

# Adult Catechism @ Immaculate Conception

Year 1 Teaching

# SCRIPTURE

Catechism Paragraphs 50-141

Aquinas College Online Catechist Formation Program VIDEO link K-5 9:38 <https://vimeo.com/34727951>

Gr 6-HS 27:33 <https://vimeo.com/34956402>

*Any Seeds Planted? Any Memories Provoked? Any Questions Raised? Any Actions Prompted?*

50 By natural reason humans can know God with certainty, on the basis of God's works. But there is another order of knowledge, which humans cannot possibly arrive at by our own powers: the order of divine Revelation. Through an utterly free decision, **God has revealed Godself** and given Godself to humanity. This God does by revealing the mystery, God's plan of loving goodness, formed from all eternity in Christ, for the benefit of all humans. **God has fully revealed this plan** by sending us God's beloved Son, our Lord Jesus Christ, and the Holy Spirit. \_\_\_\_\_

51 *It pleased God, in God's goodness and wisdom, to **reveal** Godself and to make known the mystery of God's will, that humans should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature.* Dei Verbum 2 \_\_\_\_\_

52 God, who *dwells in unapproachable light*, wants to communicate God's own divine life to the humans God freely created, in order to adopt us as sons and daughters in God's only-begotten Son. By revealing God's own self God wishes to make us capable of responding to God, and of knowing and loving God far beyond our own natural capacity. \_\_\_\_\_

53 The divine plan of Revelation is realized simultaneously *by deeds and words which are intrinsically bound up with each other* and shed light on each another. It involves a specific divine pedagogy: God communicates Godself to humanity gradually, preparing us to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ.

St. Irenaeus of Lyons repeatedly speaks of this divine pedagogy using the image of God and humans becoming accustomed to one another: the Word of God dwelt in humanity and became the Son of man in order to accustom humans to perceive God and to accustom God to dwell in humans, according to the Father's pleasure. \_\_\_\_\_

54 *God, who creates and conserves all things by God's Word, provides humans with constant evidence of Godself in created realities. And furthermore, wishing to open up the way to heavenly salvation, God manifested Godself to our first parents from the very beginning.* God invited them to intimate communion with Godself and clothed them with resplendent grace and justice. \_\_\_\_\_

55 This revelation was not broken off by our first parents' sin. *After the fall, God buoyed them up with the hope of salvation, by promising redemption; and God has never ceased to show God's solicitude for the human race.* \_\_\_\_\_

56 After the unity of the human race was shattered by sin God at once sought to save humanity part by part. **The covenant with Noah** after the flood gives expression to the principle of the divine economy toward the *nations*, in other words, towards humans grouped *in their lands, each with (its) own language, by their families, in their nations.* \_\_\_\_\_

57 This state of division into many nations is at once cosmic, social and religious. It is intended to limit the pride of fallen humanity united only in its perverse ambition to forge its own unity as at Babel. But, because of sin, both polytheism and the idolatry of the nation and of its rulers constantly threaten this provisional economy with the perversion of paganism. \_\_\_\_\_

58 The covenant with Noah remains in force during the times of the Gentiles, until the universal proclamation of the Gospel. The Bible venerates several great figures among the Gentiles: Abel the just, the king-priest Melchizedek - a figure of Christ - and the upright *Noah, Daniel, and Job*. Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to *gather into one the children of God who are scattered abroad*. \_\_\_\_\_

59 In order to gather together scattered humanity **God calls Abram** from his country, his kindred and his father's house, **and makes him Abraham**, that is, *the father of a multitude of nations*. \_\_\_\_\_

60 The people descended from Abraham...would be the root on to which the Gentiles would be grafted, once they came to believe. \_\_\_\_\_

61 The patriarchs, prophets and certain other Old Testament figures have been and always will be honored as saints in all the Church's liturgical traditions. \_\_\_\_\_

62 After the patriarchs, **God formed Israel as his people by freeing them from slavery** in Egypt. He established with them the covenant of Mount Sinai and, through **Moses**, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised Savior. \_\_\_\_\_

63 **Israel is the priestly people of God**, *called by the name of the LORD*, and *the first to hear the word of God* (Good Friday Intercession), the people of *elder brethren* in the faith of Abraham. \_\_\_\_\_

64 **Through the prophets**, God forms God's people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts. The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations. Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary. \_\_\_\_\_

