

## **Glossary of Terms (expanding)**

**THE 612**

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1-Sacred Scripture: Speech of God written down under the breath of the Holy Spirit. The dictation of the Holy Spirit. Divine authorship is credited to Scripture itself (cf. 1 Tim.3.16; 2 Ptr. 3.16, 19...(consider the analogy of the same musical note played by a different instrument). God's word is objective truth, for it created the world and its hosts breathed inspiration into Scripture (cf. Ps.33.6). Therefore, Scripture's authority is an extension of Christ's own authority. *"Just as Christ is fully human and divine so Scripture is fully human and divine."*—Hahn

2-Sacred Tradition: Divine truths orally transmitted to the apostolic successors under the guidance of the spirit (cf. 2 Thes.2:15). According to Yves Congar S.J.: *"Tradition is the principle that links one generation with another; It enables them to remain with their parents...Tradition is memory, and memory enriches experience..."*. Tradition lives in conversation with the past making it visible to the present; the continuation through time of the mission of Christ which shares his passionate love for all cultures.

3-Magisterium: Serving and interpreting the written and oral word of God under the guidance of the Pope and bishops. In the words of the late Fr. John Neuhaus, *"It is both anchor and compass, depending on the turbulence of the sea."*

4-Hermeneutics: hermeneutikos (GK.); meaning, *"to interpret"*. In the case of Scripture, hermeneutics is about applying the proper tools to be better readers of Scripture. According to the Catholic Bible Dictionary, hermeneutics is *"The effort to ascertain the meaning of the bible intended by its divine and human authors. At one level, biblical interpretation makes use of historical and literary tools, for attention must be given to the historical context in which the biblical books were written as well as the literary conventions employed at the time of their composition"* (literal sense). *"At another level, biblical interpretation is theological, which means the interpreter must be aware that God is speaking through the medium of human words and that often he intends a spiritual horizon of the human writer's intention"* (spiritual sense and the hermeneutic of faith). *"In both cases, authentic interpretation takes place only within the context of the Church's living faith in Sacred Tradition."*

5-Hermeneutic of faith: see the above definition on hermeneutic. This phrase is often juxtaposed against the hermeneutic of suspicion, which places an over-emphasis on the historical-critical method. As historical devices are important, we must always read the biblical text as intended by the authors under the inspiration of the Holy Spirit. The biblical authors were men of faith who saw and believed the saving acts of God and were inspired to proclaim those saving words and deeds in their sacred texts. We who seek to ponder their words—to study them, and to proclaim them ourselves—must also be men and women of faith. The work of interpreting the Bible doesn't end after the historical and literary sources have been studied. It includes the dimension of faith, because the bible first and foremost is a book of faith. The hermeneutic of faith is also to engage the historical structure of the faith, which includes the place of the Liturgy—the voice of Sacred Tradition. In this way, there is great "explanatory power" because it reads Scripture as it was written: as a divine Word spoken in history to the Church, a Word whose meaning is intended for every age. This dynamism awakens the importance of divine sonship and how the hermeneutic of faith expands out of our own insight gained by access to Truth.

6-Exegesis: Exegeisthai (Gk.): meaning, “to interpret by exposition”.

7-Canonical exegesis: To interpret and read individual texts within the totality of one Scripture, which then sheds new light on all the individual texts. Essentially, it is to read the individual texts of the Bible in light of the whole. This is otherwise called the analogy of faith.

8-Spiritual exegesis: To interpret and read the biblical text in light of the threefold spiritual sense of allegory (typology), moral, and anagogical.

9-Liturgy: Liturgia (L.): meaning, “*a public work*”, or “*service done in the name of or on behalf of the people*”. Through the liturgy, Christ our high priest continues the work of redemption through the Church’s celebration of the Paschal mystery by which he accomplished our salvation (cf. CCC Glossary, 886).

10-History: Historia (L.): meaning, “*to weave a pattern*”. God in the Old Testament, over a period, used images throughout Old Testament history to reveal to us what we have today. As history does not spring forth from non-events, God uses it pedagogically, as a great Teacher revealing his eternal wisdom to his eternal plan. It will be ancient history that will unite man--not unproofed modern notions.

11-Theology: The study of God that pertains to a deeper understanding of our faith. As St. Anselm once stated: “Faith seeking understanding”.

12-Canon: Kanon (Gk.): meaning “to measure”