

# The Tailored RCIA

Present the Faith a Different  
Way

# Creation and Revelation



# Creation and Revelation

“The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality “that everyone calls ‘God’.”

*Catechism of the Catholic Church*, 34, citing St Thomas Aquinas, *Summa Theologiae* Ia, q.2, a.3.



# Creation and Revelation



“If you made a list of all the things that exist, God would not be on it. God is the reason why there is anything rather than nothing; the source of all that exists but not another existing thing.”

- Timothy Radcliffe OP (1945 –),  
*Why go to Church: The Drama of the Eucharist*, 68.

# Creation and Revelation

“It is impossible to recognise only likeness between the Creator and the creature, without having to recognise an even greater unlikeness between them.”

*(Inter creatorem et creaturam non potest similitudo notari, quin inter eos maior sit dissimilitudo notanda)*

- Lateran Council IV, (1215) DS 806.





## Creation and Revelation

“The theistic religions have always taught that, in the end, everything we say about the ineffable is only a distant reflection of it and that it is always more dissimilar than similar to what we can imagine or conceive.”

- Joseph Cardinal Ratzinger (1927 –),  
*The Unity of the Church*, p.150

# Creation and Revelation

“Question the beauty of the earth,  
question the beauty of the sea,  
question the beauty of the air  
distending and diffusing itself,  
question the beauty of the sky [...]  
question all these realities. All  
respond, ‘See, we are beautiful.’  
Their beauty is a confession. These  
beauties are subject to change. Who  
made them if not the Beautiful One  
who is not subject to change?”

- St Augustine (354-430), *Sermo* 241,  
2: PL 38, 1134



# Creation and Revelation



“Creatures came into existence when the key of love opened His hand.”

- St Thomas Aquinas (1225-1274), *Sent. 2, Prol.*

“Everything comes from love, all is ordained for the salvation of mankind, God does nothing without this goal in mind.”

- St Catherine of Sienna (1347-1380), *Dialogue on Providence*, Ch. IV, 138.

# Creation and Revelation – Longer Text

‘It is in the face of death that the riddle of human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.’

- *Gaudium et Spes*, [18] Pastoral Constitution on the Church in the Modern World, Vatican Council II (1965)



# Prayer





# Prayer

“Once committed to conversion, the heart learns to pray in *faith*. Faith is a filial adherence to God beyond what we feel and understand. It is possible because the beloved Son gives us access to the Father. He can ask us to ‘seek’ and to ‘knock’, since he himself is the door and the way.”

- *Catechism of the Catholic Church*, 2609.

# Prayer

‘Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.’

- St John Damascene (676-749)  
*De fide orth.* 3, 24: PG 94, 1089C





## Prayer

‘For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.’

