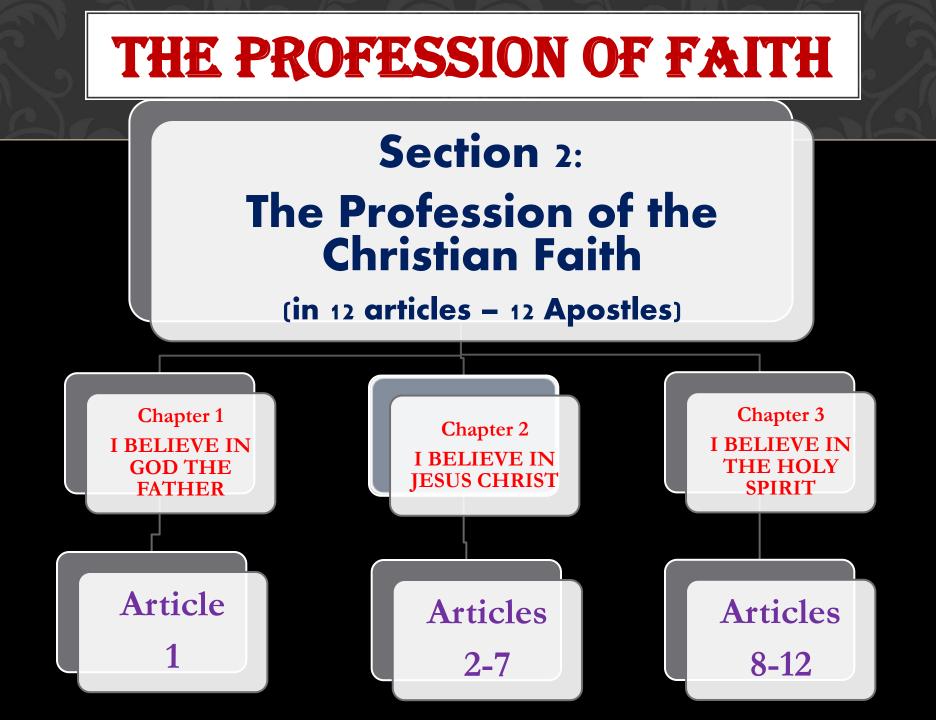
# NTER THE DOOR OF FAITH

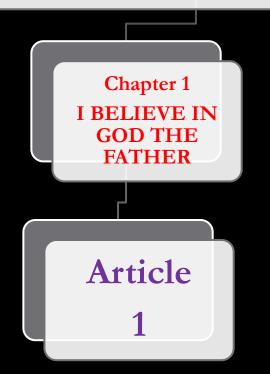
# PART ONE THE PROFESSION OF FAITH



#### THE PROFESSION OF FAITH

#### Section 2: The Profession of the Christian Faith

(in 12 articles – 12 Apostles)



# ARTICLE 1

#### I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH



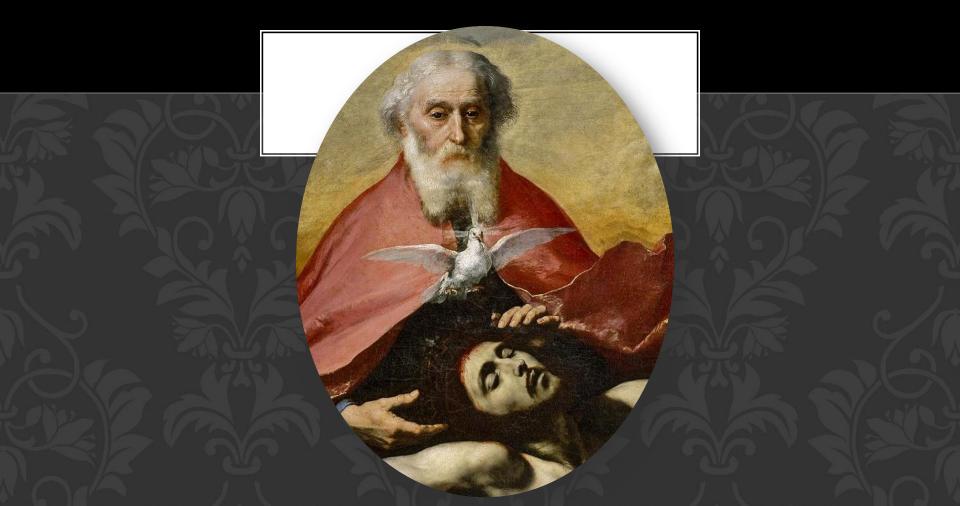
#### What do you think?

#### THERE'S PROBABLY NO GOD. Now stop worrying and enjoy your life.



#### WITHOUT GOD SINDAY MOURNDAY TEARSDAY WASTEDAY THIRSTDAY FIGHTDAY 7 days without God makes ONE WEAK labbryosukey 🛠 tumbir

# ARTICLE 1 – Paragraph 1 I BELLEVE IN GOD



#### "I believe in one God"

- 1. I believe in ONE GOD.
- 2. God reveals His NAME.
  - ➢ The living God
  - ➤"I am who am"
  - Merciful and gracious
  - God alone IS
- 3. God is Truth and Love
  - God is Truth
  - God is Love
- 4. The Implications of Faith in One God



#### **IMPLICATIONS OF FAITH IN ONE GOD**

- It means coming to know God's greatness and majesty.
- It means living in thanksgiving.
- It means knowing the unity and true dignity of all men.
- It means making good use of created things.
- It means trusting God in all circumstance.



> 228 "Hear, O Israel, the LORD our God is one LORD..." (Dt 6:4; ⇒ Mk 12:29). "The supreme being must be unique, without equal. . . If God is not one, he is not God" (Tertullian, Adv. Marc., 1, 3, 5: PL 2, 274).

229 Faith in God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him.

230 Even when he reveals himself, God remains a mystery beyond words: "If you understood him, it would not be God" (St. Augustine, Sermo 52, 6, 16: PL 38, 360 and Sermo 117, 3, 5: PL 38, 663).

➤ 231 The God of our faith has revealed himself as HE WHO IS; and he has made himself known as "abounding in steadfast love and faithfulness" (⇒ Ex 34:6). God's very being is Truth and Love.

