

OCIA

THE TRINITY

DIVINE REVELATION



St. Padre Pio HD

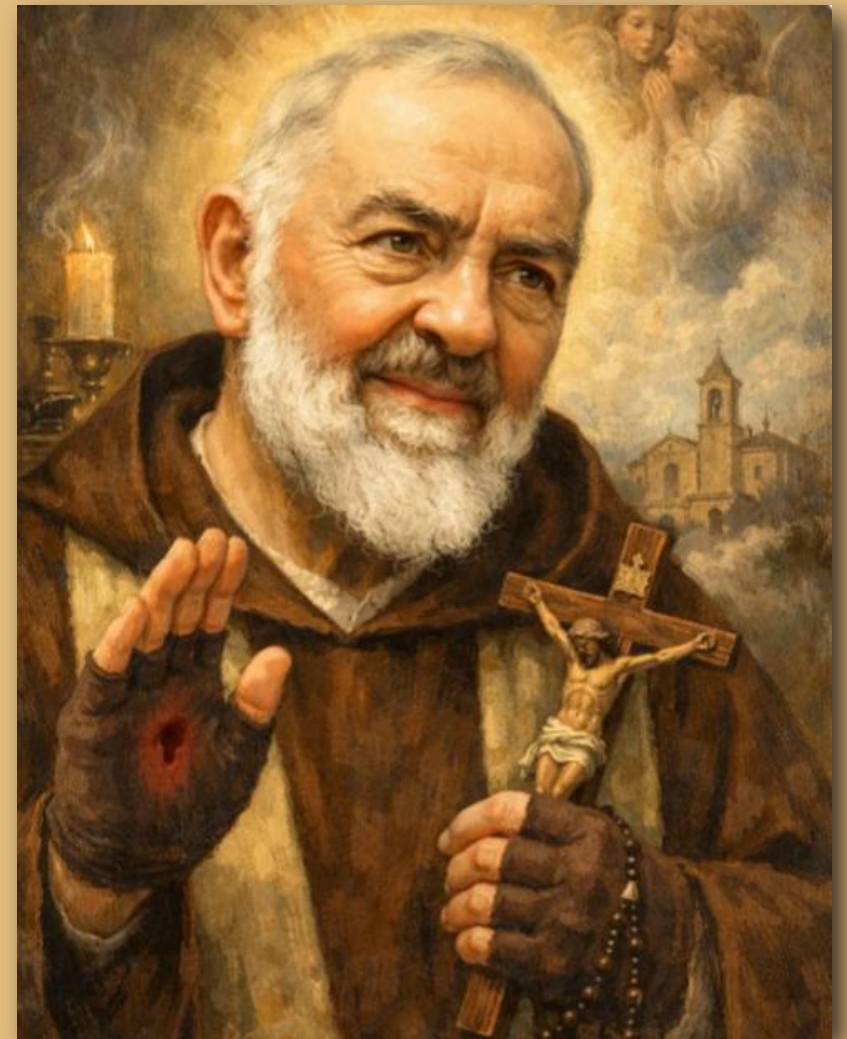
<https://www.youtube.com/watch?v=dtCVN4-dkkg>

Prayer For Padre Pio's Intercession

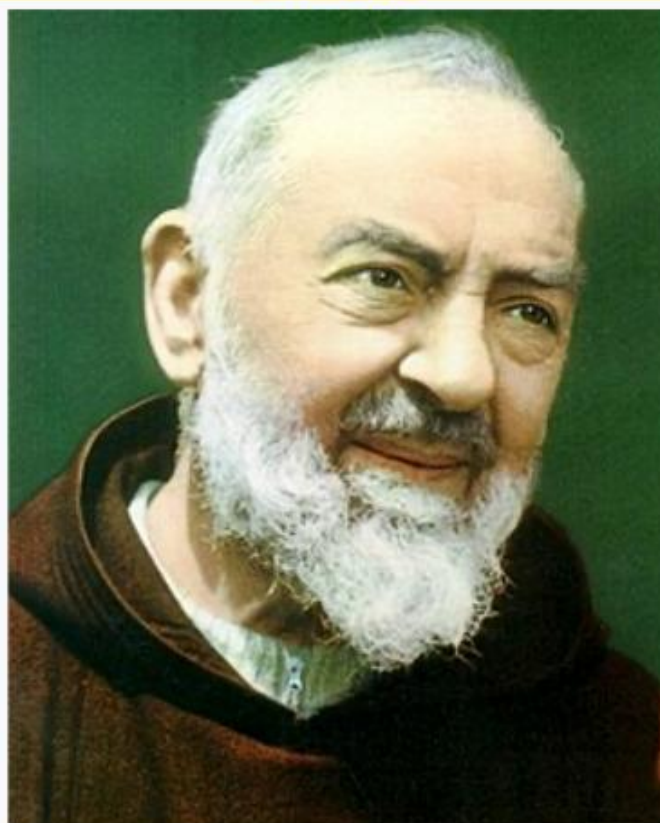
Gracious God,
You generously blessed Your servant,
Padre Pio, with the gifts of the Spirit.
You marked his body with the five wounds
of Christ Crucified, as a powerful witness
to the saving Passion and Death of Your Son,
and as a stirring inspiration to many people
of Your infinite mercy, forgiveness, and love.

In the confessional, Padre Pio labored
endlessly for the salvation of souls.
Through his prayerful intercession,
many who suffered were healed of
sickness and disease.

Through the intercession of Padre Pio,
I confidently beseech You to grant me
the grace to grow in faith and piety.
Help me to imitate his example
of prayerful holiness and compassion,
so that I, too, may faithfully follow
the Risen Lord, and one day rejoice
in the Kingdom, where You live and
reign forever and ever.
Amen.



Saint
Pio of Pietrelcina
 OFM Cap



Official portrait photograph of Padre Pio,
 c. 1947

Confessor of the Faith

Born Francesco Forgione
 25 May 1887
 Pietrelcina, Province of
 Benevento, Kingdom of Italy

Died 23 September 1968 (aged 81)
 San Giovanni Rotondo, Foggia,
 Italy

Resting place Sanctuary of Saint Pio of
 Pietrelcina, San Giovanni
 Rotondo

Venerated in Catholic Church

Beatified 2 May 1999, St. Peter's Square,
 Vatican City by Pope John Paul
 II

Canonized 16 June 2002, St. Peter's
 Square, Vatican City by Pope
 John Paul II

Major shrine Sanctuary of Saint Pio of
 Pietrelcina, San Giovanni
 Rotondo, Italy;
 National Center of Padre Pio,
 Barto, Pennsylvania;
 Parish and National Shrine of
 Saint Padre Pio, Santo Tomas,
 Philippines

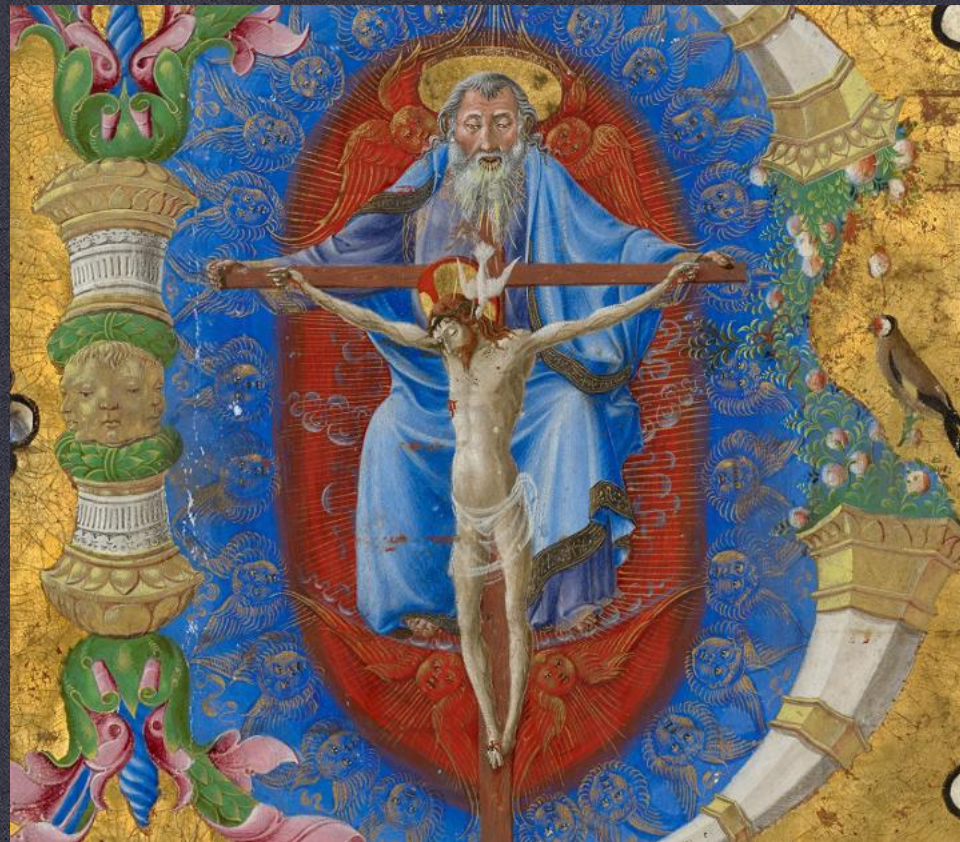
Feast 23 September

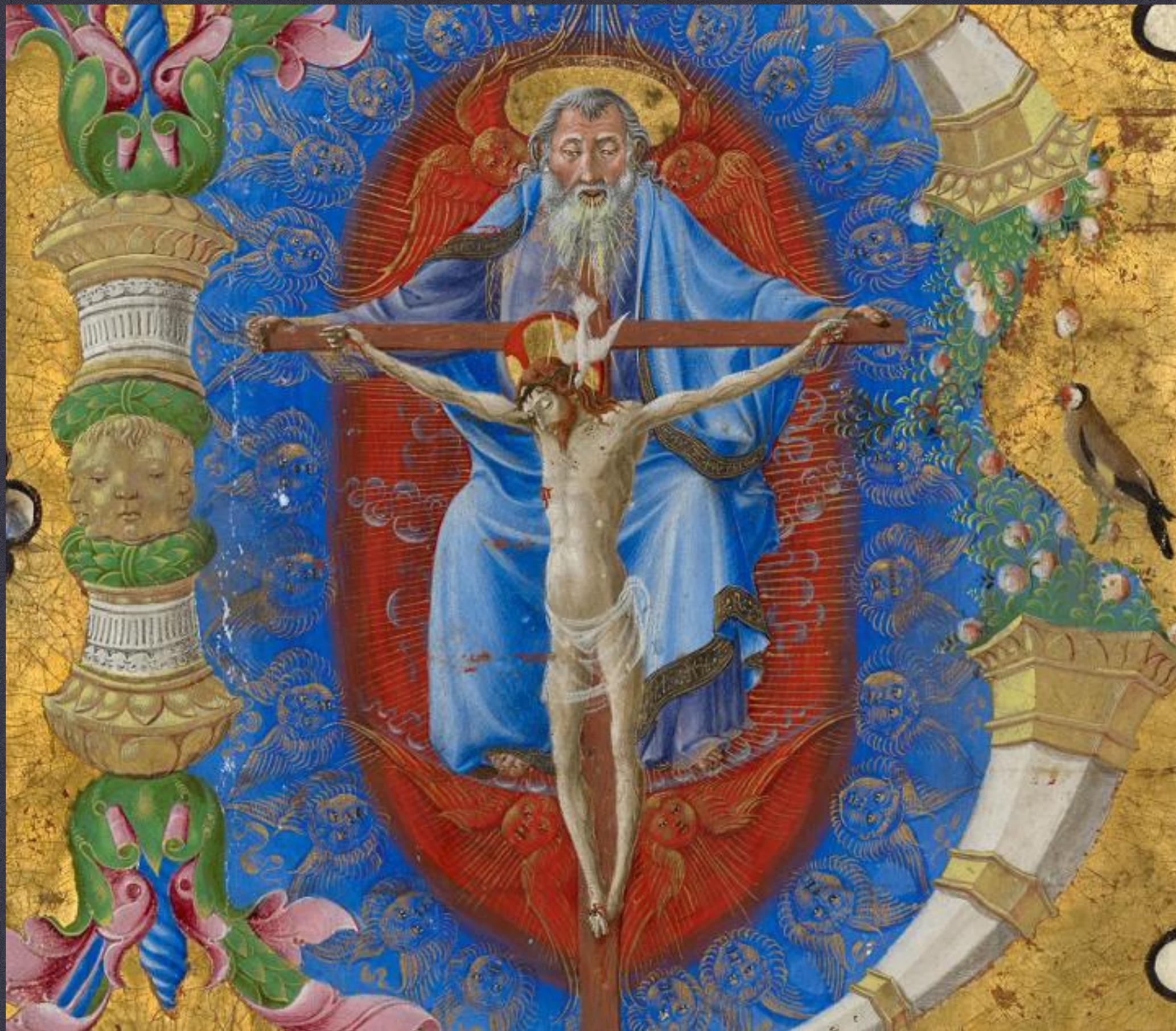
Attributes Stigmata, Franciscan habit,
 sacerdotal vestments

Patronage Civil defence volunteers,
 adolescents, Pietrelcina, stress
 relief, "January blues"^[1]

OCIA

THE TRINITY



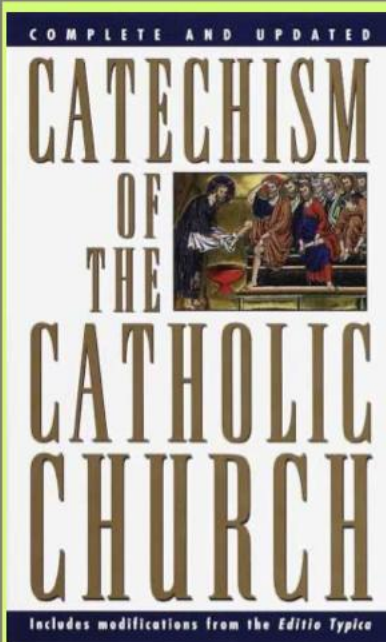


**Word “Trinity”
is NOT in the Bible.**

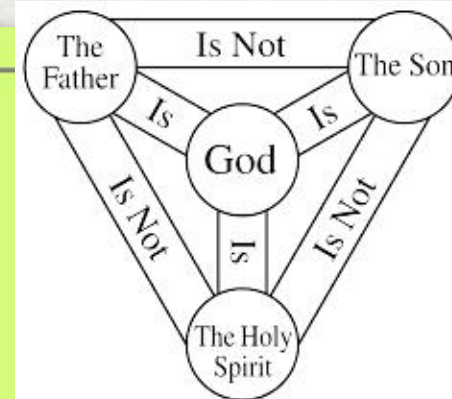
Trinity =

Tri Unity=

Three in One



The Trinity



CCC ¶234. "The **mystery** of the Most Holy Trinity is ***the central mystery of Christian faith and life.***

It is the mystery of God in himself.

