

The Apostles Creed:

I believe in God the Father almighty, creator of heaven and earth. (Gen 1:1, John 1:3)

I believe in Jesus Christ, his only Son, our Lord. (Luke 2:11, John 3:16)

He was conceived by the power of the Holy Spirit and born of the Virgin Mary
(Luke 1:35)

Under Pontius Pilate He was crucified, died, and was buried.

(Luke 23:24, John 19:20, Corinthians 15:4)

He descended to the dead. (Ephesians 4:9-10)?

On the third day he rose again. (1 Corinthians 15:4)

He ascended into heaven and is seated at the right hand of the Father. (Mark 16:19)

He will come again to judge the living and the dead. (2 Timothy 4:1)

I believe in the Holy Spirit, (John 15:26)

the holy catholic Church, (Galatians 3:28) (Greek root words for "Catholic" means "universal")

the communion of saints, (Acts 2:44) – Scripture verse refers to the "saints" as living believers.

the forgiveness of sins, (Luke 7:48)

the resurrection of the body, (Corinthians 15:52-54)

and the life everlasting. (John 10:28)

Amen

History:

It is unclear whether the Apostles Creed was written by the Apostles themselves, but this document traces back to the time of the Apostles. The old Roman Creed was found in a letter written by Marcellus of Ancyra to Julius, the bishop of Rome, about AD 341. The Apostles Creed was thought to be a later version of the old Roman Creed.

The Creed is a statement of what Christians believe, a concise summary of the most important points of Christianity. (CCC 194)

Our Capacity for God

We have an innate desire to seek things of God. (CCC 27-30)

We can know God through the physical world, and the human person (CCC 31).

We see the beauty of the world (CCC 32), and in the ability of other humans to long for the infinite, and have a sense for moral goodness (CCC 33)

How do we come to believe in God? It is difficult to come to this belief from reason alone (CCC 37), because our sinful nature gets in the way of understanding the truths about us and God though natural law written in our hearts.

The twelve articles of the faith

Article 1: We believe in One God, the Father Almighty Creator of heaven and earth. (CCC 199-429)

God revealed himself to Israel. Deuteronomy 6:4: "This is the most important: 'Hear O Israel, the Lord our God is One Lord'".

CCC 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.

"I am who I Am" Exodus 3:14

CCC 325: The Apostles' Creed professes that God is "creator of heaven and earth". the Nicene Creed makes it explicit that this profession includes "all that is, seen and unseen".

Heaven and earth refers to creation in its entirety. Earth, referring to our world, and heaven as spiritual creatures, angels, God's place, or the firmament (tangible sky).

The function of angels: (CCC 351) The angels surround Christ their Lord. They serve him especially in the accomplishment of his saving mission to humankind.

All creation on earth owes its existence to our Creator. God drew **everything out from nothingness, without any help** (CCC 317). And we all radiate characteristics of God's infinite wisdom. God created the world to show His glory (CCC 319)

(CCC 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

The Trinity – this is the most important aspect of our belief (see also - Article 2)

- Our belief in God the Father
- Jesus Christ
- Holy Spirit

There is only One God, but the three persons can be one God.

Article 2: "And in Jesus Christ, the only Son of God" (CCC 430-455)

Jesus means in Hebrew: "God saves." (CCC 430). God not only delivered the Israelites from bondage, but from their sin through Jesus, who as human, God was in Christ reconciling the world to himself. Jewish tradition (before Christ) was to invoke the name of the Saviour God in atonement for sins, but Jesus was "God put forward as an expiation by his blood".

The word "**Christ**" comes from the Greek translation of the Hebrew Messiah, which means "**anointed**". (CCC 436)..

Many of the Jews in Jesus' time referred to him as the Son of God, was referring to him as a chosen one, children of Israel, not necessarily as the Messiah.

Matt 3:17: "And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." Simon Peter confesses that Jesus was the Son of the living God (Matt 16:16-17)

What does it mean to say "I believe"?