- St Thérèse of Lisieux, (1873-1897)  
*Manuscrits autobiographiques, C 25r*



# Prayer

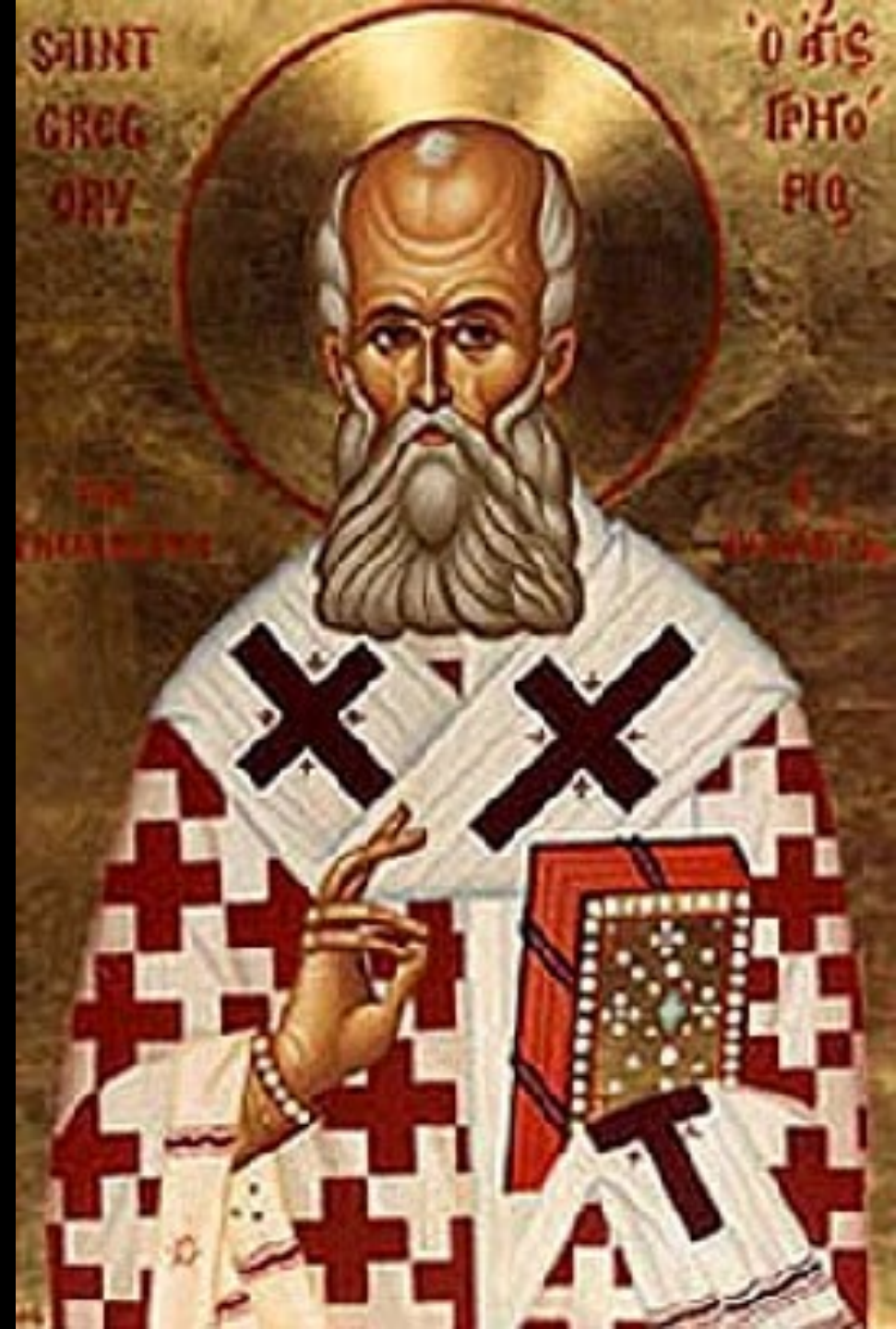
‘Whether our prayer is heard depends not on the number of words, but on the fervour of our souls.’

- St John Chrysostom (344-407),  
*Ecloga de oratione* 2: PG 63, 585

# Prayer

‘We must remember God more often than we draw breath.’

- St Gregory of Nazianzus (329-390),  
*Orat. theo.*, 27, 1, 4: PG 36, 16



# Prayer

‘Although all our acts can be prayer, they will not be so, unless there are some acts which are nothing else.’

- Dom Eugene Boylan O.Cist.R.  
(1904-1963)

*Difficulties in Mental Prayer, 90*





# Prayer

‘It presupposes this action of love, and relies upon that love. Its foundation is faith, not knowledge. It is not primarily a question of knowing oneself as Socrates required, but of knowing Jesus Christ. The spiritual life is an invitation to an unknown gift, not a rediscovery of one’s unconquered riches. It is a continual giving, a continual increase. So the essential attitude which it demands is consciousness of fundamental need.’

Jean Cardinal Daniélou (1905-1974),  
*Christ and Us*, 219-220.

