

# Definition of Theology

- faith seeking understanding

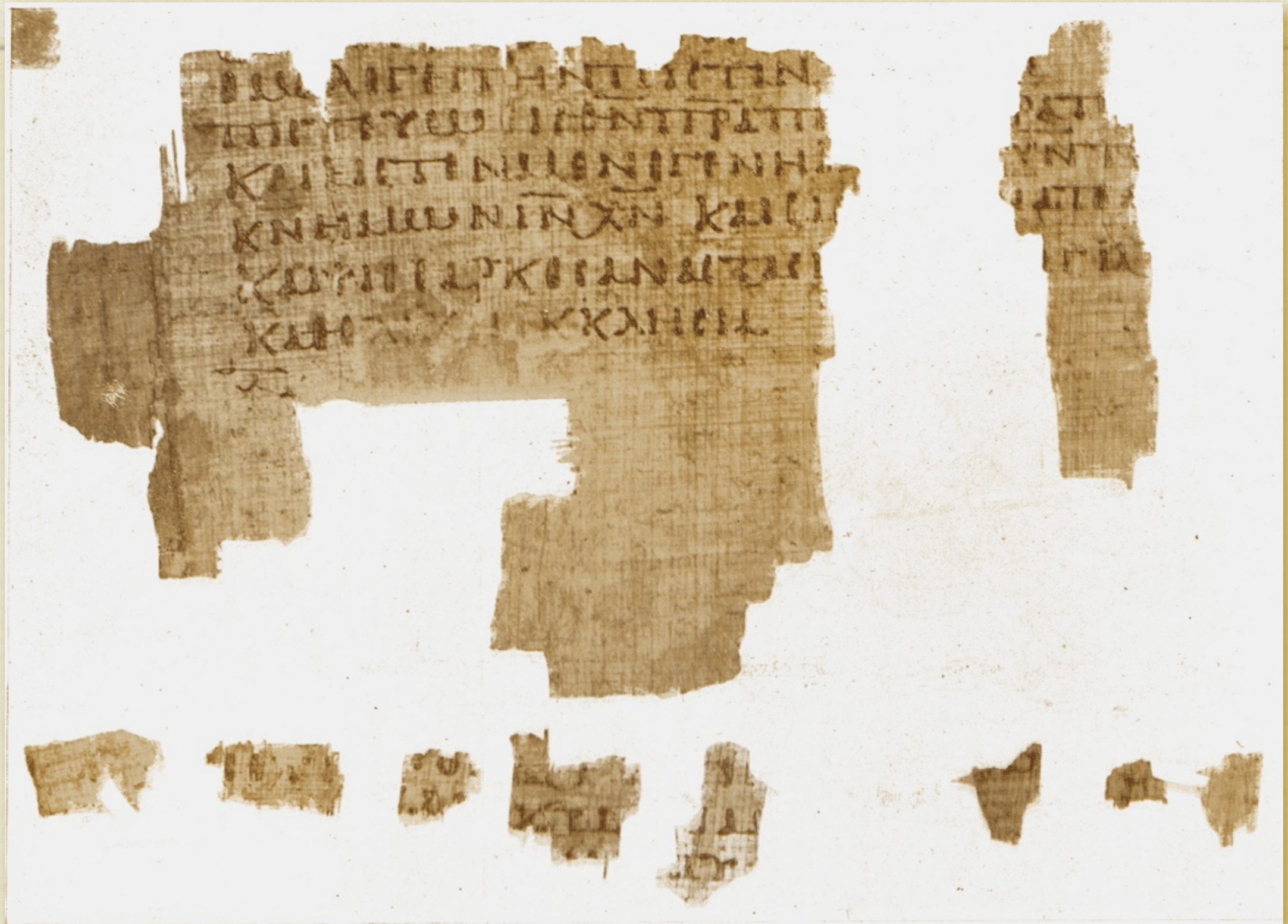
Anselm of Canterbury

- hope seeking understanding

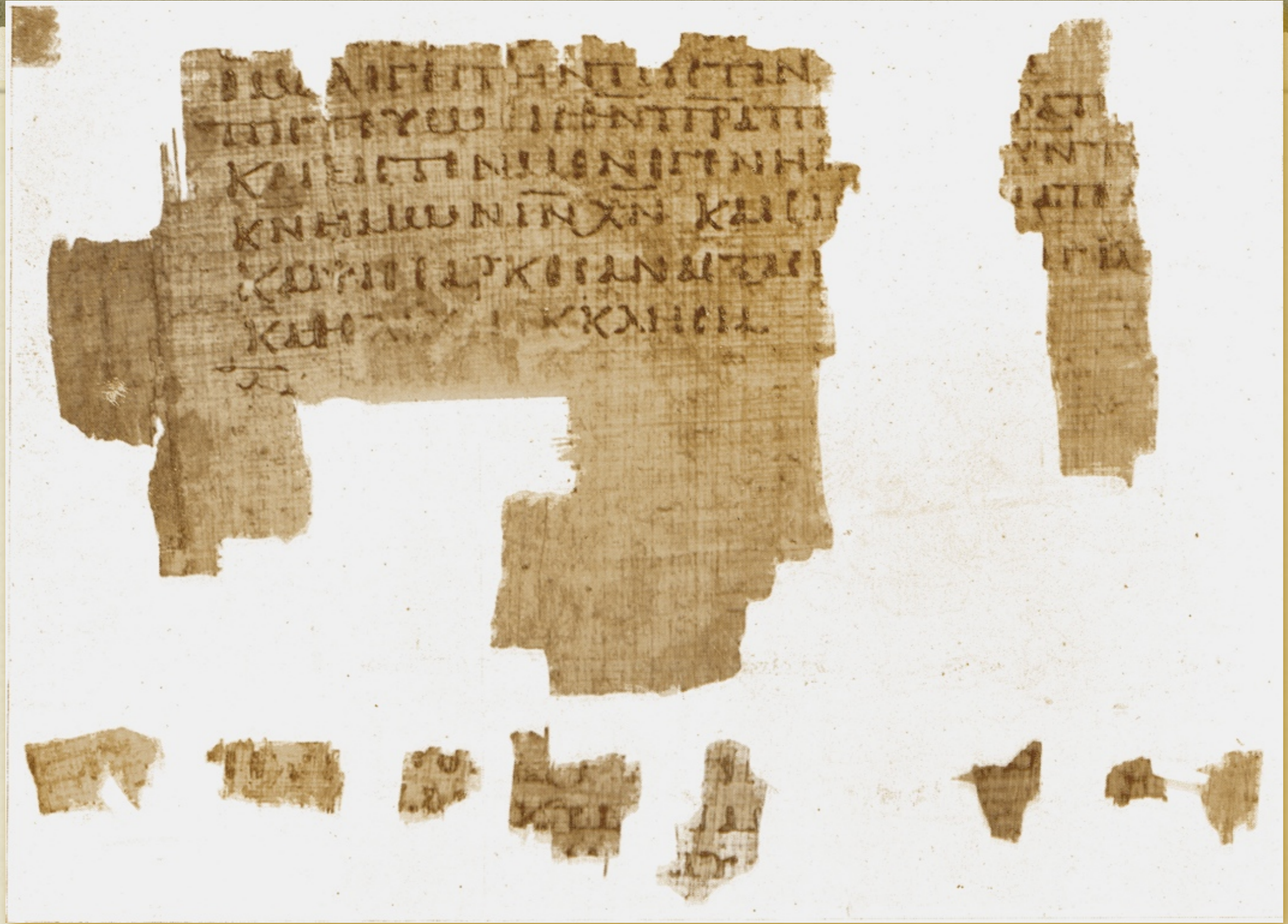
Jon Sobrino, S.J.