It is therefore the source of all the other mysteries of faith, the light that enlightens them.

It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith'.

The revelation of God as Trinity unfolds in salvation history — Scripture:

SOME CHRISTIAN FAITHS DO **NOT** BELIEVE IN THE TRINITY

Google Search Results

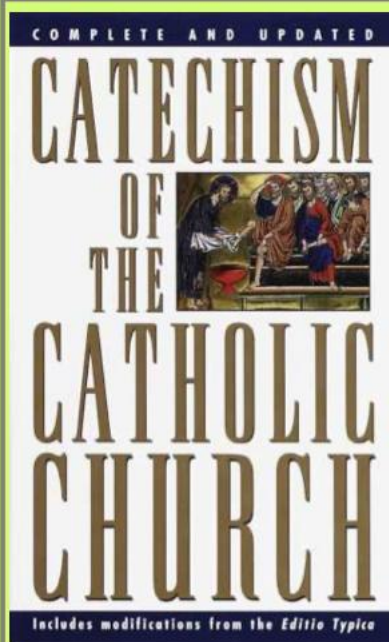
The Church of Jesus Christ of Latter-day Saints (Mormons): Believes the Father, Jesus Christ, and the Holy Spirit are three distinct, separate physical and spiritual beings who together form one Godhead, but reject their co-equality and substance-unity as defined by the Trinity.

Jehovah's Witnesses: Believes that only Jehovah (the Father) is the Almighty God, that Jesus is His first creation (and distinct from Him), and that the Holy Spirit is God's active force rather than a distinct person.

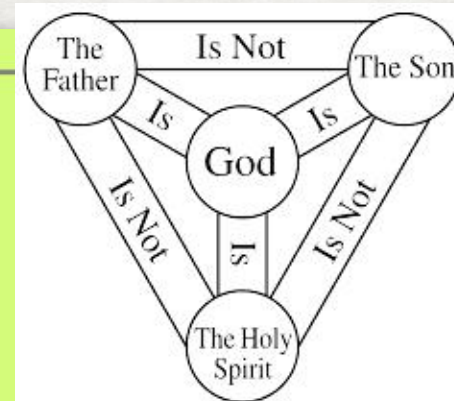
Oneness Pentecostals: Affirms the full deity of Jesus, but teaches that God is a single person who manifests in different "modes" or roles (Father, Son, and Holy Spirit) rather than three distinct persons.

Christadelphians: Views God as an indivisible single unity, considers Jesus to be a mortal human who was the sinless Son of God (not pre-existent or divine), and views the Holy Spirit as God's power.

Unitarian Christians: Rejects the Trinity in favor of strict monotheism, viewing God the Father as the only true God and Jesus as a divinely inspired human teacher or savior rather than God incarnate.



The Trinity



CCC ¶234. "The **mystery** of the Most Holy Trinity is ***the central mystery of Christian faith and life.***

It is the mystery of God in himself.

It is therefore the source of all the other mysteries of faith, the light that enlightens them.

It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith'.

**The revelation of God as Trinity
unfolds in salvation history**

The Trinity



The Trinity

Father - Eph 1:3-5

Jesus Christ - Eph 1:7-8

Holy Spirit - Eph 1:13-14



Tertullian (155-200 CE) first used the word **TRINITY**-
— “Two Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even Three, according to the principle of the divine economy number [Trinity] ...the Father is God, and the Son is God, and the Holy Ghost is God, and each is God.”

- *Against Praxeas, Chapter 13*
- <https://www.newadvent.org/fathers/0317.htm>

Against Praxeas - by Tertullian, @213 AD

Chapter 2. The Catholic Doctrine of the Trinity and Unity, Sometimes Called the Divine Economy, or Dispensation of the Personal Relations of the Godhead

In the course of time, then, the Father forsooth was born, and the Father suffered, God Himself, the Lord Almighty, whom in their preaching they declare to be Jesus Christ. We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία, as it is called, that this one only God has also a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made. Him *we believe* to have been sent by the Father into the Virgin, and to have been born of her — being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; *we believe* Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, *and* that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of

back to heaven, to be sitting at the right hand of the Father, *and* that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever — that whatever is first is true, whereas that is spurious which is later in date. But keeping this prescriptive rule inviolate, still some opportunity must be given for reviewing (the statements of heretics), with a view to the instruction and protection of various persons; were it only that it may not seem that each perversion *of the truth* is condemned without examination, and simply prejudged; especially in the case of this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person. As if in this way also one were not All, in that All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a **Trinity**, placing in their order the three *Persons*— the Father, the Son, and the Holy Ghost: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost. How they are susceptible of number without division, will be shown as our treatise proceeds.

Genesis 1

1 In the beginning **God created** the heavens and the earth. **2** The earth was without form and void, and darkness was upon the face of the deep; and **the Spirit of God** was moving over the face of the waters. (RSV-CE)

24 Then God said: Let the earth bring forth every kind of living creature: tame animals, crawling things, and every kind of wild animal. And so it happened: **25** God made every kind of wild animal, every kind of tame animal, and every kind of thing that crawls on the ground. God saw that it was good. **26** Then God said: Let **us** make human beings in **our** image, after **our** likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.

27

God created mankind in **his** image;
in the image of God he created them;
male and female he created them. (NABRE)

Colossians 1:15-20

II. The Preeminence of Christ

His Person and Work

15 He is the image of the invisible God,
the firstborn of all creation.

16 For in him were created all things in heaven and on earth,
the visible and the invisible,
whether thrones or dominions or principalities or powers;
all things were created through him and for him.

17 He is before all things,
and in him all things hold together.

18 He is the head of the body, the church.
He is the beginning, the firstborn from the dead,
that in all things he himself might be preeminent.

19 For in him all the fullness was pleased to dwell,

20 and through him to reconcile all things for him,
making peace by the blood of his cross
[through him], whether those on earth or those in heaven.

Gospel According to John 1:1-5

I. Prologue

Chapter 1

- 1** In the beginning was the Word,
and the Word was with God,
and the Word was God.
- 2** He was in the beginning with God.
- 3** All things came to be through him,
and without him nothing came to be.
What came to be **4** through him was life,
and this life was the light of the human race;
- 5** the light shines in the darkness,
and the darkness has not overcome it.

Apostles Creed - 90-110 AD

I believe in God,

the Father Almighty,

Creator of heaven and earth,

and in Jesus Christ, His only Son, our Lord,

who was conceived by the Holy Spirit,

born of the Virgin Mary,

suffered under Pontius Pilate,

was crucified, died and was buried;

He descended into hell;

on the third day He rose again from the dead;

He ascended into heaven,

and is seated at the right hand of God the Father Almighty;

from there He will come to judge the living and the dead.

I believe in the Holy Spirit,

the Holy Catholic Church,

the communion of Saints,

the forgiveness of sins,

the resurrection of the body,

and life everlasting. Amen.

GLORY TO GOD IN THE HIGHEST

1st – 3rd century

Glory to God in the highest, and on earth peace, goodwill towards men.
We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your great glory.

O Lord, heavenly King, God the Father Almighty, O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, who takes away the sins of the world, have mercy on us.

You who take away the sins of the world, accept our prayer.

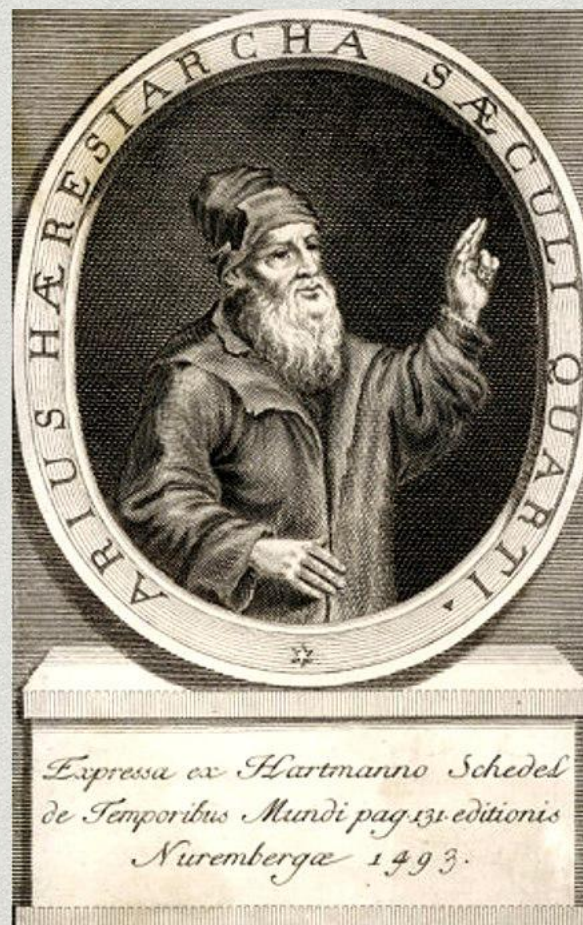
You who sit at the right hand of the Father, have mercy on us.

For you alone are holy, you alone are the Lord, O Jesus Christ, to the glory of God the Father. Amen.

The Arian Controversy

Controversy: concerned the relationship between the **substance of God the Father** and the **substance of His Son**.

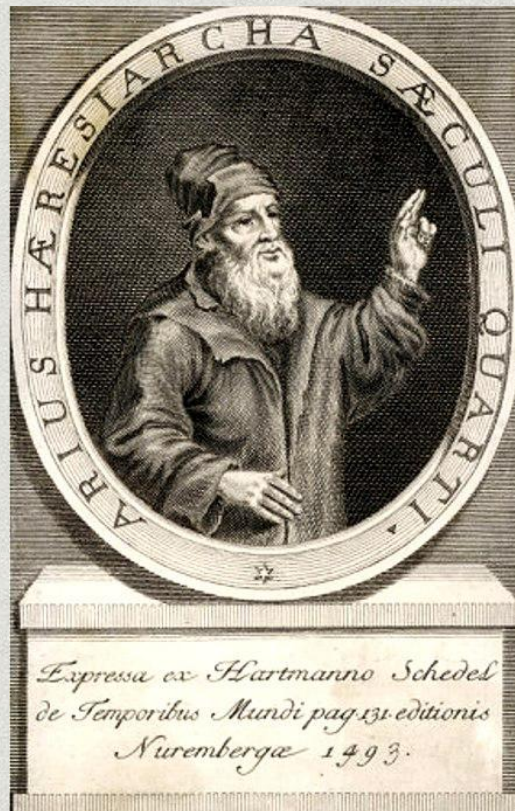
Fr. **Arius**
256 - 336



The Arian Controversy

Controversy: concerned the relationship between the **substance of God the Father** and the **substance of His Son**.

Fr. **Arius**
256 - 336



Arius formulated and taught:

The Son came into being through the will of the Father;
the Son, therefore, had a beginning.
Although the Son was before all eternity,
he was not eternal, and Father and Son
were not of the same essence.

