

**ARE YOU HAPPY
BEING A CATHOLIC?**

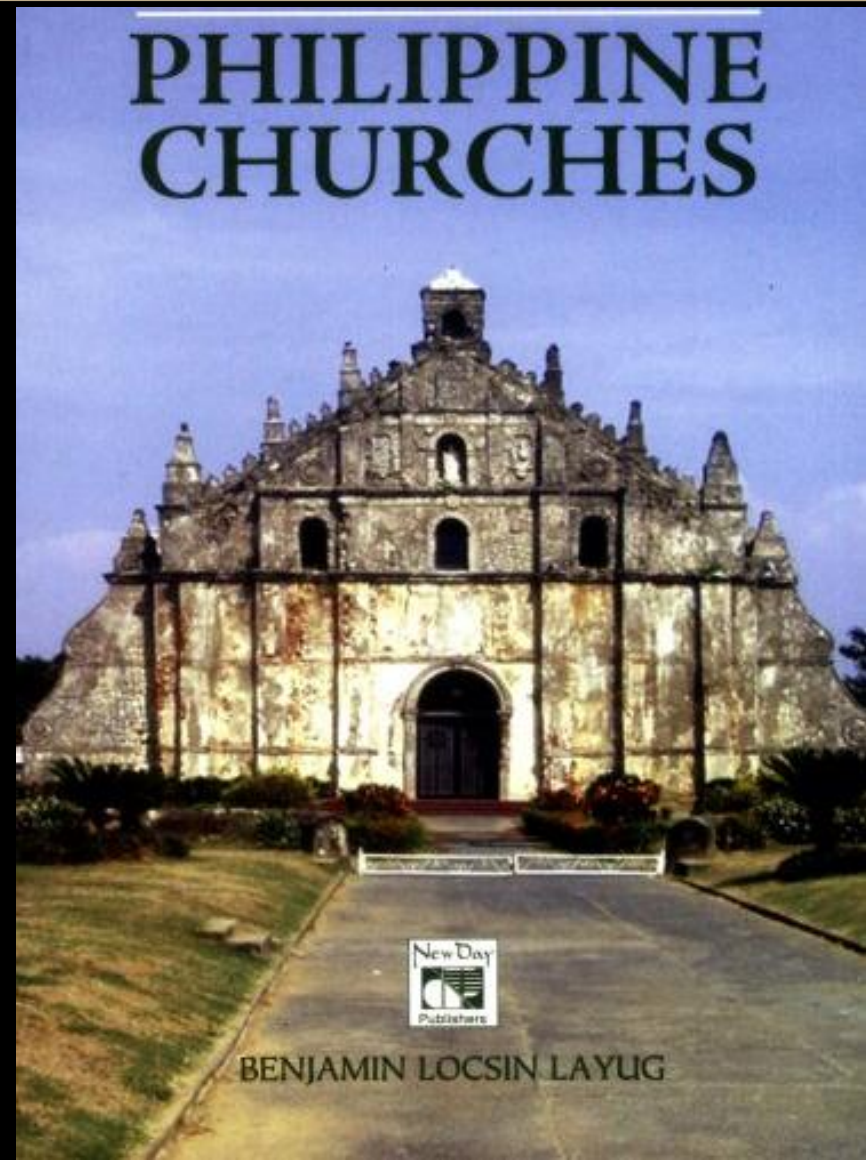
I  Being Catholic

Rediscovering the Joy of Faith
(An Overview of the Catechism of the Catholic Church)

QUESTIONS TO PONDER TODAY

“The Catholic Church is in trouble – even in Catholic Philippines...People have been leaving the Catholic Church. People are about to leave the Church.”

(Fr. Joel Tabora, SJ).



QUESTIONS TO PONDER TODAY

About one in every 11 Filipino Catholics, or 9.2 percent, sometimes considers leaving the Church, a recent survey by Social Weather Stations (SWS) found.

