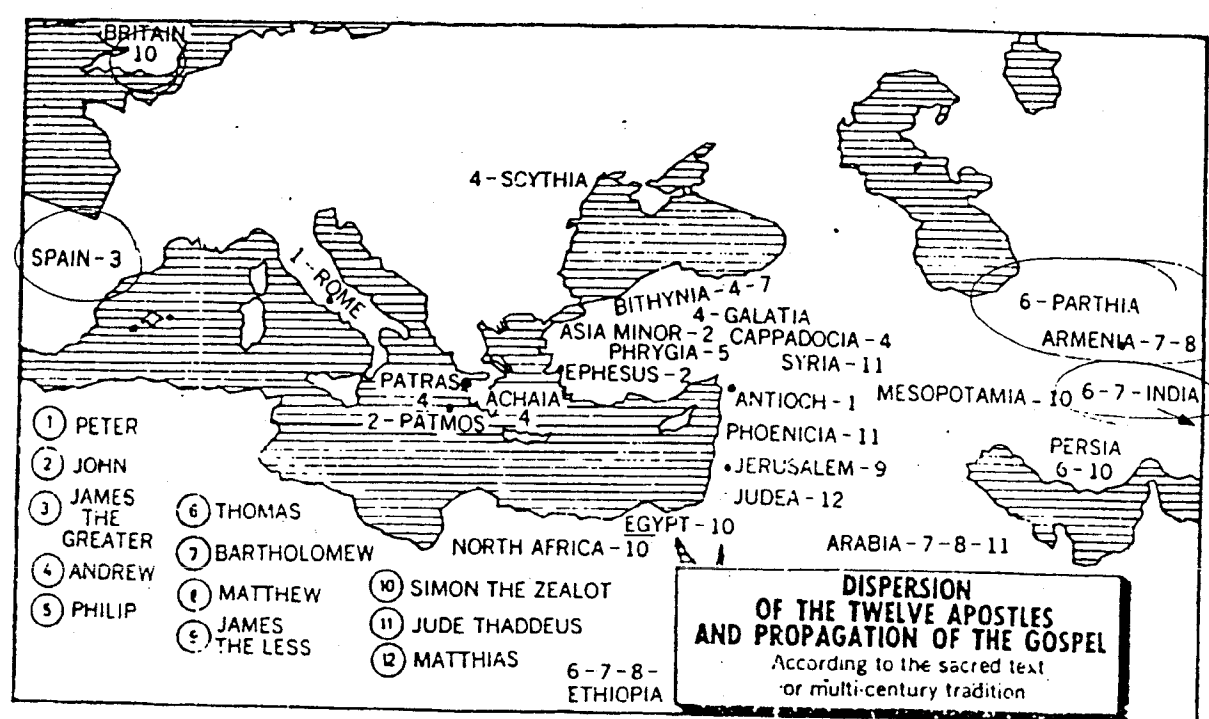


THE JOURNEYS OF ST. PAUL (Acts 13-28)
 — (a) On his first missionary journey (44/45-49/50 A.D.), Paul visits the island of Cyprus, then Pamphylia, Pisidia and Lycaonia, all in Asia Minor, and establishes churches at Pisidian Antioch, Iconium and Derbe (Acts 13-14). (b) After the Apostolic Council of Jerusalem Paul, accompanied by Silas and later also by Timothy and Luke, makes his second missionary journey (50-53 A.D.), first revisiting the churches previously established by him in Asia Minor and then the region of Galatia (Acts 16, 6). At Troas Paul has a vision in which a man from Macedonia invites him to preach the gospel to his countrymen. Paul accordingly sails for Europe and preaches the gospel in Philippi, Thessalonica, Berea, and then in Athens and Corinth. Then he returns to Antioch by way of Ephesus and

Jerusalem (Acts 15, 36-18, 22). (c) On his third missionary journey (53/54-58 A.D.) Paul visits nearly the same regions as on the second, but makes Ephesus, where he remains nearly three years, the center of his missionary activity. He lays plans also for another missionary journey, intending to leave Jerusalem for Rome and Spain. But persecutions by the Jews hinder him from accomplishing his purpose. After two years of imprisonment at Caesarea he finally reaches Rome, where he is kept another two years in chains (Acts 18, 23-28, 31).



