

“Biblica animatio totius actionis pastoralis”
A chronological bibliography on the origins and reception of the expression

prepared by Thomas. P. Osborne

1893

Pope Leo XIII, *Providentissimus Deus* (1893) [par. 16]:

Illud autem maxime optabile est et necessarium, ut eiusdem divinae Scripturae usus in universam theologiae influat disciplinam ei usque prope sit anima: ita nimirum omni aetate Patres atque praeclarissimi quique theologi professi sunt et re praestiterunt. Nam quae obiectum sunt fidei vel ab eo consequuntur, ex divinis potissime Litteris studuerunt asserere et stabilire; atque ex ipsis, sicut pariter ex divina traditione, nova haereticorum commenta refutare, catholicorum dogmatum rationem, intelligentiam, vincula exquirere. ...

Most desirable is it, and most essential, that the whole teaching of Theology should be pervaded and animated by the use of the divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice. It was chiefly out of the Sacred Writings that they endeavoured to proclaim and establish the Articles of Faith and the truths therewith connected, and it was in them, together with divine Tradition, that they found the refutation of heretical error, and the reasonableness, the true meaning, and the mutual relation of the truths of Catholicism. ...

1965

The Dogmatic Constitution on Divine Revelation Dei Verbum, par. 24 and ch. 6: “Holy Scripture in the Life of the Church”

24. Sacra Theologia in verbo Dei scripto, una cum Sacra Traditione, tamquam in perenni fundamento ininitur, in eoque ipsa firmissime roboratur semperque iuvenescit, omnem veritatem in mysterio Christi conditam sub lumine fidei perscrutando. Sacrae autem Scripturae verbum Dei continent et, quia inspiratae, vere verbum Dei sunt; ideoque Sacrae Paginae studium sit veluti anima Sacrae Theologiae (37). Eodem autem Scripturae verbo etiam ministerium verbi, pastoralis nempe praedicatio, catechesis omnisque instructio christiana, in qua homilia liturgica eximum locum habeat oportet, salubriter nutritur sancteque virescit.

1993

[Thomas P. Osborne, rédacteur], “Les orientations de la pastorale biblique à la fin du 20e siècle”, *Bulletin Dei Verbum [Édition française]*, No. 28, 1993 (n° 3), p. 4-8.13-17. Published also in English, German and Spanish.

À cet égard, il vaudrait peut-être mieux parler de « l'animation biblique » de l'ensemble de la pastorale et de la mission de l'Église. Il s'agit de veiller à ce que le message biblique dans toute sa profondeur soit une des références fondamentales dans la recherche de la Parole de Dieu pour la communauté chrétienne et pour le monde contemporain ou, en d'autres termes, à ce qu'il anime ou inspire notre engagement de chrétiens dans tout ce que nous essayons de vivre. (p. 4)

Thomas P. OSBORNE [redactor], “Orientations for Biblical Pastoral Ministry at the End of the 20th Century”, *Bulletin Dei Verbum [English edition]*, No. 28, 3/1993 (translated from the French)

“it might be better to speak of “biblical animation” of the entire pastoral and missionary activity of the Church. We must assure that the biblical message in its full depth is one of the fundamental references in our search for the Word of God for our Christian community and for our contemporary world, or, in other words, that this message animates and inspires our Christian involvement in everything we attempt to live.” (p. 4)

1994

Santiago Guijarro Oporto, "Situation de la pastorale biblique en Europe: Enquêtes", *Bulletin Dei Verbum [édition française]*, N° 32, 1994 (n° 3), p. 9-10. – Presentation of the results of a survey conducted in preparation of the meeting on Biblical pastoral ministry held by the European bishops in Freising, near Munich, in February 2014.

Les propositions s'orientent dans trois directions:

D'abord, on indique qu'il est nécessaire de passer de l'idée de "pastorale biblique" comme une activité parmi d'autres de la vie de l'Église, à celle d'une "animation biblique de toute la pastorale", puisque la Bible doit modeler toute la vie de l'Église. [p. 9].

"Message to all Bishops' Conferences and Bishops, to all who have responsibility for the pastoral application of Scripture", Henryk Muszynski and Wilhelm Egger on behalf of the participants in the biblical pastoral meeting of European Bishops in Freising near Munich, February 1994, *Bulletin Dei Verbum [English edition]*, N° 32, 1994 (n° 3), p. 7-8. – Also published in French, German and Spanish.

German original:

"uns ist neu bewußt geworden, "daß jede kirchliche Verkündigung und die christliche Religion selbst sich von der heiligen Schrift nähren und an ihr orientieren" muß (DV 21).

...

