

Our Catholic Faith



Our family is made up of a diverse mix of people, young and old, rich and poor, saints and sinners alike, of all races and nationalities. Our Church was founded and instituted by Jesus himself. His teachings were handed down by an unbroken line of Shepherds for over 2000 years with love and truth, guiding the world that is lost and confused. With over 1 billion in our family sharing the Sacraments and fullness of the faith, we exist to live out the gospel teachings of Christ. Jesus laid the foundation for our faith. We are the true Church. Welcome home to the Catholic Church.

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A Common Destiny in God

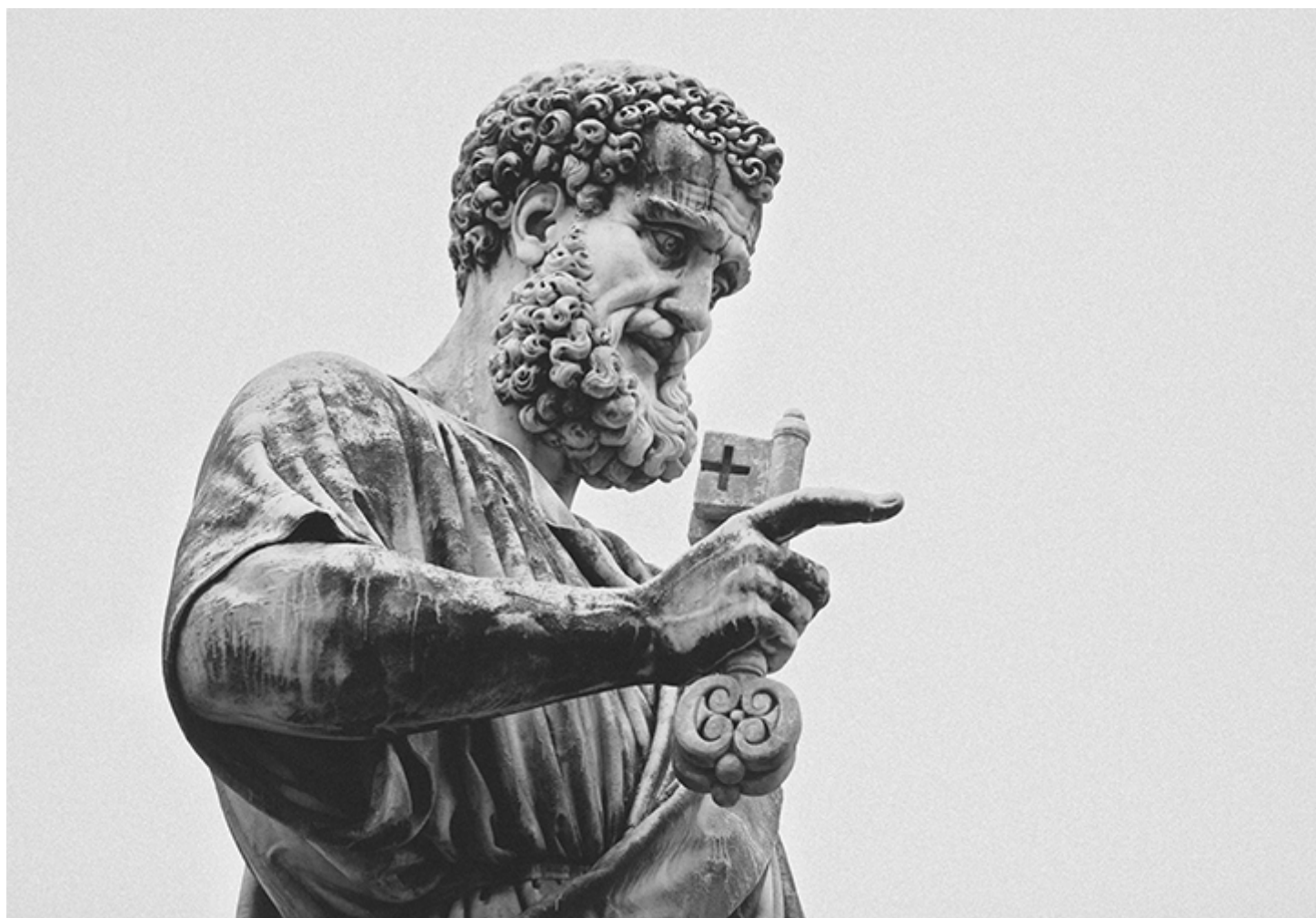
Humanity is one community with a common destiny in God. People turn to different religions in search of the same answers to fundamental questions as:

- What is the purpose of life?
- What is good and evil?
- Where does suffering come from and what is its meaning?
- What leads to happiness?
- **What lies beyond death?**

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The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ “the way, the truth, and the life” ([John 14:6](#)), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself (Nostra Aetate, 2).