Emperor Constantine



Reigned: July 25, 306 – May 22, 337

Roman Empire

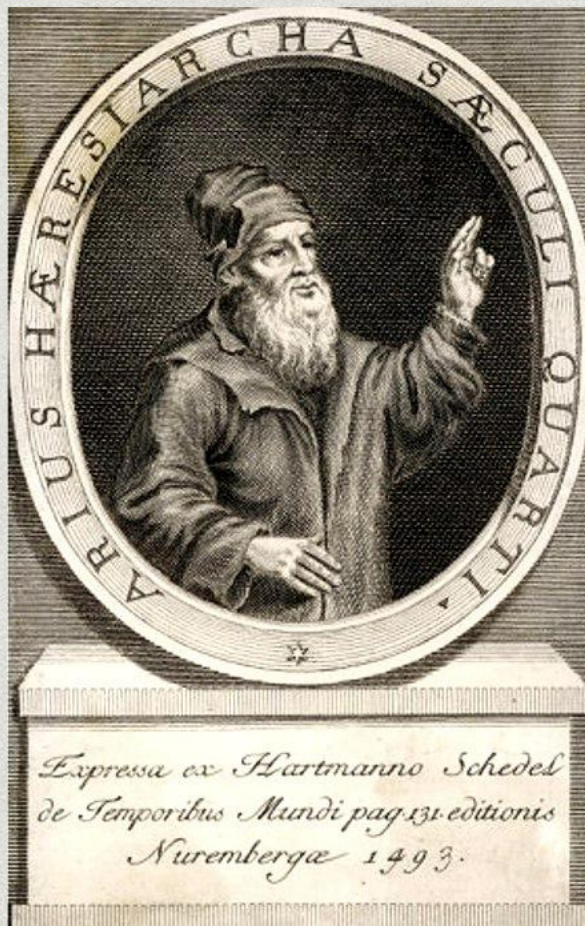


The Arian Controversy

Controversy: concerned the relationship between the **substance of God the Father** and the **substance of His Son**.

Arius

256 - 336



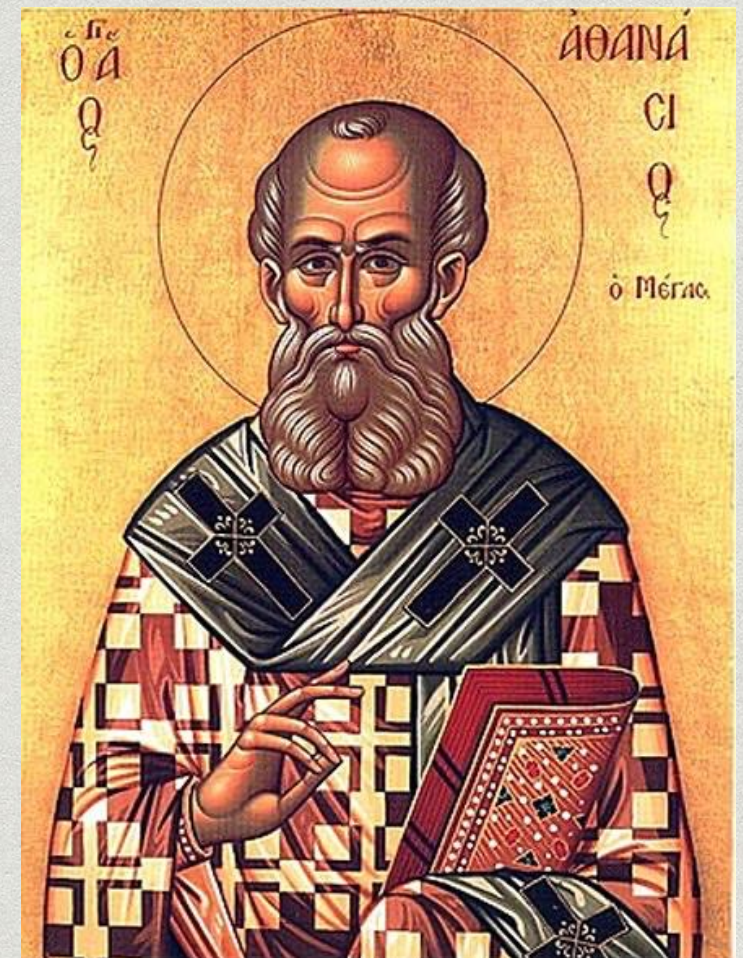
Saint Nicholas of Myra

270 –343



Athanasius I of Alexandria

296/8 – May 2, 373



The Nicene Creed, 325 AD

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, **consubstantial** with the
Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.
For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day

in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the
Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father *and the Son*,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

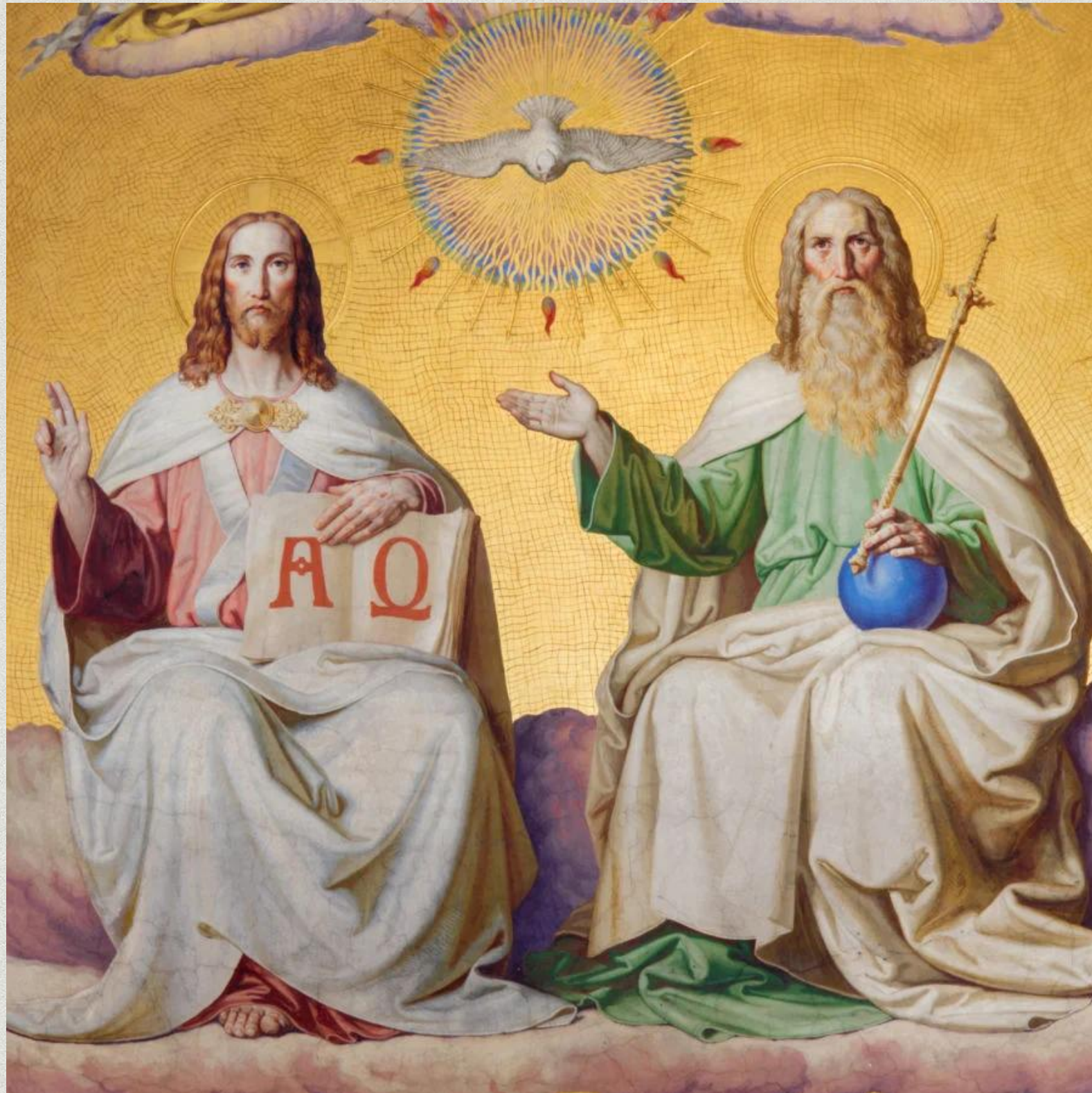
I believe in one, holy, catholic and apostolic
Church.

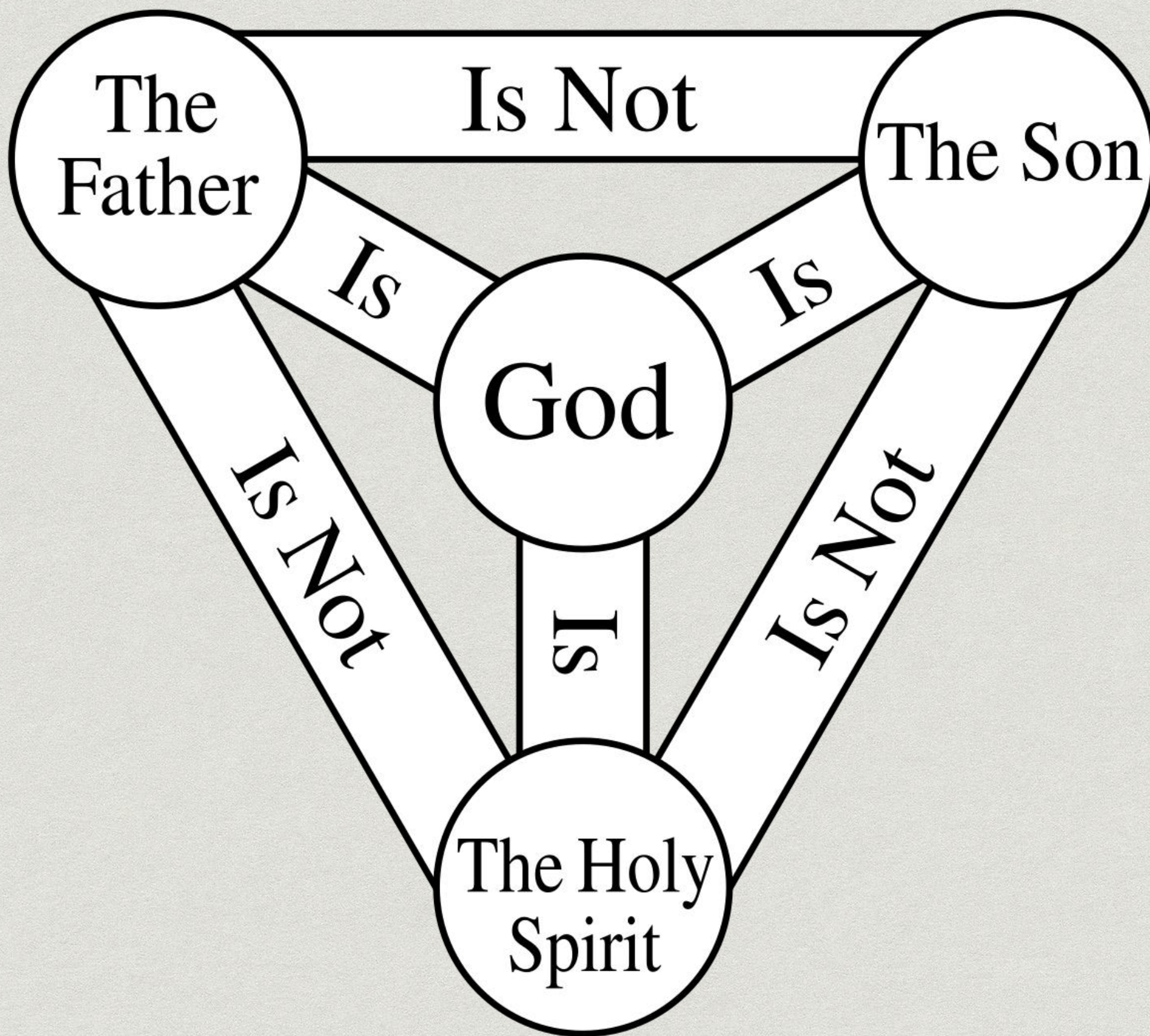
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