4.2 Die "Bibelpastoral" soll aber nicht ein Spezialgebiet neben anderen sein, sondern dazu führen, daß die gesamte pastorale Planung und Praxis in der biblischen Botschaft verwurzelt ist. Dazu muß auf allen Ebenen, angefangen von den Laien in den Ortskirchen bis hin zu den Kirchenleitungen, immer wieder geprüft werden, ob unsere pastoralen Aktivitäten sich am Evangelium orientieren."¹

English translation

4. The need for all pastoral activity to be inspired by the Word of God.

We noted again how, „Like the Christian religion itself, all the preaching of the Church must be nourished and ruled by Sacred Scripture" (DV 21).

...

4.2 The biblical apostolate should not be simply one particular activity alongside other pastoral activities. Rather, it ought to promote a situation where all pastoral strategy and praxis is drawing its inspiration and values from the Word of God. To this end, there is an ongoing need to assess pastoral planning and activity at all levels of the Church's life to see whether or not it is rooted in the values of the gospel.

N.B. The original German address of the document: „An alle, die in der biblischen Animation der Pastoral Verantwortung tragen“ was translated in Spanish: "A todos aquellos que tienen una responsabilidad en la animación bíblica de la pastoral" and in English: "To all who have responsibility for the pastoral application of Scripture".

Santiago Guijarro Oporto, "La Biblia en la vida de la Iglesia", *Vida nueva*, n° 1940 (16 de abril 1994), p. 23-29.

La cuestión de fondo, que afecta a todo lo demás, consiste en aclarar cuál es el lugar de la Biblia en la vida de la Iglesia. En esto también hemos seguido un proceso: primero se hablaba del 'movimiento bíblico', una iniciativa carismática que apuntaba hacia una carencia importante; más tarde se habló de la 'pastoral bíblica', insistiendo en la necesidad de actividades específicas que hicieran más presente la Biblia en la vida de la Iglesia; hoy se habla ya de la 'animación bíblica de toda la pastoral', porque se tiene la conciencia de que la Biblia no requiere una pastoral específica junto a otras, sino que debe estar presente en toda la vida de la Iglesia. Dicho con una imagen: la Biblia no es una rama más del árbol de la Iglesia, sino la sabia que corre por su tronco y por todas sus ramas (p. 25).

1995

¹ *Bulletin Dei Verbum*, No. 32/3 (1994) is devoted to the Bishops' Symposium in Freising. The final message, signed by Archbishop Henryk Muszynski and Bishop Wilhelm Egger, is found on p. 7-8 in the various language editions.

Rosa Pulga y Marcelino Ramos, "Animación bíblica de la pastoral en Brasil ('Servicio de Animación bíblica-SAB' y 'Centro Ecueménico de Estudios Bíblico-CEBI')", a summary of two articles prepared by Fausto Franco, priest of the diocese of Zaragoza and missionary in Brasil, *Revista Misiones Extranjeras*, n° 145 (Ene-Feb. 1995), p. 34-48.

Lire la Bible : une sélection des principaux textes de l'Église, Paris, Bayard Presse, July 1995 (Questions actuelles : Hors série de la Documentation catholique). – The third section bears the title "L'animation biblique de la pastorale" and publishes, under the title "La pastorale biblique aujourd'hui" an extract of the position paper of the Latin European Subregion of the Catholic Biblical Federation (p. 43-46) mentioned above: [Thomas P. OSBORNE, rédacteur], "Les orientations de la pastorale biblique à la fin du 20e siècle", *Bulletin Dei Verbum [Édition française]*, No. 28, 1993 (n° 3), p. 4-8.13-17.

1998

Santiago Guijarro Oporto, "Rapport de la Sous-région de l'Europe latine", *Parole de Dieu – Source de Vie : Cinquième Assemblée Plénière, Fédération biblique catholique, Hong Kong, 2-12 juillet 1996*, préparé sous la direction de R. Ferdinand Poswick, avec la collaboration de Thomas P. Osborne et Joseph Stricher, *Bulletin Dei Verbum*, Edition special, Stuttgart, Fédération biblique catholique, 1998, p. 110-112.

3. L'animation biblique de la pastorale

En 1992, nous nous sommes retrouvés à Malte. Les résultats de l'évaluation dont il vient d'être question, nous ont conduits à deux constatations importantes: 1) toutes les activités qui font appel à la Bible ne peuvent être, à proprement parler, qualifiées de bibliques; 2) il est nécessaire de passer d'une "pastorale biblique" à une "animation biblique de la pastorale de l'Église".

