

Church of Jerusalem was followed by that of Antioch, the first seat of St. Peter. This same church was the house of Theophilus, which he endowed it as a church after embracing the faith in Christ. And it was Christ Himself Who taught His brother [note: not His real (blood) brother of course] James the service of the Mass, having first appeared to him and later to him and the Apostles (emphases supplied).

THE FIRST BISHOP

St. Epiphanius

He (St. James) was the first to receive the Cathedra of a bishopric, and the first to whom Christ had delivered His seat on earth, as he was also known as the brother of the Lord.

THEY TOOK THE THRONE WITH THEM

Eusebius, Church Historian

When the faithful fled from Jerusalem at the time it was besieged by Titus they took with them the episcopal throne of St. James.

CHRIST, AN EXAMPLE OF HUMILITY

St. Clement of Rome's First Epistle to the Corinthians

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him.

IN STUDYING HOLY SCRIPTURE, WE ARE NOT ALONE!

Constantine Callinicos

He has close to him others who are more capable than he, ready, to aid him in any time of wonderment and questioning. He has Holy Tradition, the Councils and the Fathers of the Church. He has the Church, which is *older than* the New Testament, *even more ancient than* the Old Testament, which was appointed by God as guardian of the Truth, and which for this reason is the only proper place

to turn for the explanation and simplification of the difficult passages (emphases supplied).

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CHRIST CAME FOR SINNERS

St. Justin the Martyr

For Christ called not the just nor the chaste to repentance, but the ungodly, and the licentious and the unjust; His words being, *'I came not to call the righteous, but sinners to repentance.'* For the heavenly Father desires rather the repentance than the punishment of the sinner. And of our love to all, He taught thus: *'If ye love them that love you, what new thing do ye? for even fornicators do this. But I say unto you, Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you.'*

FOOD FOR THE WILD BEASTS

St. Ignatius' Epistle to the Romans

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body.... when I suffer, I shall be the freedman of Jesus, and shall rise again emancipated in Him...

WHO ARE THE CLEAN?

St. Irenaeus of Lyons

Now the law has figuratively predicted all these, delineating man by the [various] animals: whatsoever of these, says [the Scripture], have a double hoof and uminate, it proclaims as clean; but whatsoever of them do not possess one or other of these [properties], it sets aside by themselves as unclean. Who then *are* (emphasis supplied) the clean? Those who make their way by faith steadily towards the Father and the Son; for this is denoted by the steadiness of those which divide the hoof; and they meditate day and night upon the words of God, that they may be adorned with good works: for this is the meaning of the ruminants. The unclean, however, are those which do neither divide

the hoof nor ruminates; that is, those persons who have neither faith in God, nor do they meditate on His words: and such is the abomination of the Gentiles. But as to those animals which do indeed chew the cud, but have not the double hoof, and are themselves unclean, we have in them a figurative description of the Jews, who certainly have the words of God in their mouth, but who do not fix their rooted steadfastness in the Father and in the Son; wherefore they are an unstable generation.