Scripture + Tradition



Morning Offering

O Iesus, through the Immaculate Heart of Mary, I offer you my prayers, works, joys, and sufferings of this day for all the intentions of your Sacred Heart, in union with the holy sacrifice of the Mass throughout the world, in thanksgiving for your favors, in reparation for my sins, for the intentions of all my relatives and friends and in particular for the intentions of the Holy Father.

Amen.

Scripture

“Scripture” had a specific meaning, both for Christians and for Iews. It meant the books that could be proclaimed in the congregation during the liturgy. Other books might be good books, even very good books, but Scripture was what you heard in church or in the synagogue.

Questions

Who wrote the Gospels?

Why did Catholics add books to the Bible?

How was it determined which books were to be in the Bible?

Questions

When was your previous church founded?

Do you think that the earliest Christians were Catholic?

The Great Apostasy or Apostolic Succession?

The Great Apostasy



St. Peter (32-67)
St. Linus (67-76)
St. Anacletus (Cletus) (76-88)
St. Clement I (88-97)
St. Evaristus (97-105)
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. Eleutherius (175-189)
St. Victor I (189-199)
St. Zephyrinus (199-217)
St. Callistus I (217-22)
St. Urban I (222-30)
St. Pontian (230-35)
St. Anterus (235-36)
St. Fabian (236-50)
St. Cornelius (251-53)
St. Lucius I (253-54)
St. Stephen I (254-257)
St. Sixtus II (257-258)
St. Dionysius (260-268)
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 or 310)
St. Miltiades (311-14)
St. Sylvester I (314-35)
St. Marcus (336)
St. Julius I (337-52)
Liberius (352-66)
St. Damasus I (366-84)
St. Siricius (384-99)
St. Anastasius I (399-401)
St. Innocent I (401-17)
St. Zosimus (417-18)

St. Anastasius I (399-401)
St. Innocent I (401-17)
St. Zosimus (417-18)
St. Boniface I (418-22)
St. Celestine I (422-32)
St. Sixtus III (432-40)
St. Leo I (the Great) (440-61)
St. Hilarius (461-68)
St. Simplicius (468-83)
St. Felix III (II) (483-92)
St. Gelasius I (492-96)
Anastasius II (496-98)
St. Symmachus (498-514)
St. Hormisdas (514-23)
St. John I (523-26)
St. Felix IV (III) (526-30)
Boniface II (530-32)
John II (533-35)
St. Agapetus I (535-36)
St. Silverius (536-37)
Vigilius (537-55)
Pelagius I (556-61)
John III (561-74)
Benedict I (575-79)
Pelagius II (579-90)
St. Gregory I (the Great) (590-604)
Sabinian (604-606)
Boniface III (607)
St. Boniface IV (608-15)
St. Deusdedit (Adeodatus I) (615-18)
Boniface V (619-25)
Honorius I (625-38)
Severinus (640)
John IV (640-42)
Theodore I (642-49)
St. Martin I (649-55)
St. Eugene I (655-57)
St. Vitalian (657-72)
Adeodatus (II) (672-76)
Donus (676-78)

St. Vitalian (657-72)
Adeodatus (II) (672-76)
Donus (676-78)
St. Agatho (678-81)
St. Leo II (682-83)
St. Benedict II (684-85)
John V (685-86)
Conon (686-87)
St. Sergius I (687-701)
John VI (701-05)
John VII (705-07)
Sisinnius (708)
Constantine (708-15)
St. Gregory II (715-31)
St. Gregory III (731-41)
St. Zachary (741-52)
Stephen II (III) (752-57)
St. Paul I (757-67)
Stephen III (IV) (767-72)
Adrian I (772-95)
St. Leo III (795-816)
Stephen IV (V) (816-17)
St. Paschal I (817-24)
Eugene II (824-27)
Valentine (827)
Gregory IV (827-44)
Sergius II (844-47)
St. Leo IV (847-55)
Benedict III (855-58)
St. Nicholas I (the Great) (858-67)
Adrian II (867-72)
John VIII (872-82)
Marinus I (882-84)
St. Adrian III (884-85)
Stephen V (VI) (885-91)
Formosus (891-96)
Boniface VI (896)
Stephen VI (VII) (896-97)
Romanus (897)
Theodore II (897)
John IX (898-900)