What sign would convince people today that Jesus was God?

What does Jesus mean when he says that believing is a work of God? (John 6:29)

What is your view on God?

Why is difficult to place all of our trust in God?

What attribute of God make you feel closest to God?

Article 3: He was Conceived by the Power of the Holy Spirit, and Born of the Virgin Mary (CCC 456-570)

Why did God come to the world as a human being? What do the Gospels say about this?

Creation's design

John 1:1-14: "...**And the Word became flesh...**"; God becoming human is a "manifestation of God". Jesus is "not Plan B, sent simply to make up for our sins"

John 3:16-17: *For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.:* Emphasis on "friendship, mutuality, service, faithful love" (CCC 458)

To atone for our sins

Mark 10:45: *For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.*"; Christ came and died as the sacrifice in atonement for our sins. (CCC 457)

Jesus Christ is true God and true man (assumed human nature) (CCC 464).

Other doctrines attempt to dispute either Christ's divinity or humanity. How does this matter in our Christian faith?

The Son of God. . . worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin

Mary, he has truly been made one of us, like to us in all things except sin (CCC 470)

What is the biblical view of Mary in each of the four Gospels? (see article)

Mark: does not seem to see Mary in a particularly special light

Matthew: "neutral view of Mary" - Includes Mary in the genealogy of Jesus

Luke: Focuses on Mary as one who responds to God's calling.

John: At the wedding at Cana, Mary is the perfect example of what our attitude ought to be as disciples of Jesus.

The Immaculate Conception:

The angel Gabriel at the moment of the annunciation salutes her as "full of grace".

Pope Pius IX proclaimed:

The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Saviour of the human race, preserved immune from all stain of original sin. (CCC 491)

Mary was "was enriched by God with gifts appropriate to such a role.". Luke 1:28: *The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you.*

Why is it important that Mary was without sin?

Article 4: "Jesus Christ Suffered under Pontius Pilate, was crucified, died and was buried" (CCC 571-628)

Christ offers Himself freely for our salvation. This is his offering to his apostles "This is my body which is given for you". He died in accordance with the scriptures.

CCC 622 The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" (⇒ Mt 20:28), that is, he "loved [his own] to the end" (⇒ Jn 13:1), so that they might be "ransomed from the futile ways inherited from [their] fathers" (⇒ I Pt 1:18).

Why did Jesus need to die so that we could be saved?

This draws parallels to the Old Testament times where the Paschal Sacrifice of a lamb was made by the high priests in order to atone for sins.

Christ's divine person still possessed his human soul and body, which "saw no corruption" (Acts 13:37)

Article 5: "He Descended into Hell, and on the third day, he rose again"
(CCC 631-658)

CCC 631 Jesus "descended into the lower parts of the earth... He who descended is he who also ascended far above all the heavens"

CCC 632: The frequent New Testament affirmations that Jesus was "raised from the dead" presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection. This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there.

CCC 633; Christ descended into hell" - Sheol in Hebrew or Hades in Greek
"Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him."

Christ demonstrated His power over death not only by rising from the dead, but by the fact that "Christ went down into the depths of death so that 'the dead will hear the voice of the Son of God, and those who hear will live.' " (CCC 635)

Ephesians 4:8-10 *Therefore, it says:*

*"He ascended on high and took prisoners captive; he gave gifts to men."
What does "he ascended" mean except that he also descended into the lower [regions] of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things.*

1 Peter 3:18-19; *For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit. In it he also went to preach to the spirits in prison.*

Before Christ's resurrection, virtuous people who died would go to a place called "Limbo of the Fathers", according to 13th Century theologian St. Thomas Aquinas (this is one of the four sections of hell according to St. Thomas). This place is sometimes referred to as "Abraham's bosom" (See Luke 16:22). This is where many scholars believe Christ descended to free the souls of the dead.

