

# Catechumenate Session

APPRENTICES IN FAITH: A Resource for the RCIA  
Twenty-first Sunday in Ordinary Time • Year B • August 26, 2012



*Loving God,  
faith in you  
leads us away  
from our former life  
and into the new life  
which Christ, your Son,  
prepares for us  
through the working  
of the Holy Spirit,  
a radiant life  
in union with all believers,  
the glorious life  
of Heaven itself  
within us,  
a foretaste  
of the eternal kingdom.*

## Sunday Word

Joshua 24:1–2a, 15–17, 18b  
Psalm 34:2–3, 16–21  
Ephesians 5:21–32  
John 6:60–69

### *Decide Today*

Joshua challenges the people to commit to the Lord God. After all, it was God himself who led them out of slavery in Egypt and brought them into the Promised Land. Joshua challenges them, “. . . choose this day whom you will serve...as for me and my household, we will serve the Lord” (Joshua 24:15).

As they settle upon the land, their inheritance, they must choose to forsake idols and alien pagan ways. They must wholeheartedly embrace the living God.

### *Subordinate to One Another*

Saint Paul explores the relationship between a husband and wife from a Christian perspective. He takes this discussion and moves it to a whole new level by applying it to Christ and the Church.

This is the greatest mystery. Faith is not merely assent to abstract truths. Faith is a living relationship between persons wherein we subordinate ourselves to God and to each other in truth, goodness, beauty, and love.

## Catholic Doctrine: The Gift of Faith

### *Our Grounding in God*

At first glance, it appears that faith solely rests with the individual since it involves someone who is proclaiming “I believe” or “I put my trust in God”; faith seems to underscore the I. Not so. Believing begins with God’s Revelation. We cannot know God, appreciate him, or be related to him without his self-revelation to us.

God communicates his loving plan of salvation most fully through Jesus Christ, his Son. By this self-communication, we are invited into ultimate truth and its significance for our own lives. So, while faith does indeed involve a personal adherence—a clinging to the One who is all truth and the ground of life—it also involves cooperation with God’s grace that moves us to believe.

## Obstacles to Faith

Some people have great difficulty believing. This may be due to their inability to reconcile evil in the world with a good God. Or it may result from misplaced fascination with worldly things, the scandal of the bad example of others, or their willful refusal of divine love.

Regardless of the worldly obstacles to faith that surround us, the basic desire for God is planted in our hearts by the Creator. Only in God will our search for truth and happiness be satisfied.

## Support for Faith

While faith is a personal act—the free response to the initiative of God who reveals himself—no one believes alone. Just as no one can live alone, people support one another in faith.

We do not give ourselves life. We also do not give ourselves faith. Faith is a gift from God which the Church mediates or hands on to believers in each generation. Each individual believer is a link in a great chain of believers. An individual cannot believe without being carried by the faith of others, and each individual person contributes to support others in the faith.

## Distinctiveness of Church Teaching

Faith is both personal and communal. But the personal act of faith rests upon a communal, ecclesial reality—because it is the Church that believes first. The Church carries, nurtures, and sustains each person's faith in God. It is the Church which first confesses that Jesus is Lord. From that central confession we learn to proclaim the faith and acclaim Christ as Savior.

God alone saves us. But because we receive the life of faith through the ministry of the Church, she is our spiritual mother and teacher. We revere the Church as the mother and *locus* of our new birth. We believe in God alone as the author of that life.

The Church nurtures us in faith and hands on her treasures through:

- Sacred Scripture and Sacred Tradition
- the Creed
- the Seven Sacraments
- the moral life
- the life of prayer.

## Key Terms

### SACRED SCRIPTURE

The writings of the Old and New Testaments, the books in which the truth of God's Revelation is contained. Composed by human authors inspired by God the Holy Spirit, the Bible comprises 46 books in the Old Testament and 27 books in the New Testament (see *Catechism of the Catholic Church* 105).

### CREED

Brief, authoritative summary statement or profession of the essentials of Christian faith. Early creeds were initially developed for use at Baptism whereby the faith was handed on to believers. The term "creed" comes from the Latin first word of its text *credo*: "I believe" (see *Catechism of the Catholic Church* 187).

### SEVEN SACRAMENTS

Baptism, Confirmation, Eucharist, Anointing of the Sick, Penance and Reconciliation, Holy Orders, and Matrimony. These are signs of grace instituted by Christ and entrusted to the Church to dispense God's grace (see *Catechism of the Catholic Church* 1131).

## Voices of Faith

You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And [we], so small a part of your creation, [want] to praise you. . . . You yourself encourage [us] to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you.

—Saint Augustine, *Confessiones*

[H]uman reason is . . . truly capable by its own natural power and light of attaining to a true and certain knowledge of . . . God . . . [Y]et there are many obstacles which prevent reason from the effective and fruitful use of this inborn faculty. . . . not only by the impact of the senses and the imagination, but also by disordered appetites which are the consequences of original sin. So it happens that [people] in such matters easily persuade themselves that what they would not like to be true is false or at least doubtful.

—Pope Pius XII, *Humani Generis*

## Further Reading

***Catechism of the Catholic Church***: 31 (natural ways of coming to know God), 36 (knowledge of God through the Church), 84 (heritage of faith entrusted to the Church through Sacred Scripture and Sacred Tradition)

***United States Catholic Catechism for Adults***: Chapter 5 (I Believe in God) especially the sections entitled "Divine Providence" and "The Reality of Evil," pages 56–57

***Compendium—Catechism of the Catholic Church***: 25 (how we respond to God's Revelation), 27 (what faith in God means in practice for the person)