

LUMEN FIDEI key quotes

1. Those who believe, see; they see with a light that illumines their entire journey, for it comes from the risen Christ, the morning star which never sets.

An illusory light?

2. Faith thus appeared to some as an illusory light, preventing mankind from boldly setting out in quest of knowledge...Nietzsche...:"if you want peace of soul and happiness, then believe, but if you want to be a follower of truth, then seek".
3. [T]he light of autonomous reason is not enough to illumine the future; ultimately the future remains shadowy and fraught with fear of the unknown.

A light to be recovered

4. Transformed by [the love of God], we gain fresh vision, new eyes to see; we realize that it contains a great promise of fulfilment, and that a vision of the future opens up before us.
5. The conviction born of a faith which brings grandeur and fulfilment to life, a faith centred on Christ and on the power of his grace, inspired the mission of the first Christians.
6. The Church never takes faith for granted, but knows that this gift of God needs to be nourished and reinforced so that it can continue to guide her pilgrim way.
7. The Successor of Peter, yesterday, today and tomorrow, is always called to strengthen his brothers and sisters in the priceless treasure of that faith which God has given as a light for humanity's path.
 - a. Thus wonderfully interwoven, faith, hope and charity are the driving force of the Christian life as it advances towards full communion with God.

CHAPTER ONE

WE HAVE BELIEVED IN LOVE (cf. 1 Jn 4:16)

Abraham, our father in faith

8. Faith is our response to a word which engages us personally, to a "Thou" who calls us by name.
9. [R]emembrance is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken.
10. Faith understands that something so apparently ephemeral and fleeting as a word, when spoken by the God who is fidelity, becomes absolutely certain and unshakable, guaranteeing the continuity of our journey through history.
11. For Abraham, faith in God sheds light on the depths of his being, it enables him to acknowledge the wellspring of goodness at the origin of all things and to realize that his life is not the product of non-being or chance, but the fruit of a personal call and a personal love.

The faith of Israel

12. God's light comes to us through the account of his self-revelation, and thus becomes capable of illuminating our passage through time by recalling his gifts and demonstrating how he fulfils his promises.
13. Faith by its very nature demands renouncing the immediate possession which sight would appear to offer; it is an invitation to turn to the source of the light, while respecting the mystery of a countenance which will unveil itself personally in its own good time....Faith consists in the willingness to let ourselves be constantly transformed and renewed by God's call.
14. Faith is God's free gift, which calls for humility and the courage to trust and to entrust; it enables us to see the luminous path leading to the encounter of God and humanity: the history of salvation.

The fullness of Christian faith

15. Christian faith is centred on Christ; it is the confession that Jesus is Lord and that God has raised him from the dead (cf. Rom 10:9)....Christian faith is thus faith in a perfect love, in its decisive power, in its ability to transform the world and to unfold its history.
16. The clearest proof of the reliability of Christ's love is to be found in his dying for our sake....it is precisely in contemplating Jesus' death that faith grows stronger and receives a dazzling light; then it is revealed as faith in Christ's steadfast love for us, a love capable of embracing death to bring us salvation.
17. Had the Father's love not caused Jesus to rise from the dead, had it not been able to restore his body to life, then it would not be a completely reliable love, capable of illuminating also the gloom of death.
18. Faith does not merely gaze at Jesus, but sees things as Jesus himself sees them, with his own eyes: it is a participation in his way of seeing....We "believe" Jesus when we accept his word, his testimony, because he is truthful. We "believe in" Jesus when we personally welcome him into our lives and journey towards him, clinging to him in love and following in his footsteps along the way.
 - a. Far from divorcing us from reality, our faith in the Son of God made man in Jesus of Nazareth enables us to grasp reality's deepest meaning and to see how much God loves this world and is constantly guiding it towards himself.

