

Introduction to the Bible:

Inspiration, Inerrancy, Interpretation, & the Interior Life

I. Course Description

The purpose of this course is to introduce the student to the methodology of Catholic biblical studies. The first half of the course will focus on the development of the canon as well as the principal documents of the magisterium on Sacred Scripture. In particular, we will read the three papal encyclicals on Scripture, which culminated in the Dogmatic Constitution on Divine Revelation, *Dei Verbum*, promulgated by the Second Vatican Ecumenical Council (1965). With the foundational doctrines of the canon, inspiration, and truth of Scripture laid, we will then turn in the second half of the course to the complex question of biblical interpretation. This will involve a close study of how one discovers the intentions of the human author through the study of language, literature, history and culture. This means a close study of the strengths and weaknesses of the modern historical-critical method, which Pope Benedict has identified as “an indispensable tool” for the interpretation of Scripture.¹ We will also examine how one discovers the intentions of the divine author through the three criteria of Vatican II: the content and unity of Scripture, the living Tradition of the Church, and the analogy of faith. In particular, we will pay close attention to the typological interpretation of Scripture, as well as its actualization in the liturgy by means of the Lectionary. In conjunction with this focus on theological interpretation, we will also study the senses of Scripture, and then conclude with the internalization of Scripture through *lectio divina*. The ultimate goal of the course is to equip the student with the methodological tools necessary to interpret the Bible in a rigorous, faithful, and prayerful way, so that “the study of the sacred page” might truly become “the soul of sacred theology” (*Dei Verbum* 24).

II. Course Goals/Intended Outcomes

By the end of this course, students should demonstrate a working knowledge of the following topics:

1. The contents, history and formation of the biblical canon.
2. The Catholic doctrine of the inspiration of Scripture.
3. The Catholic doctrine of the inerrancy of Scripture.
4. The history of Catholic teaching on Scripture in encyclicals and Church councils.
5. The strengths and weaknesses of modern historical criticism.
6. The three criteria for the proper theological interpretation of Scripture.
7. The four senses of Scripture.
8. The role of Scripture and typology in the liturgy and lectionary.
9. The role of Scripture in the spiritual life of the individual disciple (*lectio divina*).

¹ Pope Benedict XVI (Joseph Ratzinger), *Jesus of Nazareth* (New York: Doubleday, 2007), xvi.

III. Course Rationale

“Students should receive *a most careful training in holy Scripture, which should be the soul, as it were, of all theology*. After a suitable introductory course, they should receive *an accurate initiation to exegetical method*. They should study closely the principal themes of divine revelation and should find inspiration and nourishment in *daily reading and meditation upon the sacred books*.”

Vatican Ecumenical Council II, 1965
Decree on the Training of Priests, *Optatam Totius* 16

IV. Texts (Required and/or Recommended)

1. The Bible (e.g., RSVCE, NAB)
2. Dennis J. Murphy, MSC. *The Church and the Bible: Official Documents of the Catholic Church*. Boston: Alba Hous, 2007.
3. Joseph A. Fitzmyer, SJ. *The Interpretation of Scripture: In Defense of the Historical-Critical Method*. Mahwah: Paulist, 2008.
4. Scott W. Hahn. *Covenant and Communion: the Biblical Theology of Pope Benedict*. Grand Rapids: Brazos, 2009.
5. Christopher A. Hall. *Reading Scripture with the Church Fathers*. Downers Grove: IVP Academic, 1998.

VI. Reading Schedule

CD 1 (1 st mp3)	Introduction 1. Gregory the Great: Letter to Theodore (CB, pp. 17-19) 2. Hahn: <i>Biblical Theology</i> , 13-24
CD 2-3 (1 st – 2 nd mp3)	What is the Bible? How did We get it? 1. The Canon: <i>Church and the Bible</i> (=CB, pp. 3-9) 2. Council of Trent: Session IV, First Decree (CB pp. 30-35) 3. Hall: <i>Reading Scripture</i> , 56-64, 93-131
CD 4 (2 nd mp3)	Inspiration of Scripture 1. Vatican I: Dogmatic Constitution <i>Dei Filius</i> (CB pp. 51-53) 2. Leo XIII: Encyclical, <i>Providentissimus Deus</i> (CB pp. 53-82)
CD 5-6 (2 nd -3 rd mp3)	Inspiration of Scripture 1. Benedict XV: Encyclical, <i>Spiritus Paraclitus</i> (CB pp. 176-214)
CD 7-8 (3 rd mp3)	Truth of Scripture 1. Pius XII: Encyclical, <i>Divino afflante Spiritu</i> (CB pp. 239-67)
CD 9-10 (4 th mp3)	Truth of Scripture 1. Vatican II: Dogmatic Constitution, <i>Dei Verbum</i> (CB p.336-52) 2. Farkasfalvy: “Inspiration and Interpretation” (Handout)

3. Fitzmyer: *Interpretation of Scripture*, 1-16

CD 11-12
(4th-5th mp3)

Biblical Inerrancy: Examples

1. Scripture: Gen 1-2
2. Scripture: Matt 26; Mark 14; Luke 22; John 13
3. Pitre: “Was the Last Supper a Passover?” (Handout)

CD 13-14
(5th mp3)

Interpretation: the Human Author

1. Catechism: CCC 109-110
2. Hahn: *Covenant and Communion*, 25-40
3. Scripture: Matthew 16
4. St. Jerome: *Commentary on Matthew* (Handout)
5. France: *Gospel of Matthew* (Handout)

CD 15
(6th mp3)

Interpretation: the Divine Author

1. Catechism: CCC 111-114
2. Aquinas: *Catena Aurea* (Handout)
3. Vatican I: Dogmatic Constitution on the Church (Handout)
4. Hahn: *Covenant and Communion*, 41-62

CD 16-17
(6th mp3)

The Four Senses of Scripture

1. Catechism: CCC 115-119,
2. Aquinas: *Summa Theologica* Pt. 1, Q. 1, Art. 10 (Handout)
3. Hahn: *Covenant and Communion*, 91-113

CD 17-18
(6th-7th mp3)

The Historical-Critical Method

1. Fitzmyer: *The Interpretation of Scripture*, 59-73
2. Murphy: *The Church and the Bible*, 689-701
3. Meier: *A Marginal Jew* (Handout)
4. Lüdemann: *Jesus after 2000 Years* (Handout)
5. Reading Log #9 DUE (by Nov 10)

CD 19
(7th mp3)

The Gospels, Typology, and the Lectionary

1. Catechism: CCC 120-130
2. Paul VI: Constitution, *Missale Romanum* (Handout)
3. CSDW: Decree, *Ordo lectionum missae* (CB, pp. 442-500)

CD 20
(7th mp3)

Scripture in the Life of the Church

1. Catechism: CCC 131-133
 2. Murphy: *The Church and the Bible*, 770-771
 3. Guigo II: Ladder of the Monks (Handout, pp. 175-188)
 4. Hahn: *Covenant and Communion*, 187-196
 5. Reading Log #11 DUE (for both weeks; by Dec 1)
- Question: What is the basic rationale and major differences in the Lectionary readings, especially between daily readings and Sunday readings?

THE CATHOLIC BIBLE

THE PENTATEUCH (THE LAW)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

HISTORICAL BOOKS

Joshua
Judges
Ruth
1 and 2 Samuel
1 and 2 Kings
1 and 2 Chronicles
Ezra
Nehemiah
Tobit
Judith
Esther
1 and 2 Maccabees

WISDOM LITERATURE

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon (or Song of Songs)
The Wisdom of Solomon
Sirach (or Ecclesiasticus)

THE PROPHETS

Isaiah
Jeremiah
Lamentations
Baruch
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE GOSPELS

Matthew
Mark
Luke
John

CHURCH HISTORY

Acts of the Apostles

ST. PAUL'S LETTERS

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon

CATHOLIC EPISTLES

Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude

PROPHECY

The Book of Revelation
(or The Apocalypse of John)

<u>Jewish</u> (24/39)	<u>Protestant</u> (39)	<u>Catholic</u> (46)	<u>Orthodox</u> (49)
TORAH	PENTATEUCH	PENTATEUCH	PENTATEUCH
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
PROPHETS	HISTORICAL BOOKS	HISTORICAL BOOKS	HISTORICAL BOOKS
Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges
Ruth	Ruth	Ruth	Ruth
Samuel	1-2 Samuel	1-2 Samuel	1-2 Samuel
Kings	1-2 Kings	1-2 Kings	1-2 Kings
Isaiah	1-2 Chronicles	1-2 Chronicles	1-2 Chronicles
Jeremiah	Ezra	Ezra	<u>1 Esdras</u>
Ezekiel	Nehemiah	Nehemiah	2 Esdras (Ezra, Neh)
“The Twelve”:			
Hosea	WISDOM BOOKS	WISDOM BOOKS	WISDOM BOOKS
Joel		<u>Tobit</u>	<u>Esther (with Additions)</u>
Amos		<u>Judith</u>	<u>Judith</u>
Obadiah	Esther	<u>Esther (with additions)</u>	<u>Tobit</u>
Jonah		<u>1-2 Maccabees</u>	<u>1-2 Maccabees</u>
Micah	Job	Job	<u>3 Maccabees</u>
Nahum	Psalms	Psalms	Psalms (<u>Psalms 151</u>)
Habakkuk	Proverbs	Proverbs	<u>Prayer of Manasseh</u>
Zephaniah	Ecclesiastes	Ecclesiastes	Job
Haggai	Song of Solomon	Song of Solomon	Proverbs
Zechariah		<u>Wisdom of Solomon</u>	Ecclesiastes
Malachi		<u>Sirach</u>	Song of Solomon
			<u>Wisdom of Solomon</u>
			<u>Sirach</u>
WRITINGS	PROPHETS	PROPHETS	PROPHETS
Psalms	Isaiah	Isaiah	Hosea
Proverbs	Jeremiah	Jeremiah	Amos
Job	Lamentations	Lamentations	Micah
Song of Solomon		<u>Baruch</u>	Joel
Ruth	Ezekiel	Ezekiel	Obadiah
Lamentations	Daniel	<u>Daniel (with additions)</u>	Jonah
Ecclesiastes	Hosea	Hosea	Nahum
Esther	Joel	Joel	Habakkuk
Daniel	Amos	Amos	Zephaniah
Ezra-Nehemiah	Obadiah	Obadiah	Haggai
Chronicles	Jonah	Jonah	Zechariah
	Micah	Micah	Malachi
	Nahum	Nahum	Isaiah
	Habakkuk	Habakkuk	Jeremiah
	Zephaniah	Zephaniah	<u>Baruch</u>
	Haggai	Haggai	Lamentations
	Zechariah	Zechariah	Ezekiel

Malachi

Malachi

Daniel (with additions)

Introduction: What is the Bible?

Sacred Scripture: Five “I’s” (Issues)

1. Inspiration: Who wrote the Bible?
2. Inerrancy: Can we trust the Bible?
3. Interpretation: How do we interpret the Bible?
4. Integrity: How do the Old and New Testaments fit together?
5. Interior Life: What role should the Bible play in my spiritual life?

What is the Bible?

1. Human Level: a *sacred library* of 73 books
 - a. Old Testament: 46 Books
 - b. New Testament: 27 Books
2. Divine Level: a *single* book; the inspired Word of God
 - a. A unified book: with one primary author (God)
 - b. A unique book: the only book read in the Mass!
3. The Bible is Divine Revelation:

By *natural reason* man can know God with certainty, on the basis of his works. But there is *another order of knowledge*, which man cannot possibly arrive at by his own powers: the order of *divine Revelation*. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.²

The Bible and Divine Revelation

1. God reveals himself through Old Covenant Salvation History (CCC 51-64)
 - a. Creation
 - b. The Covenant with Noah
 - c. The Covenant with Abraham
 - d. The Covenant with Israel
2. God reveals himself through Jesus Christ, the Word made Flesh (CCC 65-66)
3. There Will Be No Further *Public* Revelation (CCC 66-67)
 - a. Public Revelation: Sacred Scripture and Sacred Tradition
 - b. Private Revelation: do not belong to the deposit of faith

The Transmission of Divine Revelation

1. The Universal Destination of Divine Revelation (CCC 74)
2. The Apostolic Tradition (CCC 75-79; cf. 2 Thess 2:15)
 - a. Handed on Orally
 - b. Handed on in Writing
 - c. Through Apostolic Succession

² *Catechism of the Catholic Church* [CCC] no. 50.

3. The Magisterium: final authentic interpreter of the Word of God (CCC 85-95)

How Did We Get the Bible? (And why are there Different Canons?)

Before Christ (B.C.)

ca. 1500-150 B.C.

The books of the Old Testament are written:

1. The Law (*Torah*)
2. The Prophets (*Nebi'im*)
3. The Writings (*Ketubim*)³

ca. 250 B.C.

First Translation of the Pentateuch into Greek
The Septuagint or “the 70,” (LXX)

[King] Ptolemy, the son of Lagus, being very anxious to adorn the library, which he founded in Alexandria, with all the best extant writings of all men, asked from the inhabitants of Jerusalem to have their Scriptures translated into Greek. They... sent to Ptolemy *seventy elders, the most experienced they had in the Scriptures and in both languages*, and God thus wrought what he willed. But Ptolemy, wishing to make a trial of them in his own way, and being afraid lest they should have made some agreement to conceal by their translation the truth in the Scriptures, separated them from one another and commanded them all to write the same translation. And this they did in the case of all the books. *But when they came together to Ptolemy, and compared each his own translation, God was glorified and the Scriptures were recognized as truly divine, for they all rendered the same things in the same words and the same names, from beginning to end*, so that even the heathen who were present knew that *the Scriptures had been translated by the inspiration of God*.⁴

Anno Domini (A.D.)

ca. 30 A.D.

Time of Jesus: Jewish ‘canon’ not closed (Luke 24:25-35)

But although *the Samaritans and Sadducees, who receive the books of Moses alone*, would say that there were contained in them predictions regarding the Messiah, yet certainly not in Jerusalem, which is not even mentioned in the times of Moses...⁵

It follows, I say, that we do not possess myriads of inconsistent books, conflicting with each other. *Our books, those which are justly accredited, are but two and twenty, and contain the record of all time*.⁶

Sadducees/Samaritans

5 Books of Moses

Pharisees

22 Books

4 Ezra

94 Books

Essenes

??? Books

³ Compare Sirach, Prologue.

⁴ Eusebius, *Church History* 5.8.11-14, LCL; cited in Lee Martin McDonald, *The Formation of the Christian Biblical Canon* (Rev. ed.; Peabody: Hendrickson, 1995), 88-89.

⁵ Origen, *Against Celsus* 1.49, in Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers* (10 vols.; Reprint; Peabody: Hendrickson, 1994), 4.418.

⁶ Josephus, *Against Apion*, 1.37-43; cited in McDonald, *The Formation of the Christian Biblical Canon*, 56.

(24 Public/70 Secret)

ca. 30-100 A.D.

Books of the New Testament are written.

[90 A.D.]

[No Council of Jamnia: a Protestant Christian ‘myth’!⁷]

ca. 200-500 A.D.

