

address, Archbishop Edelby proposed five principles which should guide the interpretation of Scripture within the Church.<sup>194</sup>

1. The reformers set over against each other scripture and the church.... One can not separate the mission of the Holy Spirit from the mission of the Incarnate Word. This is the first principle for any interpretation of Sacred Scripture.

2. A second principle: Sacred Scripture is a liturgical and prophetic reality.... The post-Tridentine controversy, however, sees in sacred scripture first and foremost a written norm. But the eastern church sees rather in sacred scripture under the appearances of a human word a certain consecration of salvation history which can not be separated from the eucharistic consecration in which the whole body of Christ is summed up.

3. A third principle: This consecration requires some kind of epiclesis - that is to say, the invocation and action of the Holy Spirit. But epiclesis is precisely sacred tradition. Thus tradition is the epiclesis of salvation history.... Thus our proposal is inserted into the intimate mystery of the church - that is to say, into the mystery of the people of God gathered through the Holy Spirit to become the body of Christ in its maturity.

4. This gives rise also to the fourth principle, according to which sacred scripture should be interpreted within the totality of salvation history.... Hence, it appears that tradition, or the church, in handing on the outpouring of the saving plan ("economy") of the Word, is essentially liturgy.... Tradition, therefore, should be regarded and lived above all in the light of the sacrament of apostolicity - that is to say, the episcopate. This liturgical and prophetic sign is also a kind of epiclesis of the unity in unfailling faith of the people of God.

5. Finally, a last but not least principle is this: the meaning of mystery.... The eastern church says that revelation is above all "apophatic" - that is to say, it is lived in mystery before it can be expressed in words.... The fullness of the mystery transcends not only theological formulation but even the limits of the letter of sacred scriptures.

These five principles proposed by Archbishop Edelby can serve as a guideline for the interpretation of Dei Verbum 12. As we can see, at the heart of Archbishop Edelby's words is a deep appreciation of the mystery of the Church, which serves

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<sup>194</sup> An English translation of this address can be found in Gerald O'Collins, Retrieving Fundamental Theology: The Three Styles of Contemporary Theology (London: Geoffrey Chapman, 1993) 174-7, and Archbishop Neophytos Edelby, "On Scripture and Tradition," One in Christ 1 (1965) 298-300. The following quotes come from O'Collins' translation.