The Door of Faith

A Five Part Study On
The Apostolic Letter Porta Fidei

"The "door of faith" (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. To enter through that door is to set out on a journey that lasts a lifetime" Porta Fidei #1

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Randy Nohl, Director of the John Paul II Center

Diocese of Green Bay
Dr. Joseph Bound, Director of the Dept. of Education
Julianne Donlon-Stanz, Director of Adult Faith Formation
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Diocese of La Crosse
Ann Lankford, Director of Evangelization & Catechesis

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Peggy Schoenfuss, Director of Faith Formation
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What must we do, to be doing the works of God?
~John 6:28

Apostolic Letter - "MOTU PROPRIO DATA", PORTA FIDEI—of the Supreme Pontiff Benedict XVI— For the Indication of the Year of Faith, Source: http://www.vatican.va/holy_father/benedict_xvi/motu_proprio/documents/hf_ben-xvi_motu-proprio_20111011_porta-fidei_en.html

Together:

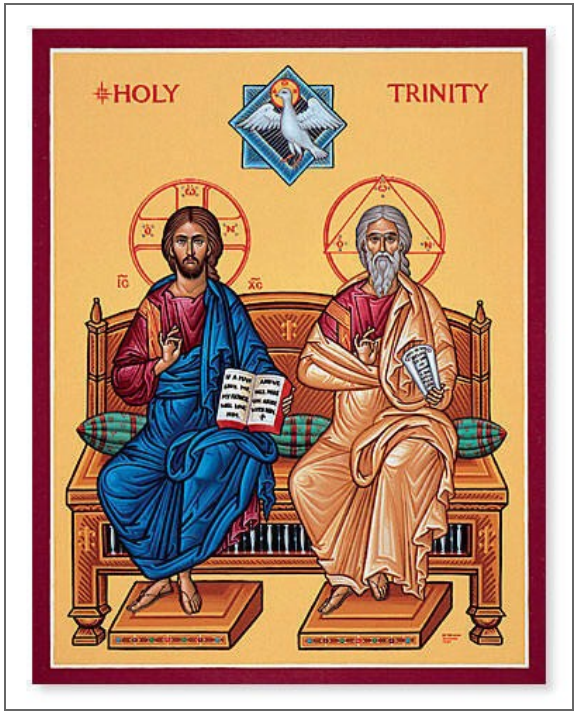
Glory be to the Father,
Who by His almighty power and love created me,
making me in the image and likeness of God.

Glory be to the Son,
Who by His Precious Blood delivered me from hell,
and opened for me the gates of heaven.

Glory be to the Holy Spirit,
Who has sanctified me in the sacrament of Baptism,
and continues to sanctify me
by the graces I receive daily from His bounty.

Glory be to the Three adorable Persons of the Holy Trinity,
now and forever.

Amen.



"faith by itself, if it has no works, is dead" (Jas 2).

- † Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Through faith, we can recognize the face of the risen Lord in those who ask for our love.
- † Christ's words in Mt. 25:40 *And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'* are a warning that must not be forgotten and a perennial invitation to return the love by which he takes care of us.
- † Faith commits every one of us to become a living sign of the presence of the Risen Lord in the world.
- † What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.
- † May this Year of Faith make our relationship with Christ the Lord increasingly firm, since only in him is there the certitude for looking to the future and the guarantee of an authentic and lasting love

Reflect:

22. Keeping our eyes fixed on Jesus Christ is what transforms us evermore into his image, providing us with a natural ease to see the world, our neighbors, and ourselves as he does, and to actualize his gift of charity in our lives. How have you kept your eyes on Jesus Christ to transform your life and others' lives?

Closing Meditation:

By faith, we too live: by the living recognition of the Lord Jesus, present in our lives and in our history. Having reached the end of his life, Saint Paul asks his disciple Timothy to "aim at faith" (2 Tim 2:22) with the same constancy as when he was a boy (cf. 2 Tim 3:15). We hear this invitation directed to each of us, that none of us grow lazy in the faith.

Faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.
At the heart of the apostolate is faith, and faith is enhanced by prayer, and a deep sacramental life. From such a life flows inclinations and acts of charity. How will you live in communion with Christ and generously respond to the promptings of the Holy Spirit in acts of charity?

Session 1: Introducing the Year of Faith

Opening Prayer:

Come Holy Spirit fill the hearts of your faithful and kindle in them the fire of your love,
Send forth your Spirit and they shall be created.
And you shall renew the face of the earth.

Let us pray:
Lord, by the light of the Holy Spirit you have taught the hearts of your faithful.
In the same Spirit, help us to grow what is truly right and always to rejoice in your consolation.

Read Aloud Porta Fidei §1-4:

1. The "door of faith" (*Acts* 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. It is possible to cross that threshold when the word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime. It begins with baptism (cf. *Rom* 6:4), through which we can address God as Father, and it ends with the passage through death to eternal life, fruit of the resurrection of the Lord Jesus, whose will it was, by the gift of the Holy Spirit, to draw those who believe in him into his own glory (cf. *Jn* 17:22). To profess faith in the Trinity – Father, Son and Holy Spirit – is to believe in one God who is Love (cf. *1 Jn* 4:8): the Father, who in the fullness of time sent his Son for our salvation; Jesus Christ, who in the mystery of his death and resurrection redeemed the world; the Holy Spirit, who leads the Church across the centuries as we await the Lord's glorious return.

2. Ever since the start of my ministry as Successor of Peter, I have spoken of the need to rediscover the journey of faith so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ. During the homily at the Mass marking the inauguration of my pontificate I said: "The Church as a whole and all her Pastors, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance." It often happens that Christians are more concerned for the social, cultural and political consequences of their commitment, continuing to think of the faith as a self-evident presupposition for life in society. In reality, not only can this presupposition no longer be taken for granted, but it is often openly denied. Whereas in the past it was possible to recognize a unitary cultural matrix, broadly accepted in its appeal to the content of the faith and the values inspired by it, today this no longer seems to be the case in large swathes of society, because of a profound crisis of faith that has affected many people.