DISPERSION OF THE TWELVE APOSTLES AND PROPAGATION OF THE GOSPEL
 According to the sacred text or multi-century tradition

DIDACHE or TEACHING OF THE TWELVE APOSTLES

The Didache was first published in 1883, following its discovery by Philotheos Bryennios, the metropolitan of Nicomedia, in the 11th century manuscript, Codex Hierosolymitanus 1056. Upon its publication, it was quickly observed that large parts of the work had previously been extant as quotations within other works, but had not been recognized for what they were. For example, almost all of the Greek text of the Didache was recoverable from the already well-known seventh book of the Apostolic Constitutions, originating in Syria in the 4th century. Since Bryennios' discovery of the complete text, numerous other finds have been made of fragmentary texts and translations of the Didache, and of a complete translation in Georgian. Fragments are now extant in Latin, Coptic, Ethiopic, and Syriac, along with the complete translation in Georgian, and, of course, the complete Greek text.

The best current scholarship on the Didache provides the following hypothesis: The part of the Didache comprising Ch. 1, VV. 1-3a and Chs. 2, V. 2 through the end of Ch. 6 is originally a Jewish work for the instruction of gentile proselytes to Judaism. This Jewish Grundschrift, possibly a work of Essene origin, may be referred to as the Two Ways Document or the Urdidache. In Syria not later than A. D. 160 and perhaps about A. D. 140, the Two Ways Document found entrance to Christian circles. The parts comprising Ch. 1, V. 3b through Ch. 2, V. 1, and Ch. 7, V. 1 to the end (Ch. 16, V. 8) were added by a Christian, thus producing the Didache as we have it now, a work for the instruction of catechumens.

A convenient edition, text and translation, is that of Kirsopp Lake, The Apostolic Fathers, Vol. 1, pp. 303-333, in the Loeb Classical Library series, London and New York, 1930. The best and most recent critical edition is Funk-Bihlmeyer-Schneemelcher, Die apostolischen Väter, Vol. 1, Tübingen 1956, pp. 1-9.

1

[1, 1]

There are two ways, one of life and one of death; and great is the difference between the two ways. [2] The way of life is this: first, you shall love God, who created you; second, your neighbor as yourself (1). Whatever you would not wish to be done to you, do not do to another (2). [3] The teaching of these words is this. Bless those who curse you, and pray for your enemies: fast for those who persecute you. For what kindness is it, if you love those who love you? Do not even the pagans do this? Love those who hate you, and you will not have an enemy.

[4] Abstain from carnal and bodily desires (3). If anyone strike you on the right cheek, turn the other to him, and you will be perfect. If anyone force you to go one mile, go two with him. If anyone take your cloak, give him also your tunic. If anyone take from you what is yours, do not demand its return, not even if you can (4). [5] Give to everyone who asks, and demand no return; for the Father wishes that a share of His own gifts be given to all (5).

Blessed is the man who gives according to the commandment; for he is without blame. Woe to him that takes. Yet, if he takes because he is in need, he is blameless; but if he be not in need, he shall give an account of the why and the wherefore of his taking. He will be put under constraint so that he may be examined closely as to what he did; and he will not come out from there until he has paid the last farthing (6). [6] But concerning this it is also said: Let your alms perspire in your hands, until you know to whom you are giving (7).

See v. death
66

1a

[2, 11]

The second commandment of the teaching: [2] You shall not murder. You shall not commit adultery. You shall not seduce boys. You shall not commit fornication. You shall not steal. You shall not practice magic. You shall not use potions. You shall not procure abortion, nor destroy a new-born child. [3] You shall not covet your neighbor's goods. You shall not perjure yourself. You shall not bear false witness. You shall not speak evil. You shall not bear malice (8).

[4] You shall not be double-minded nor double-tongued; for a double tongue is the snare of death (9). [5] Your word shall not be false nor vain, but shall be fulfilled in deed. [6] You shall not be greedy, nor extortionate, nor a hypocrite, nor malicious, nor proud. You shall make no evil plan against your neighbor. [7] You shall not hate any man; but some you shall reprove, some you shall pray for, and some you shall love more than the breath of life that is in you.

1b

[4, 3]

You shall not make a schism, Rather, you shall make peace among those who are contending. Judge justly, and take no regard of the person when correcting transgressions (10). [4] Do not be of two minds, whether a thing shall be or shall not be.

2

[4, 13]

You shall not abandon the commandments of the Lord; but you shall keep what you have received, adding nothing to it nor taking anything away (11).

3

4, 14]

Confess your offenses in church (12), and do not go up to your prayer with an evil conscience. This is the way of life.

