

Creed

- Statement of belief
- Statement of faith
- Shared by a religious group
- Not comprehensive
- Summary of core beliefs
- from Latin "*Credo*" - meaning "*I believe*"

Old Roman Creed

- based on 2nd c. *Rules of Faith* and *Baptismal Rite*
- cited by Tertullian and Irenaeus in 2nd c.
- letter to Pope Julius I, 340/341
- in response to the Arian Heresy

Nicene Creed

- Council of Nicaea 325
- First Ecumenical (all-Church) Council
- in response to the Arian Heresy

Niceno–Constantinopolitan Creed

- Council of Nicaea 381
- Second Ecumenical Council
- in response to the Arian Heresy

Consubstantial

- *homoousios* - of the same substance
- favored by St. Athanasius (our hero)
- favored by the Sabellians (Father & Son are same person with different faces)
- Arian's objected because it was a non-Scriptural word
- *homoioúsios* - of a similar substance
- favored by the Arians

What was (is) the Arian Heresy?

- focus was on Christology - i.e. the theology of "who is Jesus Christ"
- rejection of the Trinity (sometimes called radical mono-theism)
- confusion of Trinity being poly-theism (multiple gods)
- Jesus was created
- Jesus is neither God nor human
- persists to this day (Jehovah's Witnesses)
- some claim Islam is an offshoot of Arianism

The Chalcedonian Creed

- focus again on Christology
- how many 'natures' does Jesus have?
- human nature + divine nature
- human nature influenced by divine nature
- human nature overwhelmed by divine nature

Apostle's Creed

- Council of Milan, from St. Ambrose to Pope Siricius, 390
- One 'article' per Apostle

Athanasian Creed

- focus on Christology
- opposes Sabellianism, Arianism, Nestorianism, and Eutychianism
 - Sabellianism - Father/Son = 2 faces of God
 - Arianism - Father is God, Son is something else
 - Nestorianism - Human and Divine natures - separated (i.e. two distinct Christs)
 - Eutychianism - Human and Divine natures - merged (i.e. neither human nor divine)
- 44 rhythmic lines
- Liturgical document (i.e. spoken or sung as part of a liturgy)
- Formerly used on Trinity Sunday (Epiphany, and Pentecost) in the Breviary
- remains part of the Rite of Exorcism
- expressed visually in the "Shield of the Trinity"

Tridentine Creed

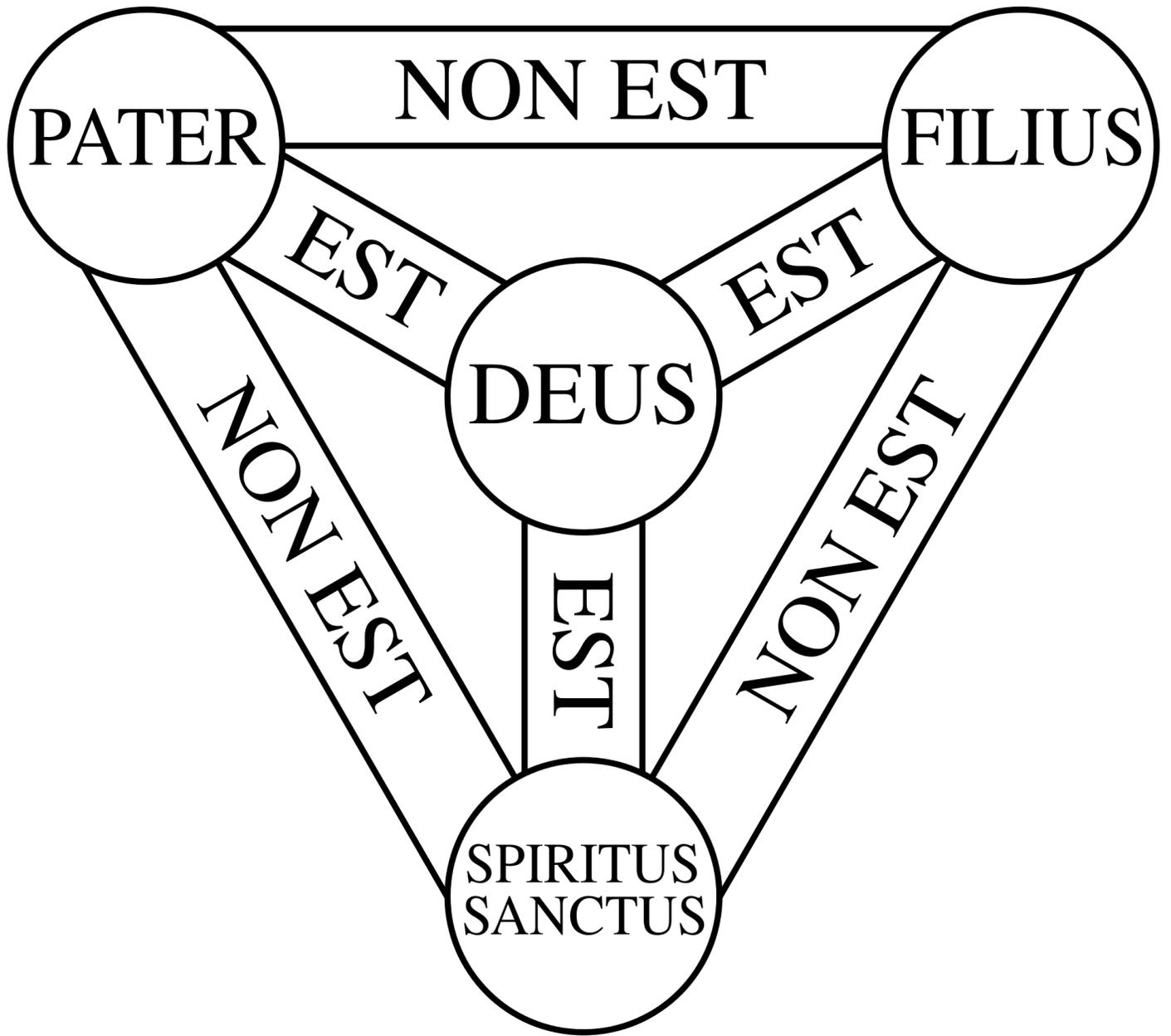
- Papal Bull *Iniunctum Nobis*, issued by Pope Pius IV on November 13, 1565
- Summarize the teaching of the Council of Trent (1545-1563)
- Define the Church against Protestantism
- Contains the text of the Nicene Creed
- Affirms the Church's authority in
 - interpreting the Scriptures
 - dispensing the sacraments
- Assents to the sacrificial nature of the Mass
- Acknowledges
 - Purgatory
 - fidelity to the Pope
- Condemns repudiated heresies

