tion of "The 'Credo' of the People of God" proclaimed by Pope Paul VI (June 30) at the closing of the Year of Faith during an open-air Mass in St. Peter's square.

With this solemn liturgy We end the celebration of the ninteenth centenary of the martyrdom of the holy Apostles Peter and Paul, and thus close the Year of Faith. We dedicated it to the commemoration of the holy Apostles in order that We might give witness to Our steadfast will to be faithful to the Deposit of the faith which they trans-

With the awareness, certainly, of Our human weakness, yet with all the strength impressed on Our Spirit by such a command, We shall make a profession of faith, pronounce a creed which, without being strictly speaking a dogmatic definition, repeats in substance, with some developments called for by the spiritual condition of our time, the creed of Nicea, the creed of the immortal Tradition of the Holy Church of

Perplexity in the Church

In making this profession, We are aware of the disquiet which agitates certain modern quarters with regard to the faith. We see even Catholics allowing themselves to be seized by a kind of passion for change and novelity.

The Church has always the duty to carry on the effort to study more deeply and to present in a manner ever better adapted to successive generations the unfathomable mysteries of God, rich for all in fruits of salvation. But at the same time the greatest care must be taken, while fulfilling the indispensable duty of research, to do no injury to the teachings of Christian

But above all, We place Our unshakeable confidence in the Holy Spirit, the soul of the Church, and in theological faith upon which rests the life of the Mystical Body. We know that souls await the word of the Vicar of Christ, and We respond to the expectation with the instructions which We regularly give.

So today the Pastor of the Universal Church raises his voice to give, on behalf of all the People of God, a firm witness to the divine Truth entrusted to the Church to be announced to all nations.

#### Profession of Faith

We believe in one only God, Eather, Son and Holy Spirit, Creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, and Creator in each man of his spiritual and immortal soul.

We believe that this only God is absolutely one in His infinitely holy essence as also in all His perfections, in His ommipotence, His infinite knowledge, His providence, His will and His love. He is He Who Is, as He revealed to Moses; and He is Love, as the Apostle John teaches us: so that these two names, Being and Love, express ineffably the same divine Reality of Him Who has wished to make Himself known to us.

God alone can give us right and full knowledge of this Reality by revealing Himself as Father, Son and Holy Spirit, in Whose Eternal Life we are by grace called to share, here below in the obscurity of faith and after death in eternal light.

The Role of Christ

We believe in Our Lord Jesus Christ, Who is the Son of God. He is the Eternal Word, born of the Father before time began, and one in substance with the Father, and through Him all things were made. He was incarnate of the Virgin Mary by the power of the Holy Spirit, and was made man: equal therefore to the Father according to His divinity, and inferior to the Father according to His humanity, and Himself one, not by some impossible confusion of His natures, but by the unity of His person

grace and truth. He proclaimed and established the Kingdom of God and made us know in Himself the Father. He gave us His new commandment to love one another as He loved us. He taught us the way of the Beatitudes of the Gospel: poverty in spirit, with patience, thirst after justice, mercy, purity of heart, will for peace, persecution suffered for justice's

the Father and the Son. He spoke to us by the Prophets; He was sent by Christ after His Resurrection and His Ascension to the Father; He il- lic opinion by making violence luminates, vivifies, protects and guides the Church; He purifies the Church's members if they do not shun His grace. His action, which penetrates to the inmost of the soil, enables man to respond to the call of Jesus: Be per fect as your Heavenly Father



Pope Paul VI details before 40,000 pilgrims the beliefs that must be accepted by Catholics. (Religious News Service)

everyone".

abound".

sin, is transmitted with hu-

man nature, "not by imita-

tion, but by propagation" and

that it is thus "proper to

We believe that Our Lord

Jesus Christ, by the Sacrifice

of the Cross redeemed us

from original sin and all the

personal sins committed by

each one of us, so that, in ac-

cordance with the word of

the Apostle, "where sin

abounded, grace did more

We believe in one Baptism

instituted by Our Lord Jesus.

Christ for the remission of

sins. Baptism should be ad-

ministered even to little chil-

dren who have not yet been

able to be guilty of any per-

sonal sin, in order that, though born deprived of

supernatural grace, they may

be reborn "of water and the Holy Spirit" to the divine

We believe in one, holy, catholic, and apostolic Church,

built by Jesus Christ on that

rock which is Peter. She is

the Mystical Body of Christ;

at the same time a visible

society instituted with hier-

archical organs, and a spirit-

ual community; the Church

on earth, the pilgrim People

She is therefore holy,

though she has sinners in her

bosom, because she herself

has no other life but that of

grace: it is by living by her

life that her members are

sanctified; it is by removing

themselves from her life that

they fall into sins and dis-

orders that prevent the radia-

Church Teaches all Men

We believe all that is con-

tained in the Word of God

written or handed down, and

that the Church proposes for

belief as divinely revealed,

whether by a solemn judg-

ment or by the ordinary and

We believe in the infallibil-

ity enjoyed by the Successor

of Peter when he teaches ex cathedra as Pastor and Teacher of all the Faithful, and

which is assured also to the

Episcopal Body when it exer-

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universal magisterium.

of God here below.

tion of her sanctity.

life in Christ Jesus.

