

**KRAKOW Monday October 19,
2015**

**Vatican Two and the Renewal of
the Church**

SESSION 2

BIBLICAL RENEWAL

Antecedents of Biblical Renewal

1890: Founding of the École Biblique
(French Dominicans) in Jerusalem with their
journal *Revue Biblique*

1893: Encyclical Letter *Providentissimus
Deus* of Pope Leo XIII encouraging biblical
studies

From the start liturgical renewal and biblical renewal were strongly linked

Also link with patristics

Process of the formation of the ancient liturgies of the Church was linked with the process of the establishment of the biblical canon (which books belong to the Bible and can be read in the liturgy)

ROOTS IN ISRAEL

Christian liturgy has its roots in the worship of Israel.

Passage from the daily prayers in the temple to the liturgy of hours (“the prayers” Acts 2: 42)

“Peter and John were going up to the temple at the hour of prayer, the ninth hour” (Acts 3: 1)

Influence from synagogue liturgy on the liturgy of the Word in the Church.

An influence of the synagogue on church design:

Bema: The Syrian churches followed the synagogue pattern of a *bema*, an elevated platform in the middle of the Church from which the Scriptures were read.

Formative Power of the Bible

First liturgical pioneers very aware of role of Scriptures in producing new life and in forming Christian character.

Ignorance of the Scriptures is ignorance of Christ (St Jerome)

DEI VERBUM (1965)

Christ is himself both the mediator and the sum total of revelation” (DV, 2)

Revelation not just a series of propositions

Scripture and Tradition are inseparable (DV, 9) - “a single sacred deposit of the word of God” (DV, 10) - rejection of theory of two sources of revelation

See end of DV, 10 on tradition, scripture and the magisterium being bound together

The role of the magisterium in biblical interpretation.

“The magisterium is not superior to the word of God, but is rather its servant.” (DV, 10)

TEACHING ON INSPIRATION

“the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred scriptures” (DV, 11)

“Whenever our awareness of its inspiration grows weak, we risk reading Scripture as an object of historical curiosity and not as the work of the Holy Spirit” *Verbum Domini* (2010), 19

CRITERIA

1. Be especially attentive to the content and unity of the whole Scripture.
 2. Read the Scriptures within the Living Tradition of the whole Church.
 3. Be attentive to the analogy of faith.
- CCC, 112 - 14; DV, 12.

FORMATION OF THE GOSPELS

1. The life and teaching of Jesus
2. The oral tradition
3. The written Gospels

See DV, 19

OPEN BIBLE

“Access to Sacred Scripture ought to be widely available to the christian faithful.” (DV, 22)

Link between lay access to the Bible and lay proclamation in the New Evangelization (no biblical foundation, no proclamation). See *Verbum Domini*, 96.

TOWARDS A BIBLICAL THEOLOGY

“The sacred scriptures contain the word of God, and, because they are inspired, they truly are the word of God; **therefore, the study of the sacred page should be the very soul of sacred theology.**” (DV, 24).

“The lack of a hermeneutic of faith with regard to Scripture entails more than a simple absence; in its place ... a secularized hermeneutic ultimately based on the conviction that the Divine does not intervene in human history.” (VD, 35 b).

NEW ELEMENTS IN *VERBUM DOMINI*

1. The eschatological dimension of the Word of God. (VD, 14)
2. New openness to Jewish studies of the Scriptures. (VD, 43)
3. Recommendation of *Lectio Divina* (VD, 86 - 87)
4. Application to many area of life: peace, young people, migrants, poor, suffering, protection of creation (VD, 102 - 108)

LECTIO DIVINA

- * Reading of a text in a group
 - * What does text say in itself?
 - * What does the text say to us?
 - * What do we say to the Lord in response to his word?
 - * What conversion of mind, heart and life is the Lord asking of us? (VD, 87)

Integration of Studies

Only a truly biblical theology will integrate:

1. The doctrinal (dogmatic) and the moral-ethical.
2. Theology and spirituality.
3. The personal and the social.
4. Creation and redemption.
5. The Human and the Cosmic.