(Philippine Daily Inquirer)



Is he back to the
Catholic fold?

QUESTIONS TO PONDER TODAY

Why do you think Catholics consider the idea of leaving the Church or actually leave the Catholic Church?

**DO YOU THINK THESE
ARE THE REASONS?**

“Some may be exasperated with the RH debate. Others may be yearning for more palpable fellowship and experience of Christian communion. Yet others may be searching for greater depth and holiness as they search for God in this difficult world”.

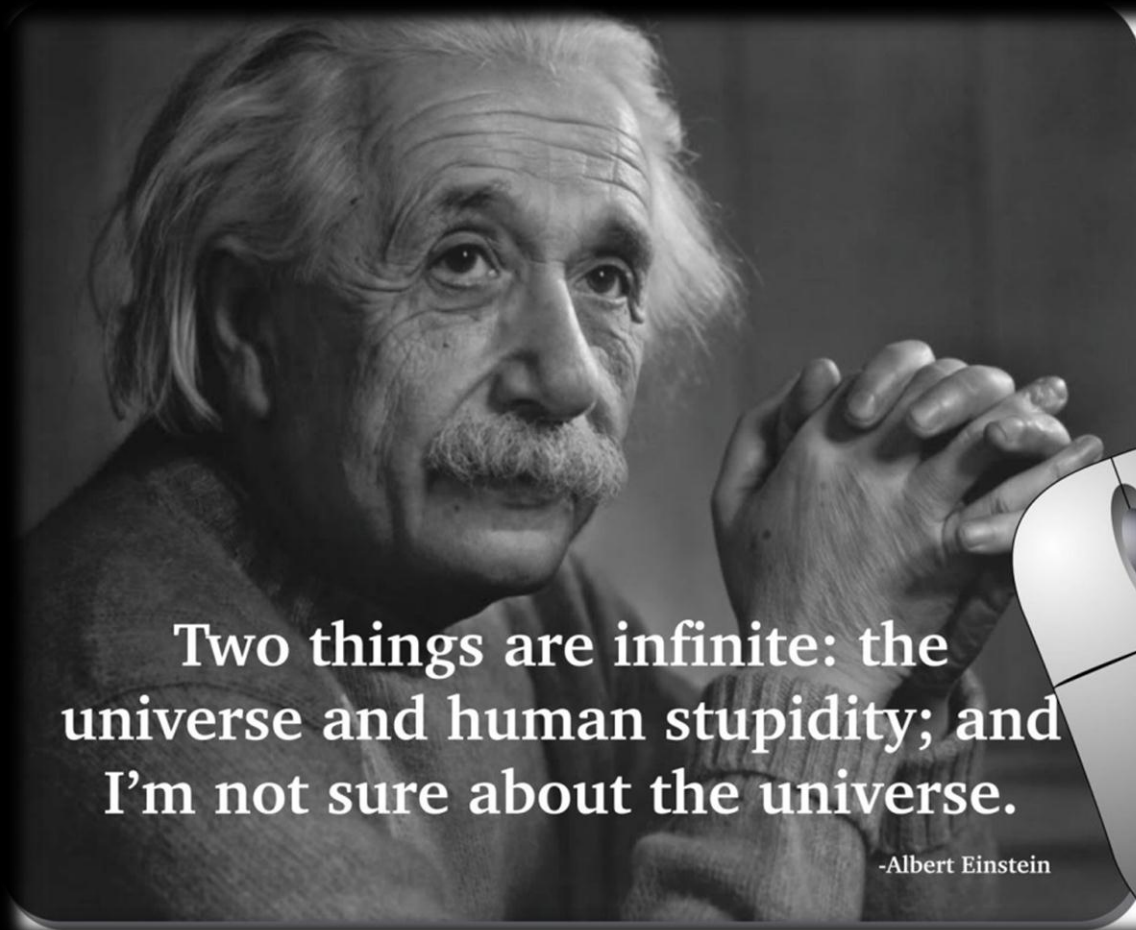
(Fr. Joel Tabora, SJ)

THE REAL REASON

Catholics think of leaving the Church
because they LACK DEEPER
UNDERSTANDING OF THEIR FAITH.