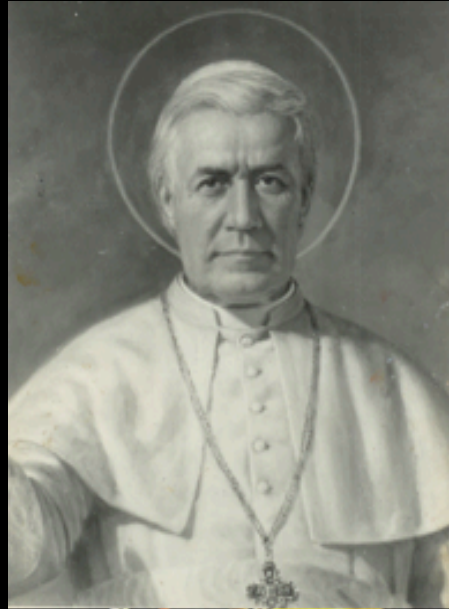
## Prayer – Longer Text

‘In this faith, hope and love we pray always with unwearied desire. However, at set times and seasons we also pray to God in words, so that by these signs we may instruct ourselves and mark the progress we have made in our desire, and spur ourselves on to deepen it. The more fervent the desire, the more worthy will be its fruit. When the Apostle tells us: *Pray without ceasing*, he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of him who alone is able to give it.’

St Augustine (354-430), Excerpt from *A Letter to Proba*



# Church History



# Church History

‘Christianity does not consist in the strivings of man after God, but in the power of God accomplishing in man that which is beyond man, human efforts are merely the response called forth by the divine initiative.’

- Jean Cardinal Daniélou (1905-1974), *The Lord of History*, 116



# Church History



‘See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is administered either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude of the people also be; even as wherever Jesus Christ is, there is the Catholic Church.’

- St Ignatius of Antioch (35-108), *Letter to the Smyrnaeans*, 8

# Church History

- ‘It is what has been entrusted to you and not what you have devised: a matter not of wit, but of learning, not of private adoption, but of public tradition. You are not to be the author of it, but the keeper [...]. Preserve the talent of the Catholic faith. You are to keep what has been entrusted to you, then hand it on in turn. You have received gold, hand on the gold, do not impudently substitute lead for the gold [...]. The truth you have learned, teach it also yourself; say things in a new way without saying anything new.’
- - St Vincent of Lérins (†450), ‘A Commonitory’, *The Nicene and Post-Nicene Fathers*, Vol. XI, p.147

