; Phil 2:12-13
<i>By grace we grow in knowledge of Christ</i>	2Pet 3:18
<i>Mary is full of grace</i>	Lk 1:28; 42
<i>Grace more plentiful than sin</i>	Rom 5:15; 20; 6:1; 2Cor 12:9
<i>Grace can be lost</i>	Heb 12:15; Jude 4
<i>Grace and peace wished in greetings</i>	Rom 1:7; 1Cor 1:3; 2Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1Thess 1:1; 2Thess 1:2; Philem 3; 1Tim 1:2; 2Tim 1:2; Tit 1:4; Heb 13:25

The Church

“How can we say that the Church wishes to bring us back into the dark ages? The church was the only thing that ever brought us out of them.” G. K. Chesterton

<i>Foretold in OT</i>	Tobit 13:11-18; Is 2:2-3; Bar 5:3; Hos 2:14-24; Mic 4:1-3
<i>Called Church of God</i>	1Tim 3:15
<i>Founded by Christ</i>	Mt 16:18; 28:19; Mk 16:15; 1Cor 3:11; Eph 2:20; 1Pet 2:4-6
<i>Is Body of Christ</i>	Rom 12:4; 1Cor 12:12; Eph 1:22-23; 5:22; Col 1:18
<i>Christ is head of Church</i>	Eph 1:22; 5:23; Col 1:18
<i>Purchased by Christ's blood</i>	Acts 20:28; Eph 5:25; Heb 9:12
<i>Is everlasting</i>	Mt 16:18; 28:20

<i>Is visible</i>	Mt 5:14; Mk 4:30-32; Eph 2:19-22
<i>Is infallible</i>	Mt 16:18; 28:20; Mk 16:16; Lk 10:16; 1Tim 3:15
<i>Authority of Church</i>	Mt 16:18-19; 18:18; Jn 20:23
<i>Members to be holy</i>	1Cor 1:2; Col 3:12
<i>Growth of Church</i>	Acts 2:41; 2:47; 5:14; 6:7; 11:24
<i>Christ is cornerstone</i>	Ps 118:22; Mt 21:42; Mk 12:10; Lk 20:17; Acts 4:11; Eph 2:20; 1Pet 2:4; 7
<i>Built on apostles</i>	1Cor 3:10; Eph 2:20; Rev 21:14
<i>Good and bad members</i>	Mt 13:41-48; 22:10
<i>Doctrine, community, sacred rite (bread)</i>	Acts 2:42
<i>Christ loved the Church</i>	Eph 5:25-26
<i>Church is pillar/foundation of truth</i>	1 Tim 3:15
<i>Unbroken succession</i>	Acts 1:15-26; 2 Tim 2:2; Tit 1:5
<i>Christ protects Church</i>	Mt 16:18; 20:20
<i>Presbyters/elders (priests) were ordained, preached and taught the flock, administered sacraments</i>	Acts 15:6; 23; 1 Tim 4:14; 5:22; 1 Tim 5:17; Jas 5:13-15; Rom 15:16

Communion of Saints

<i>Unity of all Christians</i>	Jn 15:5; Rom 12:4; 1Cor 6:12-20; 10:17; 12:4-27; Eph 2:19; 5:30; Col 1:18; 24; 2:19; 3:15
<i>Praying for each other</i>	Jer 15:1; Acts 12:5; Rom 15:30; 2Cor 13:7; Eph 6:18; Col 4:3 1Thess 5:25; 2Thess 3:1; Heb 13:18; Jas 5:16
<i>Intercession of saints</i>	Tobit 12:12; 2Mac 15:14; Rev 5:8; 8:4
<i>We are surrounded by saints</i>	Heb 12:1
<i>Saints now in heaven</i>	1Thess 3:13; Heb 11:40; 12:23; 1Pet 3:19; Rev 6:9
<i>Miracles through relics</i>	Acts 5:15; 19:11-12
<i>All called to be saints</i>	Eph 1:4-6; 12; 14

Baptism

“Then the catechumens are brought by us to where there is water, and they are reborn into the same manner in which we ourselves were reborn.” -- Justin Martyr (before 165 AD)

<i>Foreshadowed in OT</i>	Ezek 36:25; 1Pet 3:20-21
<i>John's baptism preparatory</i>	Mk 1:4; 8; Acts 1:5; 11:16; 19:4
<i>Administered by disciples</i>	Jn 4:2
<i>In Christ's name</i>	Acts 2:38; 8:16; 10:48; 19:5; Rev 14:1; 22:4
<i>In name of Trinity</i>	Mt 28:19

<i>For all mankind</i>	Mt 28:19; Mk 16:15-16; Lk 24:47; Acts 2:38
<i>Baptized into Christ</i>	1Cor 12:13; Gal 3:27
<i>Baptized into Christ's death</i>	Rom 6:3
<i>Baptized to new life</i>	Rom 6:4; Tit 3:5
<i>With water and Holy Spirit</i>	Jn 3:5; Eph 5:26; Tit 3:5
<i>Only one baptism</i>	Eph 4:5
<i>Necessity of baptism</i>	Mk 16:16; Jn 3:5
<i>For our redemption</i>	1Jn 5:6
<i>For sanctified</i>	1Cor 6:11; Eph 5:26
<i>For justification</i>	1Cor 6:11
<i>Our assurance of resurrection</i>	Rom 6:3-5; 1Cor 15:29
<i>A free gift of God</i>	Tit 3:5
<i>Forgives sin</i>	1 Peter 3:21; Acts 2:38; 22:16

Confirmation

Anointing. The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit. -- The Catechism of the Catholic Church

<i>Is indwelling of Holy Spirit</i>	Jn 14:17; Acts 2:4; 10:44
<i>Promised by Christ</i>	Jn 14:16; 26; 15:26
<i>Conferred by imposition of hands</i>	Acts 8:17; 19:6
<i>Distinct from baptism</i>	Acts 8:15
<i>Received before baptism</i>	Acts 10:44
<i>Received after baptism</i>	Acts 2:38; 8:14-17; 19:5-6

Reconciliation (Confession & Penance)

