

The new Catechism: An event of the faith

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The event

"This will be an event of historic significance, for the new Catechism is not merely one of numerous volumes of theology and catechesis that are published, but a general reference text for catechetical activity that is undertaken among the entire People of God . . . I am certain that the publication of the new Catechism will afford the faithful a precious opportunity to revive their faith and reinvigorate their missionary spirit. In this way it will promote an authentic renewal of the Church."¹

These are the words that Pope John Paul II used during the Angelus on 15 November 1992 to announce the imminent publication of the *Catechism of the Catholic Church* (=CCC). This historic event made headlines in newspapers and on television, and the overwhelming tide of sales of the French edition exceeded all expectations. Indeed Bishop Jean Honoré, the Archbishop of Tours, offered the opinion that the *Catechism*

¹John Paul II, "Angelus du 15 novembre 1992," the French edition of *L'Osservatore Romano* (17 novembre 1992): 1.

of the Catholic Church was "one of the major acts" and perhaps even "the major act" of the whole pontificate of John Paul II.²

The importance of the event does not hinge solely on the fact that the one who is charged with promulgating it authoritatively is the living incarnation of the apostolic charism attached to the successor of Peter. The event's importance is also closely linked to the fact that this Catechism has been the fruit of a collegial exercise of the episcopal charism. It has not been imposed from on high by the Roman Curia. Rather it was requested by a synod of all the world's bishops that was held in 1985 to celebrate the twentieth anniversary of the close of the Second Vatican Council. The official spokesman of the bishops, Cardinal Daneels of Brussels, expressed the wish that "there be compiled a catechism or compendium of all Catholic doctrine, touching on the sphere of faith no less than of morals, which would be a sort of reference text for catechisms and compendiums which are put together in various countries. The presentation of doctrine ought to be biblical and liturgical, expounding a teaching that is at once sound and trustworthy and at the same time adapted to the actual life of Christians."³

After this desire on the part of the bishops had been positively received by the pope, a pontifical commission of twelve cardinals and bishops set to working on it for six years. Assisted by an editorial committee composed of bishops and numerous experts, this commission oversaw nine successive versions, the last one of which was officially approved by the pope on 25 June 1992. Between October 1988 and September 1990 a consultation of the world's bishops on the "revised draft" version produced more than 24,000 amendments, ninety percent of which were integrated into the "*Textus emendatus*" ("emended text"). The final editorial phase was drawn out one, taking place from September 1990 to February 1992, in order to take into account the criticisms that had been adduced. In this phase there was an attempt to analyze the most serious objections, and to achieve a unity of style.

Well received though it was by the general run of episcopal conferences, the initial draft had nevertheless been the

²J. Honoré, "Le Catéchisme, un document majeur de la foi," in the French edition of *L'Osservatore Romano* (12 January 1993): 7.

³Cardinal Daneels, "Rapport final de synthèse, Synode de 1985," *Documentation Catholique* 83 (1986): 39.

object of severe critical comments that came from different episcopal conferences and theologians. In North America, there was alarm over the principle of a hierarchy of truths, over the use that was made of Scripture, and over the tenor of the part dealing with morality. After sober reflection about form and content the editors made a clear choice: the CCC is meant to be a witness to the Catholic faith. It is a witness based on a history that spans two millennia, respecting as it does the traditions of East and West. Moreover, it possesses biblical and patristic foundations, even while it adverts to the various families of liturgical rites and to the witness of the saints, not to mention the documents of the Magisterium—especially those of the Second Vatican Council. Their concern to stay outside of the fray induced the editors to avoid theological debates. They did not want to express a preference for any current of thought or school of theology. Their desire was to present the faith that is common to all, such as it has developed to the present day in the bi-millennial consciousness of the Church.