- 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.*

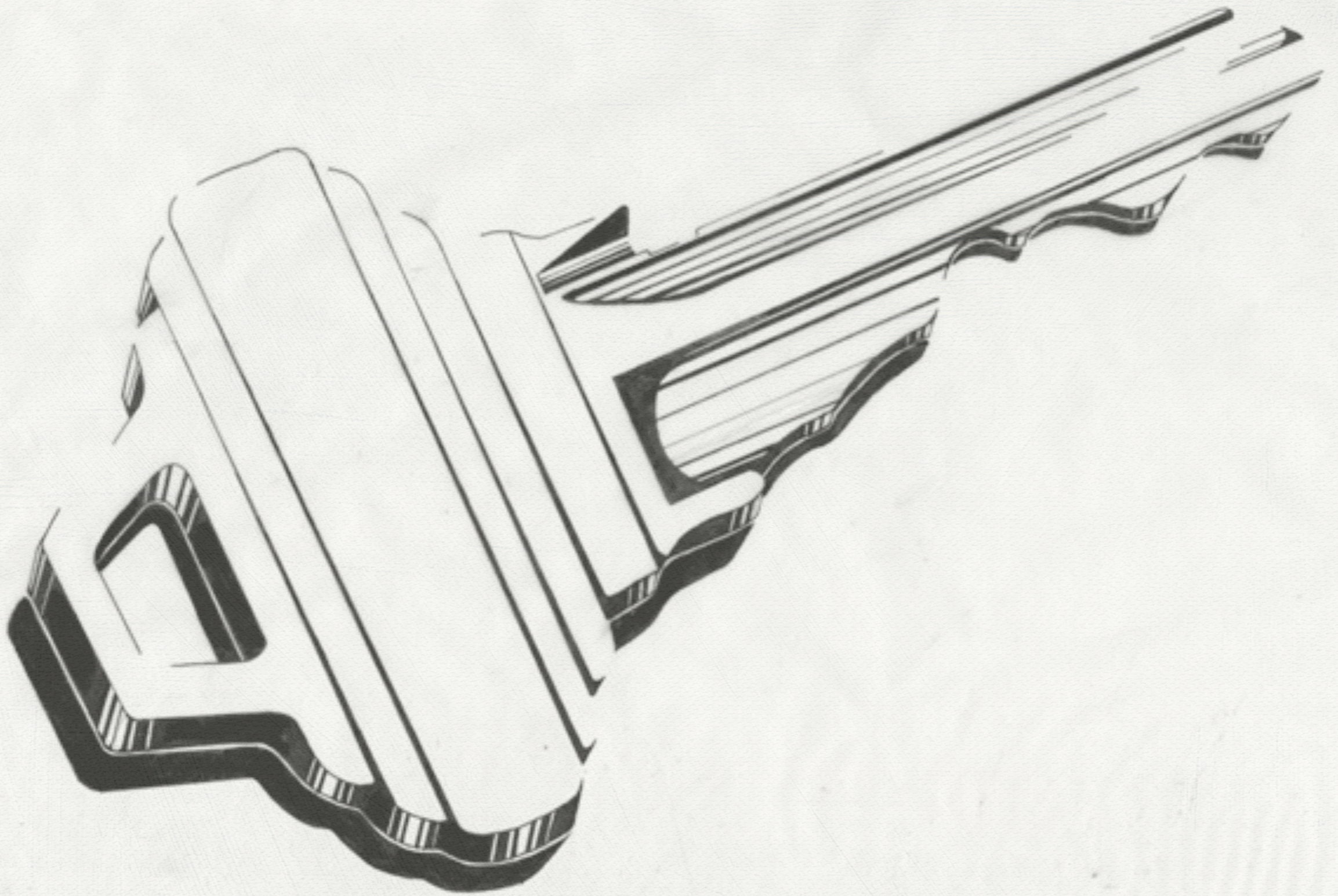
## believe (v.)

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 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.

## The Father

## The Son

## The Spirit

**The Nicene-Constantinopolitan Creed**  
*Symbolum Niceanorum-Constantinopolitorium*  
(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.





- 1 oumoshed hayah ro'eh et - tson yitro hotno  
kohen midian  
vayyinhag et - hatstson aliar hammidbar  
vayyavo el - har ha-**elohim** horevah
- 2 vayyera mal-akh **Adonay** elav balabat - esh  
mitokh hassneh  
vayyar vehinneh hassneh bo'er ba-esh  
vehassneh enennou oukal
- 3 vayyomer mosheh asourah - na ve-er-eh et -  
hammar-eh hagadol hazzeh madoua' lo - yiv'ar  
hasseneh
- 4 vayyar **Adonay** ki sar lir-ot  
vayyiqra elav **elohim** mitokh hasseneh  
vayyomer  
mosheh mosheh vayyomer hinneni
- 5 vayyomer al - tiqrav halom  
shal - ne'aiekha me'al raglekha  
ki hammaqom asher atah 'omed 'alav admat -  
qodesh hou
- 6 vayyomer anokhi **eloh**e ayikha  
**eloh**e avraham **eloh**e ytshaq **veloh**e ya'aqov  
vayyaster mosheh panav  
ki yare mehavit el - ha-**elohim**
- 7 vayyomer **Adonay** ra-oh ra-iti et - 'oni  
'ammi asher bemitsrayim  
ve-et tsa'aqatam shama'ti mipne nogsav  
ki yada'ti et - makh-ovav

- 1 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.
- 2 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.
- 3 And Moses said, I will now turn aside  
and see this great sight, why the bush is not  
burnt.
- 4 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.
- 5 And he said, Draw not nigh hither.  
put off thy shoes from off thy feet,  
for the place whereon thou standest is holy  
ground.
- 6 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**.
- 7 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,

8 va-ered lehatstsilo miyyad mitsrayim  
 oulha'aloto min - ha-arets hahi  
 el - erets tovah ourhavah  
 el - erets zavat halav oudvash  
 el - meqom haqqnaani vehahiti  
 veha-emori vehaprizzi vehahivvi vehayvousi

