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LEO XIV

GENERAL AUDIENCE

Audience Hall

Wednesday, 14 January 2026

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Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum*.

1. God speaks to men as to friends (Reading: *Jn* 15:15)

Dear brothers and sisters, good morning and welcome!

We have started the cycle of catechesis on Vatican Council II. Today we will begin to look more closely at the Dogmatic Constitution *Dei Verbum*, on the divine Revelation. It is one of the most beautiful and important of the Council and, to introduce it, it may be helpful to recall the words of Jesus: "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (*Jn* 15:15). This is a fundamental point of Christian faith, which *Dei Verbum* reminds us of: Jesus Christ radically transforms man's relationship with God, which is henceforth a relationship of friendship. Therefore, the only condition of the new covenant is love.

Saint Augustine, commenting on this passage of the Fourth Gospel, insists on the perspective of grace, which alone can make us friends of God in his Son (*Commentary on the Gospel of John, Homily 86*). Indeed, an ancient motto stated: "*Amicitia aut pares invenit, aut facit*", "friendship is born between equals, or makes them so". We are not equal to God, but God himself makes us similar to Him in his Son.

For this reason, as we can see in all the Scripture, in the Covenant there is a first moment of distance, in which the pact between God and mankind always remains asymmetrical: God is God and we are creatures. However, with the coming of the Son in human flesh, the Covenant opens up to its final purpose: in Jesus, God makes us sons and daughters, and calls us to become like Him, albeit in our fragile humanity. Our resemblance to God, then, is not reached through transgression and sin, as the serpent suggests to Eve (cf. *Gen* 3:5), but in our relationship with the Son made man.

The words of the Lord Jesus that we have recalled – “I have called you friends” – are reprised in the Constitution *Dei Verbum*, which affirms: “Through this revelation, therefore, the invisible God (see *Col* 1:15; *1 Tim* 1:17) out of the abundance of His love speaks to men as friends (see *Ex* 33:11; *Jn* 15:14-15) and lives among them (see *Bar* 3:38), so that He may invite and take them into fellowship with Himself” (no. 2). The God of *Genesis* already conversed with our first parents, engaging in dialogue with them (cf. *Dei Verbum*, 3); and when this dialogue was interrupted by sin, the Creator did not cease to seek an encounter with his creatures and to establish a covenant with them. In the Christian Revelation, that is, when God became man in his Son in order to seek us out, the dialogue that had been interrupted is restored in a definitive manner: the Covenant is new and eternal, nothing can separate us from his love. The Revelation of God, then, has the dialogical nature of friendship and, as in the experience of human friendship, it does not tolerate silence, but is nurtured by the exchange of true words.

The Constitution *Dei Verbum* also reminds us of this: God speaks to us. It is important to recognize the difference between words and chatter: this latter stops at the surface and does not achieve communion between people, whereas in authentic relationships, the word serves not only to exchange information and news, but to reveal who we are. The word possesses a revelatory dimension that creates a relationship with the other. In this way, by speaking to us, God reveals himself to us as an Ally who invites us into friendship with Him.

From this perspective, the first attitude to cultivate is listening, so that the divine Word may penetrate our minds and our hearts; at the same time, we are required to speak with God, not to communicate to him what He already knows, but to reveal ourselves to ourselves.

Hence the need for prayer, in which we are called to live and to cultivate friendship with the Lord. This is achieved first of all in liturgical and community prayer, in which we do not decide what to hear from the Word of God, but it is He Himself who speaks to us through the Church; it is then achieved in personal prayer, which takes place in the interiority of the heart and mind. Time dedicated to prayer, meditation and reflection cannot be lacking in the Christian's day and week. Only when we speak *with* God can we also speak *about* Him

Our experience tells us that friendships can come to an end through a dramatic gesture of rupture, or because of a series of daily acts of neglect that erode the relationship until it is lost. If Jesus calls us to be friends, let us not leave this call unheeded. Let us welcome it, let us take care of this relationship, and we will discover that friendship with God is our salvation.

Summary of the Holy Father's words

Dear brothers and sisters,

We begin our new series of catecheses on the [Second Vatican Council](#) by considering [Dei Verbum](#), the Dogmatic Constitution on Divine Revelation. As today's Scripture reading reminds us, Jesus calls us friends because he has revealed to us everything that he has heard from the Father. It is through Revelation, which reaches its fullness in Jesus, the Word made flesh, that we are invited to share in God's life as his children in Christ. We are reminded that friendship with God is not only a gift, but also an invitation that requires a response, as in any relationship. To cultivate this friendship, we must spend time with God in prayer, both personally and especially through the Liturgy, where the community gathers to listen to the word of God with the guidance of the Church. Together, let us respond wholeheartedly to the Lord's invitation and discover in his friendship the true mystery of our salvation.

