

DRAFT OF A DOGMATIC CONSTITUTION ON THE SOURCES OF REVELATION

The following is a translation of the *Schema Constitutionis Dogmaticae de Fontibus Revelationis* which was prepared by the Preparatory Theological Commission and, after it had been approved by the Central Preparatory Commission and by Pope John XXIII, was sent to the Council Fathers as one of the draft-documents they were to discuss at the first session of the Council.

In the summer of 1960, a subcommission of the Preparatory Theological Commission (PTC) reviewed the results of the world-wide consultation instituted a year earlier and produced a summary outline, *Schema compendiosum Constitutionis de fontibus Revelationis*. On October 27, 1960, a subcommission of the PThC was appointed to prepare a full draft. They met seventeen times between October 1960 and June 1961. The whole PTC reviewed their work in February 1961, approved their completed text in September 1961, and sent it a month later for review by the Central Preparatory Commission (CPC).¹

The Draft of the PTC was presented to the CPC on November 9, 1961 and discussed on the following day.² Revisions were made of the text as a result of these discussions. Approved by the CPC by Pope John XXIII on July 13, 1962, it was sent out ten days later to all the Council Fathers. It was formally presented in the Council hall on November 14, 1962.³

The following translates the text as it was presented to the Council Fathers. It is possible to reconstruct the text as it had been presented to the CPC: material added after the CPC discussion is here **shaded**, and any other alterations in the text are explained by comments added in a bracketed sentence or by an indented paragraph. In this way, all the significant changes from one text to another are accounted for, and one has the data for an assessment of the work of both the CPC and of the PThC.

CHAPTER I THE TWOFOLD SOURCE OF REVELATION

1. The Revelation of the Old and New Covenants.

The revelation, which, in his wisdom and goodness, God deigned to bestow upon man, comes to us in the economy of the Old and New Covenants. Under the Old Covenant, in many and various ways God spoke to our fathers through the prophets (see Hb 1:1); but under the New Covenant, through his own Son and his Apostles, God spread the treasures of his wisdom and knowledge abroad to the whole human race (see Jn 14:26 and 16:14; **Hb 1:2**).

¹ See *Acta et Documenta Concilio Oecumenico Vaticano II Apparando, Series II (Praeparatoria), Vol. II, pars I* (Typis Polyglottis Vaticanis, 1965), pp. 523-32.

² See *Ibid.*, pp. 532-554.

³ For the text presented to the CPC see *ADP, III/I* (Typis Polyglottis Vaticanis, 1969), pp. 15ff, for the one presented to the Council, see *Acta Synodalia, I/III* (Typis Polyglottis Vaticanis, 1971), pp. 14-26.

2. *The Initial Spreading of the New Covenant's Revelation.*

In God's plan, this revelation of the New Covenant, which greatly surpasses and completes that of the Old, was chiefly spread by preaching and received by listening, **just as the Apostle said: "Faith comes from what is heard, and what is heard comes through the word of Christ" (Rm 10:17).** For during his lifetime Christ the Lord revealed the mysteries of the Kingdom of heaven to the children of Israel by word of mouth; and after his resurrection he commanded his Apostles to preach to every creature (see Mk 16:15): "All power in heaven and on earth has been given to me; going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:18-20). **It is because the Apostles preach the doctrine of Christ and indeed do so in his name that in the Scriptures they are said simply to speak "the Word of God" or "the Word of the Lord" (see Acts 4:29; 8:25; 13:46; 14:36); indeed, their own preaching is called "the Word of God" (see Acts 6:2,7; 11:1; 12:24; 13:7,48; etc.), inasmuch as it is truly God's speech being addressed to men through them, as the Apostle said to the Thessalonians: "...we thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God which is at work in you who believe" (I Th 2:13).** So it is, as St. Clement of Rome testifies, that "the Apostles were established for us as preachers of the Gospel by the Lord Jesus Christ. Jesus Christ was sent by God. Christ is from God and the Apostles from Christ; thus both come in proper order by the will of God. And so the Apostles, after they had received their orders and in full assurance by reason of the resurrection of our Lord Jesus Christ, being full of faith in the word of God, went out in the conviction of the Holy Spirit preaching the good news of the coming of God's Kingdom."¹