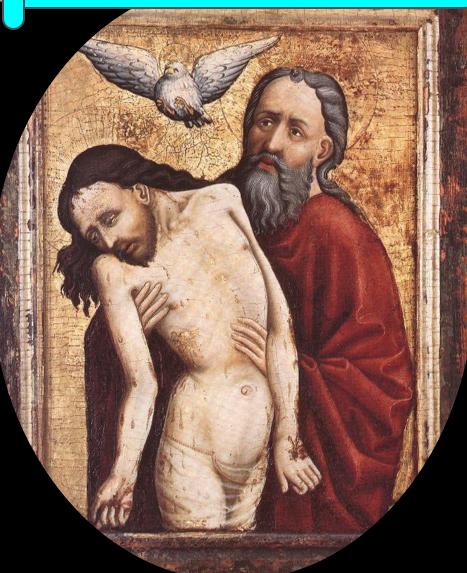
# ARTICLE 1 – Paragraph 2 THE FATHER

· Marine

# What is your experience with your father?

- 1. In the Name of the Father and of the Son and of the Holy Spirit.
- 2. The Revelation of God as Trinity.
- 3. The Holy Trinity in the Teaching of Faith
- 4. The Divine Works and the Trinitarian Missions

#### "The Father"



261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

➤ 262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

➤ 263 The mission of the Holy Spirit, sent by the Father in the name of the Son (⇒ Jn 14:26) and by the Son "from the Father" (⇒ Jn 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

➤ 264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, De Trin. 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, CPG # 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).



➤ 267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

# ARTICLE 1 – Paragraph 3 THE ALMGERTY

· Medina

Either God can do nothing to stop catastrophes, or he doesn't care to, or he doesn't exist. God is either:

## impotent, evil, or imaginary.

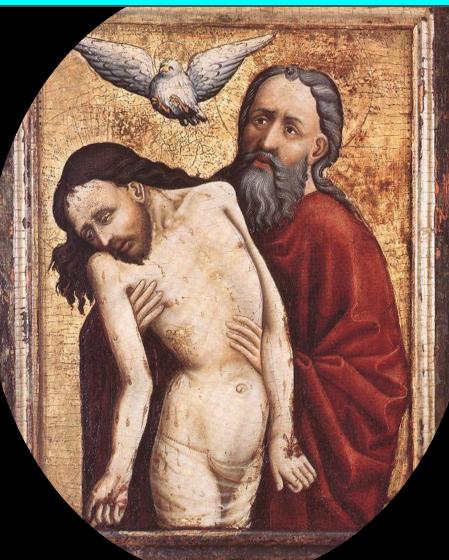
Take your pick, and choose wisely.





### "The Almighty"

- 1. It has a bearing in our lives.
- 2. "He does whatever He pleases".
- 3. "You are merciful to all, for you can do all things".
- 4. The Mystery of God's apparent powerlessness.



➤ 275 With Job, the just man, we confess: "I know that you can do all things, and that no purpose of yours can be thwarted" (⇒ Job 42:2).

>276 Faithful to the witness of Scripture, the Church often addresses her prayer to the "almighty and eternal God" ("omnipotens sempiterne Deus. . ."), believing firmly that "nothing will be impossible with God" (⇒ Gen 18:14; ⇒ Lk 1:37; ⇒ Mt 19:26).

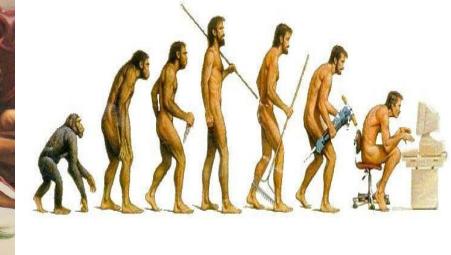
277 God shows forth his almighty power by converting us from our sins and restoring us to his friendship by grace. "God, you show your almighty power above all in your mercy and forgiveness..." (Roman Missal, 26th Sunday, Opening Prayer).

➤ 278 If we do not believe that God's love is almighty, how can we believe that the Father could create us, the Son redeem us and the Holy Spirit sanctify us?

# ARTICLE 1 – Paragraph 4 THE CREATOR

#### CREATION

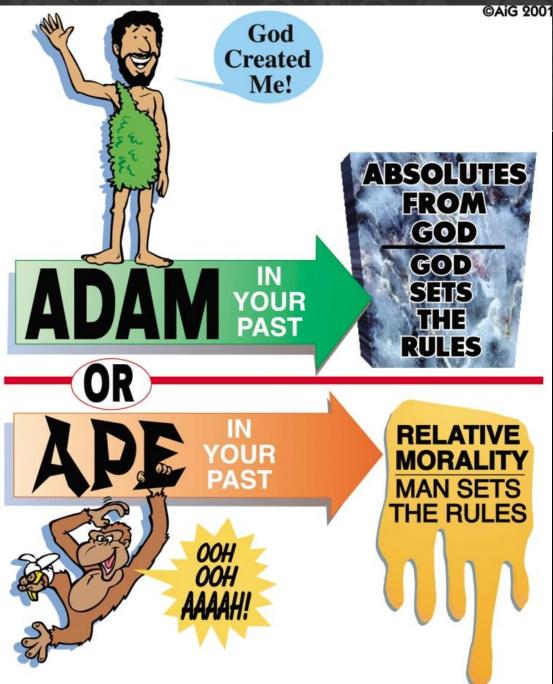




LUTION



# What's the difference?

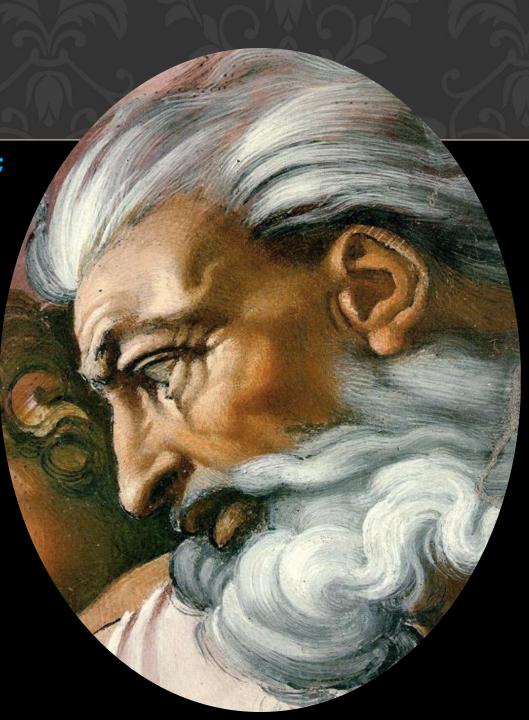




#### 1. Catechesis on Creation.

- 2. Creation-Work of the Holy Trinity.
- The world was created for the glory of God.
   The Mystery of Creation.
- 5. Divine Providence

- DOCTRINE ON CREATION; A RESPOND TO MAN'S SEARCH FOR MEANING
- CREATION AND OTHER ACCOUNTS OF ORIGIN: SCIENCE VS. FAITH? (CCC, 285)
- **a) PANTHEISM**
- **b) EMANATIONISM**
- **C)** MANICHEAN DUALISM
- d) GNOSTICISM
- e) Deism
- f) MATERIALISM



#### VARIOUS MODES OF KNOWING GOD

I. Natural mode, by reason alone: either (a) *spontaneously* or "pre-scientific" knowledge; or (b) *scientifically* or philosophically. Through spontaneous deduction man can know the existence of God and the immortality of the soul. Through scientific-philosophical analysis, man can know God as the ultimate cause of things.

