

The Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,

and in Jesus Christ, his only
Son, our Lord,

who was conceived by the
Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died and was
buried;
he descended into hell;

on the third day he rose again
from the dead;

The Nicene Creed

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

I believe in one Lord Jesus
Christ,
the Only Begotten Son of
God,
born of the Father before all
ages.
God from God, Light from
Light,
true God from true God,
begotten, not made,
consubstantial with the
Father;
through him all things were
made.

For us men and for our
salvation
he came down from heaven,
and by the Holy Spirit was
incarnate of the Virgin
Mary, and became man.

For our sake he was crucified
under Pontius Pilate,
he suffered death and was
buried,

and rose again on the third day
in accordance with the
Scriptures.

The Apostles' Creed

he ascended into heaven,
and is seated at the right
hand of God the Father
almighty;
from there he will come to
judge the living and the dead.

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

The Nicene Creed

He ascended into heaven
and is seated at the right
hand of the Father.
He will come again in glory
to judge the living and the
dead
and his kingdom will have
no end.

I believe in the Holy Spirit, the
Lord, the giver of life,
who proceeds from the
Father and the Son,
who with the Father and the
Son is adored and glorified,
who has spoken through the
prophets.
I believe in one, holy,
catholic and apostolic
Church.
I confess one Baptism for
the forgiveness of sins
and I look forward to the
resurrection of the dead
and the life of the world to
come. Amen.

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

190 And so the Creed is divided into three parts: "the first part speaks of the first divine Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification."⁴ These are "the three chapters of our [baptismal] seal."⁵

191 "These three parts are distinct although connected with one another. According to a comparison often used by the Fathers, we call them *articles*. Indeed, just as in our bodily members there are certain articulations which distinguish and separate them, so too in this profession of faith, the name *articles* has justly and rightly been given to the truths we must believe particularly and distinctly."⁶ In accordance with an ancient tradition, already attested to by St. Ambrose, it is also customary to reckon the articles of the Creed as *twelve*, thus symbolizing the fullness of the apostolic faith by the number of the apostles.⁷

192 Through the centuries many professions or symbols of faith have been articulated in response to the needs of the different eras: the creeds of the different apostolic and ancient Churches,⁸ e.g., the *Quicumque*, also called the Athanasian Creed;⁹ the professions of faith of certain Councils, such as Toledo, Lateran, Lyons, Trent;¹⁰ or the symbols of certain popes, e.g., the *Fides Damasi*¹¹ or the *Credo of the People of God* of Paul VI.¹²

193 None of the creeds from the different stages in the Church's life can be considered superseded or irrelevant. They help us today to attain and deepen the faith of all times by means of the different summaries made of it.

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

194 *The Apostles' Creed* is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter, the first of the apostles, to which he brought the common faith."¹³

195 *The Niceno-Constantinopolitan or Nicene Creed* draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day. 242, 245
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196 Our presentation of the faith will follow the Apostles' Creed, which constitutes, as it were, "the oldest Roman catechism." The presentation will be completed however by constant references to the Nicene Creed which is often more explicit and more detailed.

197 As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching,"¹⁴ let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son, and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe: 1064

This Creed is the spiritual seal, our hearts' meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul.¹⁵ 1274

HE DESCENDED INTO HELL; ON THE THIRD DAY HE ROSE AGAIN FROM THE DEAD

631 Jesus "descended into the lower parts of the earth. He who descended is he who also ascended far above all the heavens."⁴⁷⁶ The Apostles' Creed confesses in the same article Christ's descent into hell and his Resurrection from the dead on the third day, because in his Passover it was precisely out of the depths of death that he made life spring forth:

[T]he one Morning Star who never sets,
Christ your Son, who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever. Amen.⁴⁷⁷

Paragraph 1. Christ Descended into Hell

632 The frequent New Testament affirmations that Jesus was "raised from the dead" presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection.⁴⁷⁸ This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there.⁴⁷⁹

633 Scripture calls the abode of the dead, to which the dead Christ went down, "hell"—*Sheol* in Hebrew or *Hades* in Greek—because those who are there are deprived of the vision of God.⁴⁸⁰ Such is the case for all the dead, whether evil or righteous, while they await the redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into "Abraham's bosom":⁴⁸¹ "It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell."⁴⁸² Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.⁴⁸³

⁴⁷⁶ Eph 4:9-10.