Jewish Rabbis *still* debating the Canon of Scripture

According to the School of Shammai the book of Ecclesiastes does not render the hands unclean [=is not sacred Scripture]. And the School of Hillel say: It renders the hands unclean [=is sacred Scripture].⁸

Rabban b. Mari (320-350 A.D.) told Raba: This matter is written in the Torah, repeated in the Prophets, and repeated a third time in the Writings, and was taught in the Mishnah, and was taught as a Baraita... and repeated a third time in the Writings, as it is written... [Quotes Sirach 12:15]⁹

382 A.D.

The Council of Rome: Pope St. Damasus I
Closes the canon of the Catholic Bible
(46 OT Books, 27 NT Books = 73 Books)

Council of Rome: *Now indeed we must treat of the divine Scriptures, what the universal Catholic Church accepts and what she ought to shun.* The order of the Old Testament begins here: Genesis... Likewise the order of the writings of the New and eternal Testament, which the holy and Catholic Church supports... The canon of the New Testament ends here.¹⁰

383, 397, 419

Council of Hippo and Councils of Carthage III and IV
Local conciliar decrees on the canon; identical in content¹¹
45/46 OT Books (Lamentations goes with Jer)
27 NT Books

ca. 400 A.D.

St. Jerome finishes the Latin Vulgate
Originally commissioned by Pope Damasus I
46 OT Books, 27 NT Books = 73 Books

1442 A.D.

Ecumenical Council of Florence affirms the Canon¹²
(Bull of union with Jacobites of Syria)

⁷ This theory was first forwarded by Heinrich Graetz in 1871 and popularized in English speaking world by H. E. Ryle, who based it on one meager text about a debate between Hillel and Shammai over whether Ecclesiastes “renders the hands unclean” (Mishnah, *Eduyoth*, 5:3). It has been rightly recognized as “a myth of Christian scholarship without foundation.” Joseph Blenkinsopp, cited in Lee Martin McDonald and James A. Sanders, *The Canon Debate* (Peabody: Hendrickson, 2002), 147.

⁸ Mishnah, *Eduyoth*, 5:3; cf. *m. Yad*. 3:5.

⁹ Palestinian Talmud, cited in Sid Leiman, *The Canonization of the Hebrew Scripture: The Talmudic and Midrashic Evidence* (Hamden: Archon, 1976), 97.

¹⁰ Cited in Henry Denzinger, *The Sources of Catholic Dogma* (New York: Herder, 1957), 33-34.

¹¹ For texts, Dennis J. Murphy, CSC, *The Church and the Bible* (Boston: Alba House, 2007), 9-10.

¹² See Murphy, *The Church and the Bible*, 26-27.

1534 A.D. 46 OT Books, 27 NT Books = 73 Books
Martin Luther publishes his German Bible
 39 OT Books, with 7 OT books separated ('Apocrypha')
 27 NT books = 66 Books

I hate Esther and 2 Maccabees so much that I wish they did not exist; they contain too much Judaism and no little heathen vice. (Martin Luther)¹³

1540 John Calvin publishes Geneva Bible

*These books, called Apocrypha, have always been distinguished from the writings which were without difficulty called Holy Scripture. For the Church Fathers wished to avoid the danger of mixing profane books with those which were certainly brought forth by the Holy Spirit. That is why they made a list, which they called a canon.... It is true that the Apocrypha is not to be despised, insofar as it contains good and useful teaching. Yet there is good reason for what was given us by the Holy Spirit to have precedence over what has come from human beings. Thus all Christians, following what St. Jerome said, read the Apocrypha, and take from it teaching "for edification"... None of these books was in any way accepted by the Hebrews, and their original texts are not in Hebrew, but in Greek. It is correct that today, a great part of them are found in Hebrew. But it may be that they were [back] translated from the Greek. The safest thing is therefore to hold to what is extant in the language in which they are usually found.*¹⁴

1546 Ecumenical Council of Trent reaffirms Catholic Canon
 46 OT Books; 27 NT Books¹⁵

1562 Anglican Church, 39 Articles of Religion

In the name of Holy Scripture, we do understand those Canonical Books of the Old and New Testaments, *of whose authority was never any doubt in the Church.* Of the names and number of the Canonical Books... All the books of the New Testament, as they are commonly received, we do receive, and account them canonical. *And the other books (as Hierome [Jerome] saith) the Church doth read for example of lief and instruction of manners; but yet doth it not apply them to establish any doctrine.* Such are these following [lists the 7 Books plus 3 and 4 Esdras].¹⁶

1582, 1609 Douay-Rheims Catholic Bible in English

1611 A.D. King James Version (The "Authorized Bible")
 First published with 46 OT Books! (in the middle)

¹³ Cited in F. F. Bruce, *The Canon of Scripture* (Downers Grove: InterVarsity, 1988), 101.

¹⁴ John Calvin, Preface to the *Geneva Bible*, quoted in Gary Michuta, *Why Catholic Bibles are Bigger: The Untold Story of the Lost Books of the Protestant Bible* (Port Huron: Grotto, 2007), 259-60.

¹⁵ For text, see Murphy, *The Church and the Bible*, 30-31.

¹⁶ 39 Articles of Religion, Article 6; cited in Michuta, *Why Catholic Bibles are Bigger*, 277.

- 1952, 1966 Revised Standard Version, Catholic Edition (RSVCE)
First Ecumenical Translation (cf. *Dei Verbum* 24)
- 1970, 1986 New American Bible (NAB)
American Catholic English Bible; used in Lectionary
Some “inclusive” language; some now (Rev. Psalms, NT)
- 1992 Catechism of the Catholic Church, Pope John Paul II
Reaffirms Canon of Scripture:

It was by apostolic Tradition that the Church discerned which writings are to be included in the list of 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.¹⁷

In support of this teaching the Catechism cites three councils in CCC 120, footnote no. 91:

1. The Council of Rome, 382 A.D. (DS 179)
2. The Council of Florence, 1442 A.D. (DS 1334-36)
3. The Council of Trent, 1546 A.D. (DS 1501-1504)¹⁸

¹⁷ *Catechism of the Catholic Church* (Second Edition; Washington, D.C.: United States Conference of Catholic Bishops, 1997), no. 120.

¹⁸ See *The Companion to the Catechism of the Catholic Church* (San Francisco: Ignatius, 1994), 35-36.

Pope Leo XIII
Encyclical Letter, On the Study of Sacred Scripture
Providentissimus Deus, 1893

Introduction

1. Scripture as “Supernatural Revelation” (1)¹⁹
2. “A Letter from our Heavenly Father” (1)
3. Reason for Encyclical: promoting of biblical study (2)

Why Study the Bible?

1. Scripture Study: a most excellent branch of “Sacred Theology” (1)
 - a. The Defense of the Bible
 - b. The Elucidation of the Bible
2. Exhortation to Priests to read, meditate on, and explain the Bible (2)
3. Jesus and the Apostles constantly used Scripture (3)
4. St. Jerome: “Ignorance of Scripture is ignorance of Christ” (3)
5. The Peculiar Power of Scripture in Preaching (*4)
6. St. Jerome and St. Gregory: Priests should study Scripture without ceasing (5)
7. Interior Life: Importance of Holiness in Meditating on Scripture (5)
 - a. St. Augustine: the vanity of the preacher who does not interiorize the Scripture
 - b. Read with “piety” and “an innocent life”

The Bible and the Catholic Church

1. The Church has never neglected “the heavenly treasure of Sacred books” (6)
2. Use of Scripture in the Liturgy and the Divine Office (6)
3. The Patristic Period
 - a. *All* Saints and Scholars gave “deep and constant attention” to Scripture (7)
 - b. Examples of Church Fathers who were Great Biblical Scholars (7)
 - c. The Greatest among the Fathers: St. Augustine and St. Jerome (7)
4. The Middle Ages
 - a. Publication and Preservation of Texts (7)
 - b. Production of the Glossa Ordinaria (“glosses”) on Scripture (7)
 - c. The Distinguishing of the Four Senses of Scripture (7)
 - d. The Greatest among the Scholastics: St. Thomas Aquinas (7)
5. Modern Times
 - a. Revival of Original Languages (8)
 - b. Invention of Printing Press and Publication of Many Copies (8)
6. Church has never failed to give the Bible to her Children (8)

¹⁹ Numbers in parentheses correspond to the system in Murphy, *The Church and the Bible*, 53-82.

How to Study the Bible

1. Rationalists: enemies of the Word of God (*9-10)
 - a. Denial of Divine Revelation
 - b. Denial of Miracles
 - c. Denial of Prophecies
 - d. Attack on the Bible as “stupid fables” and “lying stories”
 - d. Proliferation of rationalist attacks among the lay people
2. Professors of Sacred Scripture: must be carefully selected (11)
3. Introduction: first teach students *apologetics* (*13)
 - a. How to prove the integrity and authority of the Bible
 - b. How to meet and refute objections
4. Interpretation: next, take students through science of interpretation, with examples (13)
 - a. Use of the Vulgate as authentic Text: existing “custom”
 - b. Recourse to Original Languages
 - c. Cautious use of non-Catholic interpreters (13)
5. Scripture in Theology (*14)
 - a. The Literal sense of Scripture (though sometimes obscure)
 - b. The Tradition: “the unanimous agreement of the Fathers”
 - c. The Magisterium: solemn or ordinary and universal (cf. Vatican I)
 - d. The Analogy of Faith: show coherence with Church dogma
6. Authority of the Church Fathers (14)
 - a. Unanimous Interpretation: has “supreme authority” (*de fide*)
 - b. Private opinion: “of very great weight”
7. Use of Later Commentators: exploring new interpretations (15)
 - a. St. Augustine: Never depart from “literal sense” unless necessity requires (*15)
 - b. Do not neglect Catholics for non-Catholic interpreters
8. Sacred Scripture: the “soul” of theology (16)
9. St. Thomas Aquinas: the best preparation for Scripture study! (*33-34)

The Defense of Scripture

1. The Magisterium’s Authority: “rests on the authority of Holy Scripture” (*17)
2. First Task at Hand: vindicate the reliability of Scripture as human documents (*17)
 - a. Divinity of Christ
 - b. Institution of the Church
 - c. Primacy of Peter and his Successors
3. Apologetics: a duty of the Priest;
 - a. Priest must know the tactics of his enemy (*17)
 - b. Priest must put on “the armor of God” (Eph 6:13-17)
4. Weapons of Defense: knowledge of the following areas
 - a. Original Languages: “oriental” languages (17)
 - b. “True Criticism”: as opposed to “Higher Criticism” (*17)
 - c. Natural Sciences: as opposed to “false science” (*18)

5. Science and Scripture: No true discrepancy between Theologian and Physicist (*18)
6. St. Augustine's Rule on Science and Scripture (*18)
 - a. Do not make rash assertions
 - b. Do not assert as known what is unknown
 - c. If Science *proves* a conclusion, we must show it is not contrary to Scripture
 - d. If Science asserts something *contrary* to Scripture, we must prove it false
 - e. If we cannot prove it false, we must without hesitation, *believe* it to be false
7. Phenomenological Language: language of “appearances” in Scripture (*18)
 - a. St. Augustine: Scripture did not *intend* to teach essential nature of visible things
 - b. St. Thomas: “divergent opinions” on scientific matters among Catholics (*19)
 - e. Task of Exegetes: show *true* science is “in no way opposed to Scripture” (*19)
6. History and Scripture (*20)
 - a. The goal of finding mistakes in the Bible
 - b. Double Standard on Ancient non-biblical history

Inspiration and Inerrancy

1. Inerrancy: does not apply to manuscript copies (20)
2. Absolute Inerrancy of Scripture (*20)
 - a. Condemnation of Limited Inerrancy (to faith and morals)
 - b. Condemnation of ‘Salvific’ Inerrancy (the “reason” God had in mind)
 - c. No error possible with Divine Inspiration
 - c. Dogma: Solemnly defined by Florence and Trent
3. Inspiration of Scripture (*20)
 - a. Primary Author: God
 - b. Instrumental Authors: Human beings
4. Inspiration → the conclusion: Scripture is “free from all error” (*21)
5. St. Augustine's Rule on Apparent Errors in Scripture: three options (*21)
 - a. The text is faulty
 - b. The translation is faulty
 - c. I myself do not understand
6. Catholic scholars in other fields should defend the Bible (22)
7. Nothing can be proved by science or archeology that really contradicts Scripture (*23)
8. Exegetical Humility:
 - a. Willingness to suspend judgment for now if necessary (23)
 - b. St. Augustine: confessed there was more he did not know than knew (23)
9. Word of God should be read with Humility, not “arrogance” of false science (24)

1. The Inspiration of Scripture

The Bible on the Inspiration of Scripture

1. The Psalms on the nature of God's Word (Psalm 19; 119)
2. Jesus on the Inspiration of the Old Testament (Matt 22:41-46)
3. St. Paul on Inspiration (2 Timothy 3:14-16)
 - a. Scripture: "inspired by God" or "God-breathed" (Greek *theopneustos*)
 - b. Teaching (Catechesis)
 - c. Reproof (Apologetics)
 - d. Correction (Morality)
 - e. Training in righteousness (Holiness) (cf. Eph 6)
4. St. Peter on Inspiration and Interpretation (2 Peter 1:16-21)
 - a. Apostles have the "prophetic word made sure"
 - b. Apostolic Preaching: "like a lamp shining in a dark place"
 - c. Against "private interpretation"
 - d. Reason: inspired nature of Scripture

Papal Teaching on Inspiration

1. Pope Leo XIII (*Providentissimus Deus*, 1893)
 - a. Divine Authorship: God is "author"; he has "composed" Scripture (PD 1)
 - b. Plenary Inspiration: books, "wholly and entirely, with all their parts" (PD 20)
 - c. Complete Inerrancy: impossible that "any error" can coexist with "inspiration"
 - d. A "Solemnly Defined" Article of Faith (PD 20)
 - e. Primary Author: "dictation of HS"; God is the author of "the entire Scripture"
 - f. Instrumental Authors: men used as "instruments"
 - g. Result: The "infallible truth" of the Bible
2. Pope Benedict XV (*Spiritus Paraclitus* [SP] 489, 1920)²⁰
 - a. Principal vs. Instrumental Authorship

[St. Jerome] never questions the fact that the individual authors of these books worked in full freedom under the divine afflatus, each of them in accordance with his individual nature and character... In each case Jerome shows us how, in composition, in language, in style and mode of expression, each of them uses his own gifts and powers... If we ask how we are to explain the power and action of God, the principal cause, on the sacred writers, we shall find that St. Jerome in no wise differs from the common teaching of the Catholic Church. *For he holds that God, through his grace, illumines the writers mind regarding the particular truth that, "in the person of God," he is to set before men. He holds, moreover, that God moves the writer's will—nay, even impels it—to write; finally, that God abides with him unceasingly, in unique fashion, until his task is accomplished.* (Benedict XV, *Spiritus Paraclitus* 3)

²⁰ All numbers for Benedict XV's encyclical *Spiritus Paraclitus* are taken from Murphy, *The Church and the Bible*, 176-214. These are different from the numbers given on the Vatican website (www.vatican.va).