Cette dernière constatation supposait un changement de perspectives considérable dans la façon d'envisager notre travail. La prise de conscience de la place centrale de la Parole de Dieu dans la vie de l'Église était née d'une intuition fondamentale. Si la Parole de Dieu est la source et le sommet de la vie de l'Église, de sa proclamation de la Bonne Nouvelle, de ses célébrations, etc. ..., alors la lecture de la Bible ne peut être une activité de plus à côté des autres, mais elle doit être située au cœur de toutes les activités et de tous les aspects de sa vie.

Par conséquent, cela implique d'abandonner le modèle de la "pastorale biblique" comme secteur particulier de la pastorale et de passer à "l'animation biblique de l'ensemble de la pastorale", de telle sorte que la Bible puisse retrouver sa vraie place dans la vie de l'Église.

Cesar Mora Paz, *Biblia y pastoral: La Sagrada Escritura en la vida pastoral de la Iglesia*, presentación de Jorge E. Jiménez Carvajal, Secretario general CELAM, Santafé de Bogotá, D.C., Colombia, Consejo episcopal Latinoamericano, 1998.

See the title of the first point of the introduction, "Necesidad de reflexión sobre el ser y quehacer de la animación bíblica de la pastoral", and of the second point, "La animación bíblica de la pastoral", that quotes a first time Santiago Guijarro's article in *Vida nueva* (n. 11). Mora Paz discusses Santiago's reflections at length (p. 31-33) and concludes by adopting himself the expression "animación bíblica de la pastoral", rather than a variety of other expressions (movimiento bíblico, pastoral bíblica, apostolado de la Biblia, apostolado bíblico, dimensión bíblica de la pastoral: "Nosotros, en la presente obra, preferimos llamarle, con Santiago Guijarro, 'animación bíblica de la pastoral', concibiendo ésta como un proceso de la Iglesia local, en torno al Obispo, de acuerdo a un plan. En esa animación estamos empeñados todos, para animar toda la vida eclesial y no deberá confundirse con la tarea de equipo promotor" (p. 33).

1999

Santiago Guijarro Oporto, « The Bible at the Centre of the Pastoral Work and the Life of our Churches », *Bulletin Dei Verbum*, n° 50 (1999,1), p. 11-16. – Published as well in French, German and Spanish.

2002

“The Word of God: A Blessing for all Nations: Final Statement of the Sixth Plenary Assembly”, [Lebanon, September 3-12, 2002], *Bulletin Dei Verbum* [English Edition] N° 64/65 (2002, 3-4), p. 9-16. – Published as well in French, German and Spanish.

III. The Power of the Word of God for Transforming the World and the Commitment of the Catholic Biblical Federation

1. The power of the Word

1.1 In designing our response to the reality as ministers and servants of the Word, we turn to the Word of God as the source not only of our vision, but above all, as **the source of divine power** (cf. Gen 1:3ff; Jn 1:3; Rom 1:16). The Spirit and the Word can overtake us as in the case of the Apostles and empower us provided we allow the Word to have a claim on our lives and on the life of the Church. The energizing power of the Word is felt only in an obedient surrender like that of Abraham and of the Apostles whose ministry we have contemplated as we read and prayed the Word in the Acts of the Apostles.

1.2 The question Pope Paul VI posed in *Evangelii Nuntiandi*, “... what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man's conscience?” (n. 4), continues to challenge us. God's Word is creative: it is the Word of power for renewal and transformation. Our task therefore is to **seek ways of making the Word of God the source of energy in the heart of the Church and world**. Bringing about a change of consciousness, a change of behaviour and a change of structures is all part of the one mission of the Church. All activities of the Church are in one way or another ministry of the Word. Therefore the Church has the Word of God in the centre of all her life and mission. Without it, we would miss the lifeline of power and blessings.

1.3 How can we experience the Word as the source of life? Without the light and grace of the Spirit, the Word will not generate the energy needed for transformation of life and society. Prayer accompanied by docility to the Spirit should become the hallmark of the ministry of the Word (cf. Acts 13:2). At this moment of history, we should listen to the pressing invitation of the Word of God for a **deeper conversion** of our vision, our attitudes and behaviour towards the “other” – religions, cultures and ethnic groups, and especially the poor, women and all those who are victims of exclusion and discrimination in our societies. A re-reading of the Word in such life-threatening contexts is an imperative that we can not set aside. For the Word of God comes to us with its power to impel us to live in solidarity. It is only when we feel the irresistible power of the Spirit that we can become effective instruments of transformation.

