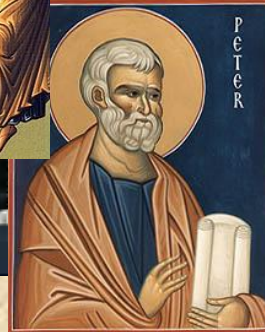
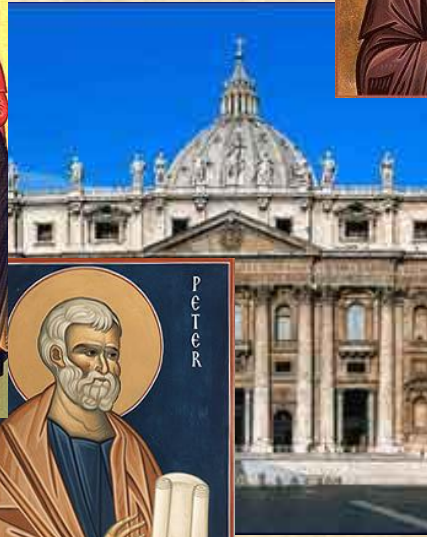
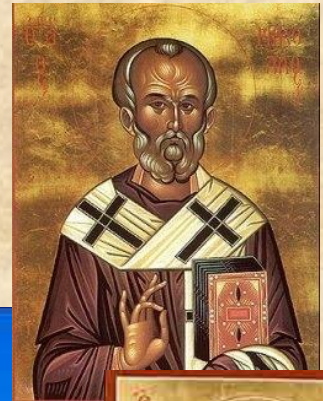


# DIVINE REVELATION

## "By Word of Mouth"

### (2 Thessalonians 2:15):

## Handing On



## ***Paradosis: Handing On Divine Revelation***

Catholic Christians believe that in Jesus Christ the Lord is summed up the entire Revelation of the most high God.

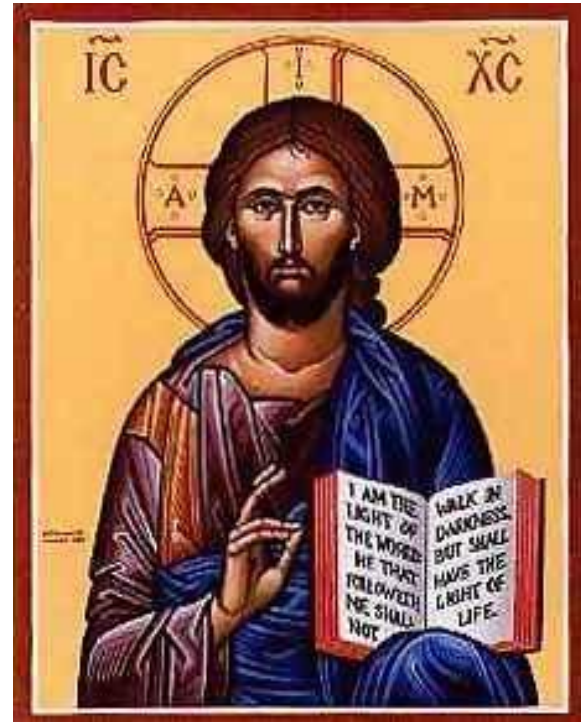
### ***On Divine Revelation, 7, Vatican Council II***

"Therefore [it is] Christ the Lord, in whom the entire Revelation of the most high God is summed up... "



## 2 Corinthians 1:20

For however many are the promises of God, their Yes is in him (Jesus Christ).



## 2 Corinthians 4:5-6

For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your slaves for the sake of Jesus. For God who said, "Let light shine out of darkness," has shone in our hearts to bring to light the knowledge of the glory of God on the face of (Jesus) Christ.



The Revelation of Yahweh to His chosen People was given to the Israelites and transmitted from generation to generation for centuries.

Peter defined the process of handing down the Revelation of Yahweh from father to son. The Greek word for this **process of handing on the Word of God** is *paradosis* .

### **1 Peter 1:18-19**

... realizing that you were ransomed from your futile conduct, **handed on** (*patroparadotos*) by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless and unblemished lamb

The New Testament authors referred frequently to the process of "handing on" the Word of God to His People.

## Luke 1:1-2

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have **handed them down** (*paredosan*) to us.

## 1 Corinthians 11:23

For I received from the Lord what I also **handed on** (*paredoka*) to you, that the Lord Jesus, on the night he was handed over, took bread ...





## 1 Corinthians 15:3-4

For I **handed on** (*paredoka*) to you as of first importance what I also received ...

## 2 Timothy 2:2

And what you heard from me through many witnesses **entrust** (*parathou*) to faithful people who will have the ability to teach others as well.

It is Paul who makes the distinction of modes in which the Revelation of God to His People can be handed on.

Paul also called the process of handing on the Word of God "tradition." He then terms two ways in which "**traditions**" are transmitted, by word, orally, and by letter, written.

## **2 Thessalonians 2:15**

Therefore, brothers, stand firm and hold fast to the **traditions** (*paradoseis*) that you were taught, either by an oral statement or by a letter of ours.

Therefore, Catholic Christians believe that the Bible--written tradition--is not the only source of Revelation.

And, as Catholic Christians believe, the Bible does not teach that it is the only source of Revelation.

### **John 20:30**

Now Jesus did many other signs in the presence of (his) disciples that are **not written in this book**.

### **John 21:25**

There are also **many other things** that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.



The official teaching of the Catholic Church reflects Biblical teaching on the whole of Revelation.

### ***On Divine Revelation, 9, 10, Vatican Council II***

"Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other ... Sacred Tradition and Sacred Scripture make up ***a single sacred deposit of the Word of God***, which is entrusted to the Church."



Catholic Christians believe that the Bible affirms that God's way of revealing himself to His People is to choose certain people for these tasks:

in the **Hebrew Scriptures** these people were  
the patriarchs, prophets, judges, and kings;

in the **New Testament**, these people are  
apostles, prophets, teachers, and faithful people.

Paul defines the New Testament people chosen to hand on the Revelation of the Word of God.

## **2 Timothy 2:2**

And what you heard from me through many witnesses **entrust to faithful people** who will have the ability to teach others as well.

Paul also continues to describe who the "faithful people" are who are to hand on the Revelation of God.

The first category of "faithful people" is ***episcopos***, bishop.

### **1 Timothy 3:1-2**

This saying is trustworthy: whoever aspires to the office of **bishop** (***episcopos***) desires a noble task. Therefore, a **bishop** (***episcopos***) must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach.

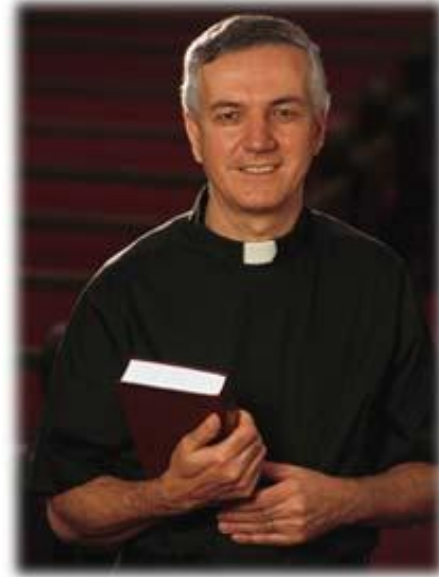


## Titus 1:7-9

For a **bishop** (*episcopon*) as God's steward must be blameless, ... holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents.



The second category of "faithful people" is ***presbyteros***, a presbyter, priest, elder.



## Titus 1:5-6

Appoint **presbyters** (*presbyterois*) in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious.

## 1 Timothy 5:17

**Presbyters** who preside well deserve double honor, especially those who toil in preaching and teaching.

The third category of "faithful people" is ***diakonos***, deacon.

### **1 Timothy 4:6,13,16**

If you will give these instructions to the brothers, you will be a good **minister** (***diakonos***) of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. ... Until I arrive, attend to the reading, exhortation, and teaching. ... Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you.

## 1 Timothy 3:8-9

Similarly, **deacons** (*diakonous*) must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of the faith with a clear conscience.

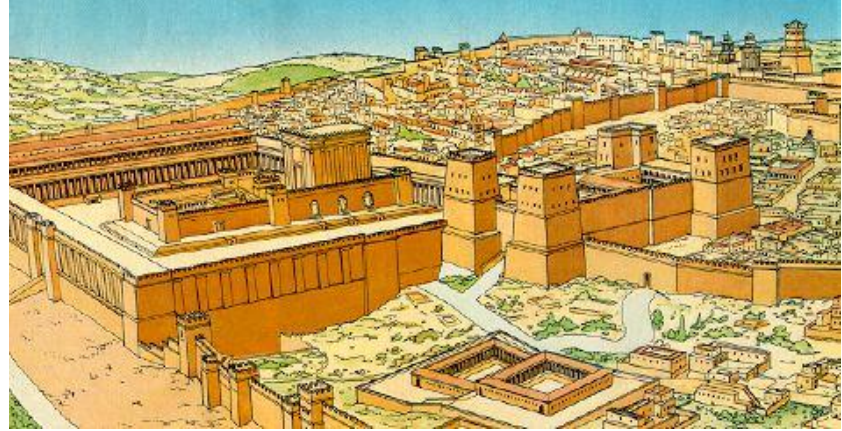


The Bible testifies that the Apostolic Church exercised this teaching authority ("holding fast to the true message ... to refute opponents" [Titus 1:9]) beyond the words and deeds of Jesus Christ.

For example, the Acts of the Apostles records that there were different truths being taught regarding keeping the Mosaic Law. One group represented by Judaizers taught that Gentile Christians must come to the Christian life through keeping the Mosaic Law; the second group represented by Paul taught that Gentile Christians did not need to keep the Mosaic Law.

There was also no Scripture regarding the truth of the issue. So they appealed to the authority of the Holy Spirit in council. The Catholic Church has followed this model ever since.

# The Biblical Model for Handing On Truth and Refuting Error: Acts 15, The Council of Jerusalem



Error in teaching:

**Acts 15:1**

Some who had come down from Judea were instructing the brothers, "Unless you are circumcised according to the Mosaic practice, you cannot be saved."

