

Introduction

- Church speaks of great gift brought by Jesus as the “Light of Faith.”
 - (1) He’s light so that believers may not remain in darkness.
 - Those who believe see with a light from Christ that illumines their entire journey.
- Some argue the light of faith is illusory
 - (2) Light might once have been sufficient for old societies, but not today with its rationality and novelty.
 - Some believe faith limits mankind in search for truth. Faith is the opposite of searching. An illusion of light.
 - (3) Faith became associated with darkness, a leap in the dark beyond the light of reason.
 - People became content with the smaller lights, but this just led to confusion, lack of direction and the impossibility to tell good from evil.
- There’s an urgent need to see that faith is a light.
 - (4) Once flame of faith dies out, all other lights begin to dim.
 - Light of faith can illuminate “every aspect of human existence.”
 - Faith is born of an encounter with God, who calls and reveals his love, which transforms us and gives us new eyes to see.
 - Faith, a gift from God, becomes a light for our way.
 - Faith is a foundational memory of Jesus but also a light coming from the future.
 - Wants to consider light of faith so that it can grow and enlighten the present “becoming a star to brighten the horizon of our journey at a time when mankind is particularly in need of light.”
- Christ prayed that Peter’s faith may not fail and that he might strengthen others
 - (5) Year of Faith geared to recovering joy of believing and wonder.
 - Faith was a mother for the first Christians, bringing them to light and a luminous vision of existence.
 - (6) Vat II was a council on faith, restoring primacy of God in Christ to the center of our lives.
 - Church never takes faith for granted, but wants to nourish and reinforce this gift to guide her pilgrim way. Vat II did this, accompanying people on their journey and showing how faith enriches all of life.
 - (7) B16 had almost completed a first draft of an encyclical on faith. Francis has “taken up his fine work and added a few contributions of my own.” Successor of Peter strengthens brothers and sisters in precious treasure of faith, which God has given as a light for humanity’s path.
 - Faith, hope and love work together as driving force of the Christian life.
 - What is the road that faith opens up for us like? What is the origin of the powerful light that brightens the journey?

Chapter One — We have believed in Love

- Abraham, our father in faith
 - (8) Faith opens the way and accompanies our steps. To understand it, we need to follow the route taken by believers.
 - Unique place to Abraham, our father in faith. God speaks to him and calls his name. He doesn’t see God but he hears his voice. Faith is a response to a Thou who calls us by name and enters into a covenant.
 - (9) Word contains call and a promise, a summons to a new life, an exodus toward an unforeseen future. Faith sees to the extent it journeys by God’s word, which also contains a promise.
 - Faith is a *memoria futuri*, a remembrance of a future, a word spoken that contains a promise of hope.
 - (10) By faith, Abraham entrusts himself to this Word as to a solid rock on which we can build, a straight highway on which we can travel.