4

[7, 1]

In regard to Baptism - baptize thus: After the foregoing instructions (13), baptize in the name of the Father, and of the Son, and of the Holy Spirit (14), in living water (15). [2] If you have no living water, then baptize in other water; and if you are not able in cold, then in warm. [3] If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit (16). [4] Before the Baptism, let the one baptizing and the one to be baptized fast, as also any others who are able. Command the one who is to be baptized to fast beforehand for one or two days.

(1) Sanctify
(2) Living water
(3) Baptism with fasting
(4) Abstain from carnal

magic
potions

5

[8, 1]

Do not let your fasts be with the hypocrites. They fast on Monday and Thursday; but you shall fast on Wednesday and Friday. [2] Do not pray as the hypocrites do (17), but as the Lord commanded in His gospel, you shall pray thus (18): Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil (19). For thine is the power and the glory forever. (20). [3] Pray thus three times a day.

fasting
64
60
our Father

6

[9, 1]

In regard to the Eucharist — you shall give thanks thus (21): [2] First, in regard to the cup: — We give you thanks, our Father, for the holy vine of David your son, which you have made known to us through Jesus your Son. Glory be to you forever. [3] In regard to the broken bread: — We give you thanks, our Father, for the life and knowledge which you have made known to us through Jesus your Son. Glory be to you forever. [4] As this broken bread was scattered on the mountains, but brought together was made one, so gather your Church from the ends of the earth into your kingdom. For yours is the glory and the power through Jesus Christ forever. [5] Let no one eat or drink of the Eucharist with you except those who have been baptized in the name of the Lord; for it was in reference to this that the Lord said: "Do not give that which is holy to dogs (22)."

only baptized

7

[10, 1]

After you have eaten your fill, give thanks thus: [2] We thank you, holy Father, for your holy name, which you have caused to dwell in our hearts; and for the knowledge and faith and immortality which you have made known to us through Jesus your Son. Glory be to you forever. [3] You, almighty Master, have created all things (23) for your name's sake, and have given food and drink to men for their enjoyment, so that they might return thanks to you. Upon us, however, you have bestowed spiritual food and drink, and eternal life through your Servant. [4] Above all we give you thanks, because you are mighty. Glory be to you forever.

star
[5] Remember, O Lord, your Church. Deliver it from every evil and perfect it in your love. Gather it from the four winds (24), sanctified for your kingdom, which you have prepared for it. For yours is the power and the glory forever. [6] Let grace come, and let this world pass away. Osanna to the God of David (25). If anyone is holy, let him come; if anyone is not, let him repent. Marana Tha (26). Amen. [7] But allow prophets to give thanks (27) as they will.

state of grace

7a

[11, 3]

In regard to apostles and prophets, act according to the doctrine of the gospel (28). [4] Let every apostle who comes to you be received as the Lord. [5] Do not, however, allow him to stay more than one day, or, if needs be, two. If he remains for three days, he is a false prophet. [6] When an apostle goes forth, let him take only enough bread to

last until he reach his night's lodging. If he ask for money he is a false prophet. [7] You shall not test or examine any prophet who speaks in a spirit. Every sin shall be forgiven, but this sin shall not be forgiven (29). [8] Not everyone, however, who speaks in a spirit is a prophet, unless he have the behavior of the Lord. By his behavior, then, the false prophet and the true prophet shall be known.

Sunday 8 *confession*

[14, 1]

On the Lord's Day of the Lord (30) gather together, break bread and give thanks (31) after confessing your transgressions so that your sacrifice may be pure. [2] Let no one who has a quarrel with his neighbor join you until he is reconciled, lest your sacrifice be defiled (32). [3] For this is that which was proclaimed by the Lord: "In every place and time let there be offered to Me a clean sacrifice. For I am a Great King," says the Lord, "and My name is wonderful among the gentiles (33)."

9

[15, 1]

Elect (34) for yourselves, therefore, bishops and deacons worthy of the Lord, humble men and not lovers of money, truthful and proven; for they also serve you in the ministry of the prophets and teachers. [2] Do not, therefore, despise them; for they are your honorable men, together with the prophets and teachers. [3] Correct one another, not in anger but in peace, as you find it in the gospel (35); and let no one speak with you who has done a wrong to his neighbor, nor let him hear, until he repents. [4] Your prayers and your alms and all your acts you shall perform as you find in the gospel of our Lord.