Whoever reads the text without preconceived ideas, but rather in a spirit of favorable prejudgment—something that is indispensable vis à vis a text of this scope and extent—will have to admit that the CCC is a clearly constructed piece of work. It is coherent and balanced, as well as nuanced, with an alert style that makes it accessible to any reader who possesses a certain intellectual and theological formation.⁴ It was written in the first instance for bishops, to whom it is primarily addressed. But the fact that it has been entrusted to the public shows the confident trust that the Church reposes in it. The Church knows that an ever more alert and educated laity will find in this reference text the wherewithal to nourish their faith and their call to witness. She also hopes that men and women of good will who seek to know the Catholic faith will find therein an authentic witness to the Church of our time.

The importance of the event also signals that a response has been made to a need and that from now on this response will have to throw itself into the rough and tumble of the fray. From this time on the event forces one to make a choice, and to take pains in appropriating the event to oneself. The high volume of sales indicates that the faithful have been heeding

⁴It has even been said that the Maastrich Treaty would have been passed, if it had been written in language as beautiful as this!

these teachings of the Magisterium. "For no person can deny," affirms one commentator, "the necessity of facing up to a subjectivism that is to be found in the realm of doctrine. This includes a privatization of the creed and of morality, a cheap pragmatism, an excessive relativism, and, on the part of most Christians, a progressive ignorance of the most elementary notions of our faith and the guiding principles of morality."⁵ Thus you have the CCC stepping into the breach. It answers the need for Catholics to find their identity. It provides the means for a vast movement of evangelizing renewal throughout the world. The Catechism was written not only for personal reading, but also as a reference book for the compilation of local and national catechisms yet to come. In this respect, its publication is an event for the Church; it is the harbinger of a new springtime of catechesis.

Cardinal Ratzinger, who was the chief architect of the Catechism, recounts an anecdote which provides something of an illustration of the felicitous end point achieved by this enterprise. Before the official promulgation of the document on 11 October 1992, the thirtieth anniversary of the opening of the Second Vatican Council, the definitive text was sent to an old and erudite bishop, a wise man, with the intention of canvassing his opinion. This old bishop returned the manuscript with the following exclamation: "It's the faith of my mother!" He was surprised to ascertain that the faith which he had received in his youth and which had guided him all his life had been reformulated in all its richness and beauty, but also, to be sure, in its simplicity and indestructible unity. "It's the faith of my mother," the faith of our mother, the Church, which this Catechism invites us to reanimate.⁶

The profession of faith

There still remains much to be said about the event which the publication of the CCC represents. But the best way to mark the event is to enter into its content. As might have been expected, the Catechism begins with the Profession of Faith, the

⁵I. Baumer, "Le Catéchisme de l'Église catholique, Première partie: La Profession de foi," *NRT* 115 (1993): 339.

⁶"The Catechism of the Catholic Church and the Optimism of the Redeemed," *Communio* 20 (Fall 1993): 484.

Creed. It is the entry point and basis of all the rest. I shall make a quick survey of it with a few major citations. But before that, I should situate this first part within the structural framework of the whole Catechism.

The structure of the Catechism

The text of the CCC is comprised of four parts grouped respectively around the Creed, the sacraments, the commandments, and the Our Father. These parts represent thirty-eight, twenty-three, twenty-eight, and eleven percent of the text respectively. Thus the emphasis is placed not on morality, but on doctrine. This emanates, moreover, from the tone of the exposition, which is more enunciative and doxological than exhortative. It is the faith which makes for the unity of the volume and which binds together the parts mutually. Therefore the faith is (1) professed, (2) celebrated, (3) lived, and (4) prayed about.

The parts are named and correspond with one another in an order that is not left to chance: grace, a fruit of the sacraments (2), requires faith (1) and irrigates the Christian life with water, both on the level of action (3) and prayer (4). Approaching the issue even more in depth, one can reduce the four parts to two: on the one hand, the initiative of a God who reveals himself (1) and gives himself (2); on the other hand, man's free cooperation with the grace of God in his actions (3) and his prayer (4). "The message of this 'diptych' is clear: in a catechetical exposition of faith, whatever its method and the articulation of its content may be, *primacy belongs to God and his works*. What man does will always be a *response* to the work of God."⁷

The order of these different parts harks back to that of the Catechism of Trent and breaks with the moralizing emphasis of the catechisms of the eighteenth century, the end term of which was a relegation of the sacraments to a tertiary role: "what one must believe in order to be saved; what one must do in order to be saved; the means to achieve this." The return of the place of liturgical celebration to a second, that is to say, next to first, position is of capital importance for approaching morality: the gift of grace precedes ethics. Grace is its source and

⁷Christoph Schönborn, "Les critères de rédaction du 'Catéchisme de l'Église catholique,'" *NRT* (1993): 162.

fulfillment. The sacraments offer a new life. They are not a means.

