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—National Directory for Catholics, p. 112

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# The Tradition

## An Overview of the Faith

**T**he principal formulations of the faith; basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart. These ensure an accurate exposition of the faith and foster a common language of the faith among all the faithful ... In this way certain elements of the Catholic faith, tradition, and practice are learned for a lifetime, form a basis for communication, allow people to pray together in a common language, and contribute to the individual's continued growth in understanding and living the faith.

—*National Directory for Catechesis*, p. 102–103

## A Catholic's Faith, Tradition, and Practice Known by Heart

### Prayers

- The Sign of the Cross
- The Lord's Prayer
- The Hail Mary
- The Apostles' Creed
- The Act of Faith
- The Act of Hope
- The Act of Charity
- The Act of Contrition

### Information, formulas, practices

#### Scriptural

- Key themes of salvation history
- Major Old Testament and New Testament personalities
- Significant texts expressive of God's love and care

#### Liturgical/devotional

- The parts of the Mass
- The sacraments (names and meaning)
- The liturgical seasons
- The holy days
- Major feasts of our Lord and of Mary
- Various Eucharistic devotions
- The Mysteries of the Rosary
- The Stations of the Cross

#### Moral

- The Ten Commandments
- The Eight Beatitudes
- The Gifts of the Holy Spirit

- The virtues (three theological and four moral)
- The precepts of the Church
- An examination of conscience

### The Legend of the Sand Dollar

It is said that Christ left the sand dollar as a symbol to help the Evangelists teach the faith. The five holes commemorate the five wounds of Christ, while at the center on one side blooms the Easter lily. At the lily's heart is the star of Bethlehem. The Christmas poinsettia is etched on the other side, a reminder of Christ's birth. According to this legend, if you break the center, five white doves will be released to spread good will and peace.

## Major Catechisms in History

### *The German Catechism and Small Catechism (1529)*

- Written by Martin Luther
- Question and answer format
- *Small Catechism* order: Commandments, Creed, Lord's Prayer, Baptism, Confession, Sacrament of the Altar
- Creed: three articles rather than twelve

### *The Heidelberg Catechism (1563)*

- Reformed doctrine
- Question and answer format
- Content: Misery of humans and divine law, Redemption (creed, justification), Baptism, The Lord's Supper, Authority, Commandments, and prayer

### *Saint Peter Canisius*

- Three catechisms (1555–1559) for clergy, children, youth
- Catholic doctrine: Faith, hope, and charity; Commandments of God and of the Church; sacraments and Christian justice

### *Saint Robert Bellarmine (1562–1621)*

- Suggested as a model for the catechism proposed at the First Vatican Council
- Content: Creed, Lord's Prayer, Commandments, sacraments

### *The Catechism of the Council of Trent for the Clergy (1566)*

- Prose, not questions and answers
- Content: Creed, sacraments, Commandments, Lord's Prayer

### *Catechism of the Third Plenary Council of Baltimore (1885)*

- Questions and answers
- So called because it was approved, in 1884, by the Third Plenary Council of American Bishops at Baltimore
- U.S. standard, dominant catechetical tool for seventy-five years

### *Catechism of the Catholic Church (1994)*

- Prose, not questions and answers
- Content: Creed, sacraments, Commandments, prayer—especially the Lord's Prayer

## The Four Pillars of Catechesis

(See CCC, 13–17.)

This is according to the great tradition of catechisms.

- Baptismal profession of faith: the Creed (God's revelation, our response)
- Sacraments of faith (the Church's liturgy)
- Life of faith: the Commandments (our final beatitude and ways of reaching it)
- Prayer of the believer: the Lord's Prayer (the meaning and importance)

### Pouring the Ocean Down a Hole

One day Augustine was meditating on the mystery of the Blessed Trinity, strolling along the beach as he pondered. Lost in thought, he encountered a child who had dug a little hole in the sand. With tiny bucket in hand, the youngster had begun making trips to the sea and back, pouring pails full of water into the hole in the sand. Observing this for a while, Augustine asked the child what he was doing. "I'm putting the ocean in a hole." Condescendingly, Augustine said, "But you can never do that." Whereupon, the youngster responded, "And neither can you ever figure out the Holy Trinity." Legend has it that the boy disappeared, because he was actually an angel.