Dissension and controversy:

**Acts 15:2**

Because there arose no little dissension and debate by Paul and Barnabas with them, ...

BC AD

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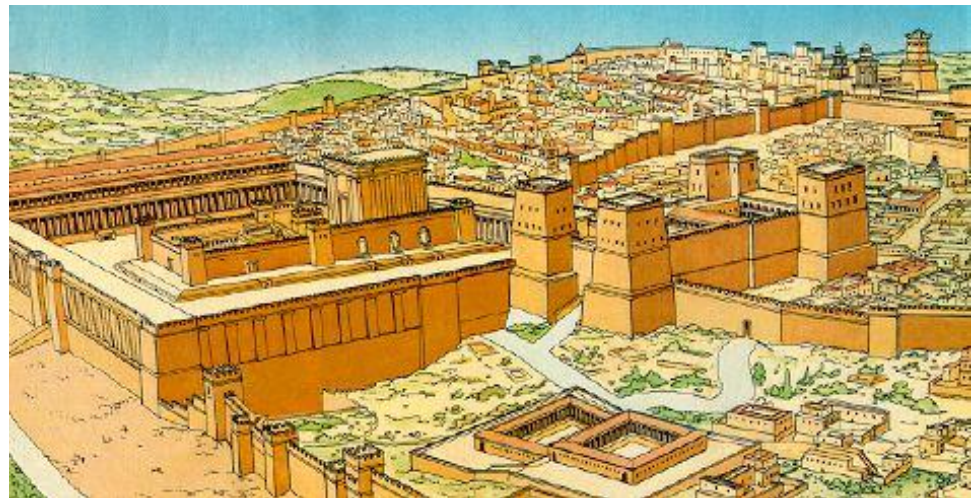


## Appeal to the apostles and presbyters in Jerusalem: **Acts 15:2**

... it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question.

## Apostles and presbyters convened: **Acts 15:6**

The apostles and the presbyters met together to see about this matter.



## Discussion:

### **Acts 15:7-11**

After much debate had taken place, Peter got up and said to them, "My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, bore witness by granting them the holy Spirit just as he did us. He made no distinction between us and them, for by faith he purified their hearts. Why, then, are you now putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, we believe that we are saved through the grace of the Lord Jesus, in the same way as they."

## Barnabas and Paul

### **Acts 15:12**

The whole assembly fell silent, and they listened while Paul and Barnabas described the signs and wonders God had worked among the Gentiles through them.

## James

### **Acts 15:13-21**

After they had fallen silent, James responded, "My brothers, listen to me. Symeon has described how God first concerned himself with acquiring from among the Gentiles a people for his name. The words of the prophets agree with this, as is written: 'After this I shall return and rebuild the fallen hut of David; from its ruins I shall rebuild it and raise it up again, so that the rest of humanity may seek out the Lord, even all the Gentiles on whom my name is invoked. Thus says the Lord who accomplishes these things, known from of old.'

## James – Acts 15:13-21 (Continued)

It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood. For Moses, for generations now, has had those who proclaim him in every town, as he has been read in the synagogues every sabbath."

**Problem is resolved:**

### **Acts 15:22**

Then the apostles and presbyters, in agreement with the whole church, decided ...

Decree is promulgated:

### **Acts 15:22-23**

The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. This is the letter delivered by them: "The apostles and the presbyters, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings."

The authority of the Holy Spirit is appealed:

### **Acts 15:28**

It is the decision of the holy Spirit and of us ...





***Paradosis*** or tradition falls into two categories.

The difference can be seen in Acts 15. Besides the issue of following the Mosaic Law for gentile converts, which meant primarily circumcision, the Council of Jerusalem also decreed that converts had "to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood" (Acts 15:20).

There are clearly distinguished ***paradosis* or traditions** which are considered irrevocable, unchangeable, even to our day, e.g. circumcision is not a requirement for new Christians. On the other hand, today we would not be concerned with "pollution from idols," how an animal is killed for meat, or whether blood is in our food. These appear to be different traditions from the former--changeable and not binding in the same way as non-circumcision.

The Catholic Church also follows this biblical model in her approach to *paradosis*/traditions.

Hence, there are *paradosis*/traditions which are unchangeable, **capital letter "T", "Traditions."** These are the defined faith or moral teachings based on the Bible but revealed by the Holy Spirit as an authority in the Church (Acts 15:28). An example from the history of the Catholic Church of *Tradition* (with a capital letter "T") is the teaching on purgatory. This teaching of the Church can never change.

There appear to be *paradosis*/traditions which are changeable, **small letter "t", "traditions."** These are the "rules of the organization, rules of the club." These change as people, culture, faith and understanding develop. An example from the history of the Catholic Church of *tradition* (with a lower case letter "t") is the teaching on the prohibition of eating meat on Fridays. This practice of mandatory abstinence as penance in the Church has changed.

# **Acts 15 Model: General or Ecumenical Councils of the Church Universal**

Following the example of the Apostolic Church in the persons of the Apostles in the book of Acts, especially chapter 15, the Catholic Church is motivated by a number of scriptures.

The Catholic Church takes seriously the need to know the truth and to refute error.

## **John 15:26**

When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me.

## **John 16:12-13**

I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth.

## **Acts 1:8**

But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.

## **2 Peter 2:1**

There were also false prophets among the people, just as there will be false teachers among you, who will introduce destructive heresies and even deny the Master who ransomed them, **bringing swift destruction on themselves.**

## Titus 1: 7, 9-11

For a bishop (*episcopon*) as God's steward ... holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents. For there are also many rebels, idle talkers and deceivers ... **It is imperative to silence them.**

## Galatians 1: 6-9

I am amazed that you are so quickly forsaking the one who called you by (the) grace (of Christ) for a different gospel (not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed! As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, **let that one be accursed!**



The Catholic Church also understands the need to interpret correctly the truth of all of the Bible. The Bible warns us that there will be incorrect interpretation without authority. All interpretations of a scripture cannot be equally true (it is contrary to the nature of truth); some interpretations of the same scripture are mutually incompatible (e.g., Mt 16:16; Jn 6). Hence there must be an authority to whom truth and error can be appealed.

## 2 Peter 3:16

In them (Paul's letters) there are some things hard to understand that **the ignorant and unstable distort** to their own destruction, just as they do the other scriptures.



The Catholic Church accepts the authority both of Divine Revelation and of the Holy Spirit. Deviation from the truth must be cursed and condemned.

## **Romans 13:1-2**

Let every person be subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God. Therefore, **whoever resists authority opposes what God has appointed, and those who oppose it will bring judgment upon themselves.**

## 2 Thessalonians 2:8-12

And then the lawless one will be revealed, whom the Lord (Jesus) will kill with the breath of his mouth and render powerless by the manifestation of his coming, the one whose coming springs from the power of Satan in every mighty deed and in signs and wonders that lie, and in every wicked deceit for those who are perishing because they have not accepted the love of truth so that they may be saved. Therefore, God is sending them a deceiving power so that they may believe the lie, that **all who have not believed the truth but have approved wrongdoing may be condemned.**

The Catholic Church has, in all ages, understood both



the need for renewal and reformation of Christian faith and living, and general revival in the Church as a whole, and

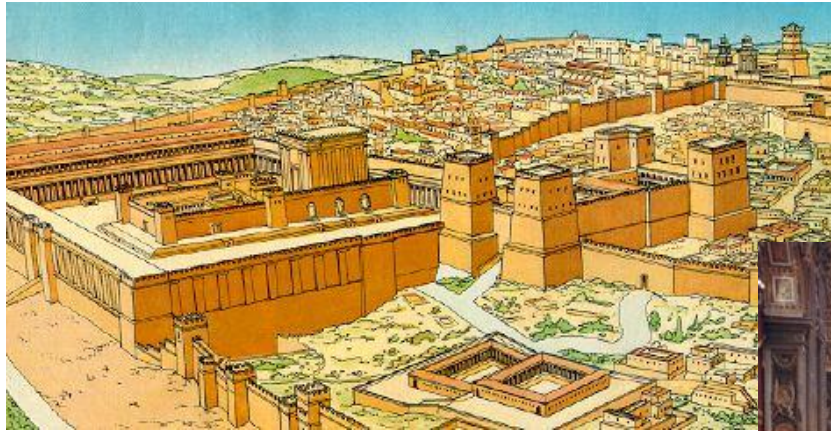


the need to teach the truth when confronted with error.

The Church exercised her teaching authority (under the guidance of the Holy Spirit) and called the faithful people entrusted with teaching others together in universal (ecumenical) council for renewal and reformation, and when truths were abandoned and error (heresy) was being taught (Titus 1:9). The truth was expressed and defined; error and false teachers condemned (*anathema sit*, "let them [him, it] be anathema, condemned, damned").

The history of the ecumenical councils attests to the fidelity of the Catholic Church to the teaching and direction of both the authority of Scripture and the authority of the Holy Spirit.

The following section presents in summary form the history of the ecumenical councils of the Church throughout history from the Council of Jerusalem to Vatican II.



# General Councils of the Church

## Jerusalem (Acts 15:2)

### When and where

Jerusalem, Palestine, 49 AD.

### Crisis or controversy

Gentile converts must follow Mosaic Law; "Unless you are circumcised according to the Mosaic practice, you cannot be saved." Acts 15:1

### Attendees

"Apostles and presbyters" Acts 15:6, and the following notables:  
Paul and Barnabas,  
Peter, James (Acts 15:6-22)

### Decrees and resolutions

"It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities." Acts 15:28



# Nicea I

## When and where

325 in Nicea (Now Iznik, Turkey, 70 miles from Constantinople on the Asiatic shore of the Bosphorus)

## Crisis or controversy

Christ was a pure creature; made out of nothing; liable to fall; the Son of God by adoption, not by nature: Arianism.

## Attendees

318 bishops, and the following notables:  
Convened: Constantine I, Emperor;  
Eusebius of Caesarea, historian;  
St. Athanasius, theologian;  
Ratified: Silvester I, Pope.