⁴⁷⁷ Roman Missal, Easter Vigil 19, *Exsultet*.

⁴⁷⁸ Acts 3:15; Rom 8:11; 1 Cor 15:20; cf. Heb 13:20.

⁴⁷⁹ Cf. 1 Pet 3:18-19.

⁴⁸⁰ Cf. Phil 2:10; Acts 2:24; Rev 1:18; Eph 4:9; Pss 6:6; 88:11-13.

⁴⁸¹ Cf. Ps 89:49; 1 Sam 28:19; Ezek 32:17-32; Lk 16:22-26.

⁴⁸² Roman Catechism I, 6, 3.

⁴⁸³ Cf. Council of Rome (745): DS 587; Benedict XII, *Cum dudum* (1341): DS 1011; Clement VI, *Super quibusdam* (1351): DS 1077; Council of Toledo IV (625): DS 485; Mt 27:52-53.

634 "The gospel was preached even to the dead."⁴⁸⁴ The descent into hell brings the Gospel message of salvation to complete fulfillment. This is the last phase of Jesus' messianic mission, a phase which is condensed in time but vast in its real significance: the spread of Christ's redemptive work to all men of all times and all places, for all who are saved have been made sharers in the redemption.

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635 Christ went down into the depths of death so that "the dead will hear the voice of the Son of God, and those who hear will live."⁴⁸⁵ Jesus, "the Author of life," by dying destroyed "him who has the power of death, that is, the devil, and [delivered] all those who through fear of death were subject to lifelong bondage."⁴⁸⁶ Henceforth the risen Christ holds "the keys of Death and Hades," so that "at the name of Jesus every knee should bow, in heaven and on earth and under the earth."⁴⁸⁷

Today a great silence reigns on earth, a great silence and a great stillness. A great silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. . . . He has gone to search for Adam, our first father, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow Adam in his bonds and Eve, captive with him—He who is both their God and the son of Eve. . . . "I am your God, who for your sake have become your son. . . . I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead."⁴⁸⁸

IN BRIEF

- 636 By the expression "He descended into hell," the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" (Heb 2:14).
- 637 In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.

⁴⁸⁴ 1 Pet 4:6.

⁴⁸⁵ Jn 5:25; cf. Mt 12:40; Rom 10:7; Eph 4:9.

⁴⁸⁶ Heb 2:14-15; cf. Acts 3:15.

⁴⁸⁷ Rev 1:18; Phil 2:10.

⁴⁸⁸ Ancient Homily for Holy Saturday: PG 43, 440A, 452C; LH, Holy Saturday, OR.

The Socio-Political Context of Jesus

What do you know about the history surrounding the time of Jesus' birth?

Vanessa 11/6/2024

Abraham

departed Ur with Terah,
Lot, and Sarai;
settled in Haran until
death of Terah;
departed Haran for
Canaan at 75;
called "Abram"
until he was 99;
died at 175

Nahor

grandfather of
Rebekah and Laban

Haran

died in Ur
while Terah still living

w.

Sarah

called "Sarai"
until she was 89;
died at 127

c.

Hagar

Sarai's maid

w.

Keturah

wife after
death of Sarah

(other concubines — other sons)

Isaac

born when
Abraham was 100
and Sarah was 90;
m. Rebekah at 40;
died at 137

Ishmael

born when Abram was c. 85;
f. of twelve princes

Zimran

Jokshan

Medan

Midian

Ishbak

Shuah

Lot

nephew of Abraham

w.

Rebekah

grand-daughter
of Nahor;
sister of Laban

Jacob

lived in Haran
for 20 years;
called "Israel"
after wrestling
with God at Peniel

Esau

older twin
of Jacob

w.

Leah

older sister
of Rachel

w.

Rachel

c.

Bilhah

Rachel's maid

c.

