Expositio in Symbolum Apostolorum
THE APOSTLES' CREED

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Proemium

PROLOGUE

What Is Faith?

Primum quod est necessarium Christiano, est fides, sine qua nullus dicitur fidelis Christianus. Fides autem facit quatuor bona. Primum est quod per fide anima coniungitur Deo: nam per fide anima Christiana facit quasi quoddam matrimonium cum Deo: Oseae The Nature and Effects of Faith.—The first thing that is necessary for every Christian is faith, without which no one is truly called a faithful Christian. Faith brings about four good effects. The first is that through faith the soul is united to God, and by it there is
II, 20: sponsabo te mihi in fide. Et inde est quod quando homo baptizatur, primo confiteetur fidem, cum dicitur ei, credis in Deum?: Quia Baptismus est primum sacramentum fidei. Et ideo dicit dominus, Marc. ult., 16: qui crediderit et baptizatus fuerit, salvus erit. Baptismus enim sine fide non prodest. Et ideo scindum est, quod nullus est acceptus Deo sine fide: Hebr. XI, 6: sine fide autem impossibile est placere Deo. Et ideo dicit Augustinus super illud Rom. XIV, 23: omne autem quod non est ex fide, peccatum est: ubi non est aeternae et incommutabilis veritatis agnitio, falsa est virtus etiam in optimis moribus.

Secundo, quia per fidem inchoatur in nobis vita aeterna: nam vita aeterna nihil aliud est quam cognoscere Deum: unde dicit dominus, Ioan. XVII, 3: haec est vita aeterna, ut cognoscant te solum verum Deum. Haec autem cognitio Dei incipit hic per fidem, sed perficitur in vita futura, in qua cognoscemus eum sicuti est: et ideo dicitur Hebr. XI, 1: fides est substantia sperandarum rerum. Nullus ergo potest pervenire ad beatitudinem, quae est vera cognitio Dei, nisi primo cognoscat per fidem: Ioan. XX, 29: beati qui non viderunt et crediderunt.

Tertio, quia fides dirigat vitam praesentem: nam ad hoc quod homo bene vivat, oportet quod sciat necessaria ad bene vivendum: et si debet omnia necessaria ad bene vivendum per studium addiscere: vel non posset pervenire, vel post longum tempus. Fides autem docet omnia necessaria ad bene vivendum. Ipsa enim docet quod est unus Deus, qui est remunerator bonorum et punitor between the soul and God a union akin to marriage. “I will espouse you in faith” [Hosea 2:20]. When a man is baptized the first question that is asked him is: “Do you believe in God?” This is because Baptism is the first Sacrament of faith. Hence, the Lord said: “He who believes and is baptized shall be saved” [Mk 16:16]. Baptism without faith is of no value. Indeed, it must be known that no one is acceptable before God unless he have faith. “Without faith it is impossible to please God” [Heb 11:6]. St. Augustine explains these words of St. Paul, “All that is not of faith is sin” [Rom 14:23], in this way: “Where there is no knowledge of the eternal and unchanging Truth, virtue even in the midst of the best moral life is false.”

The second effect of faith is that eternal life is already begun in us; for eternal life is nothing else than knowing God. This the Lord announced when He said: “This is eternal life, that they may know you, the only true God, and Jesus Christ whom you sent.” [Jn 17:3]. This knowledge of God begins here through faith, but it is perfected the future life when we shall know God as He is. Therefore, St. Paul says: “Faith is the substance of things to be hoped for” [Heb 11:1]. No one then can arrive at perfect happiness of heaven, which is the true knowledge of God, unless first he knows God through faith. “Blessed are they who have not seen and have believed” [Jn 20:29].

The third good that comes from faith is that right direction which it gives to our present life. Now, in order that one live a good life, it is necessary that he know what is necessary to live rightly; and if he depends for all this required knowledge on his own efforts alone, either he will never attain such knowledge, or if so, only after a long time. But faith teaches us all that is necessary to live a good life. It
malorum; et quod est alia vita, et huiusmodi: quibus satis allicimur ad bonum, et vitamus malum: Habac. II, 4: *iustus meus ex fide vivit.*

Et hoc patet, quia nullus philosophorum ante adventum Christi cum toto conatu suo potuit tantum scire de Deo et de necessariis ad vitam aeternam, quantum post adventum Christi scit una vetula per fidem: et ideo dicitur Isai. XI, 9: *repleta est terra scientia domini.*


Sed dicit aliquid: stultum est credere quod non teaches us that there is one God who is the rewarder of good and the punisher of evil; that there is a life other than this one, and other like truths whereby we are attracted to live rightly and to avoid what evil. “The just man lives by faith”[Hab 2:4]. This is evident in that no one of the philosophers before the coming of Christ could, through his own powers, know God and the means necessary for salvation as well as any old woman since Christ’s coming knows Him through faith. And, therefore, it is said in Isaiah that “the earth is filled with the knowledge of the Lord” [11:9].

The fourth effect of faith is that by it we overcome temptations: “The holy ones by faith conquered kingdoms” [Heb 11:33]. We know that every temptation is either from the world or the flesh or the devil. The devil would have us disobey God and not be subject to Him. This is removed by faith, since through it we know that He is the Lord of all things and must therefore be obeyed. “Your adversary the devil, as a roaring lion, goes about seeking whom he may devour. Resist him, strong in faith” [1 Pet 5:8]. The world tempts us either by attaching us to it in prosperity, or by filling us with fear of adversity. But faith overcomes this in that we believe in a life to come better than this one, and hence we despise the riches of this world and we are not terrified in the face of adversity. “This is the victory which overcomes the world: our faith” [1 Jn 5:4]. The flesh, however, tempts us by attracting us to the swiftly passing pleasures of this present life. But faith shows us that, if we cling to these things inordinately, we shall lose eternal joys. “In all things taking the shield of faith” [Eph 6:16]. We see from this that it is very necessary to have faith.

“The Evidence of Things that Appear Not.”—
videtur, nec sunt credenda quae non videntur. Respondeo. Dicendum, quod hoc dubium primo tollit imperfectio intellectus nostri: nam si homo posset perfecete per se cognoscere omnia visibilia et invisibilia, stultum esset credere quae non videmus; sed cognitio nostra est adeo debilis quod nullus philosophus potuit unquam perfecte investigare naturam unius muscae: unde legitur, quod unus philosophus fuit triginta annis in solitudine, ut cognosceret naturam apis. Si ergo intellectus noster est ita debilis, nonne stultum est nolle credere de Deo, nisi illa tantum quae homo potest cognoscere per se? Et ideo contra hoc dicitur Iob XXXVI, 26: ecce Deus magnus, vincens scientiam nostram. Secundo potest responderi, quia dato quod aliquis magister aliquud diceret in sua scientia, et aliquis rusticus diceret non esse sicut magister diceret, eo quod ipse non intelligeret, multum reputaretur stultus ille rusticus. Constat autem quod intellectus Angeli excedit magis intellectum optimi philosophi, quam intellectus optimi philosophi intellectum rustici. Et ideo stultus est philosophus si nolit credere ea quae Angeli dicit; et multo magis si nolit credere ea quae Deus dicit. Et contra hoc dicitur Eccli. III, 25: plurima supra sensum hominum ostensa sunt tibi.

Tertio responderi potest, quia si homo nollet credere nisi ea quae cognosceret, certe non posset vivere in hoc mundo. Quomodo enim aliquis vivere posset nisi crederet alii cui? Quomodo etiam crederet quod talis esset pater suus? Et ideo est necesse quod homo credat alii cui de iis quae perfecete non potest scire per se. Sed nulli est credendum sicut Deo: et ideo But someone will say that it is foolish to believe what is not seen, and that one should not believe in things that he cannot see. I answer by saying that the imperfect nature of our intellect takes away the basis of this difficulty. For if man of himself could in a perfect manner know all things visible and invisible, it would indeed be foolish to believe what he does not see. But our manner of knowing is so weak that no philosopher could perfectly investigate the nature of even one little fly. We even read that a certain philosopher spent thirty years in solitude in order to know the nature of the bee. If, therefore, our intellect is so weak, it is foolish to be willing to believe concerning God only that which man can know by himself alone. And against this is the word of Job: “Behold, God is great, exceeding our knowledge” [Job 36:26]. One can also answer this question by supposing that a certain master had said something concerning his own special branch of knowledge, and some uneducated person would contradict him for no other reason than that he could not understand what the master said! Such a person would be considered very foolish. So, the intellect of the Angels as greatly exceeds the intellect of the greatest philosopher as much as that of the greatest philosopher exceeds the intellect of the uneducated man. Therefore, the philosopher is foolish if he refuses to believe what an Angel says, and far greater fool to refuse to believe what God says. Against such are these words: “For many things are shown to you above the understanding of men” [Sir 3:25].

Then, again, if one were willing to believe only those things which one knows with certitude, one could not live in this world. How could one live unless one believed others? How could one know that this man is one’s own father? Therefore, it is necessary that one believe others in matters which one cannot know perfectly for oneself. But no one

Si dicas, quod miracula nullus vidit fieri: respondeo ad hoc. Constat enim quod totus mundus colebat idola, et fidelitatem Christi persequebatur, sicut Paganorum etiam historiae tradunt; sed modo omnes conversi sunt ad Christum, et sapientes et nobiles et divites et potentates et magnos ad praedicationem simplicium et pauperum et paucorum praedicantium Christum. Aut ergo hoc est miraculose factum, aut non. Si miraculose, habes propositum. Si non, dico quod non potuit esse maius miraculum quam quod mundus totus sine miraculis converteretur. Non ergo quaerimus aliud. Sic ergo nullus debet dubitare de fide, sed credere ea quae fidei sunt magis quam ea quae videt: quia visus hominis potest decipi, sed Dei scientia nunquam fallitur.

If, however, you would say that no one has witnessed these miracles, I would reply in this manner. It is a fact that the entire world worshipped idols and that the faith of Christ was persecuted, as the histories of the pagans also testify. But now all are turned to Christ—wise men and noble and rich—converted by the words of the poor and simple preachers of Christ. Now, this fact was either miracle or it was not. If it is miraculous, you have what you asked for, a visible fact; if it is not, then there could not be a greater miracle than that the whole world should have been converted without miracles. And we need go no further. We are more certain, therefore, in believing the things of faith than those things which can be seen, because God’s knowledge never deceives us, but the visible sense of man is often in error.
Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae.

“I Believe in One God, the Father the Almighty, Maker of Heaven and Earth.”

Inter omnia quae debent credere fideles, hoc est primum quod debent credere, scilicet quod sit unus Deus. Considerandum autem, quid significet hoc nomen Deus: quod quidem nihil est aliud quam gubernator et provisor rerum omnium. Ille igitur credit Deum esse qui credit omnes res mundi huius gubernari et provideri ab illo. Qui autem credit quod omnia proveniant a casu, hic non credit Deum esse. Nullus autem invenitur adeo stultus qui non credat quod res naturales gubernentur, provideantur, et disponantur; cum in quodam ordine et certis temporibus procedant. Videmus enim solem et lunam et stellas, et alias res naturales omnes servare determinatum cursum; quod non continget, si a casu essent: unde si aliquis esset qui non crederet Deum esse, stultus esset. Psal. XIII, 1: dixit insipiens in corde suo: non est Deus.

Among all the truths which the faithful must believe, this is the first— that there is one God. We must see that God means the ruler and provider of all things. He, therefore, believes in God who believes that everything in this world is governed and provided for by Him. He who would believe that all things come into being by chance does not believe that there is a God. No one is so foolish as to deny that all nature, which operates with a certain definite time and order, is subject to the rule and foresight and an orderly arrangement of someone. We see how the sun, the moon, and the stars, and all natural things follow a determined course, which would be impossible if they were merely products of chance. Hence, as is spoken of in the Psalm, he is indeed foolish who does not believe in God: “The fool said in his heart: There is no God” [Ps 13:1].

Sunt autem aliqui qui licet credant Deum gubernare et disponere res naturales, non tamen credunt Deum esse humanorum actuum provisorem; qui scilicet credunt actus humanos non disponi a Deo. Cuius ratio est, quia vident in mundo isto bonos affligi, et malos prosperari: quod videtur tollere providentiam divinam circa homines: unde in persona eorum dicitur lob XXII, 14: circa cardines caeli perambulat, nec nostra considerat. Hoc autem est valde stultum. Nam istis accidit, sicut si aliquis nesciens medicinam, videret medicum propinam unui infirmo aquam, alteri vinum, secundum scilicet quod ars medicinae dictat: crederet quod hoc fiat a casu, cum nesciat artem medicinae, quae ex iusta causa hoc facit, scilicet quod isti dat vinum, illi vero aquam. Sic est de Deo. Deus enim ex iusta causa et sua providentia disponit ea quae sunt hominibus necessaria; et sic quosdam bonos

There are those, however, who believe that God rules and sustains all things of nature, and nevertheless do not believe God is the overseer of the acts of man; hence they believe that human acts do not come under God’s providence. They reason thus because they see in this world how the good are afflicted and how the evil enjoy good things, so that Divine Providence seems to disregard human affairs. Hence the words of Job are offered to apply to this view: “He does not consider our things; and He walks about the poles of heaven” [22:14]. But this is indeed absurd. It is just as though a person who is ignorant of medicine should see a doctor give water to one patient and wine to another. He would believe that this is mere chance, since he does not understand the science of medicine which for good reasons prescribes for one wine and for another water. So is it
affligit, et quosdam malos in prosperitate
dimittit. Unde qui credit hoc provenire a casu,
est et reputatur insipiens: quia non contingit
hoc, nisi quia nescit artem et causam
dispositionis divinae. Iob XI, 6: ut ostenderet
tibi secreta sapientiae, et quod multiplex esset
lex eius.

We must, therefore, firmly believe that God
governs and regulates not only all nature, but
also the actions of men. “And they said: The
Lord shall not see; neither shall the God of
Jacob understand. Understand, ye senseless
among the people, and, you fools, be wise at
last. He who planted the ear, shall He not
hear, He who formed the eye, does He not
consider?... The Lord knows the thoughts of
men” [Ps 93:7-11]. God sees all things, both
our thoughts and the hidden desires of our
will. Thus, the necessity of doing good is
especially imposed on man since all his
thoughts, words and actions are known in the
sight of God: “All things are naked and open
to His eyes” [Heb 4:13].

We believe that God who rules and regulates
all things is but one God. This is seen in that
wherever the regulation of human affairs is
well arranged, there the group is found to be
ruled and provided for by one, not many. For
a number of heads often brings dissension in
their subjects. But since divine government
exceeds in every way that which is merely
human, it is evident that the government of
the world is not by many gods, but by one
only.
Motives for believing in many gods

Sunt autem quatuor, ex quibus homines inducti sunt ad ponendum plures deos. Primum est imbecillitas intellectus humani.

Nam homines imbecillis intellectus non valentes corporalia transcendere, non crediderunt aliquid esse ultra naturam corporum sensibilium; et ideo inter corpora illa posuerunt praeeminere et disponere mundum, quae pulchriora et digniora inter ea videbantur, et eis attribuebant et impendebant divinum cultum: et huiusmodi sunt corpora caelestia, scilicet sol et luna et stellae. Sed ipsis accidit sicut alicui eunti ad curiam regis, qui volens videre regem, credit quemcumque bene indutum vel in officio constitutum, regem esse: de quibus dicitur Sap. XIII, 2: solem et lunam, aut gyrum stellarum rectores orbis terrarum deos putaverunt; Isai. LI, 6: levate in excelsum oculos vestros, et videte sub terra deorsum: quia caeli sicut fumus liquescent, et terra sicut vestimentum atteretur, et habitatores eius sicut haec interibunt; salus autem mea in sempiternum erit, et iustitia mea non deficiet.


Tertio provenit ex carnali affectu ad filios et consanguineos: nam aliqui propter nimium amorem quem ad suos habeant, faciebant statuas post eorum mortem, et sic ex hoc

There are four motives which have led men to believe in a number of gods:

1) The dullness of the human intellect. Dull men, not capable of going beyond sensible things, did not believe anything existed except physical bodies. Hence, they held that the world is disposed and ruled by those bodies which to them seemed most beautiful and most valuable in this world. And, accordingly, to things such as the sun, the moon and the stars, they attributed and gave a divine worship. Such men are like to one who, going to a royal court to see the king, believes that whoever is sumptuously dressed or of official position is the king! “They have imagined either the sun and moon or the circle of the stars... to be the gods that rule the world. With whose beauty, if they being delighted, took them to be gods...” [Wis 7:2-3].

2) The second motive was human adulation. Some men, wishing to fawn upon kings and rulers, obey and subject themselves to them and show them honor which is due to God alone. After the death of these rulers, sometimes men make them gods, and sometimes this is done even whilst they are living. “That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other” [Judith 5:29].

3) The human affection for sons and relatives was a third motive. Some, because of the excessive love which they had for their family, caused statues of them to be erected
processum est quod illis statuis divinum cultum impendebant: de quibus dicitur Sap. XIV, 21: quoniam aut effectui aut regibus deservientes homines, incommunicabile nomen lapidibus et lignis imposuerunt.