### Symbols of the Trinity

Trefoil



Equilateral triangle



Triquetra



Interwoven circle



Circle of fish



**Note:** These symbols are explained in Chapter 9.

## The Trinity

(See *Compendium of the Catechism of the Catholic Church*, 34, 45, 47-49, 130, 137, 221.)

### Chief Mysteries of Christianity

The Trinity, original sin, and the Incarnation have been called the three greater mysteries.

1. Unity
2. Trinity
3. Incarnation
4. Death of our Savior
5. Resurrection

### Saint Paul's "Seven Unities"

This passage from *Ephesians 4:3-6*, beginning with the exhortation, "[M]aking every effort to maintain the unity of the Spirit in the bond of peace" (*Ephesians 4:3*), reflects—in reverse order—what would be the three-part (triune) structure of the Church's creeds.

1. one body (Church)
2. one Spirit
3. one hope
4. one Lord
5. one faith in Christ
6. one Baptism
7. one God and Father

### The Dogma of the Holy Trinity

(See CCC, 238-260.)

1. The Father, Son, and Holy Spirit are one and the same God.
2. The divine Persons are distinct from one another.
3. The purpose of the divine missions of the Son and the Holy Spirit is to bring us to

share in the life, light, and love of the Trinity.

## God

### Five Implications of Faith in

#### One God (See CCC, 222-227.)

1. Becoming aware of God's greatness and majesty
2. Living in gratitude
3. Knowing the solidarity and true dignity of all people
4. Making good use of creation
5. Trusting God in every situation

### Six Attributes of God

These attributes were traditionally symbolized in the hexagonal base of a chalice.

1. Power
2. Majesty
3. Wisdom
4. Love
5. Mercy
6. Justice

### God's Omnipotence (See CCC, 268-274.)

This is the first divine attribute named in the Creed.

1. God's power is universal.
2. God's power is loving.
3. God's power is mysterious (discerned only by faith).

### Heresies about Origins (See CCC, 285.)

These heresies testify to the permanent and universal quest for origins.

- Everything, the world itself, is God (Pantheism).
- The world is a necessary emanation from God, and returns to God.
- There are two eternal principles, good and evil, light and dark, in permanent conflict (Dualism, Manichaeism).
- The physical world is evil, a result of the fall, and to be rejected (Gnosticism).
- The world is made by God as by a watchmaker who leaves it to itself (Deism).
- There is no transcendent origin, but merely the interplay of matter that has always existed (Materialism).

### Humans and God

#### Four Points of a Soul's Likeness to God

1. Like God, the soul is a spirit (simplicity).
2. Like God, the soul is immortal (immortality).
3. Like God, the soul can reason (intellect).
4. Like God, the soul can choose (free will).

#### Powers of the Soul

- Memory
- Understanding
- Free Will



## Nativity Scenes

According to tradition, Francis of Assisi began the practice of using mangers at Christmas time. Sometimes called the “Saint of the Incarnation,” Francis believed that of all the ways God has revealed his love, none is more total and tangible than the Incarnation of his Son. So it isn’t surprising that for the midnight Mass, Christmas 1223, in a cave in Greccio, Italy, Francis presented a living reenactment of the nativity scene. This visual and creative—and apparently first—commemoration of Christ’s birth has now become traditional. *Creche* is a French word meaning manger or crib.

## Jesus Christ

### The Four Manifestations of Christ

All are “epiphanies,” although the magi visit has taken the title for itself.

- Nativity
- Magi visit
- Baptism
- Miracle at Cana (the first of Jesus’ signs)

### Jesus’ Genealogy

In the words of Pope Saint Leo the Great, “To speak of our Lord, the son of the blessed Virgin Mary, as true and perfect man is of no value to us if we do not believe that he is descended from the line of ancestors set out in the gospel” (Office of Readings, December 17). There are two in the New Testament:

#### Matthew 1:1-17

The Gospel according to Matthew

begins as laying out “the genealogy of Jesus Christ, the son of David, the son of Abraham,” bringing his ancestral line down to his mother’s husband, Joseph. Matthew counts three periods of generations, fourteen each—fourteen being the numerical value of the Hebrew letters that spell David. He counts from Abraham to David, from David to the Babylonian exile, and from the exile to the Messiah. Matthew’s genealogy of Jesus is read at daily Mass on December 17 and on Christmas Eve, the first of four Christmas Masses.