No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned. The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion (Nostra Aetate, 5).



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What We Believe

The first profession of our faith was made during baptism ([Matt 28:19](#)), in the name of the Father, Son and Holy Spirit, in reference to the Holy Trinity. And so, the Creed is divided into three parts “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 (*Roman Catechism* I, 1, 3)”. These are “the three chapters of our baptismal seal” (St Irenaeus).

The Nicene Creed help us today to attain and deepen the faith of all times by means of the different summaries made of it (CCC 193). Saint Ambrose tells us that, “It is our the spiritual seal, our heart’s meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul.”

The Nicene Creed

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,

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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 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.

<https://youtu.be/0YNeTwWU1RE>

Catechism of the Catholic Church

- PART ONE: THE PROFESSION OF FAITH
 - SECTION TWO I. THE CREEDS

SECTION TWO

I. THE CREEDS

185 Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common language of faith, normative for all and uniting all in the same confession of faith.

186 From the beginning, the apostolic Church expressed and handed on her faith in brief formulae normative for all.¹ But already very early on, the Church also wanted to

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gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism:

This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. and just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments.²

187 Such syntheses are called "professions of faith" since they summarize the faith that Christians profess. They are called "creeds" on account of what is usually their first word in Latin: credo ("I believe"). They are also called "symbols of faith".

188 The Greek word symbolon meant half of a broken object, for example, a seal presented as a token of recognition. the broken parts were placed together to verify the bearer's identity. the symbol of faith, then, is a sign of recognition and communion between believers. Symbolon also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis.

189 The first "profession of faith" is made during Baptism. the symbol of faith is first and foremost the baptismal creed. Since Baptism is given "in the name of the Father and of the Son and of the Holy Spirit",³ The truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity.

190 and so the Creed is divided into three parts: "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."⁴ These are "the three chapters of our [baptismal] seal".⁵

191 "These three parts are distinct although connected with one another. According to a comparison often used by the Fathers, we call them articles. Indeed, just as in our bodily members there are certain articulations which distinguish and separate them, so too in this profession of faith, the name "articles" has justly and rightly been given to the truths we must believe particularly and distinctly."⁶ In accordance with an ancient tradition, already attested to by St. Ambrose, it is also customary to reckon the articles of the Creed as twelve, thus symbolizing the fullness of the apostolic faith by the number of the apostles.⁷

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192 Through the centuries many professions or symbols of faith have been articulated in response to the needs of the different eras: the creeds of the different apostolic and ancient Churches,⁸ e.g., the Quicumque, also called the Athanasian Creed;⁹ The professions of faith of certain Councils, such as Toledo, Lateran, Lyons, Trent;¹⁰ or the symbols of certain popes, e.g., the Fides Damasi¹¹ or the Credo of the People of God of Paul VI.¹²

193 None of the creeds from the different stages in the Church's life can be considered superseded or irrelevant. They help us today to attain and deepen the faith of all times by means of the different summaries made of it.

Among all the creeds, two occupy a special place in the Church's life:

194 The Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith".¹³

195 The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day.

196 Our presentation of the faith will follow the Apostles' Creed, which constitutes, as it were, "the oldest Roman catechism". the presentation will be completed however by constant references to the Nicene Creed, which is often more explicit and more detailed.

197 As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching",¹⁴ let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe:

This Creed is the spiritual seal, our heart's meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul.¹⁵

¹ Cf. [⇒ Rom 10:9](#); [⇒ I Cor 15:3-5](#), etc.

² St. Cyril of Jerusalem, Catech. illum. 5, 12: PG 33, 521-524.

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[3](#) ⇒ Mt 28:19

[4](#) Roman Catechism I, 1, 3.

[5](#) St. Irenaeus, Dem. ap. 100: SCh 62, 170.

[6](#) Roman Catechism I, 1, 4.

[7](#) Cf. St. Ambrose, Expl. symb. 8: PL 17, 1196.

[8](#) Cf. DS 1-64.

[9](#) Cf. DS 75-76.

[10](#) Cf. DS 525-541; 800-802; 851-861; 1862-1870.

[11](#) Cf. DS 71-72.

[12](#) Paul VI, CPG (1968).

[13](#) St. Ambrose, Expl. symb. 7: PL 17, 1196.