3. *The Transmission of the New Covenant's Revelation.*

Throughout the centuries, the ministry of the Word which Christ and the Apostles inaugurated has always been preserved in the Church. **For as the Apostles handed on what they had received from Christ (see I Cor 15:3 along with 11:23) and entrusted it for safekeeping to their successors (see I Tm 6:20; II Tm 1:14),** so Bishops, who succeed to the place of the Apostles in the Church, have always by their preaching handed on that doctrine and authoritatively interpreted it. Some of the Apostles or apostolic men, under divine inspiration, also put the revelation into writing; but the living preaching of the Apostles was neither annulled nor diminished by these writings; it was rather strengthened, preserved more securely, and authoritatively explained [PTC: "was strengthened and recommended"].

4. *The Twofold Source of Revelation.*

Instructed by the commands and examples of Christ and of the Apostles, therefore, Holy Mother Church has always believed and believes still that the complete revelation is not contained

¹ Clement of Rome, *Ep. ad Cor.*, 42:1-3 (PG 1, 292).

in Scripture alone but in Scripture and in Tradition as in a twofold source,² although in different ways. Besides containing what was revealed, the books of the Old and New Testaments were also written under the inspiration of the Holy Spirit, so that they have God as their author.³ But truly divine Tradition, preserved in the Church by a continuous succession, contains all the matters of faith and morals which the Apostles received either from the mouth of Christ or from the suggestions of the Holy Spirit and which they transmitted [PTC: "outside Holy Scripture"] as it were by hand to the Church so that in it they might be handed on further by the Church's preaching.⁴ Therefore, the things which divine Tradition contains by itself [*ratione sui*] are drawn not from books, but from the Church's living preaching, from the faith of believers, and from the Church's practice. [PTC added here: "As for things belonging to the past, many are known from various written, although not inspired, documents."]

5. *The Relationship between the Two Sources.*

Let no one, therefore, dare to consider Tradition to be of inferior worth or refuse it his faith. For although Holy Scripture, since it is inspired, provides a divine instrument for expressing and illustrating the truths of faith, still its meaning can be *clearly* and *fully* [not underlined in PTC] understood or even presented only by means of the apostolic Tradition. Indeed, Tradition and it alone is the way in which some revealed truths, particularly those concerned with the inspiration, canonicity and integrity of each and every sacred book, are clarified and become known to the Church.

6. *The Relationship of Each Source to the Magisterium.)*

In order that the two sources of revelation might harmoniously and more effectively work together for the salvation of man, the provident Lord handed them over, as a single deposit of faith to be kept safe and defended and authoritatively interpreted, not to individual believers, however learned, but to the Church's living Magisterium alone.⁵ It is the responsibility of the Church's Magisterium, as the proximate and universal norm for believing, not only to pass judgement, **having made use of the means which divine providence offers**, in matters directly or indirectly concerning faith and morals, on the meaning and interpretation both of the Holy Scriptures and also of the documents and monuments in which the Tradition has in the course of time been recorded and

² See Vatican I, *De fide cath.*, ch. 2 (D 1787). See II Th 2:15: "Keep the traditions which you learned from us either by word of mouth or by letter," on which St. Thomas comments: "It is thus clear that many things in the Church, though not written down, were taught by the Apostles and are, therefore, to be preserved."

³ See Vatican I, *Ibid.*

⁴ See Vatican I, *Ibid.*, and the Council of Trent, Sess. IV, Decr. *De can. script.* (D 783).