Some say: “I don’t understand very well my
faith. Hence, SOMETHING IS WRONG
WITH IT. I have to leave it!”

If you don't understand Einstein's Theory of Relativity, will you conclude that something is wrong with the theory? Yet, why would one think that something is wrong with the Catholic Church simply because a very few cannot understand or agree with Her teachings?



Two things are infinite: the universe and human stupidity; and I'm not sure about the universe.

-Albert Einstein





If you don't understand the Catholic Faith, what
will you do?

TAKE IT? or LEAVE IT?



SAINT AUGUSTINE'S ADVICE

CREDO UT
INTELLIGAM

Believe in order
to understand.



FIRST RESOLUTION

CATECHISM *of the* CATHOLIC CHURCH

SECOND EDITION

*revised in accordance with the official Latin text
promulgated by Pope John Paul II*

contains glossary and analytical index



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STUDY THE CATECHISM OF THE CATHOLIC CHURCH.

“In order to arrive at
a systematic
knowledge of the
content of the faith,
all can find in the
Catechism of the
Catholic Church a
precious and
indispensable tool”
(*Porta fidei*, no. 11)



BLESSED POPE JOHN PAUL II wrote:



“this catechism will make
a very important
contribution to that work
of renewing the whole
life of the Church... I
declare it to be a valid
and legitimate instrument
for ecclesial communion
and a sure norm for
teaching the faith”
(*Porta fidei*, no. 11)

“It is in this sense that the Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the Catechism of the Catholic Church”

(Porta fidei, no. 11)



ENTER
THE DOOR OF FAITH

“In this Year, then, the CCC will serve as a tool providing real support for the faith, especially for those concerned with the formation of Christians, so crucial in our cultural context”

(Porta fidei, no. 12)



SECOND RESOLUTION

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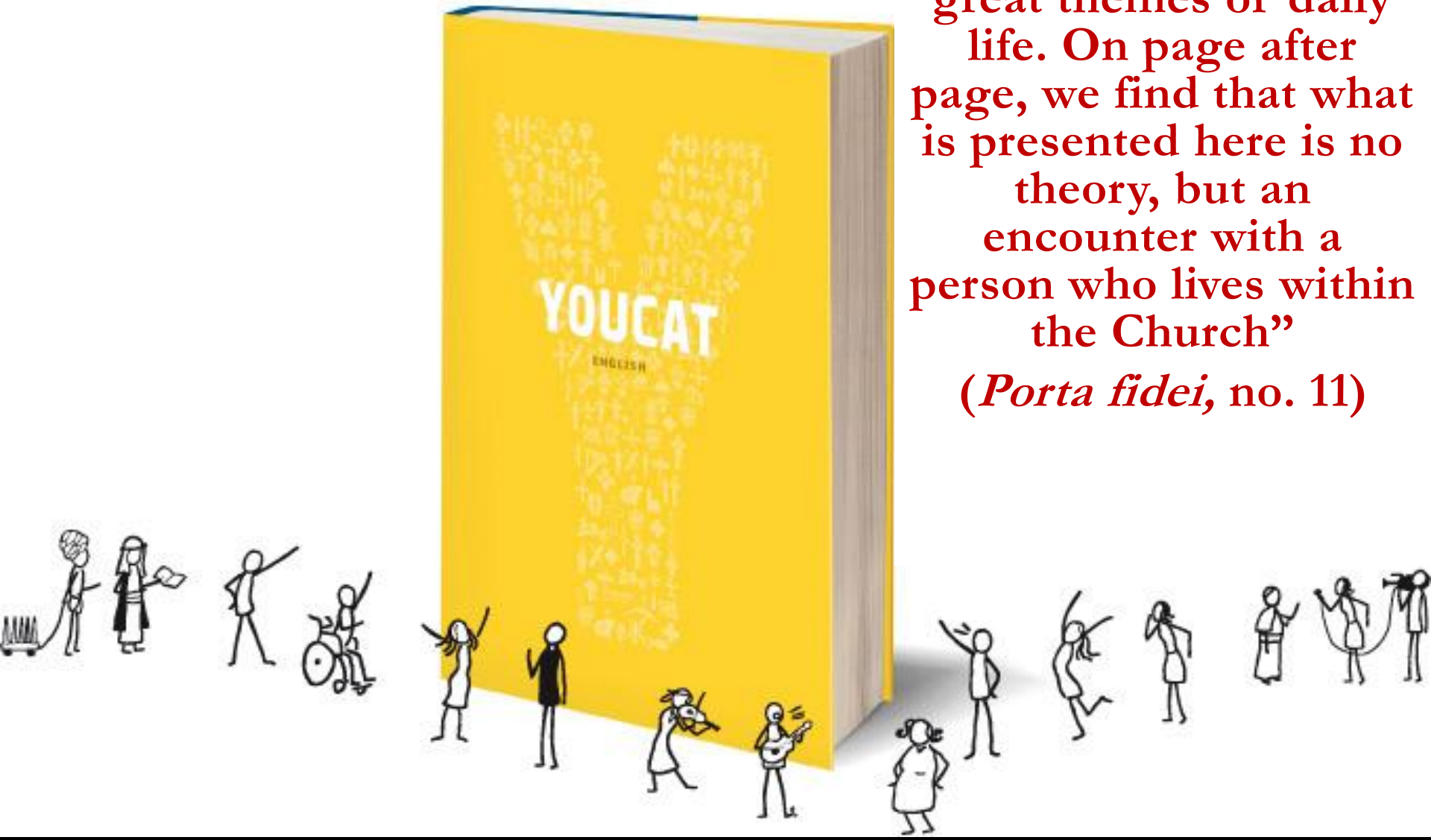
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FAMILIARIZE
WITH THE
STRUCTURE OF
THE
CATECHISM OF
THE CATHOLIC
CHURCH

Catechism of Catholic Church: An encounter with Christ

“In its very structure, the CCC follows the development of the faith right up to the great themes of daily life. On page after page, we find that what is presented here is no theory, but an encounter with a person who lives within the Church”

(Porta fidei, no. 11)



“The Profession of faith is followed by an account of sacramental life, in which Christ is present, operative and continues to build His Church” (*Porta fidei*, no. 11)

JESUS CHRIST OUR LORD IS RISEN



“Without the liturgy and the sacraments, the profession of faith would lack efficacy, because it would lack the grace which supports Christian witness” (*Porta fidei*, no. 11)



Sacramental Life and Liturgy

“By the same criterion, the teaching of the Catechism on the moral life acquires its full meaning if placed in relationship with faith, liturgy and prayer” (*Porta fidei*, no. 11)



The Christian
Mystery is the
object of faith
that is
professed.

MYSTERY OF GOD

It is celebrated
and
communicated in
liturgical actions.

