

Ten After Ten ---- Session 4: The Transmission of Divine Revelation

74. Christ must be proclaimed to all nations and individuals, so that this revelation may reach to the ends of the earth:

God graciously arranged that the things he had once revealed for the salvation of all peoples should remain in their entirety, throughout the ages, and be transmitted to all generations.

75. In preaching the Gospel, (the apostles) were to communicate the gifts of God to all men. This Gospel was to be the source of all saving truth and moral discipline.

76. In keeping with the Lord's command, the Gospel was handed on in two ways: orally... and in writing.

77. The apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time.

78. This living transmission... is called Tradition... the Church, in her doctrine, life, and worship perpetuates and transmits to every generation all that she herself is, all that she believes.

79. God... continues to converse with the Spouse of his beloved Son. The Church—and through her in the world—leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness.

80. Sacred Tradition and Sacred Scripture... flowing out from the same divine well-spring... makes present and fruitful in the Church the mystery of Christ.

81. Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit.

82. The Church... does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.

83. The first generation of Christians did not yet have a written New Testament, and the New Testament itself demonstrates the process of living Tradition.

84. By adhering to [**The sacred deposit**] the entire holy people, united to its pastors, remains always faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and the prayers.

85. The task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.

86. Yet this Magisterium is not superior to the Word of God, but is its servant... All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith.
88. The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas... obliging the Christian people to an irrevocable adherence of faith.
89. Dogmas are lights along the path of faith; they illuminate it and make it secure. Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith.
91. All the faithful share in understanding and handing on revealed truth.
92. The whole body of the faithful... cannot err in matters of belief... (sensus fidei)... they manifest a universal consent in matters of faith and morals.
93. The People unfailingly adheres to this faith, penetrates it more deeply with right judgment, and applies it more fully in daily life.
95. Tradition, Sacred Scripture, and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls.