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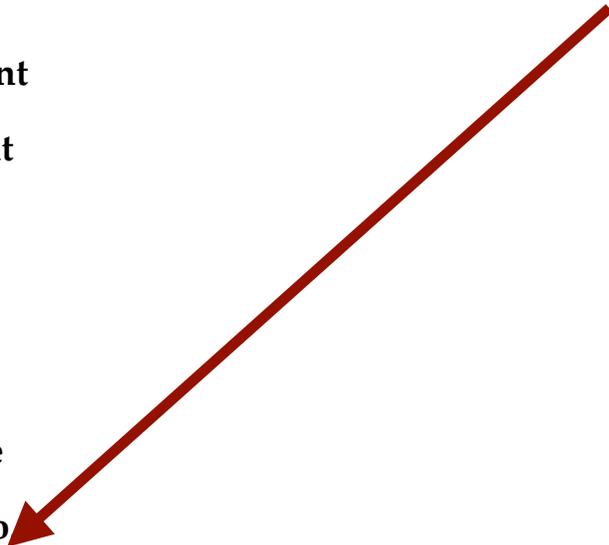
A u d i o C D ' s H o m i l i e s A r t i c l e s

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n. 18. The Creed



The Catholic Catechism underlines two important facts about faith. The first is via a quotation from Thomas Aquinas (Summa Theol II-II, 1, 2 ad 2): ‘The believer’s act of faith does not terminate in the propositions, but in the realities which they express’(n.170). Words are important. The whole science of theology is about clarifying and making more precise the words in which we express our faith. But the point being made here is that it is not the words that we believe, it is the reality that is expressed (and partly veiled) by the words. Our faith is in God, who is always beyond that which reveals God, however sublime the medium.

The second truth is also via a quotation, this time from Irenaeus (Against the Heresies V.20.1): ‘We guard with care the faith that we have received from the Church, for without ceasing, under the action of God’s Spirit, this deposit of great price, as if in an excellent vessel, is constantly being renewed and causes the vessel that contains it to be renewed’(n. 175). Our faith is never static, for the God in whom we believe is a living God constantly acting in our lives, constantly being revealed to us in ways that are old and new.

The Creed

- n. 197 ‘The Creed is the spiritual seal, our heart's meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul’ (St Ambrose Expl. symb, 1).
- n. 194 ‘The Apostles’ Creed is ‘the Creed of the Roman Church, the See of Peter, the first of the apostles, to which he brought the common faith’ (St Ambrose Expl.symb,7).
- n. 195 ‘The Nicene Creed stems from the first two ecumenical Councils (Nicaea in 325 and Constantinople in 381).
- n. 234 The Christian dogma of the Blessed Trinity is: ‘the most fundamental and essential teaching in the hierarchy of the truths of faith’ ?

Monotheism

‘God is the Heart and the Beyond of Everything.’

- God comes to us from outside through ‘Word’
= Numinous
- God comes to us from inside through ‘Spirit’
= Mystical

The **Numinous** dimension of religious experience

Word

Judaism

Islam

- Prophet - Moses

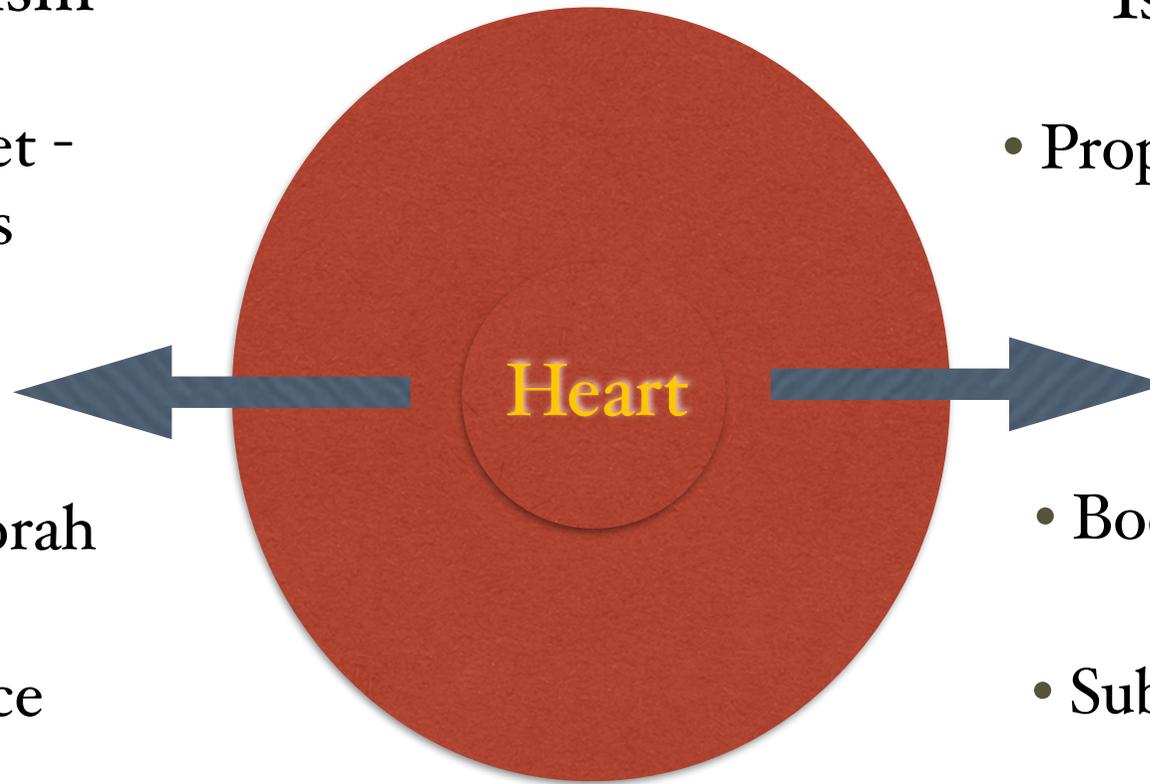
- Prophet - Muhammad

- Book - Torah

- Book - Qur'an

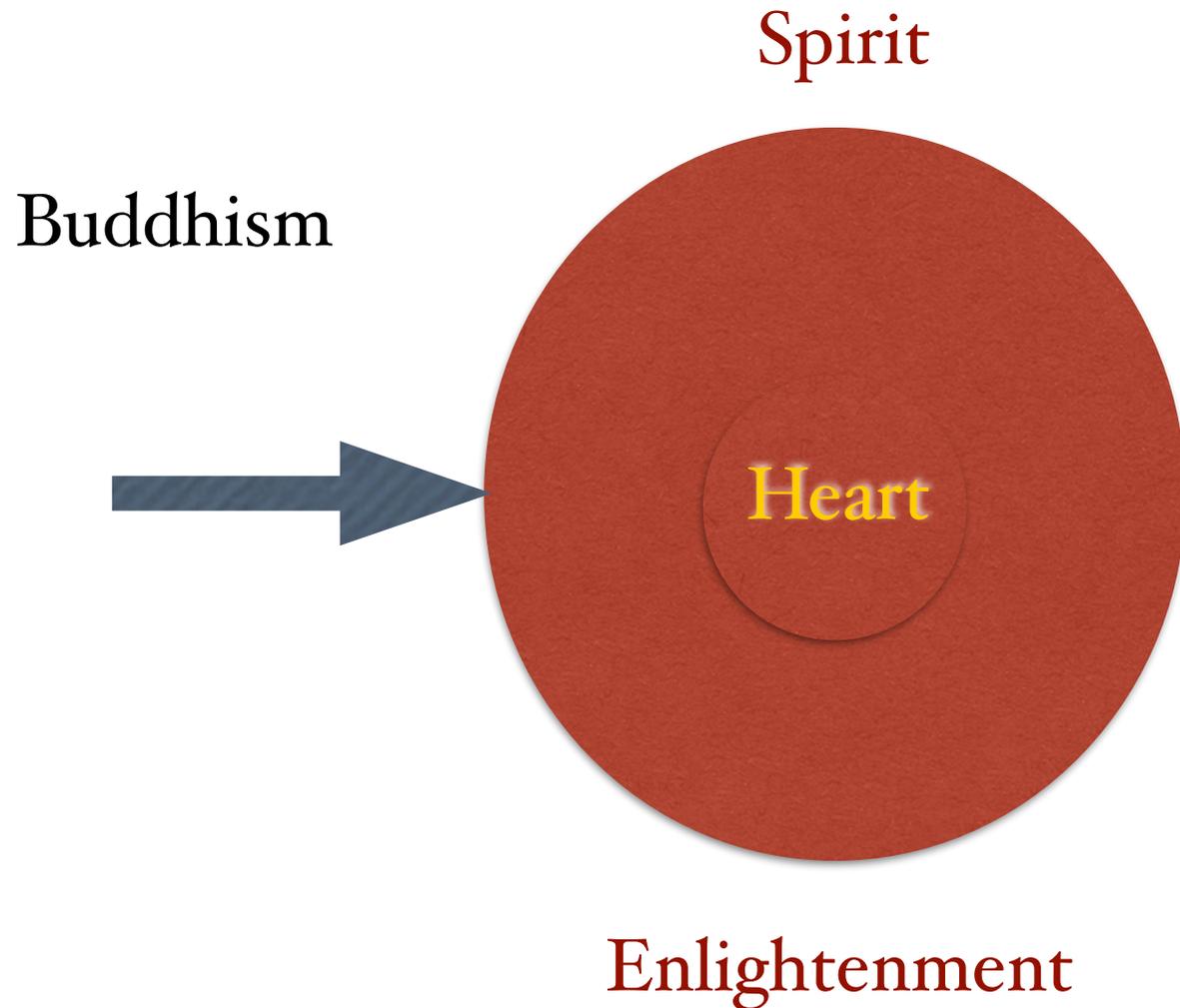
- Obedience

- Submission



‘The world is full of God’s glory’ (Isaiah 6:3)