Although all this is terrible to contemplate, yet at times there are any who fall into these above-mentioned four causes. Not by their words and hearts, but by their actions, they show that they believe in many gods. Thus, those who believe that the celestial bodies influence the will of man and regulate their affairs by astrology, really make the heavenly bodies gods, and subject themselves to them. “Be not afraid of the signs of heaven which the heathens fear. For the laws of the people are vain” [Jer 10:2-3]. In the same category are all those who obey temporal rulers more than God, in that which they ought not; such actually set these up as gods. “We ought to obey God rather than men” [Acts 5:29]. So also those who love their sons and kinsfolk more than God show by their actions that they
It has been shown that we must first of all believe there is but one God. Now, the second is that this God is the Creator and maker of heaven and earth, of all things visible and invisible. Let us leave more subtle reasons for the present and show by a simple example that all things are created and made by God. If a person, upon entering a certain house, should feel-a warmth at the door of the house, and going within should feel a greater warmth, and so on the more he went into its interior, he would believe that somewhere within was a fire, even if he did not see the fire itself which caused this heat which he felt. So also is it when we consider the things of this world. For one finds all things arranged in different degrees of beauty and worth, and the closer things approach to God, the more beautiful and better they are found to be. Thus, the heavenly bodies are more beautiful and nobler than those which are below them; and, likewise, the invisible things in relation to the visible. Therefore, it must be seen that all those things proceed from one God who gives His being and beauty to each and everything. “All men are vain, in whom there is not the knowledge of God: and who by these good things that are seen could not understand Him that is. Neither by attending to the works have acknowledged who was the workman.... For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby” [Wis 13:1,5]. Thus, therefore, it is certain for us that all things in
there are three errors concerning this truth which we must avoid. First, the error of the Manicheans, who say that all visible created things are from the devil, and only the invisible creation is to be attributed to God. The cause of this error is that they hold that God is the highest good, which is true; but they also assert that whatsoever comes from good is itself good. Thus, not distinguishing what is evil and what is good, they believed that whatever is partly evil is essentially evil—as, for instance, fire because it burns is essentially evil, and so is water because it causes suffocation, and so with other things. Because no sensible thing is essentially good, but mixed with evil and defective, they believed that all visible things are not made by God who is good, but by the evil one. Against them St. Augustine gives this illustration. A certain man entered the shop of a carpenter and found tools which, if he should fall against them, would seriously wound him. Now, if he would consider the carpenter a bad workman because he made and used such tools, it would be stupid of him indeed. In the same way it is absurd to say that created things are evil because they may be harmful; for what is harmful to one may be useful to another. This error is contrary to the faith of the Church, and against it we say: “Of all things visible and invisible” [Nicene Creed]. “In the beginning God created heaven and earth” [Gen 1:1]. “All things were made by Him” [Jn 1:3].

The second error is of those who hold the world has existed from eternity: “Since the time that the fathers slept, all things continue as they were from the beginning of the creation” [2 Pet 3:4]. They are led to this view

Errors

Circa hoc autem debemus vitare tres errores. Primus est error Manichaeorum, qui dicit quod omnia visibilia creatae sunt a Diabolo; et ideo Deo solum attribuunt creationem invisibilium. Et causa huius erroris est, quia ipsi Deum asserunt summum bonum, sicut et verum est, et omnia quae a bono sunt, bona esse: unde nescientes discernere quid sit malum et quid bonum, crediderunt quod omnia illa quae sunt aliquid malum, simpliciter essent mala; sic igitur, ipsis urit, dictur ab eis simpliciter malus; et aqua, quia suffocat; et sic de aliis. Unde, quia nihil istorum sensibilium est simpliciter bonum, sed aliqui aliquid malum et deficiens, dixerunt, quod visibilia omnia non sunt facta a Deo bono, sed a malo. Contra hos ponit Augustinus tale exemplum. Si aliquis intraret domum fabri, et inveniret instrumenta ad quae impingeret, et laederent eum, et ex hoc reputaret illum fabrum malum, quia tenet talia instrumenta, stultus esset, cum faber ea teneat ad opus suum. Ita stultum est dicere, quod per hoc creaturae sint mala, quia sunt in aliquo nocivae; nam quod uni est nocivum, alteri est utile. Hic autem error est contra fidem Ecclesiae; et ideo ad hunc removendum, dicitur: visibilia omnium et invisibilium Gen. I, 1: in principio creavit Deus caelum et terram. Ioan. I, 3: omnia per ipsum facta sunt.

Secundus est error ponentium mundum ab aeterno: secundum quem modum loquitur Petrus dicens (II Petr. III, 4): ex quo patres dormierunt, omnia sic perseverant ab initio creaturae. Et isti ducti sunt ad hanc
positionem, quia nescierunt considerare principium mundi. Unde, sicut Rabbi Moyses dicit, istis contingit sicut puero, qui si statim cum nascitur, poneretur in insula, et nunquam videret mulierem praegnantem, nec puerum nasci; et diceretur isti puero, quando magnus esset, qualiter homo concipitur, portatur in utero, et nascitur; nulli crederet sibi dicenti, quia impossibile sibi videretur quod homo posset esse in utero matris. Sic isti considerantes statum mundi praesentem, non credunt quod inceperit. Est etiam hoc contra fidem Ecclesiae: et ideo ad hoc removendum dicitur: factorem caeli et terrae. Si enim fuerunt facta, constat quod non semper fuerunt; et ideo dicitur in Psal. CXLVIII, 5: dixit et facta sunt.

Tertius est error ponentium Deum fecisse mundum ex praeiacenti materia. Et ad hoc ducti sunt, quia voluerunt metiri potentiam Dei secundum potentiam nostram: et ideo, quia homo nihil potest facere nisi ex praeiacenti materia, crediderunt quod eodem modo et Deus: unde dixerunt, quod in productione rerum habuit materiam praeiacentem. Sed hoc non est verum. Nam homo ideo nihil potest facere sine praeiacenti materia, quia est factor particularis, et non potest inducere nisi hanc formam in determinata materia ab aliquo alio praesupposita. Cuius ratio est, quia virtus sua est determinata ad formam tantum; et ideo non potest esse causa nisi huius. Deus autem est universalis causa omnium rerum, et non solum creat formam, sed etiam materiam; unde et de nihilom omnia facit. Et ideo ad removendum hunc errem dicitur: creatorem caeli et terrae. In hoc enim differunt creare et facere, quia creare est de nihilom aliquid facere: facere autem est de aliquo aliquid facere. Si ergo ex nihilom fecit, credendum est quod iterum posset omnia facere, si destruerentur: unde potest caecum illuminare, mortuum suscitare et cetera opera miraculosa facere. Sap. XII, 18: subest enim tibi, cum volueris, posse.

because they do not know how to imagine the beginning of the world. They are, says Rabbi Moses, in like case to a boy who immediately upon his birth was placed upon an island, and remained ignorant of the manner of child-bearing and of infants’ birth. Thus, when he grew up, if one should explain all these things to him, he would not believe how a man could once have been in his mother’s womb. So also those who consider the world as it is now, do not believe that it had a beginning. This is also contrary to the faith of the Church, and hence we say: “the Maker of heaven and earth.” For if they were made, they did not exist forever. “He spoke and they were made” [Ps 148:5].

The third is the error which holds that God made the world from pre-existing matter (ex praefaciente materia). They are led to this view because they wish to measure divine power according to human power; and since man cannot make anything except from material which already lies at hand, so also it must be with God. But this is false. Man needs matter to make anything, because he is a builder of particular things and must bring form out of definite material. He merely determines the form of his work, and can be only the cause of the form that he builds. God, however, is the universal cause of all things, and He not only creates the form but also the matter. Hence, He makes out of nothing, and thus it is said in the Creed: “the Creator of heaven and earth.” We must see in this the difference between making and creating. To create is to make something out of nothing; and if everything were destroyed, He could again make all things. He, thus, makes the blind to see, raises up the dead, and works other similar miracles. “Your power is at hand when You will” [Wis 12:18].
From a consideration of all this, one is led to a fivefold benefit. (1) We are led to a knowledge of the divine majesty. Now, if a maker is greater than the things he makes, then God is greater than all things which He has made. “With whose beauty, if they being delighted, took them to be gods, let them know how much the Lord of them is more beautiful than they... Or if they admired their power and their effects, let them understand by them that He that made them, is mightier than they” [Wis 13:3-4]. Hence, whatsoever can even be affirmed or thought of is less than God. “Behold: God is great, exceeding our knowledge” [Job 36:26].

(2) We are led to give thanks to God. Because God is the Creator of all things, it is certain that what we are and what we have is from God: “What do you have that you did not receive?” [1 Cor 4:7]. “The earth is the Lord’s and the fullness thereof; the world and all who dwell on it” [Ps 23:1]. “We, therefore, must give thanks to God: What shall I render to the Lord for all the things that He has done for me?” [Ps 115:12].

(3) We are led to bear our troubles in patience. Although every created thing is from God and is good according to its nature, yet, if something harms us or brings us pain, we believe that such comes from God, not as a fault in Him, but because God permits no evil that is not for good. Affliction purifies from sin, brings low the guilty, and urges on the good to a love of God: “If we have received good things from the hand of God, why should we not receive evil?” [Job 2:10].

Benefits

Ex huiusmodi autem consideratione homo dirigitur ad quinque. Primo ad cognitionem divinae maiestatis. Nam factor praeeminet factis: unde quia Deus est factor omnium rerum, constat eum eminentiorem omnibus rebus. Sap. XIII, 3: quorum si specie delectati deos putaverunt, sciant quanto his dominator eorum speciosior est (... ib. 4: aut si virtutem et opera eorum mirati sunt, intelligant ab illis quomodo quic fecit, fortior est illis. Et inde est quod quidquid potest intelligi vel cogitari, minus est ipso Deo. Iob XXXVI, 26: ecce Deus magnus, vincens scientiam nostram.

Secundo ex hoc dirigitur ad gratiarum actionem: quia enim Deus est creator omnium rerum, certum est quod quidquid sumus et quidquid habemus, a Deo est. Apostolus, I Cor. IV, 7: quid habes quod non accepisti? Psal. XXIII, 1: domini est terra et plenitudo eius, orbis terrarum, et universi qui habitant in eo. Et ideo debemus ei reddere gratiarum actiones: Psal. CXV, 12: quid retribuam domino pro omnibus quae retribuit mihi?

Tertio inducitur ad patientiam in adversis. Nam licet omnis creatura sit a Deo, et ex hoc sit bona secundum suam naturam; tamen si in aliquo noceat, et inferat nobis poenam, debemus credere quod illa poena sit a Deo; non tamen culpa: quia nullum malum est a Deo, nisi quod ordinatur ad bonum. Et ideo si omnis poena quam homo suferre est a Deo, debet patienter sustinere. Nam poenae purgant peccata, humiliant reos, provocant bonos ad amorem Dei. Iob II, 10: si bona suscepmus de manu domini, mala autem quare non sustineamus?
Quarto inducimur ad recte utendum rebus creatis: nam creaturis debemus uti ad hoc ad quod factae sunt a Deo. Sunt autem factae ad duo: scilicet ad gloriem Dei, quia omnia propter semetipsum (id est ad gloriem suam) operatus est dominus, ut dicitur Prov. XVI, 4, et ad utilitatem nostram: Deut. IV, 19: quae fecit dominus Deus tuus in ministerium cunctis gentibus. Debemus ergo uti rebus ad gloriam Dei, ut scilicet in hoc placeamus Deo; et ad utilitatem nostram, ut scilicet ipsis utendo, non committamus peccatum. I Paralip. XXIX, 14: tua sunt omnia, et quae de manu tua accepimus dedimus tibi. Quidquid ergo habes, sive scientiam, sive pulchritudinem, totum debes referre, et uti eo ad gloriam Dei.


(4) We are led to a right use of created things. Thus, we ought to use created things as having been made by God for two purposes: for His glory, “since all things are made for Himself” [Prov 16:4] (that is, for the glory of God), and finally for our profit: “Which the Lord your God created for the service of all the nations” [Deut 4:19]. Thus, we ought to use things for God’s glory in order to please Him no less than for our own profit, that is, so as to avoid sin in using them: All things are yours, and we have given you what we received of your hand” [1 Chron 29:14]. Whatever we have, be it learning or beauty, we must revere all and use all for the glory of God.

(5) We are led also to acknowledge the great dignity of man. God made all things for man: “You subjected all things under his feet” [Ps 8:8], and man is more like to God than all other creatures save the Angels: “Let us make man to Our image and likeness” [Gen 1:26]. God does not say this of the heavens or of the stars, but of man; and this likeness of God in man does not refer to the body but to the human soul, which has free will and is incorruptible, and therein man resembles God more than other creatures do. We ought, therefore, to consider the nobleness of man as less than the Angels but greater than all other creatures. Let us not, therefore, diminish his dignity by sin and by an inordinate desire for earthly things which are beneath us and are made for our service. Accordingly, we must rule over things of the earth and use them, and be subject to God by obeying and serving Him. And thus we shall come to he enjoyment of God forever.
ARTICLE 2

Et in Iesum Christum, Filium eius unicum, Dominum nostrum

“And in Jesus Christ, His only Son, our Lord.”

Non solum est necesse Christianis unum Deum credere, et hunc esse creatorem caeli et terrae et omnium; sed etiam necesse est ut credant quod Deus est pater, et quod Christus sit verus filius Dei. Hoc autem, sicut dicit beatus Petrus in canonica sua II, cap. I, non est fabulosum, sed certum et probatum per verbum Dei in monte: unde dicit ibidem, XVI, 18: non enim doctas fabulas secuti, notam facimus vobis domini nostri Iesu Christi virtutem et praesentiam; sed speculatores facti illius magnitudinis. Accipiens enim a Deo patre honorem et gloriam, voce delapsa ad eum huiscemodi a magnifica gloria: hic est filius meus dilectus, in quo mihi complacui: ipsum audite. Et hanc vocem nos audivimus de caelo allatam, cum essemus cum ipso in monte sancto. Ipse etiam Christus Iesus in pluribus locis vocat Deum patrem suum, et se dicit filium Dei: et apostoli et sancti patres posuerunt inter articulos fidei quod Christus est filius Dei, dicentes: et in Iesum Christum filium eius, scilicet Dei. Supple, credo.

It is not only necessary for Christians to believe in one God who is the Creator of heaven and earth and of all things; but also they must believe that God is the Father and that Christ is the true Son of God. This, as St. Peter says, is not mere fable, but is certain and proved by the word of God on the Mount of Transfiguration. “For we have not by following artificial fables made known to you the power and presence of our Lord Jesus Christ; but we were eyewitnesses of His greatness. For He received from God the Father honor and glory, this voice coming down to Him from the excellent glory: ‘This is My beloved Son, in whom I am well pleased. Listen to Him.’ And this voice, we heard brought from heaven, when we were with Him in the holy mount” [2 Pet 1:16]. Christ Jesus Himself in many places called God His Father, and Himself the Son of God. Both the Apostles and the Fathers placed in the articles of faith that Christ is the Son of God by saying: “And (I believe) in Jesus Christ, His (i.e., God’s) only Son”.

Errors

Sed aliqui haeretici fuerunt qui hoc perverse crediderunt. Photinus enim dicit, quod Christus non est aliter filius Dei quam boni viri, qui bene vivendo merentur dici filii Dei per adoptionem, faciendo Dei voluntatem; et ita Christus qui bene vixit et fecit Dei voluntatem, meruit dici filius Dei: et voluit quod Christus non fuerit ante beatam virginem, sed tunc incepit quando ex ea conceptus.

There were, however, certain heretics who erred in this belief. Photinus, for instance, believed that Christ is not the Son of God but a good man who, by a good life and by doing the will of God, merited to be called the son of God by adoption; and so Christ who lived a good life and did the will of God merited to be
est. Et sic in duobus erravit. Primo in hoc quod non dixit eum verum filium Dei secundum naturam; secundo quod dixit, eum secundum totum suum esse ex tempore incepisse; cum fides nostra teneat quod filius sit Dei per naturam, et quod ab aeterno sit: et de his habemus expressas auctoritates contra eum in sacra Scriptura. Nam contra primum dicitur, quod sit non filius solum, sed etiam unigenitus. Ioan. I, 18: unigenitus qui est in sinu patris, ipse enarravit. Contra secundum, Ioan. VIII, 58: antequam Abraham fieret, ego sum. Constat autem quod Abraham ante beatam virginem fuit: et ideo sancti patres addiderunt in alio symbolo contra primum, filium Dei unigenitum; contra secundum, et ex patre natum ante omnia saecula.

Sabellius vero licet dicet, quod Christus fuit ante beatam virginem, dixit tamen quod non est alia persona patris, alia filii, sed ipse pater est incarnatus; et ideo eadem est persona patris et filii. Sed hoc est erroneum, quia aufferet Trinitatem personarum: et contra hoc est auctoritas Ioan. VIII, 16: solus non sum; sed ego, et qui misit me, pater. Constat autem nullum a se mitti. Sic ergo mentitur Sabellius: et ideo in symbolo patrum additur: Deum de Deo, lumen de lumine; idest, Deum filium de Deo patre, et filium qui est lumen, de lumine patre esse, credere debemus.
Arius autem licet diceret quod Christus fuerit ante beatam virginem, et quod alia fuerit persona patris, alia filii, tamen tria attribuit Christo. Primum est quod filius Dei fuit creatura; secundum est quod non ab aeterno, sed ex tempore factus sit a Deo nobilissima creaturam; tertium est quod non fuerit unius naturae Deus filius cum Deo patre, et sic quod non fuerit verus Deus. Sed hoc similiter est erroneum, et contra auctoritates sacrae Scripturae. Dicitur enim Ioan. X, 30: ego et pater unum sumus, scilicet in natura; et ideo sicut pater fuit semper, ita et filius; et sicut pater est verus Deus, ita et filius. Ubi ergo dicitur ab Ario, Christum fuisse creaturam, e contra dicitur in symbolo a patribus, Deum verum de Deo vero; ubi autem dicitur eum non fuisse ab aeterno, sed ex tempore, e contra in symbolo dicitur, genitum, non factum; contra illud vero quod dicitur eum non esse eiusdem substantiae cum patre, additur in symbolo, consubstantialem patri.

The truth

Patet ergo quod credere debemus, quod Christus unigenitus Dei est, et vere filius Dei, et quod semper fuerit cum patre, et quod alia est persona filii, alia patris, et quod unius est naturae cum patre. Sed hoc credimus hic per fidem, cognosceamus autem in vita aeterna per perfectam visionem. Et ideo ad consolationem nostram dicemus aliquid de his.

