

TRUTH HANDLING AND TEACHING AUTHORITY

Matthew 16



Part IVd:
The Bishops of Rome--
Popes



Matthew 18

Bishops of Rome: Popes

First and Second Centuries

- St. Peter (42 - 67)
- St. Linus (67 - 79)
- St. Anacletus (79 - 92)
- St. Clement I (92 - 101)
- St. Evaristus (101 - 105)
- St. Alexander I (105 - 115)
- St. Sixtus I (115 - 125)
- St. Telesphorus (125 - 136)
- St. Hyginus (136 - 140)
- St. Pius I (140 - 155)
- St. Anicetus (155 - 166)
- St. Soter (166 - 175)
- St. Eleutherius (175 - 189)
- St. Victor I (189 - 199)
- St. Zephyrinus (199 - 217)



Third and Fourth Centuries

- St. Callistus I (217 - 222)
- St. Urban I (222 - 230)
- St. Pontian (230 - 235)
- St. Anterius (235 - 236)
- St. Fabian (236 - 250)
- St. Cornelius (251 - 253)
- St. Lucius I (253 - 254)
- St. Stephen I (254 - 257)
- St. Sixtus II (257 - 258)
- St. Dionysius (259 - 268)
- St. Felix I (269 - 274)
- St. Eutychian (275 - 283)
- St. Gaius/Caius (283 - 296)
- St. Marcellinus (296 - 304)
- St. Marcellus I (308 - 309)
- St. Eusebius (309)
- St. Miltiades (311 - 314)
- St. Sylvester I (314 - 335)
- St. Mark (336)
- St. Julius I (337 - 352)
- Liberius (352 - 366)
- St. Damasus I (366 - 384)
- St. Siricius (384 - 399)
- St. Anastasius I (399 - 401)



Fifth and Sixth Centuries

- St. Innocent I (401 - 417)
- St. Zosimus (417 - 418)
- St. Boniface I (418 - 422)
- St. Celestine I (422 - 432)
- St. Sixtus III (432 - 440)
- St. Leo I (440 - 461)
- St. Hilary (461 - 468)
- St. Simplicius (468 - 483)
- St. Felix III/II (483 - 492)
- St. Gelasius I (492 - 496)
- Anastasius II (496 - 498)
- St. Symmachus (498 - 514)
- St. Hormisdas (514 - 523)
- St. John I (523 - 526)
- St. Felix IV/III (526 - 530)
- Boniface II (530 - 532)
- John II (533 - 535)
- St. Agapitus I (535 - 536)
- St. Silverius (536 - 537)
- Vigilius (537 - 555)
- Pelagius I (556 - 561)
- John III (561 - 574)
- Benedict I (575 - 579)
- Pelagius II (579 - 590)
- St. Gregory I (590 - 604)



Seventh and Eighth Centuries

- Sabinian (604 - 606)
- Boniface III (607)
- St. Boniface IV (608 - 615)
- St. Deusdedit I (615 - 618)
- Boniface V (619 - 625)
- Honorius I (625 - 638)
- Severinus (640)
- John IV (640 - 642)
- Theodore I (642 - 649)
- St. Martin I (649 - 655)
- St. Eugene I (654 - 657)
- St. Vitalian (657 - 672)
- Deusdedit II (672 - 676)
- Donus (676 - 678)
- St. Agatho (678 - 681)
- St. Leo II (682 - 683)
- St. Benedict II (684 - 685)
- John V (685 - 686)
- Conon (686 - 687)
- St. Serius I (687 - 701)
- John VI (701 - 705)
- John VII (705 - 707)
- Sisinnius (708)
- Constantine (708 - 715)
- St. Gregory II (715 - 731)
- St. Gregory III (731 - 741)
- St. Zachary (741 - 752)
- Stephen (II) (752)
- Stephen II/III (752 - 757)
- St. Paul I (757 - 767)
- Stephen III/IV (768 - 772)
- Adrian I (772 - 795)
- St. Leo III (795 - 816)



Ninth and Tenth Centuries

- Stephen IV/V (816 - 817)
- St. Paschal I (817 - 824)
- Eugene II (824 - 827)
- Valentine (827)
- Gregory IV (827 - 844)
- Serius II (844 - 847)
- St. Leo IV (847 - 855)
- Benedict III (855 - 858)
- St. Nicholas I (858 - 867)
- Adrian II (867 - 872)
- John VIII (872 - 882)
- Marinus I (882 - 884)
- St. Adrian III (884 - 885)
- St. Stephen V/VI (885 - 891)
- Formosus (891 - 896)
- Bonaface VI (896)
- Stephen VI/VII (896 - 897)
- Romanus (897)
- Theodore II (897)
- John IX (898 - 900)
- Benedict IV (900 - 903)
- Leo V (903)
- Sergius III (904 - 911)
- Anastasius III (911 - 913)
- Lando (913 - 914)
- John X (914 - 928)
- Leo VI (928)
- Stephen VII/VIII (928 - 931)
- John XI (931 - 935)
- Leo VII (936 - 939)
- Stephen VIII/IX (939 - 942)
- Marinus II (942 - 946)
- Agapitus II (946 - 955)
- John XII (955 - 964)
- Leo VIII (963 - 965)
- Benedict V (964 - 966)
- John XIII (965 - 972)