Zilpah

Leah's maid

1

Reuben

2

Simeon

3

Levi

4

Judah

9

Issachar

10

Zebulun

11

Joseph

f. of Ephraim
and Manasseh

12

Benjamin

5

Dan

6

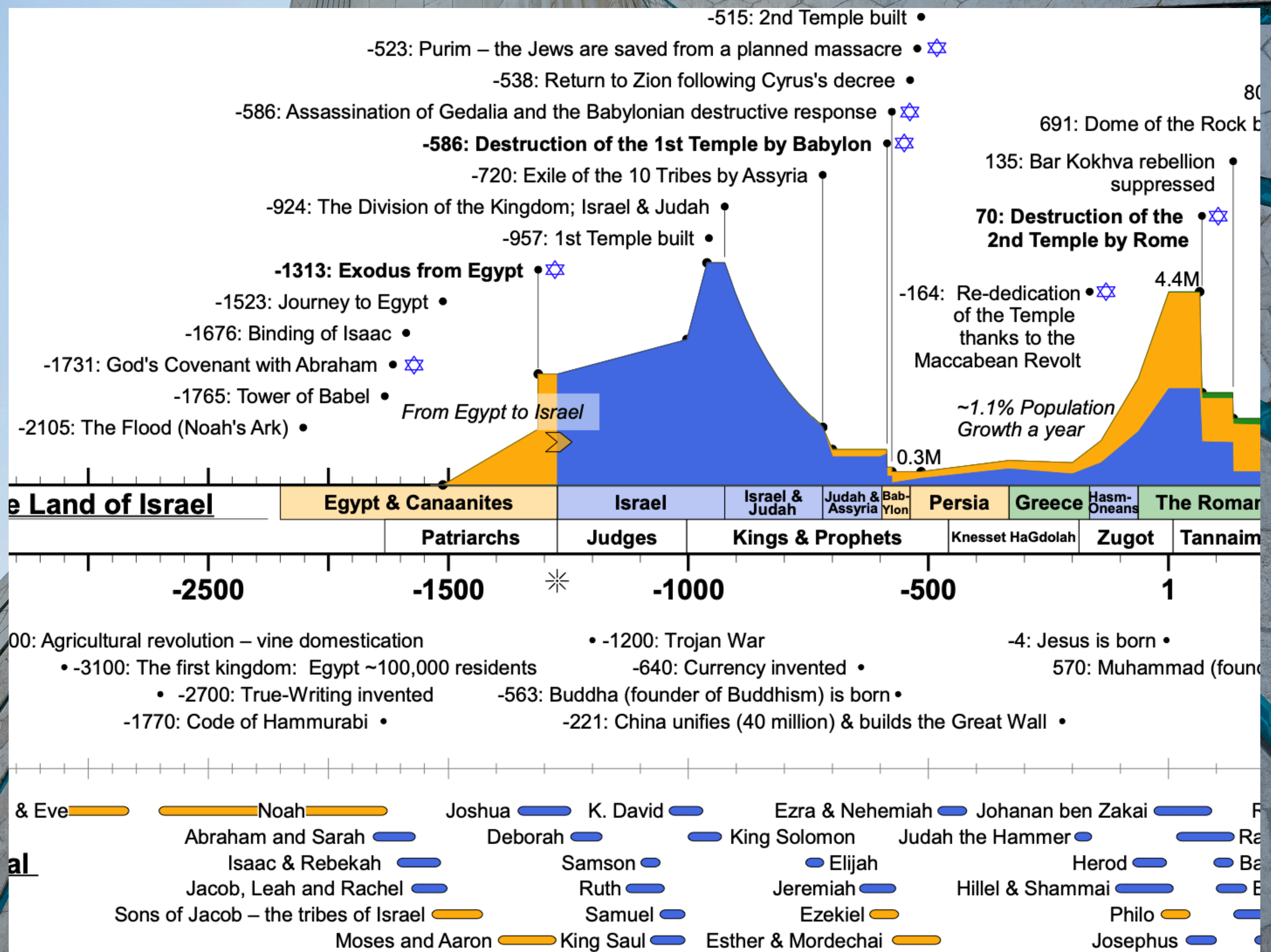
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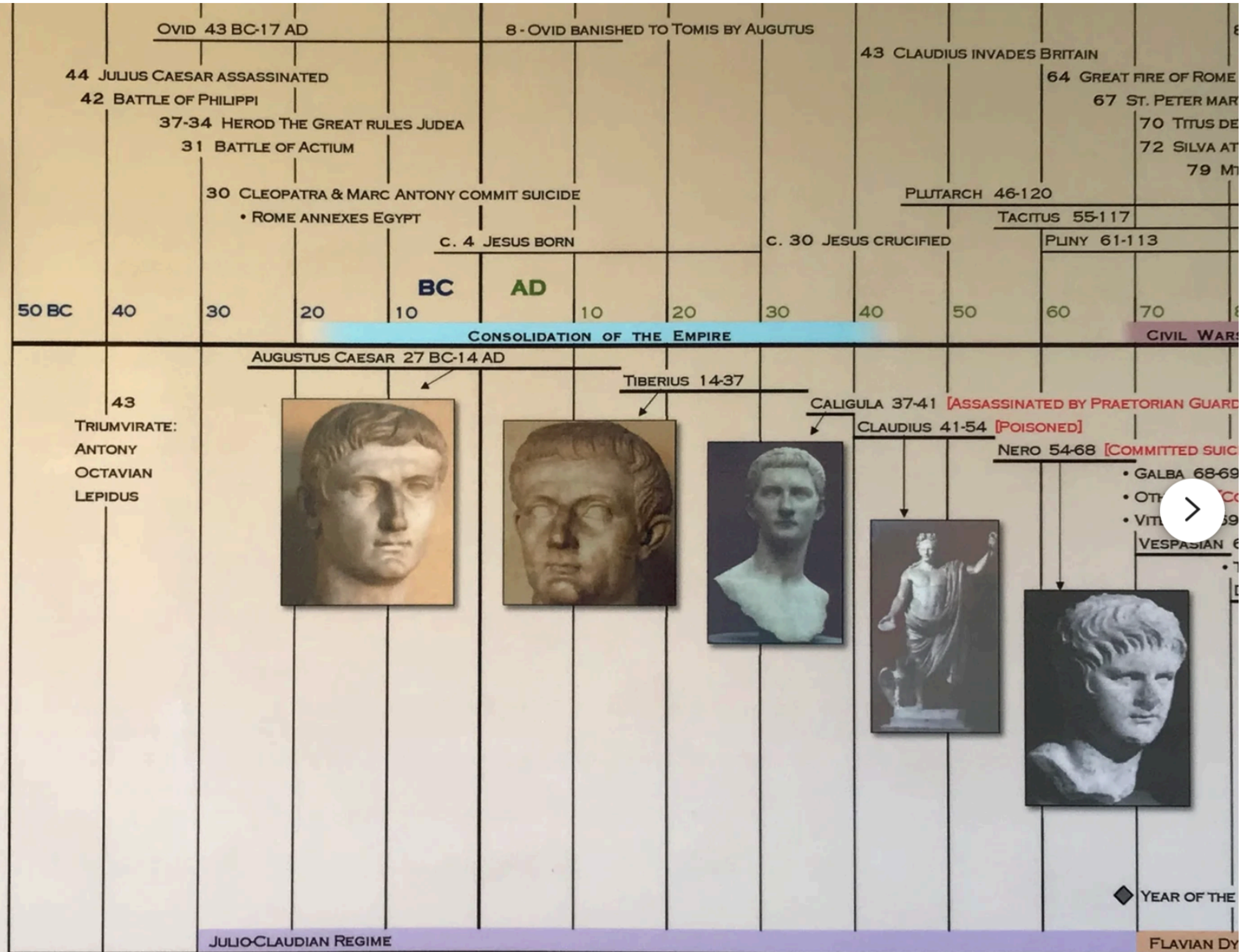
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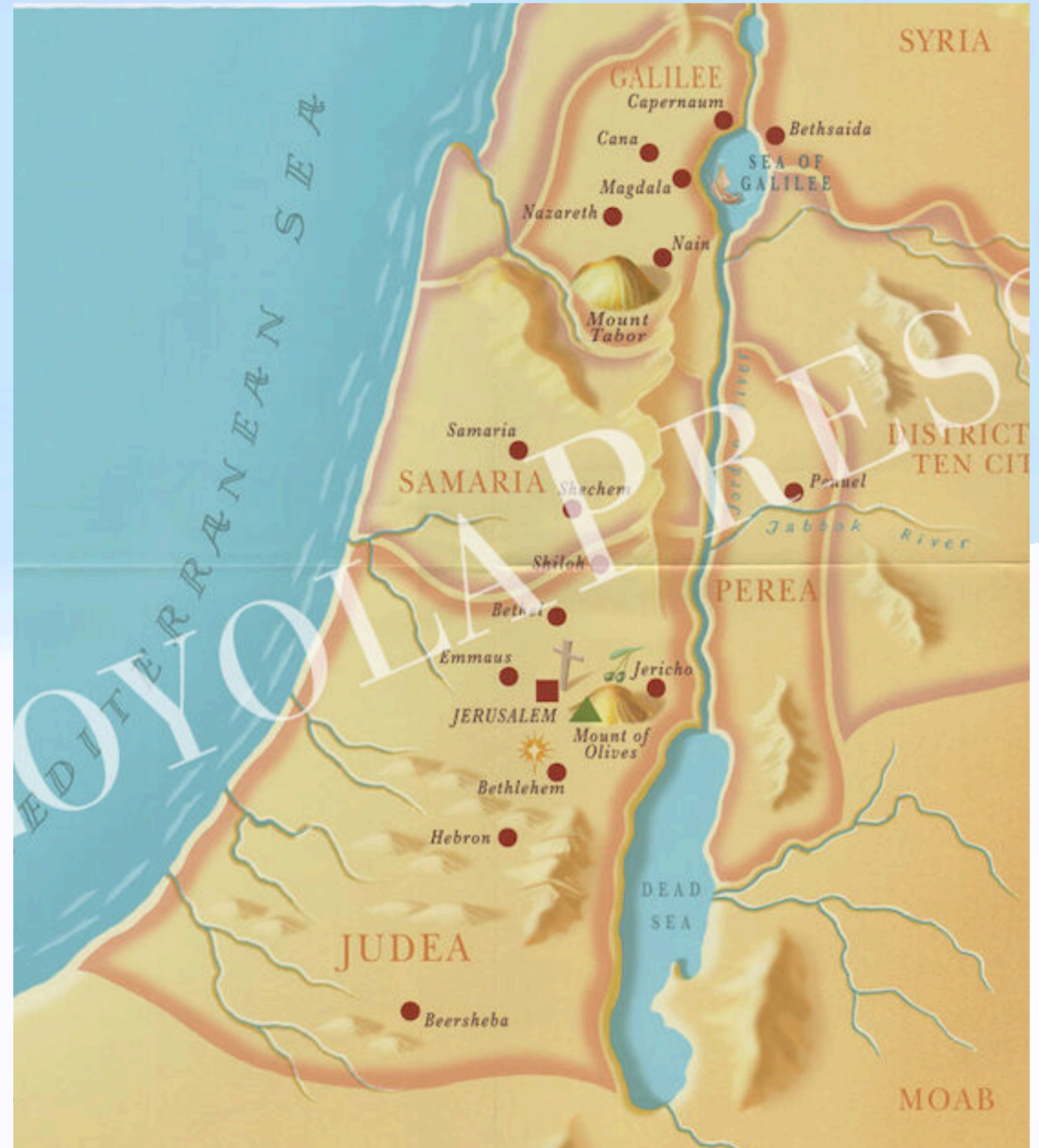
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Asher





- Julius Caesar (64-44BC)
- Cleopatra (51-30BC)
 - Had Julius Caesar's child 47BC
 - around 40BC, had her first child to Marc Antony
- Herod the Great (72-4BCE)
 - Killed his brothers to maintain power
 - Was supported by Cleopatra and Marc Antony
 - Completed the 2nd Temple, the "Western Wall" is part of Herod's building
 - "Client King"
 - Ordered the massacre of the Innocents
 - After his death, he divided the Judean kingdom for his sons and sister:
 1. Herod Antipas (4BC-39AD) - Galilee and Peraea
 - ordered John the Baptist's death
 2. Herod Archelaus (4BC-6AD) - Judea, Samaria, Idumea
 - Ordered the death of 3,000
 - Removed from power by Caesar Augustus, after this Caesar Augustus would appoint Roman governors over Judea
 3. Philip - territories north and east of the Jordan River
 4. Salome I - other land
- Pontius Pilate - Presided over Jesus's trial



The Roman Empire in 117 AD