The *Mystical* dimension of religious experience



‘God’s love has been poured into our hearts by the Holy Spirit who has been given to us’ (Romans 5:5)

Reflecting on how God has chosen to communicate with us through Word and Spirit, Christians look to Jesus as the purest expression of both. Again and again the New Testament highlights the special, intimate relationship between Jesus and God, and the special way in which Jesus reveals God.

- In the New Testament Jesus of Nazareth is recognised as God's perfect human 'Word' to us, God's 'Word-made-flesh' (John 1:14, Catechism n.241).
- Jesus is also portrayed as the one who receives and gives God's 'Spirit' without reserve (John 3:34, Catechism n.243).

The Messiah Jesus, God's beloved Son, is the image of the invisible God ... God was pleased for all the fullness to dwell in him' (Colossians 1:15,19)

'In Christ God was reconciling the world to himself' (2Corinthians 5:19).

He [God's Son] is the brilliance of God's glory and the exact imprint of God's very being' (Hebrews 1:3).

- We act 'in the name of
 - the Father ['God']
 - the Son [Jesus]
 - the Holy Spirit' [Jesus' intimate love-communion with God]

‘God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”’ (Galatians 4:6)

‘God chose you, brothers and sisters beloved by the Lord, as the first fruits for salvation through sanctification by the Spirit and through belief in the truth’ (2 Thess 2:13).

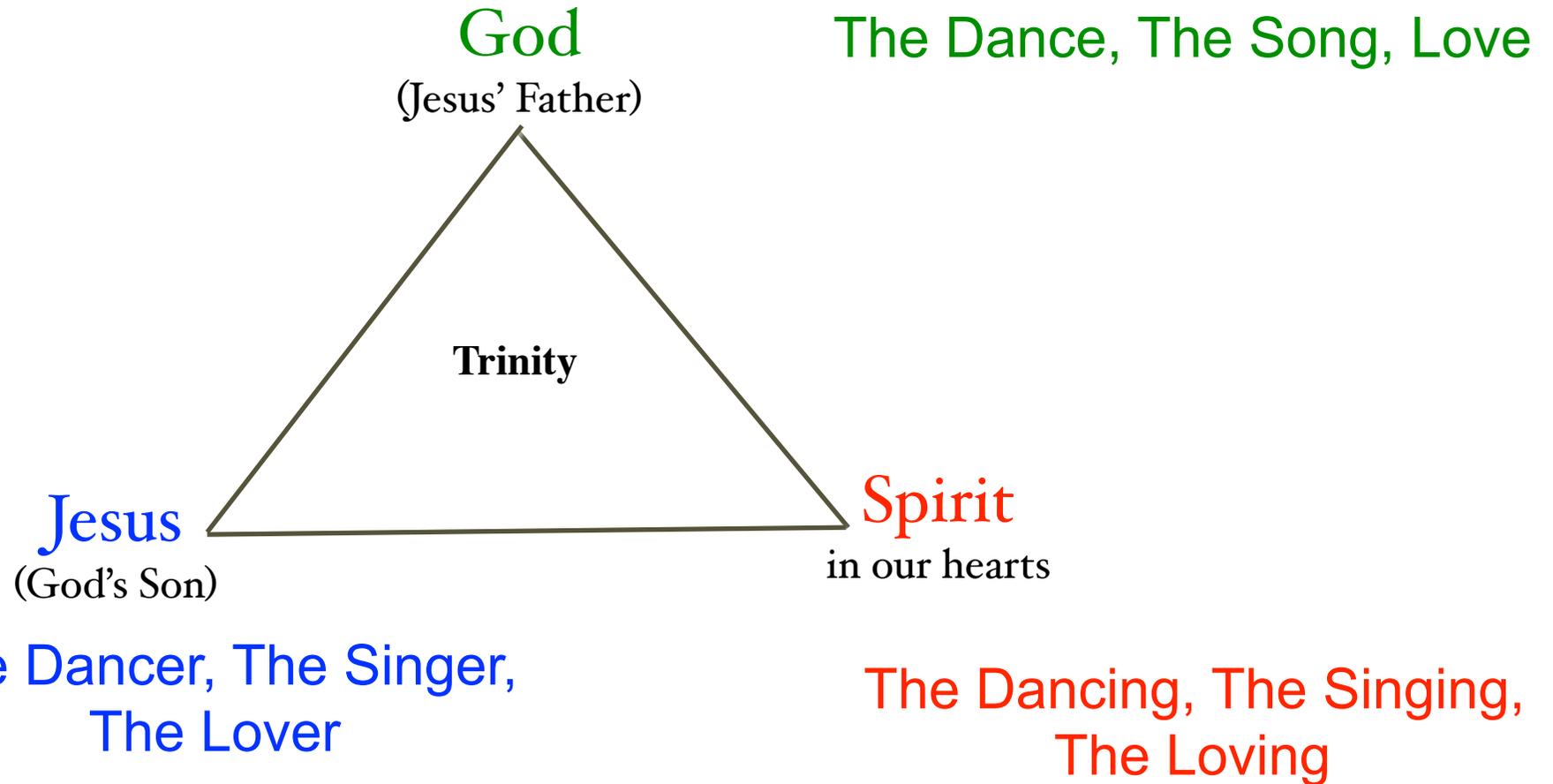
‘You were justified in the name of the Lord Jesus Christ and in the Spirit of our God.’ (1Corinthians 6:11)