## Decrees and resolutions

The Nicene Creed;  
The Consubstantiality of the Word: *homousion* with the Father;  
Solved how the date of Easter should be calculated.





# Constantinople I

## When and where

381 in Constantinople (now Istanbul, Turkey)

## Crisis or controversy

The need to insist on *homousion*;

Demonstrate to the world that Christians of the East are not Arians;

Apollinaris was teaching that Christ was not true man.

## Attendees

186 bishops, and the following notables:

Convened: Theodosius I, Emperor;

St. Basil the Great;

St. Gregory of Nyssa;

St. Gregory of Naz., theologians;

Ratified: Damasus, Pope



## Decrees and resolutions

Renewed the work of Nicaea;

Condemned the heresy of the Macedonians (the Holy Spirit was not really God); Condemned the heresy of Apollinaris (that Christ was not really a man).





# Ephesus

## When and where

431 in Ephesus

## Crisis or controversy

Nestorius was teaching that Mary was not the mother of God; Proponents of Nestorius began claiming that Christ was actually two separate persons, human and divine.

## Attendees

250 bishops, and the following notables:

Convened: Theodosius II, Emperor;

St. Cyril of Alexandria;

St. John Chrysostom;

Ratified: Celestinus I, Pope.

## Decrees and resolutions

Condemned Nestorius;

Decreed that Mary was also *Theotokos*, mother of God;

Declared that Christ is true God and true man, that he has two natures (human and divine) joined in one person.



# Chalcedon

## When and where

451 in Chalcedon (ancient seaport of Bithynia on the sea of Marmara)

## Crisis or controversy

Monophysites were teaching that Christ had a single divine nature and no human nature.

## Attendees

600 bishops,  
Convened: Marcianus, Emperor;  
Ratified: Leo I, Pope.

## Decrees and resolutions

Condemned Monophysitism;  
Declared that Christ had two distinct natures and was both true God and true man;  
Promulgated canons of church discipline.



# Constantinople II



## When and where

553 in Constantinople

## Crisis or controversy

Emperor Justinian I wanted the Church to consider the orthodoxy of three Greek theologians: Theodore of Mopsuestia, Theodoret of Cyrrhus, and Ebas of Edessa.

## Attendees

150 bishops,  
Convened: Justinian I, Emperor;

## Decrees and resolutions

Condemned the writings of theologians as having been infested with Nestorianism.



# Constantinople III

## When and where

680 in Constantinople

## Crisis or controversy

Monothelism was teaching that Christ did not possess a human will.

## Attendees

174 bishops,

Convened: Constantine IV, Emperor;

Ratified: Leo II, Pope.

## Decrees and resolutions

Condemned Monothelism;

Declared that Christ has two wills, human and divine.



# Nicaea II

## When and where

787 in Nicea

## Crisis or controversy

Iconoclasts taught that using sacred images was idolatry.

## Attendees

390 bishops,

Convened: Irene, Empress;

Ratified: Adrian I, Pope.

## Decrees and resolutions

Condemned Iconoclasts;

Declared that sacred images may be honored without idolatry.

Promulgated canons of church discipline.



# Constantinople IV

## When and where

870 in Constantinople

## Crisis or controversy

Needed to decide the right of Patriarch Photius or the restoration of Ignatius.

## Attendees

102 bishops,  
Convened: Basil, Emperor;  
Ratified: Adrian II, Pope.

## Decrees and resolutions

Photius was condemned in 27 canons.



# Lateran I

## When and where

1123 (Lateran Basilica in Rome, Italy)

## Crisis or controversy

Needed to face the social and religious problems of the day;  
First ecumenical council in the West.

## Attendees

300 bishops, and the following notables:

Convened: Callistus II, Pope;

Ratified: Callistus

## Decrees and resolutions

Promulgated canons of mixed  
matters.



# Lateran II

## When and where

1139 at the Lateran Basilica

## Crisis or controversy

A double papal election and ensuing schism when two rivals claiming to be pope divided the church.

## Attendees

1000 bishops,

Convened: Innocent II, Pope;

St. Bernard of Clairvaux

Ratified: Innocent II.

## Decrees and resolutions

Took measures against schism of antipope Anacletis II;

Promulgated canons of church discipline





# Lateran III

## When and where

1179 in the Lateran Basilica

## Crisis or controversy

Reorganization had to be faced; there was the ever-needed pressure to reform; restraint of abuses.

## Attendees

More than 300 bishops,  
Convened: Alexander III, Pope;  
Ratified: Alexander III, Pope.

## Decrees and resolutions

Decreed that papal elections required two-thirds majority of cardinals at the conclave;  
Promulgated numerous disciplinary canons.



# Lateran IV

## When and where

1215 in the Lateran Basilica

## Crisis or controversy

Albigensian heresy: two supreme beings, Evil and Good;  
Christ did not die; all material things must.

## Attendees

412 bishops; 388 priests, and the following notables:

Convened: Innocent III, Pope;

Ratified: Innocent III, Pope.

## Decrees and resolutions

Declaration of Canon Law: the law  
of the Church;

Decrees against Albigensians  
and Waldensians.



# Lyons I

## When and where

1245 in Lyon (city in E. France)

## Crisis or controversy

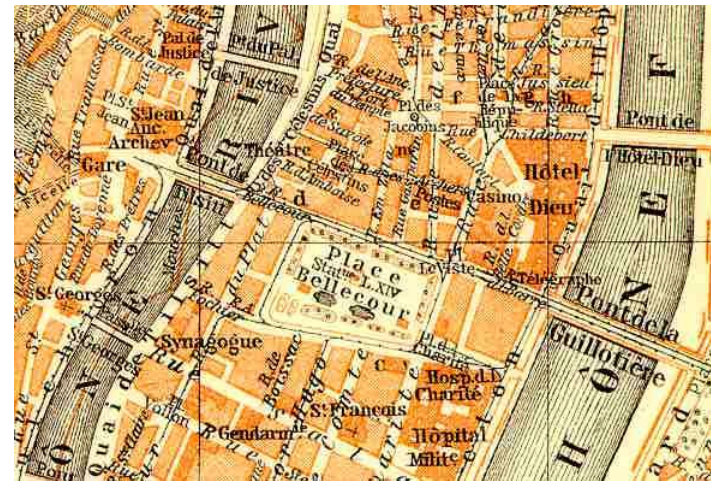
The difficult and heretical behavior of Emperor Frederick II;  
The persecution of religion.

## Attendees

140 bishops; more than 300 in toto,  
Convened: Innocent IV, Pope;  
Ratified: Innocent IV, Pope.

## Decrees and resolutions

Excommunication and deposition  
of Frederick II.



# Lyons II

## When and where

1274 in Lyons, France

## Crisis or controversy

A marked decline of the detachment of the popes from the things of the world;

Chronic restiveness of the Greeks toward Roman primacy.

## Attendees

500 bishops; 570 priests, and the following notables:

Convened: Gregory X, Pope;

St. Thomas Aquinas,

St. Bonaventure;

Ratified: Gregory X, Pope.

## Decrees and resolutions

General reformation of the morals of clergy and bishops;

Dogmatic constitution of *filioque*;

Profession of faith of Greek Emperor Michael VIII.



# Vienne

## When and where

1312 in Vienne (city in E. France near Lyons)

## Crisis or controversy

Problems with the religious order of Knights Templars.

## Attendees

122 bishops; 300 abbots,  
Convened: Clemens V, Pope;  
Ratified: Clemens V, Pope.

## Decrees and resolutions

Templars were suppressed;  
Canon Law enacted;  
Three definition of dogmas;  
Disciplinary decrees written.





# Constance

## When and where

1414 – 1418 in Constance (city in Germany on Swiss border)

## Crisis or controversy

The Great Western Schism: two sets of popes.

## Attendees

32 Cardinals; 183 bishops; 100 abbots;  
350 priests

Convened: Sigismund, Emperor;  
Ratified: Martin V, Pope.

## Decrees and resolutions

Reformation of the Church;  
Material organization of religion.



# Florence

## When and where

1438 in Florence (city of northern Italy)

## Crisis or controversy

East/West reunion;

Constantinople was being threatened by Mohammedans.

## Attendees

More than 150 bishops,  
Convened: Eugene IV, Pope;  
Ratified: Eugene IV, Pope.

## Decrees and resolutions

Reunion of oriental churches.



# Lateran V

## When and where

1512 – 1517 in the Lateran Basilica

## Crisis or controversy

Needed reform in church administration;  
Rise of atheistic philosophy;  
Friction between bishops and orders  
of friars.

## Attendees

115 bishops,  
Convened: Julius II, Pope;  
Cajetan;  
Ratified: Leo X, Pope.

## Decrees and resolutions

Condemned the Averroes philosophy: the soul of man is  
not immortal;  
Promulgated reform decrees;  
Established principles of book censorship;  
Rights of bishops defined.





# Trent

## When and where

1545 – 1563 in Trent (in Hapsburg's Germany; now N. Italy)

## Crisis or controversy

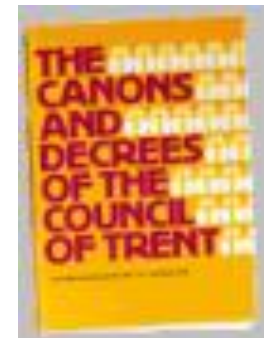
Martin Luther;  
Revolt against the Pope;  
Widespread heresy.

## Attendees

70 - 252 bishops,  
Convened: Paul III, Pope;  
Ratified: Pius IV, Pope.

## Decrees and resolutions

Doctrinal decrees: restatement of belief in opposition to the  
new theologies;  
The Catholic Reformation: the reformation of Catholic life.



# Vatican I

## When and where

1870 in St. Peter's Basilica, Vatican City

## Crisis or controversy

A return to life of the Catholic Church: needed a revival of religious life

General restoration and restatement of the faith was needed; Christian marriages and education needed safeguarding.

## Attendees

747 bishops,

Convened: Pius IX, Pope;

Ratified: Pius IX, Pope.

## Decrees and resolutions

Promulgated decrees on the Catholic

Faith and on the Church;

Condemned the Rationalists and Semirationalists;

Defined the charism of infallibility.