II. Supernatural mode: in a way that exceeds human reason. It can be (a) *in the light of faith* (*lumen fidei*); or (b) by vision (*lumen gloriae*).

315 In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the "plan of his loving goodness", which finds its goal in the new creation in Christ.

316 Though the work of creation is attributed to the Father in particular, it is equally a truth of faith that the Father, Son and Holy Spirit together are the one, indivisible principle of creation.

317 God alone created the universe, freely, directly and without any help.

318 No creature has the infinite power necessary to "create" in the proper sense of the word, that is, to produce and give being to that which had in no way possessed it to call into existence "out of nothing") (cf DS 3624).

319 God created the world to show forth and communicate his glory. That his creatures should share in his truth, goodness and beauty - this is the glory for which God created them.

> 320 God created the universe and keeps it in existence by his Word, the Son "upholding the universe by his word of power" (⇒ Heb 1:3), and by his Creator Spirit, the giver of life.

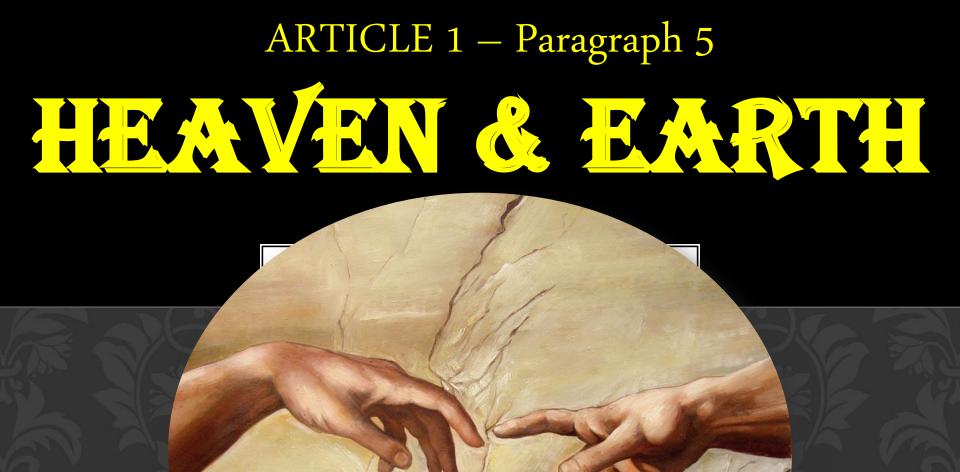


➤ 321 Divine providence consists of the dispositions by which God guides all his creatures with wisdom and love to their ultimate end.

322 Christ invites us to filial trust in the providence of our heavenly Father (cf ⇒ Mt 6:26-34), and St. Peter the apostle repeats: "Cast all your anxieties on him, for he cares about you" (⇒ I Pt 5:7; cf. ⇒ Ps 55:23).

323 Divine providence works also through the actions of creatures. To human beings God grants the ability to co-operate freely with his plans.

324 The fact that God permits physical and even moral evil is a mystery that God illuminates by his Son Jesus Christ who died and rose to vanquish evil. Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life.



#### Heaven & Earth

- 1. The Angels.
- a. Their existence
- b. Their nature
- c. Christ and Angels
- d. Angels and the Church
- 2. The Visible World



350 Angels are spiritual creatures who glorify God without ceasing and who serve his saving plans for other creatures: "The angels work together for the benefit of us all" (St. Thomas Aquinas, STh I, 114, 3, ad 3).

➤ 351 The angels surround Christ their Lord. They serve him especially in the accomplishment of his saving mission to men.

➤ 352 The Church venerates the angels who help her on her earthly pilgrimage and protect every human being. 353 God willed the diversity of his creatures and their own particular goodness, their interdependence and their order. He destined all material creatures for the good of the human race. Man, and through him all creation, is destined for the glory of God.

➤ 354 Respect for laws inscribed in creation and the relations which derive from the nature of things is a principle of wisdom and a foundation for morality.

# ARTICLE 1 – Paragraph 6



- 1. "IN THE IMAGE OF GOD".
- 2. "BODY & SOUL BUT TRULY ONE"
- 3. "MALE AND FEMALE HE CREATED THEM"
- 4. MAN IN PARADISE

380 "Father,... you formed man in your own likeness and set him over the whole world to serve you, his creator, and to rule over all creatures" (Roman Missal, EP IV, 118).

> 381 Man is predestined to reproduce the image of God's Son made man, the "image of the invisible God" (⇒ Col 1:15), so that Christ shall be the first-born of a multitude of brothers and sisters (cf ⇒ Eph 1:3-6; ⇒ Rom 8:29).

382 "Man, though made of body and soul, is a unity" (GS 14 # 1). the doctrine of the faith affirms that the spiritual and immortal soul is created immediately by God.

 > 383 "God did not create man a solitary being. From the beginning, "male and female he created them" (⇒ Gen 1:27). This partnership of man and woman constitutes the first form of communion between persons" (GS 12 # 4).

384 Revelation makes known to us the state of original holiness and justice of man and woman before sin: from their friendship with God flowed the happiness of their existence in paradise.

# ARTICLE 1 – Paragraph 7 THE FALL

- 1. Where sin abounded, grace abounded all the more
- 2. The Fall of the Angels
- 3. Original Sin
- 4. "You did not abandon him to the power of death"

## **THE FALL**



➤ 413 "God did not make death, and he does not delight in the death of the living. . . It was through the devil's envy that death entered the world" (⇒ Wis 1:13; ⇒ 2:24).

414 Satan or the devil and the other demons are fallen angels who have freely refused to serve God and his plan. Their choice against God is definitive. They try to associate man in their revolt against God.

➤ 415 "Although set by God in a state of rectitude man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God, and sought to attain his goal apart from him" (GS 13 # 1).

416 By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all human beings.

417 Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called "original sin".

