

LITURGY NEWSLETTER

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A Quarterly Newsletter prepared by the Liturgy Office of the Catholic Bishops' Conference of England and Wales

English translation of Roman Missal

At the beginning of November ICEL, the agency of English-speaking Bishops' Conferences for translating liturgical texts from the Latin, marked an important stage in its work of translating the *Missale Romanum*. The final Green book — the draft text for commenting on — the Appendices, has been released to Bishops' Conferences. Comments from bishops will be returned to ICEL by Easter next year on this volume and 3 other Green books: Proper of Saints II, Votive Masses and Masses for the Dead, and Introductory Documents.

ICEL has already begun to issue Grey books — final texts to be voted by Bishops' Conferences. The Bishops' Conference has previously approved the Order of Mass. At the November meeting of the Bishops' Conference the Grey book of the Proper of Seasons was presented for voting and approved. The next Grey book to be presented will be the Order of Mass II which includes the Prefaces, the Solemn Blessings and the Eucharistic Prayers for Reconciliation etc..

Bishop Roche organised a meeting of National Liturgy Secretaries in Washington in October to present the work of 'Leeds Group', a small international group which has been preparing formation material to accompany the eventual publication of the Missal. Bishop Alan Hopes, who represented England and Wales at the meeting, writes about it on page 3.

Much of this issue of the *Liturgy Newsletter* is taken up with the translation of the Missal and the preparation for its publication. On page 4 there is the ICEL press release on the completion of the first stage and much of pages 2–3 is devoted to an interview with Bishop Roche about the task of translation.

Preparation for the Synod of Bishops

Archbishop Nikola Eterovic, Secretary General of the Synod of Bishops, has spoken about preparations for next year's Synod on the Word of God in the life and mission of the Church.

He has said that 'The challenge we have before us is to help people better approach the word of God each time. For many, the only point of contact with sacred Scripture is in the Sunday liturgy. This is positive, but more is needed. People have to be driven to "breathe" the richness of Scripture.'

• www.vatican.va/roman_curia/synod/

What can we take from this week's Gospel?

Fr Adrian Graffy, director of Brentwood diocese's Commission for Evangelisation

and Formation, is offering a weekly reflection on the Sunday readings on the diocesan website.

• www.dioceseofbrentwood.net or
www.catholic-eastanglia.org/liturgy/

The CTS New Catholic Bible

The Catholic Truth Society has published a new edition of the Bible. It uses the Jerusalem Bible and the Grail Psalter reflecting their use in the *Lectio for Mass*. There are introductions to each book of scripture by Henry Wansbrough OSB and liturgical introductions by James Leachman OSB. There are reference tables to scripture in both the Lectionary and the Liturgy of the Hours. The Bible is available in a number of sizes and covers.

• www.cts-online.org.uk

God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. His Kingdom is not an imaginary here-after, situated in a future that will never arrive; his Kingdom is present wherever he is loved and wherever his love reaches us. His love alone gives us the possibility of soberly persevering day by day, without ceasing to be spurred on by hope, in a world which by its very nature is imperfect. His love is at the same time our guarantee of the existence of what we only vaguely sense and which nevertheless, in our deepest self, we await: a life that is "truly" life.

Benedict XVI
Spe Salvi, 31

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RCIA Network Conference
Manchester 2–4 July 2008
www.rcia.org.uk/Events

National Network of Pastoral Musicians

How can I keep from singing?
Worth Abbey, 18–20 July 2008
http://nmpm.org/

Society of St Gregory
Summer School

Worth Abbey, 28 July–1 August 08
www.ssg.org.uk

The Church has from the beginning followed in the footsteps of the Master, proposing to whoever wished to encounter Jesus an itinerary similar to that which he showed to the disciples of John the Baptist.”

For an adult who seeks baptism it is a true itinerary of Christian initiation that unites catechesis and a progressive experience of God’s gift. For one who was baptized as a child, the path coincides with the education in the faith.

The proclamation of the Gospel is a necessary requisite for baptism, even though in past years this duty of the baptized was almost discounted and the importance of preparation for baptism was rather neglected.”

In the baptism of a child, continued the archbishop, this urgency looks above all to the parents, whose catechesis in preparation for the baptism of their child is indispensable.