Special greetings

I extend a warm welcome this morning to all the English-speaking pilgrims and visitors taking part in today's Audience, especially those coming from Ireland, Australia, Korea and the United States of America. Upon all of you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you all!

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The HOLY SEE

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LEO XIV

GENERAL AUDIENCE

Audience Hall

Wednesday, 11 February 2026

[Multimedia]

**Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum*
5. *The Word of God in the life of the Church***

Dear brothers and sisters, good morning and welcome!

In today's catechesis we will look at the profound and vital link that exists between the Word of God and the Church, a bond expressed by the Conciliar Constitution *Dei Verbum*, in the sixth chapter. The Church is the rightful home of Sacred Scripture. Under the inspiration of the Holy Spirit, the Bible arose from the people of God, and is destined for the people of God. In the Christian community it has, so to speak, its *habitat*: indeed, in the life and the faith of the Church it finds the space where it can reveal its meaning and manifest its power.

Vatican Council II reminds us that "the Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body". Furthermore, "she has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith" (*Dei Verbum*, 21).

The Church never ceases to reflect on the value of the Sacred Scriptures. After the Council, a very important moment in this regard was the Ordinary General Assembly of the Synod of Bishops on the theme "The Word of God in the life and mission of the Church" in October 2008. Pope Benedict XVI gathered its fruit in the post-Synodal Exhortation Verbum Domini (30 September 2010), in which he affirms: "The intrinsic link between the word and faith makes clear that authentic biblical hermeneutics can only be had within the faith of the Church, which has its paradigm in Mary's *fiat*... the primary setting for scriptural interpretation is the life of the Church" (no. 29).

In the ecclesial community, Scripture therefore finds the sphere in which to carry out its particular task and achieve its purpose: to make Christ known and to open dialogue with God. Indeed, "ignorance of the Scriptures is ignorance of Christ". [1] This well-known expression of Saint Jerome reminds us of the ultimate purpose of reading and meditating on the Scriptures: to get to know Christ and, through Him, to enter into a relationship with God, a relationship that can be understood as a conversation, a dialogue. And the Constitution Dei Verbum presented the Revelation to us precisely as a dialogue, in which God speaks to humans as though to friends (cf. DV, 2). This occurs when we read the Bible with an inner attitude of prayer: God then comes towards us and enters into conversation with us.

The Sacred Scripture, entrusted to the Church and preserved and explained by her, performs an active role: indeed, with its efficacy and power it sustains and invigorates the Christian community. All the faithful are called to drink from this wellspring, first and foremost in the celebration of the Eucharist and the other Sacraments. Love for the Sacred Scriptures and familiarity with them must guide those who carry out the ministry of the Word: bishops, priests, deacons, catechists. The work of exegetes and those who practise biblical sciences is invaluable, and Scriptures have a central place in theology, which finds its foundation and soul in the Word of God.

The Church ardently desires that the Word of God may reach every one of her members and nurture their journey of faith. But the Word of God also propels the Church beyond herself; it opens her continually to the mission towards everyone. Indeed, we live surrounded by so many words, but how many of these are empty! At times we even listen to wise words, which do not however affect our ultimate destiny. On the contrary, the Word of God responds to our thirst for meaning, for the truth about our life. It is the only Word that is always new: revealing the mystery of God to us, it is inexhaustible, it never ceases to offer its riches.

Dear friends, living in the Church one learns that the Sacred Scripture is totally relative to Jesus Christ, and one experiences that this is the deep reason for its value and its power. Christ is the living Word of the Father, the Word of God made man. All the Scriptures proclaim his Person and his saving presence, for each one of us and for all humanity. Let us therefore open our hearts and minds in order to receive this gift, following the example of Mary, Mother of the Church.

[1] S. Girolamo, *Comm. in Is.*, Prol.: PL 24, 17 B.