9 ve'atah hinneh tsa'aqat bene-isra-el ba-ah elay  
 vegam - ra-iti et - hallahats asher mitsrayim  
 lohatsim otam

10 ve'atah lekhah ve-eshlahakha el - par'oh  
 vehotse et - 'ammi vene - isra-el mimmitsrayim

11 vayyomer mosheh el - ha-**elohim** mi anokhi ki  
 elekh el - par'oh  
 vekhi otsi et - bene isra-el mimmitsrayim

12 vayyomer ki - **ehyeh** 'immakh  
 vezeh - lekha ha-ot ki anokhi shelahtikha  
 behotsi-akha et - ha'am mimmitsrayim  
 ta'avdoun et - ha-**elohim** 'al hahar haze

13 vayyomer mosheh el - ha-elohim hinneh  
 anokhi vah el - bene israel  
 ve-amarti lahem **elohim** avotekhem shelahani  
 alekhem  
 ve-amrou - li mah - shemo mah - omar alekhem

14 vayyomer **elohim** el - mosheh **ehyeh asher  
 ehyeh**  
 vayyomer koh tomar livne israel **ehyeh**  
 shelahani alekhem

8 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.

9 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.

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

11 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 ?

12 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.

13 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?

14 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.

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kohen midian  
vayyinhag et - hatstson aliar hammidbar  
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ki yada'ti et - makh-ovav

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 va-ered lehatstsilo miyyad mitsrayim  
oulha'aloto min - ha-arets hahi  
el - erets tovah ourhavah  
el - erets zavat halav oudvash  
el - meqom haqqnaani vehahiti  
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ehyeh**  
vayyomer koh tomar livne israel **ehyeh**  
shelahani alekhem

8 y he bajado, pa ra 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?»

14 **Dios** dijo a Moisés: « **YO-SOY:YO-SOY.**» «Así dirás al pueblo de Israel: **YO-SOY** me ha enviado a ustedes.

# 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]

# The Meaning of God's Name

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I Shall Be There [for You]

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# 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**),<sup>[1]</sup> itself from ἦχος (ēchos), “sound”.

Cate**ch**esis (/ˌkætəˈkiːsɪs/; from Greek: κατῆχῆσις, “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.







A man with glasses, wearing a black clerical suit with a white collar, is speaking. He is positioned in the center of the frame. To his left is a wooden bookshelf filled with books. To his right, a framed picture hangs on the wall, depicting a religious scene. The background is a plain, light-colored wall.