65 *In giving us God's Son, God's only Word (for God possesses no other), **God spoke everything to us at once in this sole Word** - and God has no more to say ...because what God spoke before to the prophets in parts, God has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing the eyes entirely upon Christ and by living with the desire for some other novelty.* St. John of the Cross \_\_\_\_\_

66 **No new public revelation is to be expected** before the glorious manifestation of our Lord *Jesus Christ*. Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries. \_\_\_\_\_

67 Throughout the ages, there have been **so-called private revelations**, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete **Christ's definitive Revelation**, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept *revelations* that claim to surpass or correct **the Revelation of which Christ is the fulfilment**, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations". \_\_\_\_\_

74 **God desires all humans to be saved and to come to the knowledge of the truth** (1 Tim 2:4): that is, of Christ Jesus. Christ must be proclaimed to all nations and individuals, so that this revelation may reach to the ends of the earth. \_\_\_\_\_

75 **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 beforehand by the prophets, and which he fulfilled in his own person and promulgated with his own lips. In preaching the Gospel, they were to communicate the gifts of God to all humans. This Gospel was to be the source of all saving truth and moral discipline. DV 7 \_\_\_\_\_

76 In keeping with the Lord's command, **the Gospel was handed on in two ways:**  
- **orally** 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; DV 7  
- **in writing** by those apostles and other humans associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing. DV 7 \_\_\_\_\_

77 In order that the full and living Gospel might always be preserved in the Church **the apostles left bishops as their successors.** They gave them their own position of teaching authority. St. Irenaus Indeed, 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. DV 8 \_\_\_\_\_

78 **This living transmission,** accomplished in the Holy Spirit, is called **Tradition**, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, *the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes...* The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer. DV 8 \_\_\_\_\_

79 The Father's self-communication made through his Word in the Holy Spirit remains present and active in the Church. \_\_\_\_\_

80 **Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other... Flowing out from the same divine well-spring, they come together in some fashion to form one thing, and move towards the same goal.** DV 9  
Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own *always, to the close of the age.* Mt 28:20 \_\_\_\_\_

81 **Sacred Scripture** is the speech of God as it is put down in writing under the breath of the Holy Spirit... And [Holy] **Tradition** transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. DV 9 \_\_\_\_\_

82 As a result the Church, to whom the **transmission and interpretation** of Revelation is entrusted, *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.* DV 9 \_\_\_\_\_

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. Tradition is to be distinguished from the various theological, disciplinary, liturgical or devotional traditions, born in the local churches over time. These are the particular forms, adapted to different places and times, in which the great Tradition is expressed. In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium. \_\_\_\_\_

84 The apostles entrusted the **Sacred deposit of the faith** (the *depositum fidei*), **contained in Sacred Scripture and Tradition**, to the whole of the Church.  
*By adhering to [this heritage] 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. So, in maintaining, practicing and professing the faith that has been handed on, there should be a remarkable harmony between the bishops and the faithful.* DV 10  
*The Church is the people united to its Priests, the flock adhering to its Shepherd.* Saint Cyprian \_\_\_\_\_

85 *The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to **the living teaching office of the Church** alone. Its authority in this matter is exercised in the name of Jesus Christ.*  
This means that 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. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith.* \_\_\_\_\_

87 The faithful receive with **docility** the teachings and directives that their pastors give them in different forms. \_\_\_\_\_

88 The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines **dogmas**, that is, when it proposes truths contained in divine Revelation or also when it proposes in a definitive way truths having a necessary connection with them. \_\_\_\_\_

89 There is an organic connection between our spiritual life and the dogmas. **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. \_\_\_\_\_

90 The mutual connections between dogmas, and their coherence, can be found in the whole of the Revelation of the mystery of Christ. *In Catholic doctrine there exists an order or **hierarchy of truths**, since they vary in their relation to the foundation of the Christian faith.* UR II \_\_\_\_\_

91 All the faithful share in understanding and handing on revealed truth. They have received the anointing of the Holy Spirit, who instructs them and guides them into all truth. \_

92 **The whole body of the faithful...cannot err in matters of belief.**  
*This characteristic is shown in the supernatural appreciation of faith (sensus fidei) on the part of the whole people, when, from the bishops to the last of the faithful, they manifest a universal consent in matters of faith and morals.* Lumen Gentium 12 \_\_\_\_\_

94 Thanks to the assistance of the Holy Spirit, the understanding of both the realities and the words of the heritage of faith is able to grow in the life of the Church:

- *through the contemplation and study of believers who ponder these things in their hearts; theological research in particular deepens knowledge of revealed truth.*
- *from the intimate sense of spiritual realities which [believers] experience, the sacred Scriptures grow with the one who reads them.* DV 8
- *from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth.* Saint Gregory the Great \_\_\_\_\_

95 *It is clear therefore that, in the supremely wise arrangement of God, sacred **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.* DV 10 \_\_\_\_\_

97 *Sacred Tradition and Sacred Scripture make up a **single sacred deposit** of the Word of God in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches.* \_\_\_\_\_

101 *In the condescension of God's goodness God speaks to us in human words.* \_\_\_\_\_

102 *Through all the words of Sacred Scripture, **God speaks only one single Word**. You recall that one and the same Word of God extends throughout Scripture, that it is **one and the same Utterance** that resounds in the mouths of all the sacred writers, since he who was in the beginning God with God has no need of separate syllables; for he is not subject to time.* Saint Augustine \_\_\_\_\_

103 *For this reason, the Church has always venerated the Scriptures as she venerates the Lord's Body. She never ceases to present to the faithful the bread of life, taken from **the one table of God's Word and Christ's Body**.* \_\_\_\_\_

104 *In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, *but as what it really is, the word of God* (1Thess 2:13). *In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them.* DV 21 \_\_\_\_\_*

105 **God is the author of Sacred Scripture.** *The divinely revealed realities ...in the text of Sacred Scripture have been written down under the inspiration of the Holy Spirit... For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical **the books of the Old and the New Testaments, whole and entire**, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself.* DV 11 \_\_\_\_\_

106 *God inspired the human authors of the sacred books. **To compose the sacred books, God chose certain humans** who, all the while employed in this task, made full use of their own faculties and powers so that, though God acted in them and by them, it was as true authors that they consigned to writing whatever God wanted written, and no more.* DV 11 \_\_\_\_\_

107 *The inspired books teach the truth... The books of Scripture firmly, faithfully, and without error teach **that truth which God**, for the sake of our salvation, **wished to see confided** to the Sacred Scriptures.* DV 11 \_\_\_\_\_

108 *Still, the Christian faith is **not a religion of the book**. Christianity is **the religion of the Word of God**, not a written and mute word, but incarnate and living.* Saint Bernard \_\_\_\_\_

109 *In Sacred Scripture, God speaks to humans 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.* \_\_\_\_\_

110 *In order **to discover the sacred authors' intention**, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. *For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression.* DV 12 \_\_\_\_\_*

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. **Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written.** DV 12 \_\_\_\_\_

The Second Vatican Council indicates **three criteria** for interpreting Scripture in accordance with the Spirit who inspired it.

112 **1. Be especially attentive "to the content and unity of the whole Scripture".**  
*The phrase "heart of Christ" can refer to Sacred Scripture, which makes known his heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted.* Aquinas

113 **2. Read the Scripture within "the living Tradition of the whole Church".**  
According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture (...according to the spiritual meaning which the Spirit grants to the Church -Origen). \_\_\_\_\_

114 **3. Be attentive to the analogy of faith.**  
By *analogy of faith* we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation. \_\_\_\_\_

115 According to an ancient tradition, one can distinguish between two **senses of Scripture**: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. **The profound concordance of the four senses** guarantees all its richness to the living reading of Scripture in the Church. \_\_\_\_\_

116 **The literal sense** is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation:  
*All other senses of Sacred Scripture are based on the literal.* Saint Thomas Aquinas \_\_\_\_\_

117 **The spiritual sense.** Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

**1. The allegorical sense.** We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism. \_\_\_\_\_

**2. The moral sense.** The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written *for our instruction*. \_\_\_\_\_

**3. The anagogical sense** (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem. \_\_\_\_\_

118 A medieval couplet summarizes the significance of the four senses:  
**The Letter speaks of deeds; Allegory to faith; The Moral how to act; Anagogy our destiny.**

119 *It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgment. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgment of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God.* DV 12

*But I would not believe in the Gospel, had not the authority of the Catholic Church already moved me.* Saint Augustine \_\_\_\_\_

120 It was by the apostolic Tradition that the Church discerned which writings are to be included in **the list of the sacred books**. This complete list is called **the canon of Scripture**. It includes **46 books for the Old Testament** (45 if we count Jeremiah and Lamentations as one) and **27 for the New**.