Virgin, of the Incarnate Word, our Go-d and Saviour Jesus Christ, and that by reason of this simgular election, she was, in consideration of the merits of her Son, redeemed in a more eminent manner, preserved from all stain of original sin and filled with the gift of grace more than all other creatures.

Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption, the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to hear venly glory.

We believe that the Blessed Mother of God, the New Eve, Mother of the Church, continues in Heaven her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed.

#### Issue of Original Sin

We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature, common to all men, to fall to a state in which it bears the consequences of that offense, and which is not the state in which it was at first in our first parents, established as they were in holiness and justice, and in which man knew neither evil nor

It is human nature so fallen, stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men, and it is in this sense that every man is born in sin.

We therefore hold, with the Council of Trent, that original

#### Parents to Blame For U.S. Violence, Priest Declares

New York-(NC)-To blame television networks for violence in the nation may be putting the shoe on the wrong foot, priest who is a communications expert said here.

"Although it is true that television does portray violence, very often children get conditioned to brutality by observing their own parents," said Father Donald F. X. Connolly, coordinator of the National Catholic Office for Radio and Television, in an address to film executives.

"Children hear their parents make bigoted remarks about and undisciplined remarks about political candidates for public office," he said. 'They hear parents refer to police officers as 'cops' and other derogatory names. Politicians are 'crooked,' big business is 'only after a buck.' Parents even quarrel between themselves.

Father Connolly said TV and film executives should assume responsibility as molders of publook unattractive.

"All unnecessary violence should be eliminated," he said, "and where some of it is required for the story line, it should be modified. Instead of killing another cowboy, the Western hero should wound him. And the resulting pain should be graphic so that youngrealize that pain realmagisterium.

throned gloriously in Heaven.

We believe that the mys-

terious presence of the Lord,

under what continues to ap-

pear to our senses as before,

is a true, real and substantial

Christ cannot be thus pres-

ent in this Sacrament except

bread and the change into

His Blood of the reality itself

of the wine, leaving unchang-

ed only the properties of the

bread and wine which our

senses perceive. This mysteri-

ous change is very appropri-

ately called by the Church

Every theological explana-

tion which seeks some under-

standing of this mystery must,

in order to be in accord with

Catholic faith, maintain that in the reality itself, independent-

ly of our mind, the bread and

wine have ceased to exist

We confess that the King-

dom of God begun here below

in the Church of Christ is not

of this world But it is the love

of God which induces the

Church to concern herself

constantly about the true tem-

Without ceasing to recall to

her children that they have

not here a lasting dwelling,

she also urges them to con-

tribute, each according to his

vocation and his means, to

the welfare of their earthly

city, to promote justice, peace

and brotherhood among men,

to give their aid freely to

their brothers, especially to

the poorest and most unfort-

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poral welfare of men.

after the Consecration.

transubstantiation.

the change into His Body

the reality itself of the

presence.

We believe that the Church founded by Jesus Christ and for which He prayed is indefectibly one in faith, worship and the bond of hierarchical communion. In the bosom of this Church, the rich variety of liturgical rites and the legitimate diversity of theological and spiritual heritages and special disciplines, far from injuring her unity, make it more manifest.

We entertain the hope that the Christians who are not yet in the full communion of the one only Church will one day be reunited in one Flock with one only Shepherd.

We believe that the Church is necessary for salvation, because Christ, who is the soul Mediator and Way of salvation, renders Himself present for us in His Body which is the Church But the divine Design of salvation embraces all men; and those who without fault on their part do not know the Gospel of Christ and His Church, but seek God sincerely, and under the influence of grace endeavour to do His will as recognised through the promptings of their conscience, they, in a number known only to God, can obtain salvation.

We believe that the Mass, celebrated by the priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body. is the Sacrifice of Calvary rendered sacramentally present on our altars.

We believe that as the bread and wine consecrated and wine consecrated by the priest are changed-into the

EDWARD J. NORTHRUP by the Lord at the Last Supper were changed into His Body and His Blood which were to be offered for us on the Cross, likewise the bread

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ns.

He dwelt among us, full of meekness, suffering borne ethnic, religious and racial

We believe in the Holy Giver of life, Who is adored and glorified together with

is perfect (Mt. 5, 48). We believe that Mary is the sters will Mother, who remained ever ly hurts.