Professed

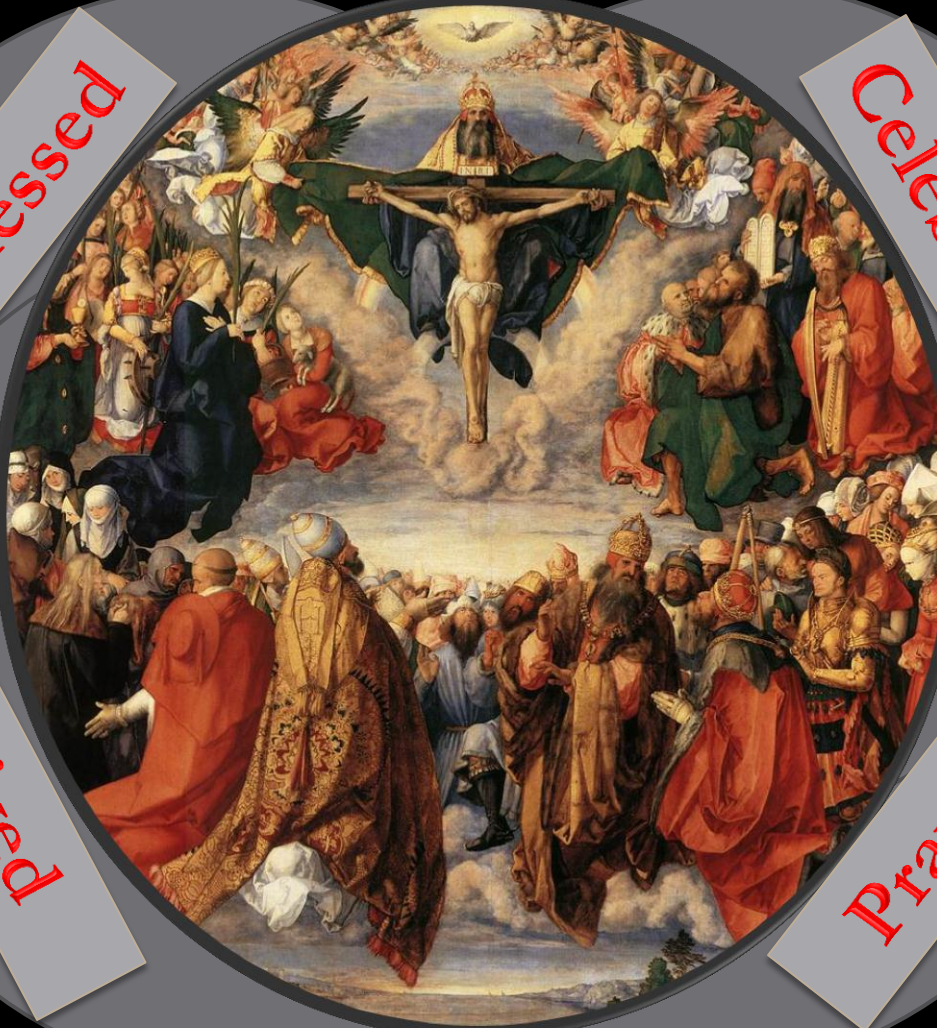
Celebrated

Lived

Prayed

It enlightens
and sustains
the actions of
God's
children.

It is the basis
of our
relationship
with God.



CATECHISM OF THE CATHOLIC CHURCH

PART I: The Profession of Faith

SECTION 1: “I believe” – “We believe”

SECTION 2: Profession of Christian Faith

PART II: The Sacraments of Faith

SECTION 1: The Sacramental Economy

SECTION 2: Seven Sacraments of the Church

PART III: The Life of Faith

SECTION 1: Man’s Call – Life in the Spirit

SECTION 2: The Ten Commandments

PART IV: Prayer in the Life of Faith

SECTION 1: Prayer in the Christian Life

SECTION 2: The Lord’s Prayer – Our Father

PART I:
The Profession of Faith

Christians must profess their faith before men.

**SECTION 1: “I believe”
– “We believe”**

God reveals Himself. Man
responds to God’s revelation.

**SECTION 2: Profession
of Christian Faith**

Christian faith is God’s gift. Our
Faith is Trinitarian: the Creed

PART II:
The Sacraments of Faith

God's salvation is present & acts in the world.

**SECTION 1: The
Sacramental Economy**

The Church's liturgy make present
God action in man's history.

**SECTION 2: Seven
Sacraments of the Church**

The seven sacraments are
performed by Christ Himself.

PART III:

The Life of Faith

Man, created in God's image and likeness, is called to communion with God in eternal life.