⁵ See Pius XII, *Humani generis* (AAS 42 [1950] 567, 569; D 2314).

manifested, but also to illustrate and to explain those things which are obscurely and implicitly contained in each source.⁶

CHAPTER II THE INSPIRATION, INERRANCY, AND LITERARY COMPOSITION OF SACRED SCRIPTURE

7. The Inspiration and Canonicity of Sacred Scripture.

Besides using the living voices of Prophets and Apostles, God also wished to hand his word over to men and for it to be more accurately preserved in the Holy Scriptures of the Old and New Testaments, which constitute the other splendid source of supernatural revelation.¹ This is that Scripture "divinely inspired" (II Tm 3:16), handed over to the Catholic Church by the Apostles and duly acknowledged and received in the sacred canon,² that the Church might always make use of it to fulfil its teaching role, for the governing of the Christian life, **and for the salvation of all men.**

8. The Specific Nature and Definition of Inspiration.

To produce this divine Scripture, God himself so prompted and internally moved certain sacred writers (hagiographs) to write and was so present to them as they were writing, that all those things which he, the primary Author of the Scriptures, intended, they would correctly conceive in their minds and faithfully put into writing.³ For, according to the constant teaching of the Church, biblical Inspiration is a special charism for writing, by which God, working in and through the sacred writer, speaks to men [PTC had said: "reveals his mind"] in writing, and therefore he himself is called and truly is the principal author of the sacred text. The sacred writer, in composing the book, is the "organ" or instrument of the Holy Spirit, a living and rational instrument, whose own character and individual traits can therefore be inferred from the sacred book.⁴ For this reason, the Church rightly condemns utterly any attempt to attenuate the nature of Inspiration, and especially the attempt to reduce to a merely natural impulse or movement of mind this supernatural way of writing which unites both God and man.⁵

⁶ Ibid., 569 (D 2314).

¹ Leo XIII, *Providentissimus Deus* (EB 82).

² Council of Trent, Sess. IV, Decr. *De can. script.* (D 784); Vatican I, *De fide cath.*, ch. 2 and can. 4 (D 1787, 1809); Benedict XV, *Spiritus Paraclitus* (EB 448); Pius XII, *Divino afflante* (EB 538).

³ Leo XIII, *Providentissimus Deus* (D 1952).

⁴ Pius XII, *Divino afflante* (EB 556).

⁵ St. Pius X, *Lamentabili* and *Pascendi* (D 2009-10, 2090); see also Vatican I, *Ibid.* (D 1787); Leo XIII, *Providentissimus Deus* (D 1952).

9. The Several Human Authors.

At any time God is the one primary Author of each and every book in the Old and New Testaments. But there were many human authors over the centuries right down till the completion of revelation; in fact, sometimes one and the same book had two or more authors. According to the Church's teaching, all of them are to be considered ministers who were taken up by the Holy Spirit in order to write down the divine word.

10. The Personal Inspiration of the Hagiograph and the Community.

As can be gathered from the Scriptures themselves (see II Pt 1:21) and as the Church has always taught, the charism of sacred Inspiration was personal and proper to the sacred writers chosen and directed by God, and it was not a charism common or communicated to the group of believers. But by God's providence, the origin of the sacred book and the book itself are so connected to the events and the life of the civil or religious community in which the author lived, that they can be more easily understood if reference is made to them.

11. The Extent of Inspiration.

Similarly, since God himself by the inspiring Spirit is the Author of all Holy Scripture and, as it were, the writer of everything produced in it by the hagiograph's hand, it follows that all and each of the parts of the sacred books, even the slightest parts, are inspired.⁶ Therefore, everything stated by the hagiograph must be considered to have been stated by the Holy Spirit.

12. Inerrancy as a Consequence of Inspiration.

Because divine Inspiration extends to everything, the absolute immunity of all Holy Scripture from error [PTC had said "the infallibility and inerrancy"] follows directly and necessarily. For we are taught by the ancient and constant faith of the Church that it is utterly forbidden to grant that the sacred author himself has erred, since divine Inspiration of itself as necessarily excludes and repels any error in any matter, religious or profane, as it is necessary to say that God, the supreme Truth, is never the author of any error whatever.⁷

13. How Inerrancy is to be Determined.

This inerrancy is to be determined from the manner in which the truth is reached in the sacred book. This manner is particularly evident from the general character of a book, about which, in case of doubt, definitive judgement belongs to the Church alone. In historical or didactic books, the truth is expressed in one way, but in other ways in prophetic, poetic, allegorical, or parabolic books. As for details, the way truth is reached is also to be determined from the meaning which the sacred

⁶ Pont. Bibl. Comm., Decr., June 18, 1915 (D 2180); Holy Office, Letter, Dec. 22, 1923 (EB 499).