## 3 Periods of the Council of Trent:

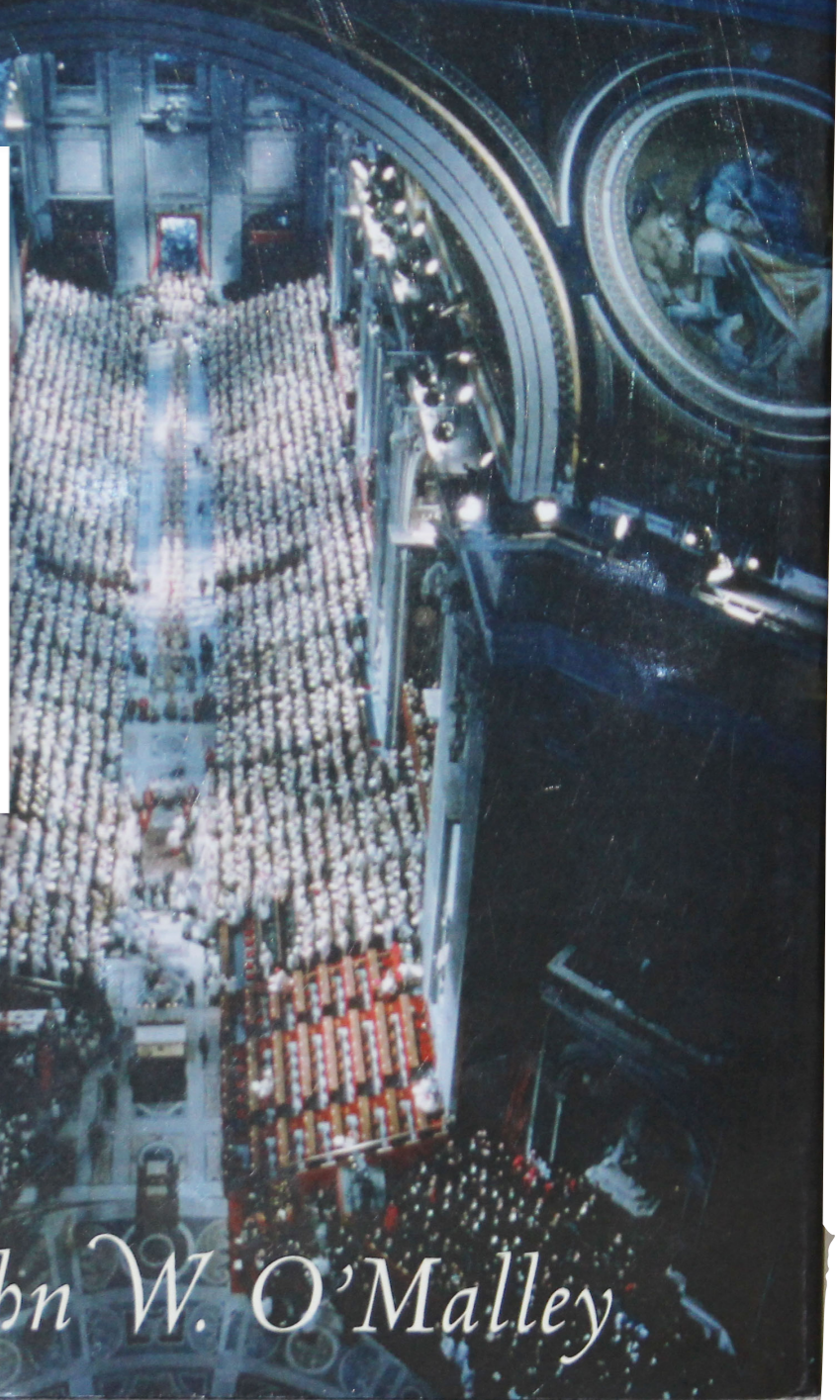
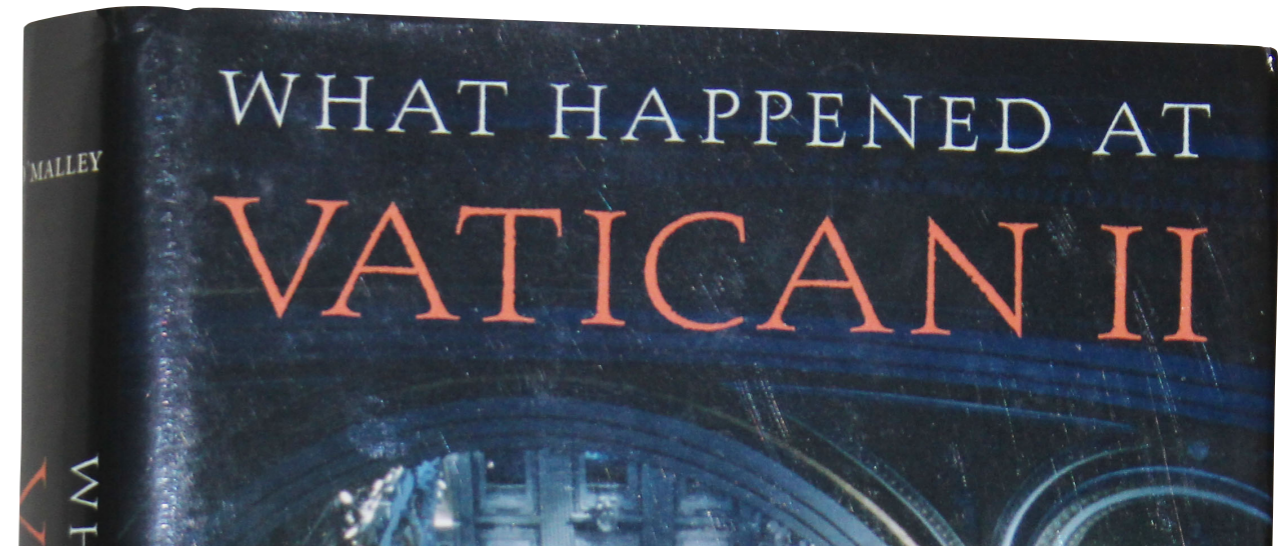
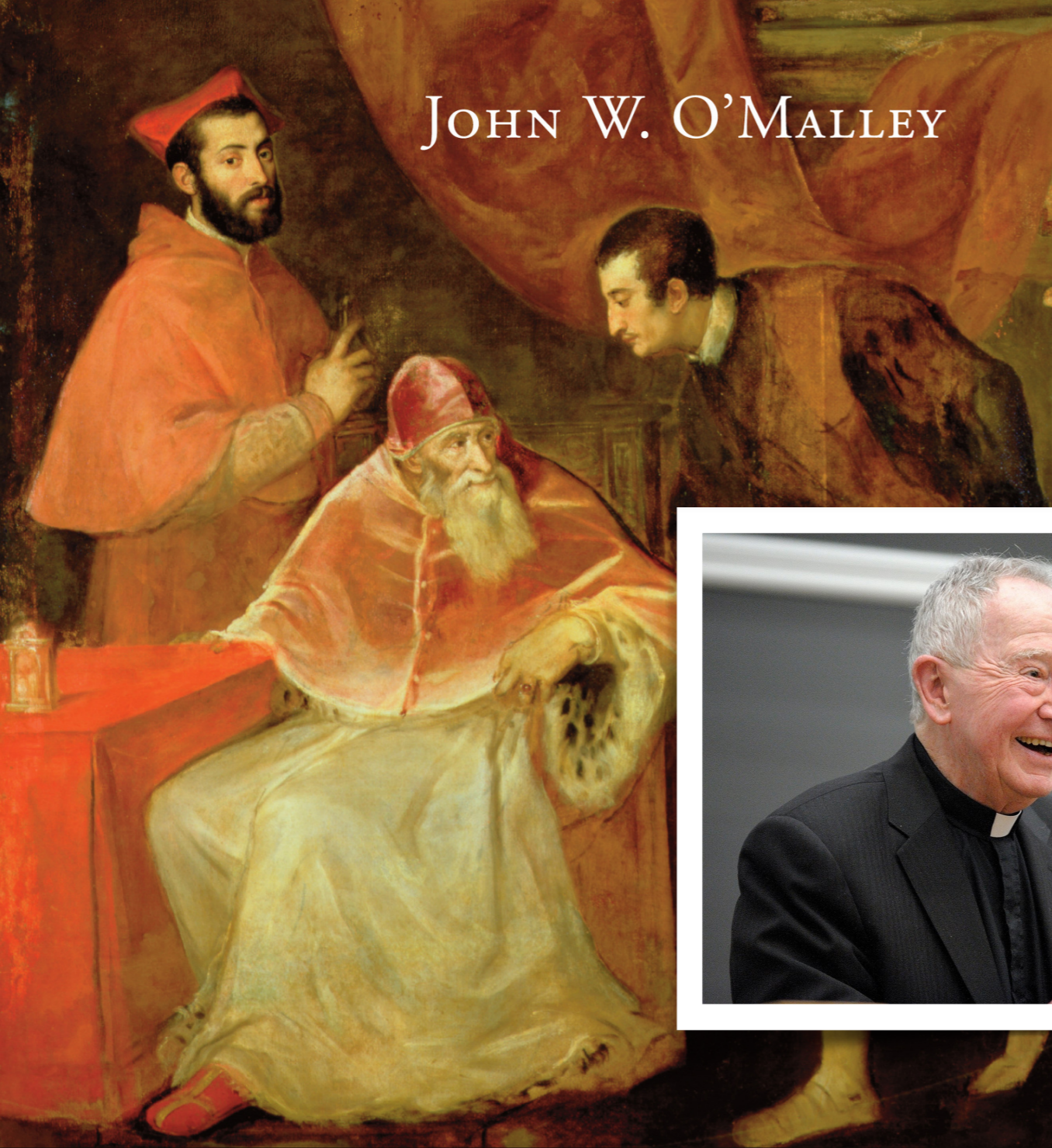
1545-47

1551-52

1562-63

John O'Malley, S.J.

JOHN W. O'MALLEY



TRENT  
*What Happened at the Council*

THE ROMAN CATECHISM

THE  
CATECHISM  
OF THE  
COUNCIL OF TRENT



Carlo Borromeo  
(1538–1584)



Pope Pius IV  
(1499 – 1565)