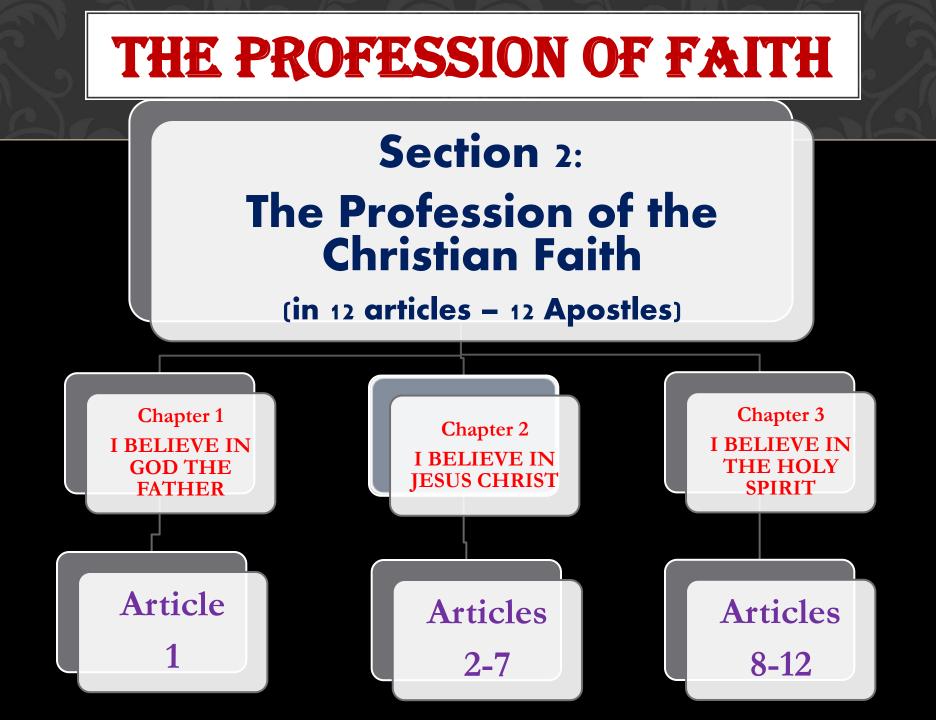
418 As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called "concupiscence").

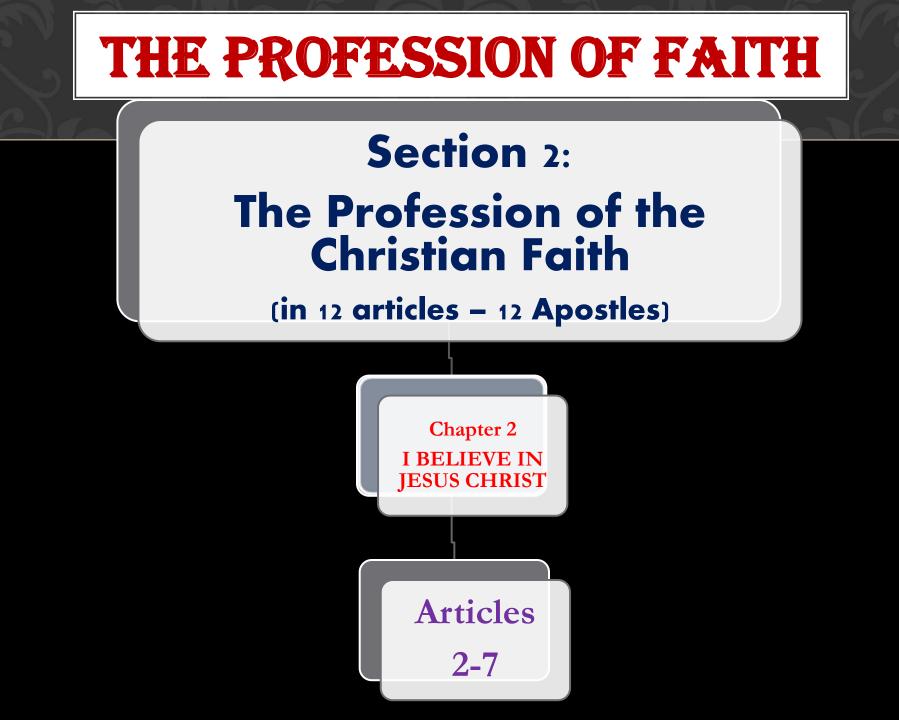
419 "We therefore hold, with the Council of Trent, that original sin is transmitted with human nature, "by propagation, not by imitation" and that it is... 'proper to each'" (Paul VI, CPG # 16).

▶ 420 The victory that Christ won over sin has given us greater blessings than those which sin had taken from us: "where sin increased, grace abounded all the more" (⇒ Rom 5:20).

➤ 421 Christians believe that "the world has been established and kept in being by the Creator's love; has fallen into slavery to sin but has been set free by Christ, crucified and risen to break the power of the evil one..." (GS 2 # 2).

## Take a Break Buddy!





## Chapter 2

## I BELIEVE IN JESUS GHRIST, THE ONLY SON OF GOD

ARTICLE 2: "And in Jesus Christ, His Only Son, Our Lord"



#### WHO DO YOU SAY THAT THE SON OF MAN IS?



- 1. Jesus
- 2. Christ
- 3. The Only Son of God
- 4. Lord

## "And in Jesus Christ, His only Son, our Lord"

- The name Jesus means "God saves". The child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" (Mt. 1: 21): "there is no other name under heaven given among men by which we must be saved" (Acts 4: 12).
- 2. The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10: 38). He was the one "who is to come" (Lk 7:19), the object of "the hope of Israel" (Acts 28: 30).

3. The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself. To be a Christian, one must believe that Jesus Christ is the Son of God.

4. The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "NO one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12: 3).



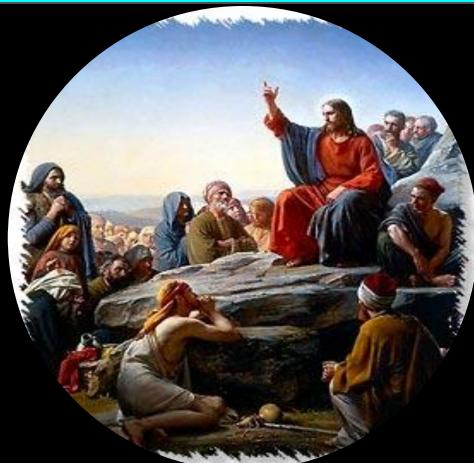
**ARTICLE 3:** "He was conceived by the power of the Holy Spirit, and was born of the Virgin Mary"



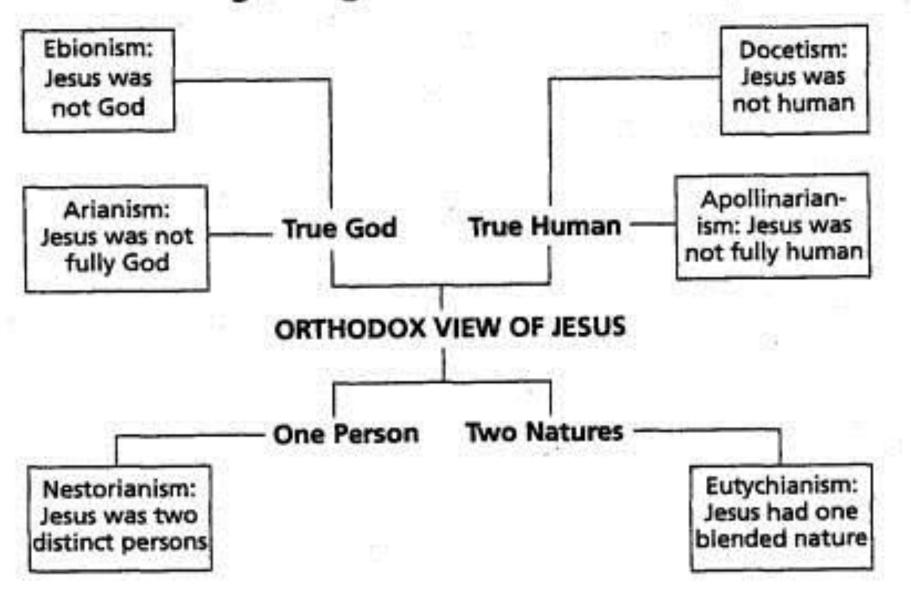


## Paragraph 1: The Son of God became man

- 1. Why did the Word become flesh?
- 2. The Incarnation
- 3. True God and True Man
- 4. How is the Son of God Man?