Luke 16:22: *When the poor man died, he was carried away by angels to the bosom of Abraham...*

Article 6: He ascended into heaven and is seated at the right hand of the Father (CCC 659-667)

CCC 659: 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."⁵³¹ Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys

John 7:33; *So Jesus said, "I will be with you only a little while longer, and then I will go to the one who sent me. You will look for me but not find [me], and where I am you cannot come."*

John 20:17; *Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'"*

Main points:

As believers, we live in hope of being with him someday. (CCC 666). John 14:3: *And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.*

Article 7: He will come again to judge the living and the dead. (CCC 668-682)

(CCC 671): Though already present in his Church, Christ's reign is nevertheless yet to be fulfilled "with power and great glory" by the King's return to earth. (Luke 21:27).

CCC 1038: "The resurrection of all the dead 'of both the just and the unjust' will precede the Last Judgement... 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."

The Judgment of the Nations:

Matthew 25:31-46: When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations* will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats.

He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.

For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous* will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?'

And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.

For I was hungry and you gave me no food, I was thirsty and you gave me no drink, stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?'

He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'

And these will go off to eternal punishment, but the righteous to eternal life."

Why does Jesus use sheep and goats in his parable? What kind of animals are they?

Return of Christ

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.

Judgment of teachers of the law (Mark 12:38-40), our treatment of our fellow neighbor (Matt 25:40)

Article 8: I Believe in the Holy Spirit (CCC 683-747)

The Spirit is one person with the Father and Son. "When the Father sends his Word, he always sends his Breath" (CCC 689). Other names of the Holy Spirit are "Paraclete", or consoler. St. Paul refers to the Spirit as "The Spirit of adoption", "The Spirit of Christ", "Spirit of the Lord", and "Spirit of God". This implies the oneness with the Father and Son.

John 16:7: Jesus gives a reason for his departure: *“But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you.^e But if I go, I will send him to you.”*

John 14:26: And the “function” of the Spirit: *“The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you.*

Manifestations of God’s Spirit:

In creation (Gen 1:2), in the Incarnation (John 1:14), the decision of Kinship of Israel was the work of the Holy Spirit (2 Samuel 7), the prophesy of the coming of the Messiah (Isaiah 11:1-2). (CCC 702-716)

Symbols of the Holy Spirit (CCC 691-701):

- **Water, as in Baptism (1 Cor 12:13)**

- **Anointing with oil; Christ was anointed purely by the Spirit (Luke 4:18-19)**

- **Fire: On the day of Pentecost, the Spirit appeared in the form of “tongues of fire” (Acts 2:3-4)**

- Dove: The Spirit descended in the form of a dove at Jesus’ baptism (Matt 3:16)

- **Hand; Jesus lay healing hands on the sick (Mark 6:5)**

The Holy Spirit has been given to us, and pours God’s love into us (CCC 733), allowing us, God’s children to bear much fruit. (CCC 736)

Fruits of the Holy Spirit: charity (love), joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity." (Gal 5:22-23)

Seven Gifts of the Holy Spirit (CCC 1830-1832)

1. Wisdom: Allows us to see a greater perspective – the “big picture”, from the “lens of Christ’s Easter victory”.

2. Understanding: The ability to have insight to the very heart of things – higher truths
necessary for eternal salvation.

3. Counsel: Gives us the ability to make Godly decisions (contrary to worldly values) that will yield lasting fruits.

4. Fortitude (courage): Gives us courage to overcome fear with confidence.

5. Knowledge: This Gift helps us to decide how to prioritize our life, the important things for us to “know”.

6. Piety (reverence): Gives us the ability to understand who we are in relationship with God.

7. Fear of the Lord (Wonder and awe): To simply see God’s beauty and be amazed.

- How do we know that the Holy Spirit is present – especially in others. What signs are present?

- How does the Holy Spirit play a role in our Church today?

Article 9: the Holy catholic Church, the communion of Saints (CCC 748-)

The word "catholic" means "universal," and "Where there is Christ Jesus, there is the Catholic Church." (CCC 830)

The purpose of the Church, the gathering of the faithful (or universal community of believers), is to "proclaiming his Gospel to every creature, it may bring to all men that light of Christ which shines out visibly from the Church" (CCC 748).