- b. St. Jerome: stages of inspiration (SP 489)
 - 1. Illumination of Intellect
 - 2. Motivation of Will
 - 3. Abides with Author until Completion
- 3. Pope Pius XII (*Divino Afflante Spiritu* [DAS 33, 1943])²¹
 - a. Human author: “reasonable instrument of the Holy Spirit”
 - b. Uses all his own “faculties and powers” in writing
 - c. “Divine Condescension” (Gk *sunkatabasis*) in Scripture (DAS 20)

The Catechism on the Inspiration of Scripture

- 1. *God is the author of Sacred Scripture* (CCC 105)
 - a. Divine Authorship: inspiration of the Holy Spirit
 - b. Plenary Inspiration: Extends to all the books of the Bible with all their parts
- 2. *The Human authors are true authors* (CCC 106)
 - a. Full use of own faculties and powers
 - b. Wrote “whatever he wanted written, and no more”
- 3. The Incarnational Analogy (CCC 101)

<u>Jesus Christ</u>	<u>Sacred Scripture</u>
Fully Divine	Word of God
Fully Human	Words of Men
(Without Sin)	(Without Error)

- 4. The Eucharistic Analogy: Church venerates Scripture “as the Lord’s Body” (CCC 103)

<u>The Eucharist</u>	<u>The Bible</u>
The Word of God “Enfleshed”	The Word of God “Inscribed”

- 5. The Bible: the Word of God (CCC 104; *Dei Verbum* [DV] 11)

²¹ All numbers for Pius XII’s encyclical, *Divino Afflante Spiritu* are taken from Murphy, *The Church and the Bible*, 239-67.

Pope Benedict XV, Encyclical Letter On the Fifteenth Centenary of the Death of St. Jerome *Spiritus Paraclitus*, 1920

The Life of St. Jerome

1. St. Jerome: the Church's "Greatest Doctor" (481)²²
2. Life of St. Jerome: translator of the Vulgate (484-88)
 - a. Studied in Antioch with Apollonarius
 - b. Studied in Syria with a Jewish teacher
 - c. Studied in Constantinople with St. Gregory of Nazianzus
 - d. Moved to Bethlehem and lived in cave of Nativity
3. "Every moment he could spare from prayer he gave to biblical studies" (487)!

St. Jerome on the Inspiration of Scripture

1. Inspiration: Scripture have God as their author (489)
 - a. Principal Author: God is the *principal* author of Scripture
 - b. Instrumental Authors: human authors are *free instruments*; "full freedom"
- 2 St. Jerome: Stages of inspiration (*489)
 - a. Illumination of Intellect
 - b. Motivation of Will
 - c. Abides with Author until Completion
3. Super-eminent Authority of Scripture: how to "fetter" your enemies (490)

St. Jerome on Inerrancy vs. Modern Views

1. St. Jerome: on the "Immunity of Scripture from Error" (*491)
 - a. "Scripture cannot lie"
 - b. "It is wrong even to admit the very notion of error"
 - c. No real contradictions in Scripture; only *apparent* contradictions
 - d. Never accuse of "the slightest mistake": leave that to Celsus, Porphyry, Julian!
 - e. Leo XIII: "Absolute immunity of Scripture from error"
2. Benedict XV reprimands Catholics who reject Leo's teaching on Inerrancy (494)
3. Against Relative/Restricted Inerrancy (*495*)
 - a. "Religious" elements are protected from error
 - b. "Profane" elements are not
 - c. Inerrancy and Thomistic Philosophy of the Senses
 - d. Reiterated rejection of "Salvific" Inerrancy (496)
4. Absolute Historical Truth of Scripture (*500*)
 - a. No distinction between "absolute" and "relative" truths of history (497)
 - b. Benedict XV: "*History must square with what happened*" (498)
 - c. Affirmation: "the historical truth of Scripture"
 - d. Use of "Ordinary Language" in Historiography (500)
 - e. Augustine: Belief in Historical Truth necessary for Salvation (*501*)

²² The numbering system followed herein is from Murphy, *The Church and the Bible*, 176-214. The Vatican website uses a different system of numbers.

- f. Too quick recourse to “apparently historical” narratives (502)
- g. Historical Truth of the Gospels, including John (503)
- 5. Jesus and the Historical Truth of Scripture (*504*)
 - a. Jerome’s teaching is the teaching of Christ

Practical Advice on the Bible

1. Removal of obstacles: Jerome went to the desert
2. Jerome’s intense love of the Bible:
 - a. “*Love the Bible, and wisdom will love you*” (505)
3. The Humility of Scripture (*509)
 - a. Augustine and Jerome recoiled at Scripture’s apparent “coarseness”
 - b. Jerome put “Cicero” before the Bible (see Jerome, Letters 22)
 - c. Failing to discern “*the humble Christ in his humble Scriptures*” (509)
4. Need for Our Humility:
 - a. “In studying the divine books, I never trusted in myself” (511)
 - b. Jerome’s submission to the Pope (511)
 - a. “Any man who is joined to Peter’s Chair, *he is my man*” (512)
5. Benedict XV reprimands Catholic who don’t submit to the PBC (515)
6. Need for Daily Reading of Scripture (*516*)
 - a. Exhortation to daily *lectio divina*
 - b. Which Books of the Bible should I read first?
 - c. “Let sleep find you holding the Bible...”
 - b. The Bible “leads us beyond the veil into the Holy of Holies” (517)
7. The Need for Priests to Study the Bible (*521*)
 - a. “Many of God’s ministers... never look at their Bible”
 - b. Anti-intellectualism: some priests confuse ignorance with holiness!
 - c. “Let a priest’s speech be seasoned with the Bible”
 - d. The “lips of a priest should guard knowledge” (Mal 2:7)

Purposes of Bible Study

1. First Purpose: Spiritual Perfection (523)
 - a. Ministers who neglect the Bible lead others to perish
2. Second Purpose: Defense of Catholic Dogma (524)
 - a. Scripture: the “soul of theology”
3. Third (Main) Purpose: Preaching the Word of God (525)
 - a. Cf. Benedict XV, Encyclical on Preaching (1917)

The Interpretation of Scripture

1. Primacy of the Literal Sense: “what the writer really does say” (*526)
 - a. “All interpretation rests on the literal senses”
 - b. “*The history itself is often... described figuratively*” (*526*)
 - c. Figurative Interpretation of History: “we are not rejecting the history”
2. The Spiritual Sense: secondary, and based on the literal sense (527)
3. Principles of Instruction: Teaching and Preaching Scripture (*530*)
 - a. Goal is “*that learned simplicity which is truth*”
 - b. Young Priests: focus on “how best to make people’s ears tingle”!

- c. “Imitate the simplicity of Scripture” rather than philosophical eloquence

The Fruits of Biblical Study

1. Meditation on Scripture: “A foretaste of the joys of heaven” (531)
2. Scripture: “*The mystical bread of the Trinity*” (*531)
3. “If anything can sustain a man in this world...” (531)
 - a. Meditation on Scripture
 - b. Knowledge of the Bible
4. Fruit of Scripture Study: Love for the Church (*532*)
 - a. Jerome’s Praise of Augustine: “heretics everywhere detest you”!
5. Fruit of Scripture Study: Love for Christ (*534)
 - a. “Ignorance of the Bible means Ignorance of Christ” (St. Jerome, *Comm. Isaiah*)
 - b. River of Living Water = The Holy Scriptures! (cf. Rev 22)
 - c. Knowledge of Bible → “Love of Christ” as “*Chief*” Result of Scripture study!

Conclusion

1. Follow St. Jerome’s teaching and Leo XIII’s *Providentissimus Deus*
2. Children of God should be “saturated with the Bible” (538).

Unity of Doctrine and *Quaestiones Disputatae* in Catholic Theology

Pope John XIII, Encyclical *Ad Petri Cathedram* (1959)

Unity of Doctrine

69. The Catholic Church teaches the necessity of believing firmly and faithfully all that God has revealed. This revelation is contained in sacred scripture and in the oral and written tradition that has come down through the centuries from the apostolic age and finds expression in the ordinances and definitions of the popes and legitimate Ecumenical Councils.

70. Whenever a man has wandered from this path, the Church has never failed to use her maternal authority to call him again and again to the right road. She knows well that there is no other truth than the one truth she treasures; that there can be no "truths" in contradiction of it. Thus she repeats and bears witness to the words of the Apostle: "For we can do nothing against the truth, but only for the truth."²³

Religious Controversy

71. *The Catholic Church, of course, leaves many questions open to the discussion of theologians. She does this to the extent that matters are not absolutely certain. Far from jeopardizing the Church's unity, controversies, as a noted English author, John Henry Cardinal Newman, has remarked, can actually pave the way for its attainment. For discussion can lead to fuller and deeper understanding of religious truths; when one idea strikes against another, there may be a spark.*²⁴

72. But the common saying, expressed in various ways and attributed to various authors, must be recalled with approval: *in essentials, unity; in doubtful matters, liberty; in all things, charity.*²⁵

Extraordinary Synod on the Word of God in the Life of the Church (2008)

Proposition 12

Inspiration and truth of the Bible

*The Synod proposes that the Congregation for the Doctrine of the Faith clarify the concepts of inspiration and truth of the Bible, as well as their reciprocal relationship, in order to understand better the teaching of "Dei Verbum" 11. In particular, it is necessary to highlight the originality of the Catholic biblical hermeneutics in this field.*²⁶

²³ 2 Cor. 13:8.

²⁴ Cf. J.H. Newman, *Difficulties of Anglicans*, v. 1, 261 ff.

²⁵ Pope John XXIII, Encyclical Letter on Truth, Unity, and Peace, in a Spirit of Charity, *Ad Petri Cathedram* (1959), 69-72.

²⁶ Text from <http://www.zenit.org/article-24470?l=english>; see also Dennis Farkasfalvy, O. Cist., *Inspiration & Interpretation: A Theological Introduction to Sacred Scripture* (Catholic University of America Press, 2010), 236-40.

2. The Inerrancy of Scripture

Jesus and Faith in the Bible

1. Believing Moses, believing in Jesus (John 5:46-47)
2. The Road to Emmaus (Luke 24:25)

Vatican I: A Crisis of Faith in Scripture

1. Vatican I on the Loss of Faith in the Bible

Even the holy Bible, which previously they had declared the sole source and judge of Christian doctrine, has begun to be held *no longer as divine* but to be numbered among *the fictions of mythology*" (Vatican I, *Dei Filius*, 1870)²⁷

2. Leo XIII and the Crisis of Rationalism

- a. Denial of Divine Revelation, Miracles, and Prophecy
- b. Bible is a collection of "foolish fables or deceitful history."²⁸

1. Biblical Inerrancy: Not Limited to "Faith and Morals" (Leo XIII)

But *it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred*. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the *things of faith and morals, and nothing beyond*, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. ...*So far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true*. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent... (Leo XIII, *Providentissimus Deus*, 20-21)

Biblical Inerrancy

Divine Inspiration

Total Inerrancy

Papal Infallibility

Divine Preservation from Error

Infallibility in matters of Faith and Morals

2. The Bible is Free from any Real Contradictions (Benedict XV)

Again, "Scripture cannot lie"; it is wrong to say Scripture lies, nay, *it is impious even to admit the very notion of error where the Bible is concerned*. "The Apostles," [Jerome] says, "are one thing; other writers" - that is, profane writers - "are another;" "the former always tell the truth; the latter - as being mere men - sometimes err," and *though many things are said in the Bible which seem incredible, yet they are true*; in this "word of truth" *you cannot find things or statements which are contradictory*, "there is nothing discordant nor conflicting"; consequently, "when Scripture seems to be in conflict with

²⁷ Translations of Church document in this section are taken from Bechard, *The Scripture Documents*, but the numbering follows that of Murphy, *The Church and the Bible*.

²⁸ Leo XIII, *Providentissimus Deus*, 10.

itself *both passages are true* despite their diversity." (Benedict XV, *Spiritus Paraclitus* 491-92)

Saint Augustine's 1st Rule: "And if in these Books I meet anything that seems contrary to truth, I shall not hesitate to conclude that

- (1) the text is faulty, or
- (2) that the translator has not expressed the meaning of the passage, or
- (3) that I myself do not understand." (*Letters* 82, to St. Jerome)

3. The Bible is Free from any Real Historical Errors (Ben XV, Pius XII)

Those, too, who hold that the historical portions of Scripture do not rest on the absolute truth of the facts but merely upon what they are pleased to term their relative truth, namely, what people then commonly thought are... out of harmony with the Church's teaching... For whereas physics is concerned with 'sensible appearances' and must consequently square with phenomena, history, on the contrary, must square with the facts, since history is the written account of events as they actually occurred. (Benedict XV, *Spiritus Paraclitus* 497-98)

Significantly, Pope Pius XII also recognizes the presence of "approximations" in the language of Scripture that must be taken into account, and that what appears to be "historical error" often ends up being rather "the customary modes of expression" used by ancient historiographers. (Pius XII, *Divino afflante Spiritu*, 37)

4. The Bible is Free from any Real Scientific Errors (Leo XIII, Augustine)

"We have to contend against those who, making an evil use of physical science, minutely scrutinize the sacred Book in order to detect the writers in a mistake and to take occasion to vilify its contents. Attacks of this kind... are peculiarly dangerous to the masses and also to the young... *For the young, if they lose their reverence for Holy Scripture on one or more points, are easily led to give up believing in it altogether... There can never, indeed, be any real discrepancy between the theologian and the physicist*, as long as each confines himself within his own lines, and both are careful... "not to make rash assertions, or to assert what is not known as known." If dissension should arise between them, here is the rule, also laid down by St. Augustine, for the theologian... (Leo XIII, *Providentissimus Deus*, 18)

St. Augustine's 2nd Rule: "(1) Whatever they can really *demonstrate* to be true of physical nature, *we must show to be capable of reconciliation* with our Scriptures, and whatever they assert in their treatises that is *contrary to these Scriptures* of ours, that is to Catholic faith, we must either (2) *prove* it as well as we can to be entirely *false*, or (3) at all events, we must, without the smallest hesitation, *believe* it to be so." (*On Genesis* 1:21)

Scripture and "Sensible Appearances" (Leo XIII, *Providentissimus Deus* 18)

1. Goal of Biblical Writers: not to "penetrate the secrets of nature"
2. Use of "Ordinary Language": *of "Sensible appearances"* (Weatherman speaks of "sunrise" at 6:00)

“Nothing can be proved either by physical science or archaeology which can really contradict the Scriptures.” (Pope Leo XIII, *Providentissimus Deus* 23)

4. The Doctrine of Inerrancy (Vatican II, 1965)

Since, therefore, *all that the inspired authors or sacred writers assert, must be held as asserted by the Holy Spirit*, we must acknowledge that *the Sacred books teach truth*—which God, for sake of our salvation, wished to consign to the sacred writings—firmly, faithfully, and *without error*. (Vatican II, *Dei Verbum* 11)²⁹

1. The Doctrine of Inerrancy (cf. CCC 107)
 - a. *Everything* affirmed by the authors is *affirmed by the Holy Spirit*
 - b. *The inspired books teach the truth*, firmly, faithfully, and “*without error*”
2. Doctrine of Inspiration → Doctrine of Inerrancy:
3. *Reason* for Inerrancy: “For the sake of our salvation” (Can we trust the Bible?)