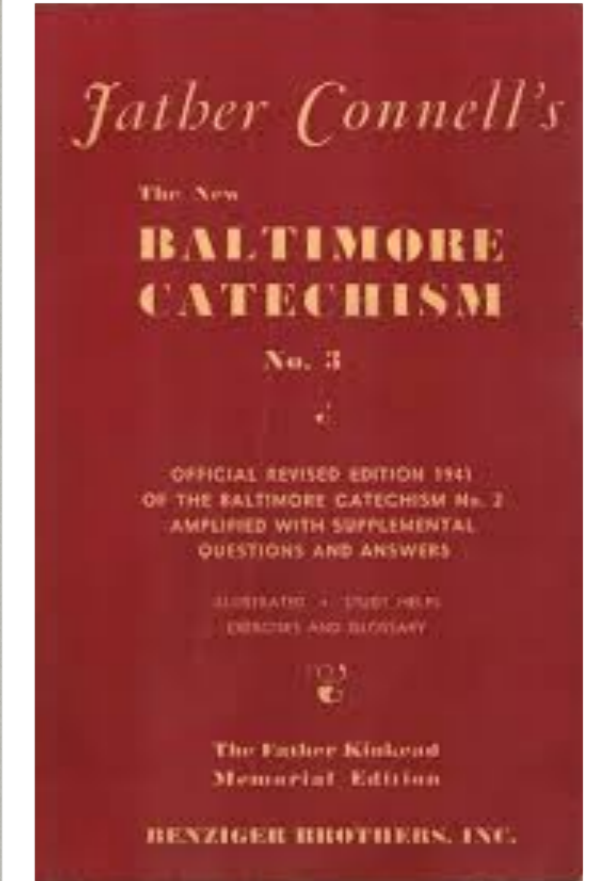
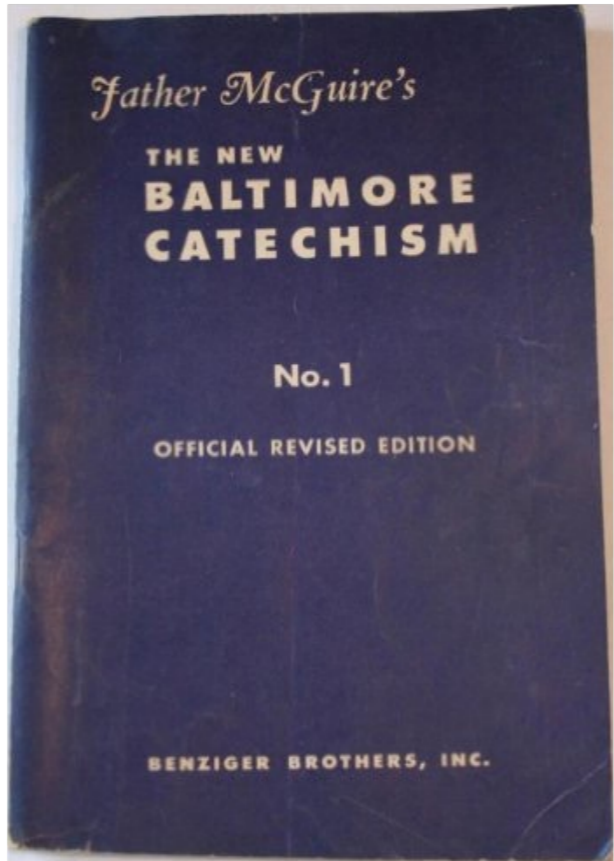
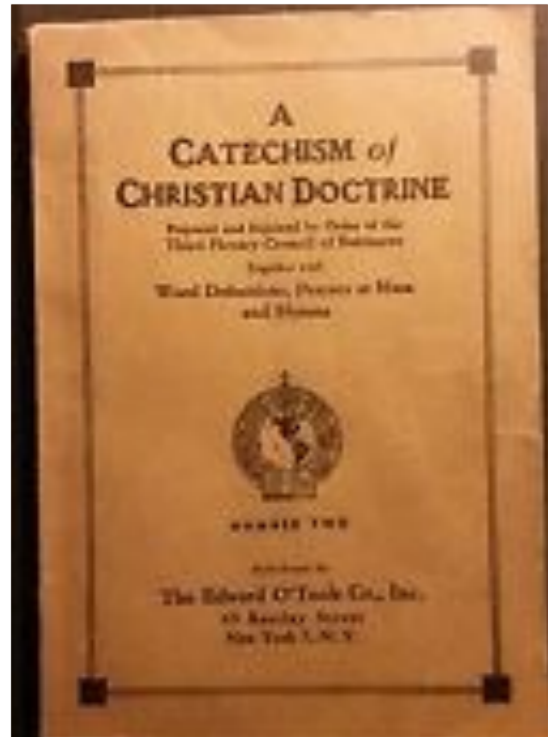
1566

I. The Apostles' Creed;

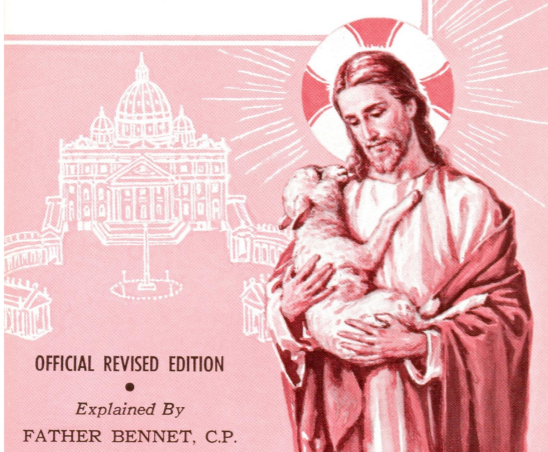
II. The Sacraments;

III. The Decalogue;

IV. Prayer, especially The Lord's Prayer.




**THE NEW  
SAINT JOSEPH  
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**FATHER BENNET, C.P.**

**Most up-to-date • Clearly explained • Illustrated  
Bible readings • Study helps • Liturgy • Mass prayers**

**No. 1**




**LOOK AT JESUS AS MARY DID**  
SEE His bleeding wounds.  
SEE the nails in His hands and feet.  
SEE the thorns in His head.  
SEE His side open for us to enter.  
SEE how much He loves us.

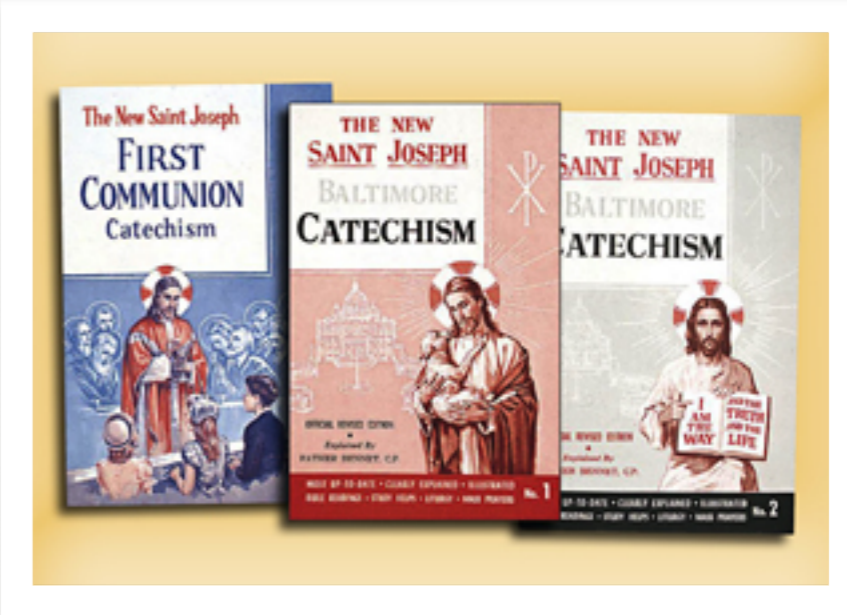
HOW do you think our Lady felt?  
HOW should we feel?

