



MAN'S RESPONSE TO GOD ***'We Believe' – the Profession of the Christian Faith*** **Texts from the *Catechism of the Catholic Church***

THE CREEDS

Communion in faith needs a common language

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. (185)

'Professions of faith' (creeds) were made from the earliest times

From the beginning, the apostolic Church expressed and handed on her faith in brief formulae normative for all. But already very early on, the Church also wanted to gather the essential elements of its 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." (St Cyril of Jerusalem) (186)

Such syntheses are called "professions of faith" since they summarise 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". (187)

The meaning of a 'symbol of faith'

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. (188)

The baptismal 'profession of faith' – basis of all creeds

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" (Mt 28:19), the truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity. (189)

The 'three chapters' of the baptismal creed

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" (Roman Catechism). These are "the three chapters of our [baptismal] seal" (St Irenaeus). (190)

The twelve 'articles' of the Apostles' Creed

"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" (Roman Catechism). 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 symbolising the fullness of the apostolic faith by the number of the apostles. (191)

Many professions of faith in different eras

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. (192)

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. (193)

Two creeds have a special place in the Church's life

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

- *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" (St Ambrose). (194)

- *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. (195)

Our presentation of the faith [in this Catechism] 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. (196)

The Creed is 'the treasure of our soul'

As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching" (Rom 6:17), 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:

"This Creed is the spiritual seal, our heart's meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul." (St Ambrose) (197)



THE CREED

THE APOSTLES' CREED

I believe in God
 the Father almighty
 creator of heaven and earth,
 and in Jesus Christ,
 his only Son, our Lord.
 Who was conceived by the
 Holy Spirit
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, died,
 and was buried;
 He descended into hell;
 on the third day he rose again
 from the dead.
 He ascended into heaven
 and is seated at the right hand
 of God the Father Almighty.
 From there He will come
 to judge the living and the dead.

I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting.
 Amen.

THE NICENE CREED

I believe in one God,
 the Father Almighty,
 maker of heaven and earth,
 of all things visible and invisible.

I believe in one Lord, Jesus Christ,
 the Only Begotten Son of God,
 born of the Father before all ages.
 God from God, Light from Light,
 true God from true God,
 begotten not made,
 consubstantial with the Father;
 through him all things were made.
 For us men and for our salvation
 he came down from heaven,
 and by the power of the Holy Spirit
 he was incarnate of the Virgin Mary,
 and became man.
 For our sake he was crucified
 under Pontius Pilate,
 he suffered death and was buried,
 and rose again on the third day
 in accordance with the Scriptures.
 He ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead,
 and His kingdom will have no end.

I believe in the Holy Spirit,
 the Lord, the giver of life,
 Who proceeds from the Father and the Son,
 Who with the Father and the Son
 is adored and glorified,
 Who has spoken through the Prophets.
 I believe in one, holy,
 catholic and apostolic Church.

I confess one baptism
 for the forgiveness of sins
 and I look forward to the resurrection of the
 dead,
 and the life of the world to come.
 Amen.