- Benedict VI (973 - 974)
- Benedict VII (974 - 983)
- John XIV (983 - 984)
- John XV (984 - 996)
- Gregory V (996 - 999)
- Silvester II (999 - 1003)



Eleventh and Twelfth Centuries

- John XVII (1003)
- John XVIII (1004 - 1009)
- Sergius IV (1009 - 1012)
- Benedict VIII (1012 - 1024)
- John XIX (1024 - 1032)
- Benedict IX (1) (1032 - 1044)
- Silvester III (1045)
- Benedict IX (2) (1045)
- Gregory VI (1045 - 1046)
- Clement II (1046 - 1047)
- Benedict IX (3) (1047 - 1048)
- Damasus II (1048)
- St. Leo IX (1049 - 1054)
- Victor II (1055 - 1057)
- Stephen IX/X (1057 - 1058)
- Nicholas II (1059 - 1061)
- Alexander II (1061 - 1073)
- St. Gregory VII (1073 - 1085)
- Bl. Victor III (1086 - 1087)
- Bl. Urban II (1088 - 1099)
- Paschal II (1099 - 1118)
- Gelasius II (1118 - 1119)
- Callistus II (1119 - 1124)
- Honorius II (1124 - 1130)
- Innocent II (1130 - 1143)
- Celestine II (1143 - 1144)
- Lucius II (1144 - 1145)
- Bl. Eugene III (1145 - 1153)
- Anastasius IV (1153 - 1154)
- Adrian IV (1154 - 1159)
- Alexander III (1159 - 1181)
- Lucius III (1181 - 1185)
- Urban III (1185 - 1187)
- Gregory VIII (1187)
- Clement III (1187 - 1191)
- Celestine III (1191 - 1198)
- Innocent III (1198 - 1216)

Thirteenth and Fourteenth Centuries

- Honorius III (1216 - 1227)
- Gregory IX (1227 - 1241)
- Celestine IV (1241)
- Innocent IV (1243 - 1254)
- Alexander IV (1254 - 1261)
- Urban IV (1261 - 1264)
- Clement IV (1265 - 1268)
- Bl. Gregory X (1271 - 1276)
- Bl. Innocent V (1276)
- Adrian V (1276)
- John XXI (1276 - 1277)
- Nicholas III (1277 - 1280)
- Martin IV (1281 - 1285)
- Honorius IV (1285 - 1287)
- Nicholas IV (1288 - 1292)
- St. Celestine V (1292)
- Bonaface VIII (1292 - 1303)
- Bl. Benedict XI (1303 - 1304)
- Clement V (1305 - 1314)
- John XXII (1316 - 1334)
- Benedict XII (1334 - 1342)
- Clement VI (1342 - 1352)
- Innocent VI (1352 - 1362)
- Bl. Urban V (1362 - 1370)
- Gregory XI (1370 - 1378)
- Urban VI (1378 - 1389)
- Bonaface XI (1389 - 1404)



Fifteenth and Sixteenth Centuries

- Innocent VII (1404 - 1406)
- Gregory XII (1406 - 1415)
- Martin V (1417 - 1431)
- Eugene IV (1431 - 1447)
- Nicholas V (1447 - 1455)
- Callistus III (1455 - 1458)
- Pius II (1458 - 1464)
- Paul II (1464 - 1471)
- Sixtus IV (1471 - 1484)
- Innocent VIII (1484 - 1492)
- Alexander VI (1492 - 1503)
- Pius III (1503)
- Julius II (1503 - 1513)
- Leo X (1513 - 1521)
- Adrian VI (1522 - 1523)
- Clement VII (1523 - 1534)
- Paul III (1534 - 1549)
- Julius III (1550 - 1555)
- Marcellus II (1555)
- Paul IV (1555 - 1559)
- Pius IV (1559 - 1565)
- St. Pius V (1566 - 1572)
- Gregory XIII (1572 - 1585)
- Sixtus V (1585 - 1590)
- Urban VII (1590)
- Gregory XIV (1590 - 1591)
- Innocent IX (1591)
- Clement VIII (1592 - 1605)