<i>God forgives sin</i>	Mk 2:7; Lk 5:21
<i>Christ has power to forgive sin</i>	Mt 9:6; Mk 2:10; Lk 5:24; Col 3:13
<i>Confession instituted by Christ</i>	Jn 20:22-23
<i>Forgiveness is through Christ</i>	2Cor 2:10
<i>Is for reconciliation with Christ</i>	2Cor 5:18
<i>Reconciliation is from Christ</i>	Rom 5:11; Col 1:20; Heb 1:3
<i>Power is delegated by Christ</i>	Jn 20:23; 2Cor 5:18
<i>Degrees of sin (mortal or venial?)</i>	1Jn 5:16
<i>Penance reconciles the sinner to the community of believers</i>	2 Cor 2:5-8
<i>"If you forgive sins ... they are forgiven."</i>	Jn 20:22-23
<i>Binding on earth and heaven.</i>	Mt 18:18
<i>Ministry of reconciliation.</i>	2 Cor 5:18

Forgiveness of sins, anointing of the sick, confession. Jas 5:14-16

The Blessed Eucharist

"The most ferocious opponent of the Christian ceremonials must admit that if Catholicism had not instituted the bread and wine, somebody else would most probably have done so." G. K. Chesterton

<i>Called the Lord's Supper</i>	1Cor 11:20
<i>Called the Agape (Love-Feast)</i>	Jude 12
<i>Called the Breaking of Bread</i>	Acts 2:42
<i>Promised by Christ</i>	Jn 6:27-59
<i>Instituted by Christ</i>	Mt 26:26-29; Mk 14:22; Lk 22:15-20; 1Cor 11:23-25
<i>Christ actually present in</i>	Mt 26:26; Mk 14:22; Lk 22:19; Jn 6:35; 41; 51-58; 1Cor 11:27-29
<i>Commemoration of Calvary</i>	Mt 26:28; Lk 22:19-20; 1Cor 10:16; 11:25-26
<i>Uniting us to Christ</i>	Acts 2:42; Rom 12:5; 1Cor 10:17
<i>May receive the consecrated species of bread or wine only</i>	Lk 24:30; Jn 6:51; 57-58; Acts 20:7; 1Cor 10:17; 11:27
<i>Source of divine life</i>	Jn 6:27; 33; 50; 51; 58; 1Cor 11:30
<i>Jesus is Bread of Life</i>	Jn 6:35; 41; 48; 51
<i>This is my body this is my blood</i>	Mt 26:26-27; Mk 14:22; 24; Lk 22:19-20; 1 Cor 10:24-25
<i>Serious consequences of sinning against the body and blood</i>	1 Cor 11:26-30
<i>Long discourse on Eucharist</i>	Jn 6:32-58

Eucharist & the Early Church

The doctrine of the Eucharist has been held from the very earliest days of the Church. For the first 800 years of Christianity, there was no doubt regarding the Real Presence of Christ in the Eucharist. Here is a sample of writings from the fathers of the early Church illustrating this.

Paul writing in 1 Cor 10:15-16

"I speak to sensible people; judge for yourselves what I say. Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?"

Paul writing in 1 Cor 11:23-30

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same

way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself."

Ignatius of Antioch, 110 AD

"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... 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." (*Epistle to the Smyreans*)

"Take heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever you do, you may do it according to [the will of] God." (*Epistle to the Philadelphians*)

Justin Martyr, 150 AD

"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 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 the blood of that incarnated Jesus." (*First Apology of Justin*)

Irenaeus of Lyons, 190 AD

"Christ has declared the cup... 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. If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and confess it to be his body and affirm that the mixture in the cup is his blood?" (*Against Heresies Book V*)

Sacrament of the Sick

Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint (him) with oil in the name of the Lord, and the

prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. – James 5:14

<i>Oil used in anointing of sick</i>	Mk 6:13; Jas 5:14
<i>Received with prayer of faith</i>	Jas 5:15
<i>In the name of the Lord</i>	Jas 5:14
<i>Also forgives sins</i>	Jas 5:15
<i>Restores person to health</i>	Mk 6:13; Jas 5:15

Holy Orders

<i>Duties and functions of OT priests</i>	Deut 33:7-11
<i>Melchizedek priesthood superior to Aaronic priesthood</i>	Heb 7:1-17; 8:1-13
<i>Melchizedek a type of Christ</i>	Ps 110:4; Heb 5:6; 10; 6:20
<i>Perfect priesthood of Christ</i>	Heb 3:1-4; 7:27; 8:4-6; 9:12-14; 25; 10:5
<i>Calling of apostles</i>	Mt 10:1; 16:16-19; Lk 6:13; 22:32; Jn 21:15-17
<i>Consecration of apostles</i>	Jn 20:22
<i>Sending of apostles</i>	Mt 28:19; Mk 16:15; Lk 24:47; Jn 20:21
<i>Transmission of priesthood</i>	1Tim 4:14; 5:22; 2Tim 1:6; Tit 1:5
<i>Functions of priests</i>	Mal 1:11; Mt 28:19; Jn 20:23; 1Cor 11:24; Jas 5:14
<i>Degrees of authority</i>	1Cor 12:28; Eph 4:11; 1Thess 5:12; Jas 3:1
<i>Priesthood of believers</i>	Eph 2:19-20; 1Pet 2:5; 9
<i>Pray for priestly vocations</i>	Mt 9:37-38; Lk 10:2
<i>Priesthood in New Testament times</i>	Rom 15:16

See *On Bible Translations* on page 8.

Marriage

<i>Ordained by God</i>	Gen 1:28; 2:18; Tobit 8:5-7; Mt 19:6
<i>Marriage likened to Christ and his Church</i>	Eph 5:21-23
<i>Two in one flesh</i>	Gen 2:23-24; Mt 19:3-6; Eph 5:31
<i>Couples to respect each other</i>	1Cor 7:4; Eph 5:21-25; 33; Col 3:18-19
<i>Union is holy</i>	1Cor 7:13-14; Eph 5:25-26
<i>For procreation of children</i>	Gen 1:28
<i>Continence good for short periods</i>	1Cor 7:1-5
<i>Children a blessing from God</i>	Gen 24:60; 30:1-3; Ps 127:3; 1Sam 1:6; Lk 1:25
<i>Divorce not permitted</i>	Mt 5:32; 19:9; Mk 10:2-12; Lk 16:18; 1Cor 7:10
<i>Death dissolves marriage</i>	Rom 7:2; 1Cor 7:39
<i>Celibacy a higher calling</i>	Mt 19:12; 1Cor 7:8, 25, 38

Annulment or Divorce?