Special greetings

I greet the English speaking pilgrims and visitors taking part in today's audience, in particular the groups from England, the Netherlands, Sweden, Israel and the United States of America, Next Wednesday, the season of Lent begins. It is a time for deepening our knowledge and love of the Lord, for examining our hearts and our lives, as well as refocusing our gaze on Jesus and his love for us. May these coming days of prayer, fasting and almsgiving be a source of strength as we daily strive to take up our own crosses and follow Christ. Upon you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!

Summary of the Holy Father's words

Dear brothers and sisters, in our catechesis on the Dogmatic Constitution *Dei Verbum*, today we considered the profound and vital connection between the Word of God and the Church. Sacred Scripture, which has been entrusted to the Church and is guarded by her, reveals its meaning and manifests its strength in the life and faith of the Church, above all in the celebration of the Holy Eucharist. For this reason, the Church continually meditates upon and interprets Scripture because it is the means by which we come to know the incarnate living Word of God who is Jesus Christ. Indeed, praying with Scripture opens the door for an intimate relationship with God who through these sacred writings invites us into conversation with him. As Saint Jerome rightly points out, ignorance of Scripture is ignorance of God. With this in mind, I encourage you to read and contemplate the inspired word of God daily. May the Word of God nourish our hearts and minds and lead us to the fullness of life.

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LEO XIV

GENERAL AUDIENCE

Wednesday, 4 February 2026

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Dear brothers and sisters, good morning and welcome!

The Conciliar Constitution *Dei Verbum*, on which we are reflecting during these weeks, indicates in the Sacred Scripture, read in the living Tradition of the Church, a privileged space for encounter where God continues to speak to the men and women of every time, so that, by listening, they can know him and love him. The biblical texts, however, were not written in a heavenly or superhuman language. Indeed, as daily life teaches us, two people who speak different languages cannot understand each other, cannot enter into dialogue, and are unable to establish a relationship. In some cases, making oneself understood to others is a first act of love. This is why God chooses to speak using human languages and thus, various authors, inspired by the Holy Spirit, have written the texts of Sacred Scripture. As the Conciliar document reminds us, “the words of God, expressed in human language, have been made like human discourse, just as the word of the eternal Father, when He took to Himself the flesh of human weakness, was in every way made like men” (13). Therefore, not only in its content, but also in its language, the Scripture reveals God’s merciful condescension towards men, and his desire to be close to them.

Throughout the course of Church history, the relationship between the divine Author and the human authors of the sacred texts has been studied. For several centuries, many theologians were concerned to defend the divine inspiration of the Sacred Scripture, almost considering the human authors merely as passive tools of the Holy Spirit. In more recent times, reflection has re-evaluated the contribution of hagiographers in the writing of sacred texts, to the point that the Conciliar document speaks of God as the principal "author" of Sacred Scripture, but also calls hagiographers "true authors" of the sacred books (cf. [DV](#), 11). As a keen exegete of the last century observed, "to reduce human activity to that of a mere amanuensis is not to glorify divine activity". [\[1\]](#) God never mortifies human beings and their potential!

If, therefore, the Scripture is the word of God in human words, any approach to it that neglects or denies one of these two dimensions proves to be partial. It follows that a correct interpretation of the sacred texts cannot dispense with the historic environment in which they developed and the literary forms that were used; on the contrary, to renounce the study of the human words that God used risks leading to fundamentalist or spiritualist readings of the Scripture, which betray its meaning. This principle also applies to the proclamation of the Word of God: if it loses touch with reality, with human hopes and sufferings, if an incomprehensible language is used, uncommunicative or anachronistic, it is ineffective. In every age, the Church is called to re-propose the Word of God in a language capable of being embodied in history and reaching hearts. As [Pope Francis](#) reminds us, "Whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world". [\[2\]](#)

Equally reductive, on the other hand, is a reading of Scripture that neglects its divine origin and ends up understanding it as a mere human teaching, as something to be studied simply from a technical point of view or as a text "only of the past". [\[3\]](#) Rather, especially when proclaimed in the context of the liturgy, Scripture is intended to speak to today's believers, to touch their present lives with their problems, to enlighten the steps to be taken and the decisions to be made. This becomes possible only when believers read and interpret the sacred texts under the guidance of the same Spirit who inspired them (cf. [DV](#), 12).

In this regard, the Scripture serves to nurture the life and charity of believers, as Saint Augustine recalls: "Whoever ... thinks that he understands the Holy Scriptures ... but puts such an interpretation upon them as does not tend to build up this twofold love of God and our neighbour, does not yet understand them as he ought". [4] The divine origin of the Scripture also recalls that the Gospel, entrusted to the witness of the baptized, despite embracing all the dimensions of life and reality, transcends them: it cannot be reduced to a mere philanthropic or social message, but is the joyful proclamation of the full and eternal life that God has given to us in Jesus.