[14](#) ⇒ Rom 6:17

[15](#) St. Ambrose, Expl. symb. I: PL 17, 1193.

http://www.vatican.va/archive/ENG0015/_P14.HTM

Sacred Scripture

Through Sacred Scripture, the Father who is in heaven comes lovingly to meet his children, and talks with them (Dei Verbum, 21). It is through the Bible that we meet the Person of Jesus Christ. We come to learn who He is, how He lived, what He taught, what He has done for us.

Why Scripture and Tradition? Why not Scripture only?

Sacred tradition and Sacred Scripture flow from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God in as much as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known.

Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence (Dei Verbum, 9)

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In the written Word, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words (Dei Verbum, 21).

<http://www.catholic.sg/our-faith/sacredscripture/>

Why Pray? A meeting of Hearts

*But when you pray, go into your room,
close the door and pray to your Father, who is unseen.
Then your Father, who sees what is done in secret,
will reward you. – [Matthew 6:6](#)*

The purpose of prayer is to find God at the place where God wants to meet us – in our heart, as their term is used in the Bible, that is, in that secret place of ourselves that is the source of our particular personality, the place where the decisions in our lives are formed and where our destiny is hammered out. Like the high priest, the only one who can enter into this “holy of holies” to converse alone with God is oneself.

The Way of Prayer

Two truths that are mutually dependent on each other

1. Each one of us has his own way of praying that is strictly his own
2. Any method of prayer (vocal or mental, ordinary or extraordinary) is not in itself better than any other type

The best method of prayer for me is determined by this particular time, these particular circumstances by which I find myself. A simple “cry” towards the Lord, in the way the sick and poor of the Gospel cried, can be better for me, here, at this particular moment, than the most perfect ecstasy ([Romans 8:26-27](#)).

Every prayer, irrespective of its form, ought to have its origin in the Word of God and its effect in a greater love of God. This is the reason why it is so important to read or call to mind a biblical text at the beginning of prayer or a Spiritual Exercise to ask God for his light to really to understand it and to gather fruit from it. No prayer is a good prayer unless it is made in *Spiritu Sancto*: “No one can come to me unless the Father who sent me draws him” ([John 6:44](#)).

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Every Scriptural text should be approached, in all freedom, with the sole concern formulated this way by an age old exegete: “*Te totum applica ad textum, rem totam applica ad te*” (Devote your whole self to the text, and its whole matter to yourself).

The sole criterion for the worth of a person’s prayer is that after finishing it, he ought to live more fully the life of Christ, according to the words of St Paul, “For me to live is Christ.” ([Phil 1:21](#))

Are my faith, hope and my charity, stronger after my prayer?

Yes?

Then all was very well with my prayer, even if it was dry, distracted or dreary.

Pray for someone today

“Prayer is not asking. Prayer is putting oneself in the hands of God, at His disposition, and listening to His voice in the depth of our hearts.” – Mother Teresa

- Please take a moment to pray for the intentions listed in this section.
- Or submit your prayer request and allow our community to pray together with you.

<http://www.catholic.sg/get-assistance/pray-for-someone/>

<http://www.catholic.sg/participate/becomingcatholic/>

<http://www.catholic.sg/participate/returning-catholics/>

<http://www.catholic.sg/participate/new-evangelisation/>

<http://www.catholic.sg/participate/formation/>

<http://www.catholic.sg/participate/vocations/>

<http://www.catholic.sg/participate/marriageandfamily/>

<http://www.catholic.sg/participate/youthandyoungadults/>

<http://www.catholic.sg/participate/just-for-fun/star-wars-quiz-catholics/>

<http://www.catholic.sg/participate/just-for-fun/so-u-are-catholic/>

<http://www.catholic.sg/participate/just-for-fun/christmas-fact-fiction/>

Basic Teachings of our Catholic Faith and the True Church of Jesus Christ

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<http://www.catholic.sg/the-virtue-of-humility/> The Virtue of Humility

<http://www.catholic.sg/my-guardian-dear/> My dear Guardian Angel

Daily Prayer from Divine Office

<http://www.catholic.sg/our-faith/prayers/divine-office-lauds/>

Laudato Si

<http://www.catholic.sg/our-faith/laudato-si-care-common-home/>

World Day of Prayer for the Care of Creation

<http://www.catholic.sg/our-faith/world-day-prayer-care-creation/>

<http://www.catholic.sg/our-faith/resources/> Resources

Knowing the Faith

<http://www.catholic.sg/our-faith/resources/knowning-the-faith/>

Living the Faith

<http://www.catholic.sg/our-faith/resources/living-the-faith/>

<http://www.catholic.sg/proud2b/>