3. We cannot accept that salt should become tasteless or the light be kept hidden (cf. *Mt* 5:13-16). The people of today can still experience the need to go to the well, like the Samaritan woman, in order to hear Jesus, who invites us to believe in him and to draw upon the source of living water welling up within him (cf. *Jn* 4:14). We must rediscover a taste for feeding ourselves on the word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples (cf. *Jn* 6:51). Indeed, the teaching of Jesus still resounds in our day with the same power: "Do not labor for the food which perishes, but for the food which endures to eternal life" (*Jn* 6:27). The question posed by his listeners is the same that we ask today: "What must we do, to be doing the works of God?" (*Jn* 6:28). We know Jesus' reply: "This is the work of God, that you believe in him whom he has sent" (*Jn* 6:29). Belief in Jesus Christ, then, is the way to arrive definitively at salvation.

4. In the light of all this, I have decided to announce a Year of Faith. It will begin on 11 October 2012, the fiftieth anniversary of the opening of the Second Vatican Council, and it will end on the Solemnity of Our Lord Jesus Christ, Universal King, on 24 November 2013. The starting date of 11 October 2012 also marks the twentieth anniversary of the publication of the *Catechism of the Catholic Church*, a text promulgated by my Predecessor, Blessed John Paul II, with a view to illustrating for all the faithful the power and beauty of the faith. This document, an authentic fruit of the Second Vatican Council, was requested by the Extraordinary Synod of Bishops in 1985 as an instrument at the service of catechesis and it was produced in collaboration with all the bishops of the Catholic Church. Moreover, the theme of the General Assembly of the Synod of Bishops that I have convoked for October 2012 is "The New Evangelization for the Transmission of the Christian Faith". This will be a good opportunity to usher the whole Church into a time of particular reflection and re-

What does the "Year of Faith" mean for me?

. . .

Every baptized Catholic is called through baptism to be a disciple of Christ and proclaim the Gospel. The Year of Faith is an opportunity for each and every Catholic to renew their baptismal call by living out the everyday moments of their lives with faith, hope and love. This everyday witness is necessary for proclaiming the Gospel to family, friends, neighbors and society. In order to witness to the Gospel, Catholics must be strengthened through celebrating weekly Sunday Mass and the Sacrament of Reconciliation.

Pastors are encouraged to provide their parishioners with opportunities to deepen their faith during the Year of Faith through retreats, special liturgies, Bible studies, service opportunities and formation sessions on the catechism and sacraments.

http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/questions-answers-year-of-faith-2012.cfm

lence when they would rather hear his consoling voice! The trials of life, while helping us to understand the mystery of the Cross and to participate in the sufferings of Christ (cf. *Col* 1:24), are a prelude to the joy and hope to which faith leads: "when I am weak, then I am strong" (*2 Cor* 12:10). We believe with firm certitude that the Lord Jesus has conquered evil and death. With this sure confidence we entrust ourselves to him: he, present in our midst, overcomes the power of the evil one (cf. *Lk* 11:20); and the Church, the visible community of his mercy, abides in him as a sign of definitive reconciliation with the Father.

Let us entrust this time of grace to the Mother of God, proclaimed "blessed because she believed" (*Lk* 1:45).

Summary:

The examples of faith that have marked these 2,000 years of Salvation History.

- Of decisive importance in the Year of Faith is retracing the history of our faith marked as it is by the unfathomable mystery of the interweaving of holiness and sin.
- Thus highlighting the great contribution of the saints, and
- Provoking in each person a continuing work of conversion.
- In order to do this we need to keep our gaze fixed upon Jesus Christ, the "pioneer and perfecter of our faith" (Heb 12:2).
- In Jesus "all the anguish and all the longing of the human heart finds fulfillment."
- By faith, Mary accepted Gabriel's word, visited Elizabeth, gave birth to her Son, followed Him in his preaching all the way to Golgotha, tasted the fruits of His Resurrection, and was with the Twelve in the Upper Room to receive the Holy Spirit.
- By faith, the Apostles left everything to follow their Master, living in communion of life with Him, receiving His teaching, and fearlessly proclaimed the joy of the resurrection it to the whole world.
- By faith, the disciples formed the first community around the teaching of the Apostles in prayer, the Eucharist, and common possessions.
- By faith, the martyrs gave their lives, witnessing to the greatest love of forgiving their persecutors.
- By faith, men and women have consecrated their lives to Christ; promoted action for justice, and / or bore witness to Jesus Christ in the family, workplace, public life, etc.
- By faith, we too live by the living recognition of the Lord Jesus.
- The Year of Faith is also an opportunity to intensify the witness of charity;

Show me your faith apart from your works, and I by my works will show you my faith" (Jas 2:14-18).

Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Faith and charity each require the other, in such a way that each allows the other to set out along its respective path. Indeed, many Christians dedicate their lives with love to those who are lonely, marginalized or excluded, as to those who are the first with a claim on our attention and the most important for us to support, because it is in them that the reflection of Christ's own face is seen. Through faith, we can recognize the face of the risen Lord in those who ask for our love. "As you did it to one of the least of these my brethren, you did it to me" (Mt 25:40). These words are a warning that must not be forgotten and a perennial invitation to return the love by which he takes care of us. It is faith that enables us to recognize Christ and it is his love that impels us to assist him whenever he becomes our neighbor along the journey of life. Supported by faith, let us look with hope at our commitment in the world, as we await "new heavens and a new earth in which righteousness dwells" (2 Pet 3:13; cf. Rev 21:1).

15. Having reached the end of his life, Saint Paul asks his disciple Timothy to "aim at faith" (2 Tim 2:22) with the same constancy as when he was a boy (cf. 2 Tim 3:15). We hear this invitation directed to each of us, that none of us grow lazy in the faith. It is the lifelong companion that makes it possible to perceive, ever anew, the marvels that God works for us. Intent on gathering the signs of the times in the present of history, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.