The compilers have been asked if there is a noticeable thread that links together the whole of the exposition, as is the case with the French Catechism, which revolves around the theme of the Covenant. Cardinal Ratzinger has replied that after lengthy discussions it was decided to avoid proceeding from a general concept that might be more familiar to one particular culture and imposing this on the whole Church. Something simpler was opted for, based on the fundamental elements which identify us: Creed, sacraments, commandments, Our Father. Bishop Schönborn, however, who acted as Secretary in the editorial process, maintains that it is certainly the case that "the theme of the divine economy runs through the four parts as a leitmotif."⁸ To speak of the divine economy is to speak of the history of salvation which culminates in Christ and which becomes a sacramental economy at the time of the Church. It is the grace arising from this economy that animates the actions and prayers of the Christian. This economy itself gravitates around a center which the Catechism has highlighted quite well:

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 the faith.' The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin." (n. 234)

Respect for the hierarchy of truths was brought to the attention of the compilers. It was in asserting the trinitarian articulation of the exposition as a whole that they responded brilliantly to this criticism.

First section: I believe—We believe

The main port of entry to the first part presents us with the most ancient image of the Blessed Virgin (third century): the mystery of the Incarnation of the Son of God, born of the Virgin Mary. This image serves as an announcement of the second foundation of the exposition: the mystery of Christ. If this

⁸Ibid.

catechism is profoundly trinitarian, it can be said with as much justification to be *christocentric*. We shall return to this point.

The point of departure for the first section, "I believe—We believe," is anthropological. It begins by describing man as "capable" of God, both by his nature and his vocation (n. 44). He can journey towards God by examining creation and by listening to the voice of his conscience (n. 46), and he can thus arrive at a natural knowledge of the Creator (n. 47). But very often this possibility is in reality seriously impeded (n. 37). Thus a divine revelation becomes imperative, so that man might achieve a more sure knowledge of God (n. 38).

There exists, moreover, another order of knowledge that man can in no wise attain by his own proper resources. This is the order of knowledge that consists of divine Revelation. By an utterly free decision, God reveals himself to man and gives himself to him. The Catechism point out the stages of this (nn. 54-64) and then proceeds to take up forcefully the affirmation of *Dei Verbum* n. 2 about Christ Jesus, "the Mediator and Fullness of all Revelation," even while matching this affirmation with the beautiful commentary of John of the Cross on Hebrews 1:1-2: "In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in the sole Word . . ." (n. 65).

The transmission of Revelation is effected by the apostolic tradition and Scripture. Man responds to it by both his personal (I believe) and ecclesial (We believe) faith.

Faith is *certain*. It is more certain than all human knowledge because it is founded on the very word of God, who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but 'the certainty that the divine light gives is greater than that which the light of natural reason gives' (St. Thomas Aquinas). 'Ten thousand difficulties do not make one doubt' (Newman). (n. 157)

In speaking of Sacred Scripture, the CCC has the happy idea of returning to the different "senses of Scripture" (nn. 115ff.). In this way it renders due homage (without naming him) to Cardinal de Lubac, who treated the subject in his four volumes on medieval exegesis.⁹ The interpretation of Scripture was a delicate point for the compilers. Indeed, they were reproached with ignoring the

⁹Cf. Henri de Lubac, *Exégèse médiévale. Les quatre sens de l'Écriture* (Paris: Aubier, 1959-1964).

contemporary renewal of biblical studies. It is true that the CCC devotes little space to contemporary historical-critical exegesis, but this is in keeping with its decision to present the common interpretation of Scripture which is borne by the great Christian Tradition. The word of God is not the property of specialists in a method, but rather it is very much the common treasure of the Church, whose Magisterium remains the authorized interpreter, over and above all the different schools of exegesis. That is why the CCC dwells with particular attention on the traditional exegesis of the Fathers and of liturgical celebrations.