1.4 We reiterate our commitment to **self-critique of our way of reading Scripture** in the Church – individually and collectively. Do we allow the power of the Word to have its impact on the contexts of society? Have we used texts of Scripture to legitimize attitudes of superiority, discrimination and violence towards others? Fundamentalist and purely spiritualistic interpretations of the Scripture are an ever-growing phenomenon in almost all Churches. Biblical pastoral ministry has an urgent task in this field in countering a sectarian and fundamentalist reading of the Word that builds walls of separation and discrimination. Along with this, we need to highlight the plurality that is a characteristic feature of the Bible: plurality of world-views, of interpretations of sacred texts, of theologies, of ecclesial structures.

1.5 In order to achieve this, **contextual hermeneutics** will have to be developed in every area of our involvement. Biblical formation of laity and clergy should have such a thrust. In the light of our reflections during this Plenary Assembly it is important, wherever possible, to undertake a dialogic reading of the Word of God, letting the echoes and resonance of the various religious traditions, scriptural or otherwise, enrich our experience of the Word, mysteriously present in our world. This will enlarge our vision of God and promote a depth-level dialogue among religions. Such a reading might help us to see the multifaceted face of God the Father and Mother of all and the face of Jesus the Word incarnate.

2. The Word of God itself determines our options for reading the Bible

The Word of God in Sacred Scripture releases its power if read appropriately. In fact the Bible itself teaches us the options for reading it properly and for living the Word. In this way, we are faithful both to the original message and to the people to whom it is proclaimed as Good News (cf. EN 4).

2.1 We are committed to **an attentive and respectful reading** of the biblical text. Being a book of a different time and culture, it must first of all be respected in its otherness. It is to be read in its original – historical and cultural – as well as in its literary context. “Our reading of the Bible should enable the people

to discover the true content. All efforts to interpret the Bible in order to justify political and ideological positions should be considered as a betrayal to the message” (Bogotá 7,3). Even people who are not able to handle scientific and scholarly methods can be guided in an attentive reading of the Bible, and this in order to avoid the pitfalls of a fundamentalist reading which refuses to take into consideration a historical and pluralistic character of the Bible (Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* [IBC], I.F).

2.2 The Bible, in its canon as well as individual books, is a pluralistic phenomenon, an outstanding example of unity in diversity, a symphony of many voices. Convinced that “all the different ways of reading the Bible are not equally apt” (Bogotá 7) but also that no one method captures the richness of the meaning of the Scriptures, the Federation advocates a **plurality of methods and approaches** which “contribute effectively to the task of making more available the riches contained in the biblical text” (IBC Introduction).

2.3 Reading the Bible and celebrating the Word **in community**: The Bible is the book of the community, an expression of its faith experience, and meant for building it. It has an important place in the liturgy and in catechesis. “The Scriptures, as given to the Church, are the communal treasure of the entire body of believers”. “All the members of the Church have a role in the interpretation of Scripture”. Even those who, “in their powerlessness and lack of human resources find themselves forced to put their trust in God alone and in his justice, have a capacity for hearing and interpreting the Word of God which should be taken into account by the whole Church” (IBC, III.B.3).

2.4 Reading Scripture in the **life context**: The Bible is the book of life in as much as it deals with life in all its manifestations. God has given us two sacred books: that of creation and history, and that of the Bible. God’s Word enshrined in the latter is to throw light on and help us decipher the first. The Bible has “to be re-read in the light of new circumstances and applied to the contemporary situation of the people of God” (IBC, IV.A). Exegetes “arrive at the true goal of their work only, when they have explained the meaning of the biblical texts as God’s Word for today” (IBC, III.C.1). We are committed to this life-related reading of the Bible, as formulated in several of the Final Statements of the Catholic Biblical Federation. “We should start with the reality in which we actually find ourselves today, and we should allow the Word of God to throw light on this reality” (Bogotá 7,1).

2.5 Mindful of the different contexts and cultures in which we live and having reflected on how the Word of God has been received in different cultures, we are convinced that we not only have to pay attention to the Word itself, but also to the different soils in which it is to be sown. The conviction that the Word is capable of being spread in other cultures “springs from the Bible itself ... in the blessing promised to all peoples through Abraham and his offspring” (Gen 12:3; 18:18) and extending it to all nations (cf. IBC, IV.B). An **"inculturated" reading** presupposes a respectful and in-depth encounter with a people and its culture and starts with the translation of the Bible into the language of the people, to be followed by interpretation which then leads to the formation of a “local Christian culture, extending to all aspects of life” (IBC, IV.B).

2.6 The poor are the first addressees of the Good News (Lk 4:18-19; Mt 5:3). What God has hidden from the wise and learned, He has revealed to the little ones, to those of little or no significance (Mt 11:25). This fact demands that Christian communities read **the Bible from the perspective of the poor**. “There is reason to rejoice in seeing the Bible in the hands of people of lowly condition and of the poor; they can bring to its interpretation and to its actualization a light more penetrating, from the spiritual and existential point of view, than that which comes from a learning that relies upon its own resources alone” (IBC, IV.C.3). Reading the Bible in such a way will lead us necessarily to taking an option for the poor.