‘There are varieties of grace-gifts (charisms),
but the same **Spirit**;
there are varieties of ministries but the same **Lord**;
there are varieties of ways of exercising power,
but it is the same **God**
who inspires them all in everyone.
To each is given the manifestation of the **Spirit**
for the common good’ (1Corinthians 12:4-7).

‘The grace of the **Lord Jesus Christ**, the love of **God**,
and the communion of the **Holy Spirit** be with all of
you’(2Corinthians 13:13).

‘You are in the Spirit, since the **Spirit** of **God** dwells in you.
Anyone who does not have the **Spirit** of **Christ**
does not belong to him’(Romans 8:9).

‘You have received a spirit of adoption.
When we cry, “Abba! Father!” it is that very **Spirit**
bearing witness with our spirit that we are children of **God**,
and if children, then heirs, heirs of God and joint heirs with
Christ.’(Romans 8:15-17)



When we speak of the Blessed Trinity, 'Father', 'Son', and 'Holy Spirit', we are repeating the language of the New Testament, the language of Jesus, to speak firstly of how the one God communicates with us, and how we experience this one God.



‘Whoever has seen me has seen the Father ... I am in the Father and the Father is in me’ (Jn 14:9-10).

‘I will ask the Father and he will give you the Spirit to be with you for forever’ (Jn 14:16).

‘I am coming to you’ (Jn 14:18).

‘My Father will love you and we will come to you and make our home with you’ (Jn 14:23).

- To contemplate the wonder of the Triune God, and to learn to call this God ‘Father’ as Jesus did, we must listen to Jesus, and pray that his Spirit will help us to enter into his experience.

- Knowing that God is **Spirit** reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these movements in every man and every woman.
- Knowing that God is **Word** reminds us to be attentive to the words and actions through which God speaks to us, and the words and actions through which we respond to God. We learn, too, to reverence the sacred ground of each person's Spirit, and be attentive to each person's Word, as together we journey towards God who is the Source ('Father', 'Mother') of all.
- Knowing that God is **Father** reminds us to open our hearts to God's love and to treat every other person as our brother or sister.

The Apostles' Creed

**I believe in God
the Father almighty,
Creator of heaven and earth,**

**and in Jesus Christ,
his only Son,
our Lord,**

**who was conceived
by the Holy Spirit,
born of the Virgin Mary,**

The Nicene Creed

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

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 and for our salvation
he came down from heaven,

and by the Holy Spirit was
incarnate of the Virgin Mary,
and became man.

The Apostles' Creed

**suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell [Hades].**

**on the third day
he rose again from the dead;**

**he ascended into heaven
and is seated at the right hand
of God the Father almighty.
from there he will come
to judge the living and the dead.**

The Nicene Creed

For our sake he was
crucified under Pontius Pilate,
he suffered death and was buried,

and rose again on the third day
in accordance of the Scriptures.

He ascended into heaven
and is seated at the right hand
of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

The Apostles' Creed

**I believe in the Holy Spirit,

the holy catholic Church,
the communion of saints,
the forgiveness of sins,

the resurrection of the body,

Amen.**

The Nicene Creed

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.

I believe in one, holy, catholic and
apostolic Church.

I confess one baptism
for the forgiveness of sins,
and I look forward to
the resurrection of the dead
and the life of the world to come.
Amen.

I believe

I have felt the wind blow