Stephen VI (VII) (896-97)
Romanus (897)
Theodore II (897)
John IX (898-900)
Benedict IV (900-03)
Leo V (903)
Sergius III (904-11)
Anastasius III (911-13)
Lando (913-14)
John X (914-28)
Leo VI (928)
Stephen VIII (929-31)
John XI (931-35)
Leo VII (936-39)
Stephen IX (939-42)
Marinus II (942-46)
Agapetus II (946-55)
John XII (955-63)
Leo VIII (963-64)
Benedict V (964)
John XIII (965-72)
Benedict VI (973-74)
Benedict VII (974-83)
John XIV (983-84)
John XV (985-96)
Gregory V (996-99)
Sylvester II (999-1003)
John XVII (1003)
John XVIII (1003-09)
Sergius IV (1009-12)
Benedict VIII (1012-24)
John XIX (1024-32)
Benedict IX (1032-45)
Sylvester III (1045)
Benedict IX (1045)
Gregory VI (1045-46)
Clement II (1046-47)
Benedict IX (1047-48)
Damasus II (1048)
St. Leo IX (1049-54)
Victor II (1055-57)

Damasus II (1048)
St. Leo IX (1049-54)
Victor II (1055-57)
Stephen X (1057-58)
Nicholas II (1058-61)
Alexander II (1061-73)
St. Gregory VII (1073-85)
Blessed Victor III (1086-87)
Blessed Urban II (1088-99)
Paschal II (1099-1118)
Gelasius II (1118-19)
Callistus II (1119-24)
Honorius II (1124-30)
Innocent II (1130-43)
Celestine II (1143-44)
Lucius II (1144-45)
Blessed Eugene III (1145-53)
Anastasius IV (1153-54)
Adrian IV (1154-59)
Alexander III (1159-81)
Lucius III (1181-85)
Urban III (1185-87)
Gregory VIII (1187)
Clement III (1187-91)
Celestine III (1191-98)
Innocent III (1198-1216)
Honorius III (1216-27)
Gregory IX (1227-41)
Celestine IV (1241)
Innocent IV (1243-54)
Alexander IV (1254-61)
Urban IV (1261-64)
Clement IV (1265-68)
Blessed Gregory X (1271-76)
Blessed Innocent V (1276)
Adrian V (1276)
John XXI (1276-77)
Nicholas III (1277-80)
Martin IV (1281-85)
Honorius IV (1285-87)
Nicholas IV (1288-92)

Martin IV (1281-85)
Honorius IV (1285-87)
Nicholas IV (1288-92)
St. Celestine V (1294)
Boniface VIII (1294-1303)
Blessed Benedict XI (1303-04)
Clement V (1305-14)
John XXII (1316-34)
Benedict XII (1334-42)
Clement VI (1342-52)
Innocent VI (1352-62)
Blessed Urban V (1362-70)
Gregory XI (1370-78)
Urban VI (1378-89)
Boniface IX (1389-1404)
Innocent VII (1404-06)
Gregory XII (1406-15)
Martin V (1417-31)
Eugene IV (1431-47)
Nicholas V (1447-55)
Callistus III (1455-58)
Pius II (1458-64)
Paul II (1464-71)
Sixtus IV (1471-84)
Innocent VIII (1484-92)
Alexander VI (1492-1503)
Pius III (1503)
Julius II (1503-13)
Leo X (1513-21)
Adrian VI (1522-23)
Clement VII (1523-34)
Paul III (1534-49)
Julius III (1550-55)
Marcellus II (1555)
Paul IV (1555-59)
Pius IV (1559-65)
St. Pius V (1566-72)
Gregory XIII (1572-85)
Sixtus V (1585-90)
Urban VII (1590)
Gregory XIV (1590-91)