#### Figure 3. The Six Basic Heresies Regarding the Person of Christ



- 1. At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.
- 2. Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men.

- 3. Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son.
- 4. Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit.
- 5. The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word.

Paragraph 2: "Conceived by the power of the Holy Spirit and born of the Virgin Mary"

 Conceived by Power of the Holy Spirit.
 ...Born of the Virgin Mary



- From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son.
   "Full of grace", Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.
- 2. 2. Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself.

3. Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (St. Augustine, Serm. 186, 1: PL 38, 999): with her whole being she is "the handmaid of the Lord".

4. The Virgin Mary "co-operated through free faith and obedience in human salvation" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas, S Th III, 30, 1). By her obedience she became the new Eve, mother of the living. Paragraph 3: The Mysteries of Christ's Life

> I. Christ's whole life is a mystery.
> II. The Mysteries of Jesus' Infancy and Hidden Life.
> III. The Mysteries of Jesus' Public Life.



561 "The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfilment of Revelation" John Paul II, CT 9).

562 Christ's disciples are to conform themselves to him until he is formed in them (cf  $\Rightarrow$  Gal 4:19). "For this reason we, who have been made like to him, who have died with him and risen with him, are taken up into the mysteries of his life, until we reign together with him" (LG 7 # 4).

563 No one, whether shepherd or wise man, can approach God here below except by kneeling before the manger at Bethlehem and adoring him hidden in the weakness of a new-born child.

564 By his obedience to Mary and Joseph, as well as by his humble work during the long years in Nazareth, Jesus gives us the example of holiness in the daily life of family and work.

565 From the beginning of his public life, at his baptism, Jesus is the "Servant", wholly consecrated to the redemptive work that he will accomplish by the "baptism" of his Passion.

566 The temptation in the desert shows Jesus, the humble Messiah, who triumphs over Satan by his total adherence to the plan of salvation willed by the Father.

567 The kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works and in the presence of Christ" (LG 5). the Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter.

568 Christ's Transfiguration aims at strengthening the apostles' faith in anticipation of his Passion: the ascent on to the "high mountain" prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: "the hope of glory" ( $\Rightarrow$  Col 1:27; cf.: St. Leo the Great, Sermo 51, 3: PL 54, 310C).

569 Jesus went up to Jerusalem voluntarily, knowing well that there he would die a violent death because of the opposition of sinners (cf  $\Rightarrow$  Heb 12:3).

570 Jesus' entry into Jerusalem manifests the coming of the kingdom that the Messiah-King, welcomed into his city by children and the humble of heart, is going to accomplish by the Passover of his Death and Resurrection.

**ARTICLE 4: "Jesus Christ** suffered under Pontius Pilate, was crucified, died and was buried".



#### Paragraph 1: JESUS AND ISRAEL

I. Jesus and the Law. **II.Jesus and the** Temple. **III.Jesus and** Israel's Faith in the One God and Savior.



592 Jesus did not abolish the Law of Sinai, but rather fulfilled it (cf  $\Rightarrow$  Mt 5:17-19) with such perfection (cf  $\Rightarrow$  Jn 8:46) that he revealed its ultimate meaning (cf  $\Rightarrow$  Mt 5:33) and redeemed the transgressions against it (cf  $\Rightarrow$  Heb 9:15).

593 Jesus venerated the Temple by going up to it for the Jewish feasts of pilgrimage, and with a jealous love he loved this dwelling of God among men. the Temple prefigures his own mystery. When he announces its destruction, it is as a manifestation of his own execution and of the entry into a new age in the history of salvation, when his Body would be the definitive Temple.

594 Jesus performed acts, such as pardoning sins, that manifested him to be the Saviour God himself (cf  $\Rightarrow$  Jn 5:16-18). Certain Jews, who did not recognize God made man (cf  $\Rightarrow$  Jn 1:14), saw in him only a man who made himself God ( $\Rightarrow$  Jn 10:33), and judged him as a blasphemer.

#### Paragraph 2: JESUS DIED CRUCIFIED

I. The Trial of Jesus. **II.Christ's Redemptive** Death in God's Plan of Salvation. **III.Christ offered** Himself to His Father for our sins.



- 619 "Christ died for our sins in accordance with the scriptures" ( $\Rightarrow$  I Cor 15:3).
- 620 Our salvation flows from God's initiative of love for us, because "he loved us and sent his Son to be the expiation for our sins" ( $\Rightarrow$  I Jn 4:10). "God was in Christ reconciling the world to himself" ( $\Rightarrow$  2 Cor 5:19).
- 621 Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: "This is my body which is given for you" ( $\Rightarrow$  Lk 22:19).

- 622 The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" ( $\Rightarrow$  Mt 20:28), that is, he "loved [his own] to the end" ( $\Rightarrow$  Jn 13:1), so that they might be "ransomed from the futile ways inherited from [their] fathers" ( $\Rightarrow$  I Pt 1:18).
- 623 By his loving obedience to the Father, "unto death, even death on a cross" ( $\Rightarrow$  Phil 2:8), Jesus fulfils the atoning mission (cf  $\Rightarrow$  Is 53:10) of the suffering Servant, who will "make many righteous; and he shall bear their iniquities" ( $\Rightarrow$  Is 53:11; cf.  $\Rightarrow$  Rom 5:19).

#### Paragraph 3: JESUS CHRIST WAS BURIED

I. Christ in the tomb in his body. II."You will not let your Holy One see corruption". **III."Buried** with Christ...".



629 To the benefit of every man, Jesus Christ tasted death (cf  $\Rightarrow$  Heb 2:9). It is truly the Son of God made man who died and was buried.

630 During Christ's period in the tomb, his divine person continued to assume both his soul and his body, although they were separated from each other by death. For this reason the dead Christ's body "saw no corruption" ( $\Rightarrow$  Acts 13:37).



**ARTICLE 5:** "He descended to the Dead. On the third day He rose again".



Paragraph 1: Christ descended to the Dead

Commentary by Fr. William G. Most

After His death, the soul of Jesus, still united to the divinity, descended into the realm of the dead, which the Creed calls "hell", in the old English usage. It does not mean at all the hell of the damned. He visited what is called the Limbo of the Fathers. For the just, who had died in the state of grace, and had paid all the debt of their sins, were still not admitted to the vision of God until Jesus had died.