Sciendum est igitur, quod diversa diversum modum generationis habent. Generatio autem Dei

Arius, although he would say that Christ was before the Blessed Virgin and that the Person of the Father is other than the Person of the Son, nevertheless made a three-fold attribution to Christ: (1) that the Son of God was a creature; (2) that He is not from eternity, but was formed the noblest of all creatures in time by God; (3) that God the Son is not of one nature with God the Father, and therefore that He was not true God. But this too is erroneous and contrary to the teaching of the Holy Scriptures. It is written: “I and the Father are one” [Jn 10:30]. That is, in nature; and therefore, just as the Father always existed, so also the Son; and just as the Father is true God, so also is the Son. That Christ is a creature, as said by Arius, is contradicted in the “Symbol” by the Fathers: “True God of true God;” and the assertion that Christ is not from eternity but in time is also contrary to the [Nicene] Creed: “Begotten not made;” and finally, that Christ is not of the same substance as the Father is denied by the [Nicene] Creed: “Consubstantial with the Father.”

It is, therefore, clear we must believe that Christ is the Only-begotten of God, and the true Son of God, who always was with the Father, and that there is one Person of the Son and another of the Father who have the same divine nature. All this we believe now through faith, but we shall know it with a perfect vision in the life eternal. Hence, we shall now speak somewhat of this for our own edification.

It must be known that different things have different modes of generation. The
alia est quam generatio aliarum rerum: unde non possumus attingere ad generationem Dei, nisi per generationem eius quod in creaturis magis accedit ad similitudinem Dei. Nihil est autem Deo ita simile sicut anima hominis, ut dictum est. Modus autem generationis in anima est quia homo cogitat per animam suam aliquid, quod vocatur conceptio intellectus; et huiusmodi conceptio oritur ex anima, sicut ex patre, et vocatur verbum intellectus, sive hominis. Anima igitur cogitando generat verbum suum. Sic et filius Dei nihil est alius quam verbum Dei; non sicut verbum exterius prolatum, quia illud transit, sed sicut verbum interius conceptum: et ideo ipsum verbum Dei est unius naturae cum Deo, et aequale Deo.

Unde et beatus Ioannes de verbo Dei loquens, tres haereses destruxit. Primo haeresim Photini, quae tacta est, cum dicit: in principio erat verbum; secundo Sabellii, cum dicit, et verbum erat apud Deum; tertio Arii, cum dicit, et Deus erat verbum.

Verbum autem aliter est in nobis, et aliter in Deo. In nobis enim verbum nostrum est accident; sed in Deo verbum Dei est idem quod ipse Deus, cum nihil sit in Deo quod non sit essentia Dei. Nullus autem potest dicere quod Deus non habeat verbum, quia continget Deum esse insipientissimum: et ideo sicut fuit semper Deus, ita et verbum eius. Sicut autem artifex facit omnia per formam quam praecogitavit in corde suo, quod est verbum eius; ita et Deus omnia facit verbo suo, sicut per artem suam. Ioan. I, 3: omnia per ipsum facta sunt. Si ergo verbum Dei est filius Dei, et omnia Dei verba sunt similitudo quaedam istius verbi; debemus generation of God is different from that of other things. Hence, we cannot arrive at a notion of divine generation except through the generation of that created thing which more closely approaches to a likeness to God. We have seen that nothing approaches in likeness to God more than the human soul. The manner of generation in the soul is effected in the thinking process in the soul of man, which is called a conceiving of the intellect. This conception takes its rise in the soul as from a father, and its effect is called the word of the intellect or of man. In brief, the soul by its act of thinking begets the word. So also the Son of God is the Word of God, not like a word that is uttered exteriorly (for this is transitory), but as a word is interiorly conceived; and this Word of God is of the one nature as God and equal to God.

The testimony of St. John concerning the Word of God destroys these three heresies, viz., that of Photinus in the words: “In the beginning was the Word;” that of Sabellius in saying: “And the Word was with God;” and that of Arius when it says: “And the Word was God” [Jn 1:1].

But a word in us is not the same as the Word in God. In us the word is an accident; whereas in God the Word is the same as God, since there is nothing in God that is not of the essence of God. No one would say God has not a Word, because such would make God wholly without knowledge; and therefore, as God always existed, so also did His Word ever exist. Just as a sculptor works from a form which he has previously thought out, which is his word; so also God makes all things by His Word, as it
primo libenter audire verba Dei: hoc est enim signum quod diligamus Deum, si verba illius libenter audimus.

Secundo debemus credere verbis Dei, quia ex hoc verbum Dei habitat in nobis, idest Christus, qui est verbum Dei, apostolus, Ephes. III, 17: habitare Christum per fidem in cordibus vestris. Ioan. V, 38: verbum Dei non habetis in vobis manens. Tertio oportet quod verbum Dei in nobis manens continue meditemur; quia non solum oportet credere, sed meditari; alter non prod esset; et huiusmodi meditatio valet multum contra peccatum. Psal. CXVIII, 11: in corde meo abscondi eloquia tua, ut non peccem tibi; et iterum de viro iusto dicitur Psal. I, 2: in lege eius meditabitur die ac nocte. Unde de beata virgine dicitur Luc. II, 51, quod conservabat omnia verba haec conferens in corde suo.


Now, if the Word of God is the Son of God and all the words of God bear a certain likeness of this Word, then we ought to hear the Word of God gladly; for such is a sign that we love God. We ought also believe the word of God whereby the Word of God dwells in us, who is Christ: “That Christ may dwell by faith in your hearts” [Eph 3:17]. “And you have not His word abiding in you” [Jn 5:38]. But we ought not only to believe that the Word of God dwells in us, but also we should meditate often upon this; for otherwise we will not be benefitted to the extent that such meditation is a great help against sin: your words have I hidden in my heart, that I may not sin against You” [Ps 108:11]. Again it is said of the just man: “On His law he shall meditate day and night” [Ps 1:2]. And it is said of the Blessed Virgin that she “kept all these words, pondering them in her heart” [Lk 2:19].

Then also, one should communicate the word of God to others by advising, preaching and inflaming their hearts: “Let no evil speech proceed from your mouth; but that which is good, to the edification of faith” [Eph 4:29]. Likewise, “let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another” [Col 3:16]. So also: “Preach the word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine” [2 Tim 4:2]. Finally, we ought to put the word of God into practice: “Be doers of the word and not hearers only,
Ista quinque servavit per ordinem beata Maria in generatione verbi Dei ex se. Primo enim audivit: \textit{spiritus sanctus superveniet in te}, Luc. II, 35, secundo consensit per fidem: \textit{ecce ancilla domini}, ibid. 38, terto tenuit et portavit in utero, quarto protulit et peperit eum, quinto nutritivit et lactavit eum; unde Ecclesia cantat: \textit{ipsum regem Angelorum sola virgo lactabat ubere de caelo pleno}.

The Blessed Virgin observed these five points when she gave birth to the Word of God. First, she heard what was said to her: “The Holy Spirit shall come upon you” [Lk 1:35]. Then she gave her consent through faith: “Behold the handmaid of the Lord” [Lk 1:38]. And she also received and carried the Word in her womb. Then she brought forth the Word of God and, finally, she nourished and cared for Him. And so the Church sings: “Only a Virgin nourished Him who is King of the Angels” [Fourth Responsory, Office of the Circumcision, Dominican Breviary].

\textbf{ARTICLE 3}

qui conceptus est de Spiritu Sancto, natus ex Maria Virgine

“Who was conceived by the Holy Spirit, born of the Virgin Mary.”

The Christian must not only believe in the Son of God, as we have seen, but also in His Incarnation. St. John, after having written of things subtle and difficult to understand, points out the Incarnation to us when he says: “And the Word was made flesh” [Jn 1:14]. Now, in order that we may understand something of this, I give two illustrations at the outset.

Constat quod filio Dei nihil est ita simile sicut verbum in corde nostro conceptum, non prolatum. Nullus autem cognoscit verbum dum est in corde hominis, nisi ille qui concipit; sed tunc primo cognoscitur cum profertur. Sic verbum Dei dum erat in corde patris non cognosccebatur nisi a patre tantum: sed carne indutum, sicut verbum voce, tunc primo

It is clear that there is nothing more like the Word of God than the word which is conceived in our mind but not spoken. Now, no one knows this interior word in our mind except the one who conceives it, and then it is known to others only when it is pronounced. So also as long as the Word of God was in the heart of the Father, it was not
manifestatum et cognitum est. Bar. III, 38: *post hoc in terris visus est, et cum hominibus conversatus est.* Aliud exemplum est, quia licet verbum prolatum cognoscatur per auditum, tamen non videtur nec tangitur; sed cum scribitur in charta, tunc videtur et tangitur. Sic et verbum Dei et visibile et tangibile factum est, cum in carne nostra fuit quasi scriptum: et sicut charta in qua verbum regis scriptum est, dicitur verbum regis; ita homo cui coniunctum est verbum Dei in una hypostasi, dicitur filius Dei. Isai. VIII, 1: *sume tibi librum grandem, et scribe in eo stylo hominis;* et ideo sancti apostoli dixerunt: *qui conceptus est de spiritu sancto, natus ex Maria virgine.*

**Errors**

In quo quidem multi erraverunt: unde et sancti patres in alio symbolo, in synodo Nicaena, multa addiderunt, per quae nunc omnes errores destruuntur.

Origenes enim dixit, quod Christus est natus, et etiam venit in mundum, ut etiam salvaret Daemones: unde dixit Daemones omnes esse salvandos in fine mundi. Sed hoc est contra sacram Scripturam. Dicit enim Matth. XXV, 41: *discendite a me maledicti in ignem aeternum, qui paratus est Diabolo et Angelis eius.* Et ideo ad hoc removendum additur: *qui propter nos homines (non propter Daemones) et propter nostram salutem.* In quo quidem magis apparat amor Dei ad nos.

Photinus vero voluit quod Christus natus esset de beata virgine; sed addidit quod esset purus homo, qui bene vivendo et faciendo voluntatem known except by the Father Himself; but when the Word assumed flesh—as a word becomes audible—then was It first made manifest and known. “Afterwards He was seen upon earth and conversed with men” [Baruch 3:38]. Another example is that, although the spoken word is known through hearing, yet it is neither seen nor touched, unless it is written on paper. So also the Word of God was made both visible and tangible when He became flesh. And as the paper upon which the word of a king is written is called the word of the king, so also Man to whom the Word of God is conjoined in one “hypostasis”, is called the Son of God. “Take a great book and write in it with a man’s pen” [Is 7:1]. Therefore, the holy Apostles affirmed: “Who was conceived by the Holy Spirit, born of the Virgin Mary.”

Photinus would have Christ born of the Blessed Virgin, but added that He was a mere man who by a good life in doing the
Dei, meruit filius Dei fieri, sicut et alii sancti: contra quod dicitur Ioan. VI, 38: *descendi de caelo, non ut faciam voluntatem meam, sed voluntatem eius qui misit me.* Constat autem quod non descendisset nisi ibi fuisset; et si fuisset purus homo, non fuisset in caelo: et ideo ad hoc removendum additur: *descendit de caelis.*

Manichaeus vero dixit, quod, licet filius Dei fuerit semper, et descenderit de caelo, tamen non habuit veram carmem, sed apparentem. Sed hoc est falsum: non enim decebat doctorem veritatis aliquam falsitatem habere: et ideo sicut ostendit veram carmem, sic habuit. Unde dixit, Luc. XXIV, 39: *palpate, et videte, quia spiritus carmem et ossa non habet, sicut me videtis habere.* Et ideo ad hoc removendum addiderunt: *et incarnatus est.*

Ebion vero, qui fuit genere Iudaeus, dixit quod Christus natus est de beata virgine, sed ex commixtione viri, et ex virili semine. Sed hoc est falsum, quia Angelus dixit, Matth. I, 20: *quod enim in ea natum est de spirito sancto est:* et ideo sancti patres ad hoc removendum addiderunt: *de spirito sancto.*

Valentinus autem licet confiteretur quod Christus conceptus fuerit de spiritu sancto, voluit tamen quod spiritus sanctus portaverit unum corpus cæleste, et posuerit in beata virgine, et hoc fuit corpus Christi: unde nihil aliud operata est beata virgo, nisi quod fuit locus eius: unde dixit quod illud corpus transivit per beatam virginem sicut per aquaeductum. Sed hoc est falsum; nam Angelus dixit ei, Luc. I, 35: *quod enim ex te nascetur sanctum, vocabitur filius Dei;* et apostolus, Galat. IV, 4: *at ubi venit plenitudo temporis,* will of God merited to become the son of God even as other holy men. This, too, is denied by this saying of John: “I came down from heaven, not to do My own will but the will of Him who sent Me” [Jn 6:38]. Now if Christ were not in heaven, He would not have descended from heaven, and were He a mere man, He would not have been in heaven. Hence, it is said in the Nicene Creed: “He came down from heaven.”

Manichaeus, however, said that Christ was always the Son of God and He descended from heaven, but He was not actually but only in appearance clothed in true flesh. But this is false, because it is not worthy of the Teacher of Truth to have anything to do with what is false, and just as He showed His physical Body, so it was really His: “Handle, and see; for a spirit does not have flesh and bones, as you see I have” [Lk 24:39]. To remove this error, therefore, they added: “And He was incarnate.”

Ebion, who was a Jew, said that Christ was born of the Blessed Virgin in the ordinary human way. But this is false, for the Angel said of Mary: “That which is conceived in her is of the Holy Spirit” [Mt 1:20]. And the holy Fathers to destroy this error, added: “By the Holy Spirit.”

Valentinus believed that Christ was conceived by the Holy Spirit, but would have the Holy Spirit deposit a heavenly body in the Blessed Virgin, so that she contributed nothing to Christ’s birth except to furnish a place for Him. Thus, he said, this Body appeared by means of the Blessed Virgin, as though she were a channel. This is a great error, for the Angel said: “And therefore also the Holy One which shall be born of you shall be called the Son of God” [Lk 1:35]. And the Apostle adds: “But when the
misit Deus filium suum factum ex muliere. Et ideo addiderunt: natus ex Maria virgine.

Arius vero et Apollinarius dixerunt, quod, licet Christus fuerit verbum Dei, et natus ex Maria virgine, tamen non habuit animam, sed loco animae fuit ibi divinitas. Sed hoc est contra Scripturam; quia Christus dixit, Ioan. XII, 27: nunc anima mea turbata est; et iterum Matth. XXVI, 38: tristis est anima mea usque ad mortem. Et ideo sancti patres ad hoc removendum addiderunt: et homo factus est. Homo enim ex anima et corpore consistit: unde verissime habuit omnia quae homo habere potest praeter peccatum. In hoc autem quod dicitur homo factus, destruuntur omnes errores superius positi, et omnes alii qui dici possent; et praecipue error Eutychetis, qui dixit commixtionem factam, scilicet ex divina natura et humana factam unam naturam Christi, quae nec Deus pure est, nec purus homo. Sed est falsum, quia tunc non esset homo; et est etiam contra hoc quod dicitur, quod homo factus est. Desruitur etiam error Nestorii, qui dixit filium Dei unitum esse homini solum per inhabitationem. Sed hoc est falsum, quia tunc non esset homo, sed in homine: et quod sit homo, patet per apostolum, Philip. II, 7: et habitu inventus ut homo; Ioan. VIII, 40: quid quaeritis me interficere, hominem, qui veritatem vobis locutus sum, quam audivi a Deo?

Arius and Apollinarius held that, although Christ was the Word of God and was born of the Virgin Mary, nevertheless He did not have a soul, but in place of the soul was His divinity. This is contrary to the Scripture, for Christ says: “Now is My soul troubled” [Jn 12:27]. And again: “My soul is sorrowful even unto death” [Mt 26:38]. For this reason the Fathers added: “And was made man.” Now, man is made up of body and soul. Christ had all that a true man has save sin. All the above-mentioned errors and all others that can be offered are destroyed by this, that He was made man. The error of Eutyches particularly is destroyed by it. He held that, by a commixture of the divine nature of Christ with the human, He was neither purely divine nor purely human. This is not true, because by this Christ would not be a man. And so it is said: “He was made man.” This destroys also the error of Nestorius, who said that the Son of God only by an indwelling was united to man. This, too, is false, because by this Christ would not be man but only in a man, and that He became man is clear from these words: “He was in habit found as man” [Phil 2:7]. “But now you seek to kill Me, a man who have spoken the truth to you, which I have heard of God” [Jn 8:40].

Lessons

Possumus autem sumere ex his aliqua ad eruditionem. Primo enim confirmatur fides nostra.

Si enim aliquis diceret aliqua de aliqua terra remota, et ipse non fuisset ibi, non crederetur ei fullness of time was come, God sent His Son, made of a woman” [Gal 4:4]. Hence the Creed says: “Born of the Virgin Mary.”

(1) Our faith is strengthened. If, for instance, someone should tell us about a certain
sicut si ibi fuisset. Antequam ergo veniret Christus in mundum, patriarchae et prophetae et Ioannes Baptista dixerunt aliqua de Deo; sed tamen non ita crediderunt eis homines sicut Christo, qui fuit cum Deo, immo unum cum ipso. Unde multum firma est fides nostra ab ipso Christo nobis tradita. Ioan. I, 18: Deum nemo vidit unquam: unigenitus filius qui est in sinu patris, ipse enarravit. Et inde est quod multa fidei secreta sunt manifesta nobis post adventum Christi, quae ante occulta erant.

Secundo ex iis elevatur spes nostra. Constat enim quod Dei filius non pro parvo ad nos venit, sumens carnem nostram, sed pro magna utilitate nostra; unde fecit quoddam commercium, scilicet quod assumpsit corpus animatum, et de virgine nasci dignatus est, ut nobis largietur suam deitatem; et sic factus est homo, ut hominem faceretur Deum. Rom. V, 2: per quem habemus accessum per fidem in gratiam istam, in qua stamus et gloriamur in spe gloriae filiorum Dei.