Sixtus V (1585-90)
Urban VII (1590)
Gregory XIV (1590-91)
Innocent IX (1591)
Clement VIII (1592-1605)
Leo XI (1605)
Paul V (1605-21)
Gregory XV (1621-23)
Urban VIII (1623-44)
Innocent X (1644-55)
Alexander VII (1655-67)
Clement IX (1667-69)
Clement X (1670-76)
Blessed Innocent XI (1676-89)
Alexander VIII (1689-91)
Innocent XII (1691-1700)
Clement XI (1700-21)
Innocent XIII (1721-24)
Benedict XIII (1724-30)
Clement XII (1730-40)
Benedict XIV (1740-58)
Clement XIII (1758-69)
Clement XIV (1769-74)
Pius VI (1775-99)
Pius VII (1800-23)
Leo XII (1823-29)
Pius VIII (1829-30)
Gregory XVI (1831-46)
Blessed Pius IX (1846-78)
Leo XIII (1878-1903)
St. Pius X (1903-14)
Benedict XV (1914-22)
Pius XI (1922-39)
Pius XII (1939-58)
St. John XXIII (1958-63)
St. Paul VI (1963-78)
John Paul I (1978)
St. John Paul II (1978-2005)
Benedict XVI (2005-2013)
Francis (2013-2025)
Leo XIV (2025—)



St. Ignatius of Antioch

St. Ignatius of Antioch

“See that you all follow the bishop, even as Christ Iesus does the Father, and the priests as you would the Apostles. Reverence the deacons as those who carry out the appointment of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist which is administered either by the bishop or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude also be; even as wherever Iesus Christ is, there is the **Catholic Church.**”

St. Irenaeus of Lyon



St. Irenaeus of Lyon

"We ought to...love with the greatest zeal the things of the Church, and so to lay hold of the tradition of the truth. What if there should be a dispute about some matter of moderate importance? Should we not turn to the oldest churches, where the apostles themselves were known, and find out from them the clear and certain answer to the problem now being raised? Even if the apostles had not left their Writings to us, ought we not to follow the rule of the tradition which they handed down to those to whom they committed the churches?"

St. Irenaeus of Lyon

“So Matthew among the Hebrews issues a Writing of the gospel in their own tongue, while Peter and Paul were preaching the gospel at Rome and founding the Church. Mark, the disciple and interpreter of Peter, also handed down to us in writing what Peter had preached. Then Luke, the follower of Paul, recorded in a book the gospel as it was preached by him. Finally Iohn, the disciple of the Lord, who had also lain on his breast, himself published the Gospel, while he was residing at Ephesus.”

St. Irenaeus of Lyon

“Since, however, it would be very tedious … to reckon up the successions of all the churches, we put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vanity, or by blindness and perverse opinion, assemble in unauthorized meetings, by indicating that Tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every church agree with this Church, on account of its preeminent authority, that is, the faithful everywhere, because the apostolic Tradition has been preserved continuously by those [faithful men] who exist everywhere”

St. Matthew

"And I tell you that you are Peter, and on this rock I will build my church, and the gates of hell will not prevail against it."

16:18



St. Cyprian

“And after the resurrection he also says to him [Peter], “Feed my sheep.” On him he builds the Church, and to him he entrusts the sheep to be fed. And although he gives equal power to all the apostles, yet he established one chair (cathedram) and arranged by his own authority the origin and principle (rationem) of unity. Certainly the rest of the apostles were exactly what Peter was, but primacy is given to Peter (primatus Petro datur) and one Church and one chair is demonstrated. And they are all shepherds but the flock is shown to be one, which is to be fed by all the apostles in unanimous agreement. He who does not hold this unity of Peter, does he believe he holds the faith? He who deserts the chair of Peter on whom the Church was founded, does he trust that he is in the Church?”

St. Cyprian

The Nature of the Church: "The Church is one, which with increasing fecundity extends far and wide into the multitude — just as the rays of the sun are many but the light is one, and the branches of a tree are many but the strength is one founded in its tenacious root."

No God Without the Church: "No one can have God for his Father, who does not have the Church for his mother."

The Cost of Schism: "Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy."

The Challenge of Vnity: "This unity we ought to hold firmly and defend... The episcopate is one, the parts of which are held together by the individual bishops." Let no one corrupt the faith by a treacherous distortion of the truth.

Conclusion

The Catholic Church was established by Iesus Christ

The Apostles handed down the faith and ordained bishops

The Catholic Church preserved the faith from heresy

and safeguarded the Scriptures