10

[16, 3]

In the last days, then, false prophets and corrupters will be multiplied. Sheep will be turned into wolves and charity will be turned into hate (36). [4] As lawlessness increases, men will hate one another and persecute and betray; and then will appear the deceiver of the world as a Son of God. He will work signs and wonders and the world will be given over into his hands. He will do such wicked deeds as have not been done since the world began (37). [5] Then will all created men come to the fire of judgment, and many will be scandalized and will be lost (38); but those who persevere in their faith, will be saved (39) out from under the accused thing itself (40).

[6] And then will appear the signs of the truth (41). First, the sign spread out in the heavens; second, the sign of the sound of the trumpet (42); and third, the resurrection of the dead. [7] Not the resurrection of all men, but, as it was said: "The Lord will come, and all His saints with Him (43)." Then the world will see the Lord coming on the clouds of heaven (44).

THE MURATORIAN FRAGMENT [inter A. D. 155 / 200].

The *Muratorian Fragment* takes its name from its discoverer, L. A. Muratori, who published it in 1740. It has been variously ascribed to Caius of Rome, Hegesippus, Clement of Alexandria, Melito of Sardes, Polykrates of Ephesus, and perhaps with a greater possibility than attaches to any of the others, to Hippolytus. The safer course, however, is to call it precisely what it is: an anonymous fragment of a date later than *The Shepherd* of Hermas and most probably before the year 200 A. D.

The fragment opens (as also, indeed, it closes) with an incomplete sentence: *quibus tamen interfuit et ita posuit*. Westcott omits the *et*: and Bunsen supplies *ipse non* before *interfuit*. To translate half a sentence is at least near to being a fool's errand; but to alter the text when only half a text stands is somewhat on the other side. But be that as it may: we have in the fragment a fairly orderly treatment of the titles contained in the New Testament; and since the first full remarks treat of the Gospels of Luke and John, presumably the opening line, as it stands, is the conclusion of the author's notice of Mark. It is not unlikely that the remark, of which we have only the conclusion, was something like this: "The second of the Gospels was written by Mark, who was neither a hearer nor a follower of the Lord, but who was a companion of Peter. In his sermons Peter gave no connected account of the words and deeds of the Savior, but preached always from his memory of Him, to suit the needs of his audience; so although Mark was not present with the Lord, Peter preached of Him in his sermons, at which, however, he was present; and so he wrote."

The text may be found in L. A. Muratori, *Antiquitates italicæ medii ævi*, Vol. 3, Milan 1740, pp. 851-854; or G. Rauschen, *Florilegium patristicum*, fasc. 3, 2nd edition, Bonn 1914, pp. 24-34.

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..... at which, however, he was present; and so he wrote. The third book of the Gospel is that according to Luke, the well-known physician, which, after the ascension of Christ, Luke wrote in his own name from what he had learned when Paul associated him with himself as a companion of his journey. Nor did he himself see the Lord in the flesh; but inasmuch as he was thus enabled to proceed, he began his account with the birth of John. The fourth Gospel is by John, one of the disciples. When his fellow disciples and bishops were urging him, he said, "Fast with me for the three days beginning today, and whatever will have been revealed to us, let us recount it with each other." On that very night it was revealed to the Apostle Andrew that all the things they had recalled to mind, John should write them all in his own name. And therefore while various points are taught in the different books of the Gospels, there is no difference to the faith of believers; for in all of them all things are spoken under the one guiding Spirit, whether concerning the nativity, the passion, the resurrection, conversation with His disciples, or His two advents, the first of which was in the humiliation of rejection and is already past, and the second in the glory of royal power, which is yet to be. It is no wonder, then, that John constantly returns to these things even in his Epistles, saying of himself, "What we have seen with our eyes and have heard with our ears and what our hands have touched, these things have we written to you (1)." And thus he professes that he is not only the eye-witness but also the hearer, and moreover, also the writer of all the marvels of the Lord as they happened (2). The Acts of the Apostles, however, were written by Luke in one book addressed to the most excellent Theophilus; and he makes it clear that these events took place in his presence, for he omits the passion of Peter, as also the journey of Paul when he went from the city (3) to Spain. The Epistles of Paul, however, for those who wish to understand the matter, indicate of themselves from what place (4)