If Jesus loves us so much, what are we going to do for Him today?

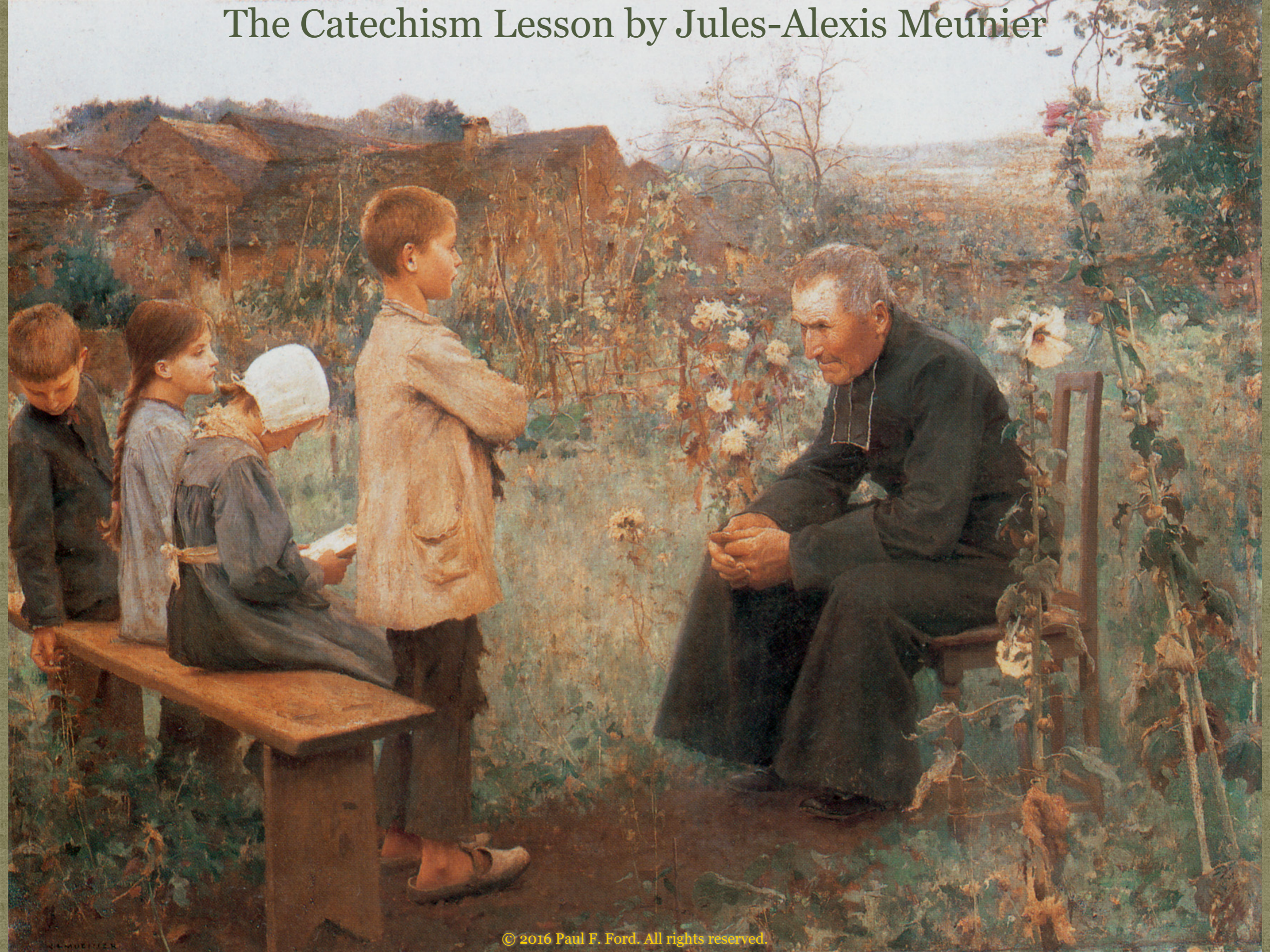
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# The Catechism Lesson by Jules-Alexis Meunier







