

Liturgical Arts: Language

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Diocese of Rapid City, SD

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**Topic One:
New Texts for
Roman Rite Eucharist
in English**



Timetable

- # “Final approval” = *recognitio* by [Roman curial] CDW granted to the English translation of the *editio typica tertia* of the Roman Missal prepared by ICEL, adapted by the USCCB CDW, and approved by the USCCB
- # No official answer yet, but US publishers have asked for 1 year from the time the *recognitio* is granted to prepare the new editions of the books for use in parishes
- # Presumed beginning date = Advent Sunday I 2011.

Fundamental Translation Documents

- # Consilium for Implementing the Constitution on the Sacred Liturgy: “Comme le prévoit” (25 January 1969)
- # CDW: Liturgiam Authenticam (28 March 2001)
- # [Vox Clara: Ratio Translationis for English of Roman Rite Liturgical Texts (preliminary version June 2005)]

Emphases of “Comme le prévoit”

- # 6. “The purpose of liturgical translations is to proclaim the message of salvation to believers and to express the prayer of the church to the Lord....
- # To achieve this end, it is not sufficient that a liturgical translation merely reproduce the expressions and ideas of the original text. Rather it must faithfully communicate to a given people, and in their own language, that which the Church by means of this given text originally intended to communicate to another people in another time.
- # A faithful translation, therefore, cannot be judged on the basis of individual words: the total context of this specific act of communication must be kept in mind, as well as the literary form proper to the respective language.”

7. “Thus, in the case of liturgical communication, it is necessary to take into account not only the message to be conveyed, but also the speaker, the audience, and the style. Translations, therefore, must be faithful to the art of communication in all its various aspects, but especially in regard to the audience for which it is intended, and in regard to the manner of expression.”

Process

- # 10. A critical text of the passage must first be established....
- # 11. Latin terms must be considered in the light of their uses – historical or cultural, Christian or liturgical....
- # 12. The translator must always keep in mind that the “unit of meaning” is not the individual word, but the whole passage....
- # 13. Words must be used in their proper historical, social and ritual meanings.....

Concern for Worshiping Assemblies

- # 15. The language chosen should be that in “common” usage, that is, suited to the greater number of the faithful who speak it in everyday use, even “children and persons of small education”...
- # 20. The prayer of the church is always the prayer of some actual community, assembled here and now. It is not sufficient that a formula handed down from some other time or region be translated verbatim, even if accurately, for liturgical use. The formula translated must become the genuine prayer of the congregation and in it each of its members should be able to find and express himself or herself.

Emphases of Liturgiam Authenticam

- # Stresses the “sacred nature of the Liturgy, which the translated texts must carefully safeguard”
- # Translation IS NOT a “work of creative inventiveness”
- # Translation IS a work “of fidelity and exactness in rendering the Latin texts in the vernacular language, with all due consideration for the particular way that each language has of expressing itself”

Sources

- # Liturgical translations are to be made ONLY from the *editio typica*
- # Other ancient source texts may be consulted
- # Loan words from other ancient languages may be retained
- # Neo-Vulgate is the scriptural translation to be consulted

Vocabulary

- # Vocabulary must be BOTH easily comprehensible to ordinary people AND expressive of the dignity and oratorical rhythm of the original
- # “Free from exaggerated dependence upon modern modes of expression”
- # Free from “psychologizing language”
- # Slightly archaic language may on occasion be appropriate to liturgical vocabulary
- # No discriminatory or hostile language toward non-Catholic Christians, Jews, other religions
- # Clarifying this is a matter for catechesis, however, not translation

Gender

- # “Clear notion of man as a unitary, inclusive and corporate yet truly personal figure” must be retained [adam / anthropos / homo]
- # “Grammatical gender of the persons of the Trinity should be retained” [“Son of Man”]
- # “Feminine pronoun must be retained in referring to the Church”

Translation Principles

- # Must not extend or restrict the meaning of the original terms
- # Terms that recall publicity slogans or those that have political, ideological, or similar overtones should be avoided
- # Academic and secular style-books are not to be used uncritically
- # Collaborative effort containing continuity as much as possible between the original and vernacular texts

Scriptural Translation

- # Exegetically sound and also suitable for the Liturgy
- # Used universally within a single Bishops' Conference
- # Aim = distinctive sacred style in each language that is consonant with the established vocabulary of popular Catholic usage and major catechetical texts
- # Concrete images in figurative language should be translated literally and not replaced with abstractions

Translation of Liturgical Texts

- # Aim = dignified vernacular fit for worship in a given cultural context
- # Proper distinctive terms should be used for sacred persons and things rather than employing the same words as for the persons or things of everyday domestic life
- # Syntax, style, literary genre, relationship of clauses through subordination and parallelism, person, number and voice of verbs of the Latin language are to be respected
- # Consideration must be given to public proclamation / singing

Conclusion

- # CLP emphasizes dynamic equivalence / LA emphasizes verbal identity
- # CLP emphasizes reception of the text by the worshiping assembly / LA emphasizes sending of the text to a worshiping assembly
- # CLP emphasizes the characteristics of the receptor language / LA emphasizes the characteristics of the donor language
- # CLP emphasizes common language / LA emphasizes sacral language
- # CLP enshrines a communitarian ecclesiology / LA enshrines a hierarchical ecclesiology

Order of Mass English Translation Affecting Congregational Responses

- # The grace of our Lord Jesus Christ, / and the love of God, / and the **communion** of the Holy Spirit / be with you all.
- # **Grace to you and peace from God our Father and the Lord Jesus Christ. [N.B. No alternative response]**
- # The Lord be with you.
- # **And with your spirit.**



I confess to almighty God / and to you, my brothers and sisters, that I have **greatly** sinned / in my thoughts and in my words, / in what I have done and in what I have failed to do, / [while striking the breast] **through my fault, through my fault, through my most grievous fault; therefore** I ask blessed Mary ever-Virgin, / all the Angels and Saints, / and you, my brothers and sisters, / to pray for me to the Lord our God.