636 By the expression "He descended into hell", the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" ( $\Rightarrow$ Heb 2:14).

637 In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.

#### Paragraph 2: On the third day He rose again

- I. The Historical and Transcendent Event
- II. The Resurrection A Work of the Holy Trinity
- III. The Meaning and Saving Significance of the Resurrection.



656 Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.

657 The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.

658 Christ, "the first-born from the dead" ( $\Rightarrow$  Col 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf  $\Rightarrow$ Rom 6:4), and one day by the new life he will impart to our bodies (cf  $\Rightarrow$  Rom 8:11).

**ARTICLE 6:** "He ascended into heaven and is seated at the right hand of the Father".





Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys.532 But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity.

665 Christ's Ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again (cf  $\Rightarrow$  Acts 1:11); this humanity in the meantime hides him from the eyes of men (cf  $\Rightarrow$  Col 3:3).

666 Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.

667 Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.

**ARTICLE 7:** "From thence He will come again to Judge the Living and the Dead".



#### He will come again in Glory

I. Christ already reigns through the Church.
II. The glorious advent of Christ, the hope of Israel.
III. The Church's ultimate trial.



#### To judge the living and the dead

Following in the steps of the prophets and John the Baptist, Jesus announced the judgment of the Last Day in his preaching. Then will the conduct of each one and the secrets of hearts be brought to light. Then will the culpable unbelief that counted the offer of God's grace as nothing be condemned

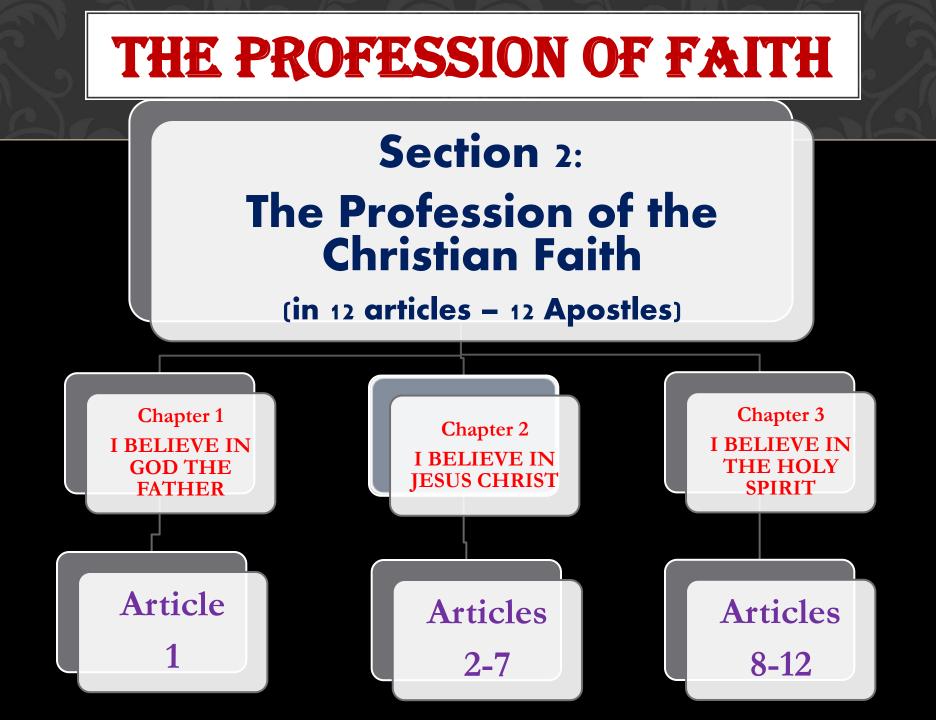


680 Christ the Lord already reigns through the Church, but all the things of this world are not yet subjected to him. the triumph of Christ's kingdom will not come about without one last assault by the powers of evil.

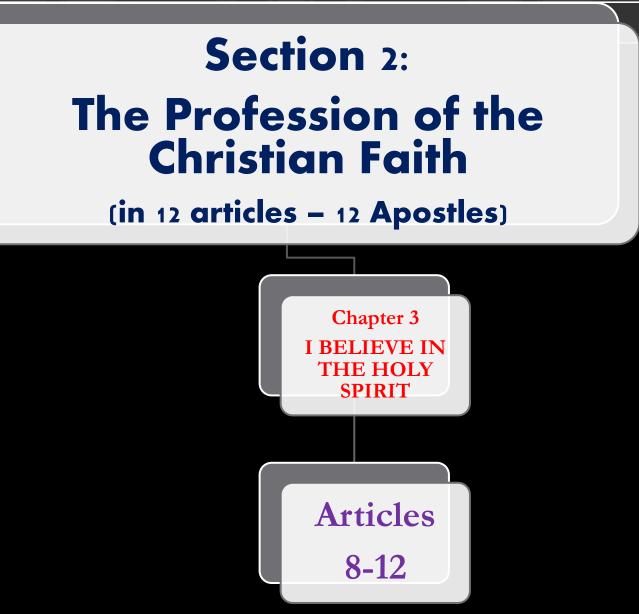
681 On Judgement Day at the end of the world, Christ will come in glory to achieve the definitive triumph of good over evil which, like the wheat and the tares, have grown up together in the course of history.

682 When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace.









# Chapter 3

# I BELIEVE IN THE HOLY SPIRIT





I. The Joint Mission of the Son and the Spirit



When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

II. The Name, Titles and Symbols of the Holy Spirit

- 1. Proper Name: "Holy Spirit"
- 2. Title: "Paraclete" (Consoler, the one who is called to one's side)
- Symbols: Fire, Water, Anointing, Cloud & Light, Seal, Hand, Finger, Dove

#### III. God's Spirit and Word in the Time of the Promises



#### 1. In Creation

- 2. The Spirit of the Promise
- 3. In Theophanies and the Law
- 4. In the Kingdom and the Exile
- 5. Expectation of the Messiah and His Spirit

#### IV. The Spirit of Christ in the Fullness of Time



- 1. John, precursor, prophet, baptist
- 2. "Rejoice, you who are full of grace"
- 3. Christ Jesus

#### V. The Spirit and the Church in the Last Days



- 1. Pentecost
- 2. The Holy Spirit God's Gift
- 3. The Holy Spirit and the Church

742 "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!"' ( $\Rightarrow$  Gal 4:6).

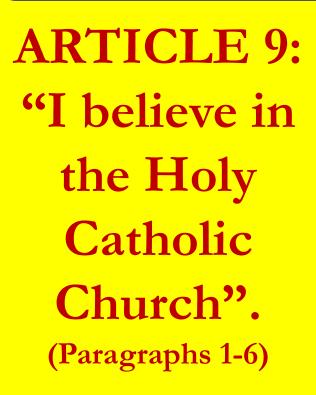
743 From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable.