Masai Creed

- composed in 1960
- by the Maasai people of East Africa
- in collaboration with missionaries from the Congregation of the Holy Ghost
- expresses the essentials of the Christian faith
- within the context of the Maasai culture

Credo of the People of God

- June 30, 1968
- Pope Paul VI
- Motu Proprio *Solemni hac liturgia*
- "We see even Catholics allowing themselves to be seized by a kind of passion for change and novelty. The Church, most assuredly, has always the duty to carry on the effort to study more deeply and to present, in a manner ever better adapted to successive generations, the unfathomable mysteries of God, rich for all in fruits of salvation. But at the same time the greatest care must be taken, while fulfilling the indispensable duty of research, to do no injury to the teachings of Christian doctrine"



“THE SHIELD OF THE TRINITY”

Scripture

Deut. 6:4: *Hear O Israel, the LORD is our God, the LORD alone.*

Matt. 16:16: *Simon Peter replied, "You are the Christ, the Son of the living God."*

Matt. 28:19: *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

John 20:28: *Thomas answered him, "My Lord and my God!"*

1 Cor 15:3-7: *For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles.*

Old Roman Creed

I believe in God the Father almighty; and in Christ Jesus His only Son, our Lord, Who was born from the Holy Spirit and the Virgin Mary, Who under Pontius Pilate was crucified and buried, on the third day rose again from the dead, ascended to heaven, sits at the right hand of the Father, whence He will come to judge the living and the dead; and in the Holy Spirit, the holy Church, the remission of sins, the resurrection of the flesh.

Rule of Faith

Irenaeus, *Against Heresies*, c. 180

"... this faith: in one God, the Father Almighty, who made the heaven and the earth and the seas and all the things that are in them; and in one Christ Jesus, the Son of God, who was made flesh for our salvation; and in the Holy Spirit, who made known through the prophets the plan of salvation, and the coming, and the birth from a virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus, our Lord, and his future appearing from heaven in the glory of the Father to sum up all things and to raise anew all flesh of the whole human race ..."

Baptism Rite

Hippolytus (130-275)

When the person being baptized goes down into the water, he who baptizes him, putting his hand on him, shall say: "Do you believe in God, the Father Almighty?" And the person being baptized shall say: "I believe." Then holding his hand on his head, he shall baptize him once. And then he shall say: "Do you believe in Christ Jesus, the Son of God, who was born of the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at the right hand of the Father, and will come to judge the living and the dead?" And when he says: "I believe," he is baptized again. And again he shall say: "Do you believe in the Holy Spirit, in the holy church, and the resurrection of the body?" The person being baptized shall say: "I believe," and then he is baptized a third time.