One of the most common misunderstandings about Catholic teaching is the difference between an annulment and a divorce. Often people say an annulment is just a Catholic divorce -- nothing could be further from the truth. To Catholics there is no divorce (ref Mt 5:32; 19:9, Mk 10:2-12, Lk 16:18, 1Cor 7:10). An annulment is a statement by the Church that a sacramental marriage has never taken place.

Take for example someone who is forced into a marriage. The Church would say that is not a Christian marriage. Civil law is exactly the same. A shotgun wedding is not a Christian marriage.

For Christians there are other reasons for granting an annulment. The Church has always taught that a marriage should be open to children. If a couple gets married but has no plans for children, then the Church might rule that marriage is not sacramental and is in fact null. (Be careful not to read this to mean you must have children to have a valid marriage -- you must only be open to children.)

An annulment is a statement by the Church that a sacramental marriage did not occur. A divorce is a statement by a civil authority that a marriage is dissolved.

Holy Scriptures

<i>Scriptures inspired by God</i>	Acts 1:16; Rom 1:2; 2Tim 3:16; 1Pet 1:10; 2Pet 1:21
<i>Called the Word of God</i>	1Thess 2:13; Heb 4:12
<i>Called a two-edged sword</i>	Ps 149:6; Heb 4:12; Rev 1:16
<i>Some things hard to understand</i>	2Pet 3:16
<i>Have need of an interpreter</i>	Acts 8:30-31; 2Pet 3:16
<i>Purpose and uses of Holy Scriptures</i>	Rom 15-4; 16:26; 1Cor 10:11; 2Tim 3:15-17
<i>No Scripture subject to private interpretation</i>	2 Pet 1:20-21
<i>Learned from childhood</i>	Deut 6:7; 11:19; 31:12-13; 2Tim 3:15
<i>Blessed for believing the Word of God</i>	Lk 11:28; Rev 22:7

Apostles

<i>Apostles are those who are sent</i>	Mt 28:19; Mk 6:7; 16:15; Lk 24:47; Jn 4:38; 17:18; 20:21
<i>Called by Christ</i>	Mt 10:2-4; Mk 3:13-19; Lk 6:12-16; Acts 1:13
<i>Holy Spirit poured out on apostles</i>	Acts 1:8; 2:3-4
<i>Apostles are witnesses to Christ</i>	Lk 24:48; Jn 15:27; Acts 1:8; 21-22; 2:32; 3:15; 4:33; 5:32; 10:39; 13:31; 22:15

Apostles shall judge the world

Mt 19:28; Lk 22:30; 1Cor 6:2; Rev 20:4

Church built on apostles

Mt 16:18; Eph 2:20; Rev 21:14

Primacy given to Peter

Mt 16:18; Lk 22:31-32; Jn 1:42; 21:15-17

Paul called to be an

Acts 9:15; Rom 1:1; 1Cor 9:1; 15:8-10; 2Cor 5:20;

apostle

Gal 1:15; 17

Paul apostle of Gentiles

Acts 9:15; 22:15; Rom 11:13; Gal 2:8; 1Tim 2:7

Functions of apostles

Acts 2:42; 4:35; 6:2; 15:6; 1Cor 3:9; 4:1; 11:23; 15:1; 2Cor 5:20; 6:1

GOD'S GIFTS

Faith

“A man who has faith must be prepared not only to be a martyr, but to be a fool. It is absurd to say that a man is ready to toil and die for his convictions when he is not even ready to wear a wreath around his head for them.” G. K. Chesterton

<i>God is faithful and true</i>	Ps 89:33-37; Rom 3:3-4; 1Cor 1:9; 1Thess 5:24; 2Thess 3:3; 2Tim 2:13; Heb 10:23; 11:11; Rev 19:11
<i>Has power to implement promises</i>	Jer 32:17; Mt 19:26; Lk 1:37; 18:27; Rom 4:21; Heb 6:17; 11:19
<i>Faith is demanded by Christ</i>	Mt 9:28; Mk 4:40; Lk 8:25; Jn 6:35; 8:24; 9:35
<i>Christians called believers (men of faith)</i>	Acts 5:14; 9:42; 14 1; 15:7; Rom 4:24; 1Cor 1:21; 1Tim 4:12
<i>Just man lives by faith</i>	Heb 2:4; Rom 1:17; 3:21-22; 26; Gal 3:11; Heb 10:38
<i>Faith is assurance of things hoped for</i>	Rom 1:16; 4:20; 2Cor 4:13; Heb 11:1
<i>Life for all who believe with faith</i>	Rom 6:8; 10:10; 2Cor 4:13-14; Eph 1:19; Col 2:12; 1Thess 4:14; 2Tim 1:10; 1Pet 1:5
<i>Faith calls for obedience</i>	Acts 6:7; Rom 1:5; 6:16-17; 15:18; 16:19; 26; 2Cor 10:6; 2Thess 1:8; Heb 5:9; 11:8; 1Pet 1:22
<i>Faith is confirmed with baptism</i>	Acts 2:41; 8:12-13; 10:44-48; 16:14-15; 31-33; 18:8; 19:2-5; 1Cor 1:14-17; Heb 10:22
<i>- and we become sons of God</i>	Jn 1:12; Gal 3:26; 4:5-7
<i>Faith comes from preaching</i>	Acts 4:1-4; 8:5-6; 31; 17:11; Rom 10:14-17; 2Cor 1:19; Col 1:23; 1Tim 3:16; Heb 4:2-3
<i>Without Faith we cannot please God</i>	Rom 2:7-8; Heb 11:6
<i>Faith and good works are complementary</i>	Gal 5:6; 1Thess 1:3; 2Thess 1:11; Jas 2:17; 20; 26
<i>Some heroes of the faith</i>	Sirach 44:1-15; 21; Heb 11:1-40
<i>Love is greater than faith</i>	1 Cor 13:13

Hope

<i>God called hope of Israel</i>	Ps 130:7; 131:3; Jer 14:8; 17:13; 50:7; Acts 28:20
<i>Israel looked for future hope</i>	Is 61:1-11; Jer 29:11; 31:17; Hos 2:21-23
<i>Hope comes from God</i>	Rom 15:13; 2Thess 2:16
<i>Hope comes from Holy Spirit</i>	Acts 1:8; 2:33; Rom 5:5; Gal 5:5
<i>Christians hope in God</i>	1Tim 5:5; 6:17; 1Pet 1:21; 3:5
<i>Christians hope in Christ</i>	Gal 5:4-5; Col 1:5; 1Thess 1:3; 1Tim 1:1; Tit 2:13