744 In the fullness of time the Holy Spirit completes in Mary all the preparations for Christ's coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel "God-with-us" ( $\Rightarrow$  Mt 1:23).

745 The Son of God was consecrated as Christ (Messiah) by the anointing of the Holy Spirit at his Incarnation (cf  $\Rightarrow$  Ps 2:6-7).

746 By his Death and his Resurrection, Jesus is constituted in glory as Lord and Christ (cf  $\Rightarrow$  Acts 2:36). From his fullness, he poured out the Holy Spirit on the apostles and the Church.

747 The Holy Spirit, whom Christ the head pours out on his members, builds, animates, and sanctifies the Church. She is the sacrament of the Holy Trinity's communion with men.





#### Paragraph 1: The Church in God's Plan



- 1. Names and Images of the Church
- 2. The Church's Origin, Foundation and Mission
- 3. The Mystery of the Church.

777 The word "Church" means "convocation." It designates the assembly of those whom God's Word "convokes," i.e., gathers together to form the People of God, and who themselves, nourished with the Body of Christ, become the Body of Christ.

778 The Church is both the means and the goal of God's plan: prefigured in creation, prepared for in the Old Covenant, founded by the words and actions of Jesus Christ, fulfilled by his redeeming cross and his Resurrection, the Church has been manifested as the mystery of salvation by the outpouring of the Holy Spirit. She will be perfected in the glory of heaven as the assembly of all the redeemed of the earth (cf  $\Rightarrow$  Rev 14:4)

779 The Church is both visible and spiritual, a hierarchical society and the Mystical Body of Christ. She is one, yet formed of two components, human and divine. That is her mystery, which only faith can accept.

780 The Church in this world is the sacrament of salvation, the sign and the instrument of the communion of God and men.

Paragraph 2: The Church – the People of God, Body of Christ, Temple of the Holy Spirit



- 1. The Church People of God
- 2. The Church Body of Christ
- 3. The Church Temple of the Holy Spirit

802 Christ Jesus "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own" ( $\Rightarrow$  Titus 2:14).

803 "You are a chosen race, a royal priesthood, a holy nation, God's own people" ( $\Rightarrow$  1 Pet 2:9).

804 One enters into the People of God by faith and Baptism. "All men are called to belong to the new People of God" (LG 13), so that, in Christ, "men may form one family and one People of God" (AG 1).

805 The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all the Eucharist, Christ, who once was dead and is now risen, establishes the community of believers as his own Body.

806 In the unity of this Body, there is a diversity of members and functions. All members are linked to one another, especially to those who are suffering, to the poor and persecuted.

807 The Church is this Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her.

808 The Church is the Bride of Christ: he loved her and handed himself over for her. He has purified her by his blood and made her the fruitful mother of all God's children.

809 The Church is the Temple of the Holy Spirit. the Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and of the riches of its gifts and charisms.

810 "Hence the universal Church is seen to be 'a people brought into unity from the unity of the Father, the Son, and the Holy Spirit'" (LG 4 citing St. Cyprian, De Dom. orat. 23: PL 4, 553).

#### Paragraph 3: The Church is One, Holy, Catholic and Apostolic



- 1. The Church is ONE.
- 2. The Church is HOLY.
- 3. The Church is CATHOLIC.
- 4. The Church is **APOSTOLIC**.

866 The Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (cf  $\Rightarrow$  Eph 4:3-5), at whose fulfillment all divisions will be overcome.

867 The Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. Since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints; in Mary she is already all-holy.

868 The Church is catholic: she proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature" (AG 2).

869 The Church is apostolic. She is built on a lasting foundation: "the twelve apostles of the Lamb" ( $\Rightarrow$  Rev 21:14). She is indestructible (cf  $\Rightarrow$  Mt 16:18). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.

870 "The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic, . . . subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines" (LG 8).

#### Paragraph 4: Christ's Faithful – Hierarchy, Laity, Consecrated Life



- 1. The Hierarchical Constitution of the Church
- 2. The Lay Faithful
- 3. The Consecrated Life

934 "Among the Christian faithful by divine institution there exist in the Church sacred ministers, who are also called clerics in law, and other Christian faithful who are also called laity." In both groups there are those Christian faithful who, professing the evangelical counsels, are consecrated to God and so serve the Church's saving mission (cf.  $\Rightarrow$  CIC, can. 207 # 1, 2).

935 To proclaim the faith and to plant his reign, Christ sends his apostles and their successors. He gives them a share in his own mission. From him they receive the power to act in his person.

936 The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. the bishop of the Church of Rome, successor to St. Peter, is "head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth" ( $\Rightarrow$  CIC, can. 331).

- 937 The Pope enjoys, by divine institution, "supreme, full, immediate, and universal power in the care of souls" (CD 2).
- 938 The Bishops, established by the Holy Spirit, succeed the apostles. They are "the visible source and foundation of unity in their own particular Churches" (LG 23).
- 939 Helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors. Their responsibility also includes concern for all the Churches, with and under the Pope.
- 940 "The characteristic of the lay state being a life led in the midst of the world and of secular affairs, lay people are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven in the world" (AA 2 # 2).

941 Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.

942 By virtue of their prophetic mission, lay people "are called . . . to be witnesses to Christ in all circumstances and at the very heart of the community of mankind" (GS 43 # 4).

943 By virtue of their kingly mission, lay people have the power to uproot the rule of sin within themselves and in the world, by their self-denial and holiness of life (cf. LG 36).

944 The life consecrated to God is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church.

945 Already destined for him through Baptism, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God's service and to the good of the whole Church.

#### Paragraph 5: The Communion of Saints



1. The Communion of Spiritual Goods

2. The Communion of the Church

960 The Church is a "communion of saints": this expression refers first to the "holy things" (sancta), above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about" (LG 3).

961 The term "communion of saints" refers also to the communion of "holy persons" (sancti) in Christ who "died for all," so that what each one does or suffers in and for Christ bears fruit for all.

962 "We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, 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 always [attentive] to our prayers" (Paul VI, CPG # 30).

#### Paragraph 6: Mary – Mother of Christ, Mother of the Church



1. Mary's Motherhood with Regard to the Church

- 2. Devotion to the Blessed Virgin Mary
- 3. Mary Eschatological Icon of the Church

973 By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was al ready collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.