5. Inerrancy: a Divinely Revealed Article of Faith (Cardinal Ratzinger, CDF, 1998)

1. Three Levels of Teaching Authority:
 - a. Articles of Faith Divinely Revealed
 - b. Articles of Faith to be Definitively Held
 - c. Authentic teaching Magisterium

[Examples of divinely revealed articles of Faith:] the articles of faith of the Creed, the various Christological dogmas, and the Marian dogmas... the doctrine of the real and substantial presence of Christ in the Eucharist, the doctrine on the primacy and infallibility of the Roman Pontiff... *the absence of error in the inspired sacred texts*... (Congregation for the Doctrine of the Faith, *Ad Tuendam Fidem*, Letter, 11)

6. What the *Catholic Doctrine of Inerrancy* Does and Does Not Mean

1. Inerrancy does *not* mean that manuscripts are preserved from error.
2. Inerrancy does *not* mean that there are no apparent errors, apparent contradictions, or other serious difficulties littered throughout the Scriptures
3. Inerrancy *assumes* a correct approach to interpretation (literary genre; history, etc.)
4. Catholic Inerrancy vs. Inerrancy in Fundamentalism:³⁰ Fundamentalism is
 - a. Right to “insist on the inspiration of the Bible”
 - b. Right to insist on “the inerrancy of the Word of God”
 - c. Wrong to emphasize the divine author to the exclusion of the human authors
 - d. Wrong to insist that the Bible be interpreted literally “in all its details”
 - e. Wrong to oppose the historical-critical method (rightly understood)
 - f. Wrong to “place undue stress upon the inerrancy of certain details”

²⁹ Since there is debate about how to interpret this text, I have offered a translation that is very literal as possible. My thanks to my colleague Dr. John Bergsma for sharing his translation with me. The Latin reads: *Cum ergo omne id, quod auctores inspirati seu hagiographi asserunt, retineri debeat assertum a Spiritu Sancto, inde Scripturae libri veritatem, quam Deus nostrae salutis causa, Litteris Sacris consignari voluit, firmiter, fideliter et sine errore docere profitendi sunt.*

³⁰ Pontifical Biblical Commission, *Interpretation of the Bible in the Church*, 1993, see Murphy, *The Church and the Bible*, 726-27,

- g. Wrong to ignore literary forms and historicize non-historical material
- h. Wrong to not take into account “possibility of symbolic/figurative meanings”

Pope Pius XII
Encyclical Letter, Promotion of Biblical Studies
Divino afflante Spiritu, 1943

Introduction

1. Citation of teachings of the Council of Trent and Vatican I (cf. DV 1)
2. Reaffirmation of Leo XIII’s condemnation of limited inerrancy (*1*)
 - a. Vatican I: a “solemn definition of Catholic doctrine”
 - b. Scripture’s “freedom from any error whatsoever”
 - c. Truth of Scripture not restricted to “matters of faith and morals”
 - d. Physical Science and History are not *obiter dicta*; unconnected with “faith”
3. “The Supreme Guide in Biblical Studies” = Leo XIII’s Encyclical (*2)

The Popes and the Bible

1. Leo’s Defense of the “teaching” of “the truth of the Sacred Books” (3)
2. Leo’s Teaching against Restricted Inerrancy: “*no error whatsoever*” in Scripture (*3*)
 - a. Speaking of the Physical Order (cf. St. Thomas and St. Augustine)
 - b. Historical Truth of Scripture
 - c. Scripture is not in error “if copyists have made mistakes”
 - d. Against restricting inspiration to certain parts of Scripture
3. Re-proclaims Leo’s teaching, which was set forth with “solemnity” (*4)
4. Leo XIII: established the Pontifical Biblical Commission (1902) (5)
5. Pius X: Established the Pontifical Biblical Institute, entrusted to the Jesuits (1909) (6)
6. Pius XI: entrusted revision of the Latin Vulgate to the Benedictines (1907) (8)
7. “The method of biblical studies laid down by Leo XIII”: normative for Catholics (10)

Biblical Studies Today

1. “New developments in biblical studies” (11-12)
 - a. Archeology
 - b. Ancient Manuscripts
 - c. Patristic Revival (study of Fathers’ exegesis)
 - d. Ancient Literature: parallel ways of speaking, forms, etc.
2. Philology: study of original languages: absolutely necessary (15)
3. Textual Criticism: study and comparison of ancient manuscripts (17)
 - a. Practiced by St. Augustine
 - b. Importance of original text, purified from errors, additions, etc. (17)
4. Catholic Exegesis: unites two things (*19*)
 - a. “Greatest reverence for the sacred text”
 - b. “Exact observance of all the rules of criticism.”
5. Council of Trent and the Latin Vulgate: juridical rather than critical authenticity (21)
6. The Literal Sense: the “main task” of Catholic exegetes (*23*)
 - a. Context

- b. Comparison with similar passages
- c. Knowledge of languages
- 7. Theological Doctrine: should be expounded; text is divinely inspired (*24*)
 - a. The Magisterium
 - b. The Early Church Fathers
 - c. The “Analogy of Faith”
- 8. Catholics must not *neglect* theology for sake of history, archaeology, philology (24)
- 9. Pius XII rebukes “Mystical Interpretation” Party, which rejected literal exegesis (*25)
- 10. The Spiritual Sense of Scripture (*26)
 - a. Exegetes must not stop at the literal sense
 - b. Jesus and Apostles used the Spiritual Sense
 - c. The Tradition of the Church and the Liturgy employs it
 - d. Central Source: spiritual interpretation of the early Church Fathers
 - e. Certain Dangers of Allegorical Exegesis
- 11. Early Church Fathers (28-30)
 - a. “Almost unknown” by many writers of today
 - b. Fathers lacked the knowledge of profane history that we do today (28)

The Interpretation of Scripture

- 1. Modern Developments in the Doctrine of Inspiration (33)
- 2. Historical Goals: the interpreter should determine (*33)
 - a. The “age” in which the sacred writer lived
 - b. “The sources written or oral” to which he had recourse
 - c. “The forms of expression” he employed
- 3. “Supreme Rule of Interpretation”: “*to discover and define what the writer intended to express*” (*34*)
 - a. Grammar
 - b. Philology
 - c. History
 - d. Archaeology
 - e. Ethnology
 - f. Other sciences
- 4. Comparative Literature: study of ancient literature of the East; Literary forms (*35-6*)
 - a. Poetic Description
 - b. Laws and rules of life
 - c. History: Israel’s “preeminence” in recording a “record of events” (36)
 - d. Idioms
 - e. Presence of “Approximations” (37)
 - f. Hyperbole and Paradox
- 5. The Incarnational Analogy: following Aquinas and Chrysostom (*37*)
 - a. The Word of God in Words of Men, except without error
 - b. Divine Condescension (Greek *sun-katabasis*) (St. John Chrysostom)
- 6. The Biblical Scholar: should “defend” Scripture’s “immunity from all error” (*38*)
- 7. Literary Criticism and Apparent Errors in Scripture (*39*)
 - a. Historical “Error” often ends up being “Customary Modes of Speaking”
 - b. Scripture should no more be “taxed with error” than ordinary speech

Difficulties in Scripture

1. Catholics should use “those same scientific arms” to defend the Bible (*42)
2. However, not all difficulties have been solved (44)
3. St. Augustine: “*God wished difficulties to be scattered through Scripture*” (*45*)
 - a. We might read and scrutinize them more closely
 - b. We might experience our limitations; exercise submission of mind
 - c. Some problems, like all sciences, will not be unraveled
4. Inerrancy: Solutions should be in accord with “the inerrancy of Sacred Scripture” (*46)
5. Rebuke of those who condemn “whatever is new” (*47*)
 - a. Only a “few texts” whose sense “has been defined” by the Magisterium
 - b. Not many about which the Fathers are “unanimous”
 - c. Hence, “true liberty” of Catholic biblical scholars
6. New developments are “condition and source” of “progress in Catholic doctrine” (48)

Scripture in the Life of the Church

1. Priestly use of the Bible: “diligent study,” “meditation,” and preaching (49)
2. Biblical Literacy and Love for Scripture among Laity (51)
3. Approval of Vernacular Translations (51)
4. Main Goal of Seminarians: develop a “*love for Sacred Scripture*” (*53)
5. Professors of Scripture should aim for three things (*54*)
 - a. The Literal Sense
 - b. Theological Doctrine
 - c. The Emmaus Road experience in students (Luke 24:32)

Conclusion

1. Scripture Study: the “consolation” to a broken world of war (56)
2. Nothing can sustain a man “like meditation on and knowledge of Scripture” (57)
3. The “Sublime Office” of Scripture studies (!)
 - a. “What is more sublime” than to study and explain the Bible?
 - b. Biblical Studies: “a foretaste of the heavenly kingdom” (60)
4. The Rewards of Biblical Study:
 - a. Let them have “For their comfort the biblical books” (1 Macc 12:9)
 - b. Shining like the sun in the Resurrection (Dan 12:3)

Dogmatic Constitution on Divine Revelation ***Dei Verbum, Vatican Council II, 1965***

Prologue

1. Trinitarian Context: fellowship with Father and Son (1 John 1:2-3)
2. Hermeneutic of Continuity: Vatican II explicitly “following in the footsteps of” (1)
 - a. The Council of Trent
 - b. The First Vatican Council
3. Purpose: “to set forth *authentic Catholic doctrine on divine revelation*” (1)

Divine Revelation Itself (Chapter 1)

1. God’s Will: Participation in the Divine Nature (2; 2 Pet 1:4)
2. The Oikonomia of Revelation: God’s “deeds and words” (*2*)
 - a. “Deeds wrought by God in the history of salvation”
 - b. “The teaching and realities signified by the words”
3. Overview of Salvation history (3-4)
 - a. God manifests himself in “created realities”
 - b. God manifests himself to Old Testament figures
 - c. Jesus “perfected revelation by fulfilling it”
 - d. “No further new public revelation is expected”
4. Faith: our response to Divine Revelation (5)
 - a. Submission of Intellect and will to the God who reveals
 - b. Free assent to the truth revealed
5. Divine Revelation: God communicates (6)
 - a. Himself
 - b. The eternal decisions of His will regarding salvation
6. Two Ways of Knowing (6)
 - a. Human Reason: God can be known through “created realities”
 - b. Divine Revelation: religious truths by all, with ease, certainty, w/out error

The Transmission of Divine Revelation (Chapter 2)

1. Permanence of Divine Revelation (7)
 - a. Abide perpetually in its full integrity
 - b. Be handed on to all generations
 - c. Christ → the Apostles → the bishops
2. Apostolic Preaching: is preserved in two ways (8)
 - a. Sacred Scripture: in the “inspired books”
 - b. Sacred Tradition: Church’s doctrine, life, and worship
3. Development of Doctrine: led by the Holy Spirit there is (8)
 - a. Grown in understanding of the realities and words handed down
 - b. Church “moves forward to the fullness of divine truth”
4. Examples of Sacred Tradition:
 - a. Church Fathers: “witness” to the presence of “this living tradition”
 - b. Canon of Scripture: known “through the same tradition”

- c. Interpretation of Scripture: sacred writings are “more profoundly understood”
- 5. Relationship of Tradition and Scripture (9)
 - a. Flow from same divine well-spring
 - b. Sacred Scripture: “*is* the word of God”
 - c. Sacred Tradition: “*takes* the word of God... and *hands it on*”
 - d. Against *sola Scriptura*: “not by Scripture alone”
- 5. The Living Magisterium “alone”: final interpreter of the Word of God (10)
- 6. Three Pillars (10)
 - a. Sacred Tradition
 - b. Sacred Scripture
 - c. The Magisterium of the Church

Sacred Scripture: Inspiration and Interpretation (Chapter 3)

1. Inspiration of Scripture (11)
 - a. Applies to the books of OT and NT “in their entirety, with all their parts”
 - b. Reason: “*because they have God as their author*”
 - c. Human authors: acted as “true authors” with their “faculties and powers”
 - d. Divine author: they wrote “everything and only those things which He wanted”
2. Inerrancy of Scripture (11)
 - a. Premise: everything asserted by sacred authors asserted by the Holy Spirit
 - b. Conclusion: Scriptures teach truth, firmly, faithfully and “without error”
 - c. Reason: “for the sake of our salvation”
3. Interpretation: must seek out intention of *both* human and divine authors (12)
4. Human Authors: how do we discover the human author’s intention?
 - a. Language
 - b. Literature
 - c. History
 - d. Culture
5. Divine Author: How do we discover the divine author’s intention? (12)
 - a. Content and Unity of whole Scripture (*Scripture*)
 - b. The Tradition of the whole Church (*Tradition*)
 - c. The Analogy of Faith (*Magisterium*)
6. Catholic Exegetes: should work “according to these rules” (12)
7. Catholic Magisterium: has the final task of (12)
 - a. Guarding the word of God
 - b. Interpreting the word of God
8. Divine Condescension (*Sunkatabasis*) and the Incarnational Analogy (13)

Jesus Christ
Fully Divine
Fully Human

Sacred Scripture
Word of God
Words of Men

The Old Testament (Chapter 4)

1. *Permanent Value* of Old Testament: witness to economy of salvation (14)
2. Principal Purposes of the Old Covenant (15)
 - a. Pedagogy: To prepare for the coming of Christ

- b. Prophecy: To announce his coming through prophecy
- c. Typology: To indicate the meaning of Christ through “various types”
- 3. Divine Pedagogy of Old Testament (15)
 - a. Contain matters “Imperfect and Provisional”
 - b. Nevertheless, “*show us true divine pedagogy*” (cf. Pius XI)
 - c. Christians receive them “with reverence”
- 4. Unity of the Testaments
 - a. God is “inspirer and author of both Testaments” (contra Marcion)
 - b. Augustine: The NT is concealed in the Old, the OT is revealed in the New

The New Testament (Chapter 5)

1. The “excellence” of the NT writings (17)
2. The “special preeminence” of the Four Gospels (18)
3. Apostolic Origin of the Gospels (18)
 - a. Written by Apostles “themselves”
 - b. Or by “apostolic men”
 - c. The Four Gospels: “*The foundation of faith*”
4. Historicity of the Gospels (19)
 - a. Church “unhesitatingly” affirms their “historical character” (*historicitatem*)
 - b. Sources of the Gospels: “what had been handed on” orally or in writing
 - c. Faithfully hand on “*what Jesus Christ really did and taught*”
 - c. Selection, Synthesis, Preaching: “always” tell us “the honest *truth* about Jesus”
 - d. More Sources: “their own memory” and testimony of “eyewitnesses”
 - e. Purpose of the Gospels: to tell us the “truth” about Jesus (Luke 1:1-4)
5. Other Writings of the NT (20)

Sacred Scripture in the Life of the Church (Chapter 6)

1. Eucharistic Analogy: veneration of Sacred Scripture (21)

The Eucharist

The Word of God “Made Flesh”

The Bible

The Word of God “Inscribed”

2. Scripture and Tradition: “*the supreme rule of faith*” (21)
3. Scripture: A Love Letter from the Father in Heaven (21)
4. Access to the Scripture for the Faithful (22)
5. Patristic Renewal: encouragement for studying the Church Fathers (23)
6. Liturgical Renewal: encouragement for studying the “liturgies” (23)
7. Biblical Renewal: encouragement for “biblical scholars” (23)
8. Scripture and Theology:
 - a. Scripture: “*the primary and perpetual foundation*” of Sacred Theology
 - b. “*Study of the sacred page should be the soul of sacred theology*” (24)
9. Scripture and the Spiritual Life of Priests, Religious, and Laity (25)
 - a. “Diligent sacred reading and careful study”
 - b. “*Frequent reading of the divine Scriptures*”
 - c. Jerome: “Ignorance of Scripture is ignorance of Christ”
10. Lectio Divina: “prayer should accompany the reading of Scripture”

a. *“We speak to Him when we pray; we hear Him when we read...”*

11. Increased Veneration of the Word of God: new impulse of spiritual life (25)

What is the Authority of a Papal Encyclical? Pope Pius XII (1950)

18. Unfortunately these advocates of novelty easily pass from despising scholastic theology to the neglect of and even contempt for the Teaching Authority of the Church itself, which gives such authoritative approval to scholastic theology. This Teaching Authority is represented by them as a hindrance to progress and an obstacle in the way of science. Some non-Catholics consider it as an unjust restraint preventing some more qualified theologians from reforming their subject. And although this sacred Office of Teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theologians, since to it has been entrusted by Christ Our Lord the whole deposit of faith - Sacred Scripture and divine Tradition - to be preserved, guarded and interpreted, still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See,"[2] is sometimes as little known as if it did not exist. What is expounded in the Encyclical Letters of the Roman Pontiffs concerning the nature and constitution of the Church, is deliberately and habitually neglected by some...