⁷ Pius XII, *Divino afflante* (EB 539), using the words of Leo XIII, *Providentissimus Deus* (D 1950); see also EB 44, 46, 125, 420, 463, etc.

author expressed in particular circumstances in the conditions of his time.⁸ For the truth and faith of Holy Scripture, that is, what the author really wished to say in writing, is often not rightly understood if attention is not paid to the customary native ways of thinking, speaking and narrating that prevailed in the sacred author's time and were customarily employed then in social relationships.⁹ But since, while keeping safe the authority and holiness of the Scriptures, all these things are found in the divine utterance, which is expressed for men and uses human means and words,¹⁰ they cannot be accused of error any more than when equal or similar practices were or even still are employed in daily usage; and therefore they do not in any way take away from the authority and holiness of Sacred Scripture.

In the original draft of the PThC, this paragraph read: "This inerrancy is to be determined from the meaning which the sacred author expressed in particular circumstances in the conditions of his time. For the truth and historical credibility of Sacred Scripture in its manner of narrating are correctly understood if attention is duly paid to the customary native ways of thinking, speaking and narrating which prevailed at the time of the sacred authors and which were then customarily employed in social relationships. But, since, while keeping safe the authority and holiness of Holy Scripture, all these things are found in the divine utterance, which is expressed for men and uses human means and words, they cannot be accused of error any more than when equal or similar practices were or even still are employed in daily usage."

14. The Divine Condescension.

As long as the truth and holiness of God are respected, all this may be said to reveal the condescension of eternal Wisdom in clothing his divine word in human signs and letters, and in so offering it to men; just as once he did in the only begotten Word of the Father, who, having assumed man's weak flesh, willed to become like us in all things except sin (see Hb 4:15)¹¹ **and ignorance.**

CHAPTER III THE OLD TESTAMENT

15. The Authority of the Old Testament in the Church.

Through the Holy Scriptures of the Old Testament, God sought, from earliest times, to instruct with saving counsels about human affairs the people he adopted as his own possession and bound to himself in a loving covenant. Therefore, the force, authority and usefulness of the Old

⁸ St. Augustine, *De doctrina christiana*, II, 18,26 (PL 34, 75-76).

⁹ Pius XII, *Divino afflante* (D 2294).

¹⁰ "When God speaks through the mouth of a man, he speaks in human fashion" (St. Augustine, *De civitate Dei*, XVII, 6,2 [PL 41, 537]; see Letter of Pont. Bibl. Comm., Jan. 16, 1948 (D 2302).

¹¹ Pius XII, *Divino afflante* (D 2294).

Testament are not to be considered to be lessened, especially in those areas which till the end of time concern the foundations of the Christian religion, whether in words or in historical deeds. "For whatever has been written was written for our instruction, so that through patience and the consolation of the Scriptures we might have hope" (Rm 15:4).

16. The Relationship between the Old and New Covenants.

Ever since Adam's sin, God's relationship with man has had this aim, that through the promises made to the fathers and the ever increasingly illuminating oracles and pronouncements of the prophets about Redemption, a way might be opened for every creature to hope for salvation. "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation" (1 Pt 1:10). The Holy Scriptures of the Old Testament bear witness to Christ (see Jn 5:39), and, by the will of the omnipotent and most merciful God, it was necessary that everything said there about the promised Savior be fulfilled, as our Lord Jesus Christ taught his disciples when at last he himself opened their minds to understand the Scriptures (see Lk 24:44-45).