[The baptismal rite begins with a dialogue] The parents are asked if they want their child to be baptized, and what they hope for from baptism. The response is the echo of the deepest expectation of the human heart: eternal life.

He who receives baptism is not alone: God who is love will guard you always.

Archbishop Bruno Forte
Annual Pastoral Letter, on baptism:
The Water of Life: Baptism and the Beauty of God

Roman Missal — the task of translation

An interview from ZENIT, the news agency based in Rome, with Bishop Arthur Roche on the five-year process of translating the sacred liturgy, and how he thinks this translation will serve as an opportunity for catechesis.

Q: Can you describe the process of translation from the original text in Latin? How many editors and translators have worked on the text sent out now to the bishops?

Bishop Roche: It is quite a long process and very thorough as it involves a wide number of people. For example, each text is translated initially by a base translator, who has the *nilhil obstat* of the Holy See. This version is seen by three or four revisers, who send their comments to the secretariat of ICEL, where a revised version is prepared that takes these comments into account.

This revised version then goes before an editorial committee composed of six people, the majority of whom are bishops. They further revise the text and propose a version for submission to the 11 bishops of the commission. When the commission meets it discusses the text, amends it if necessary, and then sends it out as a draft version in a Green Book to all the bishops of ICEL’s member conferences.

These bishops consult whom they wish, and send their comments to the secretariat; local liturgical commissions often assist in this process by making a provisional collation of the comments.

By this time the text has been seen by a great number of people. The commission then reviews the text once again in the light of comments received, and either sends out another Green Book for further consultation, or issues a Grey Book, which contains its final version.

It is at this point that the bishops take a canonical vote on the text and forward it to Rome for the *recognitio* by the Congregation for Divine Worship and the Sacraments.

Q: In translations, a decision often has to be made between translating exact words and translating concepts (formal equivalence versus dynamic equivalence). In translating the liturgy, how is

that decision made, and what are the implications for bad liturgical translations?

Bishop Roche: The terms ‘formal equivalence’ and ‘dynamic equivalence’ are outmoded these days. They have been abandoned by their originator, Eugene Nida, who considered that his theories had been misunderstood and abused. Translation theory has moved on since the 1960s.

Language conveys not only facts and concepts but also images and feelings. We use words not only to say things but also to do things. These considerations are clearly important for the translation of the liturgy.

Just a quick example. There are various ways in which one can ask a person to close a door: ‘Shut the door’; ‘Shut the door, please’; ‘Would you mind closing the door, please?’ Which, if any, of the courteous forms is appropriate for the liturgy?

The prayers of the Roman rite do not order God around, they respectfully request and plead. Nor do they tell God who he is, they acknowledge his greatness and his power, his love and his compassion and generosity.

Q: Other than the problem of literal-versus-conceptual translation, what is the main difficulty in translating Latin texts into the vernacular?

Bishop Roche: Latin shows the function of a word by means of its ending, English by its place in the sentence. In Latin, word order often expresses emphasis. English has to try to convey this, but has fewer means for doing so.

In some cases, Latin has many words for a concept for which English has few — for example, ‘love.’ Sometimes, the reverse is true.

Q: Can you comment on some of the principal differences between the translation of the 2002 Roman Missal, and that of the one translated more than 30 years ago?

Bishop Roche: When the present English missal was published back in the 1970s, it was readily accepted by the bishops of the day that the translation would need to be revisited, because the translation had been done speedily in order to

supply an English text, as quickly as possible, for the revised liturgy.

The new English translation of the now third edition of the Latin *Missale Romanum* will be a fuller and therefore a more faithful translation. We have endeavoured to ensure a nobility of language as well as faithfulness to the Latin words and to the origins of the prayers themselves. A great deal more time and expertise, from a very wide range of scholars as well as bishops, has been employed producing the new translation.

So, for example, the new English texts will show more clearly the relationship between the liturgical texts and their scriptural origins. Let me give you an example in order to demonstrate this as well as the painstaking scholarship that goes into the translation of a text. Sometimes at Mass we hear the priest greet us with these words: ‘The grace and peace of God our Father, and the Lord Jesus Christ, be with you all.’ ICEL is proposing this: ‘Grace to you and peace from God, Our Father and the Lord Jesus Christ.’