19. Although these things seem well said, still they are not free from error. It is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority in this field; but history teaches that many matters that formerly were open to discussion, no longer now admit of discussion.

20. *Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth me" (Luke 10:16), and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the Pontiffs, cannot be any longer considered a question open to discussion among theologians.*

...This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. But if the Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or in the extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed, the very opposite procedure must be used. Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added

these words, and with very good reason: "in that sense in which it has been defined by the Church."³¹

Do Genesis 1 and 2 Contradict One Another?

The Apparent Contradiction: Two Opposing Creation Stories?

1. Genesis 1: Order of Creation

- | | |
|---|--|
| a. Light and Darkness (1 st Day) | d. Sun, Moon, and Stars (4 th Day) |
| b. Sea and Sky (2 nd Day) | e. Water Animals and Birds (5 th Day) |
| c. Plants (3 rd Day) | f. Land Animals and Man (6 th Day) |

2. Genesis 2: Order of Creation

In the day when that the LORD God made the earth and the heavens, *when no plant of the field was yet in the earth and no herb of the field had yet sprung up...* then *the LORD God formed man of dust from the ground...* And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food... (Genesis 2:4-9)

Then the LORD God said, "It is not good that the man should be alone, I will make a helper fit for him. *So out of the ground the LORD God formed every beast of the field and every bird of the air*, and brought them to the man to see what he would call them...

So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs and closed up its place with flesh; and *the rib which the LORD God had taken from the man he made into a woman...* (Genesis 2:18-22)

3. The Apparent Contradiction:

Genesis 1

1. Plants (3rd Day)
2. Animals (5th and 6th Days)
3. Man and Woman (6th Day)

Genesis 2

1. Man
2. Plants
3. Animals
4. Woman

4. Scholarly Skepticism:

"It is *impossible* to reconcile the account [of creation] given here [in Genesis 1] with that which follows in Genesis 2-3, which suggests that *even for ancient readers the two accounts of creation were not taken as literally true.*"³²

Pope Benedict XV: No Real Contradictions in Scripture

Again, "Scripture cannot lie"; it is wrong to say Scripture lies, nay, *it is impious even to admit the very notion of error where the Bible is concerned.* "The Apostles," [Saint Jerome] says, "are one thing; other writers" - that is, profane writers - "are another; the former always tell the truth; the latter - as being mere men - sometimes err," and though many things are said in the Bible which seem incredible, yet they are true; in this "word of truth" *you cannot find things or statements which are contradictory*, "there is nothing discordant nor conflicting"; *consequently*, "when Scripture seems to be in conflict with itself both passages are true despite their diversity." (Benedict XV, *Spiritus Paraclitus* 5)

³¹ Pope Pius XII, Encyclical Letter *Humani Generis*, On Some False Opinions which Threaten to Undermine Catholic Doctrine (1950), 18-20.

³² Michael Coogan, *A Brief Introduction to the Old Testament*, (Oxford: Oxford University Press, 2009), 31

Saint Augustine's Rule: "And if in these Books I meet anything that seems contrary to truth, I shall not hesitate to conclude that

- (1) the text is faulty, or
- (2) that the translator has not expressed the meaning of the passage, or
- (3) that *I myself do not understand.*" (*Letters* 82, to St. Jerome)

Genesis 1: Order of Creation

3rd Day: And God said, "Let the earth put forth vegetation (*deshe'*) plants yielding seed, and fruit trees bearing fruit in which is their seed..." And it was so. *The earth brought forth vegetation*, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed... And there was evening and there was morning, a third day. (Genesis 1:11-13)

5th Day: And God said, "Let the waters bring forth swarms of living creatures (*sheretz nephesh hayah*), and let flying creatures (*'oph*) fly above the earth..." So God created the great sea monsters (*taninim*) and *every living creature that moves with which the waters swarm..* and *every flying creature* (*kol 'oph kanaph*) according to its kind... An God blessed them, saying, "...Fill the waters in the seas, and let flying creatures multiply on the earth." And there was evening and there was morning, a fifth day. (Genesis 1:20-23) [note: cf. Ezek 39:4, which refers to "winged creatures" and "wild beasts."]

6th Day: And God said, "Let the earth bring forth living creatures according to their kinds: cattle (*behemah*) and creeping things (*remesh*) and beasts of the earth (*hayto erez*) according to their kinds." And it was so... Then God said, "Let us make man (*'adam*) in our image... So God created man in his own image, in the image of God he created him; male and female he created them... And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. (Genesis 1:26-31)

Genesis 2: Order of Creation

In the day when that the LORD God made the earth and the heavens, when no plant of the field (*siah hasadeh*) was yet in the earth and no herb of the field (*'eseb hasadeh*) had yet sprung up—for the LORD God had not caused it to rain upon the earth, and *there was no man to till the ground*; but a mist went up from the earth and watered the whole face of the ground—*then the LORD God formed man* (*ha'adam*) of dust from the ground, and breathed into his nostrils the breath of life... And the LORD God planted a *garden in Eden*... And out of the ground the LORD God made to grow every tree (*'etz*) *that is pleasant to the sight and good for food*... (Genesis 2:4-9)

Then the LORD God said, "It is not good that the man should be alone, I will make a *helper* fit for him. So out of the ground the LORD God formed every beast of the field (*hayath hasadeh*) and every bird of the heavens (*'oph hashamayim*), and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all *cattle*, and to *birds of the air*, and to every *beast of the field*; but for the man there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs... and *the rib which the LORD God had taken from the man he made into a woman* (Heb *'ishah*) and brought her to the man. (Genesis 2:18-22)

Genesis 1-2 are Compatible

Genesis 1: 1st-7th Days; Panorama

1. *Wild Plants* (3rd Day)
 - Vegetation, Plants Yielding Seed,
 - Fruit trees bearing fruit
2. *Wild Animals* (5th and 6th Day)

Genesis 2: 6th Day; Close-Up

1. *Man*
2. *Domestic Plants*
 - Plants of the field
 - Herb of the field; Trees for Food

Swarms, Sea Monsters,
Flying Things, Creeping Things,
Cattle, Beasts of the Earth

3. *Man and Woman* (6th Day)

3. *Domestic Animals*

Beasts of the field
Birds of the Air; Cattle

4. *Woman*

**Modern Commentators on Genesis 1-2:
An Irreconcilable Contradiction?**

1. Umberto Cassuto:

“What is meant by the “plant of the field” and the “herb of the field” mentioned here [in Genesis 2]? Modern commentators usually consider the terms to connote *the vegetable kingdom as a whole*; thence it follows that our section *contradicts the preceding chapter* [Genesis 1], according to which vegetation came into being on the third day... All interpretations of this kind introduce something into the text which is not there, *in order to create the inconsistency*. When the verse declares that these species were missing, the meaning is simply that *these kinds* were wanting, but *no others*...

Now we might be able to understand why the Torah emphasized in the previous section “the seed” and the “yielding of seed” in connection with the plants [in Genesis 1]. The purpose was to remove the discrepancy that might have been felt to exist between the account of creation given by the ancient poetic tradition and the story of the garden of Eden as recorded by the same tradition. To this end Scripture stressed again and again that the world of vegetation, as it was formed on the third day, was composed of those trees and herbs that naturally reproduce themselves by seed alone. Those plants that needed something else, in addition to seed, were excluded...³³

2. Victor Hamilton:

“In regard to the creation narrative, *is it necessary to posit two mutually exclusive, antithetical accounts?* Could 2:4-5 be a continuation of rather than a break in the creation story, “*a close-up after the panorama of Genesis 1,*” or even simply an extended commentary on the sixth day of creation? The order of events in ch. 1 is chronological; the order of events in ch. 2 is logical and topical, from humankind to the environment... Most of the information in 2:4-25 is an amplification of 1:26-29. *Chapter 1 is concerned with the world, while ch. 2 is concerned with a garden; one is cosmic, the other localized.* God’s relationship to the world is in his capacity as Elohim, while his relationship to a couple in a garden is in his capacity as Yahweh Elohim; the first suggests his majesty and transcendence, the second his intimacy and involvement with his creation. Exactly why we must not posit a unity in Genesis 1-2 escapes me.³⁴

³³ Umberto Cassuto, *A Commentary on the Book of Genesis*, 2 vols. (Jerusalem: Magnes, 1989), 1:101-103.

³⁴ Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2005), 22-23.

Commentary on the Profession of Faith **Congregation for the Doctrine of Faith (1998)**

Level 1: Doctrines Divinely Revealed

1. Everything contained in the Word of God, in Scripture or Tradition
 - a. Which the Church sets forth as “divinely revealed”
 - b. Whether by solemn judgment or ordinary and universal Magisterium
2. Doctrines *de fide credenda* (no. 8)
3. The Church proposes as divinely and formally revealed
4. Such doctrines are, as such “irreformable” (no. 5)
5. Response of Faithful: “assent of *theological faith*”
6. Penalty of Doubt or Denial: “heresy”
7. Examples: Creed, Marian Dogmas, Real Presence, Absence of Error in Scripture (no. 11)

Level 2: Truths of Catholic Doctrine

1. Everything Definitively Proposed by the Church on matters of Faith and Morals
2. Doctrines *de fide tenenda* (no. 8)
3. Teachings on Dogmatics or Morality:
 - a. Necessary for keeping the faith
 - b. Necessary for expounding the faith
 - c. Even if they have not be proposed as “formally revealed”
4. Response of Faithful: “firm and definitive assent”
 - a. Based on Faith in the Holy Spirit’s assistance to Magisterium
 - b. Catholic doctrine of infallibility of the “ordinary and universal” Magisterium
5. Penalty of Doubt or Denial:
 - a. Rejecting a “truth of Catholic doctrine”
 - b. “No longer in full communion with the Catholic Church”
6. Examples: Priestly Ordination of Men Alone, illicitness of euthanasia No. 11)

Level 3: Authentic Teachings of Magisterium

1. Teachings enunciated by Roman Pontiff or College of Bishops
 - a. All those teachings on faith or morals presented “as true or at least sure”
 - b. Not defined by a solemn judgment or proposed as definitive
2. Expression of the “ordinary magisterium” of Roman Pontiff or College of Bishops
3. Response of Faithful: “religious submission of will and intellect” (no. 10)
4. Propositions Contrary to These Doctrines:
 - a. “Erroneous”
 - b. “Rash” or “Dangerous” (Cases of the prudential order)

5. Examples: “teachings set forth by ordinary Magisterium in a non-definitive way, which require degrees of adherence differentiated according to the mind and will manifested” (no. 11)

The Date of the Last Supper³⁵

1. The Apparent Contradiction

The Gospel of Mark: Jesus was Crucified *After* Passover

And on the first day of Unleavened Bread, *when they sacrificed the Passover lamb*, his disciples said to him, “Where will you have us go and prepare for you *to eat the passover?*” And he sent two of his disciples, and said to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, “The Teacher says, Where is my guest room, where I am to eat the passover with my disciples?” And he will show you a large Upper Room furnished and ready; there prepare for us.” And the disciples set out and went to the city, and found it as he had told them; and *they prepared the Passover*. And when it was evening he came with the Twelve. And as they were at table eating... (Mark 14:12-18)

The Gospel of John: Jesus was Crucified *Before* Passover

Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. *They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover*. So Pilate went out to them and said, “What accusation do you bring against this man?” (John 18:26-29)

Pilate brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now *it was the day of Preparation of the Passover*; it was about the sixth hour. He said to the Jews, “Here is your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified. (John 19:12-16)

Do John and the Synoptics Contradict One Another?³⁶

1. The Gospels contradict one another; they cannot be reconciled.

³⁵ For an overview of the problem, see Joachim Jeremias, *The Eucharistic Words of Jesus* (trans. Norman Perrin; London: SCM, 1966), 15-88; Brant Pitre, *The Last Supper: The Eucharistic Mission of Jesus* (Grand Rapids: Eerdmans, forthcoming). See also I. Howard Marshall, *Last Supper and Lord's Supper* (London: Paternoster, 1980), 57-75; Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977).

³⁶ For the view that the Gospels cannot be reconciled, see John P. Meier, *A Marginal Jew* (4 vols.; ABRL; New York: Doubleday, 1991, 1994, 2001, 2009), 1:386-401; Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave* (2 vols.; ABRL; New York: Doubleday, 1994), 2:1350-78 (with bibliography).

2. The Gospel writers have *altered the facts* to make a “theological” point:
 - a. Mark altered the date of the Crucifixion to make the Last Supper a Passover
 - b. John altered the date of the Crucifixion to make Jesus die with the lambs
3. In short, either the Synoptics or John’s Gospel contain historical error.
4. If the Gospels do *not* contradict one another, how do we solve this problem?