Salvation by faith

19. In accepting the gift of faith, believers become a new creation; they receive a new being; as God's children, they are now "sons in the Son"....Only by being open to and acknowledging this gift can we be transformed, experience salvation and bear good fruit.
20. Faith knows that God has drawn close to us, that Christ has been given to us as a great gift which inwardly transforms us, dwells within us and thus bestows on us the light that illumines the origin and the end of life.
21. Those who believe are transformed by the love to which they have opened their hearts in faith....The Christian can see with the eyes of Jesus and share in his mind, his filial disposition, because he or she shares in his love, which is the Spirit.

The ecclesial form of faith

22. [J]ust as Christ gathers to himself all those who believe and makes them his body, so the Christian comes to see himself as a member of this body, in an essential relationship with all other believers....Faith is necessarily ecclesial...

CHAPTER TWO

UNLESS YOU BELIEVE, YOU WILL NOT UNDERSTAND (cf. *Is* 7:9)

Faith and truth

23. Augustine was concerned to show that this trustworthy truth of God is, as the Bible makes clear, his own faithful presence throughout history, his ability to hold together times and ages, and to gather into one the scattered strands of our lives.
24. [P]recisely because of its intrinsic link to truth, faith is instead able to offer a new light, superior to the king's calculations, for it sees further into the distance and takes into account the hand of God, who remains faithful to his covenant and his promises.
25. Truth itself, the truth which would comprehensively explain our life as individuals and in society, is regarded with suspicion....In the end, what we are left with is relativism, in which the question of universal truth — and ultimately this means the question of God — is no longer relevant.

Knowledge of the truth and love

26. Faith transforms the whole person precisely to the extent that he or she becomes open to love. Through this blending of faith and love we come to see the kind of knowledge which faith entails, its power to convince and its ability to illumine our steps.
27. Only to the extent that love is grounded in truth can it endure over time, can it transcend the passing moment and be sufficiently solid to sustain a shared journey...love is an experience of truth [--] it opens our eyes to see reality in a new way, in union with the beloved.
28. [I]n the Bible, truth and fidelity go together: the true God is the God of fidelity who keeps his promises and makes possible, in time, a deeper understanding of his plan...[for] the entire history of the created world, from its origins to its consummation.

Faith as hearing and sight

29. "[F]aith comes from hearing" (Rom 10:17). Knowledge linked to a word is always personal knowledge; it recognizes the voice of the one speaking, opens up to that person in freedom and follows him or her in obedience.
- a. Hearing emphasizes personal vocation and obedience, and the fact that truth is revealed in time. Sight provides a vision of the entire journey and allows it to be situated within God's overall plan; without this vision, we would be left only with unconnected parts of an unknown whole.

30. How does one attain this synthesis between hearing and seeing? It becomes possible through the person of Christ himself, who can be seen and heard.
31. By his taking flesh and coming among us, Jesus has touched us, and through the sacraments he continues to touch us even today; transforming our hearts, he unceasingly enables us to acknowledge and acclaim him as the Son of God.

The dialogue between faith and reason

32. The encounter of the Gospel message with the philosophical culture of the ancient world proved a decisive step in the evangelization of all peoples, and stimulated a fruitful interaction between faith and reason which has continued down the centuries to our own times.
33. [T]he light which, descending from on high to illumine all reality, is a symbol of God.
 - a. [T]he personal God of the Bible appeared to [Augustine]: a God who is able to speak to us, to come down to dwell in our midst and to accompany our journey through history, making himself known in the time of hearing and response.
34. But if truth is a truth of love, if it is a truth disclosed in personal encounter with the Other and with others, then it can be set free from its enclosure in individuals and become part of the common good....[R]ather than ourselves possessing truth, it is truth which embraces and possesses us
 - a. By stimulating wonder before the profound mystery of creation, faith broadens the horizons of reason to shed greater light on the world which discloses itself to scientific investigation.