Son

Holy
Spirit

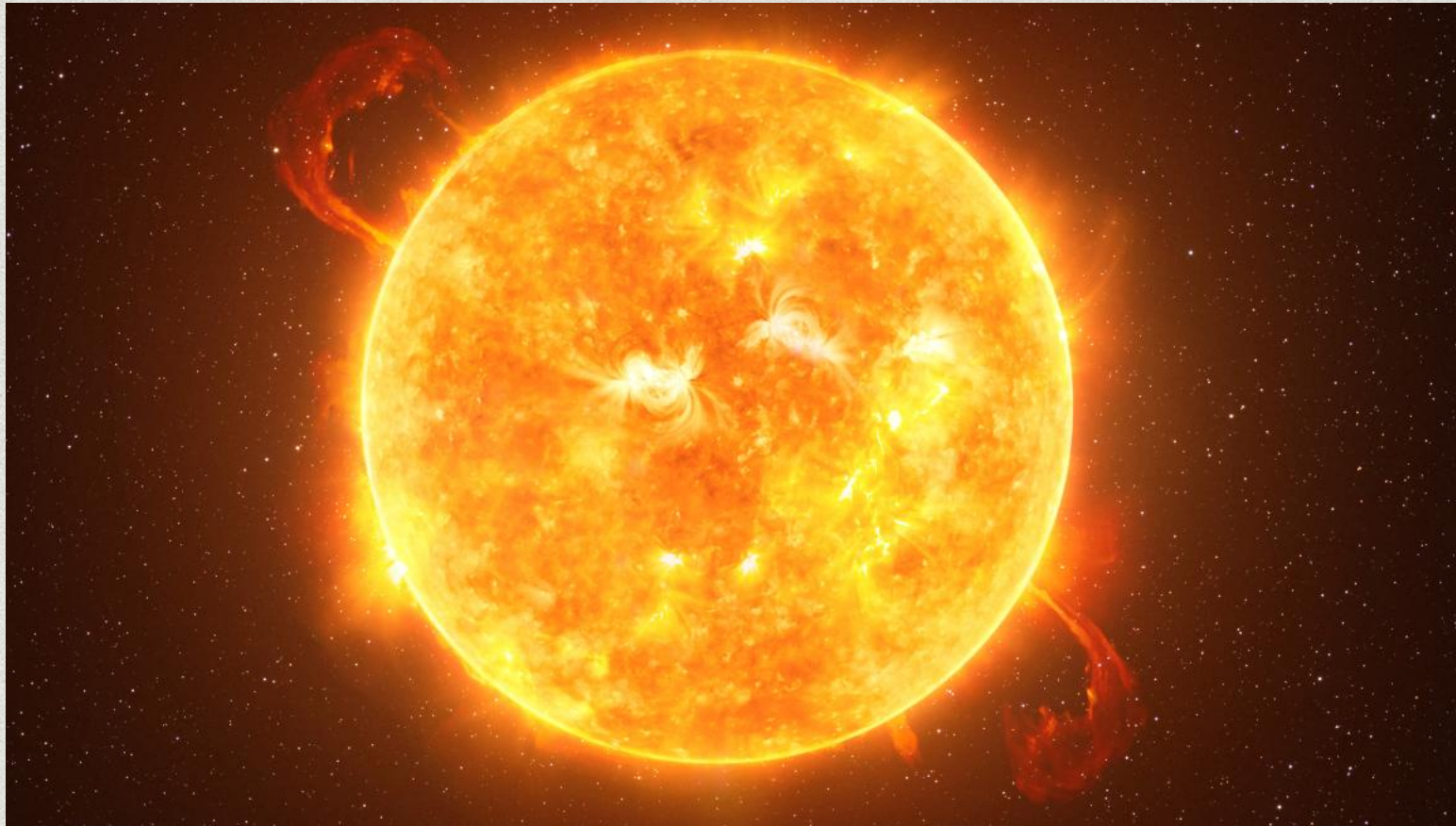
Father





St. Patrick





- **Sun**
- **Light**
- **Heat**



H₂O

- Liquid
- Solid
- Gas





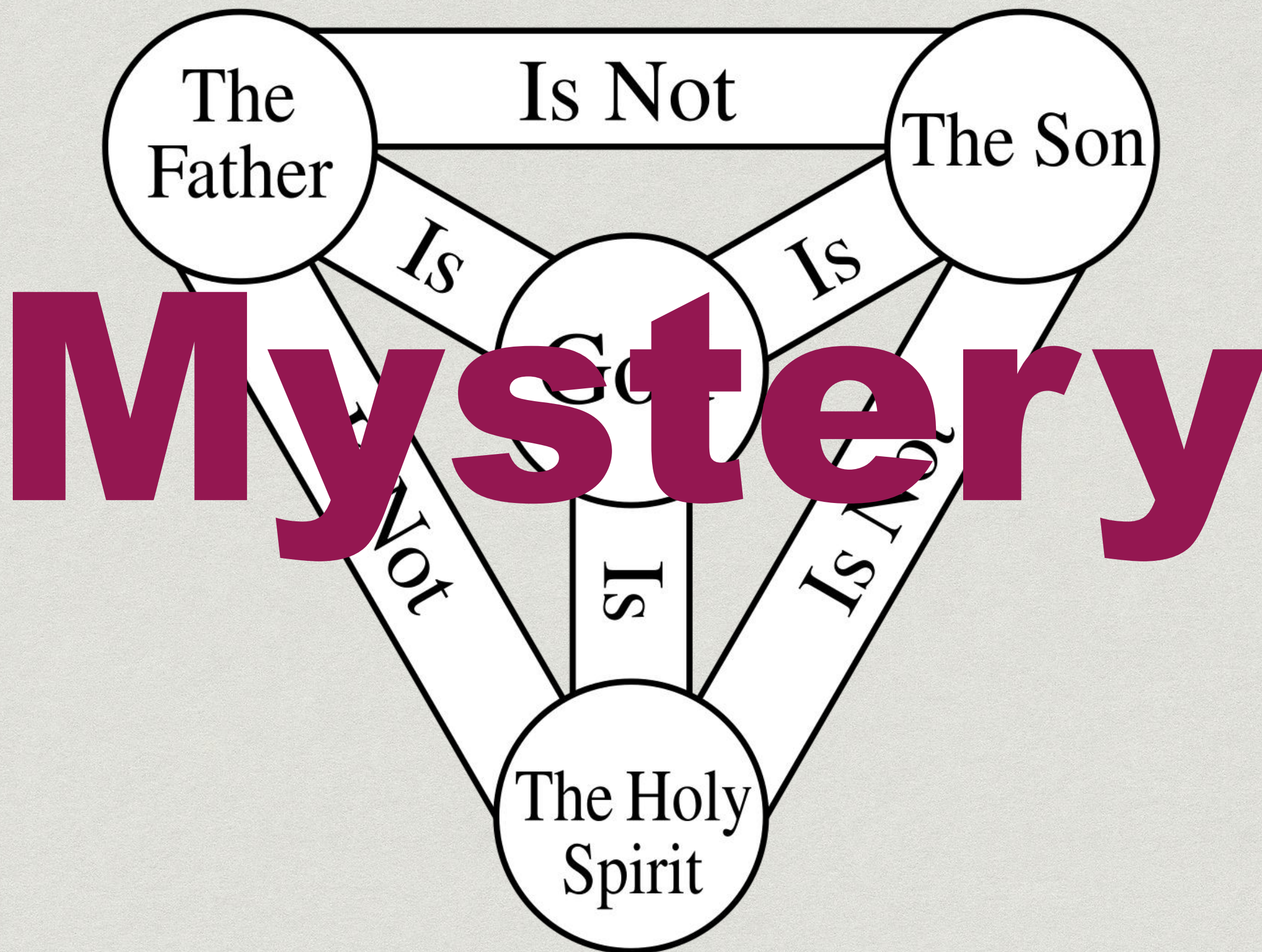
Jesus For Beginners | Breaking the Habit

<https://www.youtube.com/watch?v=4DOVpZYggzQ>

Vision of St. Augustine [345-480]



by Sandro Botticelli, 1445-1510



The Nicene Creed, 325 AD

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, **consubstantial** with the
Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.
For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day

in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the
Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

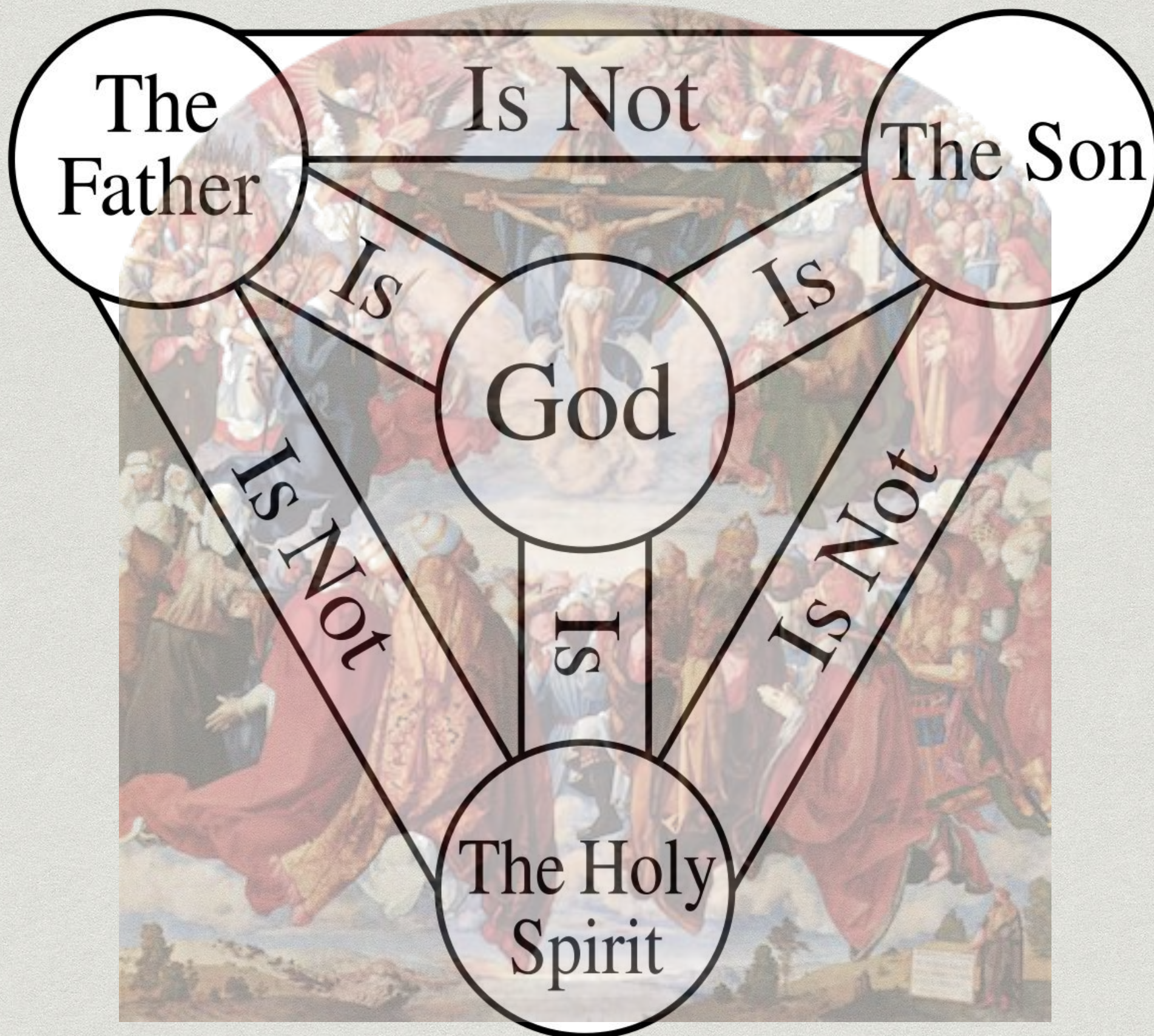
I believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father **and the Son**,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic
Church.

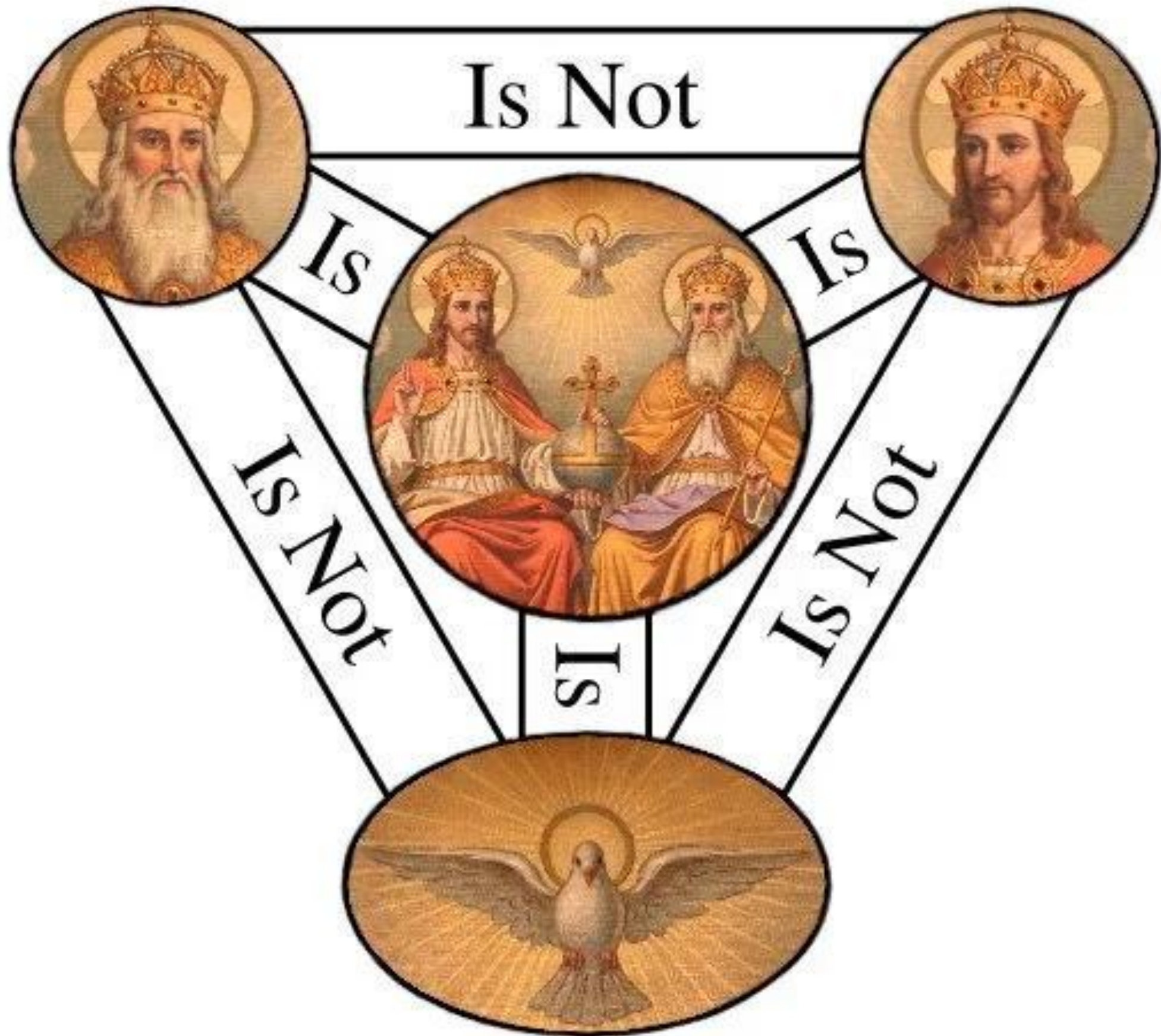
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.