It is, therefore, the purpose and the importance of the whole Old Testament to head towards the New and to become clear in it. "What could be surer or more certain than a matter on which the preaching of the Old and New Testaments coincides?...For, as blessed John said, 'The Law was given through Moses, but grace and truth come through Jesus Christ' (Jn 1:17); in him are fulfilled both the promises contained in the prophetic symbols and the meaning of the Law's prescriptions, for by his presence he teaches the prophetic truth and by his grace he makes the Law's demands possible."¹

17. The Nature of the Old Testament.

Therefore, on the basis of the evangelical and apostolic teaching, this Sacred Vatican Council solemnly teaches that God, the author and inspirer of both Testaments, in his wisdom so established the Old Covenant that he might by his gentle providence prepare for the New, prophetically announcing it in various ways and symbolizing it in various types, so that the books of the Old Testament themselves also describe the supernatural journey and course of a single divine revelation and divine plan of salvation. But because of the incomplete character of the former economy,² whatever is contained in them, especially in moral matters, must be in the end compared to the Gospel of Christ preached by the Apostles. A correct judgement on such matters is to be duly submitted to the living magisterium of the Church, that is, to the judgement of those "who along with the succession to the episcopate have by the Father's will received the sure charism of truth."³

¹ St. Leo the Great, *Sermo 51 de Transfig.*, 4 (PL 54, 311).

² Pius XI, *Mit brennender Sorge* (AAS 29 [1937] 150ff).

³ St. Irenaeus, *Adv. Haer.*, IV, 26,2 (PG 7, 1053-54).

18. The Human Authors of the Old Testament.

Finally, with regard to the human authors of the Old Testament books, although their authenticity does not of itself and directly affect the dogma about their divine inspiration, Catholic interpreters of the Scriptures should religiously maintain whatever there is certain about this matter in either source of revelation. And insofar as this question touches upon the faith, only the Church may pass final judgement on the matter.

CHAPTER IV
THE NEW TESTAMENT

19. The Gospels and their Authors.

Everyone agrees that among all the divine authorities contained in the Scriptures, the Gospels rightly stand alone.¹ Always and everywhere, and without any doubt, the Church of God has believed and still believes that the four Gospels had an apostolic origin; and it has constantly held and still holds that their human authors were those men whose names are in the canon: Matthew, Mark, Luke and John, the one whom Jesus loved.

20. The Historical Value of the Gospels.

With firm and most constant faith, the same Holy Mother Church has held and still holds that the four Gospels reliably hand on what Jesus, the Son of God, really said and did for the eternal salvation of men (see Acts 1:1) while he lived among men. For, although the Gospels do not always agree (nor need they) with the methods of historical composition now used by scholars, still the words and deeds written in them by the Spirit's inspiration were put into writing for this purpose, that we might know the truth about those matters about which we have been instructed, drawn from the testimony and tradition of those "who from the beginning were eyewitnesses and ministers of the word" (Lk 1:2-4).

PThC: "...still the words and deeds written in them by the Spirit's inspiration were set down in accordance with the truth, from the testimony and tradition of those who 'from the beginning were eyewitnesses and ministers of the word.'"

21. The Truth of the Gospels concerning the Deeds of Christ.

For this reason this most sacred Vatican Council condemns those errors by which, for whatever reason and in whatever manner, the genuine historical and objective truth² of the facts of the life of our Lord Jesus Christ as they are narrated in those Gospels is denied or attenuated. These

¹ St. Augustine, *De consensu Evangelist.*, 1,1 (PL 34, 1041-42).

² See Holy Office, *Monitum*, June 20, 1961 (*AAS* 53 [1961] 507).

errors become all the more pernicious when they call into doubt facts which affect the faith itself, for example, the infancy of Christ [PTC: "the history of the infancy of Christ"], the signs and miracles of the Redeemer, and his wondrous resurrection from the dead and glorious ascension into heaven.

22. The Truth of the Gospels concerning the Words of Christ.

Similarly, the most sacred Vatican Council condemns the errors which assert that the words of Christ, which and insofar as they are ascribed to the Lord by the Gospels, often are not, at least as regards the reality meant by the words, the words of Christ himself, but rather report the mind of the Evangelist or, what is even more serious, the mind of the primitive Christian community.

The original draft of the PThC had read: "Similarly, the most sacred Vatican Council condemns the errors that deny that the divine words of Christ which are written in the Gospels were really uttered by our Lord himself, if not always to the letter at least always with regard to their tenor and substance. Nor are those errors less guilty of temerity which maintain that the most holy words of the Son of God often express the mind of the primitive Christian community rather than reliably reporting the teaching of the Savior himself."

