Definition of Theology

- faith seeking understanding
  Anselm of Canterbury

- hope seeking understanding
  Jon Sobrino, S.J.

- love seeking understanding
  Paul Ford
The Der-Balizeh Papyrus
(with a text that goes back to the end of the second century)
I believe in God, the Father almighty, and in his only-begotten Son, our Lord Jesus Christ, and in the Holy Spirit, and in the resurrection of the flesh in the Holy Catholic Church.
believe (v.)
Old English *belyfan* "to believe," earlier *geleafa* (Mercian), *gelefa* (Northumbrian), *gelyfan* (West Saxon) "believe," from Proto-Germanic *ga-laubjan* "to believe," perhaps literally "hold dear, love" (cognates: Old Saxon *gilobian* "believe," Dutch *geloven*, Old High German *gilouben*, German *glauben*), ultimately a compound based on PIE *leubh-* "to care, desire, love" (see belief).

Online Etymological Dictionary

believe/hold dear/love/risk/wager/bet on/entrust my entire self onto and into

Paul Ford
The Creed as Key

In Greek the word for key is *symbol*, which came to be used by Christians for the Creed. Creed comes from the Latin, *credo*, which means *I believe*.

A creed is like a key:
(1) it has a shape and must keep its shape to work
(2) it has a distinctive shape (it fits the lock)
(3) its complex shape has a simple function (it opens the door)
The Nicene-Constantinopolitan Creed
Symbolum Niceanorum-Constantinopolitorum
(381 CE)

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

2 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, 3 and by the Holy Spirit was incarnate of the Virgin Mary, and became man. 4 For our sake he was crucified under Pontius Pilate, he suffered death and was buried, 5 and rose again on the third day in accordance with the Scriptures. 6 He ascended into heaven and is seated at the right hand of the Father. 7 He will come again in glory to judge the living and the dead and his kingdom will have no end.

8 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. 9 I believe in one, holy, catholic and apostolic Church. 10 I confess one Baptism for the forgiveness of sins, 11 and I look forward to the resurrection of the dead 12 and the life of the world to come. Amen.

The Apostles’ Creed
Symbolum Apostolorum
(c. 215 CE)

1 I believe in God, the Father almighty, creator of heaven and earth.

2 I believe in Jesus Christ, God’s only Son, our Lord, 3 who was conceived by the Holy Spirit, born of the Virgin Mary, 4 suffered under Pontius Pilate, was crucified, died, and was buried; 5 he descended to the dead. On the third day he rose again; 6 he ascended into heaven, he is seated at the right hand of the Father, 7 and he will come to judge the living and the dead.

8 I believe in the Holy Spirit, 9 the holy catholic Church, 10 the communion of saints, the forgiveness of sins, 11 the resurrection of the body, 12 and the life everlasting. Amen.
Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here I am.

And he said, Draw not nigh hither. put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac and Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows,
And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large unto a land flowing with milk and honey, unto the place of the Canaanites and the Hittites, the Amorites, Perizzites, Hivites and the Jebusites. 

Now therefore, behold, the cry of the children of Israel is come unto me. and have also seen the oppression wherewith the Egyptians oppress them. 

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt ye shall serve God upon this mountain.

And Moses said unto God, Behold. when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel I AM hath sent me unto you.
1 Moisés cuidaba las ovejas de Jetró, su suegro, sacerdote de Madián. Una vez llevó las ovejas muy lejos en el desierto y llegó al Horeb, el Cerro de Dios.

2 Entonces fue cuando el Angel de Yavé se presentó a él, como una llama ardiente en medio de una zarza. Moisés estuvo observando: la zarza ardía, pero no se consumía.

3 Y se dijo: «Voy a dar una vuelta para mirar este fenómeno tan extraordinario: ¿por qué la zarza no se consume?»

4 Yavé vio que Moisés se acercaba para mirar; Dios lo llamó de en medio de la zarza: «¡Moisés, Moisés!», y él respondió: «Aquí estoy.»

5 Yavé le dijo: «No te acerques más. Sácate tus sandalias porque el lugar que pisas es tierra sagrada.»

6 Luego le dijo: «Yo soy el Dios de tus padres, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob.» Al instante Moisés se tapó la cara, porque tuvo miedo de que su mirada se fijara sobre Dios.