	Heb 6:18-20
<i>Christ is our hope of glory</i>	Rom 5:1-2; Eph 2:13-17; Col 1:27; Tit 3:7; 1Pet 1:3
<i>The hope to which we are called</i>	Rom 5:2; Eph 1:18; 4:4; Col 1:23; Heb 3:1
<i>Christians hope for resurrection</i>	Acts 2:26; 23:6; 24:15; 26:6; Rom 8:23-24; Heb 11:1
<i>Christians saved through hope</i>	Rom 8:24; 1Thess 5:8
<i>Hope leads to holiness</i>	1Jn 3:3
<i>We should persevere in hope</i>	Heb 3:6; 6:11
<i>We should hope with patience</i>	Rom 8:25; 12:12; 15:4; 1Thess 1:3;
<i>Abraham a model of hope</i>	Rom 4:18
<i>No hope for unbelievers</i>	1Cor 15:14; 19; Eph 2:12; 1Thess 4:13

Love (charity)

“That is what is meant in the bible by loving [our neighbor]: wishing his good, not feeling fond of him nor saying he is nice when he is not.” C. S. Lewis in Mere Christianity

<i>God is love</i>	1Jn 4:8; 16
<i>God has first loved us</i>	Eph 5:2; 1Jn 3:16; 4:9-10; 19
<i>Because God so loved the world he sent his Son</i>	Zech 12:10; Mt 21:37; Jn 3:16; Rom 8:32; 1Jn 4:9-10; 14
<i>Christ gave himself to death for love of us</i>	Jn 15:13; 2Cor 5:14; Gal 2:20; Eph 5:2; 25
<i>Holy Spirit is channel of love</i>	Rom 5:5; 8:16; 15:30; Gal 4:6
<i>Love of God must be exclusive</i>	Mt 6:24; Lk 16:13; 1Jn 2:15
<i>God must be loved wholeheartedly</i>	Deut 6:5; Mt 22:37; Mk 12:30; 33; Lk 10:27; 1Jn 5:2
<i>Perfect love casts out fear</i>	Rom 8:15; 2Tim 1:7; 1Jn 2:28; 4:18
<i>To love Jesus is to keep his word</i>	Deut 11:1; Jn 14:15; 21; 23; 1Jn 2:5; 3:24; 5:3
<i>Love is the greatest virtue</i>	Rom 13:8-10; 1Cor 13:13; Gal 5:6
<i>Without love no virtue or gift has value</i>	1Cor 13:1-10; Gal 5:6
<i>We must love one another</i>	Lev 19:18; 34; Deut 10:19; Mt 19:19; 22 -39; Mk 12:31; 33; Lk 10:27; Jn 13:34-35; Acts 4:32; Rom 13:9; Gal 5:14; Jas 2:8; 1Jn 4:20-21
<i>Enemies must also be loved</i>	Job 31:29-30; Mt 5:43-47; Lk 6:27-36; 10:29-37; Rom 12:14-21
<i>Love manifests itself in almsgiving</i>	Deut 15:7; 11; Mt 25:34-45; Mk 12:41-44; Lk 21:1-4; 1Cor 13:3; 2Cor 8:1-8; 9:7; Jas 2:16; 1Jn 3:17-18
<i>Husband and wife should love one another</i>	Eph 5:25; Col 3:19; 1Pet 3:7

Prayer

“The man whose prayer is so pure that he never asks God for anything does not know who God is, and does not know who he is himself: for he does not know his own need of God.” Thomas Merton

<i>Prayer is praise of God</i>	1Chron 29:13; 2Chron 20:21-22; Ps 21:13; 22:23; 89:5; 113:1; 148; 149; 150; Lk 19:37; Rev 19:5
<i>Petition to God</i>	Ex 32:11-13; 33:17; 34:9; Josh 7:6; Mt 7:7-11; Mk 11:24
<i>Thanksgiving to God</i>	Neh 12:8; 46; Tobit 13:1 ff; Jud 16:1 ff; Ps 35:18; 109:30; Sirach 51:1 ff; 2Cor4:15; Phil 4:4-6; Rev 7:12
<i>Prayer to be made with faith</i>	Lk 11:9; 18:1-8; Jn 14:13; 15:7
<i>- in the name of Jesus</i>	Jn 14:13; 15:7; Acts 3:16; 1Jn 3:22; 5:14
<i>With perseverance</i>	Mt 15:22-28; Lk 11:5-8; 18:1-8; Rom 12:12; Eph 6:18; Col 4:2
<i>Prayer offered kneeling</i>	2Chron 6:13; Ps 95:6; Dan 6:10; Lk 22:41; Acts 9:40; 20:36
<i>Prayer offered standing</i>	1Chron 23:30; Neh 9:5; Mk 11:25; Lk 18:11
<i>Prayer is community offering</i>	Ps 42:4; 122:1; Mt 18:19; Lk 24:53; Acts 1:14; 3:1; 4:24; 6:4; 20:36; 1Tim 2:8
<i>Prayer offered privately</i>	2Kings 4:33; Tobit 3:11; Is 26:20; Dan 6:11; Mt 6:6; Acts 9:11; 9:40; 10:9
<i>Prayer offered for special ministry</i>	Acts 13:3; 14:23
<i>Prayer for growth in spiritual life</i>	Eph 3:14-19; Phil 1:9-11
<i>Pray for each other</i>	Acts 12:5; Rom 15:30; 2Cor 1:11; Eph 6:18; Col 4:3; 1Thess 5:25; 2Thess 3:1; 1Tim 2:1; Heb 13:18
<i>Prayer for dead</i>	2 Mac 12:42-45
<i>Temple called house of prayer</i>	Is 56:7; Mt 21:13; Mk 11:17
<i>The Lord's prayer</i>	Mt 6:9; Lk 11:2