42
61
65
66
67
63

and for what cause they were sent. First of all he wrote to the Corinthians, to check schismatic opinions, then afterwards a second; to the Galatians about circumcision; to the Romans, however, at some length, about the order of Scriptures, and also to show that Christ is foremost in them (5). It is [not] necessary for us to discuss them separately, since the blessed Apostle Paul himself followed the order of his predecessor, John, and wrote to only seven Churches by name. They are, in this order: first, to the Corinthians; second, to the Ephesians; third, to the Philippians; fourth, to the Colossians; fifth, to the Galatians; sixth, to the Thessalonians; seventh, to the Romans. And indeed, although he writes again to the Corinthians and to the Thessalonians for their correction, nevertheless it is shown that there is one Church spread abroad through the whole world: for John, too, in the Apocalypse, though he writes to only seven Churches, yet speaks to all. Besides these, there is one to Philemon, and one to Titus, and two to Timothy, in affection and love, but nevertheless regarded as holy in the Catholic Church, in the ordering of churchly discipline (6). There is also circulated one to the Laodiceans and Marcion; and there are several others which cannot be received by the Church, for it is not suitable that gall be mixed with honey. The Epistle of Jude, indeed, and the two ascribed to John, are received by the Catholic Church (7). Both the Wisdom written by the friends of Solomon in his honor, and the Apocalypse of John and that of Peter we receive, which last, however, some of us do not wish to read in church. *The Shepherd*, moreover, was written by Hermas quite recently in our time, in the city of Rome, while his brother, Bishop Pius (8), sat in the chair of the Church of the city of Rome, and, therefore, it too should certainly be read. But it cannot be read publicly to the people in church, for it is neither among the Prophets, whose number is complete to the end of time, nor among the Apostles. Of Afsinuous, also called Valentine, and of Miltiades, we receive nothing at all. Those also who wrote the new book of psalms for Marcion, together with Basilides, the founder of the Asian Cataphrygians

1. 1 John 1:1.
2. *per ordinem*.
3. *ab urbe* = from Rome.
4. *a quo loco*. We would rather have read *to what place*. The Latin of the fragment is extremely poor, but we dare not change so clear and common a phrase.
5. By *Scriptures* is meant the Old Testament. The author's point is that the chief burden of the Old Testament is the foretelling of Christ.
6. *I. e.*, they are regarded as inspired, and are read ceremonially in the Liturgy.
7. *in caritativa habentur*. Others change *caritativa* to *caritatis*, and translate *are reckoned among the Catholic Epistles*. Changing a word-ending in the fragment is no sin, for the author himself had a most distressing disregard for the conventions of grammar and orthography. However, we distrust the use of the term *Catholic Epistles* so early, especially when the word which *Catholic* qualifies is omitted, implying a very common term. We justify adding *Church* as the word qualified, because *Catholic Church* is a known term even at this early time, and had in fact been used in full just a few lines above. Secondly, to read the phrase as *among the Catholic Epistles* is less consistent with what follows, and forces us, moreover, to wonder that they are mentioned as *among* the Catholic Epistles, when we are not told what the other Catholic Epistles are.
8. Pope St. Pius I [regn. ca. A. D. 140 - 154 / 155]

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IV. CHRISTIAN WORSHIP IN THE SECOND CENTURY

Justin (c. 150), *Apology*, I. lxx-lxxvii

lxx. After thus washing him who has been persuaded and has given his assent, we bring him to those that are called the brethren, where they are assembled, to offer prayers in common, both for ourselves and for him who has been illuminated and for all men everywhere, with all our hearts, that as we have learned the truth so we may also be counted worthy to be found good citizens and guardians of the commandments, that we may be saved with an eternal salvation.

We salute one another with a kiss when we have ended the prayers. Then is brought to the president of the brethren bread and a cup of water and wine. And he takes them and offers up praise and glory to the Father of all things, through the name of his Son and of the Holy Ghost, and gives thanks at length that we are deemed worthy of these things at his hand. When he has completed the prayers and thanksgiving all the people present assent by saying *Amen*. *Amen* in the Hebrew tongue signifies 'So be it.' When the president has given thanks and all the people have assented, those who are called deacons with us give to those present a portion of the Eucharistic bread and wine and water, and carry it away to those that are absent.