Images of the church:

Sheepfold: A necessary gateway with Christ as the Good Shepherd necessary gateway, who gave his life for the sheep (CCC 754)

Cultivated field: Christ is the true vine who gives life to us, the branches. Without Christ, we can do nothing (CCC 755)

Building of God: Christ is the stone "which the builders rejected, (and) has become the cornerstone" (CCC 756)

Our Mother: There are many references to the church being referred to as Christ's bride, as in Ephesians 5:25-29. A "spotless spouse of the spotless lamb" (CCC 757)

There has been a concept of "church" since the beginning:

- The early gatherings of the people of God began when God calls Abraham and "promises that he will become the father of a great people" (CCC 762)
- The church was instituted by Christ Jesus Himself – He established a structure in his own community "that will remain until the Kingdom is fully achieved. Before all else there is the choice of the Twelve with Peter as their head." (CCC 765)
- The church – revealed by the Holy Spirit. On the day of Pentecost, the Holy Spirit began working through the words and actions of the people, and many new disciples were made.
- The church – perfected in glory. The church will be "be united in glory with her king " at the time of Christ's return (CCC 769)

Relationships with other Christian faiths or other religious:

- The church acknowledges community with Christians who have been baptized in their tradition (CCC 838)
- The Jewish faith shares a common understanding of the Old Covenant (Old Testament).
- Muslims share a common acknowledgement in the Creator, and the faith of Abraham, the earliest of church fathers.

The question of salvation outside the Christian faith:

The Church affirms that "all salvation comes from Christ the Head through the Church which is his Body" (CCC 846). However those who do not know Christ and His Church, will achieve eternal salvation, if they "seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience" (CCC 847).

The Communion of Saints

The communion of saints is the Church (CCC 946). It has two meanings: Communion in holy things (sancta) and among holy persons (sancti) (CCC 948). Holy things:

- The Sacraments unites all of the faithful and binds them to Jesus Christ
- The Holy Spirit gives each member special graces and gift (Community of charisms)
- Each member of the community affects one in other – if one person suffers, the whole community suffers (Community of charity) (CCC 953)

(CCC 954) The members of the Church are in one of these three states:

- Pilgrims on earth
- Those who have died and are being purified (Purgatory). Our prayers for the dead can ease their suffering (2 Maccabees 12:45) (communion with the dead)
- Those who had died and are in glory. They intercede with the Father on our behalf (CCC 956) (intercession of the Saints)

The role of Mary:

- She was united to her Son and the work of His salvation from the time of His conception until death.
- (CCC 975): The Church believes that Mary, “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“

Article 10: I believe in the forgiveness of sins (CCC 976-)

Christ gave the apostles (and the church) his own “divine power to forgive sins:” (CCC 976)

“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” John 20:22-23

Baptism is the main sacrament where we receive 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.” (CCC 977)

Article 11: I believe in the resurrection of the body

The Catechism asks the question:

(CCC 996): From the beginning, Christian faith in the resurrection has met with incomprehension and opposition. “On no point does the Christian faith encounter more opposition than on the resurrection of the body.” It is very commonly accepted that the life of the human person continues in a spiritual fashion after

death. But how can we believe that this body, so clearly mortal, could rise to everlasting life?

John 6:39-40: And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."

God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection. (CCC 997)

(CCC 998) Who will rise? All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

John 5:29: and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. (CCC 998)

(CCC 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.

Other verses:

Job 19:25-27: I know that my redeemer lives, and that in the end he will stand on the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!

Article 12: I believe in the life everlasting

At death we will no longer be able to choose whether we accept or reject Christ's grace (CCC 1021)

Heaven:

CCC 1023: "Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face"

Images of heaven:

But we still cannot comprehend: "“What no eye has seen,
what no ear has heard,
and what no human mind has conceived” —
the things God has prepared for those who love him—“ (1 Cor 2:9)

Final Purification, or Purgatory:

(CCC 1030) 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.