Faith and the search for God

35. [T]he path of religious man passes through the acknowledgment of a God who cares for us and is not impossible to find.
 - a. The more Christians immerse themselves in the circle of Christ's light, the more capable they become of understanding and accompanying the path of every man and woman towards God.
 - b. Any-one who sets off on the path of doing good to others is already drawing near to God, is already sustained by his help, for it is characteristic of the divine light to brighten our eyes whenever we walk towards the fullness of love.

Faith and theology

36. [T]heology is impossible without faith; it is part of the very process of faith, which seeks an ever deeper understanding of God's self-disclosure culminating in Christ....Theology thus demands the humility to be "touched" by God, admitting its own limitations before the mystery, while striving to investigate, with the discipline proper to reason, the inexhaustible riches of this mystery.
 - a. [T]heology must be at the service of the faith of Christians [--] it must work humbly to protect and deepen the faith of everyone, especially ordinary believers. On the other hand, because it draws its life from faith, theology cannot consider the magisterium of the Pope and the bishops in communion with him as

something extrinsic, a limitation of its freedom, but rather as one of its internal, constitutive dimensions, for the magisterium ensures our contact with the primordial source and thus provides the certainty of attaining to the word of Christ in all its integrity.

CHAPTER THREE

**I DELIVERED TO YOU
WHAT I ALSO RECEIVED**
(cf. *1 Cor 15:3*)

The Church, mother of our faith

37. The light of Christ shines, as in a mirror, upon the face of Christians; as it spreads, it comes down to us, so that we too can share in that vision and reflect that light to others
38. Faith's past, that act of Jesus' love which brought new life to the world, comes down to us through the memory of others — witnesses — and is kept alive in that one remembering subject which is the Church.
39. Faith is not simply an individual decision which takes place in the depths of the believer's heart, nor a completely private relationship between the "I" of the believer and the divine "Thou", between an autonomous subject and God. By its very nature, faith is open to the "We" of the Church; it always takes place within her communion.

The sacraments and the transmission of faith

40. It is through the apostolic Tradition preserved in the Church with the assistance of the Holy Spirit that we enjoy a living contact with the foundational memory.
 - a. There is a special means for passing down this fullness, a means capable of engaging the entire person, body and spirit, interior life and relationships with others. It is the sacraments, celebrated in the Church's liturgy ... [--] visible and material realities are seen to point beyond themselves to the mystery of the eternal.
41. In baptism we receive both a teaching to be professed and a specific way of life which demands the engagement of the whole person and sets us on the path to goodness.
42. Christ's work penetrates the depths of our being and transforms us radically, making us adopted children of God and sharers in the divine nature. It thus modifies all our relationships, our place in this world and in the universe, and opens them to God's own life of communion.
 - a. The waters of baptism are indeed faithful and trustworthy, for they flow with the power of Christ's love, the source of our assurance in the journey of life.
43. Since faith is a reality lived within the community of the Church, part of a common "We", children can be supported by others, their parents and godparents, and welcomed into their faith, which is the faith of the Church
44. The sacramental character of faith finds its highest expression in the Eucharist. The Eucharist is a precious nourishment for faith: an encounter with Christ truly present in the supreme act of his love, the life-giving gift of himself.
45. [I]n the creed believers are invited to enter into the mystery which they profess and to be transformed by it....He or she cannot truthfully recite the words of the creed without

being changed, without becoming part of that history of love which embraces us and expands our being, making it part of a great fellowship, the ultimate subject which recites the creed, namely, the Church.

Faith, prayer and the Decalogue

46. [T]he Lord's Prayer, the "Our Father". Here Christians learn to share in Christ's own spiritual experience and to see all things through his eyes.
- a. The Decalogue appears as the path of gratitude, the response of love, made possible because in faith we are receptive to the experience of God's transforming love for us. And this path receives new light from Jesus' teaching in the Sermon on the Mount (cf. Mt 5-7).