Tertio ex hoc accenditur caritas. Nullum enim est tam evidens divinae caritatis indicium quam quod Deus creator omnium factus est creatura, dominus noster factus est frater noster, filius Dei factus est filius hominis. Ioan. III, 16: sic Deus dilexit mundum ut filium suum unigenitum daret. Et ideo ex huius consideratione amor reaccendi debet et inflammari ad Deum.

Quarto inducimur ad servandam puram animam nostram. In tantum enim natura nostra fuit nobilitata et exaltata ex coniunctione ad Deum, quod fuit ad consortium divinae personae suscepta: unde Angelus post incarnationem noluit sustinere quod beatus Ioannes adoraret foreign land which he himself had never seen, we would not believe him to the extent we would if he had been there. Now, before Christ came into the world, the Patriarchs and Prophets and John the Baptist told something of God; but men did not believe them as they believed Christ, who was with God, nay more, was one with God. Hence, far more firm is our faith in what is given us by Christ Himself: “No one has ever seen God; the only-begotten Son who is in the bosom of the Father, He has declared Him” [Jn 1:18]. Thus, many mysteries of our faith which before the coming of Christ were hidden from us, are now made clear.

(2) Our hope is raised up. It is certain that the Son of Man did not come to us, assuming our flesh, for any trivial cause, but for our exceeding great advantage. For He made as it were a trade with us, assuming a living body and deigning to be born of the Virgin, in order to grant us His divinity. [Cf. Mass prayer at mixing of water and wine]. And thus He became man that He might make man divine.

(3) Our charity is enkindled. There is no proof of divine charity so clear as that God, the Creator of all things, is made a creature; that Our Lord is become our brother, and that the Son of God is made the Son of man: “For God so loved the world as to give His only-begotten Son” [Jn 3:16]. Therefore, upon consideration of this our love for God ought to be re-ignited and burst into flame.

(4) This induces us to keep our souls pure. Our nature was exalted and ennobled by its union with God to the extent of being assumed into union with a Divine Person. Indeed, after the Incarnation the Angel would not permit St. John to adore him,
eum, quod ante sustinuerat etiam a maximis patriarchis. Ideo homo huius exaltationem recolens et attendens, debet deditnari vilificare se et naturam suam per peccatum: ideo dicit beatus Petrus: *per quem maxima et pretiosa nobis promissa donavit, ut per haec efficiamur divinae consortes naturae, fugientes eius quae in mundo est concupiscentiae corruptionem.*

Quinto ex his inflammatur desiderium nostrum ad perveniendum ad Christum. Si enim aliquis rex esset frater alieius, et esset remotus ab eo, desideraret ille cuius frater esset rex, ad eum venire, et apud eum esse et manere. Unde cum Christus sit frater noster, debemus desiderare esse cum eo et coniungi ei: Matth. XXIV, 28: *ubicumque fuerit corpus, illuc congregabuntur et aquilae; et apostolus desiderium habebat dissolvi et esse cum Christo: quod quidem desiderium crescit in nobis considerando incarnationem eius.*

Finally, by consideration of all this, our desire to come to Christ is intensified. If a king had a brother who was away from him a long distance, that brother would desire to come to the king to see, to be with him and to abide with him. So also Christ is our brother, and we should desire to be with Him and to be united to Him. “Wherever the body shall be, there shall the eagles also gathered together” [Mt 24:28]. The Apostle desired “to be dissolved and be with Christ” [Phil 1:23]. And it is this desire which grows in us as we meditate upon the Incarnation of Christ.

**ARTICLE 4**

passus sub Pontio Pilato, crucifixus, mortuus, et sepultus

*Sicut necessarium est Christiano quod credat incarnationem filii Dei, ita necessarium est quod credat passionem eius et mortem: quia, sicut dicit Gregorius, nihil nobis nasci profuit, nisi redimi profuisset. Hoc autem, scilicet quod Christus pro nobis est mortuus, ita est arduum quod vix potest intellectus noster capere; immo nullo modo cadit in intellectu nostro. Et hoc est quod dicit apostolus, Act. XIII, 41: *opus operor ego in diebus vestris, opus quod non credetis, si* “Suffered under Pontius Pilate, was crucified, died and was buried.”

It is just as necessary for the Christian to believe in the passion and death of the Son of God as it is to believe in His Incarnation. For, as St. Gregory says, “there would have been no advantage in His having been born for us unless we had profited by His Redemption.” That Christ died for us is so tremendous a fact that our intellect can scarcely grasp it; for in no way does it fall in the natural way of our understanding. This is
quis enarraverit vobis; et Habac. I, 5: opus factum est in diebus vestris quod nemo credet cum narrabitur. Tanta est enim gratia Dei et amor ad nos, quod plus ipse fecit nobis quam possimus intelligere. Non tamen debemus credere quod Christus ita sustinuerit mortem quod deitas mortua sit; sed quod humana natura in ipso mortua sit. Non enim mortuus est secundum quod Deus erat, sed secundum quod homo:

This will be clear from two examples, one of which is taken from himself. Now, when a man dies, in the separation of the soul from the body the soul does not die but the body or flesh does die. So also in the death of Christ, His Divinity did not die, but His man nature suffered death. But if the Jews did not slay the Divinity of Christ, it would seem that their sin was not any greater than if they killed any ordinary man. In answering this we say that it is as if a king were clothed only in one garment, and if someone befouled this garment, such a one has committed as grave a crime as if he had defiled the king himself. Likewise, although the Jews could not slay God, yet in putting to death the human nature which Christ assumed, they were as severely punished as if they had put the Godhead itself to death. Another example is had from what we said before, viz., that the Son of God is the Word of God, and the Word of God made flesh is like the word of a king written on paper. So if one should tear this royal paper in pieces, it would be considered that he had rent apart the word of the king. Thus, the sin of the Jews was as grievous as if they had slain the Word of God.

Why?

Sed quae necessitas ut verbum Dei pateretur pro nobis? Magna: et potest colligi duplex
necessitas. Una est ad remedium contra peccata, alia est ad exemplum quantum ad agenda. Ad remedium quidem, quia contra omnia mala quae incurrimus per peccatum, invenimus remedium per passionem Christi. Incurrimus autem quinque mala.


Secundo incurrimus offensam Dei. Nam sicut carnalis diliget carnalem pulchritudinem, ita Deus spiritualem, quae est pulchritudo animae. Quando ergo anima per peccatum inquinatur, Deus offenditur, et odio habet peccatores. Sap. XIV, 9: odio sunt Deo impius et impietas eius. Sed Christi passio hoc removet, qui Deo patri satisfecit pro peccato, pro quo ipse homo satisfacere non poterat; cuius caritas fuit maior et obedientia quam peccatum primi hominis et praevaricatio. Rom. V, 10: cum inimici esse

need; and indeed it can be assigned to two reasons. The first is that it was a remedy against sin, and the second is for an example of what we ought to do. It was a remedy to such an extent that in the passion of Christ we find a remedy against all the evils which we incur by our sins. And by our sins we incur five different evils.

The first evil that man incurs by sin is the defilement of his soul. Just as virtue gives the soul its beauty, so sin makes it ugly. “How happened it, O Israel, that you art in your enemies’ land?... You art defiled with the dead” [Baruch 3:10-11]. But all this is taken away by the passion of Christ, whereby Christ poured out His blood as a laver wherein sinners are cleansed: “Who loved us and washed us from our sins in His own blood” [Rev 1:5]. So, too, the soul is washed by the blood of Christ in baptism because then a new birth is had in virtue of His blood, and hence when one defiles one’s soul by sin, one offers insult to Christ and sins more gravely than before one’s baptism. “A man who has violated the law of Moses dies without any mercy at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by one who treads underfoot the Son of God and esteems the blood of the testament unclean!” [Heb 10:28-29].

Secondly, we commit an offense against God. A sensual man loves the beauty of the flesh, but God loves spiritual beauty, which is the beauty of the soul. When, however, the soul is defiled by sin, God is offended and the sinner incurs His hatred: “To God the wicked and his wickedness are hateful alike” [Wis 14:9]. This also is removed by the passion of Christ, which made satisfaction to God the Father for sin—a thing which man of himself could never do.
(Deo), reconciliati sumus Deo per mortem filii eius.

The charity and obedience of Christ in His suffering were greater than the sin and disobedience of the first man: “When we were enemies, we were reconciled to God by the death of His Son” [Rom 5:10].

Tertio incurrimus infirmitatem. Nam homo semel peccando credit postmodum a peccato posse continere; sed totum contrarium accidit: quia per primum peccatum debilitatur, et fit prонior ad peccandum; et peccatum magis dominatur homini, et homo, quantum de se est, ponit se in tali statu ut non surgat, sicut qui in putemum se proiicit, nisi ex divina virtute. Unde postquam homo peccavit, natura nostra fuit debilitata et corrupta; et tunc homo fuit prонior ad peccandum. Sed Christus hanc infirmitatem et debilitatem diminuit, licet non totam deleverit; tamen ita est homo ex Christi passione confortatus, et peccatum debilitatum, quod non tantum dominatur ei; et potest homo conari adiutus gratia Dei, quae confertur in sacramentis, quae ex Christi passione efficaciam habent, ita quod potest resilire a peccatis. Apostolus, Rom. VI, 6: vetus homo noster simul crucifixus est, ut destruatur corpus peccati. Nam ante passionem Christi pauci inventi sunt sine peccato mortali viventes; sed post sine peccato mortali multi vixerunt et vivunt.

Thirdly, we have been weakened by sin. When a person sins the first time, he believes that he will thereafter keep away from sin, but what happens is the very opposite. This is because by that first sin he is weakened and made more prone to commit sins, and sin more and more has power over him. Such a one, as far as he alone is concerned, has lowered himself to such a condition that he cannot rise up, and is like to a man who jumps into a well from which, without God’s help, he would never be rescued. After the fall of man, our nature was weakened and corrupted, and we were made more prone to sin. Christ, however, lessened this sickness and weakness, although He did not entirely take it away. So now man is strengthened by the passion of Christ, and sin is not given such power over him. Moreover, he can rise clean from his sins when aided by God’s grace conferred by the Sacraments, which receive their efficacy from the passion of Christ: “Our old man is crucified with Him, that the body of sin may be destroyed” [Rom 6:6]. Indeed, before the passion of Christ few there were who lived without falling into mortal sin; but afterwards many have lived and are living without mortal sin.

Quarto incurrimus reatum poenae. Hoc enim exigit iustitia Dei, ut quicumque peccat, puniatur. Poena autem pensatur ex culpa. Unde cum culpa peccati mortalis sit infinita, utpote contra bonum infinitum, scilicet Deum, cuius praecepta peccator contemnit; poena debita peccato mortali est infinita. Sed Christus per suam passionem abstulit nobis poenam hanc, et

Fourthly, we incur the punishment due to sin. For the justice of God demands that whosoever sins must be punished. This punishment, however, is in proportion to the guilt. But the guilt of mortal sin is infinite, because it is an offense against the infinite good, namely, God, whose commandments the sinner holds in contempt. Therefore, the
sustinuit ipse. I Petr. II, 24: peccata nostra (idest poenam peccati) ipse pertulit in corpore suo. Nam passio Christi fuit tantae virtutis quod sufficit ad expiandum omnia peccata totius mundi, etiam si essent centum millia. Et inde est quod baptizati ab omnibus peccatis laxantur. Inde est etiam quod sacerdos peccata dimittit. Inde est etiam quod quicumque magis passioni Christi se conformat, maiorem consequitur veniam, et plus meretur de gratia.


Fifthly, we incur banishment from the kingdom of heaven. Those who offend kings are compelled to go into exile. Thus, man is expelled from heaven on account of sin. Adam was driven out of paradise immediately after his sin, and the gate of paradise was shut. But Christ by His sufferings and death opened this gate and recalled all the exiles to the kingdom. With the opening of the side of Christ, the gate of paradise is opened; and with the pouring out of His blood, guilt is washed away, satisfaction is made to God, infirmity is removed, punishment is expiated, and the exiles are called back to the kingdom. Hence, the thief received the immediate response: “This day you shall be with Me in paradise” [Lk 23:43]. Never before was this spoken to anyone, not to Adam, not to Abraham, not to David; but this day (i.e., as soon as the gate is opened) the thief, having asked for pardon, received it: “Having a confidence in the entering into the holies by the blood of Christ” [Heb 10:19].

**Consequences**

Sic ergo patet utilitas ex parte remedii. Sed non... From all this then is seen the effect of the...
minor est utilitas quantum ad exemplum. Nam, sicut dicit beatus Augustinus, passio Christi sufficit ad informandum totaliter vitam nostram. Quicumque enim vult perfecte vivere, nihil aliud faciat nisi quod contemnatur quae Christus in cruce contempsit, et appetat quae Christus appetit. Nullum enim exemplum virtutis abest a cruce.

Si enim quaeras exemplum caritatis, maiorem caritatem nemo habet ut animam suam ponat quis pro amicis suis, Ioan. XV, 13. Et hoc in cruce fecit Christus. Et ideo si pro nobis animam suam dedit, non debet nobis esse gravis quae cumque mala sustinere pro ipso. Psal. CXV, 12: quid retribuam domino pro omnibus quae retribuit mihi?


passion of Christ as a remedy for sin. But no less does it profit us as an example. St. Augustine says that the passion of Christ can bring about a complete reformation of our lives. Whoever wishes to live perfectly need do nothing other than despise what Christ despised on the cross, and desire what Christ desired. There is no virtue that did not have its example on the Cross.

So if you seek an example of charity, then, “greater love than this no one has, than to lay down his life for his friends” [Jn 15:13]. And this Christ did upon the Cross. If, therefore, He gave His life or us, we ought to endure any and all evils for Him: “What shall I render to the Lord for all the things that He has done for me?” [Ps 15:12].

If you seek an example of patience, you will find it in its highest degree upon the Cross. Great patience is exemplified in two ways: either when one suffers intensely in all patience, or when one suffers that which he could avoid if he so wished. Christ suffered greatly upon the Cross: “All you who pass by the way, look and see if there is any sorrow like My sorrow” [Lam 1:12]. And with all patience, because, “when He suffered, He did not threaten” [1 Pet 2:23]. And again: “He shall be led as a sheep to the slaughter and shall be dumb before His shearer, and shall not open His mouth” [Is 53:7]. He could have avoided this suffering, but He did not: “Do you think that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels?” [Mt 26:23]. The patience of Christ upon the cross, therefore, was of the highest degree: “Let us run by patience to the fight proposed to us; looking on Jesus, the author and finisher of faith, who, having joy set before Him endured the cross, despising the shame” [Heb 12:1-2].

Si quaeris exemplum obedientiae, sequere eum qui factus est obedientis patri usque ad mortem. Rom. V, 19: sicut per inobedientiam unius hominis peccatores constituti sunt multi: ita per unius obedientiam, iusti constituentur multi.

Si quaeris exemplum contemnendi terrena, sequere eum qui est rex regum et dominus dominantium, in quo sunt thesauri sapientiae; in cruce tamen nudatum, illusum, consputum, caesum, spinis coronatum, et felle et aceto potatum, et mortuum. Igitur non afficiaris ad vestes, et ad divitias: quia diviserunt sibi vestimenta mea, Psal. XXI, 19; non ad honores, quia ego ludibria et verbera expertus sum; non ad dignitates, quia plectentes coronam de spinis imposuerunt capiti meo; non ad delicias, quia in siti mea potaverunt me aceto, Psal. LXVIII, 22. Augustinus super illud Hebr. XII: qui proposito sibi gaudio sustinuit crucem, confusione contempsit, dicit: omnia bona terrena contempsit homo Christus Iesus ut contemnenda monstraret.

If you seek an example of humility, look upon Him who is crucified; although He was God, He chose to be judged by Pontius Pilate and to be put to death: “Your cause has been judged as that of the wicked” [Job 36:17]. Truly “that of the wicked,” because: “Let us condemn Him to a most shameful death” [Wis 2:20]. The Lord chose to die for His servant; the Life of the Angels suffered death for man: “He humbled Himself, becoming obedient unto death, even to the death of the cross” [Phil 2:8].

If you seek an example of obedience, imitate Him who was obedient to the Father unto death: “For by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just” [Rom 5:19].

If you seek an example of contempt for earthly things, imitate Him who is the King of kings, the Lord of rulers, in whom are all the treasures of wisdom; but on the Cross He was stripped naked, ridiculed, spat upon, bruised, crowned with thorns, given to drink of vinegar and gall, and finally put to death. How falsely, therefore, is one attached to riches and raiment, for: “They divided My garments amongst them; and upon My robe they cast lots” [Ps 21:19]. How falsely to honors, since “I was covered with lashes and insults;” how falsely to positions of power, because “taking a crown of thorns, they placed it upon My brow;” how falsely to delicacies of the table, for “in My thirst they gave Me to drink of vinegar” [Ps 68:22]. Thus, St. Augustine, in commenting on these words, “Who, having joy set before Him, endured the Cross despising the shame” [Heb 12:2]. says: “The man Christ despised all earthly things in order to teach us to despise them.
ARTICLE 5

descendit ad infernos, tertia die resurrexit a mortuis

“He Descended to the Underworld. The third day He arose again from the dead.”

Sicut dictum est, mors Christi fuit in separatione animae a corpore, sicut et aliorum hominum; sed divinitas ita insolubiliter iuncta fuit homini Christo, quod licet anima et corpus separarentur ab invicem, ipsa tamen deitas perfectissime semper et animae et corpori affuit; et ideo in sepulcro cum corpore fuit filius Dei, et ad Inferos cum anima descendit.

The death of Christ was the separation of His soul from His body as it is with other men. But the Divinity was so indissolubly conjoined to the Man-Christ that although His soul and body were disunited, His Divinity was always most perfectly united to both the soul and body. This we have seen above. Therefore in the Sepulchre His body was together with the Son of God who together with His soul descended to the underworld.

Why descend?