2.7 The Bible as Word of God can only be welcomed if we approach it also as the Church’s basic source of prayer and if we cultivate the **prayerful reading of Scripture** (cf. Bogotá 7.2; Hong Kong 1.2). *Lectio divina*, formerly cultivated mainly in monasteries and religious communities, is more and more appreciated by all the Christian faithful (cf. DV 25). The Pontifical Biblical Commission has devoted an entire section to *lectio divina*; in numerous apostolic and post-synodal exhortations; notably in *Novo Millennio Ineunte* (no. 39) and in his Letter to the Church in Lebanon (no. 39), John Paul II has insistently invited us to make use of this ancient and still valid method of reading the Word of God. This form of prayer challenges, gives orientation to and forms our existence.

3. The mandate of the Catholic Biblical Federation

The mandate of the Catholic Biblical Federation is the biblical apostolate, the biblical pastoral ministry, the biblical “animation” of the pastoral life of the Church, providing the Church with spiritual nourishment, indeed with its very soul (anima). Its objective and mandate is “that the Word of God may become more and more the spiritual nourishment of the People of God, the source for them of a life of faith, of hope and love – and indeed a light for all humanity” (IBC, Introduction B). Its objective is “to make known the Bible as the Word of God and source of life” (IBC, IV.C.3).

The Catholic Biblical Federation is the organization of the Church, at the service of the local Churches (Bishops and Bishops’ Conferences), which has been given an official mandate to implement the directives of the Second Vatican Council concerning Sacred Scripture in the life of the Church. The Federation has recalled this in particular in its Bogotá Plenary Assembly, on the occasion of the 25th anniversary of *Dei Verbum*. On the occasion of this 6th Plenary Assembly, the members of the CBF renew their commitment to this mandate.

2003

Pedro Ossandón B., “La Pastoral Orgánica y la Animación Bíblica de la Pastoral: Un diálogo creciente”, VI Encuentro FEBIC LAC Conosur, 29 Septiembre al 3 de Octubre 2003 (Santiago) Chile.

La Palabra hoy, vol. 28, n° 110 (2003): Jesús Antonio Weisensee, “Replanteamiento de la Pastoral bíblica”, p. 11-21; Santiago Silva Retamales, “Animación Bíblica de la pastoral: Identidad y misión”, p. 23-32; Angel Mario Caputo, “Animación Bíblica de la pastoral: La Palabra de Dios, escuela de evangelización”, p. 33-36, 69-90.

2005

Carlo Maria Martini, “Il ruolo centrale della Parola di Dio nella vita della Chiesa: L’Animazione biblica dell’esercizio pastorale”, conference presented during the “International Congress on Sacred Scripture in the Life of the Church”, on the occasion of the 40th anniversary of *Dei Verbum*, organized by the Catholic Biblical Federation in Rome, 14-18 September 2005. – Cardinal Martini’s conference was published in the various language editions of *Bulletin Dei Verbum*, nos 76-77 (2005), p. 33-38, under the following titles: “La place centrale de la Parole de Dieu dans la vie de l’Église : L’animation biblique de toute la pastorale”, “La Palabra de Dios en la Vida de la Iglesia : L’animación bíblica de toda la pastoral”, “The Central Role of the Word of God in the Life of the Church : Biblical Inspiration of the Entire Pastoral Ministry”, “Die Heilige Schrift im Leben der Kirche : Treibkraft der Pastoral”.

2007

Documento conclusivo, V Conferencia general del Episcopado latinoamericano y del Caribe, 2a edición, Aparecida, 13-31 de mayo de 2007, no 247-248 :

247. Encontramos a Jesús en la Sagrada Escritura, leída en la Iglesia.

La Sagrada Escritura, “Palabra de Dios escrita por inspiración del Espíritu Santo”, es, con la Tradición, fuente de vida para la Iglesia y alma de su acción evangelizadora. Desconocer la Escritura es desconocer a Jesucristo y renunciar a anunciarlo. De aquí la invitación de Benedicto XVI:

Al iniciar la nueva etapa que la Iglesia misionera de América Latina y El Caribe se dispone a emprender, a partir de esta V Conferencia General en Aparecida, es condición indispensable el conocimiento profundo y vivencial de la Palabra de Dios. Por esto, hay que educar al pueblo en la lectura y la meditación de la Palabra: que ella se convierta en su alimento para que, por propia experiencia, vea que las palabras de Jesús son espíritu y vida (cf. Jn 6,63). De lo contrario, ¿cómo van a anunciar un mensaje cuyo contenido y espíritu no conocen a fondo? Hemos de fundamentar nuestro compromiso misionero y toda nuestra vida en la roca de la Palabra de Dios.