7 Yavé dijo: «He visto la humillación de mi pueblo en Egipto, y he oído sus quejas cuando lo maltrataban sus mayordomos. Me he fijado en sus sufrimientos,
8 y he bajado, para librarlo del poder de los egipcios y para hacerlo subir de aquí a un país grande y fértil, a una tierra que mana leche y miel, al territorio de los cananeos, de los heteos, de los amorreos, los fereceos, los jeveos y los jebuseos.

9 El clamor de los hijos de Israel ha llegado hasta mí y he visto cómo los egipcios los oprimen.

10 Ve, pues, yo te envío a Faraón para que saques de Egipto a mi pueblo, los hijos de Israel.

11 Moisés dijo a Dios: ¿Quién soy yo para ir donde Faraón y sacar de Egipto a los israelitas?

12 Dios respondió: «Yo estoy contigo, y ésta será para ti la señal de que yo te he enviado: Cuando hayas sacado al pueblo de Egipto, ustedes vendrán a darme culto en este monte.»

13 Moisés contestó a Dios: «Si voy a los hijos de Israel y les digo que el Dios de sus padres me envía a ellos, si me preguntan: ¿Cuál es su nombre?, yo ¿qué les voy a responder?»

The Meaning of God’s Name

_Yahweh_ (the _LORD_) = He is

_Ehyeh Asher Ehyeh_ = I Am Who I Am

I Shall Be There [for You]

As Who I Am

Shall I Be There [for You]
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Shall I Be There [for You]
Who is Jesus?

Jesus

(is the definitive delivery on God's promise to be present)

The two Hebrew names of Jesus:

(1)
(2)
Who is Jesus?

Jesus

(is the definitive delivery on God's promise to be present)

The two Hebrew names of Jesus:

(1) Yeshu-ah   Yah is saving [us]
(2)
Who is Jesus?

Jesus
(is the definitive delivery on God's promise to be present)

The two Hebrew names of Jesus:

(1) Yeshu-ah  Yah is saving [us]
(2) Emmanu-EL  God is with us
Our Response

The two Hebrew words which are our response to God's promise to be present:

(1)
(2)
Our Response

The two Hebrew words which are our response to God's promise to be present:

(1) *Allelu-*YAH = praise the LORD
(2)
Our Response

The two Hebrew words which are our response to God's promise to be present:

(1) *Allelu-YAH* = praise the LORD
(2) *Amen* = I trust / I believe in you
Who is the Spirit?

The Spirit
(the Promised One is present with us to empower us to be the continuation of God's promise to be present in the world today)
The word *echo* derives from the Greek ἠχώ (ēchō),[1] itself from ἤχος (ēchos), “sound”.

Catechesis (/ˈkætəˈkiːsɪs/; from Greek: κατηχησις, “instruction by word of mouth”, generally “instruction”)

A catechism (pronunciation: /ˈkætəˌkɪzəm/; from Greek: κατηχέω, to teach orally), is a summary or exposition of doctrine and served as a learning introduction to the Sacraments traditionally used in catechesis, or Christian religious teaching of children and adult converts.
3 Periods of the Council of Trent:

1545-47  1551-52  1562-63

John O’Malley, S.J.
I. The Apostles' Creed;
II. The Sacraments;
III. The Decalogue;
IV. Prayer, especially The Lord's Prayer.
4. As I stand on the threshold of the Third Millennium "in medio Ecclesiae", I would like once again to express my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church—and especially with the whole Episcopate—I feel indebted. I am convinced that it will long be granted to the new generations to draw from the treasures that this 20th-century Council has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice.

the Testament of Pope Saint John Paul II, “The spiritual exercises in the Jubilee Year 2000” (12–18 March)
V. Practical Directions for Using this Catechism

18 This catechism is conceived as an organic presentation of the Catholic faith in its entirety. It should be seen therefore as a unified whole. Numerous cross-references in the margin of the text (numbers found at the end of a sentence referring to other paragraphs that deal with the same theme), as well as the analytical index at the end of the volume, allow the reader to view each theme in its relationship with the entirety of the faith.

19 The texts of Sacred Scripture are often not quoted word for word but are merely indicated by a reference (cf.). For a deeper understanding of such passages,
the reader should refer to the Scriptural texts themselves. Such Biblical references are a valuable working-tool in catechesis.

20 The use of small print in certain passages indicates observations of an historical or apologetic nature, or supplementary doctrinal explanations.