23. The Truthfulness of the Teaching of the Apostles in the Canonical Scriptures.

It is forbidden to say that the teaching of the Apostles contained in the other canonical Scriptures of the New Testament was in the course of time elaborated by merely human effort and ingenuity or from Jewish or Gentile opinions, apart from or against what Christ himself both taught and willed. For Christ was present to his Apostles whom he sent out into the world to teach all nations (Mt 28:20), and he also sent them the promised Holy Paraclete of his Father that he might teach them all things and recall to their minds (see Jn 14:26) all that is of Christ (see Jn 16:14) and was to be kept safe forever for the eternal salvation of the human race.

CHAPTER V

HOLY SCRIPTURE IN THE CHURCH

24. The Church's Care for Holy Scripture.

The heavenly treasure of the sacred Books, which the Holy Spirit in his great charity and generosity handed over to men through the Church,¹ has never lain hidden away in the Church. Right from the beginning, Christ's Church has guarded the divine writings with the greatest reverence and vigor, has defended them from any false interpretation, has made careful use of them for the

¹ The words are taken from the Council of Trent, Sess. V, *Decr. de reformatione*, ch. 1, adding the words "through the Church" (EB 65).

salvation of souls, especially in sacred preaching,² and has never ceased daily to present them to all in its liturgy.

25. *The Latin Vulgate Translation.*

Without prejudice to the surpassing authority of the original texts of Holy Scripture, the Latin Church has over the centuries preferred one of the many Latin translations which once circulated, namely, the Vulgate translation, which it considers an authoritative and trustworthy witness of the faith [PTC: "which it has considered and still considers to be authoritative [*authentica*]."] From the legitimate use of this version for so many centuries in the Church, it is clear that as it was and is understood by the Church it is quite free from any error in matters of faith or morals and that it can safely and without fear of error be cited in arguments, talks, and sermons.³ So great is the connection between the Vulgate and the Church's Magisterium that it may be said to enjoy the authority of tradition. At the same time, however, this most Holy Vatican Council reverently accepts other venerable and popular translations in the eastern Churches, above all that very ancient Greek translation of the Old Testament, called the Septuagint, which has been sanctioned by its use by the Apostles.

26. *Priests and the Reading of Scripture.*

Every minister of the Church should remember the advice of St. Paul the Apostle: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tm 3:16-17). According to the advice of the Fathers of the Church, "those who exercise the ministry of preaching must never neglect the study of the sacred books;"⁴ a priest's sermon "should be based on a reading of the Scriptures,"⁵ lest externally he become an inept preacher because "internally he is not a listener."⁶ The Sacred Writings "are able to instruct one for salvation through faith in Jesus Christ" (2 Tm 3:15), since they are received from the hands of the Church and since docility of mind and a desire to learn what is spiritually edifying move the pious reader.

27. *The Faithful and the Reading of Scripture.*

By God's kind providence, it has fortunately happened in our time that many of the faithful also read the Scriptures in the original texts and that, especially for the use and benefit of all the faithful, many translations of the sacred books have been made from the original texts into popular

² Pius XII, *Divino afflante* (EB 538).

³ Council of Trent, Sess. IV *Decr. De can. script.* (D 785); Pius XII, *Divino afflante* (D 2292).

⁴ St. Gregory the Great, *Reg. Past.*, 2,11 (PL 77, 50).

⁵ St. Jerome, *Ep. ad Neopotian.*, 8 (PL 22, 534).

⁶ St. Augustine, *Sermo 179*, 1 (PL 38, 966).

languages.⁷ Special joy must be expressed about the active love with which Christ's Gospels and the writings of the Apostles are published and distributed. As the Fathers and Doctors of the Church bear witness and as holy men have always experienced, this sacred reading illumines the mind, strengthens the will, and enkindles the heart's love of God. Nevertheless, this most sacred Vatican Council strongly urges the faithful, when they approach the sacred text itself, to be attentive to the Church's teaching and to have a solid and appropriate training. This especially holds for the reading of the Old Testament; but in the New Testament also "there are some things hard to understand, which the ignorant and the unstable twist to their own destruction" (2 Pt 3:16). Therefore, versions for the use of the faithful must be reviewed and approved by the Bishops, "among whom is the apostolic teaching,"⁸ and they are to be supplied with necessary and truly adequate explanations according to the mind of the Church,⁹ whose living magisterium is the proximate norm for believing. For the genuine meaning of the divine utterances cannot be **authoritatively** established by any person, not even by a learned one, but only by the magisterium of the Church, to which the deposit of the Sacred Scriptures was entrusted for interpretation. And any effort to popularize or explain the Sacred Scriptures for the Christian people must also be submitted to the Bishops' authority.

