

**16.** If Christ has merited eternal salvation for all men, why, then, are not all saved?

Because not all do, on their part, what is necessary for obtaining salvation; that is, because they do not all believe, keep the Commandments, and use the means of grace.

'He [Christ] became to all that *obey* Him the cause of eternal salvation' (Hebr. v. 9).—Example of St. Paul (Col. i. 24). 'He who made you without your concurrence, will not save you without it' (St. Augustine).

*Application.* Oh! that you would never forget how much Jesus has loved you, and what He has suffered for you. For out of mercy, and '*for His exceeding charity wherewith He loved us, even when we were dead in sins*' (Eph. ii. 4, 5), He has redeemed us through His most bitter Passion and death, and has placed us in the kingdom of His grace. Let this charity of Christ urge you to live unto Him who died for you, and rose again (2 Cor. v. 14, 15). (Devotion to the Sufferings of Christ; the Way of the Cross, or Stations; Visiting the Holy Sepulchre in Holy-week; Abstinence on Fridays, etc.)

#### THE FIFTH ARTICLE.

'He descended into hell, the third day He rose again from the dead.'

(See *Short Hist. of Rel.* § 27.)

**1.** What means, 'He descended into hell'?

That the soul of Jesus Christ, after His death, descended into 'Limbo'—*i.e.*, to the place where the souls of the just who died before Christ were detained, and were waiting for the time of their redemption.

'He was put to death indeed in the flesh, but enlivened in the spirit; in which also coming He preached to those spirits that were in prison'—that is, announced to them their redemption (1 Pet. iii. 18, 19).

**2.** Why were the souls of the just detained in Limbo?

Because Heaven was closed through sin, and was first to be opened by Christ (Hebr. ix. 6–8).

**3.** Why did Christ descend into Limbo?

1. To comfort and set free the souls of the just; and 2. To show forth His power and majesty even there in the lower regions (Phil. ii. 10).

**4.** What means, 'the third day He rose again from the dead'?

That on the third day after His death Christ reunited, by His own power, His soul to His body, as He had foretold, and rose again from the grave. (Easter day.)

'Destroy this temple, and in three days I will raise it up. But He spoke of the temple of His body' (John ii. 19, 21; comp. John x. 18).

**5.** How did Christ rise again?

He came forth glorious and immortal from the grave, secured as it was by a heavy stone, and guarded by soldiers.

**6.** Did Christ no longer retain in His glorified body any mark of His sufferings?

He still retained, in His hands, feet, and side, the marks of His wounds; therefore He said to Thomas: '*Put in thy finger hither [into the place of the nails], and see my hands; and bring hither thy hand, and put it into my side*' (John xx. 27).

**7.** Why has He still retained these marks?

1. In testimony of His victory over hell; 2. As a proof that He rose again in the very same body in which He had suffered; and 3. To show them on the day of judgment, for the consolation of the just and for the confusion of the wicked.

**8.** Whence do we know that Christ rose from the dead?

From the testimony of His Apostles and His Disciples, who often saw Him after His resurrection, touched Him, ate, spoke, and conversed with Him;

and who everywhere loudly proclaimed His resurrection, even before the chief council who had condemned Him to death, although by this conduct they drew upon themselves nothing but mortal hatred and persecution.

It is true that the soldiers who guarded the grave, being bribed with a large sum of money, spread the report that, while they were asleep, the Disciples of Jesus came and stole His body. But 1. If they were asleep, how could they see, then, that His Disciples stole the body? 2. Whence did the timid Disciples, who expected now nothing more from their deceased Master, get on a sudden such undaunted courage? 3. How did it happen that not even one of the sleeping guards awoke at the rolling away of the heavy stone? 4. Why were the guards not punished for the neglect of their duty? (Comp. Acts xii. 19.)

If the evidence of the Apostles and the Disciples had not been so certain and quite unexceptionable, they would never have convinced the world, in opposition to the most powerful and crafty enemies of Jesus, that He who, like a malefactor, had been publicly executed and buried, had on the third day risen again glorious from the dead. They have nevertheless so firmly convinced the world of this truth that countless Christian converts endured the most painful martyrdom in testimony of their firm belief in it.

9. What effect ought the doctrine of the resurrection of Christ to produce in us?

It ought 1. To strengthen our belief in His Divinity, and our hope of our own future resurrection; and 2. To incite us to rise from the death of sin to a new and holy life.

1. 'God raised Him up from the dead, and hath given Him glory, that your faith and hope might be in God' (1 Pet. i. 21).

2. 'We are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life' (Rom. vi. 4).

*Application.* He who is still deeply buried in the grave of sin—*i.e.*, in evil habits or sinful desires—is not risen yet to a new life. All our thoughts, all our exertions, should tend towards Heaven. '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. iii. 1, 2).

