

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 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. I (Name), do so pledge, promise, and swear, so help me God and these Holy Gospels.

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Creeds of the Catholic Church

The Apostles' Creed

(De Fide.)

See CCC §194

The Apostles' Creed is a formula of belief, in twelve articles, containing the fundamental doctrines of Christianity, whose authorship (in substance if not in words) tradition ascribes to the Apostles.

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 power of the Holy Spirit and born of the Virgin Mary.

He 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 again 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.

The Nicene Creed

(De Fide.)

See CCC §187

There are two creeds that have the same name. The original Nicene Creed was issued in A.D. 325 by the Council of Nicea. It was composed by the Fathers of the Council in their conflict with Arianism and contains the term *homoousios* (consubstantial). It is comparatively short, ends with the phrase, "and in the Holy Spirit," and has attached to it four anathemas against Arianism. The more common Nicene Creed is more accurately the Nicene-Constantinople (381), is the creed now used in the liturgy, included the added phrase "and the Son," and "died" and differs from the preceding in that it: 1. has more about the person of Christ; 2. omits the phrase "from the substance of the Father" after *homoousios*; 3. says more about the Holy Spirit; 4. adds the articles on the Church, baptism, the resurrection, and eternal life; and 5. contains no anathemas.

I believe in one God, the Father, the 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, 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, 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

The Athanasian Creed

(De Fide.)

See CCC §253-6

This Profession of faith dates from the late fourth century and attributed to St. Athanasius (296-372). It differs from the other standard creeds in its extraordinary length and in embodying anathemas against those who would deny the doctrines it professes. Its opening word *Quicumque* is also the Latin title of the creed, whose first sentence declares:

Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity.-But the Catholic faith is this, that we venerate one God in the Trinity, and the Trinity in oneness; neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, (and) another of the Holy Spirit; but the divine nature of the Father and of the Son and of the Holy Spirit is one, their glory is equal, their majesty is coeternal. Of such a nature as the Father is, so is the

Son, so (also) is the Holy Spirit; the Father is uncreated, the Son is uncreated, (and) the Holy Spirit is uncreated; the Father is immense, the Son is immense, (and) the Holy Spirit is immense; the Father is eternal, the Son is eternal, (and) the Holy Spirit is eternal: and nevertheless there are not three eternal, but one eternal; just as there are not three uncreated beings, nor three infinite beings, but one uncreated, and one infinite; similarly the Father is omnipotent, the Son is omnipotent, (and) the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent; thus the Father is God, the Son is God, (and) the Holy Spirit is God; and nevertheless there are not three gods, but there is one God; so the Father is Lord, the Son is Lord, (and) the Holy Spirit is Lord: and yet there are not three lords, but there is one Lord; because just as we are compelled by Christian truth to confess singly each one person as God and [and also] Lord, so we are forbidden by the Catholic religion to say there are three gods or lords. The Father was not made nor created nor begotten by anyone. The Son is from the Father alone, not made nor created, but begotten. The Holy Spirit is from the Father and the Son, not made nor created nor begotten, but proceeding. There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits; and in this Trinity there is nothing first or later, nothing greater or less, but all three persons are coeternal and coequal with one another, so that in every respect, as has already been said above, both unity in Trinity, and Trinity in unity must be venerated. Therefore let him who wishes to be saved, think thus concerning the Trinity.

But it is necessary for eternal salvation that he faithfully believe also the incarnation of our Lord Jesus Christ. Accordingly it is the right faith, that we believe and confess, that our Lord Jesus Christ, the Son of God is God and man. He is God begotten of the substance of the Father before time, and he is man born of the substance of his mother in time: perfect God, perfect man, consisting of a rational soul and a human body, equal to the Father according to his Godhead, less than the Father according to humanity. Although he is God and man, yet he is not two, but he is one Christ; one, however, not by the conversion of the Divinity into a human body, but by the assumption of humanity in the Godhead; one absolutely not by confusion of substance, but by unity of person. For just as the rational soul and body are one man, so God and man are one Christ. He suffered for our salvation, descended into hell, on the

third day arose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty; thence he shall come to judge the living and the dead; .at his coming all men have to arise again with their bodies and will render an account of their own deeds: and those who have done good, will go into life everlasting, but those who have done evil, into eternal fire.-This is the Catholic faith; unless every one believes this faithfully and firmly, he cannot be saved.

The Creed of Pius IV

Also called The Tridentine Creed of 1564

(De Fide.)

Council of Trent (Sess. 25, De Reform. cap.2)

The *Professio fidei Tridentinae*, also known as the Creed of Pope Pius IV, is one of the four authoritative Creeds of the Catholic church. As the name implies, it was composed by Pope Pius IV under the auspices of the Council of Trent. It was subsequently modified slightly after the First Vatican Council.

The major intent of the Creed was to clearly define the Catholic faith against Protestantism. At one time it was used by theologians as an oath of loyalty to the church and to reconcile converts to the church, but it is rarely used these days.

I, (Name), with a firm faith believe and profess each and everything which is contained in the Creed which the Holy Roman Church makes use of. To wit:

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