- Faith comes from the same root as “Amen!” to uphold. Refers to God’s fidelity and our faith. We entrust ourselves to God who is faithful.
- (11) God’s word is surprising but not alien. Corresponds to profound call present within his core. God asks for complete trust but reveals himself as a Father, as the source of all life. Faith is linked to God’s fatherhood (connection to marriage later). Faith shines light on depth of Abraham’s being and that life is fruit of a personal call and personal love.
- Abraham’s great test with sacrifice of Isaac shows how primordial love of God can ensure life beyond death, just as he brought life to Sarah’s wound.
- Israel’s faith
 - (12) Built on Abraham’s faith. Israel trust in God who sets his people free from misery. Faith is a summons to a lengthy journey leading to worship of Lord on Sinai and to the promised land.
 - Israel passes this faith down from one generation to the next, remembering his mighty deeds, in family and in worship.
 - Light of faith linked to grateful remembrance of mighty deeds and fulfilled promises.
 - (13) Israel’s history shows us temptation toward unbelief to which people yielded.
 - Opposite of faith is idolatry, to worship a work of our own hands. People couldn’t stand God’s hiddenness.
 - Faith demands renouncing immediate possession that sight would appear to offer. Invitation to turn to the source of light who will unveil himself personally in his own due time.
 - Idolatry places us in the center of reality and, without God there, we lose unity. Idolatry leads to polytheism, passing from one lord to another, to various idols asking for our truth.
 - Faith converts from path of idols, entrusting oneself to merciful love, who constantly seeks to transform and renew us and liberate us from the dissolution of idols.
 - (14) Through mediation of Moses, Israel learns to journey together in faith, the “we” of faith. This is against individualism of our age (Rousseau). Faith calls for humility and the courage to trust and entrust.
- Fullness of Christian faith
 - (15) Abraham’s faith pointed to Jesus. He is the Yes to all the promises, the basis of our Amen to God.
 - Christian faith is centered on Christ and confesses him as Lord and risen from the dead.
 - Jesus is the complete manifestation of God’s reliability, the supreme manifestation of his love, the foundation on which all of reality and its destiny rest.
 - Christian faith is faith in a perfect love, its power, its ability to transform the world. “We know and believe the love that God has for us.”
 - (16) Christ’s dying for our sake is the clearest proof of the reliability of God’s love. I can believe in this love that didn’t recoil from death. This allows us to entrust ourselves to God completely.
 - (17) Christ’s resurrection shows the utter reliability of God’s love. He was able to conquer death and make the fullness of life shine forth.
 - Our culture has lost its sense of God’s tangible presence and activity in our world, as if he is far removed. If God is distant, faith doesn’t matter.
 - Christ’s however profess faith in God’s tangible, powerful love acting in history, which can be encountered in the risen Christ.
 - (18) We do not just believe in Christ, but we unite ourselves to him to believe. Faith doesn’t merely gaze at Jesus, but sees thing as he himself sees them, it participates in his way of seeing.
 - We trust many others, architects, pharmacists, lawyers. Christ’s way of knowing the Father and living in complete and constant relationship with him opens us the lift of faith with him. We believe:
 - That what Jesus tells us true
 - Jesus, when we accept what he reveals because he is truthful
 - In Jesus, when we welcome, journey with, cling to him with love and follow in his footsteps.
 - Christian faith is in the incarnation and resurrection, in a Son of God made man who helps us to grasp reality’s deepest meaning, allows us to see how much God loves this world, and is guiding it toward himself.

- This leads us to great commitment and intensity
- Salvation by faith
 - (19) St. Paul describes life of faith. Believers become a new creation, receiving a new being as sons in the Son. The life of faith is filial, acknowledging radical gift of life, rather than seeking to be source of our own righteousness. Salvation by faith means recognizing the primacy of God's gift (Eph 2:8).
 - (20) Faith's new way of seeing centers on Christ, opening up to his love that precedes us, transforms us, acts in us and through us, dwells within us and bestows the light illumining the origin and end of life.
 - (21) Faith makes a difference. It transforms us by the love to which we've opened our hearts in faith. Christ begins to live in us. Our life is enlarged and expanded and we become capable of living in this other and in his love. Life takes on a whole new breadth. The Christian sees with Christ's eyes and shares his mind, filial disposition, and love (Holy Spirit). We receive Jesus' vision in a certain way.
- Ecclesial Form of Faith
 - (22) Life of believer is a life lived in the Church. Believers see themselves in the light of the faith they profess: Christ is the mirror in which they find their own image fully realized. See themselves as members of his body in an essential relationship with other believers.
 - There is a vital union of Christ with believers and among believers without losing individuality.
 - Faith loses its measure outside this unity of the Church in Christ.
 - Faith is necessarily ecclesial, professed with the body of Christ as a concrete communion of believers. Faith therefore opens individual Christians toward others. Christ's word becomes a response, a profession of faith. Faith isn't private. Since it comes from hearing, it is meant to be proclaimed and expressed in words.
 - Faith comes alive, operative, on the basis of gift received, the love attracting our hearts, enabling us to form part of the Church's great pilgrimage.
 - For those transformed, a new way of seeing opens up and faith becomes light for the eyes.

Chapter Two — Unless you believe, you will not understand (Is 7:9)

- Faith and Truth
 - (23) Unless we believe, we will not be established in the truth. Since God is trustworthy, it is reasonable to have faith in him. We're established on the understanding of God's activity and the unity he gives to human life and history.
 - (24) Knowledge and truth help us to stand firm. Faith is not just a projection of a deep yearning, a lofty sentiment, incapable of sustaining a lifelong journey. But because faith is linked to truth, it offers a new light, based on God's fidelity to his covenant and promises.
 - (25) We need to be reminded of this bond between faith and truth. We tend to reduce truth to technological and scientific know-how. This seems to be the only truth that can be certain, shared, and the basis of discussion and common understanding. We allow for subjective truths of the individual, but say they're only valid for him. Truth itself is regarded with suspicion because of its connection to totalitarianism. We're left with relativism, which makes truth and God irrelevant. Truth and religion are severed because religion can be linked to fanaticism, oppressive for someone who doesn't share those beliefs. Massive amnesia of the contemporary world. Question of truth one of memory, something prior to ourselves that can unite us. It's a question about the origin.
- Knowledge of the truth and love
 - (26) Christian faith services the common good in helping to understand the truth rightly.
 - "One believes with the heart" shows that the heart is connecting truth with love and deeply transforms us. Faith knows because it is tied to love, because love itself brings enlightenment.
 - The understanding of faith begins when we receive the immense, transforming love of God that enables us to see with new eyes.
 - (27) Most people today do not consider love and truth connected; love is subjective, full of ephemeral emotions. But love, while engaging emotions, opens us to an exodus from the self towards another, it aims at union. That's why love requires truth, which alone can make it endure. When love isn't tied to truth, it is fickle, it can't establish a firm bond, it can't free our isolated ego