248. Se hace, pues, necesario proponer a los fieles la Palabra de Dios como don del Padre para el encuentro con Jesucristo vivo, camino de “auténtica conversión y de renovada comunión y solidaridad”. Esta propuesta será mediación de encuentro con el Señor si se presenta la Palabra revelada, contenida en la Escritura, como fuente de evangelización. Los discípulos de Jesús anhelan nutrirse con el Pan de la Palabra: quieren acceder a la interpretación adecuada de los textos bíblicos, a emplearlos como mediación de diálogo con Jesucristo, y a que sean alma de la propia evangelización y del anuncio de Jesús a todos. Por esto, la importancia de una “pastoral bíblica”, entendida como animación bíblica de la pastoral, que sea escuela de interpretación o conocimiento de la Palabra, de comunión con Jesús u oración con la Palabra, y de evangelización inculturada o de proclamación de la Palabra. Esto exige, por parte de obispos, presbíteros, diáconos y ministros laicos de la Palabra, un acercamiento a la Sagrada Escritura que no sea sólo intelectual e instrumental, sino con un corazón “hambriento de oír la Palabra del Señor” (Am 8, 11).

Enrique García Ahumada, F.S.C., *La animación bíblica de nuestra pastoral* (Cuadernos MEL, 33), Roma, Hermanos de las Escuelas Cristianas, 2007.

Enrique García Ahumada, F.S.C., *Animation biblique de notre pastorale* (Cahiers MEL, 33), traduction : Pierre Mourier, Rome: Frères des Écoles chrétiennes, 2007.

La Palabra hoy, vol. 32, n° 126 (2007) bears the title: “Animación Bíblica de la Pastoral en Aparecida” and includes in particular Santiago Silva Retamales’ article, “Animación Bíblica de la Pastoral del Pueblo de Dios : Identidad y mission”, p. 77-101.

2008

José Miguel Gómez Rodríguez, “Reflexiones sobre la Animación Bíblica de la Pastoral”, *La Palabra hoy*, vol. 33, n° 127 (2008), p. 107-116.

Santiago Silva Retamales, “La Palabra de Dios en los Caminos de la Iglesia : La animación bíblica de la pastoral del Pueblo de Dios”, *La Palabra hoy*, vol. 33, n° 127 (2008), p. 5-106.

Synod of Bishops on the Bible in the Life and Mission of the Church (2008)

Proposition 30: Pastoral work with the Bible

Dei Verbum exhorts making the Word of God not just the soul of theology, but also the soul of all pastoral efforts – of the life and the mission of the church. (DV 24) Bishops must be the first promoters of this dynamic in their dioceses. In order to be a herald, and a credible herald, a bishop must be nourished by the Word of God in order to sustain his episcopal ministry and to render it ever more fruitful. The synod recommends increasing pastoral work with the Bible not in juxtaposition with other forms of pastoral work, but as the Biblical animation of all pastoral efforts.

Under the guide of the pastors, the faithful participate in the mission of the church. The synod fathers desire to express the most lively esteem and gratitude, as well as encouragement, for the service to evangelization that so many laity, and in particular women, offer with generosity and commitment in communities all around the world – following the example of Mary Magdalene, the first witness to the paschal joy.

Dei Verbum (24) exhorte à faire de la Parole de Dieu non seulement l’âme de la théologie mais aussi l’âme de toute la pastorale, de la vie et de la mission de l’Église. (...) Le synode recommande d’intensifier la « pastorale biblique » non pas en la juxtaposant à d’autres formes de la pastorale mais comme animation biblique de toute la pastorale.

2009

Anne Fortin, “De l’animation biblique de toute la pastorale”, *Cahiers de spiritualité ignatiennne* 125 (2009), 51-66.

I Encuentro Latinoamericano de Animación Bíblica de la Pastoral : “La Palabra de vida, fuente de discipulado y mission”, del 9 al 12 de julio 2009.

2010

Santiago Silva Retamales, *La animación bíblica de la pastoral : Su identidad y misión*, Bogotá, CELAM, San Pablo, 2010 (Animación bíblica).

Gabriel Naranjo Salazar, *De la pastoral bíblica a la animación bíblica de la pastoral*, Bogotá, CELAM, San Pablo, 2010 (Animación bíblica).

