

TRADITION – DEI VERBUM 7 – 9

Christ the Lord, in whom the entire Revelation of the most high God is summed up commanded the apostles to preach the Gospel, which had been promised before hand by the prophets, and which he fulfilled in his own person and promulgated with his own lips.

This was faithfully done: it was done by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit.

It was done by those apostles and other men associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing.

In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. Thus the apostolic preaching was to be preserved in a continuous line of succession until the end of time.

By means of the same Tradition the full canon of the sacred books is known to the Church and the holy Scriptures themselves are more thoroughly understood.

And Tradition transmits in its entirety the Word of God.

The Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence.

TRADITION – ST. IRENAEUS (A.D.140 – A.D. 202)

For the Church, although dispersed throughout the whole world even to the ends of the earth, has received from the Apostles and from their disciples the faith in one God... The Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same.

Group Time Sharing Questions

(A) Questions on the Text (Suggested time: 15 minutes)

1. What problem is threatening the churches in Galatia, described in 1:6-7?
2. What does Paul reveal to be absolute, utmost importance when it comes to preaching the gospel (1:8-9)?
3. What does Paul say was unique about the way he received the gospel (1:12)? Why is it important?
4. Why did Paul go straight to Jerusalem after he returned from the desert? Why is it important to do so?

Galatians 迦拉達書 1:6-7	<p>⁶ I am amazed that you are so quickly forsaking the one who called you by (the) grace (of Christ) for a different gospel ⁷(not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ.</p> <p><u>Notes:</u> [6-10] In place of the usual thanksgiving (see the note on Romans 1:8), Paul, with little to be thankful for in the Galatian situation, expresses amazement at the way his converts are deserting the gospel of Christ for a perverted message. He reasserts the one gospel he has preached (Gal 1:7-9) and begins to defend himself (Gal 1:10). [6] The one who called you: God or Christ, though in actuality Paul was the divine instrument to call the Galatians.</p>	<p>⁶我真奇怪，你們竟這樣快離開了那以基督的恩寵召叫你們的天主，而歸向了另一福音；⁷其實，並沒有別的福音，只是有一些人擾亂你們，企圖改變基督的福音而已。</p>
Galatians 迦拉達書 1:8-9	<p>⁸ But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed! ⁹ As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed!</p> <p><u>Notes:</u> [8] Accursed: in Greek, anathema; cf Romans 9:3; 1 Cor 12:3; 16:22.</p>	<p>⁸但是，無論誰，即使是我們，或是從天上降下的一位天使，若給你們宣講的福音，與我們給你們所宣講的福音不同，當受詛咒。⁹我們以前說過，如今我再說：誰若給你們宣講福音與你們所接受的不同，當受詛咒。</p>
Galatians 迦拉達書 1:12	<p>¹² For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ.</p> <p><u>Notes:</u> [12] Although Paul received his gospel through a revelation from Christ, this did not exclude his use of early Christian confessional formulations. See the note on Gal 1:4.</p>	<p>¹²因為，我不是由人得來的，也不是由人學來的，而是由耶穌基督的啓示得來的。</p>

(B) Session Review (Suggested time: 20 minutes)

Review today's session outline for the Navigator's Time, particularly the overall summary (item G). What is the most important point you learned from today's session? Why? Are there any issues discussed in today's Navigator's Time that you don't understand? Discuss them with your group members and see if they can help you. If satisfactory answers are not readily available, put the issues or questions on paper. Either bring them up during Q&A or submit them to the navigator for post-session response.

(C)

Optional

If your group finishes parts (A) & (B) early, try the following question for daily reflection and application:

St. Paul very often used the greeting of “grace and peace” in his epistles (e.g. Rom. 1:7; 1 Cor. 1:3; Eph. 1:2). To have God’s grace in our lives and to live in the peace that it brings is a simple way of living each day. Examine your life and share with your group members whether you are experiencing the interior peace that grace makes possible. Are you struggling against God over anything? Are you estranged from someone? Is anything threatening your peace?

In closing this group discussion, the group facilitator or a group member may want to lead the group in prayer and ask for God’s grace to help group members to make peace today.

Web links

http://www.vatican.va/archive/ENG0839/_INDEX.HTM

<http://www.catholic.org.tw/bible/index.htm>

<http://www.cathlinks.org/ccc-toc.htm>

<http://www.christusrex.org/www1/CDHN/ccc.html>