"That the word of the Lord may speed on and triumph" (2 Th 3:1): may this Year of Faith make our relationship with Christ the Lord increasingly firm, since only in him is there the certitude for looking to the future and the guarantee of an authentic and lasting love. The words of Saint Peter shed one final ray of light on faith: "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls" (1 Pet 1:6-9). The life of Christians knows the experience of joy as well as the experience of suffering. How many of the saints have lived in solitude! How many believers, even in our own day, are tested by God's si-

discovery of the faith. It is not the first time that the Church has been called to celebrate a Year of Faith. My venerable Predecessor the Servant of God Paul VI announced one in 1967, to commemorate the martyrdom of Saints Peter and Paul on the 19th centenary of their supreme act of witness. He thought of it as a solemn moment for the whole Church to make "an authentic and sincere profession of the same faith"; moreover, he wanted this to be confirmed in a way that was "individual and collective, free and conscious, inward and outward, humble and frank". He thought that in this way the whole Church could reappropriate "exact knowledge of the faith, so as to reinvigorate it, purify it, confirm it, and confess it". The great upheavals of that year made even more evident the need for a celebration of this kind. It concluded with the *Credo of the People of God*, intended to show how much the essential content that for centuries has formed the heritage of all believers needs to be confirmed, understood and explored ever anew, so as to bear consistent witness in historical circumstances very different from those of the past.

Summary:

This is not the first time that the Church has called for a Year of Faith. At certain times in the history of the Church, popes have called upon the faithful to dedicate themselves to deepening their understanding of a particular aspect of the faith.[‡] Pope Paul VI for example in 1967 announced a year to commemorate the martyrdom of Ss. Peter and Paul "to recall the supreme act of witness by these two saints so that their martyrdom might inspire the present day Church to collectively and individually make a sincere profession of faith."[‡]

The "Year of Faith" begins on October 11, 2012 and ends on the feast of Christ the King on November 24th 2013. The upcoming Year of Faith declared by Pope Benedict XVI is a "summons to an authentic and renewed conversion to the Lord, the One Savior of the world" (Porta Fidei 6). The "Year of Faith" coincides with the 50th anniversary of the opening of the Second Vatican Council and also the 20th anniversary of the publication of the *Catechism of the Catholic Church*.

It is an opportunity for Catholics to experience a conversion – to turn back to Jesus and enter into an ever deeper relationship with him. This conversion has been described as opening the "door of faith" (see Acts 14:27) by Pope Benedict XVI, a door opened at baptism and which we are asked to step through again in faith to rediscover and renew our relationship with Christ and with his holy Church.

[‡] http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/questions-answers-year-of-faith-2012.cfm

Reflect:

1. Will the Year of Faith impact my worship and witness to my faith? In my home? In my workplace? In the world?
2. How might the "Year of Faith" renew and strengthen my relationship with Christ and His Church?
3. Who in my life to I need do especially remember in prayer this year? Are there loved ones that have fallen away from their faith? Is there someone in my family that needs the graces in a special way during this time?
4. How can I reach out to those family and friends in my life that need to strengthen and renew their faith?

Read Aloud Porte Fidei §5:

5. In some respects, my venerable predecessor saw this Year as a "consequence and a necessity of the postconciliar period", fully conscious of the grave difficulties of the time, especially with regard to the profession of the true faith and its correct interpretation. It seemed to me that timing the launch of the Year of Faith to coincide with the fiftieth anniversary of the opening of the Second Vatican Council would provide a good opportunity to help people understand that the texts bequeathed by the Council Fathers, in the words of Blessed John Paul II, "have lost nothing of their value or brilliance. They need to be read correctly, to be widely known and taken to heart as important and normative texts of the Magisterium, within the Church's Tradition ... I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find a sure compass by which to take our bearings in the century now beginning." I would also like to emphasize strongly what I had occasion to say concerning the Council a few months after my election as Successor of Peter: "if we interpret and implement it guided by a right hermeneutic, it can be and can become increasingly powerful for the ever necessary renewal of the Church."

Summary:

The launch of the Year of Faith coincides with the fiftieth anniversary of the opening of the Second Vatican Council. The Second Vatican Council was a providential event. It is often considered as a new era in the life of the Church. That is true, but at the same time it is difficult to overlook the fact that the Council drew much from the experience of the immediate past, especially from the intellectual legacy left by Pius XII. In the history of the Church the "old" and the "new" are always closely woven.

sent and fulfilled in his person (cf. Lk 11:20). They lived in communion of life with Jesus who instructed them with his teaching, leaving them a new rule of life, by which they would be recognized as his disciples after his death (cf. Jn 13:34-35). By faith, they went out to the whole world, following the command to bring the Gospel to all creation (cf. Mk 16:15) and they fearlessly proclaimed to all the joy of the resurrection, of which they were faithful witnesses.

By faith, the disciples formed the first community, gathered around the teaching of the Apostles, in prayer, in celebration of the Eucharist, holding their possessions in common so as to meet the needs of the brethren (cf. Acts 2:42-47).

By faith, the martyrs gave their lives, bearing witness to the truth of the Gospel that had transformed them and made them capable of attaining to the greatest gift of love: the forgiveness of their persecutors.

By faith, men and women have consecrated their lives to Christ, leaving all things behind so as to live obedience, poverty and chastity with Gospel simplicity, concrete signs of waiting for the Lord who comes without delay. By faith, countless Christians have promoted action for justice so as to put into practice the word of the Lord, who came to proclaim deliverance from oppression and a year of favor for all (cf. Lk 4:18-19).

By faith, across the centuries, men and women of all ages, whose names are written in the Book of Life (cf. Rev 7:9, 13:8), have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christian: in the family, in the workplace, in public life, in the exercise of the charisms and ministries to which they were called.

By faith, we too live: by the living recognition of the Lord Jesus, present in our lives and in our history.

14. The Year of Faith will also be a good opportunity to intensify the witness of charity. As Saint Paul reminds us: "So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor 13:13). With even stronger words – which have always placed Christians under obligation – Saint James said: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead. But some one will say, 'You have faith and I have works.'

Section 5: The Faith Professed—Living the Faith

Opening Prayer:

Lord Jesus Christ, please provide me with the discipline to set aside daily prayer time for my friendship with you, that I may grow in deeper communion with you, become the person you created me to be, and thus live in that complete joy you promised—witnessing to your generosity, mercy and glory in world. Amen

Read Aloud Porta Fidei §13-15:

13. One thing that will be of decisive importance in this Year is retracing the history of our faith, marked as it is by the unfathomable mystery of the interweaving of holiness and sin. While the former highlights the great contribution that men and women have made to the growth and development of the community through the witness of their lives, the latter must provoke in each person a sincere and continuing work of conversion in order to experience the mercy of the Father which is held out to everyone.

During this time we will need to keep our gaze fixed upon Jesus Christ, the "pioneer and perfecter of our faith" (Heb 12:2): in him, all the anguish and all the longing of the human heart finds fulfillment. The joy of love, the answer to the drama of suffering and pain, the power of forgiveness in the face of an offence received and the victory of life over the emptiness of death: all this finds fulfillment in the mystery of his Incarnation, in his becoming man, in his sharing our human weakness so as to transform it by the power of his resurrection. In him who died and rose again for our salvation, the examples of faith that have marked these two thousand years of our salvation history are brought into the fullness of light.

By faith, Mary accepted the Angel's word and believed the message that she was to become the Mother of God in the obedience of her devotion (cf. Lk 1:38). Visiting Elizabeth, she raised her hymn of praise to the Most High for the marvels he worked in those who trust him (cf. Lk 1:46-55). With joy and trepidation she gave birth to her only son, keeping her virginity intact (cf. Lk 2:6-7). Trusting in Joseph, her husband, she took Jesus to Egypt to save him from Herod's persecution (cf. Mt 2:13-15). With the same faith, she followed the Lord in his preaching and remained with him all the way to Golgotha (cf. Jn 19:25-27). By faith, Mary tasted the fruits of Jesus' resurrection, and treasuring every memory in her heart (cf. Lk 2:19, 51), she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit (cf. Acts 1:14; 2:1-4).

By faith, the Apostles left everything to follow their Master (cf. Mk 10:28). They believed the words with which he proclaimed the Kingdom of God pre-

In the opening address to the bishops on October 11, 1962 Blessed John XXIII articulated his vision for the Second Vatican Council, the twenty first ecumenical council. He proposed five points for achieving this goal:

1. *Be filled with hope and faith. Do not be prophets of doom.*
2. *Discover new ways of teaching the faith more effectively.*
3. *Deepen the understanding of doctrine.*
4. *Use the medicine of mercy.*
5. *Seek unity within the Church, with Christians separated from Catholicism, with those of non-Christian religions and with all men and women of goodwill.*

Blessed John Paul II, On the Coming of the Third Millennium (Tertio Millenio Adveniente, no. 18)

- † The texts bequeathed by the Council Fathers need to be read correctly, to be widely known and taken to heart as important and significant.
- † The Council was "the great grace bestowed on the Church in the twentieth century" and is a "sure compass by which to take our bearings in the century now beginning."
- † "If we interpret and implement it guided by a right hermeneutic, it can be and can become increasingly powerful for the ever necessary renewal of the Church." (A right hermeneutic refers to interpreting the documents of Vatican II in continuity with the Church's rich two-thousand years of teaching and Tradition handed on to us by the bishops as successors of the Apostles.)

Reflect:

5. What do you know of the Second Vatican Council?
6. Have you read the documents? If so, which document is your favorite? Why? If not, why not?
7. What does it mean that the documents of the Second Vatican Council are meant to be a "sure compass" for us?
8. How can interpreting correctly and implementing the documents of Vatican II be a cause for renewal?
9. Which of the five points made an impact upon you? How might you apply this particular principle to your life?

Closing Meditation:

By faith, Mary accepted the Angel's word and believed the message that she was to become the Mother of God in the obedience of her devotion (cf. Lk 1:38). By faith, Mary tasted the fruits of Jesus' resurrection, and treasuring every memory in her heart (cf. Lk 2:19, 51), she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit (cf. Acts 1:14; 2:1-4).

Recall those women in your life who were strong in their faith. What memories of your faith are particularly treasures in your heart? How do you pass those treasured memories on to others? (in the silence of your heart)

Response: *By faith we step through the door to Christ.*

For the entire Church, that all make "an authentic and sincere profession of the same faith. **R**

For the bishops from all over the world to join the Successor of Peter, during this time of spiritual grace that the Lord offers in recalling the precious gift of faith. **R**

For all clergy and religious to intensify their reflections on the faith so as to help all believers in Christ to acquire a more conscious and vigorous adherence to the Gospel. **R**

For the awakening and deepening of the faith of all believers to an authentic and renewed conversion to the Lord, the one Savior of the world. **R**

For all Christians, that we may radiate the word of truth that Jesus has left us. **R**

For the opportunity to profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times. **R**

For our religious communities as well as parish communities, and all ecclesial bodies old and new to find a way, during this Year, to make a public profession of the faith. **R**

That all Christians may rediscover the content of the faith that is professed, celebrated, lived and prayed. **R**

For all believers, that we continue to keep our gaze **R**

For young people, that they may be called to follow Christ and be willing to proclaim and bear witness to the Gospel to the ends of the earth." **R**

What is the Catechism of the Catholic Church? The *Catechism of the Catholic Church* contains articles on the classical topics of the official teaching of the Catholic Church on all matters of faith and morals. The principal source materials for this work are the Sacred Scriptures, the Church Fathers, the liturgy, and the Magisterium. This Catechism is intended to serve "as a point of reference for the catechisms or compendia that are composed in the various countries." – Extraordinary Synod of Bishops 1985, Final Report II B a, 4. Fidei depositum is an Apostolic Constitution which states that the Catechism of the Catholic Church is for the laity in its address to all the people of God. The goal of the Catechism of the Catholic Church is to help facilitate the lifelong conversion of the whole person to the Father's call to holiness and eternal life.

What is the Compendium of the Catechism? It originated with a request of Pope John Paul II in February 2003 and was issued by his successor Pope Benedict XVI June 28, 2005. The English version was printed at Libreria Editrice Vaticana in 2006. Unlike the larger catechism, the Compendium is similar in format to the Baltimore Catechism with 598 questions and answers, providing an easier format with only the "essential" contents of the Catechism of the Catholic Church as the title suggests.

What is the United States Catholic Catechism for Adults? The 1992 Vatican catechism had several aims, among them to be an "authentic reference text for teaching Catholic doctrine and particularly for preparing local catechisms". The American bishops responded with the 2006 United States Catholic Catechism for Adults (USCCB, 2006) – similar in format to a college text book, targeting adults, contain seven elements that bring more depth to the material than the 'Compendium', providing more flexibility for diverse groups of people to study its contents. Each section or chapter contains the following: Story or lesson of faith, foundation and application, sidebars, relationship to culture, discussion questions, doctrinal statements, and meditation and prayer. The lessons of faith stories feature individuals from the United States and seeks both to affirm the positive elements in the U.S culture and a guide for deepening faith" (USCCA XXIV)

Closing Meditation:

By faith, countless Christians have promoted action for justice so as to put into practice the word of the Lord, who came to proclaim deliverance from oppression and a year of favor for all (cf. Lk 4:18-19).

By faith, across the centuries, men and women of all ages, whose names are written in the Book of Life (cf. Rev 7:9, 13:8), have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christian: in the family, in the workplace, in public life, in the exercise of the charisms and ministries to which they were called.

Review the expectations from the Note for parishes. Determine what things are currently happening in your parish that meets these expectations.

What areas of strength do you see to help people to celebrate the Year of Faith?

What deficiencies do you see? How can you help people to make a more joyful profession of the faith this year?

Together:

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.

(Luke 1:46-55)

"The Church now has at her disposal this new, authoritative exposition of the one and perennial apostolic faith, and it will serve as a 'valid and legitimate instrument for ecclesial communion' and as a 'sure norm for teaching the faith,' as well as a 'sure and authentic reference text' for preparing local catechisms (cf. Apostolic Constitution *Fidei Depositum,* no. 4)"

~Pope John Paul II, Apostolic Letter, *Laetamur Magnopere*, in which the Latin Typical Edition of the Catechism of the Catholic Church is approved and promulgated

Session 2: Sharing the Faith - Called to Evangelize

Opening Prayer:

O my God, I firmly believe that You are one God in Three Divine Persons, Father, Son and Holy Spirit.

I believe that Thy Divine Son became Man, and died for our sins, and that He will come to judge the living and the dead.

I believe these and all the truths which the Holy Catholic Church teaches, because you have revealed them, Who can neither deceive nor be deceived.

Read Aloud Porta Fidei §6:

6. The renewal of the Church is also achieved through the witness offered by the lives of believers: by their very existence in the world, Christians are called to radiate the word of truth that the Lord Jesus has left us. The Council itself, in the Dogmatic Constitution Lumen Gentium, said this: While "Christ, 'holy, innocent and undefiled' (Heb 7:26) knew nothing of sin (cf. 2 Cor 5:21), but came only to expiate the sins of the people (cf. Heb 2:17)... the Church ... clasping sinners to its bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal. The Church, 'like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God', announcing the cross and death of the Lord until he comes (cf. 1 Cor 11:26). But by the power of the risen Lord it is given strength to overcome, in patience and in love, its sorrow and its difficulties, both those that are from within and those that are from without, so that it may reveal in the world, faithfully, although with shadows, the mystery of its Lord until, in the end, it shall be manifested in full light."

The Year of Faith, from this perspective, is a summons to an authentic and renewed conversion to the Lord, the one Savior of the world. In the mystery of his death and resurrection, God has revealed in its fullness the Love that saves and calls us to conversion of life through the forgiveness of sins (cf. Acts 5:31). For Saint Paul, this Love ushers us into a new life: "We were buried ... with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6:4). Through faith, this new life shapes the whole of human existence according to the radical new reality of the resurrection. To the extent that he freely cooperates, man's thoughts and affections, mentality and conduct are slowly purified and transformed, on a journey that is never completely finished in this life. "Faith working through love" (Gal 5:6) becomes a new criterion of understanding and action that changes the whole of man's life (cf. Rom 12:2; Col 3:9-10; Eph 4:20-29; 2 Cor 5:17).

- Review the reception of Vatican II and the Catechism in its own life and mission
- Focus continuing education of the clergy on the Year of Faith
- Organize penitential celebrations
- Renew creative dialogue of faith and reason in the academic and artistic communities
- Promote encounters with those who are searching for ultimate meaning and definitive truth
- Pay greater attention to Catholic schools.

The Note also calls parishes/communities/associations/movements to:
Read and meditate upon Porta Fidei

- Intensify the celebration of the faith in the liturgy, especially in the Eucharist
- Devote greater attention to the study of Vatican Council II documents and the Catechism
- Offer a cycle of homilies on the faith
- Have catechists hold more firmly to the doctrinal riches of the Catechism
- Distribute the Catechism
- Promote mission
- Work toward the new evangelization
- Pray for the renewal of the faith
- Promote specific initiatives which will contribute to the wider experience of the Year of Faith
- Promote communication of personal faith experiences with co-workers, family and friends.

Reflect:

17. How can I/we emphasize our faith within my/our parish community – to active and non-active Catholics?
18. How do we increase the knowledge of the faith within ourselves and others?
19. How do we create a conversion (heart felt) experience?
20. What knowledge do people have of the faith? Do you think that people know what the Catechism is and how to use it?
21. How do you put into action your belief in Christ? Do you witness to the Lord in your family? Has this been difficult? What about your workplace? What are some challenges that you have encountered? Have you had any successes?

competent Dicasteries of the Holy See, to draw up a Note, providing the Church and individual believers with some guidelines on how to live this Year of Faith in the most effective and appropriate ways, at the service of belief and evangelization.

To a greater extent than in the past, faith is now being subjected to a series of questions arising from a changed mentality which, especially today, limits the field of rational certainties to that of scientific and technological discoveries. Nevertheless, the Church has never been afraid of demonstrating that there cannot be any conflict between faith and genuine science, because both, albeit via different routes, tend towards the truth.

Summary:

The purpose of the Year of Faith is to help the baptized to profess, celebrate and witness the faith in a joy-filled way. It is important to:

1) know the faith
2) act out its teachings.

If faith is not formed within the heart, the knowledge will not do the person any good. Therefore, knowledge cannot stand alone, but rather be combined with action.

Faith is not a "private" act but a public commitment to Christ. The Church helps us to live that faith. Through baptism, an individual accepts this public faith. Knowing the faith helps us to freely "accept the whole mystery of faith". It is not really accurate to say "Faith is not a 'personal' act." Faith is personal, but not a private act.

The seeking of meaning and truth is the door to which we invite people to faith. For just by being human, we have it in our heart to believe.

We need to use the Catechism of the Catholic Church to develop a "systematic knowledge of the content of faith".

The Congregation for the Doctrine of the Faith has written a Note with Pastoral Recommendations for the Year of Faith to help the Church celebrate this Year of Faith.

Within that Note it calls dioceses to:

- † Have a celebration to open the Year of Faith and a solemn conclusion
- † Organize a study day on the Catechism of the Catholic Church
- † Bishop write a pastoral letter to the topic of faith
- † Organize catechetical events helping youth discover the beauty of ecclesial faith

Summary:

The renewal of the Church is also achieved through the witness offered by the lives of believers: Christians are called to radiate the word of truth that the Lord Jesus has left us.

- † The Church, holy and always in need of purification, follows constantly the path of penance and renewal.
- † Christ saves and calls us to conversion of life through the forgiveness of sins (Acts 5:31).
- † By the power of the risen Lord the Church is given strength to overcome its sorrow and its difficulties so that it may reveal in the world the mystery of its Lord.
- † The Year of Faith is a summons to an authentic and renewed conversion to the Lord.
- † Through faith, this new life shapes the whole of human existence according to the radical new reality of the resurrection.
- † To the extent that he freely cooperates, man's thoughts and affections, mentality and conduct are slowly purified and transformed, on a journey that is never completely finished in this life. "Faith working through love" (Gal 5:6) becomes a new criterion of understanding and action that changes the whole of man's life.

Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do." ~Pope John XXIII

Reflect:

10. We are called to be witnesses to our faith in Jesus Christ and our relationship with Him. How do you experience the joy of believing in Christ?
11. Conversion means a change of heart that includes a change of direction in life. Briefly relate a change that you have experienced in which you have grown in your faith.

Read Aloud Porta Fidei §7:

7. "Caritas Christi urget nos" (2 Cor 5:14): it is the love of Christ that fills our hearts and impels us to evangelize. Today as in the past, he sends us through the highways of the world to proclaim his Gospel to all the peoples of the earth (cf. Mt 28:19). Through his love, Jesus Christ attracts to himself the peo-

ple of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment of believers attains force and vigor that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to his word and become his disciples. Believers, so Saint Augustine tells us, "strengthen themselves by believing". The saintly Bishop of Hippo had good reason to express himself in this way. As we know, his life was a continual search for the beauty of the faith until such time as his heart would find rest in God. His extensive writings, in which he explains the importance of believing and the truth of the faith, continue even now to form a heritage of incomparable riches, and they still help many people in search of God to find the right path towards the "door of faith".

Only through believing, then, does faith grow and become stronger; there is no other possibility for possessing certitude with regard to one's life apart from self-abandonment, in a continuous crescendo, into the hands of a love that seems to grow constantly because it has its origin in God.

Summary:

It is the love of Christ that fills our hearts and impels us to evangelize.

- Jesus sends us to proclaim his Gospel to all the peoples of the earth (See Mt 28:19).
- Today, there is a need for a new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith.
- Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-

What Is the "New Evangelization"?

The New Evangelization is a call to each Catholic to deepen his or her own faith, have confidence in the Gospel, and possess a willingness to share the Gospel. The New Evangelization is first and foremost a personal encounter with Jesus Christ; it is an invitation to deepen one's relationship with Christ. It is also a call to each person to share his or her faith with others. The Year of Faith, just like the New Evangelization, calls Catholics to conversion in order to deepen their relationship with Christ and to share it with others. *USCCB website.*

bears within itself a demand for "what is perennially valid and lasting". This demand constitutes a permanent summons, indelibly written into the human heart, to set out to find the One whom we would not be seeking had he not already set out to meet us. To this encounter, faith invites us and it opens us in fullness.

11. 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. It is one of the most important fruits of the Second Vatican Council. In the Apostolic Constitution Fidei Depositum, signed, not by accident, on the thirtieth anniversary of the opening of the Second Vatican Council, Blessed 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."

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. Here, in fact, we see the wealth of teaching that the Church has received, safeguarded and proposed in her two thousand years of history. From Sacred Scripture to the Fathers of the Church, from theological masters to the saints across the centuries, the Catechism provides a permanent record of the many ways in which the Church has meditated on the faith and made progress in doctrine so as to offer certitude to believers in their lives of faith.