Corrado Pastore (ed.), “*Viva ed efficace è la Parola di Dio*” (Eb 4,12) : *Linee per l’animazione biblica della pastorale : Miscellanea in onore di don Cesare Bissoli*, Leumann, Elledici, 2010.

Corrado Pastore, “La Biblia en América Latina hoy. La pastoral bíblica y la animación bíblica de la pastoral”, *ITER* 52, 2010, p. 125-154.

Benoît XVI, *Exhortation apostolique post-synodale Verbum Domini sur la Parole de Dieu dans la vie et la mission de l’Église*, Vatican, 30 septembre 2010, surtout par. 73 :

Biblica animatio actionis pastoralis

73. Huic rei prospiciens, Synodus hortata est ad peculiare opus pastorale ita agendum ut inde princeps locus Verbi Dei in ecclesiali vita exoriretur, commendans ut « actio pastoralis biblica » augetur, non uti appositio ad alias formas actionis pastoralis, sed tamquam animatio biblica totius actionis pastoralis. Ergo non agitur de quadam congressione in paroecia vel in dioecesi addenda, sed de investigando num in solitis navitatibus communitatum christianarum, in paroeciis, in consociationibus et in motibus realiter in corde habeatur personalis cum Christo occursus qui suo in Verbo nobiscum communicat. Secundum hanc mentem, eo quod « ignoratio Scripturarum ignoratio Christi est », animatio biblica totius actionis pastoralis ordinariae et extraordinariae ad maiorem adducet cognitionem personae Christi, Revelatoris Patris et plenitudinis divinae Revelationis.

Hortamur itaque pastores et fideles ad rationem habendam de pondere huius animationis: erit etiam aptissimus modus ad quasdam obeundas pastorales quaestiones quae in Coetu synodali ortae sunt, et coniunctae, ad exemplum, cum proliferatione sectarum quae distortam et abusivam lectionem sacrae Scripturae diffundunt. Ubi fideles ad cognitionem Bibliorum non instituuntur secundum fidem Ecclesiae in alveo eius vivae Traditionis, illic revera vacuum pastorale remanet in quo realitates sicut sectae spatium invenire possunt ad proprias agendas radices. Hanc ob rem necesse est ut congruae sacerdotum praeparationi provideatur et laicorum qui Populum Dei in genuino aditu ad Scripturas instituere valeant.

Praeterea, sicut in luce positum est in sessionibus synodalibus, rectum est ut in actione pastoralis foveatur quoque diffusio parvarum communitatum, « familiis constantium, vel in paroeciis radicatarum, vel variis motibus ecclesialibus communitatibusque novis adnexarum », in quibus formatio, oratio et cognitio Bibliorum secundum fidem Ecclesiae promoveantur.

Letting the Bible inspire pastoral activity

73. Along these lines the Synod called for a particular pastoral commitment to emphasizing the centrality of the word of God in the Church’s life, and recommended a greater “biblical apostolate”, not alongside other forms of pastoral work, but as *a means of letting the Bible inspire all pastoral work*” [254] This does not mean adding a meeting here or there in parishes or dioceses, but rather of examining the ordinary activities of Christian communities, in parishes, associations and movements, to see if they are truly concerned with fostering a personal encounter with Christ, who gives himself to us in his word. Since “ignorance of the Scriptures is ignorance of Christ”, making the Bible the inspiration of every ordinary and extraordinary pastoral outreach will lead to a greater awareness of the person of Christ, who reveals the Father and is the fullness of divine revelation.

For this reason I encourage pastors and the faithful to recognize the importance of this emphasis on the Bible: it will also be the best way to deal with certain pastoral problems which were discussed at the Synod and have to do, for example, with the *proliferation of sects* which spread a distorted and manipulative reading of sacred Scripture. Where the faithful are not helped to know the Bible in accordance with the

Church's faith and based on her living Tradition, this pastoral vacuum becomes fertile ground for realities like the sects to take root. Provision must also be made for the suitable preparation of priests and lay persons who can instruct the People of God in the genuine approach to Scripture.

Furthermore, as was brought out during the Synod sessions, it is good that pastoral activity also favour the growth of *small communities*, "formed by families or based in parishes or linked to the different ecclesial movements and new communities", which can help to promote formation, prayer and knowledge of the Bible in accordance with the Church's faith.