#### Luke 3:23-38

Luke’s genealogy of Jesus is between his baptism and the temptation, just before his public ministry. It follows Jesus’ parentage backward generation by generation to Adam, the father of mankind, showing how the first man, Adam, and the new Adam—Jesus—both share the same nature. It ends, “. . . the son of Adam, the son of God,” and so reflects Luke’s universalism and Jesus’ divinity. Luke’s genealogy of Jesus is not used in the lectionary.

### The Three Nativity Gifts (Matthew 2:11)

1. Gold, for the royalty of Jesus
2. Frankincense, for the divinity of Jesus
3. Myrrh, for the Passion and death of Jesus

### Threefold Birth of Christ

1. Eternal, in the bosom of the Father
2. Temporal, in Bethlehem to Mary
3. Spiritual, in liturgy and daily living



### Threefold Office of Christ

1. Priest, sanctifying
2. Prophet, teaching
3. King, pastoring

### Threefold Belief in Christ

1. We proclaim your Death,  
O Lord,
2. and profess your Resurrection
3. until you come again.

#### Christ as Divine Guru, Missionary as *Sannyasi*

In Hindu India, Jesus as an avatar, a manifestation of God in human form, was understandable. Jesus as the "incarnate" Son of God was not. So Roberto de Nobili spoke in terms of Christ as the divine guru. Roberto de Nobili (1577-1656) was an Italian Jesuit and a great pioneer in what we today call inculturation. This Christian missionary became also an Indian holy man, or *sannyasi*, complete with robes, sandals, and bamboo stick. Through his intensive study of Hindu religion and immersion in Indian culture, Roberto won the respect of Brahmin scholars, but also the criticism and finally condemnation of local Church officials. In the prevailing view, the Gospel was not distinguished from the presumed superior European culture that carried it. There was no response, seemingly, other than "When in India do as the Romans." Rome, however, saw otherwise and later vindicated Robert de Nobili.

### Christological Confessions

(See CCC, 464-469.)

1. The Church confessed from apostolic times: God's Son Jesus is truly incarnate, "come in the flesh" (condemning Gnostic Docetism, which denied Christ's true humanity).

2. The Church confessed in the third century: Jesus Christ is Son of God by nature and not by adoption (condemning the Adoptionism of Paul of Samosata).
3. The Church confessed in A.D. 325 at the first ecumenical council in Nicaea: Jesus is the Son of God, "begotten, not made, of the same substance (*homoousios*) as the Father" (condemning Arianism which claimed God's Son "came to be from things that were not," that he was "from another substance" than that of the Father).
4. The Church confessed in A.D. 431 at the Council of Ephesus: "the Word, uniting to himself in his person the flesh animated by a rational soul, became man" (condemning the Nestorian heresy that regarded Christ as a human person joined to the divine Person of God's Son).
5. The Church confessed in A.D. 451 at the Council of Chalcedon: Jesus is "the same truly God and truly man . . . consubstantial with the Father as to his divinity and consubstantial with us as to his humanity," an affirmation of Jesus' two natures in a "hypostatic union" (condemning the Monophysite heresy that claimed the human nature had ceased to exist as such in Christ when the divine Person of God's Son assumed it).
6. The Church confessed in A.D. 553 at the Council of Constantinople II: "There is but one person (hypostasis), which is our Lord Jesus Christ, one of the Trinity" (condemning the heresy that made of Christ's human nature a kind of personal subject or a separate human person).

## Mysteries in the Life of Christ

IN SCRIPTURE	IN THEOLOGY	ON THE CALENDAR
<p><b>Philippians 2:5-11</b></p> <p>Have among yourselves the same attitude that is also yours in Christ Jesus,</p> <p>Who, though he was in the form of God, Did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, and coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.</p> <p>Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.</p>	<p>The Incarnation</p> <p>The Paschal Mystery</p>	<p><b>Liturgical feasts</b></p> <p>Christmas</p> <p>The first two days of The Easter Triduum (traditionally from the Mass of the Lord's Supper on Holy Thursday through Good Friday and the Easter Vigil, to evening prayer on Easter Sunday)</p> <p>Easter</p>

**IN THE LITURGY****Preface, Sundays in Ordinary Time, II**

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Savior and Redeemer,  
incarnate by the Holy Spirit and born of  
the Virgin.

Fulfilling your will and gaining for you a  
holy people,  
he stretched out his hands as he endured  
his Passion,  
so as to break the bonds of death and mani-  
fest the resurrection.