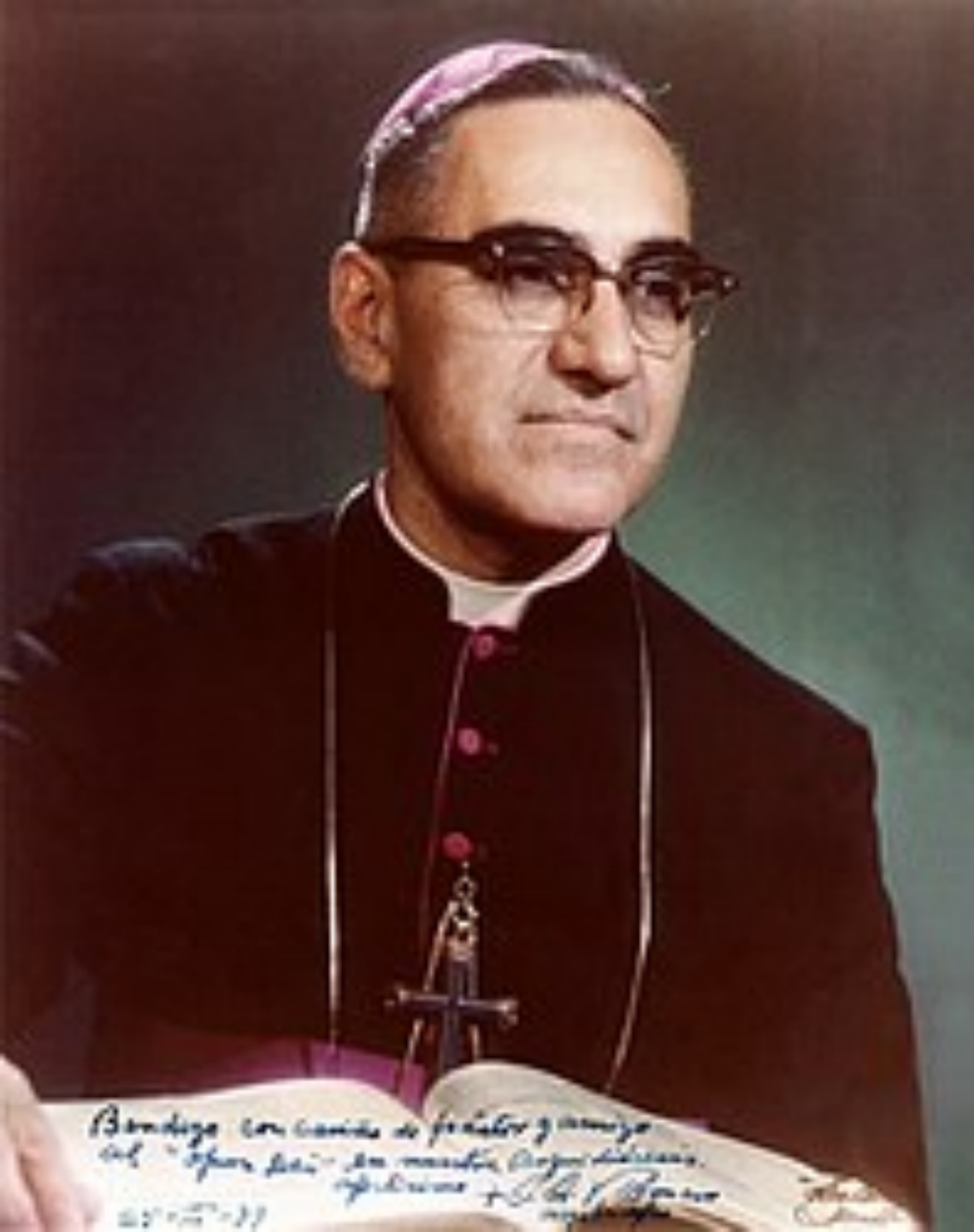


# Church History

‘[The Church is] eternal and transcendent, she rejects every concession and every compromise; incarnate in history she espouses its vicissitudes in order to be its leaven. The same mystery is found in the soul of each Christian.’

- Emmanuel Cardinal Suhard  
(1874-1949), *The Church Today*, 76





# Church History

‘The transcendence that the Church preaches is not alienation; it is not going to heaven to think about eternal life and forget about the problems on earth. It’s a transcendence from the human heart. It is entering into the reality of a child, of the poor, of those wearing rags, of the sick, of a hovel, of a shack. It is going to share with them. And from the very heart of misery, of this situation, to transcend it, to elevate it, to promote it, and to say to them, “You aren’t trash. You aren’t marginalized.” It is to say exactly the opposite, “You are valuable.”’

- Blessed Oscar Romero, Martyred Archbishop of San Salvador (1917-1980)

## Church History – Longer Text

“Christians are indistinguishable from other people either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign.