2. Suggested Solutions to the Problem

Solution #1: The Essene Hypothesis³⁷

1. Different Jewish Calendars: Essenes and Temple priests (A. Jaubert; S. Hahn)
 - a. Essenes used a *solar* calendar;
 - b. Temple used a *lunar* Calendar
2. Jesus celebrated Passover on Tuesday, following Essene solar calendar
3. Other Jews celebrated Passover on Friday, following Temple
4. Suggested Solution:
 - a. Mark is using the Essene Calendar
 - b. John is using the Temple Calendar
5. Some Weaknesses:
 - a. Gospels explicitly state Jesus kept Passover following Temple
 - b. “When they sacrificed the Passover lamb” (Mark 14:12; Luke 2:7-8)
 - c. No evidence Jesus followed a different liturgical calendar (cf. Matt 23:1-3)

Solution #2: The Johannine Hypothesis³⁸

1. John’s Gospel is more chronologically precise than the Synoptics
2. Jesus celebrated a “quasi-Passover meal” *one day early* (24 hours in advance)
 - a. Synoptics call it a “Passover” because it was like a Passover
 - b. However, it was a *lambless* Passover meal
3. Arguments for the Johannine Hypothesis:
 - a. No explicit mention of “lamb” (*arnion*) at the Last Supper
4. Weaknesses:
 - a. Synoptics *do* mention a Passover lamb at the Last Supper
 - b. The Passover lamb is called *pascha* (Mark 14:12; Luke 22:7-8)
 - c. Jesus would be breaking the Law by celebrating early (cf. Num 9:1-3)

Solution #3: the Passover Hypothesis³⁹

³⁷ Annie Jaubert, *The Date of the Last Supper* (trans. I. Rafferty; Staten Island: Alba House, 1965 [orig. 1957]). See also Eugen Ruckstuhl, *Chronology of the Last Days of Jesus: A Critical Study* (trans. Victor J. Drapela; New York: Desclée, 1965). Cf. Pope Benedict XVI, “Homily for the Mass of the Lord’s Supper,” Basilica of St. John Lateran, Holy Thursday, 5 April 2007 (available at www.vatican.va).

³⁸ E.g., N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 556-59; Craig Evans, *Mark 8:27-16:20* (WBC 34b; Nashville: Thomas Nelson, 2001), 371-72; Vincent Taylor, *The Gospel according to St. Mark* (2d ed.; London: Macmillan, 1966), 664-67. I myself once held this view; see Brant Pitre, *Jesus, the Tribulation, and the End of the Exile: Restoration Eschatology and the Origin of the Atonement* (WUNT 2.204; Tübingen: Mohr-Siebeck; Grand Rapids: Baker Academic, 2005), 441-42.

³⁹ E.g., Pitre, *The Last Supper*; Craig L. Blomberg, *The Historical Reliability of the Gospels* (2nd ed.; Downers Grove: InterVarsity, 2007), 221-25; Barry D. Smith, “The Chronology of the Last Supper,” *WTJ*

1. *There is no discrepancy*: contradiction is *apparent*, not real
2. John dates the death of Jesus at the same time as Mark
3. John's Jewish terminology for "Passover" (*pascha*) has been misinterpreted

3. The Key: Jewish Language and Liturgy

The Word "Passover" (*pascha*): Four Meanings

1. The Word "Passover" (*pascha*) can have four different meanings:
 - a. The Passover Lamb — sacrificed in the afternoon, on 14 Nisan.⁴⁰
 - b. The Passover Meal — eaten in the evening, on 15 Nisan.⁴¹
 - c. The Passover Week — 15-21 Nisan, the seven-day feast;⁴²
 - d. The Passover Peace Offerings — offered and eaten during 15-21 Nisan.⁴³
2. Examples of "Passover" as the Passover Week
 - a. "The feast of *Unleavened Bread* drew near, *which is called pascha*. (Luke 22:1)
 - b. "The feast of Unleavened Bread...*which we call pascha*." (Josephus, *Ant.* 14:21)

"To Eat the Passover" = Peace Offerings of Passover Week

1. The Key Text:

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might *eat the pascha*. (John 18:28)
2. "Passover" = Passover Peace Offerings

And you shall offer *the Passover sacrifice* to the LORD your God... You shall eat no leavened bread with it; *seven days you shall eat it* with unleavened bread... (Deut 16:2-3)

Rabbi Shesheth said: "What does the 'Passover' mean? *The peace-offerings of Passover*. If so, is it identical with peace-offerings?—He teaches about peace-

53 (1991): 29-45; C. C. Torrey, "The Date of the Crucifixion according to the Fourth Gospel," *JBL* 50 (1931): 227-41; idem, "In the Fourth Gospel the Last Supper was a Passover Meal," *JQR* 42 (1951-52) 237-50; A. J. Maas, S.J., *The Gospel According to Saint Matthew* (London/St. Louis: Herder, 1928), 261-64.

⁴⁰ Exod 12:21; Deut 16:6; 2 Chron 30:15, 18; Matt 26:17; Mark 14:12-14; Luke 22:7, 11, 15; 1 Cor 5:7.

⁴¹ Exod 12:48; Lev 23:5; Deut 16:1; Philo, *De Sept.* 18:19; Josephus, *Ant.* 2.14.6; 3.10.5; *War* 6.9; Matt 26:18; Mark 14:1; Heb 11:28; as Zahn, *Introduction to the New Testament*, 296, points out, when "Passover" is used with the verb "prepare" (*hetomazein*), either meaning can be at work. E.g., Matt 26:19; Mark 14:16; Luke 22:8, 13.

⁴² Josephus, *War* 2.1.3; 6.9.3; *Ant.* 14.2.1; 17.9.3; 18.2.2; Luke 22:1; John 2:23; 18:39. Zahn, *Introduction to the New Testament*, 297, holds that "there is clearly no intention of distinguishing the Passover proper from the feast of Azyma [=Unleavened Bread]" in John 2:13; 6:4; 11:55; 12:1; 13:1; Luke 2:41, and includes these as examples as well.

⁴³ Deut 16:1-3; 2 Chron 35:7-9; and (as I will argue below) John 18:28.

offerings which are brought on account of Passover, and he teaches about peace-offerings which are brought independently. (Babylonian Talmud, *Zebahim* 99b)

[I]t is written: “And you shall sacrifice the Passover unto the Lord your God, of the flock and of the herd” [Deut 16:2]; yet surely the Passover is only from lambs or goats? But “flock” here refers to the Passover, [while] “herd” refers to the festival offering, as the Divine Law says: “And you shall sacrifice the Passover.” (Babylonian Talmud, *Pesahim* 70b)

The “Preparation of Passover” = the Friday of Passover-Week

1. The Greek word “Preparation” (*Paraskeue*) is the name for Friday:

And when evening had come, since it was the *Preparation (Paraskeue)* that is, *the day before the Sabbath*, Joseph of Arimathea... took courage and went to Pilate (Mark 14:52).

2. John’s Gospel is referring to “the Friday of Passover Week” (*paraskeue tou Pascha*)

Pilate brought Jesus out... Now *it was paraskeue of the Passover*... (John 18:28)

Since [the Friday of Jesus’ crucifixion] *was the Preparation (paraskeue)*, in order to prevent the bodies from remaining on the cross *on the Sabbath* (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away (John 19:31)

They [Joseph of Arimathea and Nicodemus] took the body of Jesus, and bound it in linen cloths with the spices... So because of *the Preparation (Paraskeue) of the Jews*, as the tomb was close at hand, they laid Jesus there (John 19:41)

St. Thomas Aquinas and the Passover Hypothesis (ca. 1274 A.D.)

1. “Whether Christ Suffered at a Suitable Time?”

Some hold that Christ did die on the fourteenth day of the moon, when the Jews sacrificed the Pasch: hence it is stated (John 18:28) that the Jews “went not into Pilate’s hall” on the day of the Passion, “that they might not be defiled, but that they might eat the Pasch.”

...But Matthew’s account (Matt 26:17) seems opposed to this; that “on the first day of Unleavened Bread the disciples came to Jesus, saying: Where will you that we prepare for you to eat the Pasch?” From which, as Jerome says, “since the fourteenth day of the first month is called the day of Unleavened Bread, when the lamb was slain, and when it was full moon,” it is quite clear that Christ kept the supper on the fourteenth and died on the fifteenth. And this comes out more clearly from Mark 14:12: “On the first day of the Unleavened Bread, when they sacrificed the Pasch, etc.”

When it is said, then, that they [the priests] were going to eat the Pasch on the fifteenth day of the month [in John 18:28], it is to be understood that *the Pasch there is not called the Paschal lamb*, which was sacrificed on the fourteenth day, *but the*

*Paschal food—that is, the unleavened bread—which had to be eaten by the clean. Hence [St. John] Chrysostom in the same passage gives another explanation, that the Pasch can be taken as meaning the whole feast of the Jews, which lasted seven days.*⁴⁴

Interpretation: The Human Author's Intention

Pope Leo XIII, *Providentissimus Deus* (1893)

1. Interpretation: take students through science of interpretation, with examples (13)
 - a. Use of the Vulgate as authentic Text: existing “custom”
 - b. Recourse to Original Languages
 - c. Cautious use of non-Catholic interpreters (13)
2. Scripture in Theology (*14)
 - a. The Literal sense of Scripture (though sometimes obscure)
 - b. The Tradition: “the unanimous agreement of the Fathers”
 - c. The Magisterium: solemn or ordinary and universal (cf. Vatican I)
 - d. The Analogy of Faith: show coherence with Church dogma
3. Authority of the Church Fathers (14)
 - a. Unanimous Interpretation: has “supreme authority” (*de fide*)
 - b. Private opinion: “of very great weight”
4. Use of Later Commentators: exploring new interpretations (15)
 - a. St. Augustine: Never depart from “literal sense” unless necessity requires (*15)
 - b. Do not neglect Catholics for non-Catholic interpreters
5. St. Thomas Aquinas: the best preparation for Scripture study! (*33-34)
6. Weapons of Defense: knowledge of the following areas
 - a. Original Languages: “oriental” languages (17)
 - b. “True Criticism”: as opposed to “Higher Criticism” (*17)
 - c. Natural Sciences: as opposed to “false science” (*18)
9. Exegetical Humility:
 - a. Willingness to suspend judgment for now if necessary (23)
 - b. St. Augustine: confessed there was more he did not know than knew (23)

Pope Benedict XV, *Spiritus Paraclitus* (1920)

1. Primacy of the Literal Sense: “what the writer really does say” (*526)
 - a. “All interpretation rests on the literal senses”
 - b. “*The history itself is often... described figuratively*” (*526*)
 - c. Figurative Interpretation of History: “we are not rejecting the history”
2. The Spiritual Sense: secondary, and based on the literal sense (527)

Pope Pius XII, *Divino afflante Spiritu* (1943)

1. “The method of biblical studies laid down by Leo XIII”: normative for Catholics (10)

⁴⁴ Thomas Aquinas, *Summa Theologica*, Part III, Q. 46, Art. 9; citing St. John Chrysostom, *Homilies on the Gospel of John*, 82. It is perhaps in light of such texts that Joachim Jeremias refers to this hypothesis as “the view of the medieval Latin Church... and of the Reformers.” Jeremias, *The Eucharistic Words of Jesus*, 20.

2. “New developments in biblical studies” (11-12)
 - a. Archeology
 - b. Ancient Manuscripts
 - c. Patristic Revival (study of Fathers’ exegesis)
 - d. Ancient Literature: parallel ways of speaking, forms, etc.
3. Philology: study of original languages: absolutely necessary (15)
4. Textual Criticism: study and comparison of ancient manuscripts (17)
 - a. Practiced by St. Augustine
 - b. Importance of original text, purified from errors, additions, etc. (17)
5. Catholic Exegesis: unites two things (*19*)
 - a. “Greatest reverence for the sacred text”
 - b. “Exact observance of all the rules of criticism.”
6. Council of Trent and the Latin Vulgate: juridical rather than critical authenticity (21)
7. The Literal Sense: the “main task” of Catholic exegetes (*23*)
 - a. Context
 - b. Comparison with similar passages
 - c. Knowledge of languages
8. Catholics must not *neglect* theology for sake of history, archaeology, philology (24)
9. Pius XII rebukes “Mystical Interpretation” Party, which rejected literal exegesis (*25)
10. History: the interpreter should determine (*33)
 - a. The “age” in which the sacred writer lived
 - b. “The sources written or oral” to which he had recourse
 - c. “The forms of expression” he employed
11. “Supreme Rule”: “*to discover and define what the writer intended to express*” (*34*)
 - a. Grammar
 - b. Philology
 - c. History
 - d. Archaeology
 - e. Ethnology
 - f. Other sciences
12. Comparative Literature: ancient literature of the East; Literary forms (*35-6*)
 - a. Poetic Description
 - b. Laws and rules of life
 - c. History: Israel’s “preeminence” in recording a “record of events” (36)
 - d. Idioms
 - e. Presence of “Approximations” (37)
 - f. Hyperbole and Paradox

Vatican II, *Dei Verbum* (1965)

1. Interpretation: must seek out intention of *both*
 - a. The human author (sacred authors)
 - b. The divine author (God) (12)
2. Human Authors: how do we discover the human author’s intention? (12)
 - a. Literature: “literary forms”; genres in Scripture
 - b. Language: “customary styles” of speaking and narrating
 - c. History: “particular circumstances” and “time” of the author

- d. Culture: focus on the “culture” of the “sacred author”

Catechism of the Catholic Church (1992)

1. Interpretation: attention to both human and divine authors (109)
2. Sacred Author’s Intention (110)
 - a. History: “conditions of time”
 - b. Culture: “conditions of culture”
 - c. Literature: “literary genres in use at that time”
 - d. Language: “modes of speaking and narrating then current

**Interpretation:
the Divine Author’s Intention**

Pope Leo XIII, *Providentissimus Deus* (1893)

1. Scripture in Theology (*14)
 - a. The Literal sense of Scripture (though sometimes obscure)
 - b. The Tradition: “the unanimous agreement of the Fathers”
 - c. The Magisterium: solemn or ordinary and universal (cf. Vatican I)
 - d. The Analogy of Faith: show coherence with Church dogma
2. Authority of the Church Fathers (14)
 - a. Unanimous Interpretation: has “supreme authority” (*de fide*)
 - b. Private opinion: “of very great weight”

Pope Pius XII, *Divino afflante Spiritu* (1943)

1. Theological Doctrine: should be expounded; text is divinely inspired (*24*)
 - a. The Magisterium
 - b. The Early Church Fathers
 - c. The “Analogy of Faith”
2. Catholics must not *neglect* theology for sake of history, archaeology, philology (24)
3. Early Church Fathers (28-30)
 - a. “Almost unknown” by many writers of today
 - b. Fathers lacked the knowledge of profane history that we do today (28)

Vatican II, *Dei Verbum* (1965)

1. Interpretation: must seek out intention of *both*
 - a. The human author (sacred authors)
 - b. The divine author (God) (12)
2. How do we discover the divine author’s intention? (12)
 - a. Scripture: Content and Unity of whole Scripture
 - b. Tradition: The Tradition of the whole Church
 - c. Magisterium: The Analogy of Faith

Catechism of the Catholic Church (1992)

1. Interpretation: attention to both human and divine authors (109)
2. Second “Principle of Correct Interpretation”: according to the Holy Spirit (111)
3. “Three Criteria” for interpretation “in accordance with the Spirit who inspired it” (111)
 - a. Scripture: “content and unity of the whole Scripture”

- b. Tradition: “living Tradition of the whole Church”
- c. Magisterium: attention to “the analogy of faith”; coherence of truths of faith⁴⁵

The Interpretation of Peter’s Confession (Matt 16:13-20)

Jesus, Peter, and the “Keys of the Kingdom” (Matthew 16)

And Jesus answered him, “Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, *you are Peter, and on this rock I will build my Church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*” (Matthew 16:13-19)

1. Old Testament Background: The Priestly Overseer of the Temple (Isaiah 22)

Thus says the Lord GOD of hosts, “Come, go to this *steward*, to *Shebna, who is over the house* (Hb *al bayith*), and say to him: ‘What have you to do here, that you have hewn here a tomb for yourself, you who hew a tomb on the height, and carve a habitation for yourself in the rock? Behold, the LORD will hurl you away violently, O you strong man. He will seize firm hold on you, and whirl you round and round, and throw you like a ball into a wide land; there you shall die, and there shall be your splendid chariots, you shame of your master’s house. I will thrust you from your *office*, and you will be cast down from your *station*. In that day, *I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and will bind your belt on him, and will commit your authority to his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah.* And I will place on his shoulder *the key of the house of David; he shall open, and none shall shut; and he shall shut, and none shall open.* And I will fasten him like a peg in a sure place, and he will become a throne of honor to *his father’s house*. And they will hang on him the whole weight of his father’s house, the offspring of every issue, *every small vessel, from the cups to all the flagons...*” (Isaiah 22:15-24)

Priestly Overseer of the Temple

1. Given “key” of Davidic Kingdom
2. Power to “open and shut”
3. He is a “Father” to the People
4. He holds an “office” that is passed down.