LIFE









LIFE





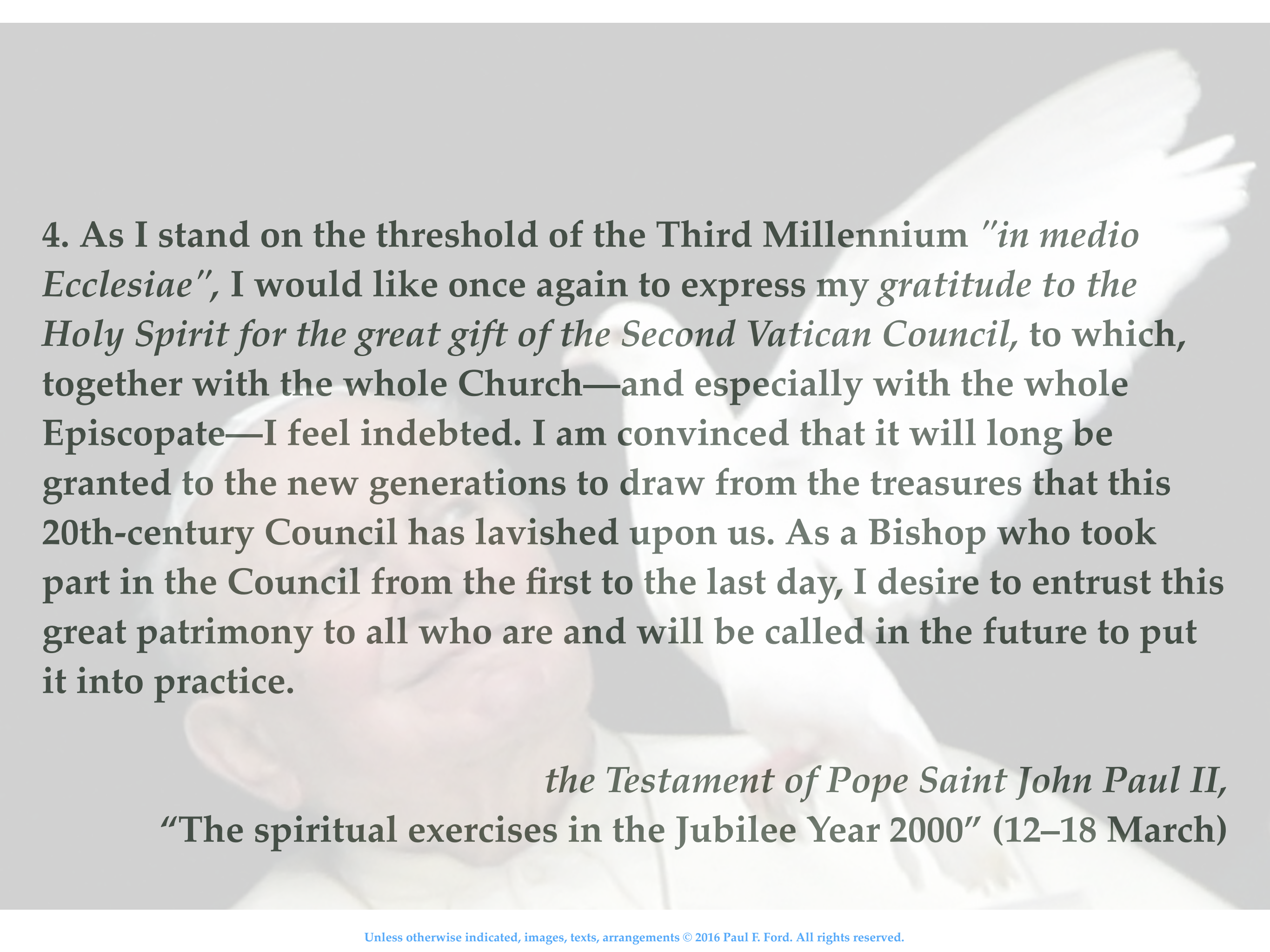












4. As I stand on the threshold of the Third Millennium *"in medio Ecclesiae"*, I would like once again to express my *gratitude to the Holy Spirit for the great gift of the Second Vatican Council*, to which, together with the whole Church—and especially with the whole Episcopate—I feel indebted. I am 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)

# Catechism Essentials/ Catecismo Esenciales

## 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,

## V. Indicaciones prácticas para el uso de este Catecismo

**18** Este catecismo está concebido como una exposición orgánica de toda la fe católica. Es preciso, por tanto, leerlo como una unidad. Por ello, en los márgenes del texto se remite al lector frecuentemente a otros lugares (señalados por números más pequeños y que se refieren a su vez a otros párrafos que tratan del mismo tema) y, con ayuda del índice analítico al final del volumen, se permite ver cada tema en su vinculación con el conjunto de la fe.

**19** Con frecuencia, los textos de la sagrada Escritura no son citados literalmente, sino indicando sólo la referencia (mediante cf.). Para una inteligencia más profunda de esos pasajes,

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 puntualizaciones de tipo histórico, apologético o de exposiciones doctrinales complementarias.

**21** Las **citas**, en letra pequeña, de fuentes patristicas, 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.

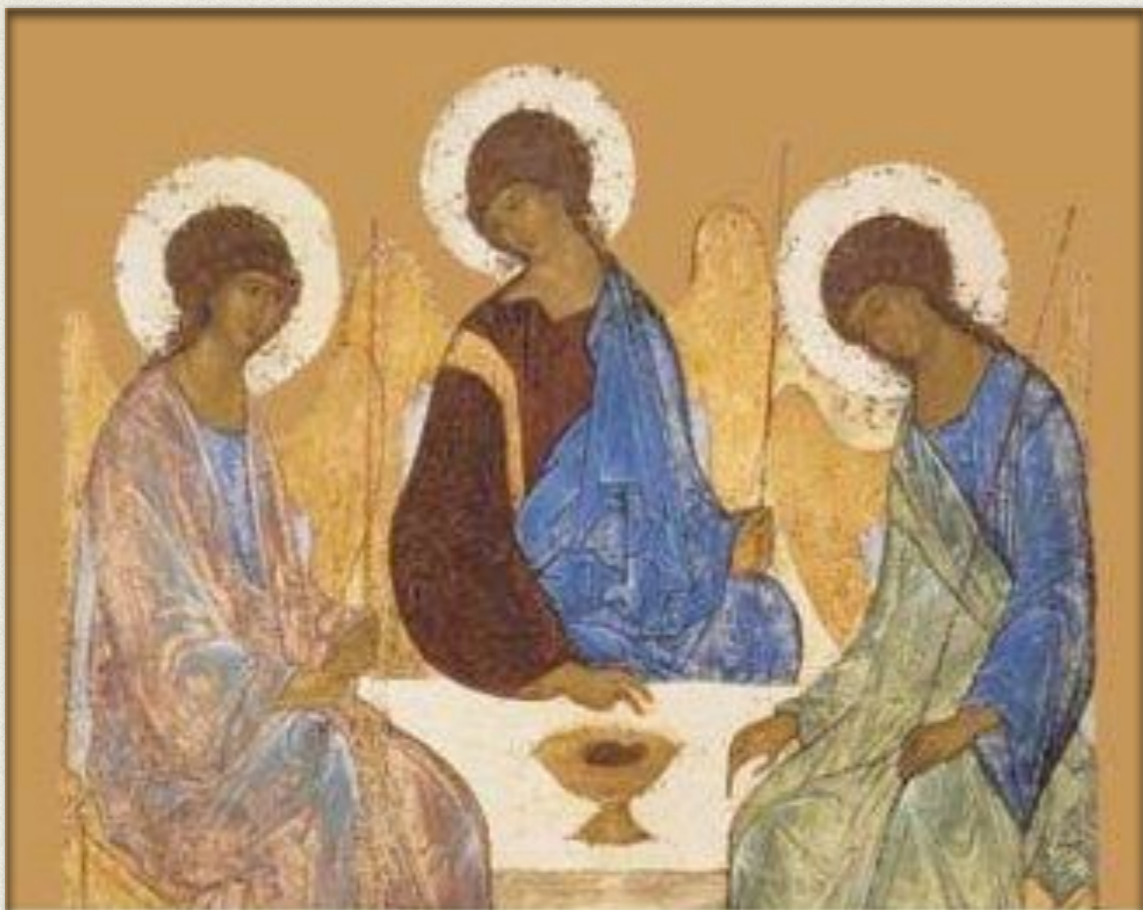
1960–1965 translator and theologian for the ecumenical observers present at the Second Vatican Council, special consultant to the Secretariat for Christian Unity at the Vatican.