# Vatican II

## When and where

1962 – 1965 in St. Peter's Basilica

## Crisis or controversy

Constant need for reform and revival;  
Needed translation of faith into modern era:  
communication media;  
Christians and Jews; religious freedom, etc.



## Attendees

2908 bishops  
Convened: John XXIII, Pope;  
Ratified: Paul VI, Pope.

## Decrees and resolutions

Issued 16 documents:  
*On Divine Revelation;*  
*The Pastoral Constitution;*  
*On The Church in the Modern World;*  
*On The Church, etc.*



# Apostolic Fathers of the Church

Catholic Christians believe that the promise of the Spirit of Truth to guide believers in truth is found in the constant faith of the Church preserved in the writings of the Apostolic Fathers. The term "Apostolic Fathers" applies to **certain disciples and successors of the twelve apostles**. In a more restricted sense, the term is applied to a group of **Greek-language writers** who were among the martyrs and major figures of the 1st and 2nd centuries in the Christian Church.





# Clement I, St. (Clement of Rome)

## Personal

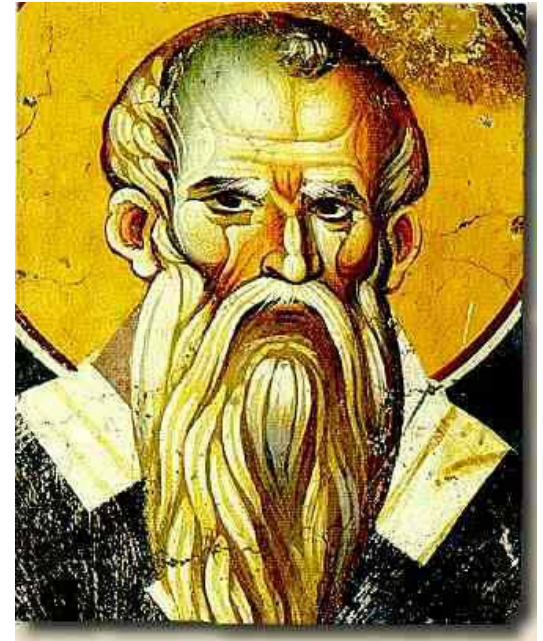
4th Bishop of Rome

## Place and dates

r. 92 - 101

## Writings

- I Clement* or *Letter to the Corinthians* (c. 96): earliest piece of literature outside the NT historically attested; addressed disputes in the Church at Corinth;
- II Clement* (a sermon)(c. 140): Clementine authorship disputed



# Ignatius of Antioch, St.

## Personal

Martyr for the faith

Disciple of John the Evangelist

Condemned to die by wild beasts in Rome

Brought from Antioch to Rome and wrote seven letters to churches and individuals along the way

## Place and dates

d. 110

## Writings

*Letter to Ephesians; Letter to Magnesians;*

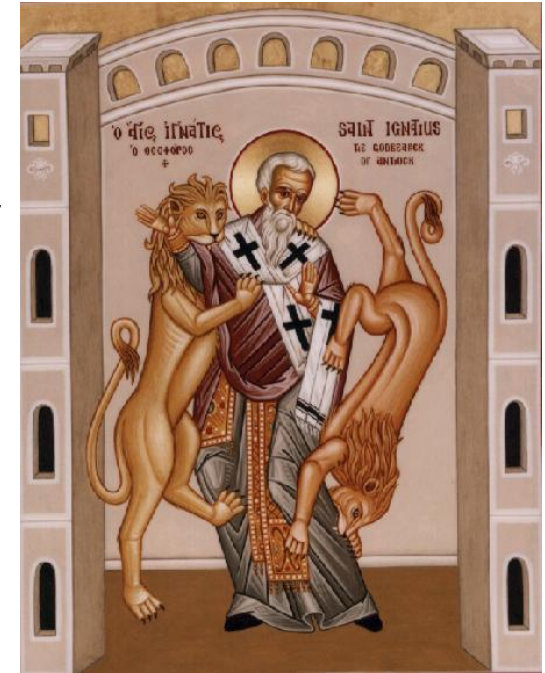
*Letter to Tralles; Letter to Philadelphians;*

*Letter to Smyrnans; Letter to Romans;*

*Letter to Polycarp of Smryna*

These contain warnings against heretical doctrines; contain detailed summaries of doctrines; and a picture of Church organization with bishops, presbyters (elders) and deacons;

First to stress Virgin Birth and to use the term "catholic church"



# Polycarp of Smyrna, St.

## Personal

Received a visit and letter from Ignatius

Represented the Church of Asia Minor in meetings with Pope Anicetus

Dating of Easter

A teacher of Irenaeus

Knew John the Evangelist and other apostles

Was a disciple of John the Evangelist

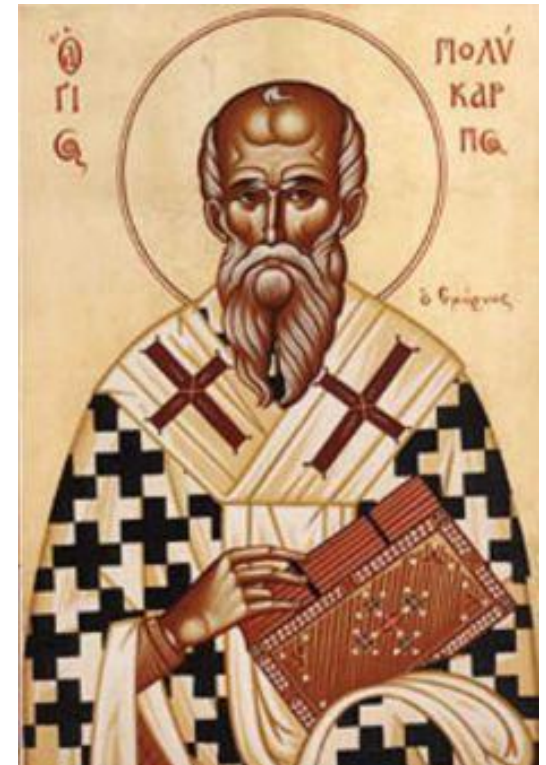
## Place and dates

69-155

## Writings

*Polycarp to the Philipians*

*Martyrdom of Polycarp* (about him)



# Unknown Author of the *Didache*

## Personal

Unknown

## Place and dates

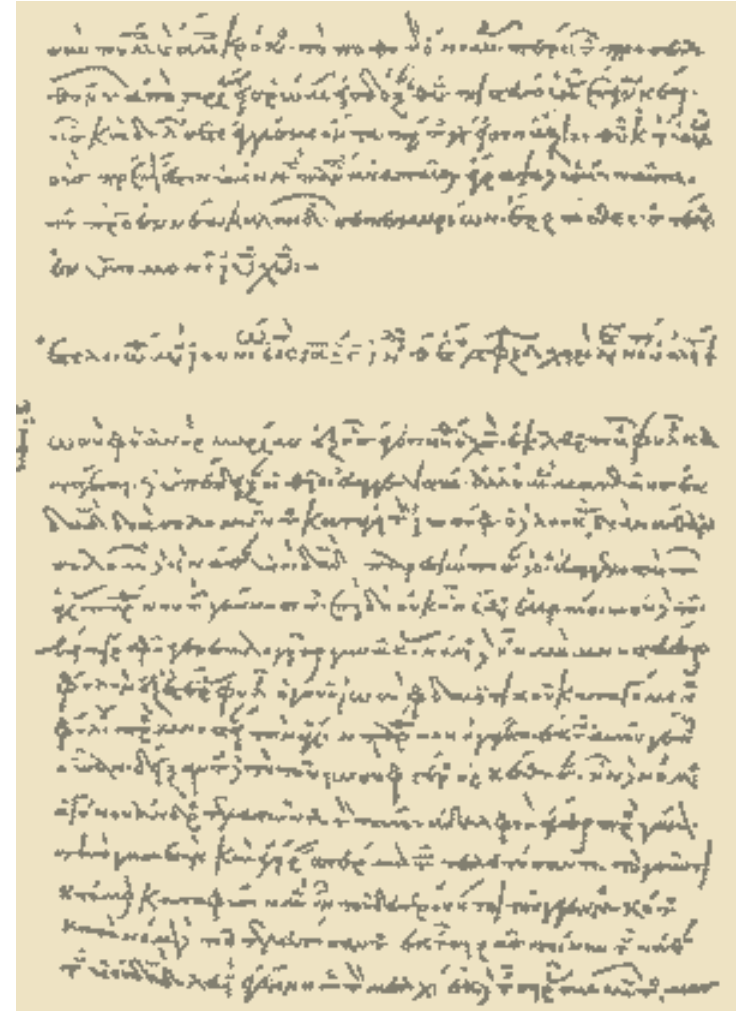
(Syria) 70-110?

## Writings

*Didache* ("Teaching"):

A compendium of moral precepts, instructions on organization of church communities, liturgical worship and regulation.

It contains oldest Eucharistic prayer, directions on Baptism, fasting, prayer, treatment of bishops, deacons, prophets .





# Barnabas

## Personal

Surname of Joseph, a member of the early Christian Church in Jerusalem (Acts 4:36)

Companion of Paul

Did missionary work with Mark (Acts 15:39)

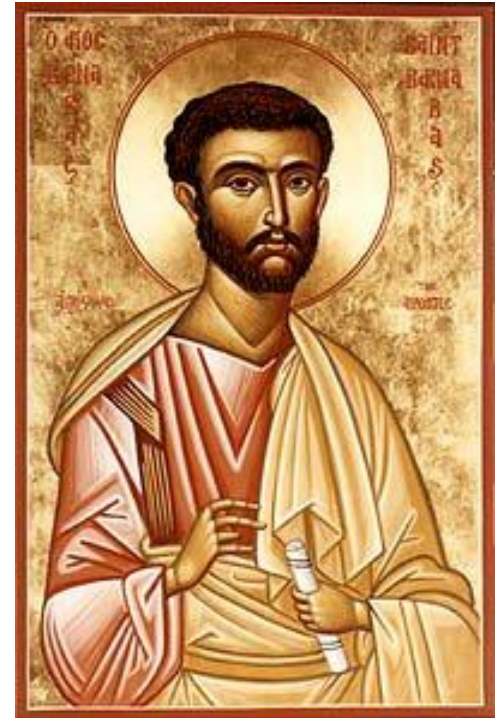
## Place and dates

c. 130

## Writings

*Letter of Barnabas*

Allegorical interpretation of the Old Testament



# Papias of Hierapolis

## Personal

Contemporary of Polycarp

Knew of a collection of the "sayings of the Lord" to have been written in Aramaic or Hebrew by Matthew

## Place and dates

(Phrygia) 120?