Some will wonder ‘why make such a trivial change, what difference does it make?’ Well, that greeting, ‘Grace to you and peace from God, Our Father and the Lord Jesus Christ,’ comes eight times in those exact words, in the letters of St. Paul. Outside the writings of St. Paul in the New Testament, the phrase, ‘Grace to you and peace,’ occurs in the First and Second letters of St. Peter and in the Book of Revelation. It is a slightly odd form, ‘Grace to you and peace from God,’ with the two nouns, ‘grace’ and ‘peace,’ and the ‘to you’ between them.

Wouldn’t it be more natural to say, ‘Grace and peace to you?’ I think it probably would be. But the fact that it occurs so often in the New Testament, no less than 11 times, suggests that that distinctive form of words has been a greeting among the Christian people from the very earliest times.

And you know the way it is sometimes, when you greet somebody or somebody greets you, the way they greet you tells you what sort of person they are, where

Roman Missal — Planning Ahead

The representatives of the eleven member Conferences of the International Commission on English in the Liturgy, (Australia, Canada, England & Wales, India, Ireland, New Zealand, Pakistan, The Philippines, Scotland, South Africa, United States of America) of the International Commission on English in the Liturgy (ICEL) have finished the draft translation of the Third Typical Edition of the *Missale Romanum* into English. This means that the final translation is very nearly complete. The Bishops of the English speaking Conferences that are represented on ICEL are clearly behind the new translation in that the final drafts on various texts are being voted through. Our own bishops of England and Wales, with some suggested amendments, have recently voted in favour of the latest grey book which contains the collects for the Proper of Seasons.

It has been recognised that in preparation for the publication of the Missal and the inception of the new English version of the Liturgy, there will need to be some very clear catechesis in two directions. First, there will need to be catechesis on the actual text, both for priests, who will need to be able to proclaim the new version prayerfully and meaningfully and for the people, who will need to be famil-

they come from, from where they belong. Sometimes it's a secret sign, maybe a handshake or a wink. Or it might be a particular way of speaking, like 'G'day sport.' If you hear someone speak to you that way you would assume that the person came from Australia.

Well that slightly quirky form of words, 'Grace to you and peace' seems to be an indication from the earliest times of the way Christians have greeted each other. The Greek, as well as the Latin, translation keeps that same word order: 'Grace to you and peace.'

Even Martin Luther, one of the first translators of the Bible into the vernacular in modern times, kept that order of words, 'Grace to you and peace.' And in the King James Version, produced for the Church of England, you find the same: 'Grace to you and peace.' It's the same in the Douay Bible, the Catholic version that was made in the 16th century: 'Grace to you and peace.' Then if you come up to more recent times, the Revised Standard Version, the New Revised Standard Version, those two also have that form of the words, 'Grace to you and peace.'

So across 2,000 years, translators have thought it wise to preserve that distinctive pattern, the distinctive word order, that distinctively Christian greeting, 'Grace to you and peace.' ICEL is proposing that this word order continue to be used in the Christian assembly, 2,000 years on. It puts us in touch with a very early stratum of Christian tradition.

There are lots of other examples, too: e.g., 'The Lord be with you. And with your spirit' (*Galatians 6:18; 2 Timothy 4:22*); 'Behold the Lamb of God' (*John 1:29*); and 'Blessed are those called to the banquet of the Lamb' (*Revelation 19:9*).

Q: How will the eventual changes be introduced? What consequences will this have for the Catholic in the pews? Will the new translation be problematic or helpful for the faithful?

Bishop Roche: The introduction of new texts is a matter for local bishops' conferences. With good catechesis, on which work is already in progress, the new translation will help deepen the understanding and spirituality of everyone in the Church.

iar with the new translation and with responses when the Mass is celebrated.

Second, the publication of the Missal will give the Church an important opportunity to renew our theological and spiritual understanding of the Mass, which is the source and summit of all we are as the Church.

To this end, the Secretaries of the Liturgical Committees of the member Conferences on ICEL, were invited to come to Washington at the beginning of October to discuss the way forward. This international group had many animated discussions during the course of the week. They all agreed that catechetical materials should be prepared that could be in all English-speaking countries. These materials will also be easily adaptable to the local needs of the particular country. You will be pleased to know that these resources will be available at no cost whatsoever! Fr Allen Morris is coordinating the team and its work.

When the final translation of the *Missale Romanum* has been made, it is expected that England and Wales will be publishing the Missal in conjunction with a larger group of Episcopal Conferences – this is very good news indeed.