SECTION 1: Man's Call – Life in the Spirit

Man can reach heaven through a life of virtues in the light of the Beatitudes and with the help of God's grace.

SECTION 2: The Ten Commandments

Man is called to fulfill the two-fold commandment of charity: love of God and love of neighbor.

PART IV:
Prayer in the Life of Faith

Man is invited to a constant conversation with God through prayer.

**SECTION 1: Prayer in
the Christian Life**

Prayer is essential in the life
of believers.

**SECTION 2: The Lord's
Prayer – Our Father**

The *epitome* of Christian
prayer is the “Our Father”.

Any question, so far?



ENTER

THE DOOR OF FAITH

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“... a sure norm for
teaching the faith
and a valid and
legitimate
instrument for
ecclesial
communion” (FD, 3)

“... a sure and
authentic reference
text for teaching
Catholic doctrine”
(FD, 3)

Frequently Asked Questions #35

HOW CAN THE CATECHISM BE MOST EFFECTIVELY USED BY “ALL THE FAITHFUL”?

Many Catholic adults are searching for a positive, coherent and contemporary statement of what the Church believes and teaches. The Catechism provides such a statement in a comprehensive, yet summary format. Catholic adults should be encouraged to read and study the Catechism. While private study of the Catechism might fit most comfortably into the learning styles of some adults, most benefit greatly from organized discussion groups or study circles. Growth in the knowledge of **the faith which one believes** (*fides quae creditur*) tends to deepen the quality of **the faith by which one believes** (*fides qua creditur*). Thus the Catechism can be used by the faithful as an instrument for the holistic maturation of their faith.



PART ONE

THE PROFESSION OF FAITH

THE PROFESSION OF FAITH

Section 1: “I believe – We believe”

Chapter 1
Man's capacity
for God

Chapter 2
God comes to
meet man

Chapter 3
Man's Response
to God

Article 1:
The Revelation
of God

Article 2:
Transmission
of Divine
Revelation
(Tradition)

Article 3:
Sacred
Scripture

Article 1:
I believe

Article 2:
We believe

THE PROFESSION OF FAITH

Section 2: The Profession of the Christian Faith

(in 12 articles – 12 Apostles)

Chapter 1
I BELIEVE IN
GOD THE
FATHER

Article
1

Chapter 2
I BELIEVE IN
JESUS CHRIST

Articles
2-7

Chapter 3
I BELIEVE IN
THE HOLY
SPIRIT

Articles
8-12

THE PROFESSION OF FAITH

Section 1: “I believe – We believe”

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Article 3:
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Scripture

Article 1:
I believe

Article 2:
We believe

SECTION 1, Chapter 1:

Man's Capacity for God

I. THE DESIRE FOR GOD:

The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. *“For you have made us for yourself, and our heart is restless until it rests in you”* (St. Augustine). Man, by nature, is a **religious being**.

SECTION 1, Chapter 1:

Man's Capacity for God

II. WAYS OF KNOWING GOD:

- 1) **THE WORLD:** starting from movement, becoming, contingency, and the world's order and beauty, we can know God as the origin and the end of the universe.

SECTION 1, Chapter 1:

Man's Capacity for God

2) THE HUMAN PERSON: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence.

SECTION 1, Chapter 1:

Man's Capacity for God

Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with Him, **God willed both to reveal Himself to man, and to give Him the grace of being able to welcome this revelation in faith.** The proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason (CCC, 35)

SECTION 1, Chapter 1:

Man's Capacity for God

III. WHAT THE CHURCH TEACHES?

“Our Holy Mother, the Church, holds and teaches that God, the first principle and last end of all things, can be known with certainty from the created world by the natural light of human reason”. Without this capacity, man would not be able to welcome God's revelation.