And so, with the Angels and all the Saints  
we declare your glory,  
as with one voice we acclaim:  
Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of  
the Lord.  
Hosanna in the highest.

**IN DEVOTION****The Rosary**

The Luminous Mysteries

The Joyful Mysteries

The Sorrowful Mysteries

The Glorious Mysteries

## The Holy Spirit

### Titles of the Holy Spirit (See CCC, 692-693.)

#### By Jesus

- Paraclete (he who is called to one's side; often "consoler")
- the Spirit of Truth

#### By Paul

- the Spirit of the promise
- the Spirit of adoption
- the Spirit of Christ
- the Spirit of the Lord
- the Spirit of God

#### By Peter

- the Spirit of glory

### Some Symbols of the Holy Spirit (See CCC, 694-701.)

Symbols include: water, anointing, fire, cloud/light, the seal (See *John* 6:27.), the laying on of hands (See *Mark* 6:5, 8:23, 10:16, 6:18; *Acts* 5:12, 14:3.), the finger of God (See *Luke* 11:20.), and the dove. (See *Genesis* 8:8-12; *Matthew* 3:16; and synoptics.)

### One Day While Hunting

Hunters claim Hubert as a patron, and lodges have taken his name because of the circumstances of his conversion. Hubert, a married man, was a courtier serving Pepin of Heristal. After his wife died, he turned to the spiritual life, reputedly while hunting and seeing a crucifix between the horns of a stag. He later became a priest, and then a bishop, distinguishing himself by ending idol worship in his diocese. He died on May 30, 727, near Brussels while on a trip to consecrate a church.

### A Vocation in a Dream

As a boy, Saint Patrick was kidnapped and taken from his homeland to Ireland. He later escaped, but he was destined to return of his own free will to where he had been taken against his will. In his *Confessions* he wrote that he returned to the Emerald Isle after having a recurring dream in which the children of Ireland cried out to him, "Come and walk among us once more."

### Ten Scriptural Evangelizers

Besides the many who spread the word after miracles by Jesus:

1. Mary brings Christ to world. (See *Luke 1*—2.)
2. John the Baptist points out Jesus—the Lamb of God—to disciples. (See *John 1:35–37*.)
3. Andrew introduces Peter to Jesus. (See *John 1:40–42*.)
4. Andrew introduces a boy with bread to Jesus—the multiplication of loaves and fishes. (See *John 6:8–9*.)
5. Andrew introduces some Greek believers to Jesus. (See *John 12:21–22*.)
6. Philip introduces Nathanael to Jesus. (See *John 1:44–46*.)
7. The Samaritan woman at the well tells townspeople about Jesus. (See *John 4:28–30*.)
8. Some people bring a paralyzed man to Jesus through the roof. (See *Mark 2:1–12*.)
9. Mary Magdalene tells Peter and John of the empty tomb. (See *John 20:1–2*.)
10. Peter and John, other Apostles, Paul, and the apostolic Church. (See *Acts*.)

## Conversion

**Conversion** (See CCC, 1425–1429. See also *Compendium of Catechism of the Catholic Church*, 107, 116, 165, 296–297, 299, 427.)

### The Two Conversions

"[In the Church] there are water and tears: the water of Baptism and the tears of repentance" (Saint Ambrose).

1. Conversion to Christ in Baptism: "The principal place for the first and fundamental conversion."
2. The conversion of the baptized: "... an uninterrupted task for the whole Church."

### Stages of Conversion

This example uses the Scriptures and Peter as a model.

- Before Jesus (the period under the Law)
- With Jesus (the period of following Jesus)
- After Pentecost (the period led by the Spirit)

## Conversion Process of Adult Converts

### 1. Hearing the Gospel

- Need for preachers of the word. (See *Romans 10:14, 17*.)
- First believers in Corinth. (See *Acts 18:8*.)
- "Everyone then who hears these words of mine. . ." (*Matthew 7:24*).
- "My mother and my brothers are those who hear the word of God and do it" (*Luke 8:21*).

### 2. Believing

- "And without faith it is impossible to please God . . ." (*Hebrews 11:6*).
- "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (*Romans 10:9*).
- "No one can enter the kingdom of God without being born of water and the Spirit" (*John 3:5*).