The Nicene Creed

(See later page)

The Nicene-Constantinopolitan Creed

(See later page)

The Chalcedonian Creed

We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a rational soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten God, the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

The Confession of St. Patrick (390-461)

For there is no other God, nor ever was before, nor shall be hereafter, but God the Father, unbegotten and without beginning, in whom all things began, whose are all things, as we have been taught; and his son Jesus Christ, who manifestly always existed with the Father, before the beginning of time in the spirit with the Father, indescribably begotten before all things, and all things visible and invisible were made by him. He was made man, conquered death and was received into Heaven, to the Father who gave him all power over every name in Heaven and on Earth and in Hell, so that every tongue should confess that Jesus Christ is Lord and God, in whom we believe. And we look to his imminent coming again, the judge of the living and the dead, who will render to each according to his deeds. And he poured out his Holy Spirit on us in abundance, the gift and pledge of immortality, which makes the believers and the obedient into sons of God and co-heirs of Christ who is revealed, and we worship one God in the Trinity of holy name.

Apostle's Creed

St. Ambrose (390), Caesarius of Arles (470-542)

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; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will 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.

Athanasian Creed

6th - 8th century

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons; nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet

they are not three eternal; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighty; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Essence of the Father; begotten before the worlds; and Man, of the Essence of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood by God. One altogether; not by confusion of Essence; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the God the Father Almighty, from whence he will come to judge the quick and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

Tridentine Creed

Council of Trent, 1565

With a firm faith, I believe and profess each and everything which is contained in the Creed which the Holy Roman Church makes use of.

I believe in one God, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. And became incarnate by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sits 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. And in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets. And one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins and I await the resurrection of the dead and the life of the world to come. Amen.

I most steadfastly admit and embrace Apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

I also admit the Holy Scripture according to that sense which our holy mother the Church hath held, and doth hold, to whom it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Holy Orders cannot be reiterated without sacrilege.

I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be venerated.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church as the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent, and by the ecumenical Council of the Vatican, particularly concerning the primacy of the Roman Pontiff and his infallible teaching. I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematized.

This true Catholic faith, outside of which no one can be saved, which I now freely profess and to which I truly adhere, inviolate and with firm constancy until the last breath of life, I do so profess and swear to maintain with the help of God. And I shall strive, as far as possible, that this same faith shall be held, taught, and professed by all those over whom I have charge.

Masai Creed

Holy Ghost Missionaries, 1960

We believe in the one High God, who out of love created the beautiful world and everything good in it. He created Man and wanted Man to be happy in the world. God loves the world and every nation and tribe on the Earth. We have known this High God in darkness, and now we

know Him in the light. God promised in the book of His word, the Bible, that He would save the world and all the nations and tribes.

We believe that God made good His promise by sending His Son, Jesus Christ, a man in the flesh, a Jew by tribe, born poor in a little village, who left His home and was always on safari doing good, curing people by the power of God, teaching about God and man, showing the meaning of religion is love. He was rejected by his people, tortured and nailed hands and feet to a cross, and died. He lay buried in the grave, but the hyenas did not touch him, and on the third day, He rose from the grave. He ascended to the skies. He is the Lord.

We believe that all our sins are forgiven through Him. All who have faith in Him must be sorry for their sins, be baptized in the Holy Spirit of God, live the rules of love and share the bread together in love, to announce the Good News to others until Jesus comes again. We are waiting for Him. He is alive. He lives. This we believe. Amen.

Credo of the People of God

Pope Paul VI, 1968

We have wished our profession of faith to be to a high degree complete and explicit, in order that it may respond in a fitting way to the need of light felt by so many faithful souls, and by all those in the world, to whatever spiritual family they belong, who are in search of the Truth. To the glory of God most holy and of our Lord Jesus Christ, trusting in the aid of the Blessed Virgin Mary and of the holy apostles Peter and Paul, for the profit and edification of the Church, in the name of all the pastors and all the faithful, we now pronounce this profession of faith, in full spiritual communion with you all, beloved brothers and sons.

We believe in one only God, Father, Son and Holy Spirit, creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, and creator in each man of his spiritual and immortal soul.

We believe that this only God is absolutely one in His infinitely holy essence as also in all His perfections, in His omnipotence, His infinite knowledge, His providence, His will and His love. He is He who is, as He revealed to Moses, and He is love, as the apostle John teaches us: so that these two names, being and love, express ineffably the same divine reality of Him who has wished to make Himself known to us, and who, "dwelling in light inaccessible" is in Himself above every name, above every thing and above every created intellect. God alone can give us right and full knowledge of this reality by revealing Himself as Father, Son and Holy Spirit, in whose eternal life we are by grace called to share, here below in the obscurity of faith and after death in eternal light. The mutual bonds which eternally constitute the Three Persons, who are each one and the same divine being, are the blessed inmost life of God thrice holy, infinitely beyond all that we can conceive in human measure. We give thanks, however, to the divine goodness that very many believers can testify with us before men to the unity of God, even though they know not the mystery of the most holy Trinity.