**The Old Testament:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, Tobit, Judith, Esther, 1 and 2 Maccabees, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, the Wisdom of Solomon, Sirach (Ecclesiasticus), Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi. \_\_\_\_\_

**The New Testament:** the Gospels according to Matthew, Mark, Luke and John, the Acts of the Apostles, the Letters of St. Paul to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, the Letter to the Hebrews, the Letters of James, 1 and 2 Peter, 1, 2 and 3 John, and Jude, and Revelation (the Apocalypse). \_\_\_\_\_

121 **The Old Testament** is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for **the Old Covenant has never been revoked**. \_\_\_\_\_

122 Indeed, *the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all humans... Even though they contain matters imperfect and provisional*, The books of the Old Testament bear witness to the whole divine pedagogy of God's saving love: these writings *are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way.* DV 15 \_\_\_\_\_

123 Christians venerate the Old Testament as true Word of God. The Church has always vigorously opposed the idea of rejecting the Old Testament under the pretext that the New has rendered it void (the heresy of Marcionism). \_\_\_\_\_

124 *The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament* which hand on the ultimate truth of God's Revelation. Their central object is Jesus Christ, God's incarnate Son: his acts, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance. \_\_\_\_\_

125 **The Gospels are the heart of all the Scriptures** because they are our principal source for the life and teaching of the Incarnate Word, our Savior. \_\_\_\_\_

126 We can distinguish **three stages in the formation of the Gospels:**

**1. The life and teaching of Jesus.** the Church holds firmly that the four Gospels, *whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among humans, really did and taught for their eternal salvation, until the day when he was taken up.* \_\_\_\_\_

**2. The oral tradition.** For, after the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed. \_\_\_\_\_

**3. The written Gospels.** The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesized or explained with an eye to the situation of the churches, the while sustaining the form of preaching, but always in such a fashion that they have told us the honest truth about Jesus. \_\_\_\_\_

127 The fourfold Gospel holds a unique place in the Church, as is evident both in the veneration which the liturgy accords it and in the surpassing attraction it has exercised on the saints at all times:

*There is no doctrine which could be better, more precious and more splendid than the text of the Gospel. Behold and retain what our Lord and Master, Christ, has taught by his words and accomplished by his deeds.* Saint Caesaria the Younger \_\_\_\_\_

*But above all it's the gospels that occupy my mind when I'm at prayer; my poor soul has so many needs, and yet this is **the one thing needful**. I'm always finding **fresh lights** there; hidden meanings which had meant nothing to me hitherto.* Saint Therese of Lisieux \_\_\_\_\_

128 The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated **the unity of the divine plan in the two Testaments** through **typology**, which discerns in God's works of the Old Covenant prefigurations of what God accomplished in the fullness of time in the person of his incarnate Son. \_\_\_\_\_

129 **Christians** therefore **read the Old Testament in the light of Christ crucified and risen**. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that **the Old Testament retains its own intrinsic value as Revelation** reaffirmed by our Lord himself. Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament. As an old saying put it, **the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.** St Augustine

130 **Typology** indicates the dynamic movement toward the fulfilment of the divine plan when *God [will] be everything to everyone* (1Cor 15:28). Nor do the calling of the patriarchs and the exodus from Egypt, for example, lose their own value in God's plan, from the mere fact that they were intermediate stages. \_\_\_\_\_

131 *And such is the force and power of the Word of God that it can serve the Church as her support and vigour, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life. Hence access to Sacred Scripture ought to be open wide to the Christian faithful.* \_\_\_\_\_

132 *Therefore, **the study of the sacred page should be the very soul of sacred theology.** The ministry of the Word, too - pastoral preaching, catechetics and all forms of Christian instruction, among which the liturgical homily should hold pride of place - is healthily nourished and thrives in holiness through the Word of Scripture.* \_\_\_\_\_

133 The Church *forcefully and specifically exhorts all the Christian faithful...to learn the surpassing knowledge of Jesus Christ, by **frequent reading of the divine Scriptures.***

**Ignorance of the Scriptures is ignorance of Christ.** Saint Jerome \_\_\_\_\_

134 All Sacred Scripture is but one book, and **this one book is Christ**, because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ. Hugh of St. Victor \_\_\_\_\_

137 What comes from the Spirit is not fully *understood except by the Spirit's action.* Origen \_\_\_\_\_

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