### 3. Repenting sins

- Joy over repentance (See *2 Corinthians 7:10*); Paul's discourse to Athenians. (See *Acts 17:30*.)
- Providential calls to penance—for example, the tower of Siloam. (See *Luke 13:2–5*.)
- Penance for the forgiveness of sins is to be preached. (See *Luke 24:46–47*.)
- Parables of divine mercy. (See *Luke 15:1–32*.)

### 4. Confessing Christ

- "Everyone who acknowledges me before others . . ." (*Matthew 10:32–33*).
- "If you confess with your lips . . ." (*Romans 10:9*).
- Faith leads to justification, confession to salvation. (See *Romans 10:10*.)
- Regarding Timothy's profession of faith. (See *1 Timothy 6:12–14*.)
- "If we deny him, he will also deny us" (*2 Timothy 2:12*).

### 5. Being baptized

- The Baptism of Cornelius. (See *Acts 10:48*.)
- After Peter's first discourse. (See *Acts 2:38*.)
- Jesus' post-Resurrection mandate. (See *Matthew 28:19* and *Mark 16:16*.)
- "As many of you as were baptized into Christ, have clothed yourself with Christ" (*Galatians 3:27*).
- "If we have died with him, we will also live with him" (*2 Timothy 2:11*).
- "No one can enter the kingdom of God without . . ." (*John 3:5*).
- Paul's telling of his own Baptism. (See *Acts 22:16*.)
- Noah's ark and its resemblance to Baptism. (See *1 Peter 3:20–21*.)

## Russian Reconciliation

The Lenten fast became especially strict in Russia during Holy Week, in preparation for an Easter confession and Communion. On Holy Saturday, before going to confession, it was the custom to bow deeply to each member of the household—servants included—speaking the venerable phrase, “In the name of Christ, forgive me if I have offended you,” and receiving the response, “God will forgive you.” After this preparation in the “domestic Church,” the penitents would make their way to church for reconciliation on Holy Saturday and Communion on Easter.

Returning from the faith community to family, they again ritualized the relationship between liturgy and life: They would again face their whole household, this time sharing an embrace with smiles and congratulations all around. With flowers decorating the room and table, the entire extended family shared in the joy of the one who had celebrated Easter Communion.

## Living Out Conversion

### Living in trust

- “Unless you change and become like children . . .” (*Matthew* 18:2–4).
- “Consider the lilies . . .” (*Matthew* 6:25–34; *Luke* 12:22–31).
- “Believe in God; believe also in me” (*John* 14:1).

### Living in compassion

- “Just as you did . . .” (*Matthew* 25:31–46).
- “Clothe yourselves with compassion” (*Colossians* 3:12).
- “Go and do likewise” (the good Samaritan) (*Luke* 10:25–37; *Matthew* 22:34–40; *Mark* 12:28–34).
- “I give you a new commandment. . .” (*John* 13:34–35, 15:12–13).
- “. . . we should love one another” (*1 John* 3:11–24, 4:7–21).

## The Three Accounts of Paul's Conversion Experience

*Acts* 9:1–9

*Acts* 22:3–16

*Acts* 26:2–18

See also *1 Corinthians* 15:8

## Grace

(See CCC, 1996–2005.)

## What Is Grace?

Grace is favor, the free and undeserved help God gives to respond to his call. It is participation in the life of God.

## Kinds of Grace

1. Habitual Grace: This sanctifying grace is the permanent and supernatural disposition that perfects the soul itself to enable it to live with God and act by God's love.
2. Actual Grace: This is God's intervention, at the beginning of conversion and in the work of sanctification.



## Orthodoxy

The widely known threefold test of orthodoxy, articulated by Saint Vincent of Lerins (400–450): “Care must especially be had that that be held which was believed everywhere (*unique*), always (*semper*), and by all (*ab omnibus*).” The principles of diffusion, endurance, and universality distinguish a Christian’s religious truth (*orthodoxy*) from error.

### Creeds

#### The Primary, Historic Professions of Christian Faith

(See CCC, 185–197.)

##### The Apostles’ Creed

“The oldest Roman Catechism” is a faithful summary of the Apostles’ faith and the ancient baptismal profession of the Church of Rome. According to ancient tradition (attested to by Saint Ambrose), the articles of the Creed number twelve, symbolizing the fullness of the apostolic faith found in the twelve Apostles. It is the faith of the Church professed personally by each believer, principally during Baptism.