*We believe then in the Father who eternally begets the Son, in the Son, the Word of God, who is eternally begotten; in the Holy Spirit, the uncreated Person who proceeds from the Father and the Son as their eternal love. Thus in the Three Divine Persons, *coaeternae sibi et coaequales*, the life and beatitude of God perfectly one super-abound and are consummated in the supreme excellence and glory proper to uncreated being, and always "there should be venerated unity in the Trinity and Trinity in the unity."*

*We believe in our Lord Jesus Christ, who is the Son of God. He is the Eternal Word, born of the Father before time began, and one in substance with the Father, *homoousios* to *Patri*, and through Him all things were made. He was incarnate of the Virgin Mary by the power of the Holy Spirit, and was made man: equal therefore to the Father according to His divinity, and inferior to the Father according to His humanity; and Himself one, not by some impossible confusion of His natures, but by the unity of His person.*

He dwelt among us, full of grace and truth. He proclaimed and established the Kingdom of God and made us know in Himself the Father. He gave us His new commandment to love one another as He loved us. He taught us the way of the beatitudes of the Gospel: poverty in spirit, meekness, suffering borne with patience, thirst after justice, mercy, purity of heart, will for peace, persecution suffered for justice sake. Under Pontius Pilate He suffered—the Lamb of God bearing on Himself the sins of the world, and He died for us on the cross, saving us by His redeeming blood. He was buried, and, of His own power, rose on the third day, raising us by His resurrection to that sharing in the divine life which is the life of grace. He ascended to heaven, and He will come again, this time in glory, to judge the living and the dead: each according to his merits—those who have responded to the love and piety of God going to eternal life, those who have refused them to the end going to the fire that is not extinguished.

And His Kingdom will have no end.

We believe in the Holy Spirit, who is Lord, and Giver of life, who is adored and glorified together with the Father and the Son. He spoke to us by the prophets; He was sent by Christ after His resurrection and His ascension to the Father; He illuminates, vivifies, protects and guides the Church; He purifies the Church's members if they do not shun His grace. His action, which penetrates to the inmost of the soul, enables man to respond to the call of Jesus: Be perfect as your Heavenly Father is perfect (Mt. 5:48).

We believe that Mary is the Mother, who remained ever a Virgin, of the Incarnate Word, our God and Savior Jesus Christ, and that by reason of this singular election, she was, in consideration of the merits of her Son, redeemed in a more eminent manner, preserved from all stain of original sin and filled with the gift of grace more than all other creatures.

Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption, the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to heavenly glory and likened to her risen Son in anticipation of the future lot of all the just; and we believe that the Blessed Mother of God, the New Eve, Mother of the Church, continues in heaven her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed.

We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature, common to all men, to fall to a state in which it bears the consequences of that offense, and which is not the state in which it was at first in our first parents—established as they were in holiness and justice, and in which man knew neither evil nor death. It is human nature so fallen stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men, and it is in this sense that every man is born in sin. We therefore hold, with the Council of Trent, that original sin, is transmitted with human nature, “not by imitation, but by propagation” and that it is thus “proper to everyone.”

We believe that Our Lord Jesus Christ, by the sacrifice of the cross redeemed us from original sin and all the personal sins committed by each one of us, so that, in accordance with the word of the apostle, “where sin abounded grace did more abound.”

We believe in one Baptism instituted by our Lord Jesus Christ for the remission of sins. Baptism should be administered even to little children who have not yet been able to be guilty of any personal sin, in order that, though born deprived of supernatural grace, they may be reborn “of water and the Holy Spirit” to the divine life in Christ Jesus.

We believe in one, holy, catholic, and apostolic Church built by Jesus Christ on that rock which is Peter. She is the Mystical Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community; the Church on earth, the pilgrim People of God here below, and the Church filled with heavenly blessings; the germ and the first fruits of the Kingdom of God, through which the work and the sufferings of Redemption are continued throughout human history, and which looks for its perfect accomplishment beyond time in glory.

In the course of time, the Lord Jesus forms His Church by means of the sacraments emanating from His plenitude. By these she makes her members participants in the Mystery of the Death and Resurrection of Christ, in the grace of the Holy Spirit who gives her life and movement. She is therefore holy, though she has sinners in her bosom, because she herself has no other life but that of grace: it is by living by her life that her members are sanctified; it is by removing themselves from her life that they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for these offenses, of which she has the power to heal her children through the blood of Christ and the gift of the Holy Spirit.

Heiress of the divine promises and daughter of Abraham according to the Spirit, through that Israel whose scriptures she lovingly guards, and whose patriarchs and prophets she venerates; founded upon the apostles and handing on from century to century their ever-living word and their powers as pastors in the successor of Peter and the bishops in communion with him; perpetually assisted by the Holy Spirit, she has the charge of guarding, teaching, explaining and spreading the Truth which God revealed in a then veiled manner by the prophets, and fully by the Lord Jesus. We believe all that is contained in the word of God written or handed down, and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal magisterium. We believe in the infallibility enjoyed by the successor of Peter when he teaches ex cathedra as pastor and teacher of all the faithful, and which is assured also to the episcopal body when it exercises with him the supreme magisterium.

