



When we pray the Creed at Holy Mass, we often pronounce its words with familiarity, almost from memory, without stopping to contemplate the immense richness they contain. Yet each article of the Creed contains an ocean of truth, grace, and spiritual life.

One of the deepest and also most misunderstood in our time is the ninth article:

“I believe in the Holy Catholic Church, the Communion of Saints.”

We live in an age where many say: “I believe in God, but not in the Church,” or even: “I do not need the Church to be saved.” This mentality, so widespread today, reveals a serious loss of the supernatural sense.

Christ did not come merely to leave a doctrine, nor simply a set of moral values. Christ came to found a Church. He did not leave a book as the only guide; He left a visible society, a supernatural family, a holy Bride, a safe ark in the midst of the flood of the world.

To speak of the Church is not to speak of just another human institution. It is to speak of the Mystical Body of Christ.

And understanding this completely changes Christian life.

1. What does this article of the Creed teach us?

The ninth article teaches us that Jesus Christ founded on earth a visible society called the Catholic Church, and that all who form part of this Church are united with one another in a true spiritual communion.

It is not an abstract idea nor a simple religious feeling.

The Church is real.

Visible.

Concrete.



It has doctrine, sacraments, hierarchy, authority, and mission.

It is not an “invisible church” formed only by those who “feel God in their hearts,” as some modern errors claim. Our Lord willed a visible, recognizable, identifiable Church.

Just as the Word became flesh and was visible among us, so too His Church has a visible and concrete dimension.

Christ did not found many churches.

He founded only one.

And that Church subsists in the Catholic Church.

2. Why do we speak of the Church immediately after the Holy Spirit?

It is not by chance.

After professing our faith in the Holy Spirit, we immediately confess our faith in the Church.

Why?

Because all the holiness of the Church comes from the Holy Spirit.

He is the divine soul that gives life to the Church.

He sanctifies.

He enlightens.

He strengthens.

He preserves the truth.

He sustains the martyrs.



He inspires the saints.

He acts in the sacraments.

He protects the Church from falling into error when she solemnly teaches the faith.

Without the Holy Spirit, the Church would simply be a human organization.

With Him, she is an instrument of eternal salvation.

That is why one cannot truly love the Holy Spirit and despise the Church.

That would be a contradiction.

3. What does the word Church mean?

The word “Church” means convocation, gathering, assembly.

That is to say: God calls.

God summons.

God gathers.

We are not Christians by accident.

We are not in the Church by chance.

We have been called by a special grace.

God has brought us out of darkness to bring us into His Kingdom.

He has given us the light of faith.

He has granted us Baptism.

He has opened for us the path to eternal life.



Being Catholic is not a cultural habit.

It is a supernatural vocation.

It is a divine choice.

And this should fill us with profound gratitude.

4. The three parts of the Church

Many think that the Church is made up only of those of us who are now on earth.

But the Church is much greater.

Far greater.

Its members are found in three states:

The Church Triumphant

These are the saints who are already in Heaven, contemplating God face to face.

They have conquered.

They have reached the goal.

They are our glorified brothers and sisters.

They are not absent.

They are more alive than we are.

The Church Suffering

These are the souls in Purgatory.



They died in the grace of God, but they still need purification before entering the beatific vision.

They suffer.

They wait.

They love.

And they need our help.

The Church Militant

This is us, those who are still pilgrims on earth.

Here we fight.

We struggle.

We fall.

We rise.

We persevere.

We are soldiers in spiritual battle.

That is why it is called militant.

Not tourist.

Not spectator.

Militant.



5. One Church, One Body

These three parts do not form separate churches.

They form one Church.

One Body.

One family.

One communion.

We have one same Head: Jesus Christ.

One same Spirit: the Holy Spirit.

One same end: eternal blessedness.

Those in Heaven already possess it.

Those in Purgatory await it.

We seek it.

But all belong to the same mystery of salvation.

This truth destroys modern individualism.

No one is saved alone.

No one walks alone.

Christian life is always communion.



6. What is the Catholic Church?

The Catholic Church is the congregation of all the baptized who:

- profess the same faith of Christ
- participate in the same sacraments
- obey the legitimate Pastors
- especially recognize the Roman Pontiff, the Pope

Here something fundamental appears: it is not enough to say "I follow Jesus."

Christ willed concrete mediations.

Concrete sacraments.

Concrete authority.

Concrete pastors.

And one concrete visible head: the Pope.

To separate Christ from His Church is to mutilate the Gospel.

7. The four marks of the true Church

How do we distinguish the true Church among so many Christian communities?

By four infallible signs:

One

There is one faith.

One Baptism.



One Lord.

One visible head.

Unity is not optional.

It is constitutive.

Christ did not found a confederation of opinions.

He founded one Church.

Holy

Its invisible Head is Christ.

Its doctrine is holy.

Its sacraments are holy.

Its law leads to holiness.

Although there are sinners within her — and there are — the Church remains holy because her holiness comes from God, not from the human perfection of her members.