Hell:

(CCC 1033): We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves.

No one is predestined to go to hell. Rather, this takes a wilful turning away from God (a mortal sin) is necessary, and persistence in it until the end (CCC 1037)

Additional Questions:

What is your view of Christ's judgement?

The Catechism of the Catholic Church was published in 1992 under the direction of Pope John Paul II. This document is a compilation of what the Catholic Church believes, covering the traditions of the Church, Sacraments, the beliefs of the Church, beliefs on sacred art, literature, and many life issues – the “voice of Christ the Catholic tradition”, so to speak.

References from the Catechism of the Catholic Church

150 Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a free assent to the whole truth that God has revealed. As personal adherence to God and assent to his truth, Christian faith differs from our faith in any human person. It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature.

To believe in Jesus Christ, the Son of God

170 We do not believe in formulae, but in those realities they express, which faith allows us to touch. "The believer's act [of faith] does not terminate in the propositions, but in the realities [which they express]." All the same, we do approach these realities with the help of formulations of the faith which permit us to express the faith and to hand it on, to celebrate it in community, to assimilate and live on it more and more.

THE CREEDS

185 Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common language of faith, normative for all and uniting all in the same confession of faith.

186 From the beginning, the apostolic Church expressed and handed on her faith in brief formula normative for all. But already very early on, the Church also wanted to gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism:

This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments.

187 Such syntheses are called "professions of faith" since they summarize the faith that Christians profess. They are called "creeds" on account of what is usually their first word in Latin: credo ("I believe"). They are also called "symbols of faith".

188 The Greek word “symbolon” meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer's identity. The symbol of faith, then, is a sign of recognition and communion between believers. Symbolon also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis.

189 The first "profession of faith" is made during Baptism. The symbol of faith is first and foremost the baptismal creed. Since Baptism is given "in the name of the Father and of the Son and of the Holy Spirit", the truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity.

190 And so the Creed is divided into three parts: "the first part speaks of the first divine Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification." These are "the three chapters of our [baptismal] seal".

191 "These three parts are distinct although connected with one another. According to a comparison often used by the Fathers, we call them articles. Indeed, just as in our bodily members there are certain articulations which distinguish and separate them, so too in this profession of faith, the name articles has justly and rightly been given to the truths we must believe particularly and distinctly." In accordance with an ancient tradition, already attested to by St. Ambrose, it is also customary to reckon the articles of the Creed as twelve, thus symbolizing the fullness of the apostolic faith by the number of the apostles.

192 Through the centuries many professions or symbols of faith have been articulated in response to the needs of the different eras: the creeds of the different apostolic and ancient Churches, e.g., the Quicumque, also called the Athanasian Creed; the professions of faith of certain Councils, such as Toledo, Lateran, Lyons, Trent; or the symbols of certain popes, e.g., the Fides Damasi or the Credo of the People of God of Paul VI.

193 None of the creeds from the different stages in the Church's life can be considered superseded or irrelevant. They help us today to attain and deepen the faith of all times by means of the different summaries made of it.

Among all the creeds, two occupy a special place in the Church's life:

194 The Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith".

195 The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day.

196 Our presentation of the faith will follow the Apostles' Creed, which constitutes, as it were, "the oldest Roman catechism". The presentation will be completed however by constant references to the Nicene Creed, which is often more explicit and more detailed.

197 As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching",¹ let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe:

198 Our profession of faith begins with God, for God is the First and the Last,¹ The beginning and the end of everything. the Credo begins with God the Father, for the Father is the first divine person of the Most Holy Trinity; our Creed begins with the creation of heaven and earth, for creation is the beginning and the foundation of all God's works

27 The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for:

The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in

existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator.