## Writings

*Five Books of Exegeses of the Dominical Oracles:*

Quoted by Irenaeus

Witness to the existence of Jewish Christianity

# Hermas

## Personal

Little known

## Place and dates

(Rome) 140?

## Writings

*Mandates*

*Similitudes*

*The Shepherd*: a vivid description of  
early Christianity



# Post-Apostolic Fathers of the Church

*Paradosis* or handing on or down of Divine Revelation is affirmed in Sacred Scripture. Hence, it must be found in some contiguous historical form from age to age. Catholic Christians believe that the promise of the Spirit of Truth to guide believers in truth is found in the constant faith of the Church as preserved in the writings of the Post-Apostolic Fathers.

The term "Post-Apostolic Fathers" is the name given by the Christian Church to the **writers who established Christian doctrine before the 8th century**. The writings of the Fathers or Patristic Literature synthesized Christian doctrine as found in the Bible, especially the gospels, the writings of the Apostolic Fathers, ecclesiastical dictums, and decisions of the Church councils.

# Justin (Martyr), St.

## Personal

Philosopher, theologian, early apologist, martyr

Convert to Christianity

## Place and dates

(Rome) 100-165

## Writings

*Apologies for the Christians*: erudite defense of Christians against charges of atheism and sedition;

*Dialogue with Trypho the Jew*: a record of an actual discussion at Ephesus; valuable information about 2nd century Christian Church .



# Irenaeus, St.

## Personal

Heard the preaching of Polycarp the disciple of John the Evangelist

Appointed the bishop of Lyon (177)

## Place and dates

(Asia Minor) 140?-202?

## Writings

*Against the Heresies*: written against the Gnostics; contributed to the knowledge of Gnosticism





# Clement of Alexandria

## Personal

Greek theologian  
Converted from paganism  
Ordained a presbyter  
A teacher of Origen

## Place and dates

(Athens) 150?-215?

## Writings

*Hortatory Address to the Greeks*: a defense of the faith

*The Tutor*: instruction in manners and morals

*The Miscellanies*: a discussion of various points of doctrinal theology designed to guide the mature Christian to perfect knowledge .



# Tertullian

## Personal

Converted to Christianity between 190 and 195  
Became a presbyter of the Church (197)  
Zealous champion of Christianity  
Profoundly influences later Church fathers  
Embraced and became a leader of  
the Montanists (207?) a sect later declared  
heretical

## Place and dates

(Rome) 160?-220?

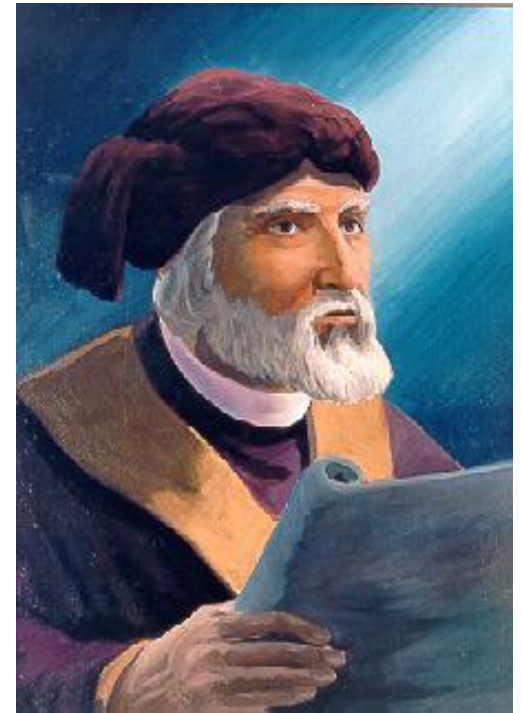
## Writings

*Apologeticus* (c. 197): his most famous work; a defense of  
Christians against pagan charges

*On the Claims of Heretics*: argues that the Church alone has  
the authority to declare what is and is not orthodox Christianity

*On Baptism*

*On Prayer*: throws light on contemporary religious practices





# Origen

## Personal

A student of Clement  
Ordained a presbyter  
The most accomplished biblical scholar  
of the early Church  
Father of the allegorical method of  
scripture interpretation  
He developed the idea of Christ as  
*Logos* or *Incarnate Word*

## Place and dates

(Alexandria) 185?-254?

## Writings

*Against Celsus*: closely reasoned apologetic work refuting the arguments advanced by the Celsus, the first serious critic of Christianity



# Cyprian, St.

## Personal

Convert to Christianity c. 245

Bishop of Carthage, 248

One of the most authoritative Fathers  
of the Church

Involved in controversy over treatment  
of those who had left the Church, and  
those who were baptized by heretics:

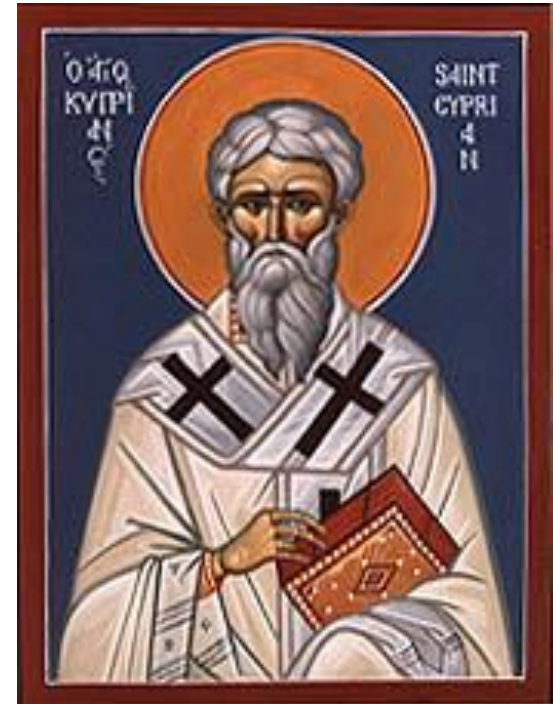
Accepted the teaching of Rome.

## Place and dates

(Carthage) 200-258

## Writings

*On Unity of the Catholic Church*: exposition of the hierarchical  
organization of the Church



# Athanasius, St.

## Personal

Played a prominent role in the theological struggle in the Council of Nicea (325)

Opposed Arius (256-336) who maintained that the Son was of a different substance from that of the Father, and was merely a creature

Formulated the "homousian doctrine" that the Son of God is the same essence of substance of the Father

Became bishop of Alexandria (328)

## Place and dates

(Alexandria) 293-373

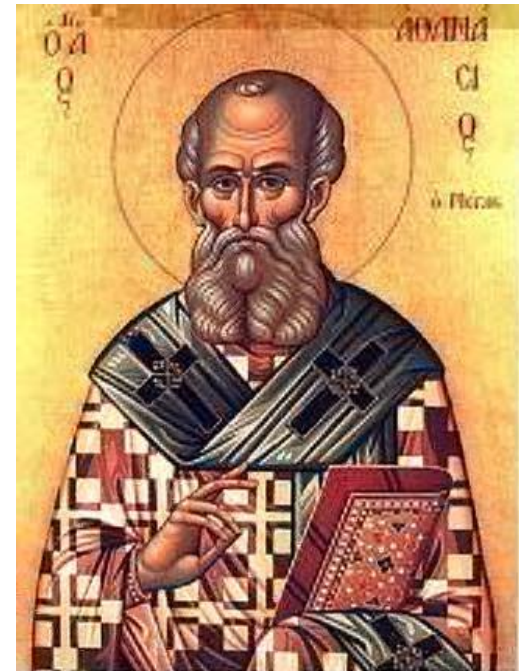
## Writings

*Discourses Against the Arians*

*History of the Arians*

*Apology Against the Arians*

*On the Decrees of the Nicene Synod*



# Cyril of Jerusalem

## Personal

Bishop of Jerusalem in 351

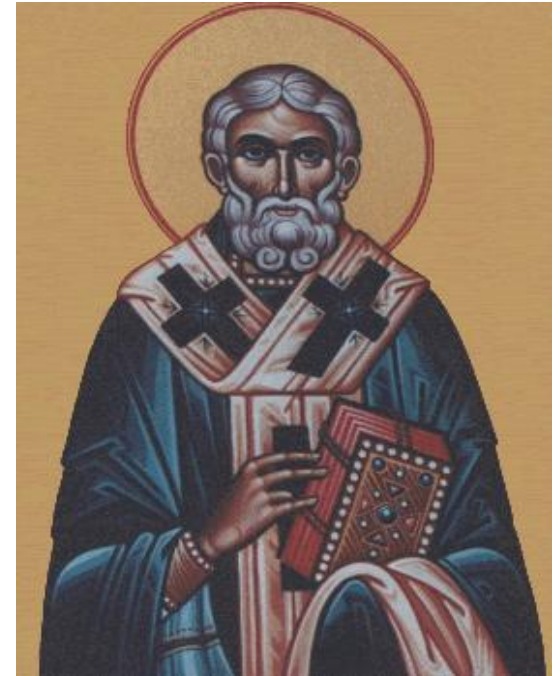
Embroided in controversy over episcopal duties

## Place and dates

(Jerusalem) 315?-387?

## Writings

*23 Treatises*: addressed to catechumens and newly baptized; some treatises are doctrinal and present the creed of the Church; some are concerned with ritual and present a detailed account of Baptism, Eucharist and chrism



# Basil, St.

## Personal

Brother of Gregory of Nyssa and a friend of Gregory of Nazianzus  
Patriarch of Eastern monasticism  
Wrote a rule of the monastic way of life  
Founded the Basilian monks (360)  
Bishop of Caesarea (370).