The Apostle Peter

1. Given “keys of the kingdom of heaven ” (Matt 23:13; Luke 11:52)
2. Power to “bind and loose” (Matt 23:1-4; John 20)
3. He is a “father” (Italian *papa*)
4. He holds an “office” that is passed down.

⁴⁵ Cf. The *nexus mysteriorum*—the “mutual connection between dogmas, and their coherence” (CCC 90, following Vatican I).

2. Historical Context: The Temple Priests, the Keeper of The “Keys”

“Our Rabbis have taught: When the First Temple was about to be destroyed bands upon bands of young priests with *the keys of the Temple* in their hands assembled and mounted the roof of the Temple and exclaimed, ‘*Master of the Universe, as we did not have the merit to be faithful treasurers these keys are handed back into Thy keeping*’. They then threw the keys up towards heaven. And there emerged the figure of a hand and received the keys from them. Whereupon they jumped and fell into the fire.” (Babylonian Talmud, *Ta’anith* 29a; also *Leviticus Rabbah* 19:6)

3. New Testament Parallels: The Power to “Bind” and “Loose”

Scribes and Pharisees

1. “The scribes and Pharisees sit on *Moses’ seat* (Gk *kathedras Mouseos*); therefore do and keep whatever they tell you... (Matthew 23:1-2)

2. “They *bind* (Gk *desmeuousin*) heavy burdens on the shoulders of others; but they themselves are unwilling to lift a finger to move them.” (Matthew 23:4)

3. “But woe to you, scribes and Pharisees! For *you key shut* (Gk *kleiete*) *the kingdom of heaven* against people. (Mat 23:13)

Peter, Prefect of the Priests

1. The Pope sits on *the seat* of Peter (Lat *cathedra*; Gk *kathedra*) when he teaches authoritatively

2. “Whatever you *bind* (Gk *deses*) on earth *will be bound* (Gk *dedemenon*) in heaven.” (Matthew 16:19)

3. Jesus said to Peter: “I give to you [sg.] *the keys* (Gk *kleidas*) *of the kingdom of heaven.*” (Matt 16:19)

4. Tradition: Church Fathers: St. Cyprian (246 A.D.)

The Lord says to Peter: “I say to you... that you are Peter, and upon this rock I will build my Church.” (Matt 16:18)... On him He builds the Church... and although He assigns a like power to all the Apostles, yet he founded a single chair, and He established by his own authority a source and an intrinsic reason for that unity. Indeed, the other were that also which Peter was; but a primacy is given to Peter, whereby it is made clear that there is but one Church and one chair... If someone does not hold fast to this unity of Peter, can he imagine that he still holds the faith? If he desert the chair of Peter upon whom the Church was built, can he still be confident that he is in the Church?” (*On the Unity of the Catholic Church* 4; ANF 5:422).

5. Magisterium: The Catechism of the Catholic Church on Matthew 16

Jesus entrusted a specific authority to Peter: “I will give you the keys of the kingdom of heaven...” The “power of the keys” designates *authority to govern the house of God*, which is the Church... *The power to “bind and lose” connotes the authority to absolve sins, to pronounce doctrinal judgments, and to make disciplinary decisions in the Church.* Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom (CCC 553).

6. Modern Protestant Commentary: Peter is the “Supreme Rabbi”

[T]he major opinion of modern exegetes... [is] that Peter, as a sort of *supreme rabbi* or *prime minister of the kingdom*, is in 16.19 given *teaching authority*, given that is the power to declare what is permitted (cf. the rabbinic *shara’* §) and what is not permitted (cf. the rabbinic *’asar*). *Peter can decide by doctrinal decision what Christians must and must not do*. This is the traditional Roman Catholic understanding, with the proviso that Peter had successors. This interpretation of binding and loosing in terms of teaching authority seems to us to be correct... *Peter is the authoritative teacher without peer*” (W. D. Davies and Dale C. Allison, *The Gospel according to Saint Matthew*, 2:638-39)

4. The Four Senses of Scripture

The Four Senses of Scripture (CCC 115-119)

1. Really Two Senses: based on divine and human authorship
 - a. The *Literal* Sense:
 - b. The *Spiritual* Sense
2. The Literal Sense:
 - a. “The meaning conveyed by words of Scripture and discovered by exegesis”
 - b. Foundation: “all other senses are based on the literal” (CCC 116)
 - c. A.k.a. the “historical” sense (St. Thomas Aquinas)
3. The Spiritual Senses:
 - a. Allegorical: recognizes “types” of Christ (typological or christological)
 - b. Moral: leads us to act justly (ethical or tropological)
 - c. Anagogical: reveals eternal significance; “leads us” home (eschatological)

St. Thomas Aquinas on the Four Senses

1. Why are there two senses in Scripture? Because it is both human and divine:

*Holy Writ by the manner of its speech transcends every science, because in one and the same sentence, while it describes a fact, it reveals a mystery... The author of Holy Writ is God, in whose power it is to signify His meaning, not by words only (as man also can do), but also by things themselves. So whereas in every other science things are signified by words, this science has the property, that the things signified by the words have themselves also a signification. Therefore that first signification whereby words signify things belongs to the first sense, the historical or literal. That signification whereby things signified by words have themselves also a signification is called the spiritual sense, which is based on the literal, and presupposes it.*⁴⁶

2. What are the Four Senses?

Therefore, (1) so far as the things of the Old Law signify the things of the New Law, there is the *allegorical* sense; (2) so far as the things done in Christ, or so far as the

⁴⁶ Thomas Aquinas, *Summa Theologica*, Pt. 1, Q. 1, Art. 10.

things which signify Christ, are types of what we ought to do, there is the *moral* sense. (3) But so far as they signify what relates to eternal glory, there is the *anagogical* sense. (4) Since the *literal* sense is that which the author intends, and since the author of Holy Write is God, Who by one act comprehends all things by His intellect, it is not unfitting, as Augustine says, if even according to the literal sense, one word in Holy Write should have several senses.⁴⁷

The Jewish Temple and the Four Senses

1. The Literal (Historical) Sense: Patterned on the Tabernacle (Exodus 25; 1 Kings 6-7)
 - a. The Outer Court: Bronze Altar of Sacrifice and Laver
 - b. The Holy Place: the Menorah, the Bread of the Presence, the Altar of Incense
 - c. The Holy of Holies: the Ark of the Covenant, the “Glory Cloud” (Exodus 40)
 - d. A River of Water Flowed From its Side (Ezekiel 47)
2. The Allegorical (Typological) Sense:
 - a. “Something Greater than the Temple is Here” (Matt 12:8)
 - b. The Temple of Jesus’ Body (John 2:13-22)
 - c. The Crucifixion of Jesus (Matthew 27; John 19:31-37; Heb 10:19)
3. The Moral Sense:
 - a. The Body: a Temple of the Holy Spirit (1 Cor 6:12-20)
 - b. The Purification of the Temple by Fire (1 Cor 3:10-15)
4. The Anagogical Sense:
 - a. The Heavenly Tabernacle (Heb 9:1-12)
 - b. The New Jerusalem (Rev 21:22-22:5)

⁴⁷ Thomas Aquinas, *Summa Theologica*, Pt. 1, Q. 1, Art. 10.

The Historical-Critical Method in *The Interpretation of the Bible in the Church* (1993)

The Historical-Critical Method⁴⁸

1. “*The indispensable method* for the scientific study of the meaning of ancient texts.”
2. Human Authorship: “requires” that Scripture be studied by this method.

History of the Method⁴⁹

1. Ancient Elements:
 - a. Used by Greek Commentators of Antiquity
 - b. Patristic exegetes: Origen, Jerome, Augustine
2. Renaissance *recursus ad fontes* (return to the sources)
 - a. Revival of interest in Greek and Roman thought
 - b. Return to ancient sources; reading primary texts
3. Textual Criticism:
 - a. Develops in 19th century as a “scientific discipline”
 - b. Link with *Textus receptus* severed
 - c. Recourse to multiple ancient manuscripts; comparisons/contrasts
4. Source Criticism (a.k.a. ‘Literary Criticism’)
 - a. Develops in 17th century
 - a. Richard Simon: doublets, discrepancies, stylistic diffs. in Pentateuch
 - c. Jean Astruc: posits multiple sources for Book of Genesis (‘Astruc’s clue’)
 - d. Documentary Hypothesis: multiple sources of Pentateuch (J, E, D, P)
 - e. Two-Source Hypothesis: Synoptic Problem and ‘Q’
 - f. Method: “*dissecting and dismantling the text in order to identify... sources*”⁵⁰
 - g. Problem 1: insufficient attention to “final form of the biblical text”
 - h. Problem 2: “philosophical judgments” led to negative verdicts a/g Bible
5. Form Criticism:
 - a. German *Formgeschichte*, ‘history of forms’
 - b. Hermann Gunkel: *genre* and “setting in life” (*Sitz im Leben*) of Psalms
 - b. Rudolf Bultmann: history of Synoptic traditions; settings in ‘community’

⁴⁸ PBC, *Interpretation of the Bible in the Church*, I.A; in Murphy, *The Church and the Bible*, 695.

⁴⁹ PBC, *Interpretation of the Bible in the Church*, I.A.1

⁵⁰ PBC, *Interpretation of the Bible in the Church*, I.A.1; in Murphy, *The Church and the Bible*, 697.

- c. Emphasis on origin of New Testament tradition in *community settings*
- 6. Redaction Criticism:
 - a. German *Redaktionsgeschichte* ('history of redaction')
 - b. Illuminate the "personal contribution of each evangelist"
 - c. Uncover the "theological tendencies which shaped his editorial work."⁵¹
- 7. Summary Statement on Stages of Historical Critical Method.⁵²

Principles of the Method

1. Historical:
 - a. Studies Scriptures "from a historical point of view"
 - b. "Above all because it seeks to shed light on the historical processes which gave rise to biblical texts, diachronic processes that were often complex and involved a long period of time."⁵³
2. Critical: "
 - a. Operates with "scientific criteria"
 - b. Seeks to be "as objective as possible."⁵⁴
3. Analytical:
 - a. Studies Scripture "as it would any other ancient text."
 - b. Treats the biblical texts as "an expression of human discourse."⁵⁵

Description of the Stages of Historical-Critical Analysis

1. Stage 1: Textual Criticism
 - a. Examines oldest and best manuscripts
 - b. Seeks to establish, according to fixed rules, a text close to "the original"
2. Stage 2: Source Criticism
 - a. Philological and Linguistic analysis
 - b. Discernment of literary units, doublets, irreconcilable differences, etc.
 - c. Assignment to different sources
3. Stage 3: Form Criticism
 - a. Identifies literary genres
 - b. History of development of forms; social contexts (i.e., 'tradition criticism')
4. Stage 4: Redaction Criticism
 - a. Studies modifications texts have undergone before being fixed in final state
 - b. Analyses final state; tendencies of "this concluding process"
- [5. Stage 5: Historical Criticism?
 - a. If text is "a historical literary genre," then "h-c" completes literary criticism
 - b. Determines the "historical significance of the text"⁵⁶]

Evaluation of the Method⁵⁷

⁵¹ PBC, *Interpretation of the Bible in the Church*, I.A.1; in Murphy, *The Church and the Bible*, 697.

⁵² See Murphy, *The Church and the Bible*, 697-98.

⁵³ PBC, *Interpretation of the Bible in the Church*, I.A.2; in Murphy, *The Church and the Bible*, 698.

⁵⁴ PBC, *Interpretation of the Bible in the Church*, I.A.2; in Murphy, *The Church and the Bible*, 698.

⁵⁵ PBC, *Interpretation of the Bible in the Church*, I.A.2; in Murphy, *The Church and the Bible*, 698.

⁵⁶ PBC, *Interpretation of the Bible in the Church*, I.A.3; in Murphy, *The Church and the Bible*, 699.

1. Objective Method: itself implies no *a priori*
2. It is “oriented toward Source Criticism”⁵⁸
3. Historically practiced “separated” and even “opposed to faith”
4. “Search for the literal sense”: makes it necessary to determine the “literary genre”
5. Restricts itself to meaning of text in “historical circumstances”
6. Not concerned with “other possibilities of meaning” that have been revealed”
7. Neglect of “final form” of the text; which “is the expression of the Word of God.”
8. To determine “the meaning expressed by the biblical authors and editors.

Pope Benedict XVI *Verbum Domini* (2010)

Historical-Critical Exegesis: Indispensable⁵⁹

1. Historical Critical Exegesis is “*indispensable*”
2. Why? Because of “the realism of the Incarnation”
3. “Historical Fact”: “a constitutive dimension of the Christian faith”
4. Biblical Realism: “History of Salvation *is not mythology*”

Interventions⁶⁰

1. Leo XIII: protected Catholic interpretation from “rationalism”
2. Pius XII: rejected false dichotomy
 - a. “Scientific exegesis” vs. “Spiritual Interpretation”
 - b. Affirmed “*theological significance of the literal sense*”
 - c. Rejected a “split between the human and divine”
3. PBC: critique of insufficiency of historical-critical reconstruction
 - a. Determine sources (Source Criticism)
 - b. Defining forms (Form Criticism)
 - c. Explaining literary procedures (Redaction criticism)
 - d. True Goal: “*explain the meaning of the biblical text*”

Appropriating Vatican II’s Hermeneutic⁶¹

1. Catholic Exegesis must pay attention to Three Criteria of Vatican II:
 - a. Unity of whole Scripture
 - b. Living Tradition of the Whole Church
 - c. The Analogy of Faith
2. More attention needs to be given to “*the theological dimension* of the biblical texts”

Dangers of a “Secularized Hermeneutic”⁶²

1. Dualistic Approach to Sacred Scripture
 - a. Separation between “exegesis and theology”
 - b. Leads to “troubling consequences”

⁵⁷ PBC, *Interpretation of the Bible in the Church*, I.A.4; in Murphy, *The Church and the Bible*, 701.