Dear brothers and sisters, let us thank the Lord because, in his goodness, he ensures our lives do not lack the essential nourishment of his Word, and let us pray that our words, and even more so our lives, do not obscure the love of God that is narrated in them.

[1] L. Alonso Schökel, *La parola ispirata. La Bibbia alla luce della scienza del linguaggio* (*The Inspired Word. The Scripture in the Light of Language and Literature*), Brescia 1987, 70.

[2] Francis, Apostolic Exhortation *Evangelii gaudium* (24 November 2013), 11.

[3] Benedict XVI, Post-synodal Apostolic Exhortation *Verbum Domini* (30 September 2010), 35.

[4] St. Augustine, *De doctrina christiana* I, 36, 40.

APPEAL

I urge everyone to support with prayer our brothers and sisters in Ukraine, who are being severely tested by the consequences of the bombings which have resumed, also striking energy infrastructure. I would like to express my gratitude for the solidarity initiatives promoted by Catholic dioceses in Poland and other countries, which are working to help the people endure this time of extreme cold.

Tomorrow marks the expiry of the New START Treaty signed in 2010 by the Presidents of the United States and the Russian Federation, which represented a significant step in containing the proliferation of nuclear weapons. In renewing my encouragement for every constructive effort in favour of disarmament and mutual trust, I urgently call for this instrument not to be abandoned without seeking to ensure its concrete and effective follow-up. The current situation requires that everything possible be done to avert a new arms race that would further threaten peace among nations. It is more urgent than ever to substitute the logic of fear and distrust with a shared ethos capable of guiding choices towards the common good and to make peace a treasure to be cherished by all.

Special greetings:

I greet all the English-speaking pilgrims and visitors taking part in today's Audience, especially the groups from Ireland, Denmark, Japan, South Korea and the United States of America. I greet in particular the students from the Junshin Junior and Senior High School and the students and faculty from Franciscan University of Steubenville. Upon all of you, and upon your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you

Summary of the Holy Father's words:

Dear brothers and sisters, in our continuing catechesis on the Dogmatic Constitution Dei Verbum, we reflect on the divine and human authorship of Scripture. God is the principal author of Scripture and he chooses to reveal himself by using human language. Indeed, the various authors of Scripture are not passive instruments, but are divinely inspired to communicate the word of God by utilizing literary forms and creative methods that incorporate images and examples of their time. While Scripture is a text rooted in historical truth, it also contains a limitless spiritual depth that speaks to people of all times and places, communicating above all God's love and God's desire to save us. Let us thank God for his word that nourishes our lives, illumines our paths and reminds us of the promise of eternal life.



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LEO XIV

GENERAL AUDIENCE

Audience Hall

Wednesday, 28 January 2026

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**Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum*.
3. A single sacred deposit. The relationship between Scripture and Tradition.**

Dear brothers and sisters, good morning and welcome!

Continuing our reading of the Conciliar Constitution *Dei Verbum* on Divine Revelation, today we will reflect on the relationship between Sacred Scripture and Tradition. We can take two Gospel scenes as a backdrop. In the first, which takes place in the Upper Room, Jesus, in his great discourse-testament addressed to the disciples, affirms: "These things have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. ... When the Spirit of truth comes, he will guide you into all the truth" (Jn 14:25-26; 16:13).

The second scene takes us instead to the hills of Galilee. The risen Jesus shows himself to the disciples, who are surprised and doubtful, and he advises them: "Go therefore and make disciples of all nations ... teaching them to observe all that I have commanded you" (Mt 28:19-20). In both of these scenes, the intimate connection between the words uttered by Christ and their dissemination throughout the centuries is evident.

It is what the [Second Vatican Council](#) affirms, using an evocative image: "There exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end" ([Dei Verbum](#), 9). Ecclesial Tradition branches out throughout history through the Church, which preserves, interprets and embodies the Word of God. The [Catechism of the Catholic Church](#) (cf. no. 113) refers, in this regard, to a motto of the Church Fathers: "Sacred Scripture is written principally in the Church's heart rather than in documents and records", that is, in the sacred text.