#### THE SIXTH ARTICLE.

'He ascended into Heaven, sitteth at the right hand of God the Father Almighty.'

(See *Short Hist. of Religion*, § 27.)

1. What is meant by 'He ascended into Heaven'? That Jesus Christ, by His own power, with soul and body, went up into Heaven. (Feast of the Ascension of our Lord.)

2. Did Christ ascend alone into Heaven?

No; He took also with Him into Heaven the souls of the just whom He had liberated from Limbo.

'Ascending on high, He led captivity captive' (Eph. iv. 8).

3. For what purpose did Christ ascend into Heaven?

1. To take possession of His glory as conqueror of death and hell (Phil. ii. 8-11). 2. To be our Mediator and Advocate with His Father (Hebr. ix. 24). 3. To send the Holy Ghost to His Disciples (John xvi. 7); and 4. To open Heaven, and to prepare a place for us also (John xiv. 2.)

4. What means, 'Sitteth at the right hand of God'? It means that Christ, as man also, is exalted above all created things, and participates in the power and glory of the Divine Majesty.

'He hath raised Him up from the dead, and set 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 hath subjected all things under His feet, and hath made Him Head over all the Church' (Eph. i. 20-22).

5. Is Christ, then, not present in all places? As God He is everywhere; but as God-Man He is only in Heaven, and in the Holy Eucharist.

*Application.* Consider frequently, especially in your

troubles and temptations, that we 'are pilgrims and strangers on the earth,' and that our true country is Heaven, whither Christ has gone to prepare a place for you also. 'Be therefore not wearied, fainting in your minds,' but 'look on Jesus, who endured the cross, and now sitteth on the right hand of the throne of God' (Hebr. xi. 13, and xii. 2, 3).

#### THE SEVENTH ARTICLE.

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

1. What does the Seventh Article of the Creed teach us ?

That Jesus Christ at the end of the world shall come again with great power and glory to judge all men, both the good and the wicked (Acts i. 11).

2. What do you call this judgment ?

The *general* judgment, the last judgment, or the judgment of the world.

3. When will the day of the judgment of the world come ?

'Of that day and hour no one knoweth, no, not the Angels of Heaven' (Matt. xxiv. 36).

Nevertheless, Christ and His Apostles have foretold us many things which shall come to pass on the earth before the end of the world (Matt. xxiv., Mark xiii., and 2 Thess. ii.), that the faithful may be on their guard, and not be seduced to fall away. 'For there will rise up false Christs and false prophets, and they shall show signs and wonders, to seduce (if it were possible) even the elect' (Mark xiii. 22).

4. How shall we be judged ?

We shall be judged according to all our thoughts, words, works, and omissions.

'I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment' (Matt. xii. 36).

5. How will the last judgment be held ?

1. Christ will come in the clouds of Heaven, and gather all nations together before His throne, placing

the good on His right hand, and the wicked on His left (Matt. xxiv. and xxv.) 2. He will then make manifest the good and the evil that every man has done, even his most secret thoughts, and also the graces which He has given to each one ; and finally He will pronounce judgment upon all (2 Cor. v. 10).

'And I saw the dead, great and small, standing in the presence of the throne, and the books were opened ; and the dead were judged by those things which were written in the books, according to their works' (Apoc. xx. 12). 'For there is nothing covered, that shall not be revealed ; nor hidden, that shall not be known' (Luke xii. 2, and Mark iv. 22). 'The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts' (1 Cor. iv. 5).

6. What will be the sentence, and the end of the last judgment ?

Christ will say to the good : 'Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.' But to the wicked He will say : 'Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. And these shall go into everlasting punishment : but the just into life everlasting' (Matt. xxv.)

7. Is there not, besides the general, another judgment ?

Yes, there is also the *particular* judgment, in which every man shall be judged immediately after his death.

Therefore the Holy Scripture says : 'It is easy before God in the day of death to reward every one according to his ways' (Ecclus. xi. 28).

8. Why will there be a general judgment besides the particular ?

For three principal reasons : 1. That God's wisdom and justice may be acknowledged by all men ; 2. That Jesus Christ may be glorified before the whole world ; and 3. That the good may receive the honor due to them, and the wicked the dishonor they have deserved.

1. 'And the heavens shall declare His justice ; for God is judge' (Ps. xlix. 6). 2. 'They shall see the Son of Man coming in the clouds of Heaven, with much power and majesty' (Matt.

xxiv. 30). 3. 'Then shall those that have afflicted them be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting, and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the Saints,' etc. (Wisd. v. 1-5).

**9.** Whither does the soul go after the particular judgment?

Either to Heaven, or to Hell, or to Purgatory.

