

BOLD Typeface = reference in the Catechism of the Catholic Church
Catechism Online: http://www.vatican.va/archive/ENG0015/_INDEX.HTM

1. Prayer
 2. Students state their understanding of Tradition
 3. What caused you to have the understanding? What kind of understanding would you like to have?
 4. Presentation from the Catechism
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Tradition (definition)

1. Deposit of faith (living transmission) from each generation

Relationship between Sacred Scripture & Tradition 81

Scripture is the speech of God in writing under the breath of the Holy Spirit

Tradition transmits the faith in its entirety entrusted by Christ & the Holy Spirit to the successors of the apostles which is spread by preaching

Tradition & traditions 83

Tradition is distinguished from theological, disciplinary, liturgical & devotional traditions born in local churches over time. In light of Tradition, traditions can be retained, modified or even abandoned under the guidance of the Church Magisterium (teaching office).

Scripture 101-141

Old Testament – 46 books from Septuagint [Greek] (Protestants – Masoreic from Jamnia [Hebrew] 39)

New Testament – 27 books (same for all Christians)

New Testament Apocrypha – other writings (considered valuable, but not inspired scripture)

Scripture & Tradition

The Sacred Deposit of the faith **84**

Summary

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. **97**

The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes **98**

Some traditions

- Rosary (<http://melekali.50megs.com/Rosary/>)
- Stations of the Cross (<http://www.creighton.edu/CollaborativeMinistry/stations.html>)
- Blessing self with Holy Water (<http://www.kensmen.com/catholic/water.html>)
- Adoration before the Tabernacle (<http://www.diogh.org/youngacm/adoration.htm>)
- Sacraments & Sacramentals (http://www.davidmacd.com/catholic/sacraments_sacramentals.htm)
- Sign of the cross (In the name of the Father, Son & Holy Spirit)

Extra! VII. Lecture #7: Scripture and Tradition (<http://home.comcast.net/~icuwweb/c03607.htm>)

- A. Tradition & traditions 83
 - 1. Various theological, disciplinary, liturgical, or devotional "traditions" can be witnesses to, embodiments, expressions of the universal Catholic Tradition. Yet they are time conditioned and may be merely local (rather than universal). Example: different liturgical usages of different Catholic rites.
 - 2. Tradition: described by St. Vincent of Lerins (5th cent) as that which is held "*ubique, semper, et ab omnibus*" ("everywhere, always, by everyone"). This threefold criterion is often called "the Vincentian canon"
 - a. traditions can be retained, modified, abandoned in light of Tradition, guided by Magisterium.
 - b. "*Tradition is the heritage of Christ's Church*. This is a living memory of the Risen One met and witnessed to by the Apostles who passed on his living memory to their successors in an uninterrupted line, guaranteed by the apostolic succession through the laying on of hands, down to the Bishops of today. This is articulated in the historical and cultural patrimony of each Church, shaped by the witness of the martyrs, fathers and saints, as well as by the living faith of all Christians down the centuries to our own day. It is not an unchanging repetition of formulas, but a

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heritage which preserves its original, living kerygmatic core. It is Tradition that preserves the Church from the danger of gathering only changing opinions, and guarantees her certitude and continuity. When the uses and customs belonging to each Church are considered as absolutely unchangeable, there is a sure risk of Tradition losing that feature of a living reality which grows and develops, and which the Spirit guarantees precisely because it has something to say to the people of every age. As Scripture is increasingly understood by those who read it *Gregory, In Ezekiel 1.7.8*, every other element of the Church's living heritage is increasingly understood by believers and is enriched by new contributions, *in fidelity and in continuity DV 8*. Only a religious assimilation, in the obedience of faith, of what the Church calls "Tradition" will enable Tradition to be embodied in different cultural and historical situations and conditions. Tradition is never pure nostalgia for things or forms past, nor regret for lost privileges, but the living memory of the Bride, kept eternally youthful by the Love that dwells within her" JP II

- *c. "We must show people the beauty of memory, the power that comes to us from the Spirit and makes us witnesses because we are children of witnesses; we must make them taste the wonderful things the Spirit has wrought in history; we must show that it is precisely Tradition which has preserved them, thus giving hope to those who, even without seeing their efforts to do good crowned by success, know that someone else will bring them to fulfillment; therefore man will feel less alone, less enclosed in the narrow corner of his own individual achievement."*
- **B. Scripture & Tradition 74-83**
 - 1. Tradition pre-dates Scripture (both OT and NT), responsible for canon
 - 2. Scripture is primary, written expression of the Tradition. Lk 1:1-4 "Many have undertaken to compile a narrative of the events which have been fulfilled in our midst, precisely as those events were handed on (*paredosan*) to us by the original eyewitnesses and ministers of the word." (NAB)
 - 3. Other written expressions of Tradition: writings of the Fathers & doctors
 - a. Not referred to as "inspired" or called "the Word of God"
 - b. Not generally used in Eucharistic liturgy (except Creed, liturgical prayers)
 - 4. Scripture is norm for later traditions. *Norma normans non-normata*.
 - 5. Tradition is interpretation of Scripture in its proper ecclesial context through life, liturgy, teaching. **113**
 - 6. Scripture & Tradition together convey the Word of God.
- **C. Doctrine (etymology - "Teaching")**
 - 1. Definition: J. Pelikan *The Christian Tradition*: "what the Church believes, teaches, and confesses on the authority of the Word of God."
 - 2. Dogma: **88**. Truths officially proposed by Church as being part of or necessarily connected to Revelation in a binding, definitive way. In Pelikan's definition, this equivalent to what the Church "confesses."
 - 3. Hierarchy of truths **90**. Mutual connection ("analogy of faith"), varying in centrality. None expendable, but some more central than others. Trinity and Incarnation most central.
 - 4. Development of Doctrine (growth of the Tradition) CF 266b
 - a. growth in insight into the realities and words being passed on. Jn 16:13. "penetrates it more deeply, applies it more" **94**.
 - b. Twofold basis: mystery & historicity
 - c. Sometimes very continual; sometimes jagged, e.g. religious liberty, ecumenism
 - 5. Heresy & orthodoxy (bad because forbidden, or forbidden because bad?)
 - a. Material *objective opinion* and formal *subjective intention*
 - b. Material heresy as one-sided choice; partiality vs. wholeness, integrity
- **D. Handing on of the Tradition**
 - 1. Entrusted to the Church. Common effort of entire people of God
 - 2. Indispensable role of the family & religious community in a tradition process
 - 3. Apostolic succession of pastors insures continuity, accuracy. See 2 Tim 2:2, RSV "What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also"

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- 5. Interaction with subject & people
 - 6. Deciding