

Ten After Ten: Session Seven --- Man's Response to God; Faith

142. By his Revelation... (God) addresses men as his friends, and moves among them, in order to invite and receive them into his own company. The adequate response to this invitation is **faith**.

143. By faith, man completely submits his intellect and his will to God. With his whole being man gives his assent to God the revealer.

144. To obey in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself.

146. Hebrews 11:1: Faith is the assurance of things hoped for, the conviction of things not seen.

147. The Old Testament is rich in witnesses to this faith... Yet God had foreseen something better for us: the grace of believing in his Son Jesus, "the pioneer and perfecter of our faith."

148. The Virgin Mary most perfectly embodies the obedience of faith... It is for this faith that all generations have called Mary blessed.

149. Throughout her life and until her last ordeal when Jesus her son died on the cross, Mary's faith never wavered. She never ceased to believe in the fulfillment of God's word. And so the Church venerates in Mary the purest realization of faith.

150. Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a free assent to the whole truth that God has revealed... It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature.

151. For a Christian, believing in God cannot be separated from believing in the One he sent, his "beloved Son"... We can believe in Jesus Christ because he is himself God, the Word made flesh.

152. One cannot believe in Jesus Christ without sharing in his Spirit. It is the Holy Spirit who reveals to men who Jesus is... We believe in the Holy Spirit because he is God.

The Church never ceases to proclaim her faith in one only God: Father, Son, and Holy Spirit.

153. Faith is a gift of God, a supernatural virtue infused by him. Before this faith can be exercised, man must have the grace of God to move and assist him.

154. Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act... (it is not) contrary to our dignity to "yield by faith the full submission of... intellect and will to God who reveals," and to share in an interior communion with him.

155. Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace.

156. God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit. Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability are the most certain signs of divine Revelation, adapted to the intelligence of all.

157. Faith is certain. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie... Ten thousand difficulties do not make one doubt.

158. It is intrinsic to faith that a believer desires to know better the One in whom he has put his faith and to understand better what He has revealed; a more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love... I believe, in order to understand; and I understand, the better to believe.

159. Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth. Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God.