

AFFIRMATION OF PERSONAL FAITH

(Please initial after reading each paragraph and then sign at the end)

“I believe and profess all that the holy Catholic Church teaches, believes and proclaims to be revealed by God.” In particular:

I affirm and believe the Church’s teaching about the inviolability of human life. In accord with that teaching, I affirm that human life is sacred and must be protected and respected from the moment of conception until natural death. I affirm that I reject direct, intentional abortion and I do not recognize the legitimacy of anyone’s claim to a moral right to form their own conscience in this matter. I am not pro-choice. I further attest that I am not affiliated with, nor supportive of, any organization, whether it be an institution or political campaign, which supports, encourages, provides, or otherwise endorses abortion or euthanasia. (cf. The Roman Catechism: Fifth Commandment)

(initials)

I affirm and believe the Church’s teaching regarding the sinfulness of contraception. I affirm, in accord with the teachings of the Church that “any action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible” (Humanae Vitae 14) is intrinsically evil.

(initials)

I affirm and believe that every person is called to chastity in accordance with his or her state in life and that “every species of immodesty and impurity are included in [the] prohibition of adultery, [which] is proved by the testimonies of St. Augustine and St. Ambrose; and that such is the meaning of the Commandment is borne out by the Old, as well as the New Testament” (Roman Catechism: Sixth Commandment). I accept the Church’s teaching that any extra-marital sexual relationships are gravely evil and that these include cohabitation, masturbation, fornication, adultery, and the viewing and/or dissemination of pornography.

(initials)

I affirm and believe the teaching of the Church about the intrinsic evil of homosexual acts, which are always contrary to the natural law. They close the sexual act to the gift of life and under no circumstances can they be approved or can so-called homosexual “marriage” be celebrated, encouraged, praised, or tolerated.

(initials)

I affirm and believe all that the Church teaches about the Real Presence of Christ in the Most Holy Eucharist. Specifically, I believe that our Lord Jesus is present Body, Blood, Soul, and Divinity under each of the forms of bread and wine and that receiving under either species is receiving the whole Christ as affirmed in the Catechism of St. Pius X. I recognize that the worship and adoration of latria are appropriate, not only during Mass but also outside of Mass to the Consecrated Host and that the Most Holy Eucharist must always be handled with the utmost care, reverence, and devotion fitting to God Himself.

(initials)

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I affirm and believe the teachings of the Church regarding the Most Blessed Virgin Mary, Mother of God and Mother of the Church. I accept with the Church that it is fitting and proper to honor the Blessed Virgin with the special devotion of hyperdulia. Accordingly, I, without an ounce of reservation, agree with the statement of Canon Francis Ripley in *This is the Faith*: "Because of the inexpressible dignity that is hers, the Catholic Church has from the beginning given Mary the highest form of honor below that reserved for God alone. The Church's practice has always reflected her belief that, provided Mary is not adored (which is the unique honor given to God alone), she cannot be honored to excess."

(initials)

I affirm and believe that it is possible for a person to choose to remain separated from God for all eternity by dying in the state of mortal sin and a soul in such a state will be sentenced to an eternity in Hell. Our Lord clearly taught that Hell exists (cf. Matthew 25:46). Likewise, all the Apostles taught the reality of Hell. St. John wrote: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death" (Apocalypse 21:8). Hence, a denial of Hell is in fact a rejection of the Sacred Scriptures as the inspired and inerrant revealed Word of God.

(initials)

I affirm and believe that those who die in God's grace and friendship but are still imperfectly purified undergo additional purification to achieve the holiness necessary to enter the joys of heaven. Purgatory is "the place and state in which souls suffer for a while and are purged after death, before they go to Heaven, on account of their sins. Venial sins, which have never in life been remitted by an act of repentance or love or by good deeds, and grave sins, the guilt of which with its eternal punishment has indeed been removed by God after an act of repentance but for which there is still left a debt of temporal punishment due to His justice on account of the imperfection of that repentance, must be purged away after death by the pain of intense longing for God, whose blissful vision is delayed, and also, as is commonly taught, by some pain of sense inflicted probably by material fire." (Definition from A Catholic Dictionary, 1951).

(initials)

I affirm and believe in One, Holy, Catholic, and Apostolic Church and embrace the defined dogmatic teachings about that Church and firmly assert, with Pope St. Pius X, that "it is an error to believe that Christ did not teach a determined body of doctrine applicable to all times and to all men, but rather that He inaugurated a religious movement adapted, or to be adapted, to different times and different places." Accordingly with Pope Pius IX I affirmed that "if anyone says that it is possible that at some time given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the Church which is different from that which the Church has understood and understands: let him be anathema."

(initials)

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I affirm that Baptism is necessary for salvation and assert with Pope Innocent III that "there is but one universal Church of the faithful, outside which no one at all is saved" (Fourth Lateran Council, 1215).

(initials)

I affirm and believe that the Church teaches with God-given authority and that the promise of Christ to remain with His Church always, until the end of time is a reality. I further acknowledge that those teachings pronounced in a definitive manner, even though not as an infallible definition, are binding on the consciences of the faithful and are to be adhered to with religious assent. Accordingly, I affirm the condemnation in *The Syllabus of Errors* published by Pope Pius IX on December 8, 1864, that rejects the claim that "the obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church."

(initials)

I affirm and believe that no one – not even a Pope – can change the truths of Holy Scripture, Sacred Tradition, or any doctrines put definitively forth by the Magisterium. Juan Cardinal de Torquemada (1388–1468) accordingly wrote: "Were the pope to command anything against Holy Scripture, or the articles of faith, or the truth of the Sacraments, or the commands of the natural or divine law, he ought not to be obeyed, but in such commands is to be passed over."

(initials)

To these and to all the teachings of the Catholic Church I give my assent. I attest that I believe these things and, while I am aware of my own sinfulness and shortcomings, I strive in my beliefs and lifestyle to conform to this Affirmation of Personal Faith to the best of my abilities, so help me God.

Signed

Date

Please Print Name

Parish (including City & State)

This affirmation of faith was adapted from the April 23, 2004 "Giving Testimony to the Truth—A Pastoral Letter for Diocesan Lay Ministers" by The Most Revered Robert F. Vasa.