We believe that the Church founded by Jesus Christ and for which He prayed is indefectibly one in faith, worship and the bond of hierarchical communion. In the bosom of this Church, the rich variety of liturgical rites and the legitimate diversity of theological and spiritual heritages and special disciplines, far from injuring her unity, make it more manifest.

Recognizing also the existence, outside the organism of the Church of Christ of numerous elements of truth and sanctification which belong to her as her own and tend to Catholic unity, and believing in the action of the Holy Spirit who stirs up in the heart of the disciples of Christ love of this unity, we entertain the hope that the Christians who are not yet in the full communion of the one only Church will one day be reunited in one flock with one only shepherd.

We believe that the Church is necessary for salvation, because Christ, who is the sole mediator and way of salvation, renders Himself present for us in His body which is the Church. But the divine design of salvation embraces all men, and those who without fault on their part do not know the Gospel of Christ and His Church, but seek God sincerely, and under the influence of grace endeavor to do His will as recognized through the promptings of their conscience, they, in a number known only to God, can obtain salvation.

We believe that the Mass, celebrated by the priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence.

Christ cannot be thus present in this sacrament except by the change into His body of the reality itself of the bread and the change into His blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church transubstantiation. Every theological explanation which seeks some understanding of this mystery must, in order to be in

accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine, as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.

The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.

We confess that the Kingdom of God begun here below in the Church of Christ is not of this world whose form is passing, and that its proper growth cannot be confounded with the progress of civilization, of science or of human technology, but that it consists in an ever more profound knowledge of the unfathomable riches of Christ, an ever stronger hope in eternal blessings, an ever more ardent response to the love of God, and an ever more generous bestowal of grace and holiness among men. But it is this same love which induces the Church to concern herself constantly about the true temporal welfare of men. Without ceasing to recall to her children that they have not here a lasting dwelling, she also urges them to contribute, each according to his vocation and his means, to the welfare of their earthly city, to promote justice, peace and brotherhood among men, to give their aid freely to their brothers, especially to the poorest and most unfortunate. The deep solicitude of the Church, the Spouse of Christ, for the needs of men, for their joys and hopes, their griefs and efforts, is therefore nothing other than her great desire to be present to them, in order to illuminate them with the light of Christ and to gather them all in Him, their only Savior. This solicitude can never mean that the Church conform herself to the things of this world, or that she lessen the ardor of her expectation of her Lord and of the eternal Kingdom.

We believe in the life eternal. We believe that the souls of all those who die in the grace of Christ—whether they must still be purified in purgatory, or whether from the moment they leave their bodies Jesus takes them to paradise as He did for the Good Thief—are the People of God in the eternity beyond death, which will be finally conquered on the day of the Resurrection when these souls will be reunited with their bodies.

We believe that the multitude of those gathered around Jesus and Mary in paradise forms the Church of Heaven, where in eternal beatitude they see God as He is, and where they also, in different degrees, are associated with the holy angels in the divine rule exercised by Christ in glory, interceding for us and helping our weakness by their brotherly care.

We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are attaining their purification, and the blessed in heaven, all together forming one Church; and we believe that in this communion the merciful love of God and His saints is ever listening to our prayers, as Jesus told us: Ask and you will receive.

Thus it is with faith and in hope that we look forward to the resurrection of the dead, and the life of the world to come.

Blessed be God Thrice Holy. Amen.

First Council of Nicea (325)	First Council of Constantinople (381)	Roman Missal III (2011)
I believe in one God, the Father almighty, maker of all things visible and invisible.	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.	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 Son of God, born of the Father, the Only Begotten; that is, of the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;	I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;	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 both in heaven and on earth.	through him all things were made.	through him all things were made.
For us men and for our salvation, came down and was incarnate and became man.	For us men and for our salvation, he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.	For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.
He suffered, and rose again the third day, and ascended into heaven.	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.	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 to judge the living and the dead.	He will come again in glory to judge the living and the dead	He will come again in glory to judge the living and the dead
	and his kingdom will have no end.	and his kingdom will have no end.
I believe in the Holy Spirit.	I believe in the Holy Spirit, the Lord the giver of life, who proceeds from the Father, who with the Father and the Son is adored and glorified, who has spoken through the prophets.	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.	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.