lxxi. This food is called with us the Eucharist, and of it none is allowed to partake but he that believes that our teachings are true, and has been washed with the washing for the remission of sins and unto regeneration, and who so lives as Christ directed. For we do not receive them as ordinary food or ordinary drink; but as by the word of God, Jesus Christ our Saviour took flesh and blood for our salvation, so also, we are taught, the food blessed by the prayer of the word which we

received from him, by which, through its transformation, our blood and flesh is nourished, this food is the flesh and blood of Jesus who was made flesh. For the Apostles in the memoirs made by them, which are called gospels, have thus narrated that the command was given; that Jesus took bread, gave thanks, and said, 'This do ye in remembrance of me; this is my body.' And he took the cup likewise and said, 'This is my blood,' and gave it to them alone. This very thing the evil demons imitated in the mysteries of Mithras, and commanded to be done. For, as you know, or can discover, bread and a cup of water are set out in the rites of initiation with the repetition of certain words.

lxxvii. Now we always thereafter remind one another of these things; and those that have the means assist them that are in need; and we visit one another continually. And at all our meals we bless the maker of all things through his son Jesus Christ and through the Holy Ghost. And on the day which is called the day of the sun there is an assembly of all who live in the towns or in the country; and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits. Then the reader ceases, and the president speaks, admonishing us and exhorting us to imitate these excellent examples. Then we arise all together and offer prayers; and, as we said before, when we have concluded our prayer, bread is brought, and wine and water, and the president in like manner offers up prayers and thanksgivings with all his might; and the people assent with *Amen*; and there is the distribution and partaking by all of the Eucharistic elements; and to them that are not present they are sent by the hand of the deacons. And they that are prosperous and wish to do so give what they will, each after his choice. What is collected is deposited with the president, who gives aid to the orphans and widows and such as are in want by reason of sickness or other cause; and to those also that are in prison, and to strangers from abroad, in fact to all that are in need he is a protector.

We hold our common assembly on the day of the sun, because it is the first day, on which God put to flight darkness and chaos [*his matter*] and made the world, and on the same day Jesus Christ our saviour rose from the dead; for on the day before that of Saturn they crucified him; and on the day after Saturn's day, the day of the sun, he appeared to his Apostles and disciples and taught them these things, which we have also handed on to you for your consideration.

[4] And when he has been made bishop let all salute him with the kiss of peace, because of his having been made worthy. The deacons shall then bring the offering to him; and he, imposing his hand on it, along with all the presbytery, shall give thanks, saying: "The Lord be with you." And all shall respond, "And with your spirit." "Hearts aloft!" "We keep them with the Lord." "Let us give thanks to the Lord." "It is right and just." And then he shall continue immediately:

"We give you thanks, O God, through your beloved Son Jesus Christ, whom in these last days you have sent to us as Savior and Redeemer and as the angel of your will; He that is your inseparable Word, through whom you made all things, and who is well-pleasing to you; whom you sent from heaven into the womb of a Virgin, and who, dwelling within her, was made flesh and was manifested as your Son, born of the Holy Spirit and of the Virgin; who, fulfilling your will and winning for Himself a holy people, extended His hands when it was time for Him to suffer, so that by His suffering He might set free those who believed in you; who also, when He was betrayed to His voluntary suffering, in order that He might destroy death and break the bonds of the devil and trample hell underfoot and enlighten the just and set a boundary (10) and show forth His resurrection, took bread and gave thanks to you, saying: 'Take, eat: this is My Body, which is broken for you.' Likewise with the cup too, saying: 'This is My Blood, which is poured out for you. Whenever you do this, you do it in my memory (11).'

"Remembering, therefore, His death and resurrection, we offer to you the bread and the cup, giving thanks to you, because of your having accounted us as worthy to stand before you and minister to you. And we pray that you might send your Holy Spirit upon the offering of the holy Church. Gather as one in the fullness of the Holy Spirit your saints who participate; and confirm their faith in truth so that we may praise and glorify you through your Son Jesus Christ, through whom be glory and honor to you, to the Father and the Son with the Holy Spirit, in your holy Church, both now and through the ages of ages. Amen."

scryphus
Eccl. II
consecrat
anamnese

b. *Irenaeus on Tradition and Succession*

Adv. haereticis, III

ii. 1. When they [*sc.* the heretics] are refuted out of the Scriptures they betake them to accusing the Scriptures themselves as if there were something amiss with them and they carried not authority, because the Scriptures, they say, contain diverse utterances, and because the truth cannot be found in them by those that know not the tradition. For that, they say, has been handed down not by means of writings but by means of the living voice; wherefore also Paul said: 'Howbeit we speak wisdom among the perfect: yet a wisdom not of this world.' And this wisdom each one of them claims to be that which he has found by himself, that is, a thing invented. . . .