In the light of Christ's words, quoted above, the Council affirms that "this tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit" ([Dei Verbum](#), 8). This occurs with full comprehension through "contemplation and study made by believers", through "a penetrating understanding of the spiritual realities which they experience" and, above all, with the preaching of the successors of the apostles who have received "the sure gift of truth". In short, "the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes" ([ibid.](#)).

In this regard, the expression of Saint Gregory the Great is famous: "The Sacred Scriptures grow with the one who reads them". [\[1\]](#) And Saint Augustine had already remarked that "there is only one word of God that unfolds through Scripture, and there is only one Word that sounds on the lips of many saints". [\[2\]](#) The Word of God, then, is not fossilized, but rather it is a living and organic reality that develops and grows in Tradition. Thanks to the Holy Spirit, Tradition understands it in the richness of its truth and embodies it in the shifting coordinates of history.

In this regard, the proposal of the holy Doctor of the Church John Henry Newman in his work entitled *The Development of Christian Doctrine* is striking. He affirmed that Christianity, both as a communal experience and as a doctrine, is a dynamic reality, in the manner indicated by Jesus himself in the parables of the seed (cf. Mk 4:26-29): a living reality that develops thanks to an inner vital force. [\[3\]](#)

The apostle Paul repeatedly exhorts his disciple and collaborator Timothy: "O Timothy, guard what has been entrusted to you" (1 Tim 6:20; cf. 2 Tim 1:12-14). The Dogmatic Constitution *Dei Verbum* echoes this Pauline text when it says: "Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church", interpreted by the "living teaching office of the Church, whose authority is exercised in the name of Jesus Christ" (no. 10). "Deposit" is a term that, in its original meaning, is juridical in nature and imposes on the depositary the duty to preserve the content, which in this case is the faith, and to transmit it intact.

The "deposit" of the Word of God is still in the hands of the Church today, and all of us, in our various ecclesial ministries, must continue to preserve it in its integrity, as a lodestar for our journey through the complexity of history and existence.

In conclusion, dear friends, let us listen once more to *Dei Verbum*, which exalts the interweaving of Sacred Scripture and Tradition: it affirms that they "are so linked and joined together that they cannot stand independently, and together, each in their own way, under the action of the one Holy Spirit, they contribute effectively to the salvation of souls" (no. 10).

[1] *Homiliae in Ezechielem* I, VII, 8: PL 76, 843D.

[2] *Enarrationes in Psalmos* 103, IV, 1

[3] Cf. J.H. Newman, *An Essay on the Development of Christian Doctrine*, Milan 2003, p. 104.

APPEAL

Yesterday was the International Remembrance Day for all victims of the Holocaust, which brought death to millions of Jews and to many other people. On this yearly occasion of painful remembrance, I ask the Almighty for the gift of a world without antisemitism and without prejudice, oppression, and persecution of any human creature. I renew my appeal to the community of nations to remain ever vigilant. May the horror of genocide never again be inflicted upon any people and that a society founded on mutual respect and the common good may be built.

Special greetings:

I greet the English speaking pilgrims and visitors taking part in today's audience, in particular the groups from Scotland, Ireland, Iceland, Australia, India and the United States of America. Upon you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!

Summary of the Holy Father's words:

Dear brothers and sisters, in our catechesis on the Dogmatic Constitution *Dei Verbum*, today we considered the relationship between Scripture and Tradition. In the passage we just heard from John's Gospel, Jesus says he will send the Holy Spirit to guide the Apostles to remember, apply and proclaim everything he taught. Sacred Scripture, the inspired word of God, and Sacred Tradition, the living memory of the Church, are intimately bound together and form the one Deposit of Faith. This deposit which contains the entirety of our faith -- doctrine, worship, morality, etc. -- is not static but dynamic for it develops and is more profoundly understood by the Church over the centuries, under the guidance of the Holy Spirit. Entrusted to the Church, who preserves and interprets it in Jesus' name, this deposit helps us to navigate the complexities of life to reach our eternal home in heaven. May we become living and faithful witness to God's word in Scripture and Tradition.

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LEO XIV

GENERAL AUDIENCE

Audience Hall

Wednesday, 21 January 2026

[Multimedia]

Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum*. 2. *Jesus Christ reveals the Father*.

Dear brothers and sisters, good morning and welcome!