The unity and integrity of faith

47. Genuine love, after the fashion of God's love, ultimately requires truth, and the shared contemplation of the truth which is Jesus Christ enables love to become deep and enduring.
- a. Faith is "one", in the first place, because of the oneness of the God who is known and confessed.
 - b. Faith is also one because it is directed to the one Lord, to the life of Jesus, to the concrete history which he shares with us.
 - c. Finally, faith is one because it is shared by the whole Church, which is one body and one Spirit.
48. Precisely because all the articles of faith are interconnected, to deny one of them, even of those that seem least important, is tantamount to distorting the whole.
49. As a service to the unity of faith and its integral transmission, the Lord gave his Church the gift of apostolic succession. Through this means, the continuity of the Church's memory is ensured and certain access can be had to the wellspring from which faith flows.

CHAPTER FOUR

GOD PREPARES A CITY FOR THEM (cf. *Heb 11:16*)

Faith and the common good

50. Faith reveals just how firm the bonds between people can be when God is present in their midst. Faith does not merely grant interior firmness, a steadfast conviction on the part of the believer; it also sheds light on every human relationship because it is born of love and reflects God's own love.
51. Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such it becomes a service to the common good.

Faith and the family

52. Grounded in [their love as a sign and presence of God's own] love, a man and a woman can promise each other mutual love in a gesture which engages their entire lives and mirrors many features of faith. Promising love for ever is possible when we perceive a plan bigger than our own ideas and undertakings, a plan which sustains us and enables us to surrender our future entirely to the one we love.
53. In the family, faith accompanies every age of life, beginning with childhood: children learn to trust in the love of their parents. This is why it is so important that within their families parents encourage shared expressions of faith which can help children gradually to mature in their own faith.

A light for life in society

54. Faith teaches us to see that every man and woman represents a blessing for me, that the light of God's face shines on me through the faces of my brothers and sisters.
 - a. At the heart of biblical faith is God's love, his concrete concern for every person, and his plan of salvation which embraces all of humanity and all creation, culminating in the incarnation, death and resurrection of Jesus Christ.
55. Faith...by revealing the love of God the Creator, enables us to respect nature all the more, and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care.
 - a. Faith illumines life and society. If it possesses a creative light for each new moment of history, it is because it sets every event in relationship to the origin and destiny of all things in the Father.

Consolation and strength amid suffering

56. To speak of faith often involves speaking of painful testing, yet it is precisely in such testing that Paul sees the most convincing proclamation of the Gospel, for it is in weakness and suffering that we discover God's power which triumphs over our weakness and suffering....Christians know that suffering cannot be eliminated, yet it can have meaning and become an act of love and entrustment into the hands of God who does not abandon us; in this way it can serve as a moment of growth in faith and love.
57. Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. To those who suffer, God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light.
 - a. Suffering reminds us that faith's service to the common good is always one of hope — a hope which looks ever ahead in the knowledge that only from God, from the future which comes from the risen Jesus, can our society find solid and lasting foundations. In this sense faith is linked to hope, for even if our dwelling place here below is wasting away, we have an eternal dwelling place which God has already prepared in Christ, in his body (cf. 2 Cor 4:16-5:5).

- b. In union with faith and charity, hope propels us towards a sure future, set against a different horizon with regard to the illusory enticements of the idols of this world yet granting new momentum and strength to our daily lives.

Blessed is she who believed (*Lk 1:45*)

- 58. In the Mother of Jesus, faith demonstrated its fruitfulness; when our own spiritual lives bear fruit we become filled with joy, which is the clearest sign of faith's grandeur.
- 59. [I]n the Blessed Virgin Mary we find...that the believer is completely taken up into his or her confession of faith. Because of her close bond with Jesus, Mary is strictly connected to what we believe....At the centre of our faith is the confession of Jesus, the Son of God, born of a woman, who brings us, through the gift of the Holy Spirit, to adoption as sons and daughters (cf. Gal 4:4).
- 60. Let us turn in prayer to Mary, Mother of the Church and Mother of our faith[...] Teach us to see all things with the eyes of Jesus, that he may be light for our path. And may this light of faith always increase in us, until the dawn of that undying day which is Christ himself, your Son, our Lord!