Second section: The profession of faith

Conscious as it is of the baptismal rootedness of the Apostles' Creed, the CCC approaches the exposition of it in the spirit of the Church Fathers, by adopting a trinitarian structure: ". . . 'the first part speaks of the first divine Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification.' These are 'the three chapters of our [baptismal] seal'" (n. 190).

1) *I believe in God the Father*. The chapter on God the Father includes at the same time a development of the Unity of God and the Trinity. The Church recognizes the Father as "the source and origin of the whole divinity" (n. 245). He is the First to whom may be applied the properties of the divine Name revealed in Exodus: "I Am who Am" (n. 206). The commentary provides a wonderfully deep harmony of God's metaphysical properties with his biblical names: God, "He who is," is Truth and Love (n. 214). The somewhat more technical character of these pages is required by the luminous development of the theme of creation—a work of the Trinity.

The Father made all things *by himself*, that is, by his Word and by his Wisdom, "by the Son and the Spirit," who, so to speak, are "his hands" (Saint Irenaeus, n. 292). "The world was made from the glory of God," that is to say, in order to manifest and communicate his Glory and his Love (n. 293). The ultimate purpose of creation is that God, "who is the creator of all things may at last become 'all in all' (1 Cor 15:28), thus simultaneously assuring his own glory and our beatitude" (n. 294). In other words, "the ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity" (n. 260).

The way in which the mystery of evil and of sin is tackled merits being dwelled on, for the treatment is very carefully done and looks at all the questions head on without flinching: "And if the world does come from God's wisdom and goodness, why is there evil? Where does it come from? Who is responsible for it? Is there any liberation from it?" (n. 284) "Why does evil exist? To this question, as pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice" (n. 309). Lacking the space to develop the idea further, I shall only underline in passing that man is seen dynamically as a being in a state of journeying (nn. 302, 310), whose great responsibility is to be God's collaborator in maintaining and promoting creation (n. 307).

2) *I believe in Jesus Christ, the only Son of God*. At the very beginning of the next chapter is found the following affirmation: "At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father" (n. 426). Catechesis aims at putting "people . . . in communion . . . with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity" (n. 426). The whole Christology of the CCC is situated within the compass of the sign of our communion with the mystery of Christ. His conception and birth, his hidden life and his public life, his passion and his Resurrection, are explained within the framework of the "mysteries of the life of Christ." Words fail us in the task of showing what profit can be derived from a reading of these profound passages, which go beyond a horizon that is limited to a mere imitation of Christ. What they do, in fact, is invite us to a communion of life with him.

What we find here is the very best of the French school of spirituality, which confirms a key text of the CCC with a passage taken from Saint John Eudes: "Christ enables us *to live in him* all that he himself lived, and *he lives it in us*. 'By his Incarnation, he, the Son of God, had in a certain way united himself with each man' (GS, n. 22). We are called only to become one with him, for he enables us as the members of his body to share in what he lived for us in his flesh as our model" (n. 521).

The exposition of the mysteries of Christ obviously gives pride of place to three decisive days: Good Friday, Holy Saturday, Easter Sunday. The historical trial of Jesus and the theological meaning of his passion and death are very well articulated. The mystery of the Cross appears as the astonishing response of God to the mystery of sin and evil. "Jesus substitutes

his obedience for our disobedience" (n. 615). "It is 'love to the end' (Jn 13:1) that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction" (n. 616). Even his descent into hell, which was for a long time neglected in the Western tradition (and returned to a place of honor thanks to the efforts of Hans Urs von Balthasar¹⁰) receives a treatment that is not negligible. "Christ went down into the depths of death so that 'the dead will hear the voice of the Son of God, and those who hear will live' (Jn 5:25)" (n. 635).