21 The quotations, also in small print, from patristic, liturgical, magisterial or hagiographical sources, are intended to enrich the doctrinal presentations. These texts have often been chosen with a view to direct catechetical use.

22 At the end of each thematic unit, a series of brief texts [in small italics] sums up the essentials of that unit's teaching in condensed formulae. These "IN BRIEF" summaries may suggest to local catechists brief summary formulae that could be memorized.

es preciso recurrir a los textos mismos. Estas referencias bíblicas son un instrumento de trabajo para la catequesis.

20 Cuando, en ciertos pasajes, se emplea letra pequeña, con ello se indica que se trata de puntuallizaciones de tipo histórico, apologetico o de exposiciones doctrinales complementarias.

21 Las citas, en letra pequeña, de fuentes patrísticas, litúrgicas, magisteriales o hagiográficas tienen como fin enriquecer la exposición doctrinal. Con frecuencia estos textos han sido escogidos con miras a un uso directamente catequético.

22 Al final de cada unidad temática, una serie de textos breves resumen en fórmulas condensadas lo esencial de la enseñanza. Estos "resúmenes" tienen como finalidad ofrecer sugerencias para fórmulas sintéticas y memorizables en la catequesis de cada lugar.
Father Jean Corbon, O.P. (1924–2001)

1924 born in Paris
1956 came to Lebanon, ordained a priest and was incardinated into the Greek-Catholic Eparchy of Beirut. He was professor of liturgy and ecumenism at two universities: The University of St. Joseph in Beirut and the University of the Holy Spirit in Kaslik, Lebanon.
1960–1965 translator and theologian for the ecumenical observers present at the Second Vatican Council, special consultant to the Secretariat for Christian Unity at the Vatican.
1980 appointed a member of the International Commission for theological dialogue between the Roman Catholic and Eastern Orthodox Churches. During this decade he would also serve as one of the principal authors of the Catechism of the Catholic Church.
1991–1998 member of the Faith and Order Commission of the World Council of Churches and the Joint Working Group between that body and the Holy See
2001 died in Beirut
Father Jean Corbon, O.P. (1924–2001)
The Joint International Commission for Theological Dialogue Between the Roman Catholic Church and the Orthodox Church:

“The Church, the Eucharist and the Trinity”

Munich, June 30–July 6, 1982
5. The mission of the Spirit remains joined to that of the Son. The celebration of the eucharist reveals the divine energies manifested by the Spirit at work in the body of Christ.

a. The Spirit *prepares* the coming of Christ by announcing it through the prophets, by directing the history of the chosen people toward him, by causing him to be conceived by the Virgin Mary, by opening up hearts to his word.

b. The Spirit *manifests* Christ in his work as savior, the Gospel which is he himself. The eucharistic celebration is the *anamnesis* (the memorial): Truly, but sacramentally, the *ephapax* (the “once and for all”) is and becomes present. The celebration of the eucharist is par excellence the *kairos* (proper time) of the mystery.

c. The Spirit *transforms* the sacred gifts into the body and blood of Christ (*metabole*) in order to bring about the growth of the body which is the church. In this sense the entire celebration is an *epiclesis*, which becomes more explicit at certain moments. The church is continually in a state of *epiclesis*.

d. The Spirit *puts into communion* with the body of Christ those who share the same bread and the same cup. Starting from there, the church manifests what it is, the sacrament of the Trinitarian *koinonia*, the “dwelling of God with men” (cf. Rv. 21:4).
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"Rejoice, you who are full of grace"

Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."

In her, the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested:

“Alégrate, llena de gracia”

María, la Santísima Madre de Dios, la siempre Virgen, es la obra maestra de la Misión del Hijo y del Espíritu Santo en la Plenitud de los tiempos. Por primera vez en el designio de Salvación y porque su Espíritu la ha preparado, el Padre encuentra la Morada en donde su Hijo y su Espíritu pueden habitar entre los hombres. Por ello, los más bellos textos sobre la Sabiduría, la Tradición de la Iglesia los ha entendido frecuentemente con relación a María: María es cantada y representada en la Liturgia como el "Trono de la Sabiduría".

En ella comienzan a manifestarse las "maravillas de Dios", que el Espíritu va a realizar en Cristo y en la Iglesia:
722 The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom “the whole fullness of deity dwells bodily” should herself be “full of grace.” She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the “Daughter of Zion”: “Rejoice.” It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

723 In Mary, the Holy Spirit fulfills the plan of the Father’s loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit’s power and her faith, her virginity became uniquely fruitful.
724 In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.

