

45 In the light of Apostolic Tradition, the Church uses typology to illumine the unity of God's plan of salvation (in Greek, *economia*) in both Testaments. *Typology* is a manner of reading Holy Scripture that allow us to discern in the works that God performed in Old Testament times, prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.³³ In the persons and events of the Old Testament, the Holy Fathers saw the *prefigurations* and *icons* of events from the life of Christ and his Church. Therefore, Christians reading the Old Testament in light of the Paschal Mysteries discover its deeper meaning.

3. Reading and Explanation of Holy Scripture

46 Saint Jerome teaches that "ignorance of the Scriptures is ignorance of Christ."³⁴ Therefore, to know Christ one must read Holy Scripture, which, in the words of Saint Paul, "is inspired by God and useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work" (2 *Tm* 3:16-17). One must read the Holy Scriptures daily: "Reading Holy Scripture every day, even for a brief moment, should become the custom of every Christian family. This reading should become people's daily nourishment."³⁵

47 The Word of God is received with faith, and faith comes from what is heard (see *Rom* 10:17). To understand the Holy Scriptures, it is necessary to join reading the Word of God with *hearing* that Word in homilies and catechesis. As related in the Acts of the Apostles, a steward of the Ethiopian queen was reading the prophecies of Isaiah about Christ, but he did not understand them until the apostle Philip explained their meaning to him. Thanks to this explanation, the steward believed in Jesus Christ and was baptized (see *Acts* 8:26-39).

48 The Holy Fathers of the Church not only read the Holy Scriptures themselves, they also insistently encouraged all the faithful to read them. Saint John Chrysostom writes:

Reading the Holy Scriptures, dearly beloved, is a great good. It
arouses the soul to an appreciation of wisdom, directs the mind

³³*Catechism of the Catholic Church*, 128.

³⁴ JEROME, *Commentary on the Prophet Isaiah*, Introduction: PL 24, 17; see Benedict XV, Encyclical *Spiritus Paraclitus* [Spirit Comforter] (September 15, 1920); Pius XII, Encyclical *Divino Afflante Spiritu* [Inspired by the Divine Spirit] (September 30, 1943).

³⁵ METROPOLITAN ANDREY SHEPTYTSKY, *Про почитання Святого Хреста* [On the Veneration of the Holy Cross] (September 9, 1940).

to heaven, brings one to a thankful attitude, prevents our getting excited over any earthly reality, brings our thinking to rest in the world beyond, brings ourselves to do everything with a view to reward from the Lord, and to deal with the trials of virtue with great readiness.³⁶

49 Following the tradition of the Holy Fathers of the Church, Metropolitan Andrey Sheptytsky refers to the Holy Scriptures as an infinite and unfathomable ocean of truth and goodness:

Holy Scripture is the word of God Most High, one in the Trinity, spoken to us useless sinners, whom the Most High calls to the dignity of being his children and who receives us as his children. It is therefore an inexhaustible treasury of all heavenly blessings, a source of the light of heavenly, infallible truth, and of living water, flowing unto eternal life and the eternal salvation of the whole human race. And so, let us come to understand what medicine for the soul, what angelic nourishment, what strength for life, and what a most wonderful gift from heaven is every word of Holy Scripture.³⁷

50 The content of Holy Scripture is discerned most fully in the light of Holy Tradition, by virtue of which the Holy Scriptures always remain relevant and living. To understand Holy Scripture is to discern within it the deepest content and meaning of Revelation as the history of salvation. This is possible only in the Church, where it was born. The best guide to understanding Holy Scripture is the prayer of the Church, by means of which, by the action of the Holy Spirit, Holy Scripture is revealed to us as the Word of God. Christ appears in the Word, just as he appears in the Eucharistic Bread and Wine. For this reason, the Fathers of the Church teach us about two tables—the table of the Word and the table of the Bread—from which the faithful partake during the Divine Liturgy.³⁸

51 Inasmuch as Holy Scripture is the Word of God expressed in human words, the efforts of the human mind alone are insufficient for its interpretation. It is necessary to read and explain it in the Spirit, by whom it was written.³⁹ Therefore, to discern the true meaning of the sacred texts, it is necessary to pay attention to the content and unity of all Scripture,

³⁶ JOHN CHRYSOSTOM, *Homilies on Genesis*, Homily 35, 1: PG 53, 321.

³⁷ METROPOLITAN ANDREY SHEPTYTSKY, *Визнання Вселенської віри* [Profession of the Universal Faith] (March-April 1942).

³⁸ See VATICAN COUNCIL II, Dogmatic Constitution on Divine Revelation *Dei Verbum* [The Word of God], 21.

³⁹ See BENEDICT XV, Encyclical *Spiritus Paraclitus* [Spirit Comforter] (September 15, 1920); JEROME, *Commentary on the Epistle to the Galatians*, 5, 19-21.