As for the central mystery of the Resurrection, there is an entirely justified insistence on underlining its *historical* and *transcendent* character. Given all the realistic testimony to his appearances, "Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact" (n. 643). Thus Christ possesses his authentic, real body, which at the same time enjoys the properties of glorious bodies: "[it is] not limited by space and time but able to be present how and when he wills" (n. 645). By the mystery of the Ascension, "Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit" (n. 667).

3) *I believe in the Holy Spirit*. The third chapter begins with the confession of faith in him who cries 'Abba, Father' in our hearts (cf. Gal 4:6). "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3). Quite notable among the novel aspects of the CCC is that the trinitarian dimension of its account presents a better equilibrium between Christology and Pneumatology than had been effected by Vatican II. The name, titles, and symbols of the Holy Spirit prepare the way for an explanation of his mission in creation, in the case of the Prophets, in Mary and in Christ Jesus (nn. 691-730). The reflection spills over at length into the mystery of the Church, which is constituted by the Holy Spirit—the *Gift of God*—insofar as he is the Love of God poured out in our hearts (Rom 5:5). "The Holy Spirit, whom Christ the head pours out on his members, builds, animates and sanctifies the Church. She is the sacrament of the Holy Trinity's communion with men" (n. 747).

¹⁰Hans Urs von Balthasar, *Mysterium Paschale* (Grand Rapids: Eerdmans Publishing Co., 1993).

Article nine, which is the longest in the CCC, bears on the Church. "I Believe in the Holy Catholic Church." It depends entirely on the article that deals with the Holy Spirit, who is the source and giver of all the holiness in the Church. Right at the outset a distinction is recalled which was dear to Father de Lubac and which was already present in the Roman Catechism: "In the Apostles' Creed we profess 'one Holy Church' (*Credo . . . Ecclesiam*), and not to believe *in* the Church, so as not to confuse God with his works and to attribute clearly to God's goodness all the gifts he has bestowed on his Church" (n. 730).

Following this, the exposition takes up again substantially the perspective of the Second Vatican Council, by underlining the dimension of the Mystery of the Church through the development, notably, of the idea of the Church as People of God, Body of Christ, and Temple of the Spirit. I have recognized a Balthasarian influence in the treatment of the theme of Church as Bride where John Paul II is cited: "Mary goes before us all in the holiness that is the Church's mystery as 'the bride without spot or wrinkle' (Eph 5:27). This is why the 'Marian' dimension of the Church precedes the 'Petrine'" (n. 773).

Following this line of thought one recalls marvelously how the saints have a very lively awareness of the unity between Christ and the Church:

'Our redeemer has shown himself to be one person with the holy Church whom he has taken to himself' (Saint Gregory the Great). 'Head and members form, as it were, one and the same mystical person' (Saint Thomas Aquinas). A reply of St. Joan of Arc to her judges sums up the faith of the holy doctors and the good sense of the believer: 'About Jesus Christ and the Church, I simply know they're just one thing, and we shouldn't complicate the matter.' (n. 795)

It is refreshing to read the meditation on what are called the marks of the Church: "The Church is ultimately *one, holy, catholic, and apostolic* in her deepest and ultimate identity, because it is in her that the 'Kingdom of heaven,' the 'Reign of God,' already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation" (n. 865).

After the exposition of the structures of the Church, including the hierarchy, the laity, and religious life in its different forms, there is by way of conclusion—as in *Lumen gentium*—a beautiful paragraph on Mary, the Mother of Christ, the

Mother of the Church: "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the Cross, until the eternal fulfillment of all the elect (LG, n. 62)" (n. 969).

I conclude this survey of the first part of the CCC with the words of Saint Augustine which are quoted on the last page: "May your Creed be for you as a mirror. Look at yourself in it, to see if you believe everything you say you believe. And rejoice in your faith each day" (n. 1064).