Sunt autem quatuor rationes quare Christus cum anima ad Infernum descendit. Prima ut sustineret totam poenam peccati, ut sic totam culpam expiaret. Poena autem peccati hominis non solum erat mors corporis, sed etiam erat poena in anima: quia etiam peccatum erat quantum ad animam, quia etiam ipsa anima puniebatur quantum ad carentiam visionis divinae: pro qua abolenda nondum sat factum erat. Et ideo post mortem descendebant omnes, etiam sancti patres, ante Christi adventum, ad Infernum. Ut ergo Christus sustineret totam poenam peccatoribus debitam, voluit non solum mori, sed etiam secundum animam ad Infernum descendere. Unde Psal. LXXXVII, 4: aemotatus sum cum descendentibus in lacum: factus sum sicut homo sine adiutorio inter mortuos liber. Alii enim erant ibi ut servi, sed Christus ut liber.

There are four reasons why Christ together with His soul descended to the underworld. First, He wished to take upon Himself the entire punishment for our sin, and thus atone for its entire guilt. The punishment for the sin of man was not alone death of the body, but there was also a punishment of the soul, since the soul had its share in sin; and it was punished by being deprived of the beatific vision; and as yet no atonement had been offered whereby this punishment would be taken away. Therefore, before the coming of Christ all men, even the holy fathers after their death, descended into the underworld. Accordingly in order to take upon Himself most perfectly the punishment due to sinners, Christ not only suffered death, but also His soul descended to the underworld. He, however, descended for a different cause than did the fathers; for they did so out of necessity and were of necessity taken there and detained, but Christ descended there of His own power and free will: “I am

The second reason is that He might perfectly deliver all His friends. Christ had His friends both in the world and in the underworld. The former were His friends in that they possessed charity; and the latter were they who departed this life with charity and faith in the future Redeemer, such as Abraham, Isaac, Jacob, Moses, David, and other just and good men. Therefore, since Christ had dwelt among His friends in this world and had delivered them by His death, so He wished to visit His friends who were detained in the underworld and deliver them also: “I will penetrate all the lower parts of the earth, and will behold all that hope in the Lord” [Sir 24:45].

Tertia vero ratio est ut perfecte de Diabolo triumpharet. Tunc enim perfecte triumphat aliquis de aliquo, quando non solum vincit eum in campo, sed etiam invadit eum usque in domum propriam, et auferit ei sedem regni et domum suam. Christus autem triumphaverat contra Diabolum, et in cruce vicerat eum: unde ait Ioan. XII, 31: *nunc iudicium est mundi, nunc princeps huius mundi (scilicet Diabolus) eiicietur foras.* Et ideo ut perfecte triumpharet, voluit auferre sedem regni sui, et ligare eum in domo sua quae est Infernus. Et ideo descendit illuc, et diripuit omnia sua, et ligavit eum, et abstulit ei praedam suam. Coloss. II, 15: *expoliands principatus et potestates, traduxit confidenter, palam triumphans illos in semetipso.* Similiter etiam quia potestatem et possessionem acceperat Christus caeli et terrae, voluit etiam possessionem accipere Inferni, ut sic, secundum apostolum ad Philip. II, 10: *in nomine Iesu omne counted among them that go down to the pit; I am become as a man without help, free among the dead*” [Ps 87:5–Vulgate]. The others were there as captives, but Christ was freely there.

The third reason is that He would completely triumph over the devil. Now, a person is perfectly vanquished when he is not only overcome in conflict, but also when the assault is carried into his very home, and the seat of his kingdom is taken away from him. Thus Christ triumphed over the devil, and on the Cross He completely vanquished him: “Now is the judgment of this world; now shall the prince of this world (that is, the devil) be cast out” [Jn 12:31]. To make this triumph complete, Christ wished to deprive the devil of the seat of his kingdom and to imprison him in his own house—which is the underworld. Christ, therefore, descended there, and despoiled the devil of everything and bound him, taking away his prey: “And despoiling the principalities and powers, He hath exposed them confidently in open show,
Quarta ratio et ultima est ut liberaret sanctos qui erant in Inferno. Christus enim sicut voluit pati mortem ut liberaret viventes a morte; ita etiam voluit descendere ad Infernum, ut liberaret eos qui erant ibi. Zach. IX, 11: *tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu, in quo non est aqua.* Oseae XIII, 14: *ero mors tua, o mors; morsus ero tuus, Inferne.* Licet enim mortem totaliter destruxerit Christus, Infernum tamen non omnino destruxit, sed momordit; quia scilicet non omnes liberavit de Inferno, sed illos tantum qui erant sine peccato mortali, et similiter sine peccato originali, a quo quantum ad personam liberati erant per circumcisionem; vel ante circumcisionem, qui salvati erant in fide parentum fidelium, quantum ad eos qui non habebant usum rationis; vel per sacrificia, et in fide Christi venturi, quantum ad adultos; sed erant ibi propter peccatum originale Adae, a quo quantum ad naturam non potuerunt liberari nisi per Christum. Et ideo dimisit ibi illos qui descenderunt cum peccato mortali, et incircumcisos parvulos: et ideo dicit: *ero morsus tuus, Inferne.* Sic ergo patet quod Christus descendit ad Inferos, et propter quod. Ex iis ad instructionem nostram possimus accipere quatuor.

The fourth and final reason is that Christ might free the just who were in the underworld. For as Christ wished to suffer death to deliver the living from death, so also He would descend into the underworld to deliver those who were there: “You also by the blood of your testament, sent forth your prisoners out of the pit where there is no water” [Zech 9:11]. And again: “O death, I will be your death; O hell, I will be your bite” [Hosea 13:14]. Although Christ wholly overcame death, yet not so completely did He destroy the underworld, but, as it were, He bit it. He did not free all from the underworld, but those only who were without mortal sin. He likewise liberated those without original sin, from which they, as individuals, were freed by circumcision; or before [the institution of] circumcision, they who had been saved through their parents’ faith (which refers to those who died before having the use of reason); or by the sacrifices, and by their faith in the future coming of Christ (which refers to adults)”. The reason they were there in the underworld is original sin which they had contracted from Adam, and from which as members of the human race they could not be delivered except by Christ. Therefore, Christ left there those who had descended there with mortal sin, and the non-circumcised children. Thus, it is seen that Christ descended into the underworld, and for what reasons. Now we may gather four considerations from this for our own
Considerations

Primo spem firmam de Deo. Nam quantumcumque homo sit in afflictione, semper tamen debet sperare de Dei adiutorio, et in eo confidere. Nihil enim ita grave invenitur sicut esse in Inferno. Si ergo Christus illos qui erant in Inferno liberavit, multum debet quilibet, si est amicus Dei, confidere ut liberetur ab eo a quacumque angustia. Sap. X, 13: *haec (scilicet sapientia) venditum iustum non dereliquit et cetera, ib. 14, descenditque cum illo in foveam, et in vinculis non dereliquit eum.* Et quia specialiter Deus iuvat servos suos, multum debet esse securus ille qui servit Deo. Eccli. XXIV, 16: *qui timet Deum, nihil trepidabit, et non pavebit, quoniam ipse est spes eius.*

(1) A firm hope in God. No matter how much one is afflicted, one ought always hope in the assistance of God and have trust in Him. There is nothing so serious as to be in the underworld. If, therefore, Christ delivered those who were in the underworld, what great confidence ought every friend of God have that he will be delivered from all his troubles! “She [that is, wisdom] did not forsake the just when he was sold, but delivered him from sinners. She went down with him into the pit. And in bonds she did not leave him” [Wis 10:13]. God helps in a special manner those who serve Him, and hence the servant of God should feel secure in Him: “He who fears the Lord shall tremble at nothing and shall not be afraid; for He is his hope” [Sir 34:16].

Secundo debemus concipere timorem, et propellere praesumptionem. Nam licet Christus passus sit pro peccatoribus, et ad Infernum descenderit; non tamen liberavit omnes, sed illos tantum qui sine peccato mortali erant, ut dictum est. Illos vero qui in mortali decesserant, dimisit. Et ideo nullus qui cum peccato mortali illuc descendit, speret veniam. Sed tantum in Inferno erit quantum sancti patres in Paradiso, scilicet in aeternum. Matth. XXV, 46: *ibunt hi in supplicium aeternum, iusti autem in vitam aeternam.*

(2) We ought to conceive a fear of God and avoid all presumption. We have already seen that Christ suffered for sinners and descended into the underworld for them. However, He did not deliver all sinners, but only those who were free from mortal sin. He left there those who departed this life in mortal sin. Hence, anyone who descends into hell in mortal sin has no hope of deliverance; and he will remain in hell as long as the holy fathers remain in paradise, that is, for all eternity: “And these shall go into everlasting punishment; but the just, into life everlasting” [Mt 25:46].

Tertio debemus habere sollicitudinem. Nam Christus descendit ad Inferos pro salute nostra, et nos frequenter debemus solliciti esse illuc descendere, considerando scilicet poenas illas,

(3) We ought to arouse in ourselves a mental anxiety. Since Christ descended into the underworld for our salvation, we ought in all care go down there in spirit by

Duo sunt homini necessaria ad cognoscendum: considering, for instance, its punishments as did that holy man, Hezechiah: “I said: In the midst of my days I shall go to the gates of the underworld” [Is 38:10]. Indeed, he who during this life frequently descends into hell by thinking of it, will not easily fall into hell at death; for such meditation keeps one from sin, and draws one out of it. We see how men of this world guard themselves against wrongdoing because of the temporal punishment; but with how much more care ought they avoid the punishment of hell which far exceeds all else in its duration, its severity, and its varied nature! “In all your works remember your last end, and you shall never sin” [Sir 7:40].

We must necessarily know two things: the

Uniqueness of Christ’s resurrection


Primo quantum ad causam resurrectionis, quia alii qui surrexerunt, non surrexerunt sua virtute, sed vel Christi, vel ad preces aliquius sancti; (1) Christ’s resurrection differed from that of all others in its cause. Those others who arose did so not of their own power, but

Secundo differt quantum ad vitam ad quam resurrexit: quia Christus ad vitam gloriosam et incorruptibilem: apostolus, Rom. VI, 4: Christus resurrexit a mortuis per gloriam patris; alii vero ad eandem vitam quam prius habuerant, sicut patet de Lazaro et de aliis.

Tertio differt quantum ad fructum et efficaciam: quia virtute resurrectionis Christi resurgunt omnes. Matth. XXVII, 52: multa corpora

either by the power of Christ or through the prayers of some Saint. Christ, on the contrary, arose by His own power, because He was not only Man but also God, and the Divinity of the Word was at no time separated either from His soul or from His body. Therefore, His body could, whenever He desired, take again the soul, and His soul the body: “I lay down My life, that I may take it again... And I have power to lay it down; and I have power to take it up again” [Jn 10:18]. Christ truly died, but not because of weakness or of necessity but rather of His own will entirely and by His own power. This is seen in that moment when He yielded up the Spirit; He cried out with a loud voice [Mt 27:50], which could not be true of others at the moment of dying, because they die out of weakness... For this the centurion said: “Indeed, this was the Son of God” [Mt 27:54]. By that same power whereby He gave up His soul, He received it again; and hence the Creed says, “He arose again,” because He was not raised up as if by anyone else. “I have slept and have taken My rest; and I have risen up” [Ps 3:6]. Nor can this be contrary to these words, “This Jesus God raised again” [Acts 2:32], because both the Father and the Son raised Him up, since one and the same power is of the Father and the Son.

(2) Christ’s resurrection was different as regards the life to which He arose. Christ arose again to a glorious and incorruptible life: “Christ is risen from the dead by the glory of the Father” [Rom 6:4]. The others, however, were raised to that life which they had before, as seen of Lazarus and the others.

(3) Christ’s resurrection was different also in effect and efficacy. In virtue of the resurrection of Christ all shall rise again:


(4) Christ’s resurrection was different in point of time. Christ arose on the third day; but the resurrection of the others is put off until the end of the world. The reason for this is that the resurrection and death and nativity of Christ were “for our salvation” [Nicene Creed], and thus He wished to rise again at a time when it would be of profit to us. Now, if He had risen immediately, it would not have been believed that He died; and similarly, if He had put it off until much later, the disciples would not have remained in their belief, and there would have been no benefit from His Passion. He arose again, therefore, on the third day, so that it would be believed that He died, and His disciples would not lose faith in him.

Instructions

Possumus autem ex his quatuor ad nostram eruditionem accipere. Primo ut studeamus resurgere spiritualiter a morte animae, quam incurrimus per peccatum, ad vitam iustitiae, quae habetur per poenitentiam. Apostolus, Ephes. V, 14: surge qui dormis, et exurge a mortuis; et illuminabit te Christus. Et haec est resurrectio prima. Apoc. XX, 6: beatus qui habet partem in resurrectione prima.

From all this we can take four things for our instruction. Firstly, let us endeavor to arise spiritually, from the death of the soul which we incur by our sins, to that life of justice which is had through penance: “Rise, you who sleep, and arise from the dead; and Christ shall enlighten you” [Eph 5:14]. This is the first resurrection: “Blessed and holy is he who has part in the first resurrection” [Rev 20:6].
Secundo quod non differamus resurgere usque ad mortem, sed cito: quia Christus resurrexit tertia die. Eccli. V, 8: *ne tardes converti ad dominum, et ne differas de die in diem*: quia non poteris cogitare quae pertinent ad salutem infirmitate gravatus; et quia etiam perdis partem omnium bonorum quae fiunt in Ecclesia, et multa mala incurris ex perseverantia in peccato. Diabolus etiam quanto diutius possidet, tanto difficilius dimittit, ut dicit Beda.

Tertio ut resurgamus ad vitam incorruptibilem; ut scilicet non iterum moriamur, idest in tali proposito quod ultra non peccemus. Rom. VI, 9: *Christus resurgens ex mortuis, iam non moritur; mors illi ultra non dominabitur*; et infra, 11-13: *ita et vos existimate vos mortuos quidem esse peccato, viventes autem Deo in Christo Jesu. Non ergo regnet peccatum in vestro mortali corpore, ut obediatis concupiscentiis eius; sed neque exhibeatis membra vestra arma iniquitatis peccato; sed exhibete vos Deo tanquam ex mortuis viventes.*

Quarto ut resurgamus ad vitam novam et gloriosam; ut scilicet vitemus omnia quae prius fuerant occasiones et causa mortis et peccati. Rom. VI, 4: *quomodo Christus surrexit a mortuis per gloriam patris, ita et nos in novitate vitae ambulemus.* Et haec nova vita est vita iustitiae, quae innovat animam, et perducit ad vitam gloriae. Amen.

ARTICLE 6

"He ascended into heaven, and sits at the right hand of God, the Father Almighty."
Post Christi resurrectionem oportet credere eius ascensionem, qua in caelum ascendit die quadragesima. Et ideo dicit: *ascendit ad caelos*. Circa quod debes notare tria. Primo scilicet quod fuit sublimis, rationalis, et utilis.


Besides the resurrection of Christ, we must also believe in His ascension; for He ascended into heaven on the fortieth day. Hence, the Creed says: “He ascended into heaven.” Concerning this we ought to observe three things, viz., that it was sublime, reasonable, and beneficial.

It was certainly sublime that Christ ascended into heaven. This is expounded in three ways. Firstly, He ascended above the physical heaven: “He... ascended above all the heavens” [Eph 4:10]. Secondly, He ascended above all the spiritual heavens, i.e., spiritual natures: “Raising [Jesus] up from the dead and setting Him on His right hand in the heavenly places. Above all principality and power and virtue and dominion and every name that is named, not only in this world but also in that which is to come. And He subjected all things under His feet” [Eph 1:20-22]. Thirdly, He ascended up to the very throne of the Father: “Lo, one like the Son of man came with the clouds of heaven. And He came to the Ancient of days” [Dan 7:13]. “And the Lord Jesus, after He had spoken to them, was taken up into heaven and sat at the right hand of God” [Mk 16:19]. Now, it is not to be taken in the literal sense, but figuratively, that Christ is at the right hand of God. Inasmuch as Christ is God, He is said to sit at the right hand of the Father, that is, in equality with the Father; and as Christ is man, He sits at the right hand of the Father, that is, in a more preferable place. The devil once feigned to do this: “I will ascend above the height of the clouds. I will be like the Most High” [Is 14:13-14]. But Christ alone succeeded in this, and so it is said: “He ascended into heaven, and sits at the right hand of the Father.” “The Lord said to my Lord: Sit You at My right hand” [Ps 109:1].
Secundo Christi ascensio fuit rationalis,


(1) because heaven was due to Christ by His very nature. It is natural for one to return to that place from whence he takes his origin. The beginning of Christ is from God, who is above all things: “I came forth from the Father and am come into the world; again I leave the world and I go to the Father” [Jn 16:28]. “No man ascended into heaven, but He who descended from heaven, the Son of man who is in heaven.” [Jn 3:13] The just ascend into heaven, but not in the manner that Christ ascended, i.e., by His own power; for they are taken up by Christ: “Draw me, we will run after You” [Sg 1:3]. Or, indeed, we can say that no man but Christ has ascended into heaven, because the just do not ascend except in so far as they are the members of Christ who is the head of the Church. “Wherever the body shall be, there shall the eagles also be gathered together” [Mt 24:28].


(2) Heaven is due to Christ because of His victory. For He was sent into the world to combat the devil, and He did overcome him. Therefore, Christ deserved to be exalted above all things: “I also have overcome and am set down with My Father in His throne” [Rev 3:21].

Tertio ex sui humilitate. Nulla enim humilitas est ita magna sicut humilitas Christi, qui cum esset Deus, voluit fieri homo, et cum esset dominus, voluit formam servi accipere, factus obediens usque ad mortem, ut dicitur Phil. II, et descendit usque ad Infernum: et ideo meruit exaltari usque ad caelum ad sedem Dei. Nam humilitas via est ad exaltationem: Luc. XIV, 11: qui se humiliat, exaltabitur; Ephes. IV, 10: qui descendit, ipse est et qui ascendit super omnes caelos.