THE LAST THINGS

Death

<i>Physical death a consequence of sin</i>	Gen 3; Wis 1:13; 2:24; Sirach 25-24; Rom 5:12; 1Cor 15:22
<i>Death ends our mortal existence</i>	Job 7:8-9; 21; 14:10; Ps 39:13; 88:5; 102:23-24; Eccles 3:19-22; 6:1-12; Lk 12:20
<i>Death is man's common destiny</i>	2Sam 12:23; 14:14; 1 Kings 2:2; Ps 49:8-9; Eccles 3
<i>Death brings sorrow</i>	Gen 23:2; 50:1; 2Sam 19:1; 2Kings 13:14; Lk 7:12-13; Jn 11:19; 35
<i>Death is to be feared</i>	2Kings 20:2; Is 38:2; Mk 14:33; Lk 22:44; Jn 11:33; 38; 12:27; 13:21; Heb 5:7
<i>Christ has conquered death</i>	Acts 13:34; Rom 6:9; 1Cor 15:25-27; 2Tim 1:10; Heb 2:14; Rev 1:18
<i>All who die in Christ shall live with him</i>	Rom 6:5; 8; 8:17; 2Tim 2:11

Purgatory

<i>Purification necessary for heaven</i>	Heb 12:14; Rev 21:27
<i>An intermediate state of purification</i>	Mt 5:26; Lk 12:58-59
<i>Degrees of expiation of sins</i>	Lk 12:47-48
<i>Can be aided by prayer</i>	2Mac 12:45
<i>Salvation; but only as through fire</i>	1Cor 3:15
<i>Temporary agony</i>	1 Cor 3:15; Mt 5:25-26
<i>Christ preached to spiritual beings</i>	1 Pet 3:19
<i>Nothing unclean shall enter heaven</i>	Rev 21:27
<i>Sacrifice for the dead</i>	2 Mac 12:43-46
<i>A reality beyond the two realms of Heaven and Earth a place between or near</i>	2 Cor 5:10; Rev; 5: 2; 3 Rev; 5:23; Phil 2:10; Matt 18: 23-25 Luke 23:42
<i>No forgiveness in this age nor in the age to come.</i>	Mt 12:32
<i>"Extra" suffering.</i>	Col 1:24; 2 Sam 12:14

Hell - (Gehenna)

<i>Prepared for devil and his angels</i>	Mt 25:41; Rev 14:9-11
<i>Place of darkness and silence</i>	Ps 88:6; 115:17; Mt 8:12; 22-13; 25:30; 2Pet 2:17; Jude 13
<i>Called a pit</i>	Job 26:5-6; Ps 88:6; 2 Pet 2:4
<i>Called a prison</i>	Job 38:17; Is 24:22
<i>Place of misery and torment</i>	Dan 12:2; Mt 8:11-12; 13:42; 22:13; Lk 13:24-118; Rom 2:8; Rev 14:9-11; 19:20
<i>Exclusion from God's presence</i>	Mt 5 20; 7:21-23; Lk 13:24-23; 1Cor 6:9-11;

<i>Fires of hell</i>	Gal 5:21; 2Thess 1:9 Mt 5:22; 18:9; 25:41; Mk 9:43; Lk 3:17; Jas 3:6; Jude 7; Rev 19:20; 20:10; 21:8
<i>Hell is wages of sin</i>	Is 3:11; Rom 2:6; 6:21-23; 1Cor 6:9-10; Gal 6:7; Jas 1:15; Rev 21:8;
<i>Punishment for willful rejection of God's grace</i>	Jn 12:48; Rom 2:5; 2Thess 1:8; Heb 2:2-3; 6:4-6; 10:26-29
<i>No further chance of repentance</i>	Heb 12:17

Heaven

<i>Heaven is dwelling place of God</i>	Gen 19:24; Deut 10:14; 1Kings 22:19; Ps 11:4; Mt 5:16; 45; 6:1
<i>Jesus came down from heaven</i>	Jn 3:13; 31; 6:38; 1Cor 15:47
<i>Jesus ascended into heaven</i>	Mk 16:19; Lk 24:50; Jn 20:17; Acts 1:3-9; Eph 4:10; 1Pet 3:22
<i>Will return from heaven</i>	Mt 10:23; 16:27; 19:28; 25:31; Acts 1:11; 1Thess 4:13-18; 2Thess 1:7; 2 Pet 1:16; Rev 1:7; 20:11; 22:20
<i>Heaven our home</i>	Mt 5:12; 2Cor 5:1-5; Phil 3:20; Col 1:5; 1Pet 1:4
<i>Christ will take us to heaven</i>	Mt 24:31; Jn 14:2-3; 1Thess 4:16-17; 2Thess 2:1
<i>Heaven intended for all mankind</i>	1Tim 2:4
<i>Not easy to attain</i>	Prov 11:28; Mk 10:23-25; 1Cor 6:9; 1Pet 4:18
<i>We should strive to attain heaven</i>	Col 3:1; Heb 13:14
<i>Our bodies must first be changed</i>	1Cor 15:50-51; 1Thess 4:13-17
<i>Degrees of happiness in heaven</i>	Mt 20:21; Jn 14:1-3
<i>St. Paul taken to third heaven</i>	2Cor 12:2

ADDITIONAL TOPICS

Sola Scriptura (Scripture Alone)

The underlying idea behind the protestant reformation is the idea that the bible alone is the only rule of faith. The bible does not support this belief.

<i>Not everything is in the Bible</i>	Jn 21:25
<i>Paul speaks of oral tradition as authoritative</i>	2 Thess 2:15; 2 Tim 2:2; 1 Cor 11:2; 1 Thess 2:13
<i>Early Christians followed apostolic tradition</i>	Acts 2:42
<i>Specific references where Jesus speaks or is quoted as revealing truth which is not in Scripture</i>	Matt 23:22; Acts 20:35
<i>The great commission by Christ was to preach not to write</i>	Matt 28:19; 20

Aren't we all using the same book?

One common idea among Christians is the idea that as long as we are all working from the same book, the differences between us are not important. If you are reading this you probably already disagree with that idea, nevertheless, it is a very common idea. It is also an idea worth looking at a little closer.

The most obvious objection to this idea is the fact that among Christians there is a wide variety of beliefs. This would not be important if the differences were about trivial issues, but Christians today differ over issues of extreme importance, abortion for example. Human life is not a trivial matter. Until very recently all Christians regarded human life as God's greatest gift -- life was sacred. No matter which side of the abortion debate you believe, the fact that there is an abortion debate illustrates how poorly the bible alone is as rule of faith.

One must ask why, if we are all using the same book, we have such a discrepancy? Or maybe the question should be how do we know which interpretation of scripture is the correct one? Scripture, of course, is a good place to look for answers to these questions. Not so much because it answers them, but because scripture attacks the fundamental idea behind these questions.