from the moment.

- Truth also needs love lest it become cold, impersonal and oppressive. The truth enlightens us whenever we are touched by love. Love is an experience of truth that opens us to see reality in a new way, in union with the beloved. Love is a relational way of viewing the world.
- (28) Love as a source of knowledge is expressed authoritatively in the Biblical understanding of faith. Israel came to understand the unity of the divine plan in the love of God. Faith-knowledge, born in God's love, lights up a path in history. Truth and fidelity go together: God keeps his promises and makes it possible, in time, for a deeper understanding of his plan not only for Israel but for the history of the whole world.
- Faith as hearing and sight
 - (29) Faith-knowledge is linked to covenant of love God instituted with man, faith is a form of hearing, *fides ex auditu* (Rom 10:17). It is a personal knowledge of the voice speaking to which a person opens up in freedom and follows in obedience, the obedience of faith. The words lead to a knowledge assimilated along the journey of discipleship, in a bond between knowledge and love.
 - Hearing God's word is accompanied by the desire to see his face, not to static contemplation. Hearing emphasizes personal vocation and obedience; sign provides a vision of the entire journey situated in God's overall plan; without this vision, we would be left only with unconnected parts of an unknown whole.
 - In St. John's Gospel, we see bond between seeing and hearing in faith knowledge. Faith is to see and to hear. Faith's hearing is a form of knowing proper to love, a personal hearing of the Good Shepherd calling to discipleship, but is also tied to sight: seeing what Jesus did they believed in him. The more we believe, the more we see God's glory. Joined to hearing, seeing becomes a form a following Christ, a process of gazing into the depths, seeing and believing.
 - Seeing and hearing synthesize through Christ who can be seen and heard. Jesus was a light-filled life reflecting the Father. Truth of faith is centered not within but on contemplative encounter with Christ. *Oculata fides* (St. Thomas Aquinas), a faith that sees.
 - (31) Only by incarnation of Christ could knowledge proper to love come to fruition. We have heard, seen and touched concerning word of faith. Jesus has touched us through faith and continues to do so in the sacraments, and we can touch him. To believe is to touch Jesus with our whole hearts and not just physically (Augustine).
- Dialogue between faith and reason
 - (32) Christian faith, opening us to the truth of God's love, penetrates to the core of human experience. We come to the light because of love and because of love remain in the light. The Christian faith and the Greek world, faith and reason, strengthen each other in dialogue. The full light of Christ's love helps us to see the ray of light in our own love, how all love is meant to share in the complete self-gift of Christ. Light of faith illumines all human relationships, lived in union with the gentle love of Christ.
 - (33) St. Augustine shows this union between faith and reason. His exodus began by seeking the light of philosophical truth penetrating all of reality, and led to his hearing to take up and read the Bible. God speaks and illumines and awaits hearing and a response. He focused on "the word that shines forth within," which involves the reciprocity proper to the word and the freedom of looking at the light. We long for the whole when we will see and love by entering wholly into the light.
 - (34) The light of love proper to faith can address contemporary questions about truth. We identify truth as the intransigent demands of totalitarianism, but if truth is a truth of love born in encounter with God and others, then it can be set free from subjective enclosure and become part of the common good. As a truth of love, it cannot be imposed by force or stifle the individual, but can penetrate to the heart and core. Faith is not intransigent, but grows in respectful coexistence with others. Truth leads to humility, since we don't embrace the truth, but it embraces and possesses us. Far from making us inflexible, security of faith leads us on a journey of witness and dialogue. Light of faith is not extraneous to material world but incarnated in luminous life of Jesus. Science benefits from faith, opening scientist to reality in all its richness, that nature is more than *formulae*, the creation fills us with wonder. Faith broadens horizon of reason to shed greater light on the world than can be discovered in scientific investigation.