(3) The Ascension is reasonable because of the humility of Christ. There never was humility so great as that of Christ, who, although He was God, yet wished to become man; and although He was the Lord, yet wished to take the form of a servant, and, as St. Paul says: “He was made obedient unto death” [Phil 2:8], and descended even into the underworld. For this He deserved to be exalted even to heaven and to the throne of God, for humility leads to exaltation: “He

The Ascension of Christ was very beneficial for us. This is seen three ways. Firstly, as our Leader, because He ascended in order to lead us; for we had lost the way, but He has shown it to us. “For He who opens the breach shall go up before them” [Micah 2:13]. and thus we may be made certain of possessing the heavenly kingdom: “I go to prepare a place for you” [Jn 14:2]. Secondly, that He might draw our hearts to Himself: “For where your treasure is, there is your heart so” [Mt 6:21]. Thirdly, to let us withdraw from worldly things: “Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth” [Col 3:1].

ARTICLE 7

inde venturus est iudicare vivos et mortuos.


“From thence He shall come to judge the living and the dead.”

It is of the office of the King and Lord to pronounce judgment: “The king who sits on the throne of judgment scatters away all evil with His look” [Prov 20:8]. Since Christ, therefore, ascended into heaven and sits at the right hand of God as Lord of all, it is clear that His is the office of Judge. For this reason we say in the rule of Catholic faith that “He shall come to judge the living and the dead.” Indeed the Angels have said that: “This Jesus who has been taken up from you into heaven shall come again as you have
We shall consider three facts about the judgment: (1) the form of the judgment; (2) the fear of the judgment; (3) our preparation for the judgment.

The form of the judgment

Now, concerning the form of the judgment there is a threefold question. Who is the judge, who are to be judged, and upon what will they be judged? Christ is the Judge: “It is He who is appointed by God to be judge of the living and of the dead” [Acts 10:42]. We may here interpret “the dead” to mean sinners and “the living” to mean the just; or “the living” to refer to those who at that time were living and “the dead” to mean those who had died. Christ of a certain is Judge, not only in that He is God, but also in that He is man. The first reason for this is because it is necessary that they who are to be judged may see the Judge. But the Godhead is so wholly delightful that no one could behold it without great enjoyment; and hence the damned are not permitted to see the Judge, nor in consequence to enjoy anything. Christ, therefore, of necessity will appear in the form of man so that He may be seen by all: “And He has given Him power to do judgment, because He is the Son of man” [Jn 5:27]. Again Christ deserved this office as Man, for as Man He was unjustly judged, and therefore God constitutes Him Judge of the entire world: “Your cause has been judged as that of the wicked. Cause and judgment You shall recover” [Job 36:17]. And, lastly, if God alone should judge men, they, being terrified, would despair; but this despair disappears from men if they are to be judged by a Man: “And then they shall see the Son of man coming in a cloud” [Lk 11:27].
Iudicandi vero sunt omnes qui sunt, fuerunt et erunt. Apostolus, II Cor. V, 10: omnes nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum. Est autem, sicut dicit Gregorius, quadruplex differentia inter iudicandos. Aut enim iudicandi sunt boni aut mali.

Malorum autem quidam condemnabuntur, sed non iudicabuntur; sicut infideles; quorum facta non discutientur, quia qui non credit iam iudicatus est, ut dicitur Ioan. III, 18. Quidam vero condemnabuntur et iudicabuntur, sicut fideles, qui decesserunt cum peccato mortali. Apostolus, Rom. VI, 23: stipendia peccati mors: non enim excludentur a iudicio propter fidem quam habuerunt.

Bonorum etiam quidam salvabuntur et non iudicabuntur, pauperes scilicet spiritu propter Deum; quinimmo alios iudicabuntur. Matth. XIX, 28: vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel: quod quidem non solum intelligitur de discipulis, sed etiam de omnibus pauperibus; alias Paulus, qui plus alis laboravit, non esset de numero illorum. Et ideo intelligendum est etiam de omnibus sequentibus apostolos, et de apostolicis viris. Ideo apostolus, I Cor. VI, 3: (an) nescitis quoniam Angelos iudicabimus? Isai. III, 14: dominus ad iudicium veniet cum senibus populi sui et principibus eius.

Quidam autem salvabuntur et iudicabuntur, All are to be judged—those who are, who were, and who will be: “We must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil” [2 Cor 5:10]. There are, says St. Gregory, four different classes of people to be judged. The chief difference is between the good and the wicked.

Of the wicked, some will be condemned but not judged. They are the infidels whose works are not to be discussed because, as St. John says: “He who does not believe is already judged” [Jn 3:18]. Others will be both condemned and judged. They are those possessing the faith who departed this life in mortal sin: “For the wages of sin is death” [Rm 6:23]. They shall not be excluded from the judgment because of the faith which they possessed.

Of the good also, some will be saved and shall not be judged. They are the poor in spirit for God’s sake who rather shall judge others: “Amen, I say to you that you, who have followed Me, in the regeneration when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel” [Mt 19:28]. Now, this is not to be understood only of the disciples, but of all those who are poor in spirit; for otherwise Paul, who labored more than others, would not be among this number. These words, therefore, must refer also to all the followers of the apostles and to all apostolic men: “Know you not that we shall judge Angels? [1 Cor 6:3], “The Lord will enter into judgment with the ancients of His people and its princes” [Is 3:14].

Others shall both be saved and judged, that

The judgment ought indeed to be feared. (a) Because of the wisdom of the Judge. God knows all things, our thoughts, words and deeds, and “all things are naked and open to his eyes.”[Heb 4:13]. “All the ways of men are open to His eyes”[Prov 16:2]. He knows our words: “The ear of jealousy hears all things”[Wis 1:10]. Also our thoughts: “The heart is perverse above all things and unsearchable. Who can know it? I am the Lord, who search the heart and prove the reins; who give to every one according to his way and according to the fruit of his devices”[Jer 17:9-10]. There will be infallible witnesses—men’s own consciences: “Who show the work of the law written in their hearts, their conscience bearing witness to them; and their thoughts between themselves accusing or also defending one another, in the day when God shall judge the secrets of men”[Rm 2:15-16].
Secundo propter iudicis potentiam, quia omnipotens est in se. Isai. XL, 10: *ecce dominus Deus in fortitudine veniet*. Item omnipotens est in alius, quia omnis creatura erit cum eo. Sap. V, 21: *pugnabit cum illo orbis terrarum contra insensatos*; et ideo dicebat Iob X, 7: *cum sit nemo qui de manu tua possit eruere*. Psal. CXXXVIII, 8: *si ascendero in caelum, tu illices; si descendero in Infernum, ades*.

(b) Because of the power of the Judge, who is almighty in Himself: “Behold, the Lord God will come with strength” [Is 40:10]. And also almighty in others: “The whole world shall fight with Him against the unwise” [Wis 5:21]. Hence, Job says: “Whereas there is no man that can deliver out of your hand” [Job 10:7]. “If I ascend into heaven, You are there; if I descend into the underworld, You are present,” says the Psalmist. [Ps 138:8].

Tertio propter iudicis inflexibilem iustitiam. Nunc enim est tempus misericordiae; sed tempus futurum erit solum tempus iustitiae: et ideo nunc est tempus nostrum, sed tunc erit solum tempus Dei. Psal. LXXIV, 3: *cum accepero tempus, ego iustitias iudicabo*. Prov. VI, 34: *zelus et furor viri non parcat in die vindictae, nec acquisescet cuisquam precibus, nec suscipiet pro redemptione dona plurima*.

(c) Because of the inflexible justice of the Judge. The present is the time for mercy; but the future is the time solely for justice; and so the present is our time, but the future is God’s time: “When I shall take a time, I shall judge justices” [Ps 74:3 Vulgate]. “The jealousy and rage of the husband will not spare in the day of revenge. Nor will he yield to any man’s prayers; nor will he accept for satisfaction ever so many gifts” [Prov 6:34-35].


(d) Because of the anger of the Judge. He shall appear in different ways to the just and to the wicked. To the just, He will be pleasant and gracious: “They will behold the King of beauty” [Is 33:17]. To the wicked He will be angry and pitiless, so that they may say to the mountains: “Fall upon us and hide us from the wrath of the Lamb” [Rev 6:16]. But this anger of God does not bespeak in Him any perturbation of soul, but rather the effect of His anger which is the eternal punishment inflicted upon sinners.

**Our preparation for the judgment**

Contra autem hunc timorem debemus quatuor habere remedia. Primum est bona operatio. Apostolus, Rom. XIII, 3: *vis non timere potestatem? Bonum fac, et habebis laudem ex...* Now, against this fear of the judgment we ought to have four remedies. The first is good works: “Will you then not be afraid of the power? Do what is good, and you shall...

ARTICLE 8

Credo in Spiritum Sanctum

As we have said, the Word of God is the Son of God just as in a way the word of man is the concept of his intellect. But sometimes man has a word which is dead. This is when, for instance, he conceives what he ought to do, but he has not the will to do it; or when one believes but does not practise; then his faith is said to be dead, as St. James points out [2:17]. The word of God, however, is alive: “For the word of God is living” [Hb 4:12]. It is necessary, therefore, that in God there be will and love. Thus, St. Augustine says: “The word of God which we plan to speak is knowledge with love” [*De Trinitate* IX, 10]. Now, as the Word of God is the Son of God, God’s love is the Holy Spirit. Hence, it is that one possesses the Holy Spirit when he loves God: “The charity of God is poured forth in our hearts, by the Holy Spirit who is given to us” [Rm 5:5].

There are some who held false opinions concerning the Holy Spirit. They said, for
quod erat minor patre et filio, et quod erat servus et minister Dei. Et ideo sancti ad removendum hos errores addiderunt quinque verba in alio symbolo de spiritu sancto.

**Primum est, quod licet sint ali spiritus, scilicet Angeli, sunt tamen ministri Dei, secundum illud apostoli, Hebr. I, 14: omnes sunt administratorii spiritus; sed spiritus sanctus dominus est: Ioan. IV, 24: spiritus est Deus; et apostolus, II Cor. III, 17: dominus autem spiritus est; et inde est quod ubi est spiritus domini, ibi est libertas, ut dicitur II Cor. III. Cuius ratio est, quia facit diligere Deum, et auferit amorem mundi. Et ideo dicitur: in spiritum sanctum dominum.

**Secundum est quia in hoc est vita animae quod coniungitur Deo, cum ipse Deus sit vita animae, sicut anima vita corporis. Deo autem coniungit spiritus sanctus per amorem, quia ipse est amor Dei, et ideo vivificat. Ioan. VI, 64: spiritus est qui vivificat. Unde dicitur: et vivificantem.

**Tertium est quod spiritus sanctus est eiusdem substantiae cum patre et filio: quia sicut filius est verbum patris, ita spiritus sanctus est amor patris et filii; et ideo procedit ab utroque; et sicut verbum Dei est eiusdem substantiae cum patre, ita et amor cum patre et filio. Et ideo dicitur: qui ex patre filioque procedit. Unde et per hoc patet quod non est creatura.

instance, that He was only the servant and minister of God. Hence, to remove these errors the holy Fathers added [in the Nicene Creed] five phrases concerning the Holy Spirit.

**The Holy Spirit, the Lord.”**—The first is, that although there are other spirits, such as the Angels who are ministers of God. “Art they not all ministering spirits?” [Hb 1:14], nevertheless the Holy Spirit is the Lord. “God is a Spirit” [Jn 4:24] and, “Now the Lord is a Spirit” [2 Cor 3:17], and also, “Where the Spirit of the Lord is, there is liberty” [2 Cor 3:11]. The reason is that He makes us love God and cease to love the world. Thus, the Creed says: “In the Holy Spirit, the Lord.”

**And Giver of life.”**—The second phrase is there because the soul’s life is to be united to God, inasmuch as God is the life of the soul, and as truly as the soul is the life of the body. Now, the Holy Spirit unites the soul to God through love, because He is the love of God, and therefore He gives life. “It is the spirit who gives life” [Jn 6:64]. Therefore, it is said: “and Giver of life.”

**Who proceeds from the Father and the Son.”**—The third is that the Holy Spirit is one in substance with the Father and the Son; because as the Son is the Word of the Father, so the Holy Spirit is the love both of the Father and the Son, and, therefore, He proceeds from them both. Moreover, just as the Word of God is of the same substance as the Father, so also is Love [Holy Spirit], of the same substance as the Father and the Son. Hence, it is said: “who proceeds from the Father and the Son.” From this it is seen that the Holy Spirit is not a Creature.
Quartum est quod est aequalis patri et filio quantum ad cultum. Ioan. IV, 23: veri adoratores adorabunt patrem in spiritu et veritate. Matth. ult., 19: docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti. Et ideo dicitur: qui cum patre et filio simul adoratur.

Quintum, per quod manifestatur quod sit aequalis Deo, est quia sancti prophetae locuti sunt a Deo. Constat autem quod si spiritus non esset Deus, non diceretur quod prophetae fuerint locuti ab eo. Sed Petrus dicit (Epist. II, cap. I, 21), quod spiritu sancto inspirati locuti sunt sancti Dei homines. Isai. XLVIII, 16: dominus Deus misit me, et spiritus eius. Unde hic dicitur: qui locutus est per prophetas.

Per hoc autem destruuntur duo errores: error scilicet Manichaeorum, qui dixerunt, quod vetus testamentum non erat a Deo: quod falsum est, quia per prophetas locutus est spiritus sanctus. Item error Priscillae et Montani, qui dixerunt quod prophetae non sunt locuti a spiritu sancto, sed quasi amentes.

In all this two errors are condemned. The Manicheans said that the Old Testament was not from God. But this is false because the Holy Spirit spoke through the prophets. Likewise, the error of Priscillian and Montanus was that they believed that the prophets did not speak by the Holy Spirit but were somewhat beside themselves.

Benefits

Provenit autem nobis multiplex fructus a spiritu sancto. Primo quia purgat a peccatis.


Many benefits come to us from the Holy Spirit:

(1) He cleanses us from our sins. The reason is that one must repair that which one has made. Now, the soul is created by the Holy Spirit, because God has made all things through Him; for God, by loving His goodness, created everything: “You love all

Secundo illuminat intellectum, quia omnia quae scimus, a spiritu sancto scimus. Ioan. XIV, 26: *Paraclytus autem spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecumque dixero vobis*. Item I Ioan. II, 27: *unctio docebit vos de omnibus*.


(2) The Holy Spirit enlightens the intellect, since all that we know, we know through the Holy Spirit: “But the Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you” [Jn 14:26]. Also: “His unction teaches you all things” [1 Jn 2:27].

(3) He assists us and, to a certain extent, compels us to keep the commandments. No one can keep the commandments unless he loves God: “If any one love Me, he will keep My word” [Jn 14:23]. Thus, the Holy Spirit makes us love God: “And I give you a new heart and put a new spirit within you; and I will take away the stony heart out of your flesh and will give you a heart of flesh. And I will put My Spirit in the midst of you; and I will cause you to walk in My commandments and to keep My judgments and do them” [Ez 36:26-27].

(4) He strengthens in us the hope of eternal life, because He is the pledge to us of this our destiny: “You were signed with the Holy Spirit of promise who is the pledge of our inheritance” [Eph 1:13]. He is, as it were, the
Cuius ratio est, quia ex hoc debetur vita aeterna homini, inquantum efficitur filius Dei; et hoc fit per hoc quod fit similis Christo. Assimilatur autem aliquis Christo per hoc quod habet spiritum Christi, qui est spiritus sanctus. Apostolus, Rom. VIII, 15-16: *non enim accepi spiritum servitutis iterum in timore; sed accepi spiritum adoptionis filiorum, in quo clamamus, abba, pater. Ipse enim spiritus testimonium reddat spiritui nostro, quod sumus filii Dei.* et Gal. IV, 6: *quoniam autem estis filii Dei, misit Deus spiritum filii sui in corda vestra, clamamtem, abba, pater.*


(5) He counsels us when we are in doubt, and teaches us what is the will of God: “He that has an ear let him hear what the Spirit says to the churches” [Rev 2:7]. Likewise: “I may hear him as a master” [Is 50:4].

**ARTICLE 9**

sanctam Ecclesiam catholicam, We see that in a man there are one soul and one body; and of his body there are many members. So also the Catholic Church is one body and has different members. The soul which animates this body is the Holy Spirit. Hence, after confessing our faith in the Holy Spirit, we are bid to believe in the Holy Catholic Church. Thus, in the Symbol it is said, “the Holy Catholic Church.”

“I Believe in the Holy Catholic Church.”

We see that in a man there are one soul and one body; and of his body there are many members. So also the Catholic Church is one body and has different members. The soul which animates this body is the Holy Spirit. Hence, after confessing our faith in the Holy Spirit, we are bid to believe in the Holy Catholic Church. Thus, in the Symbol it is said, “the Holy Catholic Church.”

Circa quod sciendum est, quod Ecclesia est idem quod congregatio. Unde Ecclesia sancta idem est quod congregatio fidelium; et quilibet Christianus est sicut membrum ipsius Ecclesiae, de qua dicitur Eccli. ulti. 31: *appropriat ad me surety of our eternal life. The reason is that eternal life is due to man inasmuch as he is become the son of God; and this is brought about in that he is made like unto Christ; and this, in turn, follows from his having the Spirit of Christ, and this is the Holy Spirit: “For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit that we are the sons of God” [Rm 8:15-16]. And also: “Because you are sons, God sent the Spirit of His Son into your hearts, crying: Abba, Father” [Gal 4:6].

It must be known that “church” is the same as assembly. So, the Holy Church is the same as the assembly of the faithful, and every Christian is a member of this Church, of which it is written: “Draw near to Me,
indocti, et congregate vos in domum disciplinae.

Hae autem Ecclesia sancta habet quatuor conditiones: quia est una, quia est sancta, quia est Catholica, idest universalis, et quia est fortis et firma.

The Church has four essential conditions, in that she is one, holy, catholic, and strong and firm.