Bishop Alan Hopes

I believe that Catholics will welcome these new texts — they are fuller and very beautiful. Of course, anything new always takes a little getting used to, but Catholics are generous and I believe that the Catholic instinct for truth, depth, accuracy and nobility of language will dispose them to the beauty of these new texts.

It has not been uncommon for me to hear from those with whom I have shared the new texts, comments like: 'But I had no idea that this is what the text was trying to say!' There is a great theological richness being uncovered in these translations which itself will be highly catechetical.

We have a saying: *lex orandi lex credendi*. In other words, the way we pray is formative of our faith. The Roman Missal conveys the faith of the Church, carefully handed down to us century by century since earliest times. This is a treasure from which we shall be fed and nurtured each day and one that needs to be carefully handed on.

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What can we learn from St. Jerome? Above all I think it is this: to love the word of God in sacred Scripture. St. Jerome said, "To ignore Scripture is to ignore Christ." That is why it is important that every Christian live in contact and in personal dialogue with the word of God, given to us in sacred Scripture.

This dialogue should be of two dimensions. On one hand, it should be truly personal, because God speaks to each of us through sacred Scripture and has a message for each of us. We shouldn't read sacred Scripture as a word from the past, but rather as the word of God addressed even to us, and we must try to understand what the Lord is telling us.

And so we don't fall into individualism, we must also keep in mind that the word of God is given to us in order to build communion, to unite us in the truth along our way to God. Therefore, despite the fact that it is always a personal word, it is also a word that builds community, and that builds the Church itself. Therefore, we should read it in communion with the living Church.

The privileged place for reading and listening to the word of God is in the liturgy. By celebrating the word and rendering the Body of Christ present in the sacrament, we bring the word into our life and make it alive and present among us.

Pope Benedict XVI on St Jerome
7 November 2007

Book reviews

Brief reviews of recent liturgical publications have previously been carried in *Liturgy Newsletter*. Because of pressure of space it has been decided that all further reviews, and details of books received, will be put directly on the Liturgy Office website. This has the advantage of allowing more substantial reviews of a broader selection of materials.

www.liturgyoffice.org.uk/Newsletter/Reviews

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The completion of first stage of translation ICEL press release

Today, All Saints' Day, the International Commission on English in the Liturgy (ICEL), sent to the Bishops of its eleven member Conferences (Australia, Canada, England & Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, South Africa and the United States of America) its draft translation of the Appendices to the Third Typical Edition of the "Missale Romanum," which was published by the Holy See in 2002.

Thus, the draft phase of the Commission's work of translating the Missal has been brought to completion, some five years after the publication of the Latin original. Like its predecessors, this book, known from the colour of its cover as a 'Green Book', is sent to invite comments from Bishops with a view to the production of a final proposed version, to be released as a 'Grey Book' (i.e., ICEL's final version of the text which is sent to Bishops' Conferences for its canonical vote before being forwarded to Rome for recognition).

The Bishops who receive Green Book draft translations of liturgical texts are free to consult whomever they please. Comments are also solicited from the Congregation for Divine Worship and the Discipline of the Sacraments, who are able to draw on the expertise of a wide range of consultants.

The importance of this process of consultation in shaping the new English liturgical texts now in preparation can hardly be overestimated. A wide range of issues, both theological and linguistic, have been brought to the attention of the Commission, who in response have sought to shape texts that will meet the needs of the worldwide English-speaking Catholic community.

The Bishops of the Commission wish to express their gratitude to all who have taken part in this process. The process will continue for another year, as the Commission revisits Green Book translations in the light of comments received, and it

is reasonable to expect that by the end of 2008 the work will be done. By then, the member Conferences will be in possession of a complete translation of the 2002 "Missale Romanum." It will be their task to adapt the text to meet their own local needs, to approve the text by a two-thirds vote of its voting members, and to submit it to the Congregation for Divine Worship and the Discipline of the Sacraments for the Holy See's "recognitio."

The introduction of a new translation of the Mass will be an opportunity for renewed catechesis. Plans for this are already underway, and an international group are preparing materials that will be useable in all English-speaking countries.

Arthur Roche
Bishop of Leeds
Chairman of the International
Commission on English in the Liturgy

1 November 2007