Adoration of the Trinity
Albrecht Dürer, 1509-1511



Adoration of the Trinity
Albrecht Dürer, 1509-1511





The Baptism of Christ

by Andrea del Verrocchio and Leonardo da Vinci, c. 1475

Matt 3: 13-17

The Baptism of Jesus. **13** Then Jesus came from Galilee to John at the Jordan to be baptized by him. **14** John tried to prevent him, saying, “I need to be baptized by you, and yet you are coming to me?” **15** Jesus said to him in reply, “Allow it now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed him. **16** After **Jesus was baptized**, he came up from the water and behold, the heavens were opened [for him], and he saw the **Spirit of God descending like a dove** [and] coming upon him. **17** And **a voice** came from the heavens, saying, “This is my beloved Son, with whom I am well pleased.”



The Transfiguration
by Raphael, c. 1520

Matthew 17:1-8

The Transfiguration of Jesus. 1 After six days **Jesus** took Peter, James, and John his brother, and led them up a high mountain by themselves. 2 And he was transfigured before them; his face shone like the sun and his clothes became white as light. 3 And behold, Moses and Elijah appeared to them, conversing with him. 4 Then Peter said to Jesus in reply, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.” 5 While he was still speaking, behold, **a bright cloud cast a shadow over them**, then from the cloud came a **voice that said, “This is my beloved Son**, with whom I am well pleased; listen to him.” 6 When the disciples heard this, they fell prostrate and were very much afraid. 7 But Jesus came and touched them, saying, “Rise, and do not be afraid.” 8 And when the disciples raised their eyes, they saw no one else but Jesus alone.

The New American Bible

Revised Edition

OLD TESTAMENT

- * The **Father** revealed himself to the Israelites, his chosen people
- * **Holy Spirit** throughout

Exodus 34:5 The Lord came down in a cloud and stood with him there and proclaimed the name, “Lord.” 6 So the Lord passed before him and proclaimed: The Lord, the Lord, a God gracious and merciful, slow to anger and abounding in love and fidelity, 7 continuing his love for a thousand generations, and forgiving wickedness, rebellion, and sin; ...

The New American Bible

Revised Edition

NEW TESTAMENT

- * **Jesus** is revealed
 - * at the events surrounding his birth
 - * At his baptism
 - * And in his ministry
 - * At his crucifixion

- * Jesus' relationship with the **Father**
 - * Matt 14:23
 - * John 17
 - * Matt 26:39

- * **Holy Spirit** - in Gospels and Acts
 - * Throughout
 - * ex, Luke 2:26 - Simeon
 - * Descent in Acts
 - * Acts 2
 - * Letter writers explain

Galatians 4:4-6

4 But when the set time had fully come, **God sent his Son**, born of a woman, born under the law,
5 to redeem those under the law, that we might receive adoption to sonship. **6** Because you are his sons, **God sent the Spirit of his Son into our hearts**, the Spirit who calls out, “*Abba, Father.*”
7 So you are no longer a slave, but God’s child; and since you are his child, God has made you also an heir.

Galatians 4:4-6

4 But when the set time had fully come, God sent his Son, born of a woman, born under the law,
5 to redeem those under the law, that we might receive adoption to sonship. **6** Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “*Abba, Father.*”
7 So you are no longer a slave, but God’s child; and since you are his child, God has made you also an heir.

Colloquy



St. Ignatius of Loyola, S.J.

God, the Father - Creator

**Jesus, the Son — our brother;
knows our lived experience**

Holy Spirit - Love / life giving

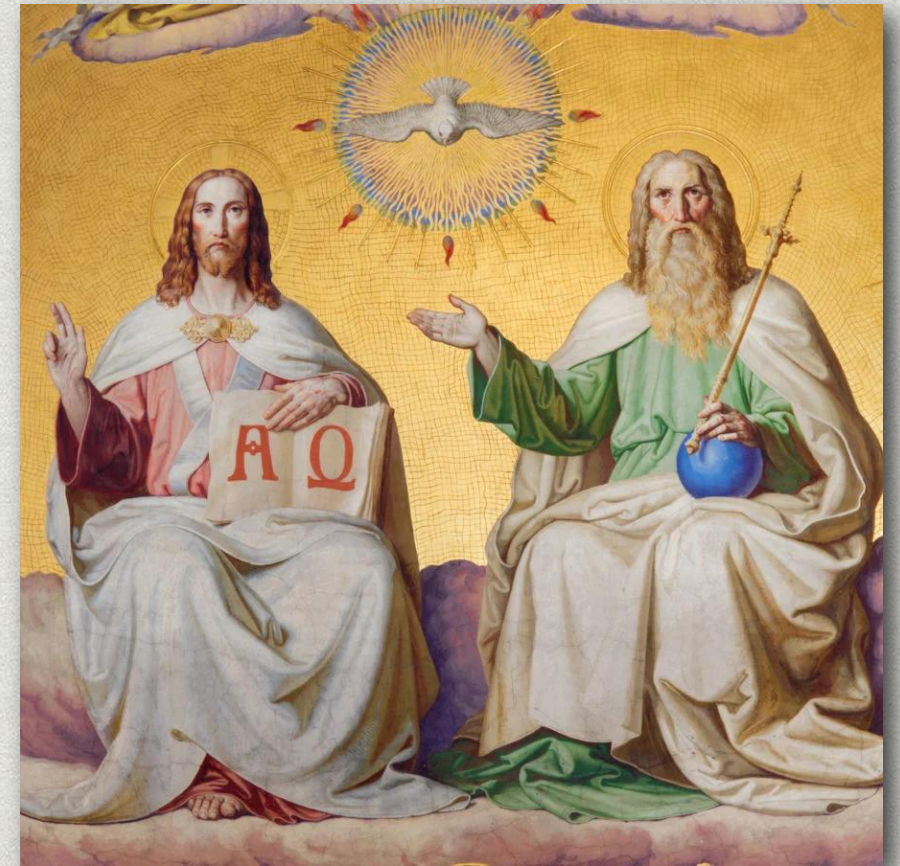
Prayer to the Trinity

The Father is my hope.
The Son is my refuge.
The Holy Spirit is my protector.
Glory to the holy and undivided Trinity,
now and forever.

Let us praise the Father, the Son and the Holy Spirit;
let us bless and exalt God above all forever!

Almighty and everlasting God,
to whom we owe the grace of professing the true faith,
grant that while acknowledging the glory
of the eternal Trinity and adoring its unity,
we may through Your majestic power
be confirmed in this faith
and defended against all adversities;
through Jesus Christ our Lord,
who lives and reigns with You
in the unity of the Holy Spirit,
one God, forever and ever.

Amen.

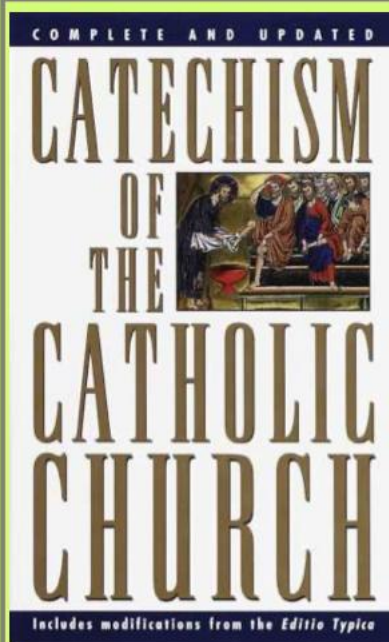


The Doxology

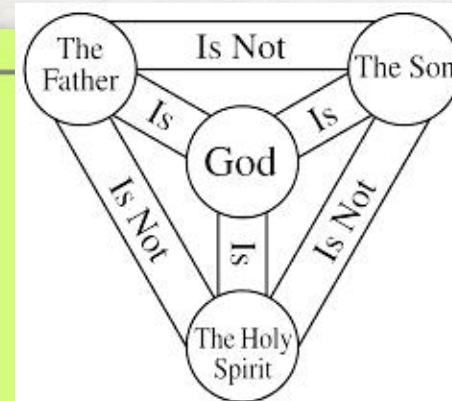
Glory be to the Father
and to the Son
and to the Holy Spirit,
as it was in the beginning
is now, and ever shall be
world without end. Amen.

OCIA

DIVINE REVELATION



The Trinity



CCC ¶234. "The **mystery** of the Most Holy Trinity is ***the central mystery of Christian faith and life.***

It is the mystery of God in himself.

It is therefore the source of all the other mysteries of faith, the light that enlightens them.

It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith'.

**The revelation of God as Trinity
unfolds in salvation history**

WHAT IS FAITH?

Having complete trust, belief, and confidence in someone or something — even if what is expected has not yet materialized.

ULTIMATE QUESTIONS

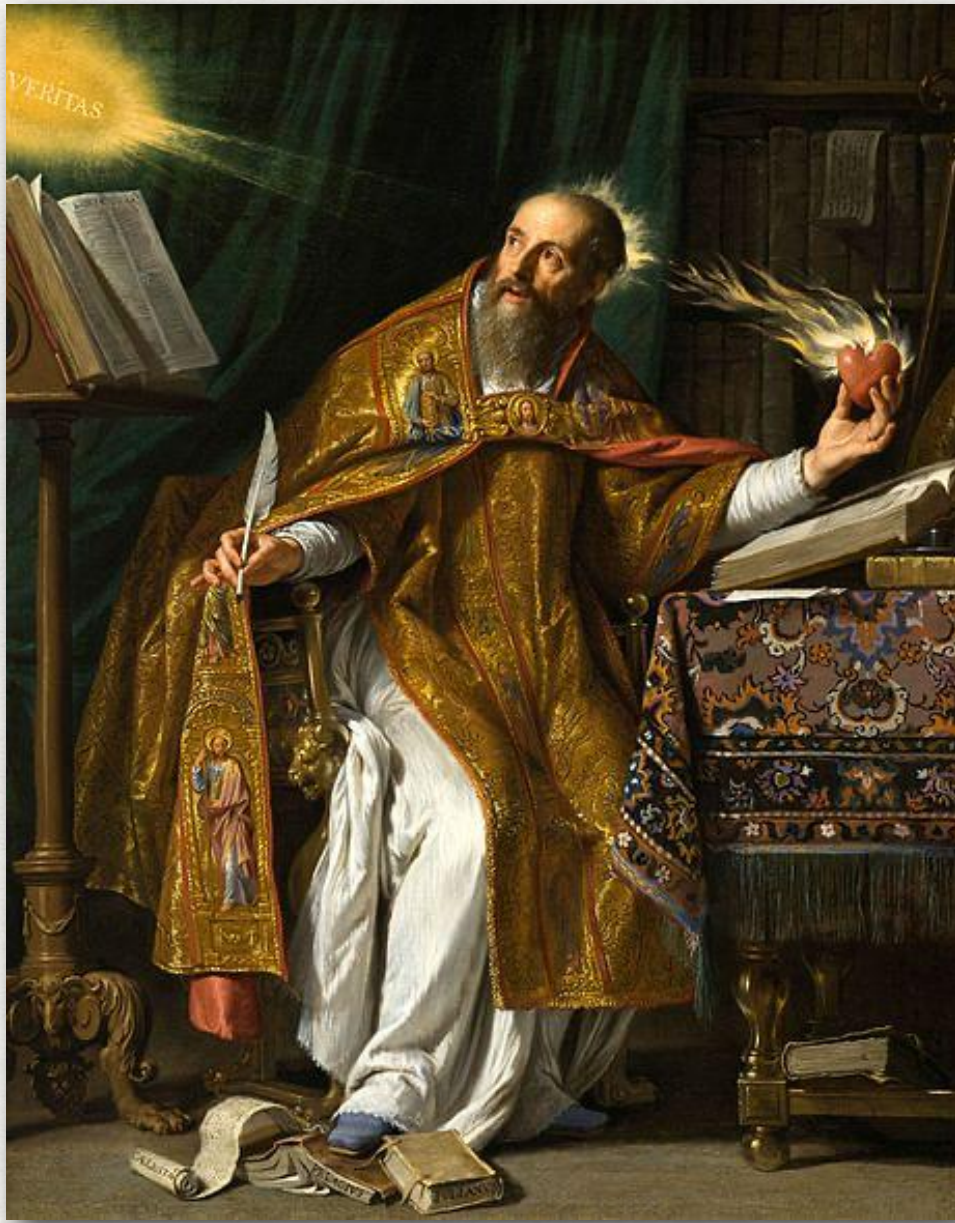
- ◆ **Who or what made us?**
- ◆ **Why are we here?**
- ◆ **What is the meaning of life?**
- ◆ **What happens after death?**
- ◆ **How did the world come into being”**
- ◆ **Why is there good and evil, and how do we know the difference?**
- ◆ **Why do we desire to love, to be loved, and to be happy?**

Sensory perception and
reason alone
DOES NOT
provide easy answers.

