



Exegesis (from the Greek ἐξηγεῖσθαι 'to lead out') involves an extensive and critical *interpretation* of a text, especially of a holy scripture, such as of the Old and New Testaments of the Bible, the Talmud, the Midrash, the Qur'an, etc.

An **exegete** is a practitioner of this art, and the adjectival form is **exegetic**.

The plural of the word *exegesis* is **exegeses**.

The **Second Ecumenical Council of the Vatican**, or **Vatican II**, was an Ecumenical Council of the Catholic Church opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. Considered by Catholics to be the 21st Ecumenical Council of the Church.

Aggiornamento, literally meaning "bringing up to date," was one of the key words used during the Second Vatican Council. It was used to mean a spirit of change, openness, openmindedness and modernity.

In addition to the vast majority of Catholic bishops who were in attendance and required to vote, many Orthodox bishops and Protestant ministers attended as observers.



The Documents of Vatican II

4 Constitutions:

Dei Verbum (*Dogmatic Constitution on Divine Revelation*)

Lumen Gentium (*Dogmatic Constitution on the Church*)

Gaudium et Spes (*Pastoral Constitution on the Church in the Modern World*)

Sacrosanctum Concilium (*Constitution on the Sacred Liturgy*)

9 decrees:

Ad Gentes (*Mission Activity*)

Apostolicam Actuositatem (*Lay People*)

Christus Dominus (*Bishops in the Church*)

Inter Mirifica (*Social Communication*)

Optatam Totius (*Priestly Training*)

Orientalium Ecclesiarum (*Eastern Churches*)

Perfectæ Caritatis (*Renewal of Religious Life*)

Presbyterorum Ordinis (*Life of Priests*)

Unitatis Redintegratio (*Ecumenism*)

3 declarations:

Dignitatis Humanæ (*Religious Freedom*)

Gravissimum Educationis (*Christian Education*)

Nostra Ætate (*Relations with Non-Christians*)



DOGMAIC CONSTITUTION
ON DIVINE REVELATION
DEI VERBUM
SOLEMNLY PROMULGATED
BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 18, 1965



DOGMAIC CONSTITUTION
ON DIVINE REVELATION
DEI VERBUM

1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: **"We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ"** (1 John 1:2-3).

Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love.



DOGMATIC CONSTITUTION
ON DIVINE REVELATION
DEI VERBUM

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having in inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.



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3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries.



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4. Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." (3) He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; John 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.



DOGMA**TIC** CONSTITUTION
ON DIVINE REVELATION
DEI VERBUM

6. Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind.

As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20); but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude and with no trace of error, even in this present state of the human race.



DOGOMATIC CONSTITUTION
ON DIVINE REVELATION
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7. In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, (1) and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing.



DOGMAIC CONSTITUTION
ON DIVINE REVELATION
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9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.



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10. Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort.

But the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.



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11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.



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11 (cont.). Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).



DOGOMATIC CONSTITUTION
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12. However, since God speaks in Sacred Scripture through men in human fashion, the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.