SECTION 1, Chapter 1:

Man's Capacity for God

IV. HOW CAN WE SPEAK ABOUT GOD?

- It is possible to speak about God to all men.
- But our language is limited. “We can name God only by taking creatures as our starting point, and in accordance with our limited human ways of knowing and thinking”.
- Taking the perfections in creatures as starting point, we can speak about God **analogically**.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

Article 1. THE REVELATION OF GOD

- I. GOD REVEALS HIS “PLAN OF LOVING GOODNESS” by deeds and words “which are intrinsically bound up with each other” (DV, 2)
- II. THE STAGES OF REVELATION. Adam & Eve. The Covenant with Noah. God chooses Abraham. God forms His people Israel.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

III. CHRIST JESUS – “MEDIATOR AND FULLNESS OF ALL REVELATION. God has said everything in His Word. No further revelation.

Christian faith cannot accept “revelations” that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and in certain recent sects based on such “revelations”.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

**Article 2. THE TRANSMISSION OF DIVINE
REVELATION (Apostolic Tradition)**

- I. THE APOSTOLIC TRADITION. The Gospel was handed on *ORALLY* and in *WRITING*. The preaching continued in apostolic succession.
- II. THE RELATIONSHIP BETWEEN TRADITION & SACRED SCRIPTURE. One common source; two distinct modes of transmission.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

III. THE INTERPRETATION OF THE HERITAGE OF FAITH. The Apostles entrusted the whole *depositum fidei* to the whole Church. The Magisterium **alone** has the task of giving an authentic interpretation of the Word of God (written or oral). The dogmas of faith. The supernatural sense of faith (*sensus fidei*). Growth in understanding the faith. **“The Holy Spirit will lead us to the fullness of truth”.**

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

Article 3. THE SACRED SCRIPTURE

- I. CHRIST – THE UNIQUE WORD OF SACRED SCRIPTURE. God speaks in human words. God speaks only one single Word, his one Utterance in whom He expresses Himself completely.
- II. INSPIRATION & TRUTH OF SACRED SCRIPTURE. God is the author. God inspired the human authors. The inspired books teach the truth.
Christianity is not a “religion of the book” but of the living Word.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

III. THE HOLY SPIRIT, INTERPRETER OF SCRIPTURE. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words. Three criteria:

- a) **Be attentive to the content and unity of the whole Scripture.**
- b) **Read the Scripture within the living Tradition of the whole Church.**
- c) **Be attentive to the analogy of faith** (coherence of truths of faith among themselves).

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

THE FOUR SENSES OF THE SCRIPTURE. *Literal* sense & the *spiritual* sense, divided into three (*allegorical*, *moral*, *anagogical*). Thus, we have four senses:

- a) **Literal sense:** meaning conveyed by the words, discovered by exegesis. All other senses are based on this.
- b) **Allegorical sense:** significance of events in Christ.
- c) **Moral sense:** the events are written to lead to act justly.
- d) **Anagogical sense:** we view realities in terms of their eternal significance, leading us toward our true homeland.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

**The Letter speaks of deeds;
Allegory to faith;
The Moral how to act;
Anagogy our destiny.**

*Littera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia.*

St. Augustine of Dacia

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

IV. THE CANON OF SCRIPTURE. It was by Apostolic Tradition that the Church discerned which writings are to be included in the list of sacred books (canon). 46 Old Testament; 27 New Testament : a total of 73.

OLD TESTAMENT: witness to the whole divine pedagogy; a storehouse of sublime teaching on God and of sound human wisdom, a treasury of prayers. In these books, the mystery of our salvation is hidden.

NEW TESTAMENT: the ultimate truth of God's Revelation; its central figure is Jesus Christ, his Paschal Mystery. The Gospels are the heart of all the Scriptures.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

Three stages of Gospel formation:

1. **The Life and Teachings of Jesus.** The Four Gospels hand on what Jesus really did and taught while he lived among men, for their eternal salvation.
2. **The Oral Tradition.** After the Ascension, the Apostles handed on to their hearers what Jesus had said and done, but with fuller understanding.
3. **The Written Gospels.** The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form.