## Place and dates

(Caesarea Mazaca) 329?-379

## Writings

*Against Eunomius*: written against the Arian leader Eunomius

*On the Holy Spirit*: a doctrinal treatise

*Moralia*: an anthology of New Testament verses

*Liturgy of St. Basil*





# Gregory of Nazianzus, St.

## Personal

Bishop of Sasima (371)

Took charge of the Nicene congregation of Constantinople where he delivered five discourses on the Trinity that earned him fame as "The Theologian"

## Place and dates

(Nazianzus in Capadocia, now Turkey) 329?-389

## Writings

*Philokalia* (Love of the Beautiful):  
an anthology of the writings of Origen



# Gregory of Nyssa, St.

## Personal

Bishop of Milan (374)

Fame is chiefly as a theologian

## Place and dates

(Neocaesarea, now in Turkey) 335?-394

## Writings

*Against Eunomius*: a defense of the Nicene Creed

*Great Catechetical Discourse*: a defense of the Christian faith against Jews and pagans

*On Faith*: a treatise against the Arians

*Ten Syllogisms*: directed against the Apollinarists



# Ambrose, St.

## Personal

Bishop of Milan (374)

Defended the churches of Milan against Arianism

Friend of Monica, mother of Augustine, and finally brought Augustine into the Church

## Place and dates

(Tier, now in Germany) 340?-397

## Writings

*On Faith*: a Christian morals manual

*On the Sacraments*: an exegetical treatise

*On the Holy Spirit*: an exegetical treatise

Composed many hymns





# Jerome, St.

## Personal

Biblical scholar

Ordained a priest in 386

Secretary to Pope Damasus I in 382

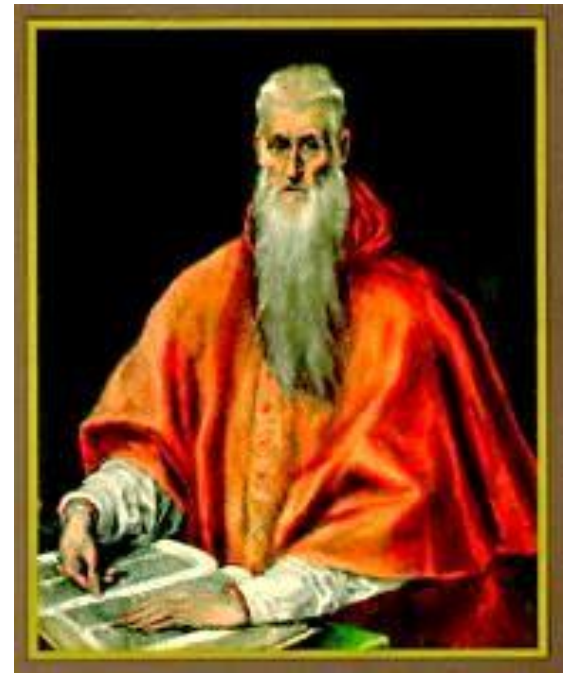
Confronted many heresies, especially Pelagianism

## Place and dates

(Stridon, present day Slovenia) 345?-419

## Writings

*The Vulgate*: translated the Bible from Hebrew and Greek into Latin, 383-384, in Rome



# John Chrysostom, St.

## Personal

Ordained a priest in 386

Greatest orator of the early Church

Patriarch of Constantinople in 398

## Place and dates

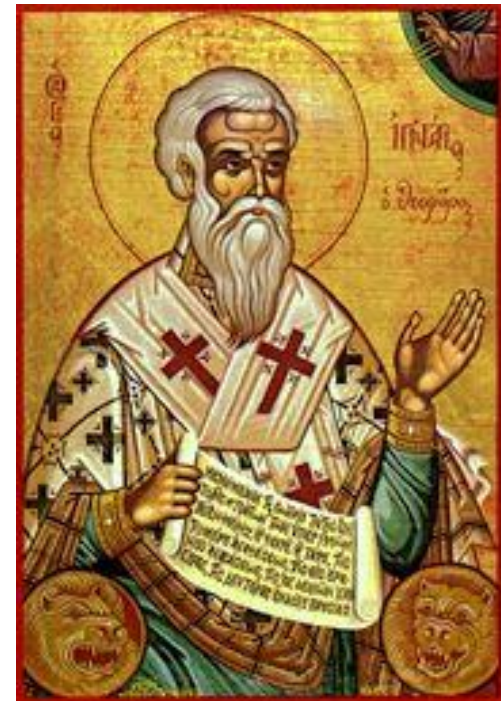
(Antioch, Syria) 349?-407

## Writings

*On the Priesthood*

*Homilies*

Wrote commentaries, epistles, treatises,  
and liturgies



# Augustine, St.

## Personal

Son of Monica (332?-387)

Born a pagan

Converted in 387 and baptized by Ambrose

Ordained a priest in 391

Bishop of Hippo (395)

Combated Manichean heresy (conflict of Good and Evil)

Martin Luther and John Calvin were students of the works of Augustine

## Place and dates

(Numidia, now Algeria) 354-430

## Writings

*Confessions* (c. 400): his autobiography

*The City of God* (413-426); *Retractions* (428);

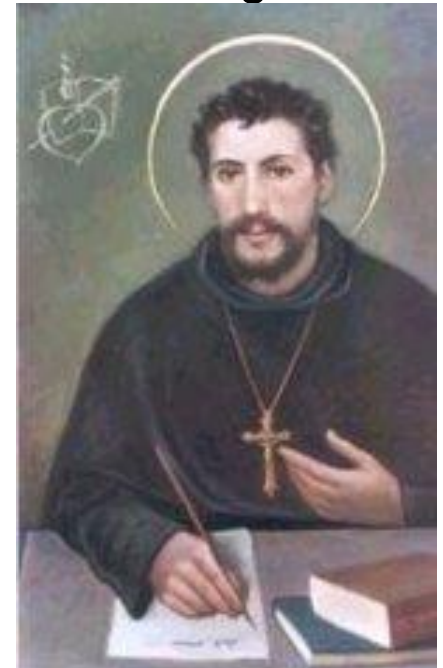
*Epistles* (386-429), *On Free Will* (388-395)

*On Christian Doctrine* (397)

*On Baptism: Against the Donatists* (400)

*On the Trinity* (400-416); *On Nature and Grace* (415)

*Homilies*



# Cyril of Alexandria, St.

## Personal

Patriarch of Alexandria in 412

Leader of the Council of Ephesus, 431

Instrumental in condemning Nestorianism

## Place and dates

(Alexandria) 376-444

## Writings

*Against Nestorius*

*Against Julian the Apostate*

Prolific writer



# Gregory I, St. ("The Great")

## Personal

Prefect of Rome in 570

Became a monk in 575

Elected pope (r. 590-604)

Enhanced prestige of the papacy

Upheld Rome's traditional claims of church primacy over the patriarch of Constantinople

Introduced liturgical reforms and Gregorian chant

Extensive pastoral activity.

## Place and dates

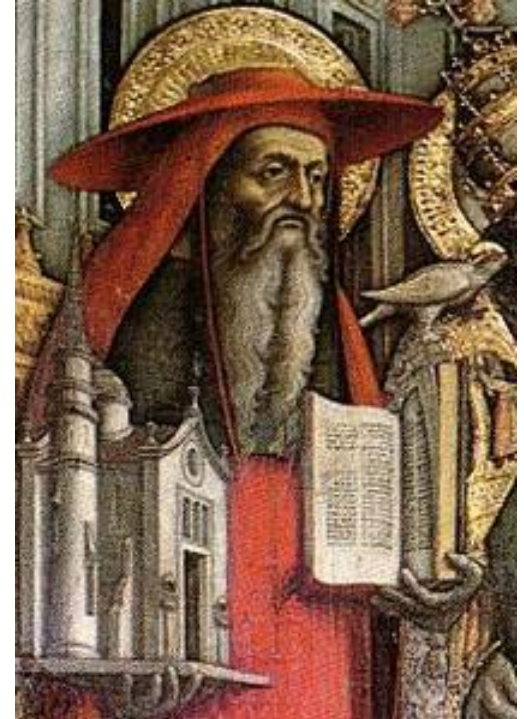
(Rome) 540?-604

## Writings

*Moralia*: a commentary on the *Book of Job*

*Pastoral Care*: describes the ideal bishop; instruction on the practice and nature of preaching

*Dialogues*: legends of saints of his own time





# John Damascene, St.

## Personal

- Financial officer to Saracen caliph
- Resigned in 700
- Entered a monastery and ordained a priest
- Opposed the Iconoclasts

## Place and dates

(Damascus, Syria) 675-749

## Writings

*Source of Knowledge*: three part text of dogmatic theology in the early Greek church; contains a complete theological system based on the early Greek fathers and synods of 4th-7th centuries



# Doctors of the Church

Catholic Christians believe that the promise of the Spirit of Truth to guide believers in truth is found in the constant faith of the Church as preserved in the writings of the Doctors of the Church also, equally "faithful people."

The Doctors of the Church are **eminent Christian teachers** who are proclaimed to be worthy of the title.

The Church recognized these faithful people and teachers for their contribution to the belief and understanding of the faith.

Doctors of the Church must be **canonized a saint, known for their learning**, and must be **proclaimed such by either the Bishop of Rome or an ecumenical council**.



## Ephrem The Syrian, St.

### Personal

Deacon, monk

Noted for his defense of the Church, the mysteries of Our Lord and the honor of the Virgin Mary.

Named in 1920 by Benedict XV

### Place and dates

306?-373

### Writings

Wrote exegetical works and hymns



## Athanasius, St.

### Personal

Eastern theologian

Named in 1568 by Pius V

### Place and dates

293-373

### Writings

See Post-Apostolic Fathers' list



## Cyril of Jerusalem, St.

### Personal

Eastern theologian

Named in 1882 by Leo XIII

### Place and dates

315?-387?