In its very structure, the Catechism of the Catholic Church 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. The profession of faith is followed by an account of sacramental life, in which Christ is present, operative and continues to build his Church. Without the liturgy and the sacraments, the profession of faith would lack efficacy, because it would lack the grace which supports Christian witness. 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.

It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world. CCC 571

12. In this Year, then, the Catechism of the Catholic Church 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. To this end, I have invited the Congregation for the Doctrine of the Faith, by agreement with the

the Gospel to some women; among them was Lydia and "the Lord opened her heart to give heed to what was said by Paul" (Acts 16:14). There is an important meaning contained within this expression. Saint Luke teaches that knowing the content to be believed is not sufficient unless the heart, the authentic sacred space within the person, is opened by grace that allows the eyes to see below the surface and to understand that what has been proclaimed is the word of God.

Confessing with the lips indicates in turn that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him. This "standing with him" points towards an understanding of the reasons for believing. Faith, precisely because it is a free act, also demands social responsibility for what one believes. The Church on the day of Pentecost demonstrates with utter clarity this public dimension of believing and proclaiming one's faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous.

Profession of faith is an act both personal and communitarian. It is the Church that is the primary subject of faith. In the faith of the Christian community, each individual receives baptism, an effective sign of entry into the people of believers in order to obtain salvation. As we read in the Catechism of the Catholic Church: " 'I believe' is the faith of the Church professed personally by each believer, principally during baptism. 'We believe' is the faith of the Church confessed by the bishops assembled in council or more generally by the liturgical assembly of believers. 'I believe' is also the Church, our mother, responding to God by faith as she teaches us to say both 'I believe' and 'we believe'."

I BELIEVE IN GOD THE FATHER

Our profession of faith begins with *God*, for God is the First and the Last, the beginning and the end of everything. (CCC 198)

Evidently, knowledge of the content of faith is essential for giving one's own assent, that is to say for adhering fully with intellect and will to what the Church proposes. Knowledge of faith opens a door into the fullness of the saving mystery revealed by God. The giving of assent implies that, when we believe, we freely accept the whole mystery of faith, because the guarantor of its truth is God who reveals himself and allows us to know his mystery of love.

On the other hand, we must not forget that in our cultural context, very many people, while not claiming to have the gift of faith, are nevertheless sincerely searching for the ultimate meaning and definitive truth of their lives and of the world. This search is an authentic "preamble" to the faith, because it guides people onto the path that leads to the mystery of God. Human reason, in fact,

giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to His word and become His disciples.

† The importance of believing and the riches of the truth of the faith help people to find the right path towards the "door of faith"

Reflect:

12. Read aloud Matthew 28:18-19. What does it mean to evangelize?
13. The term the New Evangelization was coined by Blessed John Paul II and means to bring the "Good News" to all people with new ardor, new methods, and new language. The "Good News" is that we were separated from God through Original Sin but Jesus opened heaven for us and reunited us with the Father through His death and Resurrection. How does the parish participate in the New Evangelization? How can this effort be increased during the "Year of Faith"?

Closing Meditation:

By faith, the Apostles left everything to follow their Master (cf. Mk 10:28). By faith, they went out to the whole world, following the command to bring the Gospel to all creation (cf. Mk 16:15) and they fearlessly proclaimed to all the joy of the resurrection, of which they were faithful witnesses.

By faith, the disciples formed the first community, gathered around the teaching of the Apostles, in prayer, in celebration of the Eucharist, holding their possessions in common so as to meet the needs of the brethren (cf. Acts 2:42-47).

Consider a time in your life when you shared your faith with others. What happened? What would you change if you were to encounter the same experience again? How can you be a more faithful witness to Christ? (in the silence of your heart)

Together: 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, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; 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. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Practical Ways To Evangelize

Father Alvin Illig (1926-1991)of Paulist Press.

- Consider Christ's great Commission to evangelize (Matthew 28:18-20)
- Be positive and hope-filled.
- Include all paths to evangelization: Interpersonal dialogue, parish programs and diocesan direction. Of these approaches the personal connection and invitation is the most effective. Remember, relatives, friends and neighbors account for 4 out of 5 of those who become Catholics.
- Begin with the human situation of the person. This might be every person's four basic fears: failure, rejection, pain and death.
- Build on faith experiences. Connect with people's love of beauty, music and art.
- Evangelize yourself through daily spiritual renewal in union with Christ. Convinced people convince others. Prayer is the key to personal renewal.

(Catholic Evangelization June 1991: 39-41)

Section 4: Knowing the Faith

Opening Prayer:

Lord Jesus Christ, most merciful Savior of the world, we humbly beseech You, by Your most Sacred Heart, that all the sheep who stray out of Your fold may be converted to You, the Shepherd of their souls, who lives and reigns with God the Father in the unity of the Holy Spirit, world without end. Amen.

Read Aloud Porta Fidei §9-12:

9. We want this Year to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the celebration of the faith in the liturgy, especially in the Eucharist, which is "the summit towards which the activity of the Church is directed; ... and also the source from which all its power flows." At the same time, we make it our prayer that believers' witness of life may grow in credibility. To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year.

Not without reason, Christians in the early centuries were required to learn the creed from memory. It served them as a daily prayer not to forget the commitment they had undertaken in baptism. With words rich in meaning, Saint Augustine speaks of this in a homily on the redditio symboli, the handing over of the creed: "the symbol of the holy mystery that you have all received together and that today you have recited one by one, are the words on which the faith of Mother Church is firmly built above the stable foundation that is Christ the Lord. You have received it and recited it, but in your minds and hearts you must keep it ever present, you must repeat it in your beds, recall it in the public squares and not forget it during meals: even when your body is asleep, you must watch over it with your hearts."