2. Yet when we appeal again to that tradition which is derived from the Apostles, and which is safeguarded in the churches through the successions of presbyters, they then are adversaries of tradition, claiming to be wiser not only than the presbyters but even than the Apostles, and to have discovered the truth undefiled. . . . Thus it comes about that they now agree neither with the Scriptures nor with tradition. . . . Such, beloved, are our adversaries in this conflict, men after the fashion of slippery snakes, seeking to escape every way. . . .

iii. 1. Those that wish to discern the truth may observe the apostolic tradition made manifest in every church throughout the world. We can enumerate those who were appointed bishops in the churches by the Apostles, and their successors [*or* successions] down to our own day, who never taught, and never knew, absurdities such as these men produce. For if the Apostles had known hidden mysteries which they taught the perfect in private and in secret, they would rather have committed them to those to whom they entrusted the churches. For they wished those men to be perfect and unblameable whom they left as their successors and to whom they handed over their own office of authority. But as it would be very tedious, in a book of this sort, to enumerate the successions in all the churches, we confound all those who in any way, whether for self-pleasing, or vainglory, or blindness, or evil-mindedness, hold unauthorized meetings. This we do by pointing to the apostolic tradition and the faith that is preached to men, which has come down to us through the successions of bishops; the tradition and creed of the greatest, the most ancient church, the church known to all men, which was founded and set up at Rome by the two most

glorious Apostles, Peter and Paul. For with this church, because of its position of leadership and authority, must needs agree every church, that is, the faithful everywhere; for in her the apostolic tradition has always been preserved by the faithful from all parts.

2. The blessed Apostles, after founding and building up the church, handed over to Linus the office of bishop. Paul mentions this Linus in his epistles to Timothy (2 Tim. iv. 21). He was succeeded by Anacletus, after whom, in the third place after the Apostles, Clement was appointed to the bishopric. He not only saw the blessed Apostles but also conferred with them, and had their preaching ringing in his ears and their tradition before his eyes. In this he was not alone; for many still survived who had been taught by the Apostles. Now while Clement was bishop there arose no small dissension among the brethren in Corinth, and the church in Rome sent a most weighty letter to the Corinthians urging them to reconciliation, renewing their faith and telling them again of the tradition which he had lately received from the Apostles. . . .

3. Euaerastus succeeded this Clement, Alexander followed Euaerastus; then Sixtus was appointed, the sixth after the Apostles. After him came Telesphorus, who had a glorious martyrdom. Then Hyginus, Pius, Anicetus and Soter; and now, in the twelfth place from the Apostles, Eleutherus occupies the see. In the same order and succession the apostolic tradition in the Church and the preaching of the truth has come down to our time. . . .

THE CREED

The Apostles' Creed

I believe in God the Father almighty,
Creator of heaven and earth.
And in Jesus Christ, His only Son, our
Lord, Who was conceived by the
Holy Spirit,
born of the Virgin Mary, suffered
under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell; the third day
He rose again from the dead;
He ascended into heaven, and sits at
the right hand of God the Father
almighty, from thence He shall
come to judge the living and
the dead.

I believe in the Holy Spirit, the holy
Catholic Church, the communion
of saints, the forgiveness of sins, the
resurrection of the body and life
everlasting. Amen.

Symbolum Apostolicum

Credo in Deum, Patrem
omnipotentem,
Creatorem caeli et terrae,
et in Iesum Christum, Filium
Eius unicum,
Dominum nostrum,
qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus, et sepultus,
descendit ad inferos,
tertía die resurrexit a mortuis,
ascendit ad caelos, sedet ad
dexteram Dei

Patris omnipotentis, inde venturus est
iudicare vivos et mortuos.

Et in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam aeternam.
Amen.

THE NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow up to and including
and became man, all bow.
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

From St. Augustine's Treatise Against Faustus

We, the Christian community, assemble to celebrate the memory of the martyrs with ritual solemnity because we want to be inspired to follow their example, share in their merits, and be helped by their prayers. Yet we erect no altars to any of the martyrs, even in the martyrs' burial chapels themselves.

No bishop, when celebrating at an altar where these holy bodies rest, has ever said, "Peter, we make this offering to you," or "Paul, to you," or "Cyprian, to you." No, what is offered is offered always to God, who crowned the martyrs. We offer in the chapels where the bodies of those he crowned rest, so the memories that cling to those places will stir our emotions and encourage us to greater love both for the martyrs whom we can imitate and for God whose grace enables us to do so.