725 Finally, through Mary, the Holy Spirit begins to bring men, the objects of God’s merciful love, into communion with Christ. and the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.
The Holy Spirit and the Church

737  The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ’s faithful to share in his communion with the Father in the Holy Spirit. The Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. The Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may “bear much fruit.”

El Espíritu Santo y la Iglesia

737  La misión de Cristo y del Espíritu Santo se realiza en la Iglesia, Cuerpo de Cristo y Templo del Espíritu Santo. Esta misión conjunta asocia desde ahora a los fieles de Cristo en su comunión con el Padre en el Espíritu Santo: El Espíritu Santo prepara a los hombres, los previene por su gracia, para atraerlos hacia Cristo. Les manifiesta al Señor resucitado, les recuerda su palabra y abre su mente para entender su Muerte y su Resurrección. Les hace presente el misterio de Cristo, sobre todo en la Eucaristía para reconciliarlos, para conducirlos a la comunión con Dios, para que den “mucho fruto.”
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737 La misión de Cristo y del Espíritu Santo se realiza en la Iglesia, Cuerpo de Cristo y Templo del Espíritu Santo. Esta misión conjunta asocia desde ahora a los fieles de Cristo en su comunión con el Padre en el Espíritu Santo: El Espíritu Santo prepara a los hombres, los previene por su gracia, para atraerlos hacia Cristo. Les manifiesta al Señor resucitado, les recuerda su palabra y abre su mente para entender su Muerte y su Resurrección. Les hace presente el misterio de Cristo, sobre todo en la Eucaristía para reconciliarlos, para conducirlos a la comunión con Dios, para que den “mucho fruto.”
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Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity (the topic of the next article):

All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father’s and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as the power of Christ’s sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.

Así, la misión de la Iglesia no se añade a la de Cristo y del Espíritu Santo, sino que es su sacrament: con todo su ser y en todos sus miembros ha sido enviada para anunciar y dar testimonio, para actualizar y extender el Misterio de la Comunión de la Santísima Trinidad (esto será el objeto del próximo artículo):

Todos nosotros que hemos recibido el mismo y único espíritu, a saber, el Espíritu Santo, nos hemos fundido entre nosotros y con Dios. Ya que por mucho que nosotros seamos numerosos separadamente y que Cristo haga que el Espíritu del Padre y suyo habite en cada uno de nosotros, este Espíritu único e indivisible lleva por sí mismo a la unidad a aquellos que son distintos entre sí [...] y hace que todos aparezcan como una sola cosa en él. Y de la misma manera que el poder de la santa humanidad de Cristo hace que todos aquellos en los que ella se encuentra formen un solo cuerpo, pienso que también de la misma manera el Espíritu de Dios que habita en todos, único e indivisible, los lleva a todos a la unidad espiritual.
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Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church’s sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body. (This will be the topic of Part Two of the Catechism.)

These “mighty works of God,” offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit. (This will be the topic of Part Three.)

“The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words.” The Holy Spirit, the artisan of God’s works, is the master of prayer. (This will be the topic of Part Four.)
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739  Porque el Espíritu Santo es la Unción de Cristo, es Cristo, Cabeza del Cuerpo, quien lo distribuye entre sus miembros para alimentarlos, sanarlos, organizarlos en sus funciones mutuas, vivificarlos, enviarlos a dar testimonio, asociarlos a su ofrenda al Padre y a su intercesión por el mundo entero. Por medio de los sacramentos de la Iglesia, Cristo comunica su Espíritu, Santo y Santificador, a los miembros de su Cuerpo (esto será el objeto de la Segunda parte del Catecismo).

740  Estas “maravillas de Dios”, ofrecidas a los creyentes en los Sacramentos de la Iglesia, producen sus frutos en la vida nueva, en Cristo, según el Espíritu (esto será el objeto de la Tercera parte del Catecismo).

741  “El Espíritu viene en ayuda de nuestra flaqueza. Pues nosotros no sabemos pedir como conviene; mas el Espíritu mismo intercede por nosotros con gemidos inefables.” El Espíritu Santo, artífice de las obras de Dios, es el Maestro de la oración (esto será el objeto de la Cuarta parte del Catecismo).