10. At this point I would like to sketch a path intended to help us understand more profoundly not only the content of the faith, but also the act by which we choose to entrust ourselves fully to God, in complete freedom. In fact, there exists a profound unity between the act by which we believe and the content to which we give our assent. Saint Paul helps us to enter into this reality when he writes: "Man believes with his heart and so is justified, and he confesses with his lips and so is saved" (Rom 10:10). The heart indicates that the first act by which one comes to faith is God's gift and the action of grace which acts and transforms the person deep within.

The example of Lydia is particularly eloquent in this regard. Saint Luke recounts that, while he was at Philippi, Paul went on the Sabbath to proclaim

What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.

Porta Fidei #15

Session 3: Loving the Faith—The Gift of Faith

Opening Prayer:

Lord, I believe:
I wish to believe in You.
Lord, let my faith be full and unreserved,
and let it penetrate my thought,
my way of judging Divine things and human things.
Lord, let my faith be joyful
and give peace and gladness to my spirit,
and dispose it for prayer with God
and conversation with men,
so that the inner bliss of its fortunate possession
may shine forth in sacred and secular conversation.
Lord, let my faith be humble and not presume
to be based on the experience of my thought and of my feeling;
but let it surrender to the testimony of the Holy Spirit,
and not have any better guarantee than in docility to Tradition
and to the authority of the magisterium of the Holy Church.
Amen

Read Aloud Porta Fidei §8:

8. On this happy occasion, I wish to invite my brother bishops from all over the world to join the Successor of Peter, during this time of spiritual grace that the Lord offers us, in recalling the precious gift of faith. We want to celebrate this Year in a worthy and fruitful manner. Reflection on the faith will have to be intensified, so as to help all believers in Christ to acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing. We will have the opportunity to profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times. Religious communities as well as parish communities, and all ecclesial bodies old and new, are to find a way, during this Year, to make a public profession of the Credo.

Summary:

During this time of spiritual grace that the Lord offers us, we want to celebrate this Year in a worthy and fruitful manner by recalling the precious gift of faith.

† Reflection on the faith will have to be intensified, so as to help all believers

in Christ to acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing. We will have the opportunity to profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times.

† Parish communities are to find a way, during this Year of Faith, to make a public profession of the Credo.

The Qualities of Faith (USCCA pages 37-38)

- † Faith is a personal and a communal relationship
- † Faith seeks understanding and is a friend of reason.
- † Faith is necessary for salvation.
- † Faith is a gift of grace.
- † Faith is a free, human act.
- † Faith believes with conviction in a message.

Reflect:

14. What is the purpose of the "Year of Faith"?
15. How will the parish community and school make a public profession of the Creed?
16. What do you understand by the term "faith"? Which quality of faith resonates most with you? Which quality do you find difficult to live out in your life?

Closing Meditation:

By faith, the martyrs gave their lives, bearing witness to the truth of the Gospel that had transformed them and made them capable of attaining to the greatest gift of love: the forgiveness of their persecutors.

By faith, men and women have consecrated their lives to Christ, leaving all things behind so as to live obedience, poverty and chastity with Gospel simplicity, concrete signs of waiting for the Lord who comes without delay.

How is the Lord calling you personally to grow in your relationship with Him during the "Year of Faith"? How is the Lord calling the parish and school to grow as a community in their relationship with Him during the "Year of Faith"?

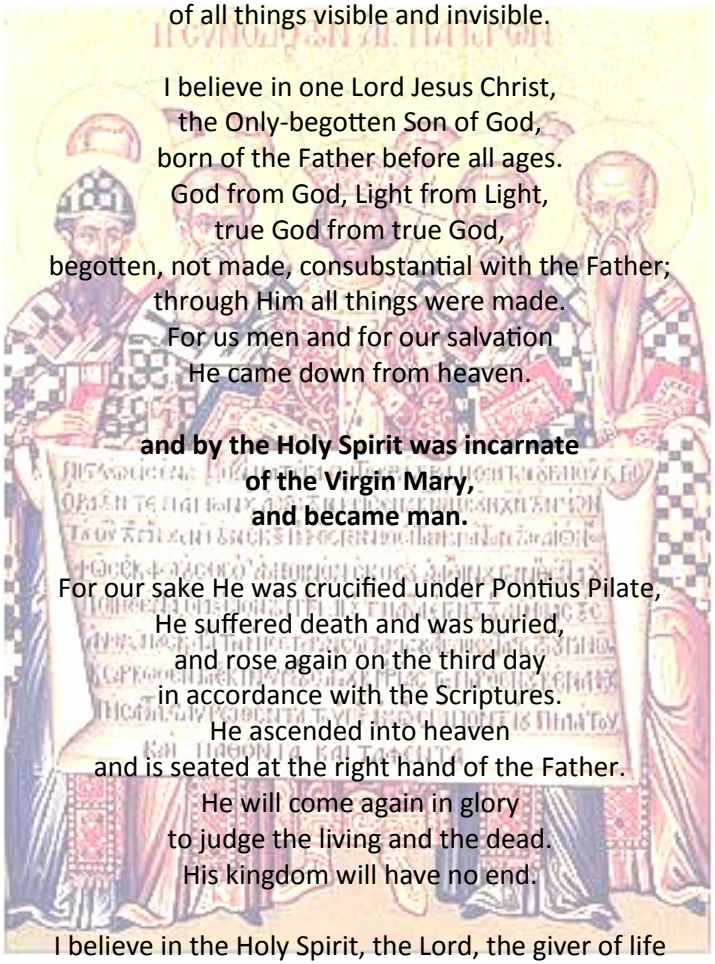
Have you ever been unjustly persecuted? Have you forgiven your persecutor?

Have you ever oppressed or persecuted anyone? Have you asked forgiveness?

Together:

Lift up in prayer all Catholics that they may have the desire and courage to be a witness to their faith and for those who have left the Catholic Church, that their hearts may be moved and they will have the desire to return Home.

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.

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.
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.
I look forward to the resurrection of the dead
and the life of the world to come. Amen.