ULTIMATE QUESTIONS

- ◆ **We have a sense that something or someone is greater than or who can experience with our senses and understand through reason alone.**
- ◆ **This realization leads to an desire to understand the full truth of our existence and the real meaning of our lives**
- ◆ **To know this “higher power” that we feel is “out there” somewhere.**
- ◆ **This is our search for God**
- ◆ **We will not be satisfied until we enter a personal relationship with him.**

WE CRAVE GOD



Saint Augustine
by Philippe de Champaigne, c. 1645.

Our hearts are restless till they find rest in You.

- St. Augustine of Hippo (354-430),
Confessions

God calls us first, and our entire being senses it.

Our search for God is universal...
...so we are "religious beings."

CCC §50, By no means
on the basis of his own
which man cannot reach
of **divine Revelation**
revealed himself
revealing the mystery of
all eternity in Christ.
revealed this plan of
Christ, and the Father

COMPLETE AND UPDATED

CATECHISM

OF
THE



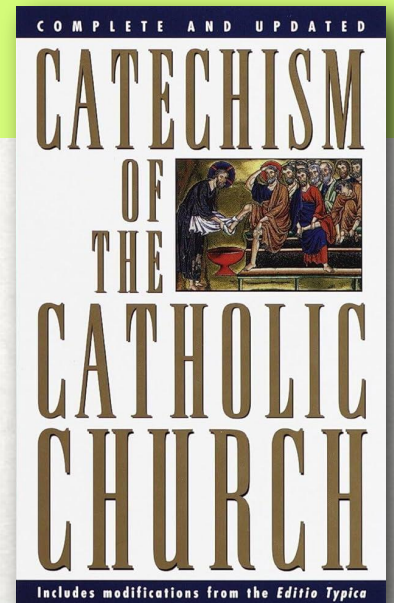
CATHOLIC CHURCH

Includes modifications from the *Editio Typica*

with certainty,
of knowledge,
wers: the order
sion, God has
does by
formed from
d has **fully**
ur Lord Jesus

DIVINE REVELATION

CCC §50, By natural reason man can know God with certainty, on the basis of his works. But there is another order of knowledge, which man cannot possibly arrive at by his own powers: the order of **divine Revelation**. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has **fully** revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.



God longs to have a relationship with each one of us.
Sounds cliché, but it is **TRUE**.

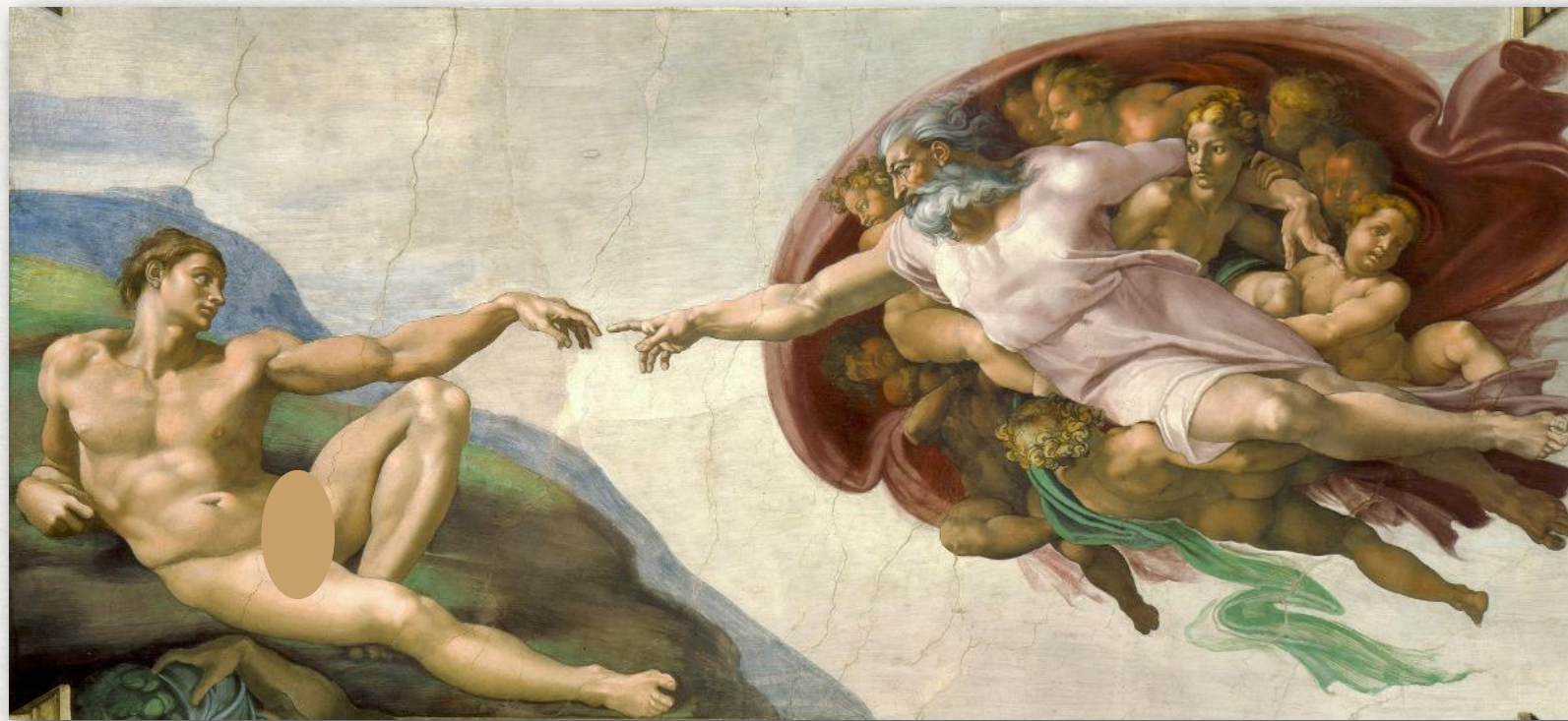
Throughout salvation history, God has sought to be in relationship with man.

“Before I formed you in the womb I knew you, before you were born I dedicated you,” Jeremiah 1:5a

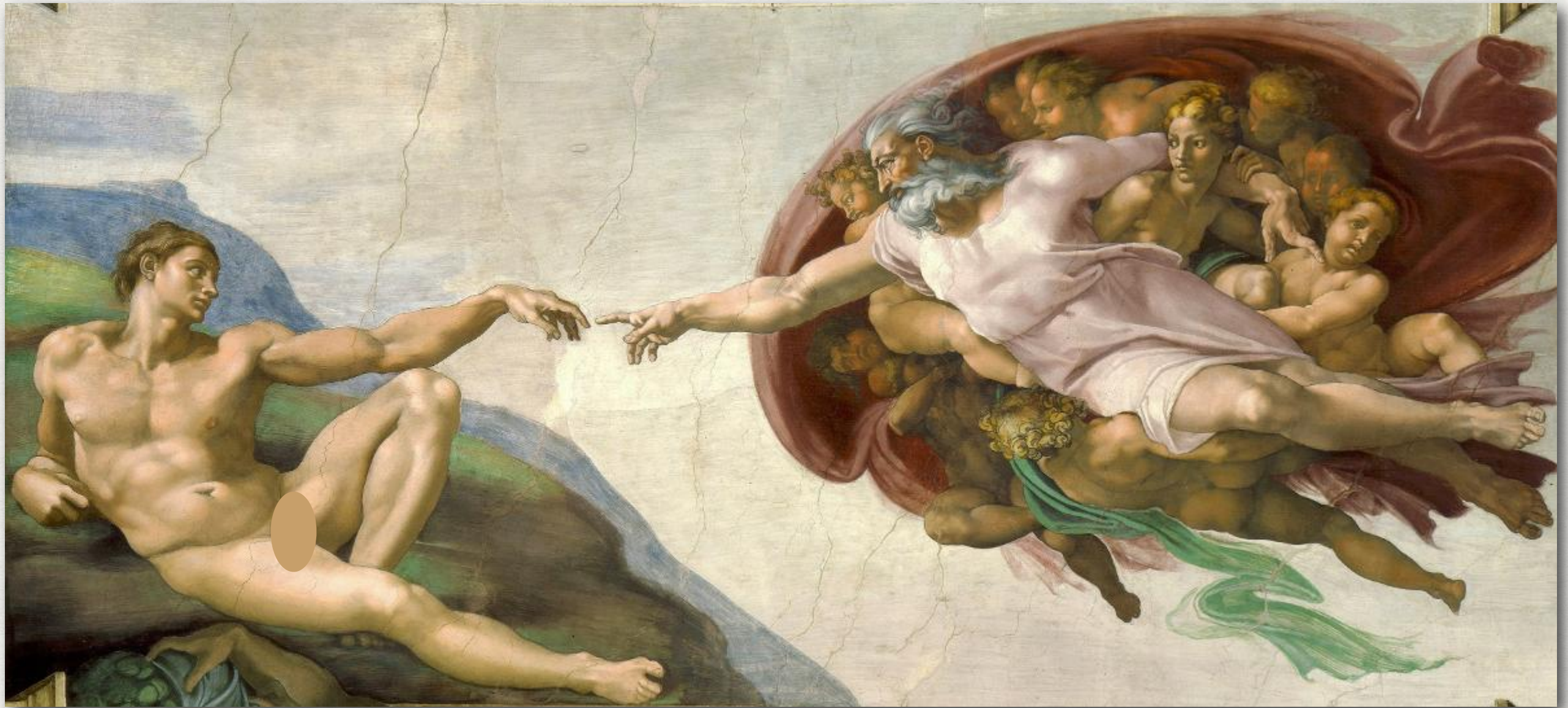
“Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me.” Revelation 3:20

DIVINE REVELATION

- **CCC §68**, 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.



The Creation of Adam
Michelangelo, c. 1512



The Creation of Adam
Michelangelo, c. 1512

GOD REVEALS HIMSELF TO EACH OF US

God reveals himself to us through

- ➔ the natural law (human beings innately have value system that governs our reasoning and behavior),
- ➔ through his creation,
- ➔ through his Word,
- ➔ through Jesus Christ, His Son
- ➔ through the Holy Spirit,
- ➔ through the Sacraments
- ➔ through Apostolic/Sacred Tradition
 - ➔ and other Church traditions,

DIVINE REVELATION

- **Natural Law**

- the innate ability to know of his/her existence,
- and to arrive at a basic sense of good and evil, of truth and falsehood,
- and of the duty to seek always that which is good and true.
- By human reason, we can develop this knowledge of God and of how he wishes us to live.
- Keeping the natural law is ultimately what fulfills us as human persons.



DIVINE REVELATION



- **Natural Law**

- Roman

- Judge

peris

judge

who

be ju

natur

them

the c

conso

even defend them 16 on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus.