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

The Unity of the Old and New Testaments:

Novum Testamentum in Vetere latet,
Vetus Testamentum in Novo patet.

“In the Old Testament the New is concealed, in the New the Old is revealed” (St. Augustine of Hippo, Quaest. in Hept. 2,73: PL 34, 623; cf. DV 16).

SECTION 1, Chapter 2:

GOD COMES TO MEET MAN

V. THE SACRED SCRIPTURE IN THE LIFE OF THE CHURCH.
And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life.

**“Ignorance of the Scriptures
is ignorance of Christ”**

St. Jerome

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**BY HIS
REVELATION, God,
from the fullness of
his love, addresses
men as his friends, in
order to invite and
receive them into his
own company.**

SECTION 1, Chapter 3:

MAN'S RESPONSE TO GOD

**BY FAITH, man
completely submits
his intellect and will to
God. With his whole
being man gives his
assent to God the
revealer – the
“obedience of faith”.**

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 1
I BELIEVE**

**I. THE OBEDIENCE
OF FAITH.**

“Obedience in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth Himself. Abraham, the “father of all who believe”, is the model of such obedience in OT. Mary is its most perfect embodiment.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 1
I BELIEVE**

Faith is a personal adherence of the whole man to God who reveals Himself. It involves an assent of the intellect and will to the self-revelation God has made through his deeds and words.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 1
I BELIEVE**

“To believe” has two-fold reference: to the person, to the truth, by trusting in the person who bears witness to it.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 1
I BELIEVE**

**II. “I KNOW WHOM I
HAVE BELIEVED”.**

To believe in God alone

To believe in Jesus Christ, the Son of God

To believe in the Holy Spirit

SECTION 1, Chapter 3:

MAN'S RESPONSE TO GOD

Article 1
I BELIEVE

III. THE CHARACTERISTICS OF FAITH

Faith is grace.

Faith is a human act.

Faith is certain. Faith seeks understanding. Faith is not opposed to science and reason.

Faith is an act of freedom. Faith is necessary.

Perseverance in faith. Faith – the beginning of eternal life.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 2
WE BELIEVE**

**I. “LORD, LOOK UPON
THE FAITH OF YOUR
CHURCH”**

Faith is a personal act – the free response of the human person to the initiative of God. But it is not an isolated act. No one can believe alone, just as no one can live alone.

SECTION 1, Chapter 3:

MAN'S
RESPONSE
TO GOD

Article 2
WE BELIEVE

“I BELIEVE” (*Apostles’ Creed*) is the faith of the Church professed personally by each believer, principally during Baptism. **“WE BELIEVE”** (*Niceno-Constantinopolitan Creed*) is the faith of the Church confessed by the bishops assembled in council or more generally by the liturgical assembly of believers.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 2
WE BELIEVE**

**II. THE LANGUAGE OF
FAITH**

We do not believe in formulas, but in those realities they express, which faith allows us to touch.

As a mother who teaches her children to speak, the Church our Mother teaches us the language of faith in order to introduce us to the understanding and the life of faith.

SECTION 1, Chapter 3:

**MAN'S
RESPONSE
TO GOD**

**Article 2
WE BELIEVE**

III. ONLY ONE FAITH

Through the centuries, in so many languages, cultures, peoples and nations, the Church has constantly confessed this one faith, received from the Lord.

For though languages differ throughout the world, the content of the Tradition is one and the same.

**“Faith is a foretaste of
the knowledge that will
make us blessed in the
life to come”**

St. Thomas Aquinas, *Comp. Theol.* 1, 2

Niceno-Constantinopolitan Creed

I believe in one God, the Father
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 men and for our
salvation he came down from
heaven,

All kneel

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



For our sake he was crucified
under Pontius Pilate, he
suffered death and was buried,
and rose again on the third day
in accordance with 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.

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.

Take a Break Buddy!

