

**Hermeneutics and Biblical Interpretation**  
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**Glossary of Key Terms**

(expanding) Key Terms: (1) Sacred Scripture, (2) Sacred Tradition, (3) Hermeneutics (4) Faith (5) Liturgy (6) Church (7) History (8) Economy (9) Typology (10) Mystagogy.

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-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). "*In both cases, authentic interpretation takes place only within the context of the Church's living faith in Sacred Tradition.*"

4-Faith: Consult Word of the Week from website

5-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).

6.Church: Consult Word of the Week from website

7-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 to day. 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 unproved modern notions.

8-Economy: Oikonomia (GK.): meaning, "*management of a household*", or "*stewardship*". It can also mean "*the law of the household*". History reveals the economy of God. As the historical scholar Benin states: "*God teaches through the events of history that correspond to his eternal plan*". That ultimately, in Christ, the embodiment of law, we may find that the heart of the law of the household is to live in the law. The "*oikonomia*" is the wise arrangement by stages whereby the mystery that is Christ is brought to fulfillment (CCC 236).

9-Typology: Consult Word of the Week from website

10-Mystagogy: typology applied to the sacraments. For Danielou, “*The sacraments carry out the great works of God in the OT and NT*”. In addition, Mazza states, “*the oral or written explanation of the mystery hidden in the scriptures and the celebration of the liturgy*”. Having been instructed in the pattern of the divine economy, the disciples could see the age of the Church lived in the sacramental life. Mystagogy is seeing Christ revealed in the breaking of the bread (Lk.24:13-25). The process of covenant fulfillment in Christ is not concluded but continued in the sacramental life.