The underlying premise behind both of these questions is the idea that all truth is contained in the bible, and that with sufficient prayer, the correct interpretation would be obvious. Following this reasoning few Christians today pray sufficiently! The New Testament does not describe the formation of an authoritative text, but of an authoritative body.

For example in Matthew 16:18, Jesus promises a church that will withstand even the gates of hell. In Matthew 18:17 Jesus refers to a church that is the highest authority on earth. The New Testament writers were familiar with this idea as well. In 1Tim 3:15 St. Paul refers to the Church as the "pillar and foundation of truth." With this kind of scriptural evidence, the questions posed above have no meaning because the evidence points to an authoritative body on earth – the Church. Divine inspiration is not a matter of personal interpretation of sacred texts (2 Peter 1:20-21).

To deny the existence of an earthly authority leaves the faithful to their own wits about what is divinely revealed, and consequently to their own selves as a source of infallible truth.

Sola Fide (Faith Alone)

Martin Luther, wanting to avoid the responsibility of doing good works, promoted the idea of faith alone as a means of salvation. The Church has always taught that faith, hope, and love (charity) are required for salvation. The only time the expression "faith alone" is mentioned in the bible is in James 2:24, where the author says Abraham was NOT saved by faith alone.

<i>What good is faith without works?</i>	Jas 2:14-26
<i>Must avoid sin</i>	Heb 10:26
<i>"Earning" forgiveness</i>	Jas 5:20
<i>Must do will of God</i>	Lk 6:46; Mt 7:21; Mt 19:16-21; 1Tim 5:8
<i>Paul disciplines himself to avoid losing salvation</i>	1Cor 9:27
<i>Works have merit</i>	Phil 2:12; 2 Cor 5:10; Rom 2:6; Mt 25:32-46; Gal 6:6-10
<i>Keep commandments</i>	1Jn 2:3-4; 1Jn 3:24; 1Jn 5:3

Deuterocanonicals (The Protestant "Apocrypha")

For a brief history see *Deuterocanonical (Apocryphal) Books* on page 29.

Deuterocanonicals were used in New Testament:

2 Mac 6:18-7:42	Heb 11:35
Wisdom 3:5-6	1 Pet 1:6-7
Wisdom 13:1-9	Rom 1:18-32

Septuagint (Greek, w/ Deuterocanonicals) version of Old Testament quoted in New Testament, noticeably different from Hebrew version:

Is 7:14	Mt 1:23
Is 40:3	Mt 3:3
Joel 2:30-31	Acts 2:19-29
Ps 95:7-9	Heb 3:7-9

Deuterocanonical (Apocryphal) Books

Often people ask why Catholics use the Deuterocanonical books, and many Protestants do not. For the most part there is nothing in the Deuterocanonical books that would separate different forms of Christianity, except for two passages. In 2 Maccabees chapter 12, they pray for the souls of the dead. This passage is significant in that it contradicts justification by faith alone, and supports the idea of purgatory. Another point is in Tobit 12:12 where the angel Raphael presents Tobit's and Sarah's prayers to God. This is an example of intercessory prayer instead of praying "direct to God".

The Old Testament Before Christ

In popular history the earliest known canon of old testament books is known as the Septuagint. The Septuagint was translated from Hebrew to Greek by seventy (hence Septuagint, commonly abbreviated LXX) scholars for Alexander's great library in Egypt around the year 300 BC. Supposedly, the scholars were commissioned by Alexander the Great to collect the writings of all the major religions of the time. The Septuagint contains the Old Testament books shared by all Christians along with the Deuterocanonical books used by Catholics, traditional Protestants, and many Orthodox Churches.

In "The New Jerome Biblical Commentary" (NJBC) the authors suggest a more plausible history regarding the Septuagint arguing that the existence of the seventy seems unlikely, and it is more likely that the books were collected and translated over time. Other sources give different dates as well, but it is generally agreed the translation was complete by 100 BC.

Scripture During Jesus' Time

Much of the debate today centers on whether Jesus accepted the Septuagint as scripture. In the Gospels Jesus never quotes the Septuagint directly. This does not condemn the Deuterocanonical books since there are many other Old Testament (OT) books Jesus did not quote either. No Christian Church accepts only those OT books quoted by Jesus. Old Testament books not quoted by Jesus are still considered scripture. So what did Jesus mean when he refers to scriptures? This seems to be the more compelling question because apparently there was no closed canon of scripture in Jesus' time.

In The NJBC the authors maintain that there was no clear canon of scripture at the time of Christ. After reviewing the data they state "The conclusion that there was no rigidly closed canon in Judaism in the 1st or 2nd centuries AD means that when the church was in its formation period and was using the sacred books of the Jews, there was no closed canon for the church to adopt" [p. 1041] Part of the evidence they present is the existence of Deuterocanonical books in the Qumran scrolls (Dead Sea scrolls). In these scrolls were found parts of three Deuterocanonical texts giving the impression that there was very little distinction between a closed canon and all other texts. They note that both "scriptural" texts and secular texts are included together, with no apparent distinction.

They also dispel any notion that Jews in Jerusalem had a different canon than Jews elsewhere. "The thesis that the Jews in Alexandria had a different theory of inspiration from the theory shared by the Jews in Jerusalem is gratuitous" [p 1041]

Jamnia

Jamnia, (aka Jabneel) was a city about 12 miles south of Judah near the present day city of Yebna. In the late first century, after the fall of Jerusalem in 70 AD, it became a seat of Jewish learning. According to popular history a council was held in Jamnia that determined the canon of the Old Testament. The dates for this council range from 75 AD to 100 AD depending on the reference used. In The NJBC the authors maintain that there never was a council at Jamnia, but instead it was a well-respected rabbinical school. "There is no evidence that any list of books was drawn up at Jamnia." (p 1040).

The Deuterocanonical Books in the Early Church

"In the first century the Christian Bible had simply been the Old Testament (read in the Septuagint version). Authority resided in this scripture and in the words of the Lord, which long circulated in oral tradition, as is apparent in the letter of Clement to the Corinthians." ("The Early Church" Henry Chadwick p 42)

The LXX version was also used by the authors of the New Testament. Most scholars date the New Testament books to various dates between 75 AD and about 150 AD depending on the book. The authors of scripture, writing in Greek, cite the Septuagint version Old Testament books since the Septuagint was in Greek.