### Writings

See Post-Apostolic Fathers' list

## Basil, St. (the Great)

### Personal

Eastern theologian

Named in 1568 by Pius V

### Place and dates

329?-379

### Writings

See Post-Apostolic Fathers' list



## Gregory of Nazianzus, St.

### Personal

Eastern theologian

Named in 1568 by Pius V

### Place and dates

329?-389

### Writings

See Post-Apostolic Fathers' list

## Ambrose, St.

### Personal

Western theologian

Named in 1298 by Boniface VIII

### Place and dates

340?-397

### Writings

See Post-Apostolic Fathers' list



## Jerome, St.

### Personal

Western theologian

Named in 1298 by Boniface VIII

### Place and dates

345?-419

### Writings

See Post-Apostolic Fathers' list

## John Chrysostom, St.

### Personal

Eastern theologian

Named in 1568 by Pius V

### Place and dates

349?-407

### Writings

See Post-Apostolic Fathers' list



# Hilary of Poitiers, St.

## Personal

Pagan, convert in 350

Bishop of Poitiers, 353

Defended the decrees of the Council of Nicaea

Named in 1851 by Pius IX

## Place and dates

315?-368?

## Writings

*De Trinitate*: against the Arians

*De Synodis*

Commentary of the Psalms

Commentary of Matthew's Gospel



## Augustine, St.

### Personal

Western theologian

Named in 1298 by Boniface VIII

### Place and dates

354-430

### Writings

See Post-Apostolic Fathers' list

## Cyril of Alexandria, St.

### Personal

Named in 1882 by Leo XIII

### Place and dates

376-444

### Writings

See Post-Apostolic Fathers' list



# Peter Chrysologus, St.

## Personal

Called *chrysologus* (golden-mouthed) because of exceptional preaching eloquence

Archbishop of Ravenna, 433-450

Named in 1729 by Benedict XIII

## Place and dates

406-450

## Writings

Many sermons survive





# Leo The Great, St.

## Personal

Pope, 440-461

Confirmed the doctrine of the Incarnation (Council of Chalcedon, 451)

Held the doctrinal primacy of Rome

Persuaded Attila the Hun not to invade Rome

Named in 1754 by Benedict XIV

## Place and dates

461

## Writings

143 surviving letters

96 sermons



# Gregory I, St. (The Great)

## Personal

Western theologian

Named in 1298 by Boniface VIII

## Place and dates

540?-604

## Writings

See Post-Apostolic Fathers' list



# Isidore of Seville, St.

## Personal

- Encyclopedic knowledge
- Archbishop of Seville
- Conversion of Visigoths
- Organizing the church in Spain
- Named in 1722 by Innocent XIII

## Place and dates

560?-636?

## Writings

*De Natura Rerum*

*Etymologies*: an encyclopedia

*Chronica Majora*: a compilation  
from church historians

Biographies

A summary of Christian doctrine



# Bede The Venerable, St.

## Personal

English Benedictine monk

Prolific writer

Named in 1899 by Leo XIII

## Place and dates

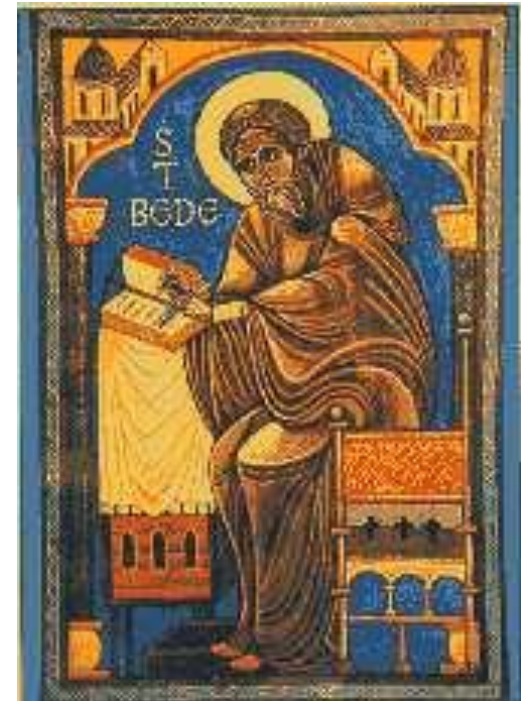
673?-735

## Writings

*Ecclesiastical History of the English People* (731)

*On the Reckoning of Time* (725)

*Historia Abbatum* (725)



# John Damascene, St.

## Personal

Named in 1890 by Leo XIII

## Place and dates

675-749

## Writings

See Post-Apostolic Fathers' list

# Peter Damien, St.

## Personal

Benedictine monk

Cardinal and Bishop of Ostia

Ecclesiastical statesman and reformer

Named in 1828 by Leo XII

## Place and dates

1007-1072

## Writings

Notable poet

Wrote reforms for popes, clergy, monks

# Anselm, St.

## Personal

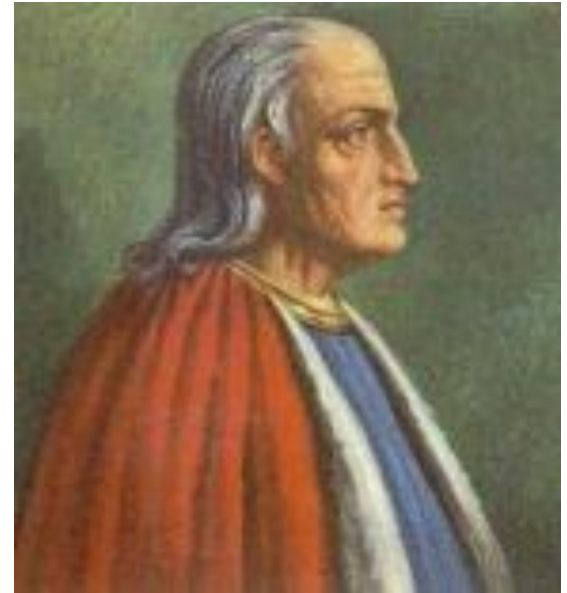
Benedictine monk

Theologian

Philosopher; proposed famous argument  
for existence of God

Archbishop of Canterbury, 1093-1100

Named in 1720 by Clement XI



## Place and dates

1033-1109

## Writings

*Monologium* (1077): God as highest being and His attributes

*Proslogium* (1078): Faith seeking understanding

*Cur Deus Homo* (1093): On the Incarnation and crucifixion





# Bernard of Clairvaux, St.

## Personal

Cistercian monk

Preacher of the Second Crusade

Founded over 90 monasteries

Named in 1830 by Pius VIII

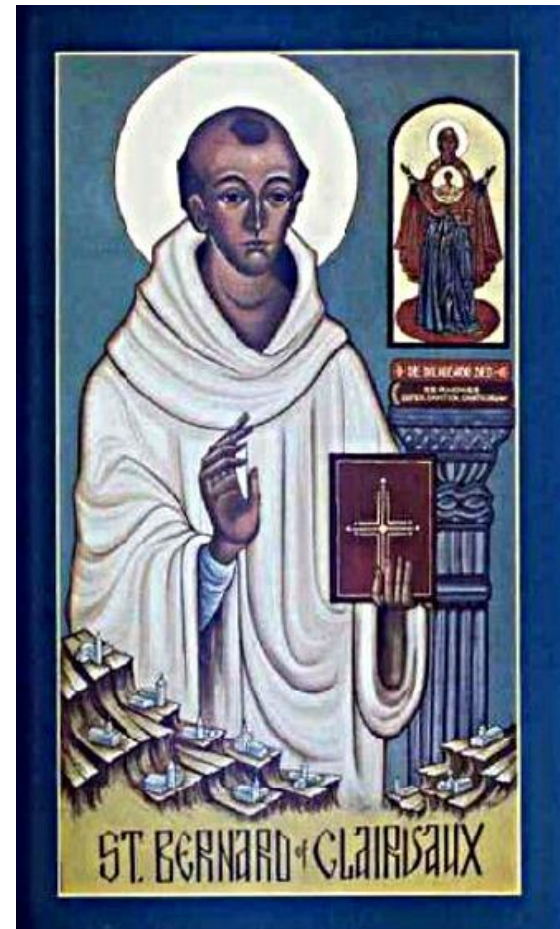
## Place and dates

1090-1153

## Writings

*The Love of God* (1127)

*Consideration to Eugene III* (1148)



# Anthony of Padua, St.

## Personal

Franciscan monk

Theologian

Exceptional intellectual and oratorical gifts

Named in 1946 by Pius XII

## Place and dates

1195-1231

## Writings

Lector in theology: taught at Bologna,  
Montpellier, and Toulouse



# Albert The Great, St.

## Personal

Bishop of Ratisbon, 1260-1293

Introduced Greek and Arabic science and philosophy into the medieval world

Dominican, Order of Preachers

Teacher of Thomas Aquinas

Named in 1932 by Pius XI

## Place and dates

1206-1280

## Writings

*Summa Theologiae* (1270): attempted to reconcile Aristotelianism and Christianity

*Sentences*: a commentary on Peter the Lombard

*De Unitate Intellectus*: against the Averrhoists



# Bonaventure, St.

## Personal

Franciscan friar  
Philosopher, theologian  
Cardinal archbishop of Albano  
Assisted at Council of Lyons  
Named in 1588 by Sixtus V

## Place and dates

1217-1274

## Writings

*Breviloquium* (1254): Commentary on  
Sacred Scripture  
*Journey of the Mind to God* (1259)  
*Life of St. Francis of Assisi* (1263)



# Thomas Aquinas, St.

## Personal

Theologian  
Named in 1568 by Pius V  
Italian philosopher  
Educated at Monte Cassino  
Ordained a priest in 1250  
Advisor and lecturer to the papal court,  
1259-1268

## Place and dates

1225-1274

## Writings

Eighty works are ascribed to him  
*Summa Contra Gentiles*: "On the Truth of Catholic Faith,"  
1261-1264: one of his greatest works, closely reasoned treatise  
on the truth of Christianity  
*Summa Theologica*: a summary of theology, (1265-1273)



# Catherine of Siena, St.

## Personal

Western mystic

Joined the Dominican Order in 1353

Convinced Pope Gregory XI to return to Rome from Avignon

Noted for works of charity and unity in the Church

Named in 1970 by Pope Paul VI

## Place and dates

1347-1380

## Writings

Letters on spiritual matters

*Dialogue*: her ideals of reform and repentance





# Theresa of Avila, St.

## Personal

Western mystic

Foundress of the Order of Discalced Carmelites

Entered the convent in 1535

Worked with the aid of St. John of the Cross,  
Spanish mystic and Doctor of the Church