975 "We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ" (Paul VI, CPG # 15). ARTICLE 10: "I believe in the Forgiveness of Sins"

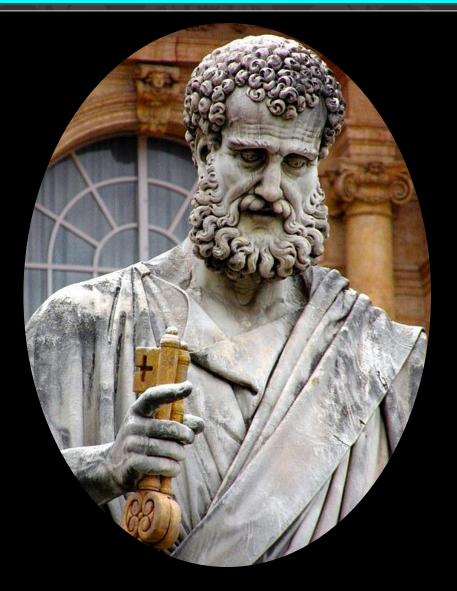


#### I. One Baptism for the Forgiveness of Sins

(Part Two of the catechism will deal explicitly with the forgiveness of sins through Baptism, the sacrament of Penance, and the other sacraments, especially the Eucharist. Here it will suffice to suggest some basic facts briefly.)

Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification, so that "we too might walk in newness of life."

#### II. The Power of the Keys



The Church has received the keys of the Kingdom of heaven so that, in her, sins may be forgiven through Christ's blood and the Holy Spirit's action. In this Church, the soul dead through sin comes back to life in order to live with Christ, whose grace has saved us.

984 The Creed links "the forgiveness of sins" with its profession of faith in the Holy Spirit, for the risen Christ entrusted to the apostles the power to forgive sins when he gave them the Holy Spirit.

985 Baptism is the first and chief sacrament of the forgiveness of sins: it unites us to Christ, who died and rose, and gives us the Holy Spirit.

986 By Christ's will, the Church possesses the power to forgive the sins of the baptized and exercises it through bishops and priests normally in the sacrament of Penance.

987 "In the forgiveness of sins, both priests and sacraments are instruments which our Lord Jesus Christ, the only author and liberal giver of salvation, wills to use in order to efface our sins and give us the grace of justification" (Roman Catechism, I, 11, 6). ARTICLE 11: "I believe in the Resurrection of the Body"



#### I. Christ's Resurrection and Ours



We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day. Our resurrection, like his own, will be the work of the Most Holy Trinity.

#### II. Dying in Christ Jesus



To rise with Christ, we must die with Christ: we must "be away from the body and at home with the Lord." In that "departure" which is death the soul is separated from the body.563 It will be reunited with the body on the day of resurrection of the dead.

1015 "The flesh is the hinge of salvation" (Tertullian, De res. 8, 2: PL 2, 852). We believe in God who is creator of the flesh; we believe in the Word made flesh in order to redeem the flesh; we believe in the resurrection of the flesh, the fulfillment of both the creation and the redemption of the flesh.

1016 By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. Just as Christ is risen and lives for ever, so all of us will rise at the last day.

1017 "We believe in the true resurrection of this flesh that we now possess" (Council of Lyons II: DS 854). We sow a corruptible body in the tomb, but he raises up an incorruptible body, a "spiritual body" (cf  $\Rightarrow$  1 Cor 15:42-44).

1018 As a consequence of original sin, man must suffer "bodily death, from which man would have been immune had he not sinned" (GS # 18).

1019 Jesus, the Son of God, freely suffered death for us in complete and free submission to the will of God, his Father. By his death he has conquered death, and so opened the possibility of salvation to all men.

# ARTICLE 12: "I believe in Life Everlasting"



#### I. The Particular Judgment



At the evening of life, we shall be judged on our love (St. John of the Cross)

#### II. Heaven



Benedict XII, Benedictus Deus (1336)

By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints . . . and other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they died, . . . or, if they then did need or will need some purification, when they have been purified after death, . . .) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Savior Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature.

#### III. The Purgatory (Final Purification)



All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.



The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire." The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.



V. The Last Judgment



The resurrection of all the dead, "of both the just and the unjust," will precede the Last Judgment. This will be "the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." Then Christ will come "in his glory, and all the angels with him .... Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... and they will go away into eternal punishment, but the righteous into eternal life."

VI. The Hope of the New Heaven and the New Earth

The Church . . . will receive her perfection only in the glory of heaven, when will come the time of the renewal of all things. At that time, together with the human race, the universe itself, which is so closely related to man and which attains its destiny through him, will be perfectly re-established in Christ. (LG, 48)

1051 Every man receives his eternal recompense in his immortal soul from the moment of his death in a particular judgment by Christ, the judge of the living and the dead.

1052 "We believe that the souls of all who die in Christ's grace ... are the People of God beyond death. On the day of resurrection, death will be definitively conquered, when these souls will be reunited with their bodies" (Paul VI, CPG # 28).

1053 "We believe that the multitude of those gathered around Jesus and Mary in Paradise forms the Church of heaven, where in eternal blessedness they see God as he is and where they are also, to various degrees, associated with the holy angels in the divine governance exercised by Christ in glory, by interceding for us and helping our weakness by their fraternal concern" (Paul VI, CPG # 29).

1054 Those who die in God's grace and friendship imperfectly purified, although they are assured of their eternal salvation, undergo a purification after death, so as to achieve the holiness necessary to enter the joy of God.

1055 By virtue of the "communion of saints," the Church commends the dead to God's mercy and offers her prayers, especially the holy sacrifice of the Eucharist, on their behalf.

1056 Following the example of Christ, the Church warns the faithful of the "sad and lamentable reality of eternal death" (GCD 69), also called "hell."

1057 Hell's principal punishment consists of eternal separation from God in whom alone man can have the life and happiness for which he was created and for which he longs.

1058 The Church prays that no one should be lost: "Lord, let me never be parted from you." If it is true that no one can save himself, it is also true that God "desires all men to be saved"  $(\Rightarrow 1 \text{ Tim } 2:4)$ , and that for him "all things are possible" ( $\Rightarrow Mt$ 19:26).

1059 "The holy Roman Church firmly believes and confesses that on the Day of Judgment all men will appear in their own bodies before Christ's tribunal to render an account of their own deeds" (Council of Lyons II [1274]: DS 859; cf. DS 1549).

1060 At the end of time, the Kingdom of God will come in its fullness. Then the just will reign with Christ for ever, glorified in body and soul, and the material universe itself will be transformed. God will then be "all in all" ( $\Rightarrow$  1 Cor 15:28), in eternal life.

# AMEN





In the book of the prophet Isaiah, we find the expression "God of truth" (literally "God of the Amen"), that is, the God who is faithful to his promises. Our Lord often used the word "Amen," sometimes repeated, to emphasize the trustworthiness of his teaching, his authority founded on God's truth.



Thus the Creed's final "Amen" repeats and confirms its first words: "I believe." To believe is to say "Amen" to God's words, promises and commandments; to entrust oneself completely to him who is the "Amen" of infinite love and perfect faithfulness. the Christian's everyday life will then be the "Amen" to the "I believe" of our baptismal profession of faith.

May your Creed be for you as a mirror. Look at yourself in it, to see if you believe everything you say you believe. and rejoice in your faith each day.

> -- St. Augustine, *Sermo* 58, 11, 13