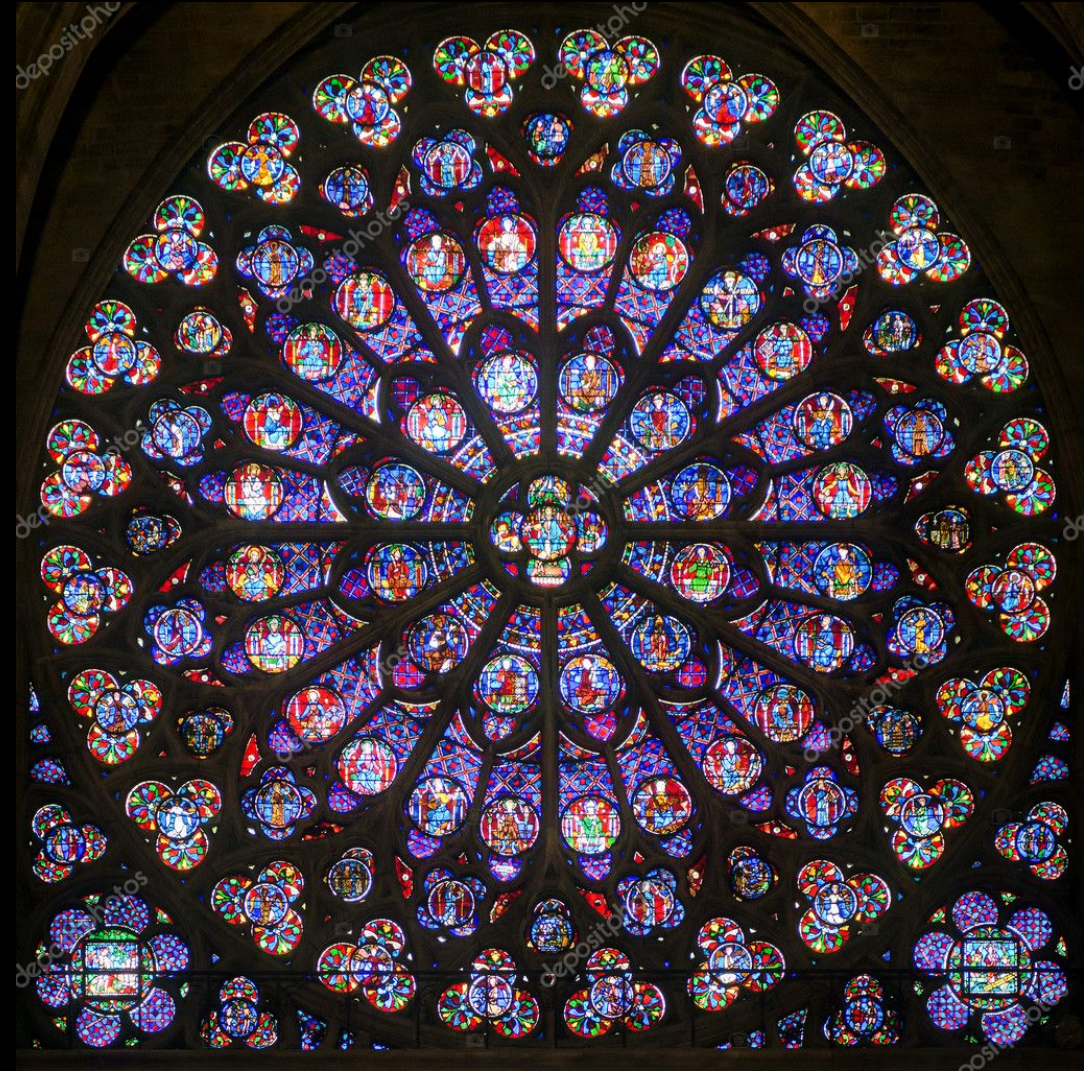
And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives.





They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law. Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything.

They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they, rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.





To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen.



The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven.”

- *Epistola ad Diognetus* (130-190AD)

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‘He must still be sought who has not yet sufficiently been found and who cannot be sought too much, but he is perhaps more worthily sought and more easily found by prayer than by discussion. Therefore let this be the end of the book but not the end of the search.’

- St Bernard of Clairvaux (1090-1153), *De Consideratione* V, XIV, 32