**10.** Who go to Purgatory?

1. Such souls as have departed this life, not in mortal, but in venial sin; and 2. Such also as have died without any sin, but have still to suffer the punishment deserved for their past sins.

**11.** How do we know that there is a Purgatory?

1. From the Holy Scripture,<sup>1</sup> and from the Tradition of the Church.<sup>2</sup>

<sup>1</sup> In the *Holy Scripture*—namely, the *Old Testament*—it is said (2 Mac. xii. 46): 'It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins.' In the *New Testament*, Christ speaks (Matt. xii. 32) of sins which shall be forgiven in the world to come; and (Matt. v. 26) of a prison in the other world, from which there shall be no release till the last farthing has been paid. And St. Paul speaks (1 Cor. iii. 12-15) of such as on the day of judgment 'shall be saved, yet so as by fire.'

<sup>2</sup> That *Tradition* teaches it, follows from the constant practice of the Church to pray for the dead, as well as from the unanimous testimony of the Holy Fathers and of the Councils.

2. Also in some measure from Reason; for as no one goes to Heaven except those who are perfectly undefiled (Apoc. xxi. 27), and no one to Hell but those who die in mortal sin, we cannot but admit a place between Heaven and Hell where those souls that are not quite clean, but nevertheless died in the state of grace, suffer until they are worthy of entering Heaven.

**12.** Will there still be a Purgatory after the general judgment?

No. After the general judgment there will be only Heaven and Hell.

*Application.* Never imagine that you are in the dark, or that nobody sees the evil you are doing; for nothing escapes the eye of God, 'And all things that are done, God will bring into judgment for every error, whether it be good or evil' (Eccles. xii. 14).

#### THE EIGHTH ARTICLE.

'I believe in the Holy Ghost.'

(See *Short Hist. of Religion*, § 28.)

**1.** By whom is the fruit or grace of the Divine Redemption communicated to us?

By the Holy Ghost.

**2.** Where is this grace communicated to us?

It is communicated to us in the Catholic Church, to which Christ has, for that very purpose, promised and sent the Holy Ghost.

**3.** Who is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity, true God with the Father and the Son.

Thus the *Holy Scripture* teaches. 1. It calls the Holy Ghost *God*, one with the Father and the Son: 'Why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost? Thou hast not lied to men, but to God' (Acts v. 3, 4). 'The Father, the Word, and the Holy Ghost, and these three are one' (1 John v. 7). It attributes *Divine Perfections* to Him—Omnipotence, Omnipresence, Omniscience, Eternity, etc. (1 Cor. xii. 8-11; Ps. cxxxviii. 7-10; and 1 Cor. ii. 10, 11, etc.) It attributes *Divine Works* to Him—the Creation, Regeneration, Sanctification, the Communication of all spiritual gifts, etc. (Ps. ciii. 30; John iii. 5; 1 Cor. vi. 11; Rom. v. 5; Acts ii. 4, 17, etc.)

2. It represents the Holy Ghost as a *Person distinct* from the Father and from the Son: 'I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth' (John xiv. 16, 17). 'The Holy Ghost descended in a bodily shape, as a dove, upon Him; and a voice came from Heaven: Thou art my beloved Son' (Luke iii. 22, and elsewhere).

Thus also the *Catholic Church* teaches, and has always taught. As early as in the General Council of Constantinople (A.D. 381) she unanimously condemned the heresy of Macedonius, who denied the Divinity of the Holy Ghost, and she expressly declared 'that the Holy Ghost, the Lord and Giver of life, is adored and glorified together with the Father and the Son.'

**4.** From whom does the Holy Ghost proceed ?

The Holy Ghost proceeds from the Father and the Son, as from one source.

'I will send you the Spirit of Truth, who proceedeth from the Father'; 'He shall receive of *mine*' (John xv. 26, and xvi. 15).

**5.** Why is the *Third Person* of the Blessed Trinity in particular named the '*Holy Spirit*,' since the appellation of '*Spirit*' and '*Holy*' equally belongs to the *First* and to the *Second Person* ?

The *Third Person* is in particular called the '*Holy Spirit*,' because to Him is especially ascribed the work of our *sanctification*, and He imparts to us the *spiritual* life of grace.

Hence the *Third Person* is also called the '*Sanctifier*' and '*Giver of Life*.' Divines see a still deeper reason why the *Third Person* of the Trinity is called '*Spirit*,' in the peculiar and mysterious manner in which He proceeds from the Father and the Son.

**6.** Why is the work of our sanctification especially ascribed to the Holy Ghost ?

Because He, as the Spirit of Love, is the Author of all inward sanctity, and the Dispenser of all supernatural gifts and graces, whereby we are *sanctified*.

It is true, the work of our sanctification is common to all the three Divine Persons ; nevertheless, as a work of love it has a special relation to the Holy Ghost—the Spirit of Love.