- Faith and the search for God
 - (35) Light of faith in Jesus illumines path of seekers and interreligious dialogue. Hebrews talks about Enoch and Abel who believed in God before Abraham. Path of religious man goes from acknowledge of a Creator but a God who cares for us and allows himself to be found in experiences of life, cycle of seasons, fruitfulness of earth, cosmos. God is light and can be found by those who seek him with a sincere heart. We see this in the Magi. Religious man is a wayfarer; he must let himself be led by God, by God's light that intensifies human lights. Christ is the concentration of light of God, who illumines every human experience and journey of man to God. "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."
 - Seekers who are sincerely open to love and set out with the light they have are already on the path leading to faith, striving to act as if God exists, seeking him as a sure compass, as a light in darkness, or within the beauty wherein they intuit his presence. St. Ireneus said Abraham was a seeker before God found him. Anyone who sets off on the path of doing good to others is already drawing near to God and is already sustained by his help.
- Faith and theology
 - (36) Faith is a light that draws us to explore more fully what it illumines, to know the object of our love. Christian theology born of his desire. Theology is impossible without faith because it's part of faith, seeking deeper understanding of God's self-disclosure culminating in Christ. Theology is more than a scientific analysis of human reason, because God is a subject who can be known and perceived in relationship. "Right faith orients reason to open itself to the light that comes from God, so that reason, guided by love of the truth, can come to a deeper knowledge of God." Theology participates in God's self-knowledge, not just our discourse about God but a pursuit to understand what God says to us about himself as an eternal dialogue of communion into which we enter. Theology demands humility to be touched by God, acknowledging its limitations, while striving to investigate with reason the mystery. Theology is illumined by faith of the Church and must be at the service of the faith of Christians, to protect and deep faith of everyone, especially ordinary believers. Magisterium is not a limitation of freedom, but a constitutive dimension of theology, ensuring contact with primordial source of theology (Christ).

Chapter 3 — I delivered to you what I also received (1 Cor 15:3)

- The Church, mother of our faith
 - (37) Those who have opened hearts to God's love, heard his voice and received his light cannot keep this gift to themselves but must be handed on as word and light. The word, once accepted, becomes a confession of faith inviting others to believe. Light of Christ reflected in life of Christians and spreads like at the Easter vigil, from one-on-one contact, to men and women everywhere, and from one generation to the next. We see face of Christ through an unbroken chain of witnesses.
 - (38) We can have confidence in reliability of the chain because the memory of witnesses is kept alive in the one remembering subject that is the Church, a Mother who teaches us to speak the language of faith. The Holy Spirit reminds us of all Jesus said (Jn 14:26) and unites believers of every age and makes them contemporaries of Jesus.
 - (39) Impossible to believe on one's own; faith is communal and open to the "we" of the Church. Dialogical form of the Creed in baptism, a response to an invitation, to a word that's heard and not my own. The single "Credo" is in response to a greater communion, "We believe." God is a communion, a We, into whom we enter. Those who believe are never alone. Those who believe try to expand the communion. Those who receive faith are open to new relationships, to a family of brothers and sisters praying to the Father.
- The sacraments and the transmission of faith
 - (40) Church, like a family, passes on to children the whole store of memories. Nothing is lost in the transmission thanks to the apostolic Tradition assisted by the Holy Spirit. Faith witnesses and communicates itself through the sacraments. Faith is more than doctrine, which could be transmitted in a book, but an encounter with the true God that engages our minds, wills and

emotions, opening us up to communion, which is what the sacraments do. They communicate an incarnate memory linked to all our senses and engaging us as a living subject in relationship. Faith possesses a sacramental structure, awakening a sacramental sense in our lives in which visible realities point beyond themselves to God.