28. *Catholic Exegetes.*

Although today, because of recent discoveries, many things are being brought forward which contribute to a fuller understanding of the literal sense, which is the sense especially to be sought in the divine Scriptures, still those who in the Church and for its benefit deserve praise for devoting themselves to the scientific study of the sacred writings, should remember that they always need the help of God's Holy Spirit in their explanations of Holy Scripture,¹⁰ and that Scripture is not to be understood except in accord with "that meaning intended by the Holy Spirit by whom it was written."¹¹ God did not give men the Holy Scriptures so that they could exercise their ingenuity, but for their spiritual good. That is why, as they draw out and explain the spiritual teaching, the superior erudition of today's interpreters must be accompanied by that gentleness of speech in which the older Fathers and Doctors, moved solely by love of the Church and the salvation of souls, excelled. Catholic exegetes, therefore, should cultivate as much as they can the theological teaching of the sacred texts, so that not only will they and other theologians provide help to one another but they will also help priests to be more effective in presenting Christian doctrine to their people and help all the faithful to lead a holy life.¹² All this can be done only if in explaining the Bible, they always give the

⁷ Pius XII, *Divino afflante* (EB 549).

⁸ St. Irenaeus, *Adv. Haer.*, IV, 32,1 (PI 7, 1071).

⁹ See *Code of Canon Law*, c. 1391.

¹⁰ St. Jerome, *In Mich.*, 1,10-15 (PL 25, 1215).

¹¹ St. Jerome, *In Gal.*, 5,19-21 (PL 26, 445).

¹² See Pius XII, *Divino afflante* (D 2293).

appropriate reverence and obedience to the analogy of faith, the tradition of the Church, and the norms of the Apostolic See on this matter.¹³

29. The Relationship of Theology to Holy Scripture.

Since Holy Scripture, along with Tradition, is as it were the soul of all theological doctrine, **and since the sacred disciplines grow ever younger by the study of both sources**, teachers of theology should assign great importance to the progress of their own discipline which comes from a correct interpretation of the sacred books. For the holy books and the teaching deposited with the Church have one and the same author: God; and so it cannot happen that a meaning which in any way disagrees with that teaching could be gathered from a legitimate interpretation of those books.¹⁴ Our theologians, then, should by their science strive to illustrate and to prove the complete harmony of Catholic doctrine, from the beginning down to our day, with those divine utterances written down under the wondrous assistance and plan of the Holy Spirit for the Church and for the salvation of all.

¹³ See *Antimodernist Oath* (D 2146).

¹⁴ Leo XIII, *Providentissimus Deus* (EB 144).

APPENDIX: SOURCES CITED IN THE FIRST DRAFT

The following is a list of the authorities to which reference is made in the draft "The Sources of Revelation," either by quotation or by simple reference.

Scripture

Quotations.....	24 (19 in ch. I)
References.....	<u>11</u> (4 in ch. I)
Total.....	35

Fathers and Theologians

Clement of Rome.....	1
Irenaeus.....	2
Augustine.....	3
Jerome.....	3
Leo I.....	1
Gregory I.....	1
Thomas Aquinas.....	<u>1</u>
Total.....	13

Ecumenical Councils

Trent.....	4
Vatican I.....	<u>5</u>
Total.....	9

Popes

Leo XIII.....	5
Pius X.....	3
Benedict XV.....	1
Pius XI.....	1
Pius XII.....	<u>11</u>
Total.....	21

Other

Holy Office.....	2
Biblical Comm.....	2
Code of Canon Law..	<u>1</u>
Total.....	5
TOTAL.....	83