hath held, and doth hold, to whom it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Holy Orders cannot be reiterated without sacrilege.

I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints, reigning together with Christ, are to be honored and invoked, and that they offer

prayers to God for us, and that their relics are to be venerated.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church as the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent, and by the ecumenical Council of the Vatican, particularly concerning the primacy of the Roman Pontiff and his infallible teaching. I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematized.

This true Catholic faith, outside of which no one can be saved, which I now freely profess and to which I truly adhere, inviolate and with firm constancy until the last breath of life, I do so profess and swear to maintain with the help of God. And I shall strive, as far as possible, that this same faith shall be held, taught, and professed by all those over whom I have charge. I (Name), do so pledge, promise, and swear, so help me God and these Holy Gospels.

Pope John Paul II Society of Evangelists P.O. Box 5584, Bakersfield, California 93388 E-mail: info@pjpiisoe.org Phone: 661 393-3239 https://www.pipiisoe.com Pamphlet 228



# Creeds of the Catholic Church

# **Baptismal Creed**

See CCC §189, 190, 197

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 articulated in terms of their reference to the three persons of the Holy Trinity.

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."

As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching," let us embrace the Creed of our lifegiving 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 transmit 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.

# **The Apostles' Creed**

See CCC §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 face: it is "the Creed of the Roman Church, the See of Peter, the first of the apostles, to which he brought the common faith."

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

### **The Nicene Creed**

See CCC §195 & 196

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.

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 Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered, death, and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, Who proceeds from the Father and the Son. Who with the Father and the Son is worshipped and glorified. Who has spoken through the Prophets. I believe in one holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead, and the life of the world to come. Amen

### **The Creed of Pius IV**

Also called The Tridentine Creed of 1564 (De Fide.) Council of Trent (Sess. 25, De Reform. cap.2)

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

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

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

I believe in one God, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Only begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. And became incarnate by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. And in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins and I await the resurrection of the dead and the life of the world to come. Amen.

I also admit the Holy Scripture according to that sense which our holy mother the Church