Seventeenth and Eighteenth Centuries

- Leo XI (1605)
- Paul V (1605 - 1621)
- Gregory XV (1621 - 1623)
- Urban VIII (1623 - 1644)
- Innocent X (1644 - 1655)
- Alexander VII (1655 - 1667)
- Clement IX (1667 - 1669)
- Clement X (1670 - 1676)
- Bl. Innocent XI (1676 - 1689)
- Alexander VIII (1689 - 1691)
- Innocent XII (1691 - 1700)
- Clement XI (1700 - 1721)
- Innocent XIII (1721 - 1724)
- Benedict XIII (1724 - 1730)
- Clement XII (1730 - 1740)
- Benedict XIV (1740 - 1758)
- Clement XIII (1758 - 1769)
- Clement XIV (1769 - 1774)
- Pius VI (1775 - 1799)



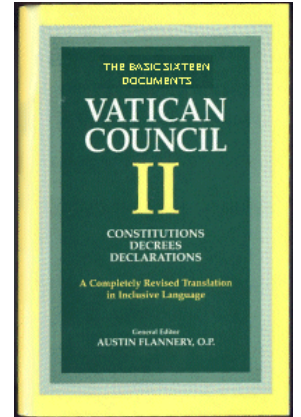
Nineteenth and Twentieth Centuries

- Pius VII (1800 - 1823)
- Leo XII (1823 - 1829)
- Pius VIII (1829 - 1830)
- Gregory XVI (1831 - 1846)
- Pius IX (1846 - 1878)
- Leo XIII (1878 - 1903)
- St. Pius X (1903 - 1914)
- Benedict XV (1914 - 1922)
- Pius XI (1922 - 1939)
- Pius XII (1939 - 1958)
- Bl. John XXIII (1958 - 1963)
- Paul VI (1963 - 1978)
- John Paul I (1978)
- John Paul II (1978 - 2005)
- Benedict XVI (2005 -)

Taken from The *Pontificia Annuario*, Vatican City, Europe

The Charism of Infallibility: The Magisterium

Vatican Council II, *The Dogmatic Constitution on the Church*, Chapter 25



Bishops, teaching in communion with the Roman Pontiff
are to be respected by all
as witnesses to divine and Catholic truth.

In matters of faith and morals,
the bishops speak in the name of Christ, and
the faithful are to accept their teaching and
adhere to it with a religious assent of souls.

This religious submission
of will and
of mind

must be shown in a special way
to the authentic teaching authority of the Roman Pontiff,
even when he is not speaking *ex cathedra* ...

his supreme magisterium is acknowledged ...
the judgments made by him ... adhered to ...
known chiefly

from the character of the documents,
from his frequent repetition of the
same doctrine,
from his manner of speaking.

... the individual bishops do not enjoy the prerogative of *infallibility*,
they can ... proclaim Christ's doctrine of *infallibility*...
when they are dispersed around the world ...
maintaining the bond of unity
among themselves and
with Peter's successor,
while teaching authentically on a matter of
faith or
morals,
concur in a single viewpoint as the one which must be held ..

This authority is even more clearly verified when,
Gathered together in an ecumenical council,
they are teachers and judges of
faith and
morals for the universal church.

Their definitions must be adhered to with the submission of faith.

This *infallibility*

with which the divine Redeemer willed his Church
to be endowed

in defining a doctrine of faith and
morals

extends as far as the deposit of divine revelation which
must be religiously guarded and
faithfully expounded.

This is the *infallibility*

which the Roman Pontiff, the head of the college
of bishops

enjoys in virtue of his office, when

as the supreme shepherd and

teacher of all the faithful,

who

confirms his brethren in their faith,
proclaims ... some doctrine of faith or
morals.

Therefore his definitions,
of themselves, and
not from the consent of the Church,
are justly styled irreformable, for they are
pronounced with the assistance of the Holy Spirit,
assistance promised to him
in blessed Peter ...
need no approval of others,
nor do they allow an appeal to any other judgment.

... the Roman Pontiff is not pronouncing judgment
as a private person ...
but rather as the supreme teacher of the universal Church,
as one in whom
the *charism of infallibility* of the Church herself is
individually present,
he is expounding or
defending a doctrine of Catholic faith.

The *infallibility*

promised to the Church
resides also in the body of bishops
when that body exercises supreme teaching
authority
with the successor of Peter ...

When either
the Roman Pontiff, or
the body of bishops together with him
defines a judgment
they pronounce it in accord with Revelation itself ...

Under the guiding light of the Holy Spirit,
Revelation
is thus religiously preserved and
faithfully expounded in the Church.

The Roman Pontiff and
the bishops,
strive painstakingly and by appropriate means
to inquire properly into that Revelation and
to give apt expression to its contents.

... they
do not allow that there could be any new public revelation
pertaining to the divine deposit of truth.

End of
Truth-Handling and Authority, Part IVd

Go to
The Sacraments, Part Va