⁵⁸ PBC, *Interpretation of the Bible in the Church*, I.A.4; in Murphy, *The Church and the Bible*, 700.

⁵⁹ Benedict XVI, *Verbum Domini*, 32.

⁶⁰ Benedict XVI, *Verbum Domini*, 33.

⁶¹ Benedict XVI, *Verbum Domini*, 34.

⁶² Benedict XVI, *Verbum Domini*, 35.

2. Restricts the Biblical Text “to the past”; Exegesis becomes pure “historiography”
3. Secularized Hermeneutic: lack of a “*Hermeneutic of Faith*”
 - a. Philosophical Deism: “*The Divine does not intervene in human history*”
 - c. Historical Skepticism: denial of “the *historicity* of the divine elements”
4. Results that are “Harmful to the Life of the Church”
 - a. “Profound gulf” is opened between “scientific exegesis and *lectio divina*”
 - b. Lack of clarity in preparation for homilies
 - c. Damage to candidates for ecclesial ministries
 - d. Theology and Scripture becomes separated from one another

Pope Paul VI

Missale Romanum

Apostolic Constitution on the Roman Missal (1969)

The Roman Missal of St. Pius V (a.k.a. “Extraordinary Form”)

1. The Roman Missal of St. Pius V (1570):
2. One of the main fruits of the Council of Trent
3. Origins with St. Gregory the Great

The New “Liturgical Renewal”

1. The Liturgical Movement: early 20th century renewal of interest in ancient liturgies
2. Recognized by Pius XII as work of Holy Spirit
3. Texts of Roman Missal need “revision” and “simplification”

Vatican II and Revision of the Missal of St. Pius V

1. Liturgical Clarification: of Holy Things signified by rites
2. Active Participation: of the lay faithful in the rite
3. Biblical Expansion: “*treasures of the Bible are to be opened up more fully*”

Pope Paul VI and the New Missal (a.k.a. “Ordinary Form”)

1. Pope Paul VI promulgates the New Roman Missal in 1969
2. Most Commonly associated with celebration of Mass in *vernacular*
3. Vernacular is *not* the primary focus of the Apostolic Constitution:
 - a. Mention celebration of Mass in vernacular in passing at the end
 - b. Gives most attention to the role of Scripture
4. Four Major Biblical Revisions:
 - a. More Scripture: “a *more representative* portion” of Scripture should be read
 - b. Three-Year Cycle of Gospel Readings: instead of one-year cycle
 - c. Old Testament Readings: added to epistle and Gospel, except during Easter
 - d. Salvation History: “the continuity and development in the history of salvation”
5. Goal of Biblical Revisions of the Missal:

“All these various ordinances are intended to stimulate ever more intensely among the faithful that *hunger for the word of God* which, under the guidance of the Holy Spirit, is urging the people of the New Testament towards the goal of perfect unity in the Church. We cherish the firm hope that, through the influence of these new

arrangements, both priests and people will together *prepare themselves more effectively for the celebration of the Lord's Supper* and, at the same time, will daily receive increasing nourishment from the word of God through *more intensive reflection on Holy Scripture*. Thus, in accordance with the exhortation of the Second Vatican Council, the sacred writings will be recognized by all as the unfailing source of the spiritual life, the basis of all Christian instruction, and the very kernel of theological study.⁶³

Congregation for the Sacraments and Divine Worship
Ordo Lectionum Missae
The New Lectionary for the Readings at Mass
(2nd ed.; 1981)

The New Lectionary and the Scriptures

1. New Lectionary: “*the way Christ himself read and explained the Scriptures*”⁶⁴
2. Scripture and the Liturgy:
 - a. “Calls to mind... plan of salvation”
 - b. “Extends the plan of salvation” which is fulfilled “in the liturgy”⁶⁵
 - c. Gives meaning to “actions, gestures, words” in the liturgy⁶⁶

“The Church is nourished spiritually at the table of God’s word and at the table of the eucharist: from the one it grows in wisdom and from the other in holiness. In the word of God the divine covenant is announced; in the eucharist the new and everlasting covenant is renewed. *The spoken word of God brings to mind the history of salvation; the eucharist embodies it in the sacramental signs of the liturgy.*”⁶⁷

3. Scripture and the Homily:

“The purpose of the homily at Mass is that the spoken word of God and the eucharist may together become ‘a proclamation of God’s wonderful works in *the history of salvation, the mystery of Christ.*’ *Through the readings and homily Christ’s paschal mystery is proclaimed; through the sacrifice of the Mass it becomes present.*”⁶⁸

4. Scripture and Salvation History:

“The choice and sequence of readings are aimed at giving the faithful an ever-deepening perception of the faith they profess and of *the history of salvation*... The Order of Readings for Mass aptly presents from Scripture *the principal deeds and words belonging to the history of salvation*. As its many phases and events are recalled in the liturgy of the word, the faithful will come to see that the history of

⁶³ Paul VI, *Missale Romanum*, p. 140 (Flannery Edition).

⁶⁴ CSDW, *Ordo lectionum missae*, 3.

⁶⁵ CSDW, *Ordo lectionum missae*, 4.

⁶⁶ CSDW, *Ordo lectionum missae*, 6.

⁶⁷ CSDW, *Ordo lectionum missae*, 10 (emphasis added).

⁶⁸ CSDW, *Ordo lectionum missae*, 24 (emphasis added).

salvation is contained here and now in the representation of Christ's paschal mystery celebrated through the eucharist.⁶⁹

5. Two *Independent* Tracks of Scripture Readings:⁷⁰

- a. Sundays and Solemnities
- b. Weekday Readings

Track 1: Sunday Mass and Solemnity Readings⁷¹

1. Three Readings:

- a. Old Testament
- b. Epistle (or Revelation)
- c. Gospel

2. Three-Year Cycle:

- a. Gospel of Matthew: Year A
- b. Gospel of Mark: Year B
- c. Gospel of Luke: Year C

3. Two Principles of Selection:

- a. Harmony: “between the Old and New Testament readings” (e.g., *Typology*)
- b. Semi-Continuous Reading: reads through the whole Gospel
(Note: in Ordinary Time, the OT reading is “harmonized” with the Gospel)

Track 2: Weekday Mass Readings⁷²

1. Two Readings

- a. Old Testament or Epistle (during Easter, Acts is read)
- b. The Gospels

2. Cycle of Readings

- a. First Reading: Two-Year Cycle (Year I odd; Year II even)
- b. Gospel: One-Year Cycle

3. Special Cycles for Liturgical Seasons:

- a. Lent
- b. Advent
- c. Christmas
- d. Easter

4. Principles of Selection:

- a. Harmony: only in certain cases (e.g, seasonal readings)
- b. Semi-Continuous Reading:

⁶⁹ CSDW, *Ordo lectionum missae*, 61.

⁷⁰ CSDW, *Ordo lectionum missae*, 65.

⁷¹ CSDW, *Ordo lectionum missae*, 66-68.

⁷² CSDW, *Ordo lectionum missae*, 69.

The Bible and the Interior Life: *Lectio Divina*

Sacred Scripture and the Spiritual Life (CCC 131-133)

1. Scripture:
 - a. “Food for the soul”
 - b. “Lasting font of spiritual life”
2. Vatican II: exhorts us to “*frequent reading*” of the Bible⁷³

Lectio Divina: Meditation on the Bible

1. Three Kinds of Prayer⁷⁴
 - a. Vocal Prayer: external prayer, with words and gestures
 - b. Meditation: silent reflection and dialogue of the soul with God
 - c. Contemplation: a gaze of silent love, fixed on God
2. Lectio Divina: “divine reading”—*meditation on Sacred Scripture*⁷⁵
3. The Sermon on the Mount and *Lectio Divina* (Matt 7:7)⁷⁶
 - a. “*Seek* in reading, You will *find* in meditating”
 - b. “*Knock* in mental prayer, And *it will be opened* to you by contemplation”

Guigo II: The Four Steps of *Lectio Divina*⁷⁷

1. Lectio: close reading of Scripture with attentiveness of soul (not study or skimming)
2. Meditatio: the mind searches out the knowledge of hidden truth in Scripture
3. Oratio: the lifting of the heart to God in response to what has been found in meditation
4. Contemplatio: God raises the soul to himself; tastes the joys of communion with Him

Guigo’s Three Analogies for *Lectio Divina*

- | | | |
|----------------------------------|-------------------------------|---|
| <u>The Quest</u> ⁷⁸ | <u>The Meal</u> ⁷⁹ | <u>Spiritual Marriage</u> ⁸⁰ |
| 4. <u>Contemplation</u> : Tastes | Joy and Refreshment | Nuptial Union |

⁷³ Vatican II, *Dei Verbum* 25.

⁷⁴ *Catechism of the Catholic Church*, nos. 2700-2719.

⁷⁵ *Catechism of the Catholic Church*, no. 2708.

⁷⁶ *Catechism of the Catholic Church*, no. 2654.

⁷⁷ Guigo II, “The Ladder from Earth to Heaven,” in *Letter & Spirit: A Journal of Catholic Biblical Theology* 2 (2006): 175-88 (translated by Jeremy Holmes).

⁷⁸ Guigo II, “The Ladder,” 176.

⁷⁹ Guigo II, “The Ladder,” 176.

⁸⁰ Guigo II, “The Ladder,” 179-80.

3. <u>Prayer</u> :	Asks	Extracts the Flavor	Summons Her Spouse
2. <u>Meditation</u> :	Finds	Chews and Breaks	Inflames Desire to Know
1. <u>Reading</u> :	Seeks	Places Food in Mouth	Soul Seeks the Bridegroom

The Importance of Daily Meditation on Scripture

1. The righteous man “meditates” on God’s Word (Psalm 1)
2. The Bible and the Spiritual Life: a “dialogue” between God and man⁸¹
3. The Dangers of Not Meditating: the Parable of the Sower⁸²

Tim Gray

Praying Scripture for a Change⁸³

The Problem of Prayer

1. Difficulty in Prayer: C. S. Lewis (1)
2. Prayer as a “Mysterious encounter” with God (5; CCC 2567)

The Secret of the Saints

1. St. Cyprian: “When you read, God speaks to you” (11)
2. Problem of Prayer as Monologue (11; cf. CCC 2700-2704 on Vocal Prayer)
3. Difficulty of Seeing Scripture as “a Word addressed to Us” (15)
 - a. Scriptures “written for our instruction” (Rom 15:4)
 - b. OT types written “for our instruction” (1 Cor 10:11) (16)
4. Examples of the Saints (18-20)
 - a. St. Anthony of the Desert (18)
 - b. St. Augustine of Hippo: “*tolle lege, tolle lege*” (19)
 - c. St. Francis of Assisi (20)
5. Scripture “opens up the other half of the dialogue of prayer” (*24)
 - a. St. Ambrose: “We listen to him when we read the divine oracles”
 - b. St. Augustine: “When you read the Bible, God speaks to you.”
 - c. St. Cyprian: “When you read, God speaks to you.”

Lectio Divina: Stairway to Heaven

1. Pope John Paul II: the Word of God: “the first source of all Christian spirituality” (25)
2. Guigo’s *Ladder of Paradise*: quoted in the Catechism (CCC 2654)
3. Jacob’s Ladder, the Jewish Temple, and the Body of Jesus (Gen 28; John 1:51) (28)
4. Two Surprises in Lectio:
 - a. “Prayer” (*oratio*) is only one of four steps (30)
 - b. “Contemplation” is the final step, not the first (31-32)
5. Components of *Lectio Divina*: Chart, with analogy of the Vineyard (36)
6. Pope Benedict XVI: *Lectio* and “the new spiritual springtime” (37)
7. Pope John Paul II: “the ever valid tradition of *lectio divina*” (39)

⁸¹ *Catechism of the Catholic Church*, no. 2653.

⁸² *Catechism of the Catholic Church*, 2707; cf. Mark 4:4-19.

⁸³ Tim Gray, *Praying Scripture for a Change: An Introduction to Lectio Divina* (West Chester, PA: Ascension, 2009).

1. Lectio

1. The origin of *Sacra Pagina*: “the sacred page” (42)
2. The Art of Reading: fallen on hard times (43-44)
3. Strategies for Reading (45-
 - a. Questions: Who? What? When? Where?
 - b. Details: attention to Detail
 - c. Repetition: observing “patterns of repetition”; “pedagogy of repetition”
 - d. Allusion: intertextuality; echoes and allusions to earlier stories
4. Mark Twain: “History doesn’t repeat itself, but it does rhyme.” (55)

2. Meditatio

1. Jesus: loving God with the mind (60-61)
 - a. The Shema and *Lectio Divina* (Deut 6:4-6)
 - b. Jesus’ alteration of the Shema’
2. Conformity to Christ through “the renewal of your minds” (Rom 12:2)
3. Meditation as a “quest” of the “mind” (CCC 2705) (63)
4. Meditation asks the Question: *Why?* (63)
5. Example of *Lectio* with Psalm 1 (64-67)
6. Two Qualifiers with Meditation (68)
 - a. Meditation must conform with the Church’s faith and morals
 - b. Personal Interpretation is not binding on others
 - c. Compare Guigo II: meditation without reading is “dangerous”
7. The Catechism on the need for Regular Meditation: Parable of Sower (CCC 2707)
8. Example of *Lectio* with Martha and Mary: the “Good portion” (73)
9. Quality, not Quantity (75)

3. Oratio

1. The Problem of What to Pray about (77)
2. The Issue of Distractions in Prayer (CCC 2729) (79)
3. In *Oratio* “we talk with God about the word He has spoken to us in Scripture” (80)
4. Jacob’s Angel and Prayer as Wrestling with God (Gen 32; 81-82)
5. The Monks, Memorizing Scripture, and the Practice of Prayer (85-86)
6. Pope John Paul II: *Lectio divina* for “Laity alike” (86-87)
7. Two Objections to *Lectio divina*:
 - a. Inability to “make connections” (87)
 - b. Is praying Scripture without “knowing how” dangerous? (88-89)

4. Contemplatio

1. Process of Lectio: engages the whole person (91)
 - a. Sense: reading
 - b. Intellect: meditation
 - c. Affect: prayer
2. Contemplation: a “gaze of love” (92-93) (CCC 2709-2719)
3. “Natural Contemplation” as preparation for “Divine Contemplation” (95)

4. Infused Contemplation: the “prayer of quiet,” a gaze of love (97)
5. Contemplation:
 - a. Difficult to describe: it has God as “its subject and object” (99)
 - b. Different from first three stages: it is “passive” (100)
 - c. Beyond words: yet described with ‘earthy’ terms (101; 103)
 - d. A gift of grace: not something we do (104)
6. Preparation for Contemplation: frequent reading of Scripture (108)