Named in 1970 by Pope Paul VI

## Place and dates

1515-1582

## Writings

*The Way of Perfection*: (1565) advice to her nuns

*The Interior Castle*: (1577) an eloquent description of the  
contemplative life

*The Foundations*: (1573-1582) the origins of the Discalced  
Carmelites



# Peter Canisius, St.

## Personal

Jesuit

Second great Apostle of Germany

Leader, Counter-Reformation

Named in 1925 by Pius XI

## Place and dates

1521-1597

## Writings

*Catechism* (1560): instructed the faithful to defend their Faith



# Robert Bellarmine, St.

## Personal

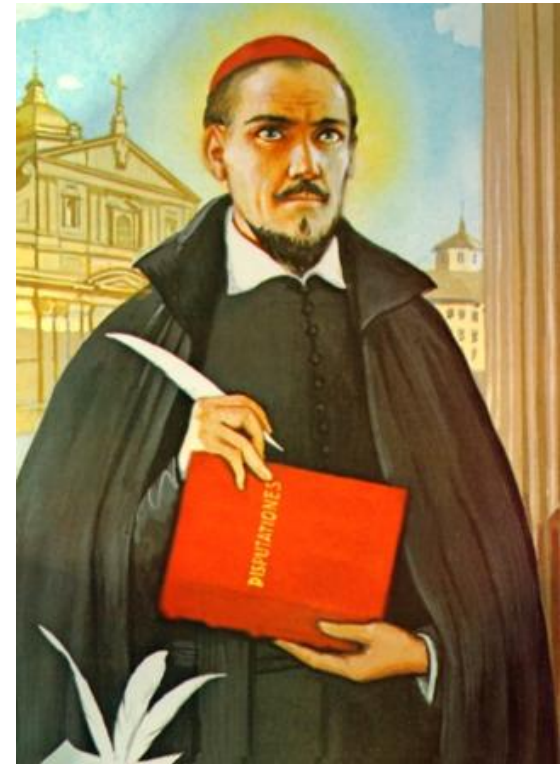
Jesuit theologian  
Cardinal archbishop of Capua  
Revision of the Vulgate (1592)  
Leader of the Counter Reformation  
Named in 1931 by Pius XI

## Place and dates

1542-1621

## Writings

*Disputations on the Controversies of the  
Christian Faith: (1568-93)*



# Lawrence of Brindisi, St.

## Personal

Capuchin

Worked for the conversion of the Jews

Confronted the rise of Lutheranism

Organized Catholic princes against  
Turkish invasion

Named in 1959 by John XXIII

## Place and dates

1559-1619

## Writings

Sermons

A commentary on Genesis

Writings against Lutheranism



# John of the Cross, St.

## Personal

Western mystic

Combined mysticism with the theology and philosophy of Aquinas

Became a Carmelite monk in 1563

Ordained a priest in 1567

Organized the Discalced Carmelites in 1568

Imprisoned for monastic reform 1576-1577

Named in 1926 by Benedict XV

## Place and dates

1542-1591

## Writings

*Spiritual Canticle*: a mystical poem

*Living Flame of Love*: a mystical poem

*Dark Night of the Soul*: describes the soul's progress in union with God



# Francis De Sales, St.

## Personal

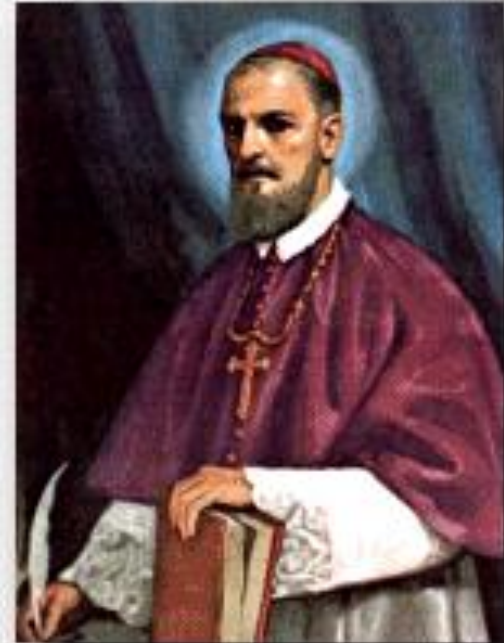
Named in 1877 by Pius IX  
Bishop of Geneva, 1602-1622  
Founded the Order of the Visitation  
Confronted the rise of Calvinism

## Place and dates

1567-1622

## Writings

*Introduction to the Devout Life*: (1609)  
shows how ordinary life can be  
sanctified .





# Alfonso Liguori, St.

## Personal

Founded the Redemptorist Order in 1732

Bishop of St. Agatha, 1756-1775

Named in 1871 by Pius IX

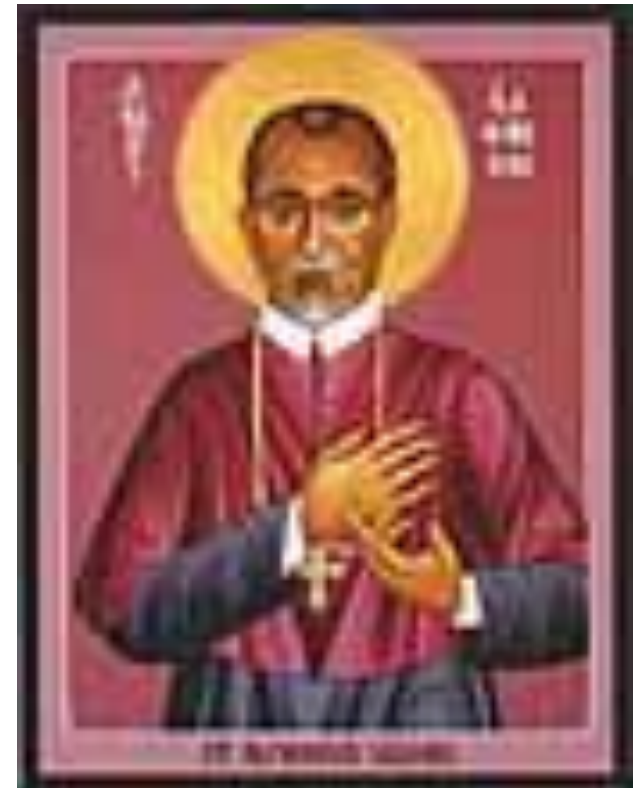
## Place and dates

1696-1787

## Writings

*Moral Theology*

*Glories of Mary*: (1750)



# Theresa of Lisieux, St.

## Personal

Carmelite Nun: Sister Theresa of the Child Jesus

Also known as "The Little Flower of Jesus"

Canonized: May 17, 1925

Created a Doctor of the Church by Pope John Paul II,  
October 19, 1997

## Place and dates

Born: Alencon, France, January 2, 1873

Died: Lisieux, France, September 30, 1897

## Writings

*Autobiography of a Saint.* Letter and  
Spiritual Counsels



# John of Ávila, St.

## Personal

“Apostle of Andalusia”, reformer of clerical life  
Influenced Theresa of Ávila and St. John of God  
Canonized: May 31, 1970  
Named in 2012 by Pope Benedict XVI

## Dates

Born: 1500  
Died: 1569

## Writings

*Audi Fili*: Tract on Christian perfection  
*Spiritual Letters*



# Hildegard of Bingen, St.

## Personal

Many writings of visions, music, natural sciences, medicine

Canonized: (equivalent): May 10, 2012

Named in 2012 by Pope Benedict XVI

## Dates

Born: 1098 (?)

Died: 1179

## Writings

*Ordo Virtutum*(music)

*Scrivas, Liber Divinorum Operum* (visions)

*Physica* (natural sciences)

*Causa et Curae* (medicine)



# Handing On Divine Revelation: Vatican Council II

*Decree On Divine Revelation*, Chapter 2

... God has seen to it that what He has revealed ...  
would abide perpetually in its full integrity  
and be **handed on** to all generations.

... Christ the Lord ... full revelation of ... God ...  
commissioned the apostles ...  
this commission was faithfully fulfilled ...  
by their oral preaching,  
by example, and  
by ordinances,

... (the apostles)

**handed on** what they had received  
from the lips of Christ,  
from living with Him, and  
from what He did, or

what they had learned through the prompting of the Holy Spirit.  
... in order to keep the gospel forever whole and alive ...  
the apostles left bishops as their successors,  
***handing over*** their own teaching role to them.

This sacred tradition, therefore, and  
sacred Scripture of both the Old and New Testament  
are like a mirror in which the pilgrim Church on earth looks  
at God ...

... the apostolic preaching,  
which is expressed in a special way in the inspired books,  
was to be preserved by a continuous succession  
of preachers until the end of time.



... what was **handed on** by the apostles includes everything that contributes to the holiness of life, and the increase in faith of the People of God;

so the Church  
in her teaching,  
life, and  
worship,

perpetuates and **hands on** to all generations all that she herself is, all that she believes.

There is a growth in the understanding of the realities and the words

which have been ***handed down*** ...

through the contemplation and study made by believers ...

through the intimate understanding of spiritual things ...

through the preaching of those who have received through  
episcopal succession the sure gift of truth.

Words of the holy Fathers witness to the living presence  
of this tradition;

Through the same tradition the Church's full canon of  
the sacred books is known;

and the sacred writing themselves are more profoundly  
understood and increasingly made known in her.

*... there exists a close connection and communication between  
sacred tradition, and  
sacred Scripture ...  
both of them  
flowing from the same well spring ...  
merge into a unity and  
tend toward the same end.*

Sacred Scripture is the word of God  
consigned to writing under the inspiration of the Spirit;

sacred tradition **hands on** in its full purity God's word  
entrusted to the apostles by Christ.

... it is not from sacred Scripture alone  
that the Church draws her certainty about everything  
which has been revealed.

***Sacred tradition and sacred Scripture form  
one sacred deposit of the word of God.***



**Closing session of Vatican II on Dec. 8, 1965**

- Questions or comments?
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