One

Quantum ad primum sciendum est, quod licet diversi haeretici diversas sectas adinvenerint, non tamen pertinent ad Ecclesiam, quia sunt divisi in partes: sed Ecclesia est una. Cant. VI, 8: una est columba mea, perfecta mea. Causatur autem unitas Ecclesiae ex tribus.

Of the first, it must be known that the Church is one. Although various heretics have founded various sects, they do not belong to the Church, since they are but so many divisions. Of her it is said: “One is My dove; My perfect one is but one” [Sg 6:8]. The unity of the Church arises from three sources:

(1) the unity of faith. All Christians who are of the body of the Church believe the same doctrine. “I beseech you... that you all speak the same thing and that there be no schisms among you” [1 Cor 1:10]. And: “One Lord, one faith, one baptism”[Eph 4:5];

(2) the unity of hope. All are strengthened in one hope of arriving at eternal life. Hence, the Apostle says: “One body and one Spirit, as you are called in one hope of your calling”[Eph 4:4];

(3) the unity of charity. All are joined together in the love of God, and to each other in mutual love: “And the glory which You hast given Me, I have given them; that they may be one, as We also are one” [Jn 17:22]. It is clear that this is a true love when the members are solicitous for one another and sympathetic towards each other: “We should in every way grow up in Him who is the head, Christ. From whom the
compactum per omnem iuncturam subministrationis secundum operationem in mensuram uniuscuiusque membre, augmentum corporis facit in aedificacionem sui in caritate; quia quilibet de gratia sibi collata a Deo, debet proximo servire. Unde nullus debet contemnere, nec pati ab ista Ecclesia abiici et expelli; quia non est nisi una Ecclesia in qua homines salventur, sicut extra arcam Noe nullus salvari potuit.

Circa secundum sciendum, quod est etiam alia congregationis ex tribus. Primo, quia sicut Ecclesia cum consecratur, materialiter lavatur, ita et fideles loti sunt sanguine Christi. Apoc. I, 5: dilexit nos, et lavit nos a peccatis nostris in sanguine suo; Hebr. XIII, 12: Iesus, ut sanctificaret per suum sanguinem populum, extra portam passus est. Secundo ex inunctione: quia sicut Ecclesia inungitur, sic et fideles spirituali inunctione unguntur, ut sanctificantur: alias non essent Christiani: Christus enim idem est quod unctus. Haec autem unctio est gratia spiritus sancti. II Cor. I, 21: qui unxit nos, Deus; et I Cor. VI, 11: sanctificati estis in nomine domini nostri Iesu Christi. Tertio ex inhabitacione Trinitatis: nam ubicumque Deus inhabitat, locus ille sanctus est: unde Genes. XXVIII, 16: vere locus iste sanctus est; et Psal. XCI, 5: domum tuam decet sanctitudo, domine. Quarto propter whole body, being joined and fit together, by every joint with which it is supplied, when each part is working properly, makes bodily growth and builds itself up in charity” [Eph 4:15-16]. This is because each one ought to make use of the grace God grants him, and be of service to his neighbor. No one ought to be indifferent to the Church, or allow himself to be cut off and expelled from it; for there is but one Church in which men are saved, just as outside of the ark of Noah no one could be saved.

Concerning the second mark, holiness, it must be known that there is indeed another assembly, but it consists of the wicked: “I hate the assembly of the wicked” [Ps 25:5]. But such a one is evil; the Church of Christ, however, is holy: “For the temple of God is holy, which you are” [1 Cor 3:17]. Hence, it is said: “the Holy Church.”

The faithful of this Church are made holy because of four things: (1) Just as a church is cleansed materially when it is consecrated, so also the faithful are washed in the blood of Christ: “Jesus Christ... who hath loved us and washed us from our sins in His own blood” [Rev 1:5]. And: “That He might sanctify the people by his blood, he suffered outside the gate” [Hb 13:12]. (2) Just as there is the anointing of the church, so also the faithful are anointed with a spiritual unction in order to be sanctified. Otherwise they would not be Christians, for Christ is the same as Anointed. This anointing is the grace of the Holy Spirit: “He who confirms us with you in Christ and who has anointed us, is God” [2 Cor 1:21]. And: “You are sanctified... in the name of our Lord Jesus Christ” [1 Cor 6:11]. (3) The faithful are made holy because of the Trinity who dwells...
invocationem Dei. Ier. XIV, 9: *tu autem in nobis es, domine, et nomen tuum invocatum est super nos.* Cavendum est ergo ne post talem sanctificationem polluamus animam nostram, quae templum Dei est, per peccatum. Apostolus, I Cor. III, 17: *si quis templum Dei violaverit, disperdet illum Deus.*

Catholic


in the Church; for wherever God dwells, that place is holy. “The place where you stand is holy” [Joshua 5:16]. And: “Holiness befits your house, O Lord” [Ps 92:5]. (4) Lastly, the faithful are sanctified because God is invoked in the Church: “But You, Lord, are among us, and your name is called upon by us; forsake us not” [Jer 14:9]. Let us, therefore, beware, seeing that we are thus sanctified, lest by sin we defile our soul which is the temple of God: “Do you not know that you are the temple of God and that the Spirit of God dwells in you? But if any man violates the temple of God, him shall God destroy” [1 Cor 3:16-17].
consummation of the world” [Mt 28:20]. Moreover, even after the end of the world, it will continue to exist in heaven.

**Apostolic**


Secundo apparat firmitas domus, si conquassata non potest destrui. Ecclesia autem nunquam potuit destrui: nec a persecutoribus; immo persecutionibus durantibus magis crevit, et qui eam persequebatur, deficiebant: Matth. XXI, 44: *qui ceciderit super lapidem istum, confringetur; super quem vero ceciderit, conteret eum*; nec ab erroribus; immo quanto magis errores supervenerunt, tanto magis veritas manifestata est: II Tim. III, 8: *hominis corrupti mente, reprobi circa fidem; sed ultra non proficient*;

nec a tentationibus Daemonum: Ecclesia enim est sicut turris, ad quam fugit quicumque pugnat contra Diabolum: Prov. XVIII, 10: *turris fortissima nomen domini*. Et ideo Diabolus principaliter conatur ad destructionem eius; sed non praevalit, quia dominus dixit Matth. XVI, 18: *et portae Inferi non

The Church is firm. A house is said to be firm if it has a solid foundation. The principal foundation of the Church is Christ: “For other foundation no men can lay but that which is laid, which is Christ Jesus” [1 Cor 3:11]. The secondary foundation, however, is the Apostles and their teaching. Therefore, the Church is firm. It is said in the Apocalypse that the city has “twelve foundations,” and therein were “written the names of the twelve Apostles” [Rev 21:14]. From this the Church is called Apostolic. Likewise, to indicate this firmness of the Church St. Peter is called the crowning head.

The firmness of a house is evident if, when it is violently struck, it does not fall. The Church similarly can never be destroyed, neither by persecution nor by error. Indeed, the Church grew during the persecutions, and both those who persecuted her and those against whom she threatened completely failed: “And whoever falls upon this stone, shall be broken; but on whomever it falls, it shall grind him to powder” [Mt 21:44]. As regards errors, indeed, the more errors arise, the more surely truth is made to appear: “Men corrupt in mind, reprobate in faith; but they shall proceed no further” [2 Tim 3:8].

Nor shall the Church be destroyed by the temptations of the demons. For she is like a tower towards which all flee who war against the devil: “The name of the Lord is a strong tower” [Prov 18:10]. The devil, therefore, is chiefly intent on destroying the Church, but he will not succeed, for the Lord...
praevalebunt adversus eam;

quasi dicat: bellabunt adversum te, sed non praevalebunt. Et inde est quod sola Ecclesia Petri (in cuius partem venit tota Italia, dum discipuli mitterentur ad praedicandum) semper fuit firma in fide: et cum in aliis partibus vel nulla fides sit, vel sit commixa multis erroribus, Ecclesia tamen Petri et fide viget, et ab erroribus munda est. Nec mirum: quia dominus dixit Petro, Luc. XXII, 32: ego rogavi pro te, Petre, ut non deficiat fides tua.

This is as if He said: “They shall make war against you, but they shall not overcome you.” And thus it is that only the Church of Peter (to whom it was given to evangelize Italy when the disciples were sent to preach) was always firm in faith. On the contrary, in other parts of the world there is either no faith at all or faith mixed with many errors. The Church of Peter flourishes in faith and is free from error. This, however, is not to be wondered at, for the Lord has said to Peter: “But I have prayed for you, that your faith fail not; and thou, being once converted, confirm your brethren” [Lk 22:32].

ARTICLE 10

sanctorum communionem, remissionem peccatorum

“The Communion of Saints, the Forgiveness of Sins.”

Bonum ergo Christi communicatur omnibus Christianis, sicut virtus capitis omnibus membris;

As in our natural body the operation of one member works for the good of the entire body, so also is it with a spiritual body, such as is the Church. Because all the faithful are one body, the good of one member is communicated to another: “And every one members, one of another” [Rm 12:5]. So, among the points of faith which the Apostles have handed down is that there is a common sharing of good in the Church. This is expressed in the words, “the Communion of Saints”. Among the various members of the Church, the principal member is Christ, because He is the Head: “He made Him head over all the Church, which is His body” [Eph 1:22]. Christ communicates His good, just as the power of the head is communicated to all the members.
et haec communicatio fit per sacramenta Ecclesiae, in quibus operatur virtus passionis Christi, quae operatur ad conferendam gratiam in remissionem peccatorum. Huiusmodi autem sacramenta Ecclesiae sunt septem.

Primum est Baptismus, qui est regeneratio quaedam spiritualis. Sicut enim vita carnalis non potest haberi nisi homo carnaliter nascatur: ita vita spiritualis, vel gratiae, non potest haberi nisi homo renascatur spiritualiter. Haec autem generatio fit per Baptismum: Ioan. III, 5: nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum Dei. Et est sciendum, quod sicut homo non nascitur nisi semel, sic et semel tantum baptizatur: unde et sancti addiderunt: confiteor unum Baptisma. Virtus autem Baptismi est quod purgat ab omnibus peccatis et quantum ad culpam et quantum ad poenam: et inde est quod nulla poenitentia imponitur baptizatis, quantuncumque fuerint peccatores; et si statim moriantur post Baptismum, immediate evolant in vitam aeternam. Inde est etiam quod licet soli sacerdotes ex officio baptizent, ex necessitate tamen cuilibet licet baptizare, servata tamen forma Baptismi, quae est: ego te baptizo in nomine patris et filii et spiritus sancti. Sumit autem hoc sacramentum virtutem a passione Christi: Rom. VI, 5: quicumque baptizati sumus in Christo Iesu, in morte ipsius baptizati sumus. Et inde est quod sicut Christus fuit tribus diebus in sepulcro, ita fit trina immersio in aqua.

Secundum sacramentum est confirmatio. Sicut enim in illis qui corporaliter nascuntur, necessariae sunt vires ad operandum; ita spiritualiter renatis necessarium est robur

This communication takes place through the Sacraments of the Church in which operate the merits of the passion of Christ, which in turn operates for the conferring of grace unto the remission of sins. These Sacraments of the Church are seven in number.

“Baptism.”—The first is Baptism which is a certain spiritual regeneration. Just as there can be no physical life unless man is first born in the flesh, so spiritual life or grace cannot be had unless man is spiritually reborn. This rebirth is effected through Baptism: “Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God” [Jn 3:5]. It must be known that, just as a man can be born but once, so only once is he baptized. Hence, the holy Fathers put into the Nicene Creed: “I confess one baptism.” The power of Baptism consists in this, that it cleanses from all sins as regards both their guilt and their punishment. For this reason no penance is imposed on those who are baptized, no matter to what extent they had been sinners. Moreover, if they should die immediately after Baptism, they would without delay go to heaven. Another result is that, although only priests “ex officio” may baptize, yet any one may baptize in case of necessity, provided that the proper form of Baptism is used. This is: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” This Sacrament receives its power from the passion of Christ. “All we who are baptized in Christ Jesus are baptized in His death” [Rm 6:3]. Accordingly there is a threefold immersion in water after the three days in which Christ was in the sepulchre.

“Confirmation.”—The second Sacrament is Confirmation. Just as they who are physically born need certain powers to act, so those who are reborn spiritually must

Tertium sacramentum est Eucharistia. Sicut enim in vita corporali, postquam homo natus est et vires sumpsit, necessarius est ei cibus, ut conservetur et sustentetur; ita in vita spirituali post habitum robur necessarius est ei cibus spiritualis, qui est corpus Christi. Ioan. VI, 54: nisi manducaveritis carnem filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis. Et ideo secundum ordinationem Ecclesiae quilibet Christianus semel in anno debet recipere corpus Christi, digne tamen et munde: quia, ut dicitur I Cor. XI, 29, qui manducat et bibit indigne, scilicet cum conscientia peccati mortalis de quo non est confessus, vel non proponit abstinere, iudicium sibi manducat et bibit.

Quartum sacramentum est poenitentia. Contingit enim in vita corporali quod quandoque quis infirmatur, et nisi habeat medicinam, moritur; et ita in vita spirituali quis infirmatur per peccatum: unde necessaria est medicina ad recuperandam sanitatem. Et haec est gratia quae conferetur in poenitentiae sacramento. Psal. CII, 3: qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas. In poenitentia autem tria have the strength of the Holy Spirit which is imparted to them in this Sacrament. In order that they might become strong, the Apostles received the Holy Spirit after the Ascension of Christ: “Stay you in the city till you be endowed with power from on high” [Lk 24:49]. This power is given in the Sacrament of Confirmation. They, therefore, who have the care of children should be very careful to see that they be confirmed, because great grace is conferred in Confirmation. He who is confirmed will, when he dies, enjoy greater glory than one not confirmed, because greater grace will be his.

“Holy Eucharist.”—The Eucharist is the third Sacrament. In the physical life, after man is born and acquires powers, he needs food to sustain and strengthen him. Likewise in the spiritual life, after being fortified, he has need of spiritual food; this is the Body of Christ: “Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you “[Jn 6:54]. According to the prescribed law of the Church, therefore, every Christian must at least once a year receive the Body of Christ, and in a worthy manner and with a clean conscience: “For he who eats and drinks unworthily [that is, by being conscious of unconfessed mortal sin on his soul, or with no intent to abstain from it] eats and drinks judgment to himself” [1 Cor 11:29].

“Penance.”—The fourth Sacrament is Penance. In the physical life, one who is sick and does not have recourse to medicine, dies; so in the spiritual order, one becomes ill because of sin. Thus, medicine is necessary for recovery of health; and this is the grace which is conferred in the Sacrament of Penance: “Who forgives all your iniquities; who heals all your diseases” [Ps 102:3]. Three things must be present in
debent esse: contritio, quae est dolor de peccato
cum proposito abstinendi; confessio
peccatorum cum integritate: et satisfactio quae
est per bona opera.

Quintum sacramentum est extrema unctio. In
hac enim vita sunt multa quae impediant,
propter quae homo non potest perfecte consequi
purgationem a peccatis. Et quia nullus potest
intrare vitam aeternam nisi sit bene purgatus,
necessarium fuit aliud sacramentum quo homo
purgaretur a peccatis, et liberaretur ab
infirmitate, et praepararetur ad introitum regni
caelestis. Et hoc est sacramentum extremae
unctionis. Sed quod non semper curet
corporaliter, hoc est quia forte vivere non
expedit saluti animae. Iac. V, 14-15: infirmatur
quis in vobis? Inducat presbyteros Ecclesiae, et
orent super eum, ungentes eum oleo in nomine
domi: et oratio fidei salvabit infirmum, et
alleviabit eum dominus; et si in peccatis sit,
remittentur ei. Sic ergo patet quod per quinque
sacramenta quae praedicta sunt, habetur
perfectio vitae.

Sed quia necessarium est quod huiusmodi
sacramenta conferantur per determinatos
ministros, ideo fuit necessarium sacramentum
ordinis, cuius ministerio huiusmodi sacramenta
dispensarentur. Nec est attendenda ad hoc
eorum vita, si aliquando ad mala declinant; sed
virtus Christi, per quam ipsa sacramenta
efficaciam habent, quorum ipsi dispensatores
sunt: apostolus, I Cor. IV, 1: sic nos existimet
homo ut ministros Christi, et dispensatores
mysteriorum Dei; et hoc est sextum
sacramentum, scilicet ordinis.

the Sacrament of Penance: contrition, which
is sorrow for sin together with a resolution
not to sin again; confession of sins, as far as
possible entire; and satisfaction which is
accomplished by good works.

“Extreme Unction.”—Extreme Unction is
the fifth Sacrament. In this life there are
many things which prevent one from a
perfect purification from one’s sins. But
since no one can enter into eternal life until
he is well cleansed, there is need of another
Sacrament which will purify man of his sins,
and both free him from sickness and prepare
him for entry into the heavenly kingdom.
This is the Sacrament of Extreme Unction.
That this Sacrament does not always restore
health to the body is due to this, that perhaps
to live is not to the advantage of the soul’s
salvation. “Is any man sick amongst you?
Let him bring in the priests of the Church
and let them pray over him, anointing him
with oil in the name of the Lord. And the
prayer of faith shall save the sick man. And
the Lord shall raise him up; and if he be in
sins, they shall be forgiven him” [James
5:14-15]. It is now clear that the fullness of
life is had from these five Sacraments.

“Holy Orders.”—It is necessary that these
Sacraments be administered by chosen
ministers. Therefore, the Sacrament of
Orders is necessary, by whose powers these
Sacraments are dispensed. Nor need one
note the life of such ministers, if here and
there one fail in his office, but remember the
virtue of Christ through whose merits the
Sacraments have their efficacy, and in whose
Name the ministers are but dispensers: “Let
a man so account of us as of the ministers of
Christ and the dispensers of the mysteries of
God” [1 Cor 4:1]. This then is the sixth
Sacrament, namely, Orders.
Septimum sacramentum est matrimonium, in quo si munde vivunt, homines salvantur, et possunt sine peccato mortali vivere. Et interdum declinant coniugati ad venialia, quando eorum concupiscentia non fertur extra bona matrimonii; et si efferatur extra, tunc declinant ad mortale.

