

The First Two Sessions of “Why Catholic?” centered on Our Desire for God and God’s Revelation: Tradition and Scripture. For those who did not get a chance to attend, the following represents a summary of those first two teachings. In the weeks to come we will be discussing ways you can get involved in the next group of Why Catholic? Sessions.

Our Desire For God

Humans are by nature and vocation religious beings. Coming from God, going toward God, we live a fully human life only if we freely live by our bond with God.

We are made to live in communion with God in whom we find happiness: “When I am completely united to you, there will be no more sorrow or trials; entirely full of you, my life will be complete” (St. Augustine) When we listen to the message of creation and to the voice of conscience, we can arrive at certainty about the existence of God, the cause and the end of everything.

The Church teaches that the one true God, our Creator and Lord, can be known with certainty from his works, by the natural light of human reason,

We really can name God, starting from the manifold perfections of his creatures, which are likenesses of the infinitely perfect God, even if our limited language cannot exhaust the mystery.

Without the Creator, the creature vanishes. This is the reason why believers know that the love of Christ urges them to bring the light of the living God to those who do not know him or who reject him

God’s Revelation: Tradition and Scripture:

By love, God has revealed himself and given himself to man. He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life.

God has revealed himself to humans by gradually communicating his own mystery in deeds and in words. Beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation (cf. *Gen 3:15*) and offered them his covenant.

God made an everlasting covenant with Noah and with all living beings (cf. *Gen 9:16*). It will remain in force as long as the world lasts. God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity.

God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father's definitive Word; so there will be no further Revelation after him

What Christ entrusted to the apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns in glory.

"Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God" (DV 10) in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches. "The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes" (DV 8 § 1).

Thanks to its supernatural sense of faith, the People of God as a whole never ceases to welcome, to penetrate more deeply and to live more fully from the gift of divine Revelation.

The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.

All Sacred Scripture is but one book, and this one book is Christ, "because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ" (Hugh of St. Victor), "The Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God"

God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth (cf. *DV 11*).

Interpretation of the inspired Scripture must be attentive above all to what God wants to reveal through the sacred authors for our salvation. What comes from the Spirit is not fully "understood except by the Spirit's action" The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New. The four Gospels occupy a central place because Christ Jesus is their center.

The unity of the two Testaments proceeds from the unity of God's plan and his Revelation. The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God. "The Church has always venerated the divine Scriptures as she venerated the Body of the Lord" (DV 21): both nourish and govern the whole Christian life. "Your word is a lamp to my feet and a light to my path" (*Ps 119:105*; cf. *Is 50:4*).