L'animation biblique de la pastorale

73. Dans cette ligne, le Synode a invité à un engagement pastoral particulier pour faire ressortir la place centrale de la Parole de Dieu dans la vie ecclésiale, recommandant « d'intensifier « la pastorale biblique » non en la juxtaposant à d'autres formes de la pastorale, mais comme *animation biblique de toute la pastorale* ». Il ne s'agit donc pas d'ajouter quelques rencontres dans la paroisse ou dans le diocèse, mais de vérifier que, dans les activités habituelles des communautés chrétiennes, dans les paroisses, dans les associations et dans les mouvements, on a vraiment à cœur la rencontre personnelle avec le Christ qui se communique à nous dans sa Parole. Ainsi, si « l'ignorance de la Sainte Écriture est ignorance du Christ », l'animation biblique de toute la pastorale ordinaire et extraordinaire conduira à une plus grande connaissance de la personne du Christ, Révélateur du Père et plénitude de la Révélation divine.

J'exhorte donc les Pasteurs et les fidèles à tenir compte de l'importance de cette animation : ce sera aussi la meilleure façon de faire face à certains problèmes pastoraux mis en évidence au cours de l'Assemblée synodale liés, par exemple, à la *prolifération des sectes* qui répandent une lecture déformée et instrumentalisée de la Sainte Écriture. Là où les fidèles ne se forment pas à une connaissance de la Bible selon la foi de l'Église dans le creuset de sa Tradition vivante, on laisse de fait un vide pastoral dans lequel des réalités comme les sectes peuvent trouver un terrain pour prendre pied. C'est pourquoi il est aussi nécessaire de pourvoir à une préparation adéquate des prêtres et des laïcs afin qu'ils puissent instruire le Peuple de Dieu dans une approche authentique des Écritures.

En outre, comme cela a été souligné durant les travaux synodaux, il est bon que dans l'activité pastorale soit favorisé aussi le développement de *petites communautés*, « composées de familles, enracinées dans les paroisses ou liées aux divers mouvements ecclésiaux ou nouvelles communautés », dans lesquelles seront encouragées la formation, la prière et la connaissance de la Bible selon la foi de l'Église.

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174. Not only the homily has to be nourished by the word of God. All evangelization is based on that word, listened to, meditated upon, lived, celebrated and witnessed to. The sacred Scriptures are the very source of evangelization. Consequently, we need to be constantly trained in hearing the word. The Church does not evangelize unless she constantly lets herself be evangelized. It is indispensable that the word of

God “be ever more fully at the heart of every ecclesial activity”. God’s word, listened to and celebrated, above all in the Eucharist, nourishes and inwardly strengthens Christians, enabling them to offer an authentic witness to the Gospel in daily life. We have long since moved beyond that old contraposition between word and sacrament. The preaching of the word, living and effective, prepares for the reception of the sacrament, and in the sacrament that word attains its maximum efficacy.

175. The study of the sacred Scriptures must be a door opened to every believer. It is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith. Evangelization demands familiarity with God’s word, which calls for dioceses, parishes and Catholic associations to provide for a serious, ongoing study of the Bible, while encouraging its prayerful individual and communal reading. We do not blindly seek God, or wait for him to speak to us first, for “God has already spoken, and there is nothing further that we need to know, which has not been revealed to us”. Let us receive the sublime treasure of the revealed word.

174. Ce n’est pas seulement l’homélie qui doit se nourrir de la Parole de Dieu. Toute l’évangélisation est fondée sur elle, écoutée, méditée, vécue, célébrée et témoignée. La Sainte Écriture est source de l’évangélisation. Par conséquent, il faut se former continuellement à l’écoute de la Parole. L’Église n’évangélise pas si elle ne se laisse pas continuellement évangéliser. Il est indispensable que la Parole de Dieu « devienne toujours plus le cœur de toute activité ecclésiale ». La Parole de Dieu écoutée et célébrée, surtout dans l’Eucharistie, alimente et fortifie intérieurement les chrétiens et les rend capables d’un authentique témoignage évangélique dans la vie quotidienne. Nous avons désormais dépassé cette ancienne opposition entre Parole et Sacrement. La Parole proclamée, vivante et efficace, prépare à la réception du sacrement et dans le sacrement cette Parole atteint son efficacité maximale.

175. L’étude de la Sainte Écriture doit être une porte ouverte à tous les croyants. Il est fondamental que la Parole révélée féconde radicalement la catéchèse et tous les efforts pour transmettre la foi. L’évangélisation demande la familiarité avec la Parole de Dieu et cela exige que les diocèses, les paroisses et tous les groupements catholiques proposent une étude sérieuse et persévérante de la Bible, comme aussi en promeuvent la lecture orante personnelle et communautaire. Nous ne cherchons pas à tâtons dans l’obscurité, nous ne devons pas non plus attendre que Dieu nous adresse la parole, parce que réellement « Dieu a parlé, il n’est plus le grand inconnu mais il s’est montré lui-même ». Accueillons le sublime trésor de la Parole révélée.

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