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



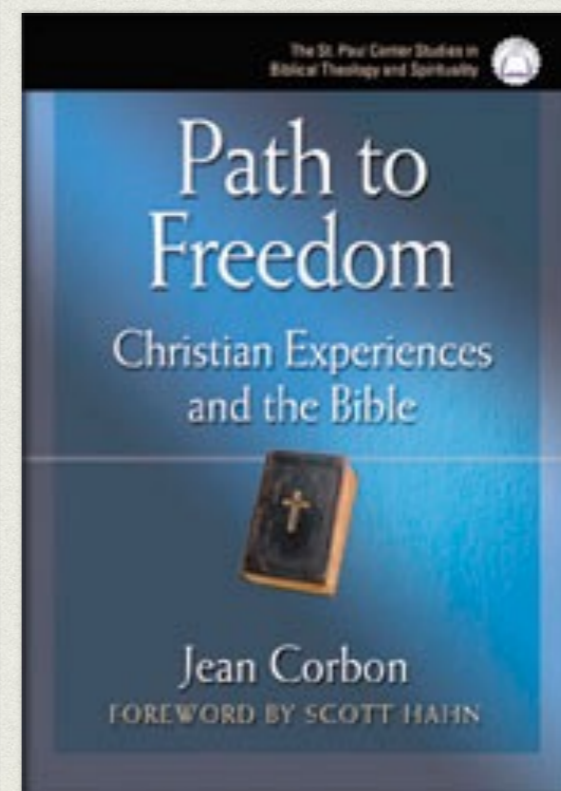
*The Wellspring of Worship*

JEAN CORBON

IGNATIUS



**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

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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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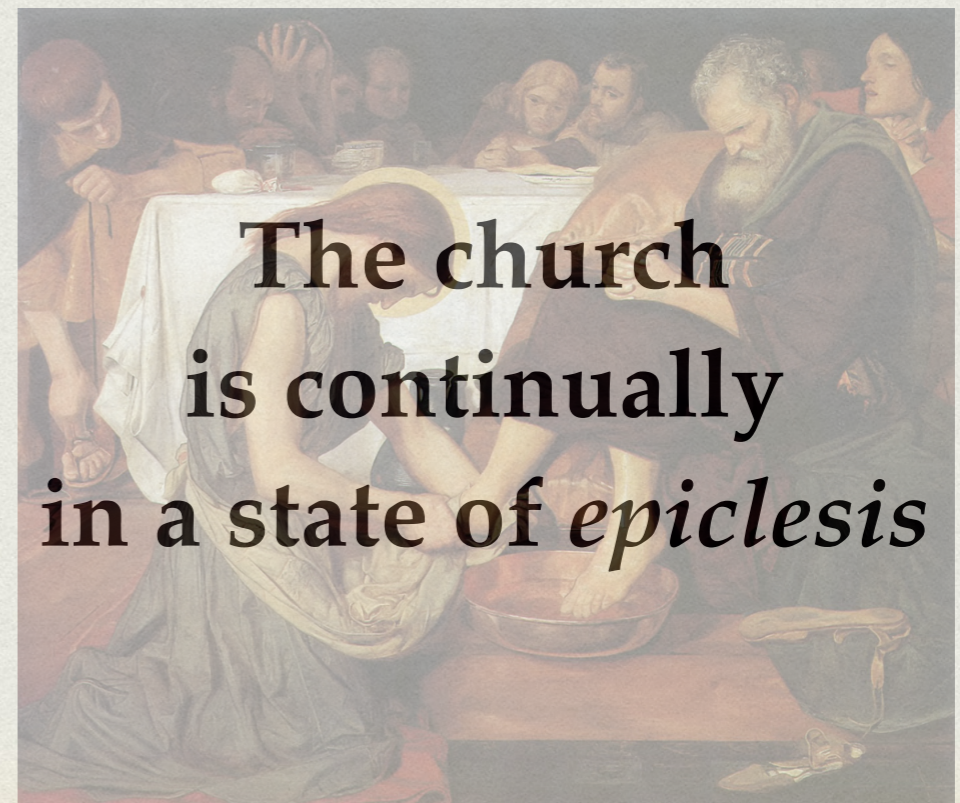
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# §§721–725

## "Rejoice, you who are full of grace"

**721** 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"

**721** 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:



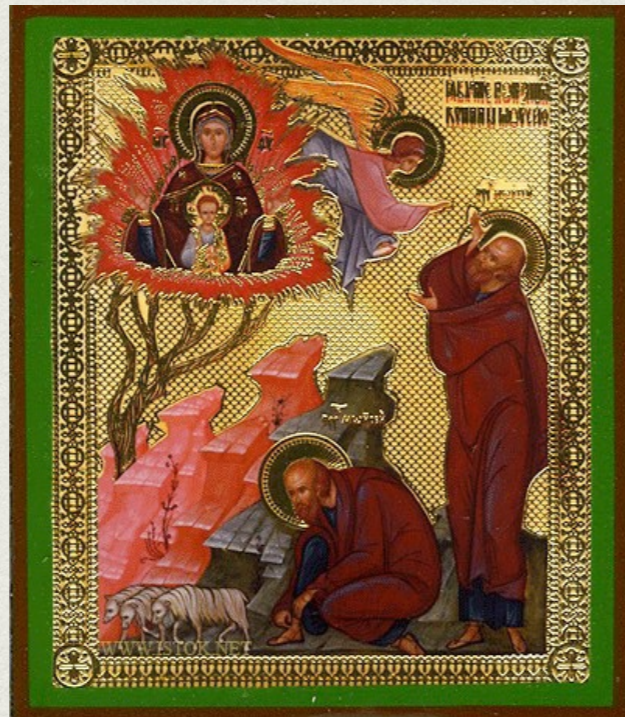
722 The Holy Spirit *prepared* Mary by his grace. It was fitting that the mother of him in whom “the whole fullness of deity dwells bodily” should herself be “full of grace.” She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible 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.

722 El Espíritu Santo *preparó* a María con su gracia. Convenía que fuese “llena de gracia” la Madre de Aquel en quien “reside toda la plenitud de la divinidad corporalmente.” Ella fue concebida sin pecado, por pura gracia, como la más humilde de todas las criaturas, la más capaz de acoger el don inefable del Omnipotente. Con justa razón, el ángel Gabriel la saluda como la “Hija de Sión”: “Alégrate.” Cuando ella lleva en sí al Hijo eterno, hace subir hasta el cielo con su cántico al Padre, en el Espíritu Santo, la acción de gracias de todo el pueblo de Dios y, por tanto, de la Iglesia.

723 En María el Espíritu Santo *realiza* el designio benevolente del Padre. La Virgen concibe y da a luz al Hijo de Dios por obra del Espíritu Santo. Su virginidad se convierte en fecundidad única por medio del poder del Espíritu y de la fe.

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.

724 En María, el Espíritu Santo *manifiesta* al Hijo del Padre hecho Hijo de la Virgen. Ella es la zarza ardiente de la teofanía definitiva: llena del Espíritu Santo, presenta al Verbo en la humildad de su carne dándolo a conocer a los pobres y a las primicias de las naciones.



725 En fin, por medio de María, el Espíritu Santo comienza a *poner en comunión* con Cristo a los hombres “objeto del amor benevolente de Dios,” y los humildes son siempre los primeros en recibirle: los pastores, los magos, Simeón y Ana, los esposos de Caná y los primeros<sup>58</sup> discípulos.

# §§737-741

## 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

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**738** 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.

**738** Así, la misión de la Iglesia no se añade a la de Cristo y del Espíritu Santo, sino que es su sacramento: 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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**739** 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.)

**740** 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.)

**741** "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.)

**739** Puesto que 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).

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**741** "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.)

**739** Puesto que 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).

**739** 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.)**

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