Apostles' Creed	Summary of Meaning
I believe in... (Isaiah 44:6)	The basic meaning of creed. Credo means "I believe." It expresses the beliefs that unite all Christians.
God, the Father Almighty (Isaiah 44:6)	Not just an impersonal force or many gods, but rather, a personal, caring, loving God.
Maker of heaven and earth. (Gen. 1:1; John 1:1)	God is powerful. Just as God created the universe, God can heal, save, guard, comfort, and guide us.
And in Jesus Christ, his only Son, (John 9:38; 20:28)	We believe Jesus is the promised Messiah. Believing in God is also believing in Jesus Our Lord; (Phil. 2:9–11)
Who was conceived by the Holy Spirit, and born of the Virgin Mary; (Luke 1:35)	Jesus' birth and life were a miracle: he was both fully divine and fully human.
Suffered under Pontius Pilate, (Luke 23:23–25)	Pilate's injustice contrasts with God's justice; Pilate's arrogance contrasts with Jesus' humility.
Was crucified, died, and buried (1 Cor. 15:3–4)	These events really happened. Jesus' crucifixion and death were real and a necessity for our salvation.
He descended into hell; (1 Peter 3:18–19)	It is also possible to translate this line as "he descended to the dead."
On the third day he rose from the dead; (1 Cor. 15:4)	Jesus is the "firstborn of the dead" (Col. 1:18).
He ascended into heaven and is seated at the right hand of the Father; (Luke 24:51)	Ascending to heaven and sitting at the right hand of the Father shows Jesus' authority over all creation.
From thence he will come to judge the living and the dead. (2 Tim. 4:1; John 5:22)	At Jesus' second coming he will judge all of creation. St. Paul tells us that there is "no condemnation for those who are in Christ Jesus" (Rom. 8:1).
I believe in the Holy Spirit, (John 15:26; 16:7–14)	Jesus promised to send us the Paraclete or Advocate. This is the Holy Spirit.
The holy catholic church, (Gal. 3:26–29)	The Church is called to be outside of the world (holy) but avails herself to all (the word catholic means "universal").
The communion of saints, (Heb. 10:25)	All Christians are called saints (holy ones) (Acts 9:13, 32; 26:10; Phil. 4:21).
The forgiveness of sins, (Heb. 8:12; Luke 7:48)	Jesus has reconciled us with God, freeing us from our sin and death.
The resurrection of the body, and the life everlasting. (1 Thess. 4:16; John 10:28)	Jesus' resurrected body was real (he could eat and could be touched); in the resurrection, we too will also have a physical nature and will live forever.

Nicene Creed	Meaning	Comments
I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.	As in the Apostles' Creed, the foundation of the Christian faith is the uniqueness of God. He alone is God. The Father is a distinct person, or individual reality, within the Godhead of the Trinity. In addition, God created all things. He is not created, but the Creator.	In Gnosticism, the God of the Bible is just the demiurge, an evil god who brought about the material world. This god is himself a created being.
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;	The creed affirms Jesus' <u>Lordship</u> : The creed gives him the same title applied to God the Father in the Old Testament. <u>Equality</u> : Jesus is as much God as the Father. They share the same divine nature. Thus, Jesus is eternal. <u>Distinctness</u> : Although they share the same nature, Jesus is a person distinct from the Father.	In the New Testament, Jesus' Lordship is directly connected to his divinity. He is not Lord simply because he earned it; rather, he is Lord because he is God. Arius tried to understand the Incarnation, but his approach ignores the broad context of the Scriptures.
For us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on 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.	The creed emphasizes both Jesus' divinity and humanity. -The image of coming down from heaven shows his divinity. -His miraculous virgin birth shows his humanity. -His suffering and death on the cross, again, show his full humanity. -His resurrection and ascension show his perfect work of salvation on behalf of humanity. -His final judgment shows his authority over the whole creation.	Heresies about Jesus denied either his full divinity or his full humanity. Denying Jesus' divinity removes his ability to save humanity from sin and death. Jesus is reduced to being a model of perfection. Denying Jesus' humanity removes his ability to intercede and represent humanity in his death.
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.	The creed confirms the doctrine of the Trinity: The Holy Spirit is fully divine, of the same essence as the Father and the Son, and is a distinct person within the Godhead.	The natural consequence of denying Jesus' divinity is that the Holy Spirit is not divine either. After the creed of 325, a heresy about the Holy Spirit arose as a follow-up to Arianism.
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.	One of the main purposes of the creed was to promote the unity of Christians in one Faith within the Church. Baptism represents this unity, as does the forgiveness of sins, the resurrection, and the world to come.	The Arian controversy threatened to split the young and growing church. The creed allows the possibility of unity of belief and practice. The word catholic means "universal."

A List of Heresies in the Early Church

Adoptionism. Held that Jesus was not really God but merely a man to whom special graces had been given and who achieved a kind of divine status at his baptism. This idea that Christ as a man was only the “adopted” son of God proved to be a persistent heresy. It was condemned by Pope St. Victor 1, who excommunicated Theodotus of Byzantium for Adoptionism. The same heresy was condemned in 785 and again in 794 by Pope Adrian 1. Revived by Peter Abelard in the twelfth century, Adoptionism was again condemned by Pope Alexander III in 1177.