- (41) Baptism is more than a pedagogical tool for those needing images and signs, but the means by which we become a new creation and God's adopted children, dying to receive new life. Baptism gives us a teaching to be professed and a way of life demanding our total engagement. We can't baptize ourselves; baptism enters us into an ecclesial communion that transmits God's gift.
- (42) Baptism begins with name of the Trinity, who bestows upon us a new filial identity. Water symbolizes both our death (a Passover of conversion) and a symbol of life, a womb in which we are reborn. Christ penetrates our being and transforms us radically, making us adopted children and sharers in divine nature, something that modifies all our relationships, our place in the universe, opens us to God's communion, and gives us a firm and reliable foundation. Catechumenate is key for the new evangelization, preparing for total transformation in Christ.
- (43) Baptism gives us a new name and a new life. Faith is professed by parents and godparents in the child's name. Faith is part of a common we, and children are supported by the faith of parents and godparents, the faith of the Church. Church and family must cooperate in passing on the faith. Parents not only bring children into the world but to God, orienting them toward a good future, strengthened in Confirmation.
- (44) Sacramental character of faith finds highest expression in the Eucharist, whereby we encounter Christ truly present in the supreme act of his life. Two dimensions of faith intersection: history and mystery, the act of remembrance that makes present the mystery, and the passage from the visible to the invisible world, with Christ's drawing us and all creation toward fulfillment in God.
- (45) Church hands down her memory through the profession of faith, which is not an assent to a body of abstract truths, but draws the whole of life toward full communion with God. Believers enter the mystery we profess and are transformed by it. We enter into the Trinitarian communion, professing that this is the inmost secret of all reality. We enter into the mystery of Christ's life to his return in glory. The believer cannot profess the Creed without being changed, without becoming part of that history of love that embraces us and expands our being, making us part of the communion of the Church. Points to new life of a faith as a journey of communion with the living God.
- Faith, prayer and the Decalogue
 - (46) Prayer is essential in the faithful transmission of the Church's memory. In the Our Father, Christians share in Christ's spiritual experience and see things in his eyes. Likewise the Ten Commandments are essential to the Church's memory, to the journey taken in encounter with the living God who rescued us and gave concrete direction for emerging from the selfish ego to enter into dialogue with God, receive his mercy and share it to others. The Decalogue is a path of gratitude, a response of love, because we've received God's transforming love.
 - So there are four elements comprising the storehouse of memory transmitted by the Church: profession of faith, celebration of the sacraments, path of the ten commandments and prayer. This is the structure of the Church's catechesis.
- The unity and integrity of faith
 - (47) Unity of Church comes from unity of faith. It's hard to conceive a unity in one truth, because it seems incompatible with freedom of thought and personal autonomy, but love makes it possible because through it we learn to see reality through the eyes of others. Genuine love requires truth and the shared contemplation of the truth who is Jesus Christ enables love to become deep and lasting. St. Leo: If faith is not one, then it is not faith.
 - Faith is one because of the oneness of God, known and confessed. It is one because it is directed to the one Lord, Jesus, and to the concrete history he shares with us by his incarnation. It is one because it is shared by the common subject of the whole Church, which is one body and one Spirit. We stand on the same rock, are transformed by the same Spirit of love, we radiate one light and we have a single insight into reality.
 - (48) Faith must be professed in purity and integrity. To deny one article of faith disturbs the whole,

because they're all interconnected. We need vigilance to ensure the deposit of faith is passed on in its entirety. To subtract something from the faith is to subtract something from the truth of veracity of communion. Harming the faith means harming communion with the Lord.

- (49) Apostolic succession is gift of the Lord for the unity of faith and its integral transmission. Through it, the continuity of the Church's memory is ensured as an accessible wellspring by living persons professing the living faith the Church is called to transmit. Church depends on the fidelity of witnesses chose for this task. Magisterium always speaks in obedience to the prior word on which faith is based. Thanks to the magisterium, God's whole counsel can come to us in its integrity so that joyfully we can follow it fully.

