

What is a creed?

CCC 166.

Faith is a personal act - the free response of the human person to the initiative of God who reveals himself. But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life. The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbor impels us to speak to others about our faith. Each believer is thus a link in the great chain of believers. I cannot believe without being carried by the faith of others, and by my faith I help support others in the faith.

Matthew 16:13-18

When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?"

They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter said in reply, "You are the Messiah, the Son of the living God."

Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.

And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.

I believe in One God...

Dt 6:4-5: Hear, O Israel! The Lord is our God, the Lord alone! Therefore you shall love the Lord, your God with your whole heart, and with your whole being, and with your whole strength.

Mk 12:29: Jesus affirms that God alone must be loved with our whole heart, soul, mind, and strength

CCC 200: The Christian faith confesses that God is one in nature, substance, and essence

...the *Father* almighty

CCC 238-239: God is Father - first origin of everything and transcendent authority, and also goodness and loving care for all His children

Ex 4:22 Thus says the Lord, Israel is my first-born son, and I say to you, "Let my son go that he may serve me"

Mt 6: The Father who sees you in secret will repay you.

...the *Father almighty*

CCC 274: Nothing is impossible with God

Job 42:2 I know that you can do all things, and that no purpose of yours can be thwarted

Mk 1:37 (The Annunciation) For with God nothing will be impossible

Mt 19:25-26 Parable of the Rich Young Man “When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.

...maker of heaven and earth,

CCC 1: God’s plan of sheer goodness

CCC 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

Genesis 1. 2

....visible and invisible.

What did God create that is invisible?

I believe in one Lord, Jesus Christ

CCC 452 The name Jesus means “God saves”

Mt 1:21 (Angel speaks to Joseph in a dream) “she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

Acts 4:12 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved

....the Only Begotten Son of God

CCC 454 Signifies the unique and eternal relationship of Jesus Christ to God his Father. He is the only son of the Father and is himself, God.

Jn 1:14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father

Jn 3:16 For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

.....before all ages

Jn 1: 1-2 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

**God from God, light from Light,
true God from true God, begotten not made,
consubstantial with the Father,**

CCC 465 A primary aim of the Council of Nicene was to ensure that Jesus was professed as the eternal Son of God, equal to the Father, stamping out a heresy spreading at that time. This heresy was promulgated by Arius who denied the divinity of Jesus, teaching that Jesus was created in time “from things that were not” and that he was “from another substance” than that of the Father.

Through him all things were made

Jn 1: 3-4 All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race

For us men and for our salvation

He came down from heaven:

CCC 457-460 The Word became flesh: 1) in order to save us by reconciling us with God 2) so that we might know God's love 3) to be our model of holiness, and 4) to make us partakers of the divine nature

Jn 14:6 I am the way, and the truth, and the life; no one comes to the Father, but by me

Mt 11:29-30 Take my yoke upon you, and learn from me; for I am meek and humble of heart and you will find rest for yourselves. For my yoke is easy, and my burden light.

by the Holy Spirit was incarnate of the Virgin Mary

CCC 485 The Holy Spirit "the Lord, the giver of Life" is sent to sanctify the womb of the Virgin Mary and divinely fecundate it, causing her to conceive the eternal Son of the Father in a humanity drawn from her own.

Lk 1: 34-35 But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you."

Virgin Mary

CCC 503 Mary's virginity manifests God's absolute initiative in the Incarnation. Jesus has only God as Father

CCC 506 Mary's virginity is the sign of her faith... and of her undivided gift of herself to God's will.

CCC 490-490 To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role." In order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace. She was redeemed from the moment of her conception (Dogma of the Immaculate Conception).

...and became man.

CCC 481 Jesus Christ possesses two natures, one divine and the other human, united in the one person of God's son.

CCC 480 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

CCC 482 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.

CCC 483 The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word.

For our sake...

CCC 571 The Paschal mystery of Christ's cross and Resurrection stands at the center of the Good News that the apostles, and the Church following them, are to proclaim to the world. God's saving plan was accomplished "once and for all" by the redemptive death of his Son Jesus Christ.

~Christ's Paschal sacrifice is at the center of the creed because God's plan for salvation was accomplished once and for all by it.

Romans 9:26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself.

...he was crucified under Pontius Pilate,

CCC 599 Jesus' violent death was not the result of chance in an unfortunate coincidence of circumstances, but is part of the mystery of God's plan, as St. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: Acts 2:23 "This Jesus [was] delivered up according to the definite plan and foreknowledge of God." This Biblical language does not mean that those who handed him over were merely passive players in a scenario written in advance by God.

CCC 600 To God, all moments of time are present in their immediacy. When therefore he establishes his eternal plan of "predestination," he includes in it each person's free response to his grace: "In this city, in fact, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant Jesus, whom you anointed, to do whatever your hand and your plan had predestined to take place." For the sake of accomplishing his plan of salvation, God permitted the acts that flowed from their blindness.

He suffered death and was buried,

CCC 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"

Acts 13: 36-37 For David, after he had served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw corruption; but he whom God raised up saw no corruption.

And rose again on the third day, In accordance with the Scriptures

CCC 656 Faith in the Resurrection has as its object an event which is 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.

Acts 13:31 And for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people.

Lk 24: 6-7 Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise.

He ascended into heaven

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

Mk 16:19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God

Lk 24: 50-51 Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven.

And is seated at the right hand of the Father.

CCC 663 Henceforth Christ is seated *at the right hand of the Father*: "By 'the Father's right hand' we understand the glory and honor of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified." St. John Damascene c. 676-749

CCC 664 Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfillment of the prophet Daniel's vision concerning the Son of man

Daniel 7:14 To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed

He will come again in glory to judge the living and the dead. And his kingdom will have no end.

CCC 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.

CCC 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

Mt 25: 31-32 When the Son of man comes in his glory and all the angels with him, then he will sit on his glorious throne. 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.

Lk 1:30-33 He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.

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

CCC 702 From the beginning until “the fullness of time,” the joint mission of the Father’s Word and Spirit remains *hidden*, but it is at work. God’s Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches there for what the Spirit, “who has spoken through the prophets,” wants to tell us about Christ.

Jn 5:39 You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me;

Jn 5:46 If you believed Moses, you would believe me, for he wrote of me.

I believe in one, holy, catholic, and apostolic Church.

CCC 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...

CCC 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.

CCC 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)

CCC 869 The Church is apostolic. She is built on a lasting foundation: “the twelve apostles of the Lamb” (Rev 21:14). She is indestructible (cf. 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.

**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.**

CCC 982 There is no offense, however serious, that the Church cannot forgive. “There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest.

Mt 18:21-22 Then Peter came up and said to him, “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven.”

CCC 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” (1 Cor 15:28), in eternal life.

CCC 1064 Thus the Creed’s final “Amen” repeats and confirms its first words: I believe.