**7.** But is not Jesus Christ, as our Redeemer, the Author of our sanctification ?

Jesus Christ is the Author of our sanctification, inasmuch as He has merited and prepared for us the grace of sanctification ; but the Holy Ghost is specially so termed, inasmuch as He, through the merits

of Christ, actually sanctifies us—that is, cleanses us from sin, and makes us just and pleasing to God.

'You are washed, you are sanctified, you are justified in the name of our Lord Jesus Christ, and by the Spirit of our God' (1 Cor. vi. 11).

**8.** How does the Holy Ghost sanctify us ?

He sanctifies us by means of the supernatural grace which He ordinarily infuses into our souls through the Sacraments.

**9.** What are in particular the gifts of the Holy Ghost ?

These seven : 1. Wisdom ; 2. Understanding ; 3. Counsel ; 4. Fortitude ; 5. Knowledge ; 6. Godliness or Piety ; and 7. The Fear of the Lord (Isai. xi. 2, 3).

**10.** When did Christ send down the Holy Ghost upon His Church ?

Christ sent down the Holy Ghost in a visible manner upon her on Whit-Sunday, when he descended upon the Apostles in the form of fiery tongues.

**11.** For what purpose was the Holy Ghost sent upon the Church ?

That he might perpetually teach her, sanctify her, and direct her in an invisible manner ; and, in general, that He might impart to her those abundant graces which Christ has merited for her.

By virtue of the Holy Ghost, the Church teaches (John xiv. 26), cleanses from sin, and sanctifies (John xx. 22, etc.), guides, and rules (Acts xx. 28, and xv. 28).

**12.** Is the Holy Ghost still sent at the present time ?

He is still sent at the present time in an invisible manner, as often as He enters with His sanctifying grace into our souls in order to dwell there.

'Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you ?' (1 Cor. iii. 16).

**13.** How long does the Holy Ghost remain in the soul ?

As long as the soul is free from any grievous sin.

**14.** Does sin, then, drive the Holy Ghost from the soul?

Yes, mortal sin drives away the Holy Ghost, and profanes the temple of God.

'But if any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are' (1 Cor. iii. 17).

**15.** But is not the Holy Ghost everywhere?

As God He is everywhere; but as the Author and Dispenser of grace, He is especially with the Catholic Church, and in the souls of the just.

*Application.* Strive most earnestly, by avoiding sin, to preserve the Holy Ghost in your heart, and to correspond faithfully with His inspirations. 'Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins; for the Holy Spirit will flee from the deceitful' (Wisd. i. 4, 5).

#### THE NINTH ARTICLE.

'The Holy Catholic Church; the Communion of Saints.'

§1. *On the Church and the Form of her Government.*

**1.** What did the Apostles do after they had received the Holy Ghost on Whit-Sunday?

They went forth into the whole world preaching and baptizing, and gathered all those who believed and were baptized into congregations (*Short Hist. of Rel.* §§ 28, 29).

**2.** What arose from these congregations of believers?

There arose in many places communities of Christians,<sup>1</sup> whose rulers were the Apostles<sup>2</sup> (*Short Hist. of Rel.* § 30).

<sup>1</sup> See Acts of the Ap. ii. 41, 44, and iv. 32. <sup>2</sup> The whole Book of the Acts of the Apostles, and all their Epistles, bear witness that they did not only preach and baptize, but also rule their communities in every way. They made regulations and laws,

threatened, judged, and punished; they excluded the unworthy from the community of the faithful (1 Cor. v. 5, and 1 Tim. i. 20), and received them again when they repented (2 Cor. ii. 10, and elsewhere).

**3.** What further did the Apostles do when the communities of Christians increased?

They chose elders from amongst them, ordained them Bishops, and appointed them everywhere as rulers of the new Christian communities, with the commission that they should likewise ordain and appoint others (*Short Hist. of Rel.* § 31).

'And when they had ordained to them Priests [or Elders—i.e., Bishops and Priests] in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed' (Acts xiv. 22). 'For this cause I left thee in Crete, that thou shouldest ordain Priests [Elders] in every city, as I also appointed thee' (Titus i. 5).

**4.** Were all these several communities united with one another?

Yes, they were all closely united with one another: they professed the same faith, partook of the same Sacraments, and formed all together one great Christian community under one common Head, St. Peter (*Short Hist. of Rel.* § 31).

**5.** What did they call this great community of Christians under one common Head?

The *Catholic*—i.e., the universal—*Church*, or in one word, *the Church*.

**6.** What, then, is the Church even at the present time?

The Church is the same congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head, the Pope.

**7.** Was the Church thus organized by the Apostles?

No; she was thus organized by Jesus Christ, her Founder; the Apostles were only the instruments by which He accomplished His will.