An invitation to make Church

Permit me, by way of conclusion, to add some brief reflections on the significance of the CCC. The Catechism, which was worked out with the collaboration of all the episcopacies in the world and promulgated by means of an Apostolic Constitution, does not stem from one or another Roman Congregation, but rather from the pope himself: "I declare it," says John Paul II, "to be a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion. May it serve the renewal to which the Holy Spirit ceaselessly calls the Church of God, the Body of Christ, on her pilgrimage to the undiminished light of the Kingdom!" (*Fidei Depositum* [=FD], § 3).

This catechism is a witness to the faith of the Church that has been authenticated by Peter. The most beautiful part, that on prayer, which has drawn unanimous praise from the commentators, was written by a great expert of the Eastern Church, Jean Corbon, during the imminent danger of bombardment in Beirut. It is in its fashion a witness, a cry of hope for the unity of the Church and of the world.

Centered around this Catechism, the Church throughout the whole world should be able to find her way again. As one commentator remarked happily, "there is no question, in the first place, of arriving at unanimity regarding a text, but rather of wishing to make Church, according to the gospel and tradition, gathered around the pope and the bishops."¹¹ To make Church is to assemble together at the invitation of God, in order to share one's faith, in order better to understand its content and its demands.

¹¹A. Knockaert, S.J., "Le Catéchisme de l'Église catholique," *Lumen Vitae* (1992-93): 146.

Making Church also means getting down to the task of adapting this universal content of the faith to local cultures. "This Catechism is not intended to replace local catechisms that have been properly approved . . . It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine" (FD, § 3). The work of catechists begins now. The pastors and theologians have constructed a work that is worthy of respect and admiration. Now the public must be reached. Which is to say that a work of inculturation is necessary after a serious effort of appropriation.

The first step of appropriation takes place through a decision to read the Catechism and derive profit from it for one's own life of faith. The best way would be to undertake a spiritual, meditative reading of it, paragraph by paragraph, and even section by section within paragraphs. Recently an American woman religious who had made the effort to read it in French exclaimed to me with great emotion: "How proud I am to be a Catholic!"

This Catechism is not merely a summa of Christian faith, an anthology of the most renowned texts of our tradition. It is a testimonial to the unity of our faith and to its beauty. Precisely where one might have expected a scholarly exposition—somewhat dry and perhaps boring, giving the inevitable impression of déjà vu—one finds instead an organizational structure and a collection of testimonial accounts such as give breath and life to the whole.

The genius of the authors has lain in adopting an enunciative and doxological tone without too much reliance on rational arguments to win the assent of readers. They have chosen to make use of what one might call the apologetics of the saints. "Only the saints," comments Bishop Schönborn, "are sufficiently *universal*, that is to say, Catholic, to speak the truths of faith to everyone in terms that spring from life. How could a person not be convinced that the words of a Saint Catherine, of a Saint Teresa of Avila, or of a "Little Flower" would have the power to traverse all cultural and human frontiers so as to propose, in a language inflamed with the love of Christ, the ancient and ever new truths of the Christian Message?"¹²

¹²Christoph Schönborn, "Les critères de rédaction," 168.

One of the most moving passages of the CCC is the page where, in the middle of an unfolding explanation of the holiness of the Church, there suddenly appears, in capital letters, one of the most beautiful citations from Saint Theresa of the Child Jesus:

If the Church was a body composed of different members, it couldn't lack the noblest of all; *it must have a Heart, and a Heart BURNING WITH LOVE*. And I realized that *this love alone* was the true motive force which enabled the other members of the Church to act; if it ceased to function, the Apostles would forget to preach the gospel, the Martyrs would refuse to shed their blood. LOVE, IN FACT, IS THE VOCATION WHICH INCLUDES ALL OTHERS: IT'S A UNIVERSE OF ITS OWN, COMPRISING ALL TIME AND SPACE—IT'S ETERNAL! (n. 826)

The *Catechism of the Catholic Church* witnesses to this heart that burns with love.—*Translated by Mark Sebanc* □