##### The Nicene (Niceno-Constantinopolitan) Creed

With the authority of the first two ecumenical Councils (in A.D. 325 and 381) from which it came and common to all the great Churches of both East and West to this day, this creed is the faith of the Church confessed by the liturgical assembly of believers.

#### Various Professions of Christian Faith

Others have been articulated through the centuries, in response to the needs of the different eras.

- The creeds of different apostolic and ancient Churches (such as the Athanasian Creed)
- The creeds of certain Councils (such as Toledo, Lateran, Lyons, and Trent)
- The creeds of certain popes (such as the *Fides Damasi* or Paul VI’s “Credo of the People of God”)

## Unorthodoxy

(See CCC, 817-819, 839-848, 2089.)

### Kinds of Unorthodoxy: Apostasy, heresy, and schism are post-baptismal decisions.

1. An agnostic claims that God is unknowable.
2. An apostate totally repudiates the Christian faith.
3. An atheist denies the existence of God.
4. A deist denies that God revealed any religion.
5. A heretic (Greek: one who chooses) is a baptized Christian who denies some of the truths taught by Jesus and proposed by the Church, adopting instead a personal creed.
6. An infidel (Latin: not faithful), formerly referred to any non-Christian; now, if used at all, it refers to a professed atheist or agnostic.
7. A pagan (or "heathen") referred to a person without faith; originally meant a "non-convert," not acknowledging the God of Judeo-Christian revelation; today it is used for an irreligious person. It is incorrect to use the term for people who practice a non-Christian religion.
8. A schismatic (Greek: *skizein*, to cut, split; a division) is a full believer in the Church who refuses submission to the authority of its vicarious, earthly head, the pope.

## Nihil Obstat Quominus Imprimatur

"Nothing hinders it from being printed." The term is usually seen in two parts: the *nihil obstat*, or the judgment of the censor that there is nothing contrary to faith or morals, nothing "stands in the way"; and the *imprimatur*, the official permission to print, especially from Church authorities or a censor. It represents the approval by a bishop for the publication of a religious work and is for material other than that of the teaching Church itself (like council, synod, or bishop). This judgment of the Church comes from the office of the bishop of either the petitioner's residence or the publisher's location.

9. A theist believes in a supreme being who created and sustains all things, but does not necessarily accept the doctrine of the Trinity (the Incarnation) or divine revelation.

### Grace Builds on Nature

Galen said that sanguine, melancholic, choleric, and lethargic are the four human temperaments or dispositions of nature. We'd probably say cheerful, gloomy, temperamental, and apathetic, and then start naming names. We do say that grace builds on nature. We might even say that those four temperaments are the sow's ear out of which grace makes a silk purse.

### A Heresy/Schism Distinction

1. Heresy is intellectual (in the mind), opposing religious belief.
2. Schism is volitional (in the will), offending the union of Christian charity.

### Prerequisites for Formal Heresy

- Previous valid Baptism (Otherwise, the unorthodoxy would be paganism or a non-Christian religion.)
- Persistence of external profession of Christianity (Otherwise, the unorthodoxy would be apostasy.)
- Moral culpability: knowingly refusing a doctrinal imperative (Otherwise, the unorthodoxy would be material heresy.)

## Virtues

(See *Compendium of the Catechism of the Catholic Church*, 263, 378-379, 384-385, 558.)

### The Sources of the Morality of Human Acts

(See CCC, 1750.)

- The object chosen, that is, the kind of act it is

- The end in view (intention)
- The circumstances of the action

### Priority of Virtues (Hierarchy of Dignity)

#### 1. Supernatural

- Theological virtues

—faith

—hope

—charity

- Moral cardinal virtues

—prudence

—justice

—temperance

—fortitude

— Their name comes from the Latin word for hinge (*cardo*), "that on which another thing depends." They are also referred to as the moral virtues, prudence being the queen, since it controls all others, guiding conduct specifically and practically.

#### 2. Natural

### Three Elements of Faith

- Knowledge

• Assent

• confidence

### Qualities of Christian Faith

• Universal

• Firm

• Constant

• living

### The Evangelical Counsels

Poverty, chastity, and obedience.

These three counsels of the Gospel have traditionally been undertaken in a solemn way by those committed to religious life, with many monastic communities adding a vow of stability.