So we venerate the martyrs with the same veneration of love and fellowship that we give to the holy men of God still with us. We sense that the hearts of these latter are just as ready to suffer death for the sake of the Gospel, and yet we feel more devotion toward those who have already emerged victorious from the struggle. We honor those who are fighting on the battlefield of this life here below, but we honor more confidently those who have already achieved the victor's crown and live in heaven.

But the veneration strictly called "worship," or *latría*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone. The offering of a sacrifice belongs to worship in this sense (that is why those who sacrifice to idols are called idol-worshippers), and we neither make nor tell others to make any such offering to any martyr, any holy soul, or any angel. If anyone among us falls into this error, he is corrected with words of sound doctrine and must then either mend his ways or else be shunned.

The saints themselves forbid anyone to offer them the worship they know is reserved for God, as is clear from the case of Paul and Barnabas. When the Lycaonians were so amazed by their miracles that they wanted to sacrifice to them as gods, the apostles tore their garments, declared that they were not gods, urged the people to believe them, and forbade them to worship them.

Yet the truths we teach are one thing, the abuses thrust upon us are another. There are commandments that we are bound to give; there are breaches of them that we are commanded to correct, but until we correct them we must of necessity put up with them.

St. Ignatius of Antioch, *Letter to the Ephesians*

(18,2) For our God, Jesus Christ, was conceived by Mary in accord with God's plan: of the seed of David, it is true, but also of the Holy Spirit. He was born and was baptized so that by His submission he might purify the water. (19,1)The virginity of Mary, her giving birth, and also the death of the Lord, were hidden from the prince of this world: three mysteries loudly proclaimed, but wrought in the silence of God.

St. Justin the Martyr, *Dialogue with Trypho the Jew*

(100- Justin) "Since it is written of Him in the Memoirs of the Apostles that He is the Son of God, and since we call Him Son, we have understood that before all creatures He is addressed in one way or another as Wisdom and Day and East and Sword and Stone and Rod and Jacob and Israel – and that He became Man by the Virgin so that the course which was taken by disobedience in the beginning through the agency of the serpent, might be also the very course by which it would be put down. For Eve, a virgin and undefiled, conceived the word of the serpent, and bore disobedience and death. But the Virgin Mary received faith and joy when the angel Gabriel announced to her the glad tidings that the Spirit of the Lord would come upon her and the power of the Most High would overshadow her, for which reason the Holy One being born of her is the Son of God. And she replied: 'Be it done unto me according to thy word (15).' "

St. Irenaeus, *Against Heresies*

(3, 19, 1) But not knowing Him, who, from the Virgin, is Emmanuel, they are deprived of His gift, which is life eternal. And not receiving the Word of incorruption, they remain in mortal flesh and are the debtors of death, not having received the antidote of life. ...(2) Nevertheless, what cannot be said of anyone else who ever lived, that He is Himself in His own right God and Lord and Eternal King and Only-begotten and Incarnate Word, proclaimed as such by all the Prophets and by the Apostles and by the Spirit Himself, may be seen by all who have attained to even a small portion of the truth. The Scriptures would not have

borne witness to these things concerning Him, if, like everyone else, He were mere man. But that He had in Himself what no other ever had, that pre-eminent generation by the Most High Father; and that He also experienced that pre-eminent birth from a Virgin, - the divine Scriptures testify to both in His regard.

(3, 21, 10) The Word Himself, born of Mary who was still a Virgin, rightly received in birth the recapitulation of Adam, thereby recapitulating Adam in Himself (35).

(3, 22, 4) Consequently, then Mary the Virgin is found to be obedient, saying: "Behold, O Lord, your handmaid; be it done to me according to your word (36)." Eve, however, was disobedient; and when yet a virgin, she did not obey. Just as she, who was then still a virgin although she had Adam for a husband, - for in Paradise they were both naked but were not ashamed (37); for, having been created only a short time, they had no understanding of the procreation of children and it was necessary that they first come to maturity before beginning to multiply, - having become disobedient, was made the cause of death for herself and for the whole human race; so also Mary, betrothed to a man but nevertheless still a virgin, being obedient, was made the cause of salvation for herself and for the whole human race....Thus, the knot of Eve's disobedience was loosed by the obedience of Mary. What the virgin Eve had bound in unbelief, the Virgin Mary loosed through faith.

William A. Jurgens, *The Faith of the Early Fathers, Volume 1* (Collegeville, Minnesota: The Liturgical Press, 1970) 18, 62 & 93