

1. **True.** Para. 229: Faith in God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him.
2. **False.** Para. 200: The confession of God's oneness, which has its roots in the divine revelation of the Old Covenant, is inseparable from the profession of God's existence and is equally fundamental. God is unique; there is only one God: "The Christian faith confesses that God is one in nature, substance, and essence" (*Roman Catechism* I, 2, 2).
3. **False.** Para. 230: Even when he reveals himself, God remains a mystery beyond words: "If you understood him, it would not be God" (St. Augustine, *Sermo* 52, 6, 16: PL 38:360 and *Sermo* 117, 3, 5: PL 38, 663).
4. **Baptism.** Para. 265: By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit," we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (Cf. Paul VI, CPG § 9).
5. **True.** Para. 237: The Trinity is a mystery of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God" (*Dei Filius* 4: DS 3015). To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel's faith before the Incarnation of God's Son and the sending of the Holy Spirit.
6. **E.** Para. 231: The God of our faith has revealed himself as He who is; and he has made himself known as "abounding in steadfast love and faithfulness" (Ex 34:6). God's very being is Truth and Love.
7. **C.** Para. 253: *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity" (Council of Constantinople II [553]: DS 421). The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God" (Council of Toledo XI [675]: DS 530:26). In the words of the Fourth Lateran Council (1215): "Each of the persons is that supreme reality, viz., the divine substance, essence or nature" (Lateran Council IV [1215]: DS 804).

Para. 254: *The divine persons are not really distinct from one another.* "God is one but not solitary" (*Fides Damasi*: DS 71). "Father," "Son," "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son" (Council of Toledo XI [675]: DS 530:25). They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds" (Lateran Council IV (1215): DS 804). The divine Unity is Triune.

8. **B.** Para. 246. The Latin tradition of the Creed confesses that the Spirit “proceeds from the Father and the Son (*filioque*).” The Council of Florence in 1438 explains: “The Holy Spirit is eternally from Father and Son; He has his nature and subsistence at one (*simul*) from the Father and the Son. He proceeds eternally from both as from one principle and through one inspiration. . . . And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son” (Council of Florence [1439]: DS 1300-1301).
9. **D.** Para. 238: Many religions invoke God as “Father.” The deity is often considered the “father of gods and of men.” In Israel, God is called “Father” inasmuch as he is Creator of the world (Cf. *Deut* 32:6; *Mal* 2:10). Even more, God is Father because of the covenant and the gift of the law to Israel, “his first-born son” (*Ex* 4:22). God is also called the Father of the king of Israel. Most especially he is “the Father of the poor,” of the orphaned and the widowed, who are under his loving protection (Cf. *2 Sam* 7:14; *Psa* 68:6).

Para. 240: Jesus revealed that God is Father in an unheard of sense; he is Father not only in being Creator; he is eternally Father by his relationship to his only Son who, reciprocally, is Son only in relation to his Father.

10. **True.** Para. 258: The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: “The Father, the Son, and the Holy Spirit are not three principles of creation but one principle” (Council of Florence [1442]: DS 1331; cf. Council of Constantinople II [553] : DS 421). However each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, “one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are” (Council of Constantinople II: DS 421). It is above all the divine missions of the Son’s Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.