## Saint Francis and Lady Poverty

Francis is well known for his love affair with "Lady Poverty." Francis loved to have nothing. One day he decided to give control of his life entirely to God. He went to his bishop and told him of his determination. Francis laid everything he possessed at the feet of his bishop, including the clothes on his back. With that he was able to dance away naked down the street, completely free and dispossessed.

## Corporal Works of Mercy

"... Just as you did it to one of the least of these who are members of my family, you did it to me" (*Matthew 25:31–46*).

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

## Spiritual Works of Mercy

Based on Christ's teachings and Christian practice since the Apostles.

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish the sinner.
4. Comfort the sorrowful.
5. Forgive injuries.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

## Saint Martin and the Shirt Off His Back

When he was only ten, Martin decided on his own initiative to become a catechumen. As the son of a military man, however, he was forced into the army against his will when he was fifteen. While he was stationed at Amiens, there was an incident and a vision, well known in tradition and art, which changed his life.

On a bitterly cold day, Martin met a poor man, hardly clothed, trembling in the cold and begging from passersby at the city gate. The young soldier had nothing but his weapons and his clothes. He drew his sword, cut his cloak in two, gave one half to the beggar and wrapped himself in the other half. Some of the onlookers mocked him for being dressed like that; others were ashamed for having ignored the man's misery.

In his sleep that night, Martin saw Christ dressed in the half of the garment he had given away, and heard him say, "Martin, still a catechumen, has covered me with this garment." As a result, the story goes, Martin straight-away "flew to be baptized." (See the entry on the origin of the word "Chapel" on page 250.)

## Origins of Hospitality

### Divine Ambassadors

The Greeks believed that people in need were the ambassadors of the gods. Stories of dignitaries and deities in disguise are abundant and universal in folklore—indeed, in the Scriptures. (See *Genesis 18* [Abraham's guests] and *Tobit 5:4–22* [the angel Raphael].) In the early centuries of Christendom, houses

of hospitality, or hospices, were provided as shelter for the various "divine ambassadors": the sick, the poor, the orphans, the old, the travelers, and the needy of every kind. Bishops originally supervised these houses of hospitality, delegating certain priests with the administration of their material and spiritual affairs. Bishops, in fact, were enjoined to have such houses in connection with their churches.

### Saint Joseph Table

March 19 is the occasion for a traditional show of hospitality, fittingly on the feast of Saint Joseph, patron of charity to the poor, a happy home, and peace. The tradition was brought to the United States by Sicilian immigrants and includes inviting to the table all who come to the door. Traditionally, the family table is extended full length and moved against the wall with a statue of Saint Joseph surrounded by flowers and candles as the centerpiece of a shrine. Having enjoyed the hospitality of the hosts, guests move on, making room for more guests. Beforehand, the priest has blessed the bounty and, afterward, any offering made by guests is given to the poor.

### Hospitality in the Scriptures: Stranger and Guest

- Abraham and three visitors (the Lord and two messengers)—*Genesis 18:1–15*
- Lot and the two visitors (angels of the Lord)—*Genesis 19:1–11*
- Jacob and a wrestler (an angel)—*Genesis 32:23–33*
- Moses and seven girls (Reuel's daughters and a future wife)—*Exodus 2:11–22*
- Rahab the harlot and Joshua's two spies—*Joshua 2*
- Gideon and a man (an angel of God)—*Judges 6:11–40*
- Solomon hosts the Queen of Sheba—*1 Kings 10:1–13*
- Elijah hosts the 450 prophets of Baal—*1 Kings 18:19–46*
- The Shunammite woman hosts Elisha—*2 Kings 4:8–37*
- Two disciples going to Emmaus and a stranger (Christ)—*Luke 24:13–35*
- Samaritan woman at Jacob's well and a thirsty stranger (Jesus)—*John 4:4–42*
- Matthew hosts Jesus, tax collectors, and sinners—*Matthew 9:10–13*
- Zacchaeus hosts Jesus—*Luke 19:1–10*
- Samaritans refusing hospitality to Jesus—*Luke 9:51–53*
- "Whoever welcomes you welcomes me" teaching—*Matthew 10:40–42; John 13:20*
- "Just as you did it to one of the least" teaching—*Matthew 25:31–46*
- "I am standing at the door, knocking . . ."—*Revelation 3:20*
- "Then their eyes were opened."—*Luke 24:13–35*