28 In many ways, throughout history down to the present day, men have given expression to their quest for God in their religious beliefs and behaviour: in their prayers, sacrifices, rituals, meditations, and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that one may well call man a religious being:

From one ancestor (God) made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him - though indeed he is not far from each one of us. For "in him we live and move and have our being."

29 But this "intimate and vital bond of man to God" (GS 19 # 1) can be forgotten, overlooked, or even explicitly rejected by man.³ Such attitudes can have different causes: revolt against evil in the world; religious ignorance or indifference; the cares and riches of this world; the scandal of bad example on the part of believers; currents of thought hostile to religion; finally, that attitude of sinful man which makes him hide from God out of fear and flee his call.

30 "Let the hearts of those who seek the LORD rejoice." Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God.

You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. and man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you

I. Ways of Coming to Know God

31 Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of "converging and convincing arguments", which allow us to attain certainty about the truth. These "ways" of approaching God from creation have a twofold point of departure: the physical world, and the human person.

32 The world: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe.

As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.

And St. Augustine issues this challenge: Question the beauty of the earth, question the beauty of the sea, question the beauty of the air distending and diffusing itself, question the beauty of the sky. . . question all these realities. All respond: "See, we are beautiful." Their beauty is a profession [confessio]. These beauties are subject to change. Who made them if not the Beautiful One [Pulcher] who is not subject to change?

33 The human person: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. the

soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", can have its origin only in God.

34 The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality "that everyone calls God".

35 Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man, and to give him the grace of being able to welcome this revelation in faith. (so) the proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason.

III. The Knowledge of God According to the Church

36 "Our holy mother, the Church, holds and teaches that God, the first principle and last end of all things, can be known with certainty from the created world by the natural light of human reason." Without this capacity, man would not be able to welcome God's revelation. Man has this capacity because he is created "in the image of God".

37 In the historical conditions in which he finds himself, however, man experiences many difficulties in coming to know God by the light of reason alone:

Though human reason is, strictly speaking, truly capable by its own natural power and light of attaining to a true and certain knowledge of the one personal God, who watches over and controls the world by his providence, and of the natural law written in our hearts by the Creator; yet there are many obstacles which prevent reason from the effective and fruitful use of this inborn faculty. For the truths that concern the relations between God and man wholly transcend the visible order of things, and, if they are translated into human action and influence it, they call for self-surrender and abnegation. The human mind, in its turn, is hampered in the attaining of such truths, not only by the impact of the senses and the imagination, but also by disordered appetites which are the consequences of original sin. So it happens that men in such matters easily persuade themselves that what they would not like to be true is false or at least doubtful.

38 This is why man stands in need of being enlightened by God's revelation, not only about those things that exceed his understanding, but also "about those religious and moral truths which of themselves are not beyond the grasp of human reason, so that even in the present condition of the human race, they can be known by all men with ease, with firm certainty and with no admixture of error".

Pius XI: Divini Redemptoris

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal

methods to insure the achievement of gigantic projects with a minimum of expense.

Antichrist:

[2 John 1:7](#) ESV / 220 helpful votes

For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.

[Daniel 7:25](#) ESV / 202 helpful votes

He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time.

[Daniel 11:21](#) ESV / 144 helpful votes

In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries.

[Daniel 7:8](#) ESV / 128 helpful votes

I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

[Daniel 11:36](#) ESV / 37 helpful votes

“And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done

Catholic Rapture:

³⁹ For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’^[a]”

Isaiah 53:4-6: Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

6 We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

Hebrews 9

24 For Christ did not enter into a sanctuary made by hands, a copy of the true one, but heaven itself, that he might now appear before God on our behalf.

25 Not that he might offer himself repeatedly, as the high priest enters each year into the sanctuary with blood that is not his own;

26 if that were so, he would have had to suffer repeatedly from the foundation of the world. But now once for all he has appeared at the end of the ages to take away sin by his sacrifice.

27 Just as it is appointed that human beings die once, and after this the judgment,

28 so also Christ, offered once to take away the sins of many, will appear a second time, not to take away sin but to bring salvation to those who eagerly await him.