As the Christian Church grew and started separating from Judaism, the Jews also began to codify a set of books that were inspired. (Either in response to Christianity or to divisions between the different Jewish schools.) In the NJBC they assert that the discussions with early Christians also contributed to the decisions of what OT books constituted scripture. In "The Early Church" Henry Chadwick points out that it was only after Christian appeals to the Septuagint became embarrassing that more literal (to the Hebrew) translations became favored by the Greek synagogue (p 12). Some rabbis even denounced the making of the Septuagint as a sin like the worship of the golden calf!

It was in these early years of Church formation that the two distinct Old Testaments were codified. The Jews did not have access to the entire LXX texts in original Hebrew; using this as a basis, they rejected the Deuterocanonical books as not being inspired.

Jerome Versus Augustine

Until the 4th century most Christians used the LXX as the basis for the OT. Of course there was a considerable amount of literature floating around that was also considered scripture and the early Church councils dealt to a large degree with this issue. What exactly constituted scripture?

Surprisingly Saint Jerome, whose Latin vulgate translation became the official translation of the Catholic Church, did not want to include the Deuterocanonical books in the translation. Jerome lived in Palestine and was aware of the Hebrew canon that had developed. His contemporary Saint Augustine arguing from tradition, wanted them included in new vulgate translation. After conferring with Pope Damasus and realizing most people sided with Augustine, Jerome included the Deuterocanonical books in his translation. (It is important to note that many in Rome were opposed to anything Jerome did -- he was not well liked in the ancient capital.)

Jerome's vulgate, although not the only translation in the Church, was widely regarded and used in the Western world. The Septuagint along with Greek texts was widely used in the Eastern Church.

So What Happened?

For many years throughout Christendom the bible, with the Septuagint, was used. Martin Luther's break from Catholicism and the development of the idea of "faith alone" as the basis for salvation gave the reformers a chance to question books in the bible that did not support this view. The reformers particularly attacked Hebrews, Revelation, and the Deuterocanonical books. Since the New Testament books had already been agreed upon at the council at Carthage in 395AD, the idea of removing Hebrews and Revelation from the bible was not widely embraced. The Deuterocanonicals, however, did not fare so well. Some reformation churches included them in scripture and others did not. Finally the Church was forced to formally recognize what books had been traditionally used. This was done at the council of Trent, and this list, based on traditional Christian teaching is the list of books used by Catholic today.

Baptism of Infants

<i>Suggests baptism of all, entire household including children</i>	Acts 2:38-39; Acts 16:15; Acts 16:33; 1 Cor 1:16
<i>Necessity of baptism</i>	Jn 3:5
<i>Circumcision (normally performed on infants) replaced by baptism</i>	Col 2:11-12

Papacy/Infallibility

"It is easier to believe that God made one person infallible than to believe that he made fifty-one out of every one hundred infallible." -- G. K. Chesterton

<i>Peter always mentioned first, as foremost apostle</i>	Mt 10:1-4; Mk 3:16-19; Lk 6:14-16; Acts 1:13; Lk 9:32
<i>Peter speaks for the apostles</i>	Mt 18:21; Mk 8:29; Lk 12:41; Jn 6:69
<i>Pentecost: Peter who first preached</i>	Acts 2:14-40
<i>Peter worked first healing</i>	Acts 3:6-7

<i>Gentiles to be baptized revealed to Peter</i>	Acts 10:46-48
<i>Simon is Cephas (Aramaic: Kepha for rock)</i>	Jn 1:42
<i>"on this Rock I will build my Church; Peter given keys to Kingdom; Given power to bind and loose"</i>	Mt 16:18-19
<i>Keys as symbol of authority</i>	Is 22:22; Rev 1:18
<i>"feed my sheep"</i>	Jn 21:17
<i>"Simon strengthen your brethren"</i>	Lk 22:31-32
<i>"Vicars" of Christ</i>	Lk 10:1-2; 16; Jn 13:20; 2 Cor 5:20; Gal 4:14; Acts 5:1-5
<i>The Seat of Moses as teaching authority</i>	Matt 23-2
<i>Built on the foundation of the Apostles and prophets</i>	Eph. 2:20

Brothers of Jesus?

Traditional Christianity held that Jesus is Mary's only son. The references to Jesus' brothers refers to other family members, and in some cases to his disciples.

- ✦ Mary wife of Cleophas and sister of the Virgin Mary (Jn 19:25) is the mother of James and Joseph (Mk 15:47; Mt 27:56) who are called the "brothers of Jesus" (Mk 6:3).
- ✦ Acts 1:12-15 Apostles, Mary, some women and Jesus' brothers number about 120. That is a lot of brothers.
- ✦ Gen 14:14 Lot, Abraham's nephew (Gen 11:26-28), described as Abraham's brother (KJV).
- ✦ Gen 29:15 Laban, Jacob's uncle, calls Jacob his brother (KJV).
- ✦ John 19:26-27 Jesus gives care of Mary to John, not one of his brothers.

Saints

"The saint is one so attuned to the spirit and heart of Christ that he is compelled to answer the demands of love by a love that matches that of Christ." Thomas Merton

<i>Not God of the dead, but of the living</i>	Mk 12:26-27
<i>Body of Christ</i>	1 Cor 12:25-27; Rom 12:4-5
<i>Intercessory prayer</i>	Eph 6:18; Rom 15:30; Col 4:3; 2 Thess 1:11
<i>Veneration of angels united with God</i>	Mt 18:10; Jos 5:14; Dan 8:17; Tobit 12:16
<i>Saints also united with God</i>	1 Cor 13:12; 1 John 3:2
<i>Deceased Onias and Jeremiah interceded for Jews</i>	2 Mac 15:11-16

<i>Moses and Samuel's intercession</i>	Jer 15:1
<i>The Saints rose at the Resurrection and wandered around Jerusalem</i>	Eph 2:19; Matt 27:52
<i>The warning is not to communicate with the Dead, Saints are not dead they are alive as all are alive to God</i>	Deut. 18:10
<i>The Tranfiguration, were Moses and Elijah dead?</i>	Matt 17, & Mark 9

Statues/Images

<i>God commands images to be made</i>	Ex 25:18-22; Num 21:8-9
<i>Solomon builds his temple with statues and images</i>	1 Kings 6:23-29; 35; 7:29

The Early Church on the Papacy

Often people argue that there is no historical precedent for the primacy of Peter and the papacy. Here are some short quotes showing what the early Christians believed about the papacy.