Catholic

“Catholic” means universal.

For everyone.

Of all times.

Of all peoples.

Of all conditions.

The Church does not belong to one culture or one nation.

She belongs to Christ.



Apostolic

Because she comes from the Apostles.

Because she preserves their same faith.

Because she continues their same mission.

Because she is governed by their legitimate successors: the Pope and the Bishops.

And precisely because of these four marks she is also called Roman, because these marks are found fully in the Church united to the Bishop of Rome.

8. The Pope: visible principle of unity

In times of doctrinal confusion, this truth becomes especially important.

The Pope is not simply a religious administrator.

He is the successor of Saint Peter.

Vicar of Christ.

Universal Shepherd.

Visible head of the Church.

Christ said:

“You are Peter, and upon this rock I will build My Church.”

He did not say: “upon personal opinions.”

He did not say: “upon human consensus.”

He said: upon Peter.



The Papacy is not a historical invention.

It is a divine institution.

And its purpose is not political, but supernatural: to guard unity and truth.

9. The infallibility of the Church and of the Pope

Today this teaching is often misunderstood.

Infallibility does not mean impeccability.

The Pope can sin as a man.

He can suffer.

He can make mistakes in prudential matters.

But when he solemnly defines a doctrine of faith or morals for the whole Church, he cannot err.

Why?

Because Christ promised it.

Because the Holy Spirit assists His Church.

Because revealed truth cannot be abandoned to human confusion.

Without this divine guarantee, faith would be left at the mercy of changing opinions.

With it, we have certainty.

We do not follow trends.



We follow truth.

10. It is not enough to belong: one must live

Here appears a very hard but necessary teaching.

It is not enough to “be Catholic.”

It is not enough to be baptized.

It is not enough to appear in a parish register.

There are living members and dead members.

Living members

These are those who are in the grace of God.

The just.

Those who live supernaturally united to Christ.

Dead members

These are those who are in mortal sin.

They belong outwardly to the Church, but inwardly they are spiritually dead.

This is profoundly relevant today.

Many want a Catholicism without conversion.

A faith without the Cross.

A religion without repentance.



But it does not exist.

It is not enough to say: “I am Catholic.”

One must live as a Catholic.

11. Outside the Church there is no salvation

This phrase scandalizes the modern mentality, but it must be understood correctly.

It means that all salvation comes from Christ and from His Church.

There is no other Savior.

There is no other way.

There is no other Ark.

Just as outside Noah’s Ark there was no salvation from the flood, outside the Church there is no eternal salvation.

However, the Church also teaches that whoever, through no fault of his own, does not fully know Catholic truth, but sincerely seeks God and fulfills His will according to a rightly formed conscience, can be united to the soul of the Church and walk toward salvation through the grace of Christ.

This does not relativize the mission.

It strengthens it.

Because if fullness is in the Catholic Church, evangelization remains an urgent act of charity.



12. The Communion of Saints

Here we enter into one of the most beautiful truths of Christianity.

Nothing good remains isolated.

Every true good is shared.

In the Church there exists a supernatural communion of spiritual goods:

- grace
- faith
- hope
- charity
- the merits of Christ
- the merits of the Virgin Mary
- the prayers of the saints
- the fruit of Holy Mass
- indulgences
- good works

We do not walk alone.

We are helped.

Sustained.

Strengthened.

When a mother prays for her son, the communion of saints is at work.

When we offer a Mass for a deceased person, the communion of saints is at work.

When we ask for the intercession of a saint, the communion of saints is at work.

When we do penance for others, the communion of saints is at work.

The Church is not a sum of individuals.



It is a mystery of shared love.

13. Loving the Church in difficult times

We live in complex times.

Scandals.

Confusion.

Divisions.

Wounds.

And many use this as an excuse to walk away.

But precisely now we must love the Church more.

Not less.

One does not abandon one's mother because she is wounded.

One loves her more.

One prays more.

One suffers with her.

One works for her glory.

Every Catholic must consider it an immense honor to belong to the Church.

Not as a privilege of pride, but as a holy responsibility.

To defend her.

To serve her.



To know her.

To honor her.

To remain faithful.

Especially when it is difficult.

That is where love is proven.

Conclusion: to believe in the Church is to believe in Christ acting today

To say:

"I believe in the Holy Catholic Church"

is not simply to accept an institution.

It is to believe that Christ continues acting today.

That He continues teaching.

That He continues forgiving.

That He continues nourishing.

That He continues sanctifying.

That He continues saving.

And to say:

"I believe in the Communion of Saints"

is to affirm that we are not alone.



That Heaven is not far away.

That our dead in grace remain united to us.

That the saints intercede.

That our prayers have eternal weight.

That the Church crosses time, death, and eternity.

In an age of loneliness, fragmentation, and relativism, this article of the Creed is a proclamation of hope.

We are not orphans.

We have a Mother.

And that Mother is the Church.

To believe it.

To love her.

To defend her.

To live in her.

And to die in her.

That is the sure path to Heaven.