We will continue the catecheses on the Dogmatic Constitution *Dei Verbum*, of Vatican Council II, on divine Revelation. We have seen that God reveals himself in a dialogue of covenant, in which he addresses us as friends. It is therefore a *relational* knowledge, which not only communicates ideas, but shares a history and calls for communion in reciprocity. The fulfilment of this revelation takes place in a historical and personal encounter in which God himself gives himself to us, making himself present, and we discover that we are known in our deepest truth. It is what happens in *Jesus Christ*. The Document states that the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation (cf. *DV*, 2).

Jesus reveals the Father to us by involving us in his own relationship with Him. In the Son sent by God the Father "man might in the Holy Spirit have access to the Father and come to share in the divine nature" (*ibid.*). We therefore reach full knowledge of God by entering into the Son's relationship with his Father, by virtue of the action of the Spirit. This is attested to, for example, by the Evangelist Luke when he recounts the Lord's prayer of jubilation: "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows who the Son is except the Father or who the Father is except the Son and anyone to whom the Son chooses to reveal him" (Lk 10:21-22).

Thanks to Jesus we know God as we are known by Him (cf. Gal 4:9; 1 Cor 13:13). Indeed, in Christ, God has communicated himself to us and, at the same time, he has manifested to us our true identity as his children, created in the image of the Word. This "eternal Word ... enlightens all men" (DV 4), revealing their truth in the eyes of the Father: "Your Father, who sees in secret will reward you" (Mt 6:4, 6, 18), says Jesus, and he adds that "your Father knows that you need all these things" (cf. Mt 6:32). Jesus Christ is the place where we recognize the truth of God the Father, while we discover ourselves known by Him as sons in the Son, called to the same destiny of full life. Saint Paul writes: "When the fullness of time had come, God sent his Son ... so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal 4:4-6).

Finally, *Jesus Christ reveals the Father with his own humanity.* Precisely because he is the Word incarnate that dwells among men, Jesus reveals God to us with his own true and integral humanity: "To see Jesus is to see His Father (Jn 14:9). For this reason, Jesus perfected revelation, fulfilling it through his whole work of making Himself present and manifesting Himself through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth" (DV, 4). In order to know God in Christ, we must welcome his integral humanity: God's truth is not fully revealed where it takes something away from the human, just as the integrity of Jesus' humanity does not diminish the fullness of the divine gift. It is the integral humanity of Jesus that tells us the truth of the Father (cf. Jn 1:18).

It is not only the death and resurrection of Jesus that saves us and calls us together, but his very person: the Lord who becomes incarnate, is born, heals, teaches, suffers, dies, rises again and remains among us. Therefore, to honour the greatness of the Incarnation, it is not enough to consider Jesus as the channel of transmission of intellectual truths. If Jesus has a real body, the communication of the truth of God is realized in that body, with its own way of perceiving and feeling reality, with its own way of inhabiting and passing through the world. Jesus himself invites us to share his perception of reality: "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" (Mt 6:26).

Brothers and sisters, by following the path of Jesus to the very end, we reach the certainty that nothing can separate us from God's love. "If God is for us, who is against us?", writes Saint Paul again. "He who did not withhold his own Son but gave him up for all of us, how will he not with him also give us everything else?" (Rom 8:31-32). Thanks to Jesus, Christians know God the Father and entrust themselves to Him with confidence.

Special greetings:

I greet all the English-speaking pilgrims and visitors taking part in today's Audience, particularly the groups from Great Britain, the Netherlands, and the United States of America. As we continue to pray for the unity of Christians, I greet the Ecumenical Delegation of the Catholic Association for Ecumenism and the Council of Churches of the Netherlands. Upon all of you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you all!

Summary of the Holy Father's words:

Dear Brothers and Sisters,

Today we continue our Catechesis on the Dogmatic Constitution Dei Verbum of the [Second Vatican Council](#) by considering the role of the Son of God in Divine Revelation. God's revelation of himself to his people through words and deeds over the centuries reached its fulfilment in the incarnation of the Word, when God became man. Indeed, "the most intimate truth revealed about God and human salvation shines forth in Christ, who is himself both the mediator and the fulfilment of revelation" ([Dei Verbum](#), 2). The Son, through his incarnation, life, death and resurrection, not only allows us to see the Father in him, but also invites us to enter into his very own relationship with the Father, by virtue of the action of the Spirit. By accepting this invitation, we become sons and daughters through the Son and participants in God's nature. Let us be filled with gratitude as we ponder our sublime vocation as God's beloved children, entrusting ourselves to the Father with boundless confidence.

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