“Matrimony.”—The seventh Sacrament is Matrimony, and in it men, if they live uprightly, are saved; and thereby they are enabled to live without mortal sin. Sometimes the partners in marriage fall into venial sin, when their concupiscence does not extend beyond the rights of matrimony; but if they do go beyond such rights, they sin mortally.

Per haec autem septem sacramenta consequimur peccatorum remissionem. Et ideo hic statim subditur: remissionem peccatorum. Per hoc etiam datum est apostolis dimittere peccata. Et ideo credendum est quod ministri Ecclesiae, ad quos derivata est huiusmodi potestas ab apostolis, et ad apostolos a Christo, in Ecclesia habeant potestatem ligandi atque solvendi, et quod in Ecclesia sit plena potestas dimittendi peccata, sed gradatim, scilicet a Papa in alios praelatos.

By these seven Sacraments we receive the remission of sins, and so in the Creed there follows immediately: “the forgiveness of sins.” The power was given to the Apostles to forgive sins. We must believe that the ministers of the Church receive this power from the Apostles; and the Apostles received it from Christ; and thus the priests have the power of binding and loosing. Moreover, we believe that there is the full power of forgiving sins in the Church, although it operates from the highest to the lowest, i.e., from the Pope down through the prelates.

Sciendum est etiam, quod non solum virtus passionis Christi communicatur nobis, sed etiam meritum vitae Christi. Et quidquid boni fecerunt omnes sancti, communicatur in caritate existentibus, quia omnes unum sunt: Psal. CXVIII, 63:particeps ego sum omnium timentium te. Et inde est quod qui in caritate vivit, particeps est omnis boni quod fit in toto mundo; sed tamen specialius illi pro quibus specialius fit aliquod bonum. Nam unus potest satisfacere pro alio, sicut patet in beneficis, ad quae plures congregationes admittunt aliquos. Sic ergo per hanc communionem consequimur duo: unum scilicet quod meritum Christi communicatur omnibus; aliiud quod bonus unius communicatur alteri. Unde excommunicati, per hoc quod sunt extra Ecclesiam, perdunt partem omnium bonorum quae fiunt; quod est maius damnum quam damnum alicuius rei temporalis. Est etiam aliud

We must also know that not only the efficacy of the Passion of Christ is communicated to us, but also the merits of His life; and, moreover, all the good that all the Saints have done is communicated to all who are in the state of grace, because all are one: “I am a partaker of all those who fear You” [Ps 118:63]. Therefore, he who lives in charity participates in all the good that is done in the entire world; but more specially does he benefit for whom some good work is done; since one man certainly can satisfy for another. Thus, through this communion we receive two benefits. One is that the merits of Christ are communicated to all; the other is that the good of one is communicated to another. Those who are excommunicated, however, because they are cut off from the Church, forfeit their part of all the good that is done, and this is a far greater loss than
periculum: quia constat quod per huismodi suffragia impeditur Diabolus ne possit nos tentare: unde quando quis excluditur ab huismodi suffragiis, Diabolus facilius vincit eum. Et inde est quod in primitiva Ecclesia, cum aliquid excommunicabatur, statim Diabolus vexabat eum corporaliter.

ARTICLE 11

carnis resurrectionem

Spiritus sanctus non solum sanctificat Ecclesiam quantum ad animam, sed virtute eius resurgent corpora nostra. Rom. 4, 24: *qui suscitavit Iesum Christum dominum nostrum a mortuis*; et I Cor. XV, 21: *quoniam quidem per hominem mors, et per hominem resurrectio mortuorum.* Et ideo credimus secundum fidem nostram, resurrectionem mortuorum futuram. Circa quam quatuor consideranda occurrunt. Primum est utilitas, quae ex fide resurrectionis provenit; secundum est qualitas resurgentium, quantum ad omnes in generali; tertium quantum ad bonos; quartum quantum ad malos in speciali.

Not only does the Holy Spirit sanctify the Church as regards the souls of its members, but also our bodies shall rise again by His power: “We believe in Him that raised up Jesus Christ, Our Lord, from the dead” [Rm 4:24]. And: “By a man came death: and by a Man the resurrection of the dead” [1 Cor 15:21]. In this there occur four considerations: (1) the benefits which proceed from our faith in the resurrection; (2) the qualities of those who shall rise, taken all in general; (3) the condition of the blessed; (4) the condition of the damned.

Benefits

Concerning the first, our faith and hope in the resurrection is beneficial in four ways. Firstly, it takes away the sorrow which we feel for the departed. It is impossible for one not to grieve over the death of a relative or friend; but the hope that such a one will rise again greatly tempers the pain of parting: “And we will not have you ignorant, brethren, concerning those who are asleep, that you be not sorrowful, as others who have no hope” [1 Thes 4:12].
Secundo aufert timorem mortis. Nam si homo post mortem non speraret aliam vitam meliorem, sine dubio mors esset valde timenda, et potius deberet homo quacumque mala facere, quam incurrere mortem. Sed quia credimus esse aliam vitam meliorem, ad quam perveniemus post mortem, constat quod nullus debet mortem timere, nec timore mortis aliquis mala facere. Hebr. II, 14-15: ut per mortem destrueret eum qui habebat mortis imperium, idest Diabolum; et liberaret eos qui timore mortis per totam vitam obnoxii erant servitiuti.

Tertio reddit sollicitos et studiosos ad bene operandum. Si enim vita hominis esset tantum ista in qua vivimus, non inesset hominibus magnum studium ad bene operandum: quia quidquid faceret, parvum esset, cum eius desiderium non sit ad bonum determinatam secundum certum tempus, sed ad aeternitatem. Sed quia credimus quod per haec quae hic facimus, recipiemus bona aeterna in resurrectione, ideo studemus bona operari. I Cor. XV, 19: si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus.

Quarto retrahit a malo. Sicut enim spes praemii allicit ad bonum operandum, ita timor poenae, quam credimus malis reservari, retrahit a malo. Ioan. V, 29:et procedent qui bona fecerunt, in resurrectionem vitae; qui vero mala egerunt, in resurrectionem iudicii. Circa secundum scidendum est, quod quantum ad omnes quadruplex conditio attendi potest in resurrectione.

Secondly, it takes away the fear of death. If one does not hope in another and better life after death, then without doubt one is greatly in fear of death and would willingly commit any crime rather than suffer death. But because we believe in another life which will be ours after death, we do not fear death, nor would we do anything wrong through fear of it: “That, through death He might destroy him who had the empire of death, that is to say, the devil, and might deliver those who through fear of death were all their life subject to bondage” [Hb 2:14].

Thirdly, it makes us watchful and careful to live uprightly. If, however, this life in which we live were all, we would not have this great incentive to live well, for whatever we do would be of little importance, since it would be regulated not by eternity, but by brief, determined time. But we believe that we shall receive eternal rewards in the resurrection for whatsoever we do here. Hence, we are anxious to do good: “If in this life only we have hope in Christ, we are of all men most miserable” [1 Cor 15:19].

Finally, it withdraws us from evil. Just as the hope of reward urges us to do good, so also the fear of punishment, which we believe is reserved for wicked deeds, keeps us from evil: “But they who have done good things shall come forth unto the resurrection of life; but they who have done evil, unto the resurrection of judgment” [Jn 5:29].

Qualities of those who arise

There is a fourfold condition of all those who shall take part in the resurrection:

Prima est quantum ad identitatem corporum (a) The Identity of the Bodies of the
resurgentium: quia idem corpus quod nunc est, et quantum ad carnem et quantum ad ossa resurget; licet aliqui dixerint quod hoc corpus quod nunc corrumpitur, non resurget; quod est contra apostolum. Ait I Cor. XV, 53: oportet enim corruptibile hoc induere incorruptionem; et quia sacra Scriptura dicit, quod virtue Dei idem corpus ad vitam resurget: Iob XIX, 26: runsum circumdabor pelle mea, et in carne mea videbo Deum.

(b) The Incorruptibility of the Risen Bodies.—The bodies of the risen shall be of a different quality from that of the mortal body, because they shall be incorruptible, both of the blessed, who shall be ever in glory, and of the damned, who shall be ever in punishments: “For this corruptible must put on incorruption; and this mortal must put on immortality” [1 Cor 15:53]. And since the body will be incorruptible and immortal, there will no longer be the use of food or of the marriage relations: “For in the resurrection they shall neither marry nor be married, but shall be as the Angels of God in heaven” [Mt 22:30]. This is directly against the Jews and Muslims: “Nor shall he return any more into his house” [Job 7:10].

(c) The Integrity of the Risen Bodies.—Both the good and the wicked shall rise with all soundness of body which is natural to man. He will not be blind or deaf or bear any kind of physical defect: “The dead shall rise again incorruptible” [1 Cor 15:52], this is to mean, wholly free from the defects of the present life.

(d) The Age of the Risen Bodies.—All will rise in the condition of perfect age, which is of thirty-two or thirty-three years. This is because all who were not yet arrived at this

**Condition of the blessed**

Circa tertium sciendum est, quod quantum ad bonos erit specialis gloria, quia sancti habebunt corpora glorificata in quibus erit quadruplex conditio.

Prima est claritas: Matth. XIII, 43: *fulgebunt iusti sicut sol in regno patris eorum.*

Secunda est impassibilitas; I Cor. XV, 43: *seminatur in ignobilitate, surget in gloria;* Apoc. XXI, 4: *absterget Deus omnem lacrymam ab oculis eorum; et mors ultra non erit, neque luctus neque clamor neque dolor erit ultra, quia prima abierunt.*

Tertia est agilitas: Sap. III, 7: *fulgebunt iusti, et sicut scintillae in arundineto discurrent.*

Quarta est subtilitas: I Cor. XV, 44: *seminatur corpus animale, surget corpus spiritale: non quod omnino sit spiritus, sed quia erit totaliter spiritui subiectum.*

**Condition of the damned**

Circa quartum sciendum, quod damnatorum age, did not possess this perfect age, and the old had already lost it. Hence, youths and children will be given what they lack, and what the aged once had will be restored to them: “Until we all attain the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ” [Eph 4:13].

It must be known that the good will enjoy a special glory because the blessed will have glorified bodies which will be endowed with four gifts:

(a) Brilliance.—“Then shall the just shine as the sun in the kingdom of their Father” [Mt 13:43].

(b) Impassibility (i.e., Incapability of Receiving Action).—“It is sown in dishonor; it shall rise in glory.” [1 Cor 15:43] “And God shall wipe away all tears from their eyes; and death shall be no more. Nor mourning, nor crying, nor sorrow shall be anymore, for the former things are passed away” [Rev 21:4].

(c) Agility.—“The just shall shine and shall run to and fro like sparks among the reeds” [Wis 3:7].

(d) Subtility.—“It is sown a natural body; it shall rise a spiritual body” [1 Cor 15:44]. This is in the sense of not being altogether a spirit, but that the body will be wholly subject to the spirit.
conditio contraria erit conditioni beatorum, quia erit in eis poena aeterna: in qua est quadruplex mala conditio. Nam corpora eorum erunt obscura: “facies combustae vultus eorum”. Item passabilia, licet nunquam corrumpantur; quia semper inigne ardebunt, et nunquam consummabuntur: “vermis eorum non morietur, et ignis eorum non extinguetur”. Item erunt gravia: anima enim erit quasi catenata: “To bind their kings with fetters, and their nobles with manacles of iron”. Item erunt quodammodo carnalia et anima et corpus: “The beasts have rotted in their dung”.

**ARTICLE 12**

et vitam aeternam. Amen.

Convenienter in fine omnium desideriorum nostrorum, scilicet in vita aeterna, finis datur credendis in symbolo, cum dicitur: “Life everlasting. Amen.” They wrote this to stand against those who believe that the soul perishes with the body. If this were indeed true, then the condition of man would be just the same as that of the beasts. This agrees with what the Psalmist says: “Man when he was in honor did not understand; he has been compared to senseless beasts, and made like to them” [Ps 48:21]. The human soul, however, is in its immortality made like unto God, and in its sensuality alone is it like the brutes. He, then, who believes that the soul dies with the body withdraws it from this similarity to God and likens it to the brutes. Against such it is said: “They knew not the secrets of God, nor hoped for the wages of
justice, nor esteemed the honor of holy souls. For God created man incorruptible, and to the image of His own likeness He made him” [Wis 2:22-23].

**Life everlasting**


Then, too, in everlasting life is the full and perfect satisfying of every desire; for there every blessed soul will have to overflowing what he hoped for and desired. The reason is that in this life no one can fulfill all his desires, nor can any created thing fully satisfy the craving of man. God only satisfies and infinitely exceeds man’s desires; and, therefore, perfect satiety is found in God alone. As St. Augustine says: “You have made us for You, O Lord, and our heart is restless until it rests in You” [Confessions I, 1]. Because the blessed in the Fatherland will possess God perfectly, it is evident that their desires will be abundantly filled, and their glory will exceed their hopes. The Lord has said: “Enter into
iterum CII, 5: *qui replet in bonis desiderium tuum.*


Tertio consistit in perfecta securitate: nam in mundo isto non est perfecta securitas: quia quanto quis habet plura et magis eminet, tanto plura timet et pluribus indiget; sed in vita aeterna nulla est tristitia, nullus labor, nullus timor. Prov. I 33: *abundantia perfruetur, malorum timore sublato.*

the joy of the Lord” [Mt 25:21]. And as St. Augustine says: “Complete joy will not enter into those who rejoice, but all those who rejoice will enter into joy.” “I shall be satisfied when your glory shall appear” [Ps 16:15]. And again: “Who satisfies your desire with good things” [Ps 102:5].

Whatever is delightful will be there in abundant fullness. Thus, if pleasures are desired, there will be the highest and most perfect pleasure, for it derives from the highest good, namely, God: “Then shall you abound in delights in the Almighty” [Job 22:26]. “At the right hand are delights even to the end” [Ps 15:10]. Likewise, if honors are desired, there too will be all honor. Men wish particularly to be kings, if they be laymen; and to be bishops, if they be clerics. Both these honors will be there: “And has made us a kingdom and priests” [Rev 5:10]. “Behold how they are numbered among the children of God” [Wis 5:5]. If knowledge is desired, it will be there most perfectly, because we shall possess in the life everlasting knowledge of all the natures of things and all truth, and whatever we desire we shall know. And whatever we desire to possess, that we shall have, even life eternal: “Now, all good things come to me together with her” [Wis 7:11]. “To the just their desire shall be given” [Prov 10:24].

Again, most perfect security is there. In this world there is no perfect security; for in so far as one has many things, and the higher one’s position, the more one has to fear and the more one wants. But in the life everlasting there is no anxiety, no labor, no fear. “And My people shall sit in the beauty of peace”[Is 32:10], and “shall enjoy abundance, without fear of evils” [Prov 1:33].
Quarto consistit in omnium beatorum iucunda societate, quae societas erit maxime delectabilis: quia quilibet habebit omnia bona cum omnibus beatis. Nam quilibet diliget alium sicut seipsum; et ideo gaudebit de bono alterius sicut de suo. Quo fit ut tantum augetur laetitia et gaudium unius, quantum est gaudium omnium. Psal. LXXXVI, 7: sicut laetantium omnium habitatio est in te.

Finally, in heaven there will be the happy society of all the blessed, and this society will be especially delightful. Since each one will possess all good together with the blessed, and they will love one another as themselves, and they will rejoice in the others’ good as their own. It will also happen that, as the pleasure and enjoyment of one increases, so will it be for all: “The dwelling in you is as it were of all rejoicing” [Ps 86:7 Vulgate].

Lot of the wicked


The perfect will enjoy all this in the life everlasting, and much more that surpasses description. But the wicked, on the other hand, will be in eternal death suffering pain and punishment as great as will be the happiness and glory of the good. The punishment of the damned will be increased, firstly, by their separation from God and from all good. This is the pain of loss which corresponds to aversion, and is a greater punishment than that of sense: “And the unprofitable servant, cast out into the exterior darkness” [Mt 25:30]. The wicked in this life have interior darkness, namely sin; but then they shall also have exterior darkness.


Secondly, the damned shall suffer from remorse of conscience: “I will rebuke you, and set the charge before you” [Ps 49:21]. “Groaning for anguish of spirit” [Wis 5:3]. Nevertheless, their repentance and groaning will be of no avail, because it rises not from hatred of evil, but from fear and the enormity of their punishments. Thirdly, there is the great pain of sense. It is the fire of hell which tortures the soul and the body; and this, as the Saints tell us, is the sharpest of all punishments. They shall be ever dying, and yet never die; hence it is called eternal
in Inferno positi sunt: mors depascet eos. Quarto ex desperatione salutis. Nam si eis daretur spes liberationis a poenis, eorum poena mitigaretur; sed cum subtrahitur eis omnis spes, poena efficitur gravissima. Isai. LXVI, 24: vermis eorum non morietur, et ignis eorum non extinguetur.

Sic ergo patet differentia inter bene operari et male: quia bona opera ducunt ad vitam, mala autem trahunt ad mortem; et propter hoc homines debere frequentem reducere haec ad memoriam, quia ex hoc provocarentur ad bonum et retraherentur a malo. Unde et signanter in fine omnium ponitur: vitam aeternam, ut semper magis memoriae imprimatur: ad quam vitam nos perducat dominus Iesus Christus, Deus benedictus in saecula saeculorum. Amen.

We thus see the difference between doing good and doing evil. Good works lead to life, evil drags us to death. For this reason, men ought frequently to recall these things to mind, since they will incite one to do good and withdraw one from evil. Therefore, very significantly, at the end of the Creed is placed “life everlasting,” so that it would be more and more deeply impressed on the memory. To this life everlasting may the Lord Jesus Christ, blessed God for ever, bring us! Amen.

http://dhspriory.org/thomas/Creed.htm