Anomeanism. A radical variant of Arianism (*see below*), Anomeanism held that the Son was “unlike” (Greek: *anomoios*) the Father.

Apollinarianism. This heretical doctrine of Apollinaris (310-390), bishop of Laodicea in Asia Minor, held that Christ had a human body but only a sensitive soul-and no rational human mind or human free will, these having been replaced in Christ by the divine Logos, or Word of God. This theory was condemned by Roman synods in 377 and 381 and by the ecumenical Council of Constantinople in the latter year.

Arianism. A major heresy that arose in the fourth century and denied the divinity of Jesus Christ. First effectively advanced by Arius (256-336), a priest of Alexandria, who denied that there were three distinct divine Persons in God. For Arius, there was only one Person, the Father. According to Arian theory, the Son was created (“There was a time when he was not”). Christ was thus a son of God, not by nature, but only by grace and adoption. This theory logically evacuates the doctrine of the Incarnation of God in Christ of all meaning: if God did not become man, then the world has not been redeemed and the faith itself eventually dissolves. Arianism was formally condemned in 325 by the first ecumenical Council of Nicaea, which formulated and promulgated the original version of the Nicene Creed; but Arianism and Semi-Arianism (*see below*) nevertheless continued to prevail in its original form in many areas for more than a century. Arianism was combatted by the great St. Athanasius of Alexandria (296-373) among others; but the heresy nevertheless persisted, especially among the barbarians, for several centuries.

Donatism. A fourth- and fifth-century African heresy holding that the validity of the sacraments depends upon the moral character of the minister of the sacraments and that sinners cannot be true members of the Church or even tolerated by the Church if their sins are publicly known. Donatism began as a schism when rigorists claimed that a bishop of Carthage, Caecilian (fl. ca. 313), was not a true bishop because he had been ordained by a bishop who had been an apostate under the Diocletian persecution. The Donatists ordained their own bishops, one of whom was Donatus, for whom the heresy is named. Donatism was condemned by Pope Miltiades (311-314) and by the (local) Council of Arles in 314, but it nevertheless persisted in North Africa until the Muslim conquest in the seventh century. The great St. Augustine (354-430) wrote extensively against Donatism.

Gnosticism. The heretical theory that salvation comes through some special kind of knowledge, usually knowledge claimed by a special elite group. Gnostic theories existed before Christianity, and the Gnostics adapted the Gospels to their own views and for their own purposes, even composing pseudogospels, embodying their particular ideas and doctrines. Gnosticism held matter to be evil and hostile to the human spirit; it also essentially denied the truths of Christian revelation. Secular historian Jacob Burckhardt described the Gnostics as “speculative enthusiasts” who embraced Christianity only as a platform for Platonic and Oriental ideas. Gnosticism as an organized sect or body of beliefs has long been extinct, but Gnostic ideas persist and surface in some form in nearly every major heretical version of the Christian faith.

Macedonianism. A heresy named after Macedonius, an Arian bishop of Constantinople (d. ca. 362,) whose followers denied the divinity of the Holy Spirit: the Spirit was declared by them not to proceed from the Father but to be a creation of the Son. Macedonianism was condemned in 381 by the ecumenical Council of Constantinople, which added to the Nicene Creed an affirmation of belief in the divinity of the Holy Spirit and the consubstantiality of the Holy Spirit with the Father and the Son.

Marcionism. A second-century heresy of Marcion (ff. ca. 140) and his followers, who rejected the Old Testament and much of the New Testament, except for the Gospel of Luke and ten of the Letters of St. Paul. The Marcionists claimed to preach a purer gospel after the manner of St. Paul; for them Christianity was purely a gospel of love to the exclusion of any law. Only virgins, widows, and celibates were baptized by the Marcionists; married people could not advance beyond the catechumenate.

Modalism. A form of Trinitarian heresy of the second and third centuries, Modalism held that there is only one Person in God, who manifests himself in various ways, or modes. Sabellianism (*see below*) was a form of Modalism, as was Priscillianism (*see below*).

Monophysitism. A fifth-century heresy holding that in Christ there is only one nature (Greek: *mono*, single; *physis*, *nature*), a divine nature. Thus, Monophysitism denies the true human nature of Christ; this human nature is absorbed into Christ's divine nature, according to Monophysitism. This heresy arose primarily in reaction to Nestorianism (*see below*). Monophysitism, though condemned by Pope St. Leo the Great in his famous Tome Of 449 and by the ecumenical Council of Chalcedon in 451, persists to this day in parts of the East.

