



Introduction: The Fashion of Being “Catholic My Way”

We live in a time when many declare themselves to be “believers, but not practicing,” or “Catholics, but not fanatics.” It sounds modern, polite, even reasonable. But in reality, it hides one of the greatest spiritual dangers of our time: **the attempt to build a faith tailor-made to one’s taste**, where God adapts to man, instead of man adapting to God’s will.

The expression “Catholic my way” may seem harmless, but deep down, it is **a declaration of independence from God**, a subtle way of saying: “I decide what to believe, when to obey, and to what extent I will follow Christ.” It is the modern echo of the “non serviam”—“I will not serve”—of the fallen angel.

And yet, Christ did not call us to partial belief, but to follow Him **“with all your heart, with all your soul, and with all your strength”** (Deuteronomy 6:5).

1. The Roots of the Problem: When Faith Becomes an Opinion

The phenomenon of being “Catholic my way” is not new. Since the earliest centuries, the Church has fought heresies that were born of private interpretations of the Gospel. St. Peter already warned:

“No prophecy of Scripture is a matter of one’s own interpretation”
(2 Peter 1:20).

But today, in an individualistic and relativistic culture, this phenomenon has reached its peak. Religion is no longer seen as **a truth that transforms me**, but as **an experience that I configure according to my emotions and preferences**.

Thus, we hear phrases like:

- “I believe in God, but not in the Church.”
- “I don’t need to go to Mass; I talk to God in my own way.”
- “I don’t confess to a priest; I confess directly to God.”

They sound reasonable, but they conceal a dangerous distortion: **faith without obedience**,



love without commitment, spirituality without the Cross.

2. What It Truly Means to Be Catholic

The word “**Catholic**” comes from the Greek *katholikos*, meaning “universal.” To be Catholic is not to hold just another religious opinion; it means **belonging to the universal Church founded by Christ**.

It is not a cultural label but a **total adherence to the deposit of faith**, transmitted through the Magisterium, Tradition, and Sacred Scripture.

To be Catholic implies **communion**, not isolation. It means accepting that **my faith is not mine alone**, but something I receive from the Church—the same Church that has safeguarded the truth since the time of the Apostles.

As St. Ignatius of Antioch wrote in the first century:

“Wherever Jesus Christ is, there is the Catholic Church.” (*Letter to the Smyrnaeans, 8,2*).

To be “Catholic my way” is therefore a contradiction in terms. To be Catholic means to be so **in Christ’s way, in the Church’s way, in the way of the saints**.

3. The Modern Temptation: God Without the Church

In the age of social media and instant opinions, many feel comfortable with a God who does not demand, correct, or challenge.

A God who “understands everything,” yet is not obeyed in anything.

However, **Christian faith is not a private emotion** but a living relationship that requires conversion, fidelity, and obedience.

Christ did not found a club for spirituality but a visible, hierarchical, sacramental Church.



“You are Peter, and upon this rock I will build my Church”
(Matthew 16:18).

To deny the authority of the Church is to deny the very structure Christ established. And to detach faith from the sacraments is like cutting the umbilical cord of grace.

4. The “Catholic My Way” Attitude Versus Objective Truth

Today, “freedom” is confused with “absolute autonomy.” But **Christian freedom does not mean doing whatever I want**—it means having the strength to do what is good, even when it is difficult.

When someone says “I believe in my own way,” they are, in fact, asserting that **their personal judgment stands above the Gospel**.
But truth is not manufactured; **it is received**.

Traditional theology teaches that faith is “*an assent of the intellect and will to the truth revealed by God.*” It is not a feeling, a fashion, or an ideology: it is surrender to the Truth made flesh.

And that Truth has a face: **Jesus Christ**.

5. A Pastoral Perspective: Why People Drift Away from the Church

Many “Catholics in their own way” are not rebellious, but rather **ignorant, wounded, or scandalized**.

Some simply do not know Church teaching well. Others have been disillusioned by the unworthy behavior of certain members of the Church.

Here lies the pastoral dimension: **instead of judging, we must invite, accompany, and educate**.

The Catholic who has drifted away needs to rediscover the merciful face of God—but also **His authority and His truth**.



As Pope Benedict XVI wrote:

“Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.” (Deus Caritas Est, 1)

6. Practical Guide: How to Move from “Catholic My Way” to “Catholic According to the Heart of Christ”

1☐ **Reconcile with the Church.**

If you’ve felt distant for a while, approach humbly. The Church is not a museum of saints, but a hospital for sinners. Christ awaits you in the sacraments.

2☐ **Form your conscience.**

It’s not enough to “follow your heart”—you must form it according to truth. Read the Catechism, listen to good priests, study the Gospel with a prayerful spirit.

3☐ **Live the sacraments faithfully.**

Sunday Mass is not optional—it is the heart of Christian life.
Frequent confession is medicine for the soul.
The Eucharist is the food of immortality.

4☐ **Obey, even when you don’t understand.**

Mature faith obeys even when it’s hard. Obedience is not servility—it is love that trusts.

5☐ **Cultivate sincere prayer.**

Talk to God, but also listen to Him. Don’t only tell Him what you want—ask Him to show you what He wants.

6☐ **Seek community.**

Christianity is not lived alone. Join a parish, a prayer group, or a traditional community where the full faith is lived.

7☐ **Be a witness.**



Faith is not imposed, but proposed with joy. Your consistency may awaken in others the desire to return to God.

7. Fidelity as a Response of Love

Being Catholic is not a burden—it is a grace. It is not about losing freedom but **finding it in truth**.

Christ did not come to limit us, but to free us from ourselves.

“If you remain in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.” (John 8:31-32)

To be faithful to the Church, to her teachings, and to her sacraments is not fanaticism—it is **ordered love**.

For whoever truly loves **does not set conditions**.

Conclusion: The Challenge of Believing “God’s Way”

The “Catholic my way” seeks a comfortable, lightweight faith with no demands. But such a faith does not save.

Christ did not say, “Come and do as you please,” but **“Follow me.”**

Following Him involves renunciation, obedience, and ongoing conversion.

Today more than ever, the Church needs **wholehearted Catholics**, not lukewarm ones; **faithful disciples**, not mere sympathizers; **courageous witnesses**, not spiritual consumers.

The question is not: *What kind of Catholic do I want to be?*

The real question is:

What kind of Catholic does God want me to be?

And the answer, as always, is found at the foot of the Cross.