I also

be

law

w will

y

that

se or

DIVINE REVELATION

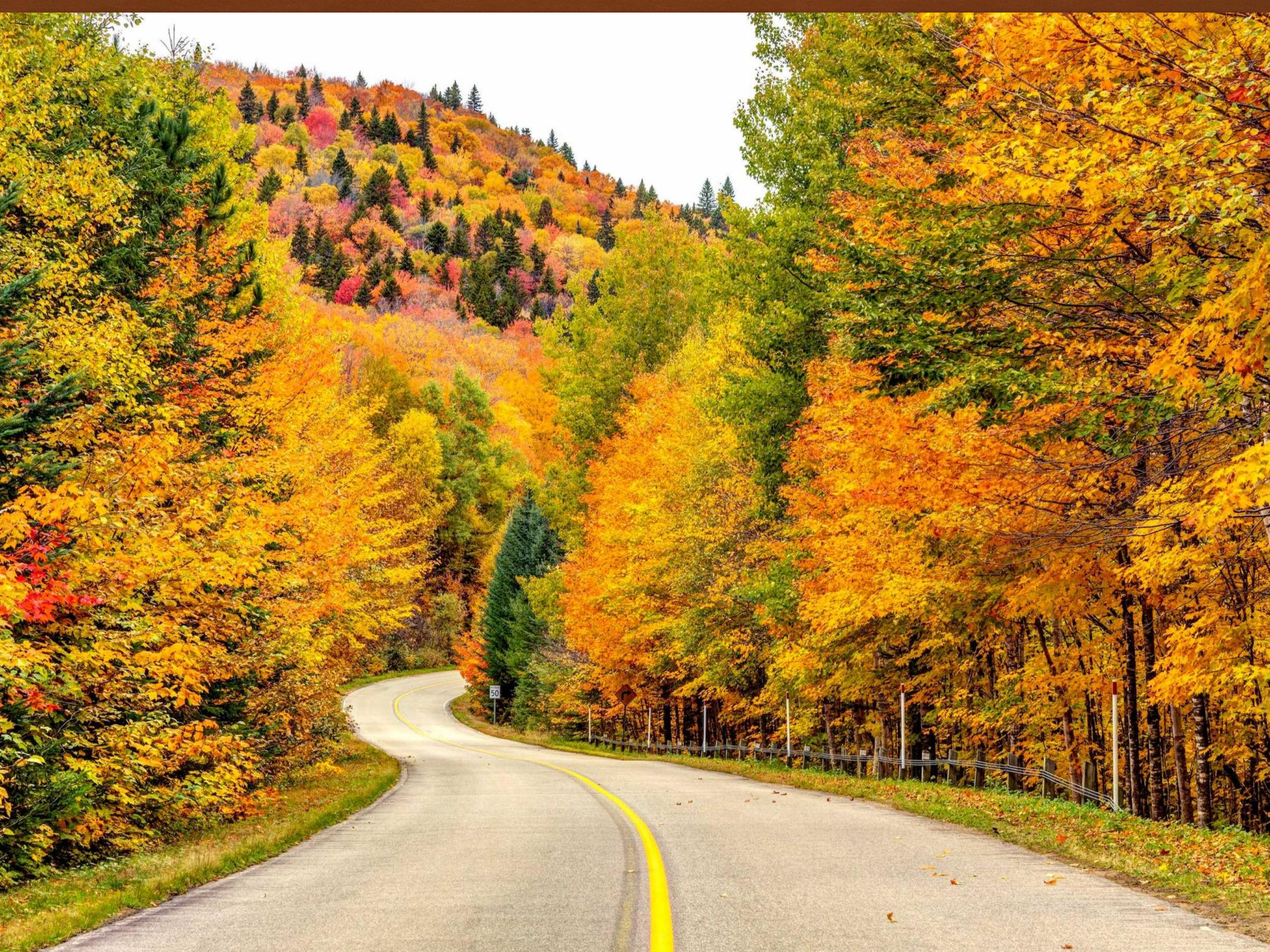
- **Creation**

- "For what can be known about God is evident to them, because God made it evident to them.

Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse..." (Romans 1:19-20)











In 2014, Pope Francis states:

"When we read the account of Creation in Genesis we risk imagining that God was a magician, complete with an all-powerful magic wand. But that was not so. He created beings and he let them develop according to the internal laws with which He endowed each one that they might develop, and reach their fullness... The **Big Bang theory**, which is proposed today as the origin of the world, **does not contradict** the intervention of a divine creator but depends on it. **Evolution** in nature does not conflict with the notion of Creation, because evolution presupposes the creation of beings that evolve."

From Address, Pope Francis, to Pontifical Academy of Science, Oct 27, 2014

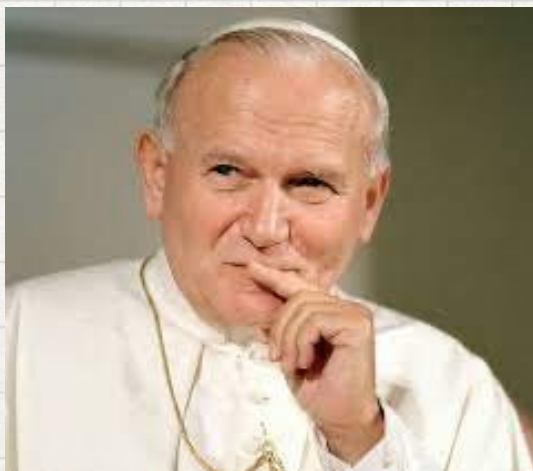
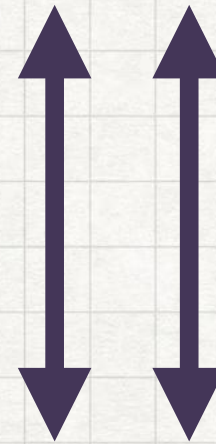
CREATIONISM



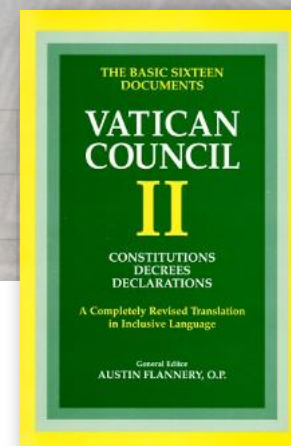
- The Catholic Church does **NOT** teach Creationism
- **Creationism:** God literally created the Heavens and Earth in 6 days (as we understand days, 24-hour periods) as is described in Genesis 1-2
 - Teaching in Bible is true, but draw erroneous conclusions
 - Creationists dismiss evolution
- Catholics believe:
 - God created the Heavens and the Earth and all Inhabitants
 - Bible teach us the truth of above - but **does not tell us how it happened.**
 - Authors wrote the truth of God, but were limited to their understanding of the physical world (*Babylon*)



Rabbi Jonathan Sacks, “Science takes things apart to see **how** they work; religion brings things together to see **what they mean**.”



St. John Paul II: “The theological teaching of the Bible, like the doctrine of the Church... does not seek so much to teach us the **how** of things, as rather the **why** of things.”



...if methodical investigation within **every** branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it **never** truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God... Consequently, we cannot but deplore certain habits of mind, which are sometimes found too among Christians, which... lead many minds to conclude that faith and science are mutually opposed.

- Vatican II Constitution *Gaudium et Spes* (“On the Church in the



**There is NO conflict
between faith and science:**

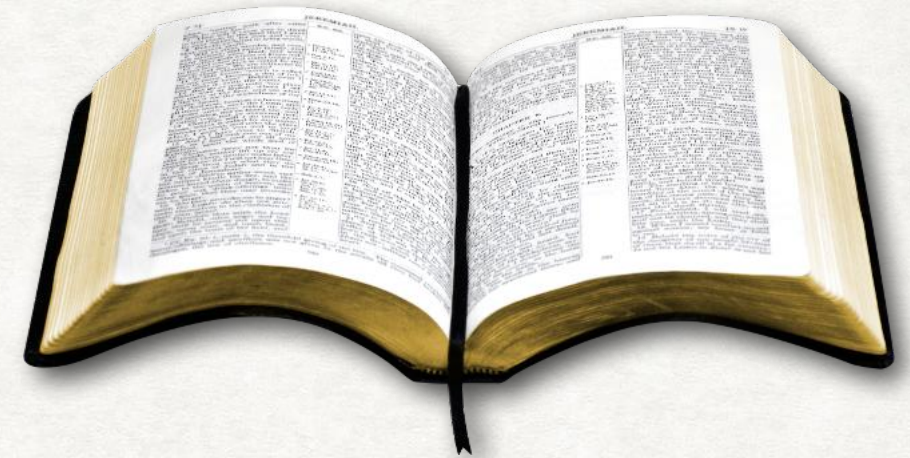
Science → HOW

Faith → WHY

DIVINE REVELATION

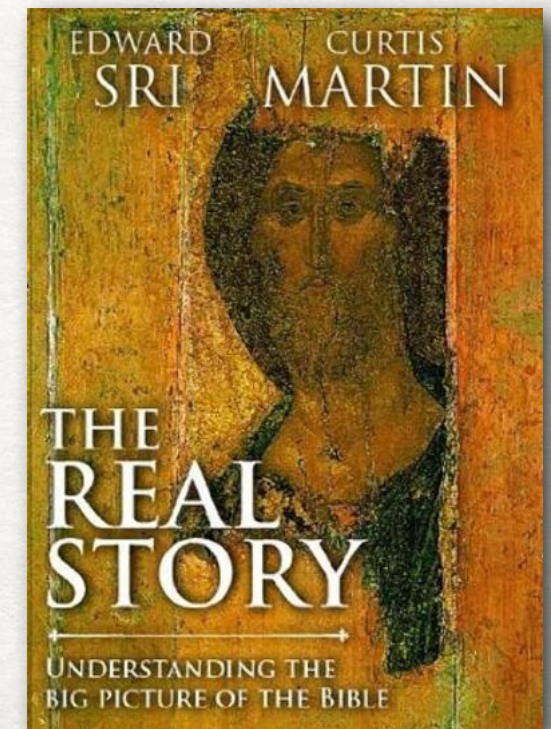
- **His Word = Scripture**

- "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son. (Heb 1:1-2)



- CCC §69, God has revealed himself to man by gradually communicating his own mystery in deeds and in words.

- CCC §70, First man & woman
- CCC §71, Noah
- CCC §72, Abraham
- CCC §72, Moses
- CCC §72, Prophets



The Word of God

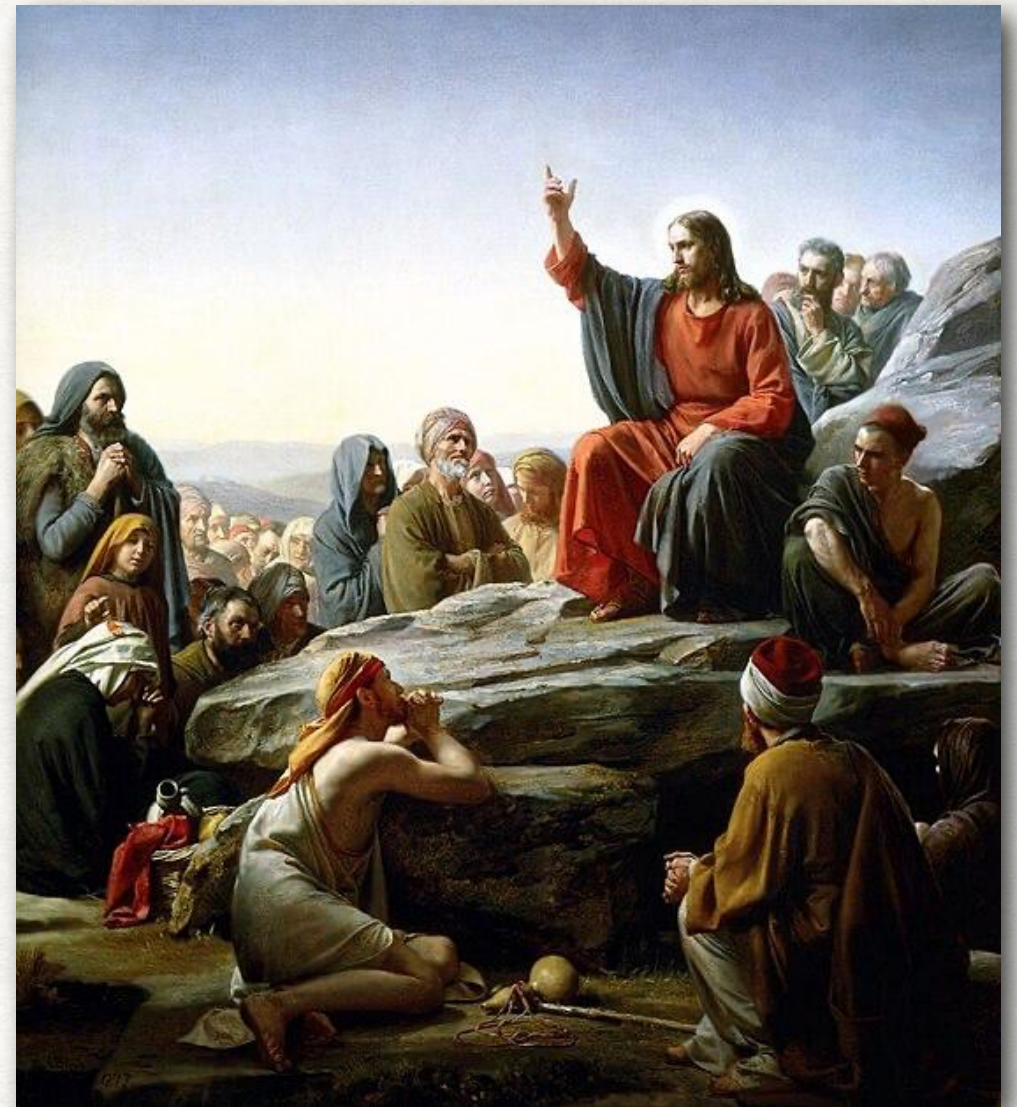
2653 The Church "forcefully and specially exhorts all the Christian faithful ... to learn 'the surpassing knowledge of Jesus Christ' (*Phil* 3:8) by frequent reading of the divine Scriptures. ...