Chapter 4 — God prepares a city for them

- Faith and the common good
 - (50) The OT shows that faith is not only a journey but also a process of building where human beings can dwell with one another. Noah and the ark. Abraham and tents, looking forward to a city with firm foundations. Faith establishes us in a new firmness given by God, a firmness that overflows into a "city" God is preparing, with strong bonds between people. Faith does more than grant the interior firmness of steadfast conviction, but sheds light on every human relationship reflecting God's love.
 - (51) Because faith works through love, light of faith is placed at service of justice, law and peace. Life of faith develops into a praxis leading to the fullness of life. Light of faith enhances human relationships, their endurance and trustworthiness. Faith improves the world and serves the common good through a love that keeps men and women united. Utility can never do that, not to mention help people experience joy. Faith illumines architecture of human relationships because it sees the ultimate foundation and destiny in God, and sheds light on the art of building. Faith is good for everyone, a common good, helping us build our societies to journey toward a future of hope. Hands of faith are raised to heaven as the build in charity a city based on relationships founded on love of God.
- Faith and the family
 - (52) The first setting in which faith enlightens the human city is in family, the stable union of man and woman in marriage. Their union is a sign and presence of God's own love (sacrament) and the acknowledgement and acceptance of the goodness of sexual differentiation whereby the spouses can become one flesh and enabled to give birth to a new life, who manifests the Creator's goodness, wisdom and loving plan. In this love, a man and woman can promise mutual love engaging their entire lives and mirroring many features of faith. We can promise love forever when we perceive a plan bigger than ourselves. Faith also helps us to grasp the meaning of children as a sign of the love of the Creator entrusting us with the mystery of a new person.
 - (53) Faith accompanies every age of life in the family. Shared expressions of faith at home can help children gradually mature in faith. WYDs show young people desire a more solid and generous life of faith, to live life to the full, to encounter Christ and let themselves be caught up and guided by his love. Faith isn't a refuge for the fainthearted, but enhances our lives. It makes us aware of the vocation of love and assures us that love is trustworthy and worth it, based on God's faithfulness that is stronger than every weakness.
- A light for life in society
 - (54) Deepened in the family, faith becomes a light illuminating all relationships in society, as a path to brotherhood based on God's mercy. Can't build a universal brotherhood based on equality without common Father as ultimate foundation. Need to return to true basis of brotherhood. Salvation history shows God wants to have everyone share it his blessing as brothers and sisters, something fulfilled in Jesus. Faith teaches us to see everyone as a blessing on me, as a mirror of the light of God. Thanks to faith, we have understood the dignity of every person, based on God's love, his concrete concern for every person, his plan of salvation embracing all of humanity in Christ. Without these insights, there is no criterion for discerning what makes human life precious and unique. Man loses his place in the cosmos, either renouncing personal moral responsibility or

becoming a judge manipulating the world around him.

- (55) Faith helps us to respect nature by discerning within it God's grammar as a place entrusted to our protection and care. Faith helps us to seek development based not simply on utility and profit but respect the gift of creation. Faith teaches us to create just forms of government recognizing God's authority and call to service of the common good. Faith makes forgiveness possible, because we open to a prior goodness stronger than evil. When faith is weakened, foundations of humanity are weakened; trust is weakened, only fear motivates. Are we ashamed to call God our God, to confess him in our public life? Faith illumines life and society because it relates it to the origin and destiny of all things in God.
- Consolation and strength amid suffering
 - (56) Faith often involves painful testing, but through such testing is the most convincing proclamation of the Gospel, for it reveals God's power triumphing over weakness. Faith brings light to hour of trial, and suffering proclaims we do not proclaim ourselves but Christ. Christians know suffering cannot be eliminated but can become an act of loving entrustment to hands of God who doesn't abandon us. We can share Christ's gaze from the Cross. Death becomes the ultimate call of faith, trusting in God even in our final passage.
 - (57) Faith doesn't make us forget those who are suffering, but find in the suffering mediators of light, as Francis found in the leper and Mother Teresa in the poor. Faith doesn't scatter the darkness of suffering, but is a lamp guiding our steps in the night. God doesn't give exhaustive arguments but accompanies us by his presence. That's what God does, to offer us his gaze so that we might see the light within suffering. Suffering reminds us that faith's service to the common good is one of hope, for even if our dwelling here is wasting away we have a dwelling God has prepared. Faith, hope and love lead us to embrace the concerns of all on our journey toward that city designed and built by God.
- Blessed is she who believed
 - (58) Mary is the image of the good soil of faith that hears the word, holds it fast and bears fruit with patient endurance. The memory of her heart treasured all she had seen and heard so that the word could bear fruit. She is the perfect icon of faith, who received the word into her heart, her entire being, her womb, so that it could take flesh and be given as light for all humanity. She shows us the connection between faith and the fruit of joy, the clearest sign of faith's grandeur. She completed the pilgrimage of faith in the footsteps of her son, transformed by him and entering into his gaze.
 - (59) In Mary, we see how the believer becomes a confessor of faith. She assures the Son of God an authentic human history, conceiving him, accompanying him to the Cross, mothering each of his disciples, imploring the gift of the Spirit. At the center of our faith is the confession of the Son of God born of a woman.
 - (60) Mary is the Mother of our Faith. We ask her to help our faith, to help us hear God's word and recognize his voice in call, to desire to follow in his footsteps like Abraham, to be touched by his love so that we may touch him in faith, to entrust ourselves fully to him and believe in his love especially in times of trial, to see all things with the eyes of Jesus, and to have the light of faith always increase in us, until the dawn of the undying day who is Christ himself!
 - Signed on June 29, feast of SS. Peter and Paul