

1. Para. 146: Abraham thus fulfills the definition of faith in *Hebrews* 11:1: 'Faith is the assurance of things hoped for, the conviction of things not seen' (*Heb* 11:1): 'Abraham believed God, and it was reckoned to him as righteousness' (*Rom* 4:3; cf. *Gen* 15:6). Because he was 'strong in his faith,' Abraham became the 'father of all who believe' (*Rom* 4:11, 18, 4:20; cf. *Gen* 15:5)."
2. Para. 150: Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a *free assent to the whole truth that God has revealed*. As personal adherence to God and assent to his truth, Christian faith differs from our faith in any human person. It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature (Cf. *Jer* 17:5-6; *Psa* 40:5; 146:3-4)."
3. False. Para. 153: When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come 'from flesh and blood,' but from 'my Father who is in heaven' (*Mt.* 16:17; cf. *Gal* 1:15; *Mt* 11:25). *Faith is a gift of God, a supernatural virtue infused by him*. 'Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and 'makes it easy for all to accept and believe the truth'" (DV 5; cf. DS 377; 3010)."
4. Para. 148: "The Virgin Mary most perfectly embodies the obedience of faith. By faith Mary welcomes the tidings and promise brought by the angel Gabriel, believing that 'with God nothing will be impossible' and so giving her assent: 'Behold I am the handmaid of the Lord; let it be [done] to me according to your word' (*Lk* 1:37-38; cf. *Gen* 18:14). Elizabeth greeted her: 'Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord' (*Lk* 1:45). It is for this faith that all generations have called Mary blessed (Cf. *Lk* 1:48)."
5. B. Para. 156: "What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe 'because of the authority of God himself who reveals them, who can neither deceive nor be deceived' (*Dei Filius* 3: DS 3008). So 'that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit' (*Dei Filius* 3: DS 3009). Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability 'are the most certain signs of divine Revelation, adapted to the intelligence of all'; they are 'motives of credibility' (*motiva credibilitatis*), which show that the assent of faith is 'by no means a blind impulse of the mind' (*Dei Filius* 3: DS 3008-10; cf. *Mk* 16:20; *Heb.* 2:4)."
6. False. Para.159: "*Faith and science*: 'Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who

- reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth' (*Dei Filius* 4; DS 3017). Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are' (GS 36§1)."
7. True. Para. 161: "Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation (Cf. *Mk* 16:16; *Jn* 3:36; 6:40 *et al*). 'Since "without faith it is impossible to please [God]" and to attain to the fellowship of his sons, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life "but he who endures to the end"' (*Dei Filius* 3; DS 3012; cf. *Mt* 10:22; 24:13 and *Heb* 11:6; Council of Trent: DS 1532)."
  8. A, B and D. Para. 162: Faith is an entirely free gift that God makes to man. We can lose this priceless gift, as St. Paul indicated to St. Timothy: 'Wage the good warfare, holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith' (*I Tim* 1:18-19). To live, grow, and persevere in the faith until the end we must nourish it with the word of God; we must beg the Lord to increase our faith (Cf. *Mk* 9:24; *Lk* 17:5; 22:32); it must be 'working through charity,' abounding in hope, and rooted in the faith of the Church (*Gal* 5:6; *Rom* 15:13; cf. *Jas* 2:14-26)."
  9. True. Para. 170: "We do not believe in formulas, but in those realities they express, which faith allows us to touch. 'The believer's act [of faith] does not terminate in the propositions, but in the realities [which they express]' (St. Thomas Aquinas, *STh* II-II, 1,2, ad 2). All the same, we do approach these realities with the help of formulations of the faith which permit us to express the faith and to hand it on, to celebrate it in community, to assimilate and live on it more and more."
  10. Para. 157: "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, *STh* II-II, 171, 5, obj. 3). 'Ten thousand difficulties do not make one doubt' (John Henry Cardinal Newman, *Apologia pro vita sua* [London: Longman, 1878], 239)."