Let them remember, however, that prayer should accompany the reading of Sacred Scripture, so that a dialogue takes place between God and man. **For 'we speak to him when we pray; we listen to him when we read the divine oracles.'**"⁴

4. *DV* 25; cf. *Phil* 3:8; St. Ambrose, *De officiis ministrorum* 1,20,88:PL 16,50.

DIVINE REVELATION

- **His Son, Jesus**
- §73, 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.
 - Matthew
 - Mark
 - Luke
 - John
 - Paul - "special revelation" about Jesus
 - Paul's letters



Sermon on the Mount
by Carl Bloch (1877)

DIVINE REVELATION



Jesus with the Eucharist at the Last Supper
by Juan de Juanes, mid-late 16th century



<https://www.saintcharles.org/eucharist/>

DIVINE REVELATION

1 Corinthians 11 — Tradition of the Institution. 23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, **24** and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” **25** In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **26** For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

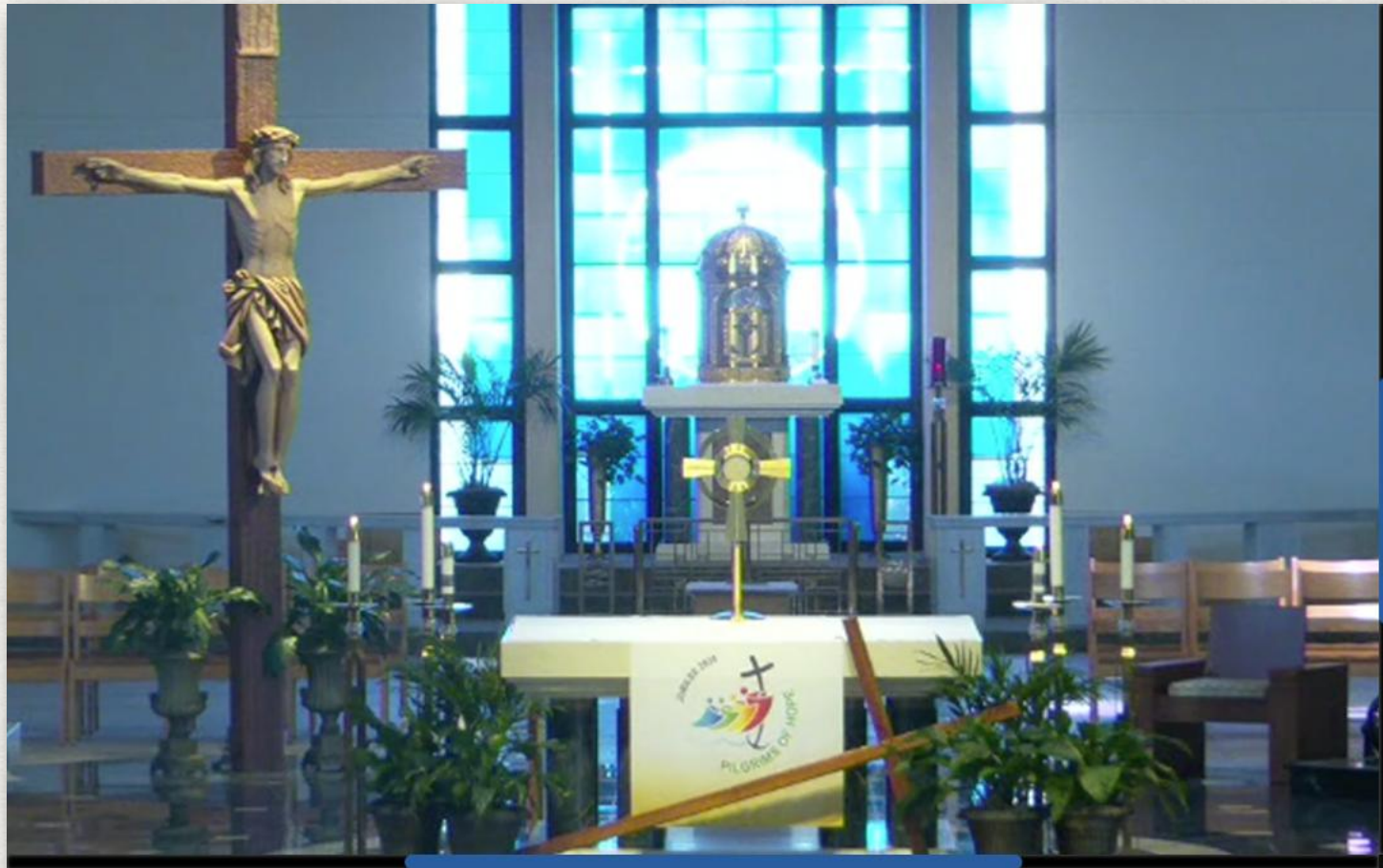


From St. Justin Martyr, First Apology, c 155/160 AD

CHAP. LXVI.—OF THE EUCHARIST.

And this food is called among us E ukaristia (5) [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.(6) For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me,(7) this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

DIVINE REVELATION



ADORATION





◆ AI Overview

The formal, public practice of Eucharistic adoration, particularly perpetual adoration, began in Avignon, France, on **September 11, 1226**. The first recorded instance was a thanksgiving prayer by King Louis VII, where the Blessed Sacrament was exposed after the victory over the Albigensians. However, adoration in other forms existed earlier, including private prayer before the Eucharist in homes, monasteries, and churches dating back to the early centuries of the church. [🔗](#)



Key milestones in the history of Eucharistic adoration

- **Early roots:** Practices of keeping the Eucharist for the sick in a vessel suspended above the altar, and the keeping of the Eucharist in homes during persecution, hint at early forms of adoration dating back to the 4th century. [🔗](#)
- **12th century:** The elevation of the host after consecration became common, with the belief that looking upon the host was meritorious. [🔗](#)
- **1226:** The formal beginning of perpetual adoration occurred in Avignon, France, with the public exposition of the Blessed Sacrament in thanksgiving for a military victory. [🔗](#)
- **1264:** The feast of Corpus Christi was established, which solidified and promoted the devotion to adoring Jesus in the Eucharist. [🔗](#)
- **13th century onward:** Devotion to adoration and Corpus Christi processions grew throughout Europe and eventually spread globally, becoming an integral part of Catholic tradition. [🔗](#)

DIVINE REVELATION

- **The Holy Spirit**

- “Jesus promised to send the Holy Spirit to “teach you all things, and bring to your remembrance all that I have said to you” (Jn 14:26) — at Baptism
- AND — The seven gifts of the Holy Spirit - at Confirmation



- | | |
|-------------------|----------------------|
| 1. wisdom, | 5. knowledge, |
| 2. understanding, | 6. piety, and |
| 3. counsel, | 7. fear of the Lord. |
| 4. fortitude, | |

DIVINE REVELATION

- **The Seven Sacraments**
 - The Sacraments are defined as “outward signs of inward grace, instituted by Christ to help individuals in their spiritual life and to grow in holiness.”



DIVINE REVELATION

- Apostolic Tradition/Sacred Tradition
 - Apostles Teaching
 - Breaking of Bread (Eucharist)
 - Community
 - Prayer
 - Sacraments (#7 - Baptism, etc)

VS.

- traditions in the Church
 - Making the Sign of the Cross
 - The Rosary, The Angelus
 - Vestments
 - Procession and Recession during Mass
 - etc...



WE CRAVE GOD

There is a God-shaped hole in the heart of every person that can only be filled by God as made known through Jesus Christ.

— Blaise Pascal

1623 - 1662 (↓39yo)

a French mathematician,
physicist, inventor, philosopher,
and Catholic writer.



DIVINE REVELATION

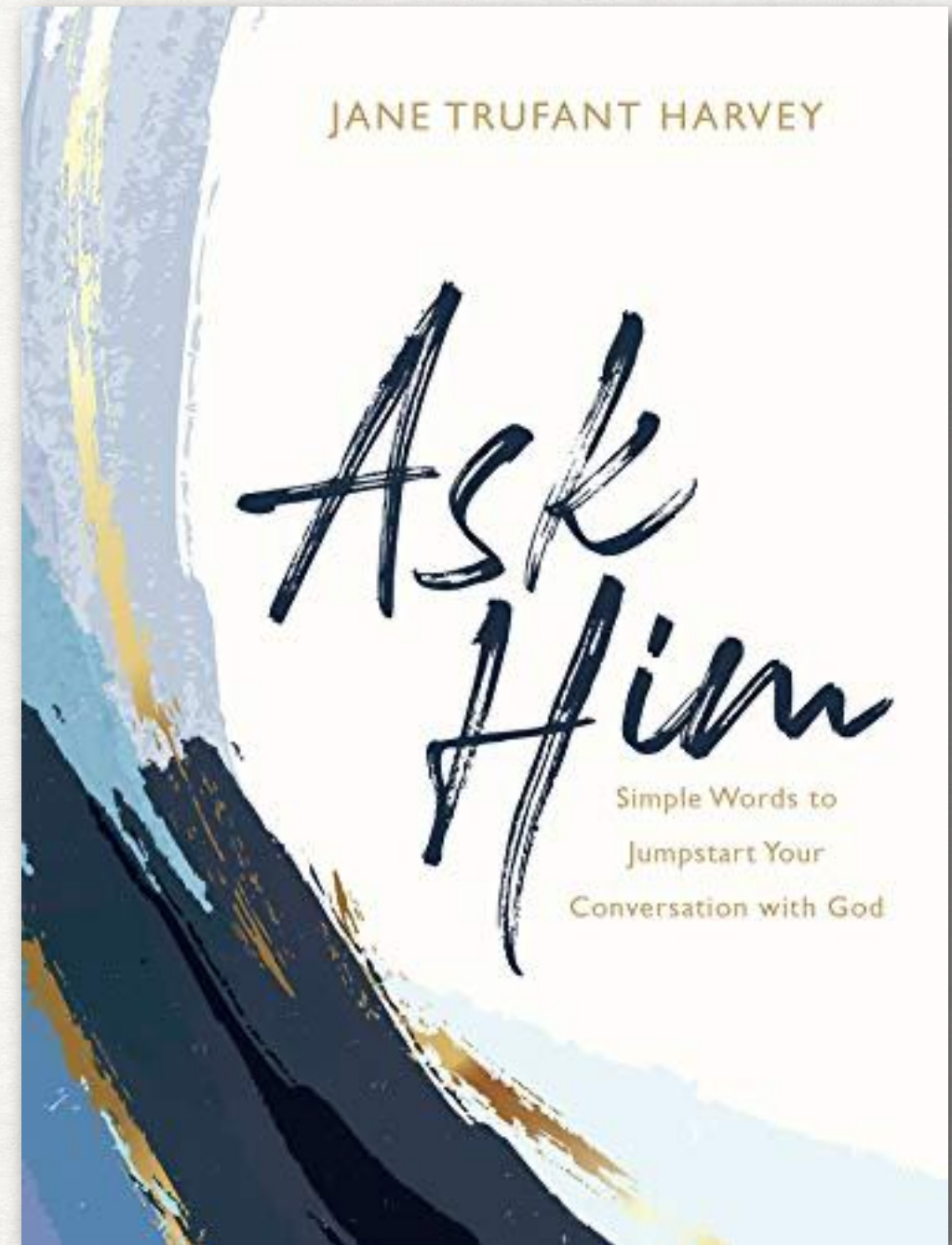
GOD REVEALS HIMSELF TO EACH OF US

Romans 1:19 For what can be known about God is evident to them, because God made it evident to them. **20** Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse;...

- **How has God revealed Himself to you?**
- **What are your stories? Why are you here— now?**

GOD REVEALS HIMSELF TO EACH OF US

- Ask Him to reveal himself to you in deeper, meaningful ways
- ...his plan for your life



FORMED



CONVINCED

**Convinced: Why Would Anyone
Become Catholic?**



Prayer on the Feast of
St. Michael, Gabriel, and Raphael, Archangels
September 29

<https://www.youtube.com/watch?v=ohuvcVOaRpU>

PRAYER TO GET CLOSER TO GOD

Dear Heavenly Father, it is my heart's desire to hear from You.
I hunger and thirst to hear Your Voice
I have a deep longing to know what You are about to do.
For I know that You sometimes speaks in low whispers
So please help me to get closer to You

The world is full of voices of fear, doubt and cynicism
But I thank You that You will continue to help me to silence all these faithless voices.
Please continue to speak to me afresh everyday.
I feel better about things when I tune my spiritual ears into heaven's wavelength
For I know that I can always receive an accurate communication from You.
So I will face this day and every day with confidence knowing that You are very close to me.

You are my hope, my peace, my joy and inspiration.
I thank You Lord that I can do all things because You are the source of my strength.
Amen.

- St. Thérèse of Lisieux