Clement of Alexandria

"[T]he blessed Peter, the chosen, the pre-eminent, the first among the disciples, for whom alone with himself the Savior paid the tribute [Matt. 17:27], quickly grasped and understood their meaning. And what does he say? `Behold, we have left all and have followed you'" [Matt. 19:27; Mark 10:28] (*Who Is the Rich Man That is Saved?* 21:3-5 [A.D. 200]).

Tertullian

"For though you think that heaven is still shut up, remember that the Lord left the keys of it to Peter here, and through him to the Church, which keys everyone will carry with him if he has been questioned and made a confession [of faith]" (*Antidote Against the Scorpion* 10 [A.D. 211]).

Tertullian

"[T]he Lord said to Peter, 'On this rock I will build my Church, I have given you the keys of the kingdom of heaven [and] whatever you shall have bound or loosed on earth will be bound or loosed in heaven' [Matt. 16:18-19] . . . Upon you, he says, I will build my Church; and I will give to you the keys, not to the Church; and whatever you shall have bound or you shall have loosed, not what they shall have bound or they shall have loosed" (*Modesty* 21:9-10 [A.D. 220]).

Cyprian of Carthage

"The Lord says to Peter: 'I say to you,' he says, 'that you are Peter, and upon this rock I will build my Church' . . . On him [Peter] he builds the Church, and to him he gives the command to feed the sheep [John 21:17], and although he assigns a like power to all the apostles, yet he founded a single chair [cathedra], and he established by his own authority a source and an intrinsic reason for that unity. Indeed, the others were that also which Peter was [i.e., apostles], but a primacy is given to Peter, whereby it is made clear that there is but one Church and one chair. So too, all [the apostles] are shepherds, and the flock is shown to be one, fed by all the apostles in single-minded accord. If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith? If he [should] desert the chair of Peter upon whom the Church was built, can he still be confident that he is in the Church?" (*The Unity of the Catholic Church* 4; 1st edition [A.D. 251]).

Ephraim the Syrian

"[Jesus said:] Simon, my follower, I have made you the foundation of the holy Church. I betimes called you Peter, because you will support all its buildings. You are the inspector of those who will build on Earth a Church for me. If they should wish to

build what is false, you, the foundation, will condemn them. You are the head of the fountain from which my teaching flows; you are the chief of my disciples. Through you I will give drink to all peoples. Yours is that life-giving sweetness which I dispense. I have chosen you to be, as it were, the first-born in my institution so that, as the heir, you may be executor of my treasures. I have given you the keys of my kingdom. Behold, I have given you authority over all my treasures" (*Homilies* 4:1 [A.D. 351]).

Ambrose of Milan

"[Christ] made answer: 'You are Peter, and upon this rock will I build my Church . . .' Could he not, then, strengthen the faith of the man to whom, acting on his own authority, he gave the kingdom, whom he called the rock, thereby declaring him to be the foundation of the Church [Matt. 16:18]?" (*The Faith* 4:5 [A.D. 379]).

Pope Damasus I

"Likewise it is decreed . . . that it ought to be announced that . . . the holy Roman Church has been placed at the forefront not by the conciliar decisions of other churches, but has received the primacy by the evangelic voice of our Lord and Savior, who says: 'You are Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it; and I will give to you the keys of the kingdom of heaven . . .' [Matt. 16:18-19]. The first see, therefore, is that of Peter the apostle, that of the Roman Church, which has neither stain nor blemish nor anything like it" (*Decree of Damasus* 3 [A.D. 382]).

St. Jerome

"'But,' you [Jovinian] will say, 'it was on Peter that the Church was founded' [Matt. 16:18]. Well . . . one among the twelve is chosen to be their head in order to remove any occasion for division" (*Against Jovinian* 1:26 [A.D. 393]).

St. Jerome

"Simon Peter, the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion . . . pushed on to Rome in the second year of Claudius to over-throw Simon Magus, and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord" (*Lives of Illustrious Men* 1 [A.D. 396]).

Pope Innocent I

"In seeking the things of God . . . you have acknowledged that judgment is to be referred to us [the pope], and have shown that you know that is owed to the Apostolic

See [Rome], if all of us placed in this position are to desire to follow the Apostle himself [Peter] from whom the episcopate itself and the total authority of this name have emerged" (*Letters* 29:1 [A.D. 408]).

Augustine

"Among these [apostles] Peter alone almost everywhere deserved to represent the whole Church. Because of that representation of the Church, which only he bore, he deserved to hear 'I will give to you the keys of the kingdom of heaven'" (*Sermons* 295:2 [A.D. 411]).

Augustine

"Some things are said which seem to relate especially to the apostle Peter, and yet are not clear in their meaning unless referred to the Church, which he is acknowledged to have represented in a figure on account of the primacy which he bore among the disciples. Such is 'I will give unto you the keys of the kingdom of heaven,' and other similar passages. In the same way, Judas represents those Jews who were Christ's enemies" (Commentary on Psalm 108 1 [A.D. 415])

Augustine

"Who is ignorant that the first of the apostles is the most blessed Peter?" (Commentary on John 56:1 [A.D. 416]).

Council of Ephesus

"Philip, presbyter and legate of [Pope Celestine I] said: 'We offer our thanks to the holy and venerable synod, that when the writings of our holy and blessed pope had been read to you . . . you joined yourselves to the holy head also by your holy acclamations. For your blessednesses is not ignorant that the head of the whole faith, the head of the Apostles, is blessed Peter the Apostle'" (Acts of the Council, session 2 [A.D. 431]).

Are you saved?

Therefore, whoever thinks he is standing secure should take care not to fall. 1Cor 10:12

- ✦ Now someone approached him and said, “Teacher, what good must I do to gain eternal life?” He answered him, “Why do you ask me about the good? There is only One who is good. If you wish to enter into life, keep the commandments.” (Matt 19:16-17)
- ✦ “Teacher, what must I do to inherit eternal life?” Jesus said to him, “What is written in the law? How do you read it?” He said in reply, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” He replied to him, “You have answered correctly; do this and you will live.” Luke 10:25-28
- ✦ “Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.” John 5:24
- ✦ “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.” John 6:54
- ✦ “You will be hated by all because of my name, but whoever endures to the end will be saved.” Matt 10:22
- ✦ “Whoever believes and is baptized will be saved; whoever does not believe will be condemned.” Mark 16:16
- ✦ Jesus answered, “Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. John 3:5