Monothelitism. A heresy that arose in the seventh century as a result of Byzantine imperial efforts to accommodate the Monophysites (*see above*). Monothelites accepted the orthodox doctrine of the two natures, divine and human, in the Person of Jesus Christ but held that these two natures had only "one will" (Greek: *monos*, single; *thelein*, will). This heresy was condemned by the Sixth General Council of Constantinople in 681.

Montanism. A second-century heretical movement that professed belief in a new "Church of the Spirit". The Montanists believed they enjoyed the direct inspiration of the Holy Spirit. This claim meant that their fanatically rigorous views concerning morality superseded the authentic revelation of Christ that had been handed down in the Church. The heresy of Montanism, which claimed the great Tertullian (160-220) himself, was condemned by several Eastern synods and, finally, by Pope Zephyrinus around the year 202.

Nestorianism. A fifth-century heresy claiming that there are two distinct Persons in the Incarnate Christ, one human and one divine. The Church teaches that Christ was and is a divine person who took on a human nature. According to Nestorianism, it is unthinkable that God was born, crucified, and died; nor could Mary really have been the mother of God, but only the mother of a human being conjoined to God. Nestorianism, which took its name from Nestorius, a bishop of Constantinople (d. ca. 451), was condemned by the ecumenical Council of Ephesus in 431. Overemphasizing the humanity of Christ, Nestorianism is the opposite heresy from Monophysitism (*see above*), which overemphasized Christ's divinity.

Novatianism. A schism that became a heresy. It originated with Novatian, a Roman priest who became an antipope, claiming the papacy in 251 in opposition to the true pope, St. Cornelius. The Novatianists adopted a moral rigorism similar to that of Donatism (*see above*). Those guilty of grave

sin were excluded from the Church permanently, and absolution was refused to those guilty of the sins of murder and adultery.

Pelagianism. A heretical doctrine on divine grace taught by Pelagius (355-425), a monk from the British Isles who first propagated his views in Rome in the time of Pope Anastasius I. Pelagius argued that the Church's teaching that in order to do good, divine grace in the soul was necessary. This canceled human free will. Pelagianism included a cluster of other beliefs and essentially entailed a denial of the Church's doctrine of Original Sin. It was condemned by local councils in Africa in 416 and 417, and also by Pope St. Innocent I in the latter year. It was condemned again in 418 by his successor, Pope St. Zosimus. Semi-Pelagianism, a related heresy, was condemned by the local Council of Orange in 529 but has long persisted among those who question Original Sin and the supremacy of divine grace.

Priscillianism. A fourth-century heresy originating in Spain and combining forms of both Modalism and Gnosticism (*see above*). It denied Christ's divinity and real humanity, holding that human souls were united to bodies in punishment for their sins.

Sabellianism. A third-century heresy named after a theologian, Sabellius (fl. ca. 215). The Sabellians believed that there was only one Person in God, with three "modes", or aspects, of manifesting himself as Creator, Redeemer, and Sanctifier. It was thus a form of Modalism (*see above*). Jesus Christ was merely a temporary manifestation in the flesh of the eternal God. This heresy was also known by the name of Patripassianism, since it held that it was the Father who suffered on the cross. It was condemned by Pope St. Callistus I, but as a form of Modalism it has persisted in history in connection with other heresies.

Semi-Arianism. A modified form of Arianism (*see above*) that flourished after the Council of Nicaea had condemned Arianism in 325. The Semi-Arians were often "moderates" who wanted to forge a "compromise" between those who held to the Church's strict teaching concerning the divinity of Christ and Christ's consubstantiality with the Father and those tempted by Arianism to deny many great truths. Sometimes referred to as Arianizers, the Semi-Arians also included those who wished to substitute *homo-i-ousios* ("of like substance") or *homoios* ("similar") for the orthodox Nicene *homo-ousios* ("one in being" or "consubstantial") with the Father. There were a number of differing positions that fell within the general category of Semi-Arianism; their common theme was an unwillingness to accept that the Nicene term homo-ousios was necessary to the Church's orthodox doctrine of the Holy Trinity.

Subordinationism. A general name for all the fourth century heresies that admitted only God the Father as God. See the entries above for Arianism, Anomeanism, Macedonianism, Modalism, and Semi-Arianism; all of these heresies are forms of Subordinationism.

Valentinianism. A form of the ancient heresy of Gnosticism (*see above*) based on the teaching of one Valentinus, who lived in Rome between 136 and 165. The Valentinians claimed that the visible world had been created by the God of the Old Testament but that only the invisible world was real. According to them, Christ came to deliver mankind from its bondage to matter and the physical world; most of mankind, however, wholly engrossed in matter, would nevertheless end in eternal perdition. The great St. Irenaeus (ca. 125-ca. 202) inveighed against Valentinianism in particular in his magisterial work *Against the Heresies*.

*Taken from the Appendix of "One, Holy, Catholic, and Apostolic:
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