- # [Brothers and sisters, let us acknowledge our sins, / that we may be ready to celebrate the sacred mysteries.]
- # **Have mercy on us, O Lord.**
- # **For we have sinned against you.**
- # Show us, O Lord, your mercy.
- # And grant us your salvation.




- # You were sent to heal the contrite of heart: Lord, have mercy OR Kyrie, eleison.
- # Lord, have mercy OR Kyrie, eleison.
- # You came to call sinners: Christ, have mercy OR Christe, eleison.
- # Christ, have mercy OR Christe, eleison.
- # You are seated at the right hand of the Father to **intercede for us**: Lord have mercy OR Kyrie, eleison.
- # Lord have mercy OR Kyrie, eleison.
- # May almighty God have mercy on us, / **and lead us, with our sins forgiven, / into eternal life.** / Amen.



- # **Glory to God in the highest, / and on earth
peace to people of good will.**

 - # **We praise you, / we bless you, / we adore
you, / we glorify you, / we give you thanks
for your great glory, / Lord God, heavenly
King, / O God, almighty Father.**

 - # **Lord Jesus Christ, Only-begotten Son, / Lord
God, Lamb of God, Son of the Father, / you take
away the sins of the world, / have mercy on us; /
you take away the sins of the world, / receive
our prayer; / you are seated at the right hand of
the Father, / have mercy on us.**
- 

For you alone are the Holy One, / you alone are the Lord, / you alone are the Most High, / Jesus Christ, / with the Holy Spirit, / in the glory of God the Father. / Amen.



- # The Word of the Lord. [=Verbum Domini] / Thanks be to God.
- # The Lord be with you. / **And with your spirit.**
- # A reading from the holy Gospel according to N. / Glory to you, O Lord. [=Gloria tibi, Domine.]
- # The Gospel of the Lord. [=Verbum Domini] /
- # Praise to you, Lord Jesus Christ. [=Laus tibi, Christe.]



- # I believe in one God, / the **Father almighty**, /
maker of heaven and earth, / of all things
visible and invisible.
- # **And** in one Lord Jesus Christ, / the **Only-**
begotten Son of God, / **born of the Father**
before all ages. / God from God, / Light from
Light, / true God from true God, / begotten, not
made, / **consubstantial** with the Father; /
through him all things were made. / For us
men and for our salvation / he came down from
heaven, [all bow] / and **by the Holy Spirit** was
incarnate / **of the Virgin Mary**, / and became
man. [all cease bowing]

For our sake he was crucified under Pontius Pilate, / he suffered **death** and was buried, / **and rose again on the third day / in accordance** with the Scriptures. / He ascended into heaven / and is seated at the right hand of the Father. / He will come again in glory / to judge the living and the dead / **and His kingdom will have no end.**



And in the Holy Spirit, the Lord, the giver of life, / who proceeds from the Father and the Son, / **who** with the Father and the Son is **adored** and glorified, / **who** has spoken through the prophets.

And one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins / **and I look forward to** the resurrection of the dead / and the life of the world to come.
Amen.



- # Pray, **brethren** (brothers and sisters,) / that **my sacrifice and yours**, / may be acceptable to God, / the almighty Father.
- # May the Lord accept the sacrifice at your hands / for the praise and glory of his name, / for our good / and the good of all his **holy Church**. Amen.



The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.



- # Holy, Holy, Holy Lord God of **hosts**.
- # Heaven and earth are full of your glory.
- # Hosanna in the highest.
- # Blessed is he who comes in the name of the Lord.
- # Hosanna in the highest.



- # [Let us proclaim] The mystery of faith.

- # We proclaim your death, O Lord, / and profess your Resurrection / until you come again.

- # When we eat this Bread and drink this Cup, / we proclaim your death, O Lord, / until you come again.

- # Save us, Savior of the world, / for by your cross and resurrection / you have set us free.



The peace of the Lord be with you always.

And with your spirit.

Behold the Lamb of God, / **behold him** who takes away the sins of the world. / **Blessed** are those called to the **supper of the Lamb.**

Lord, I am not worthy / **that you should enter under my roof,** / but only say the word / and **my soul** shall be healed.



Proposed Translation of Eucharistic Prayer II

- # It is truly right and just, our duty and salvation,
- # always and everywhere to give you thanks, Father most holy,
- # through your beloved Son, Jesus Christ,
- # your Word through whom you made all things,
- # whom you sent as our Savior and Redeemer,
- # incarnate by the Holy Spirit and born of the Virgin.



Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
to break the bonds of death and manifest the resurrection.

Therefore, with the Angels and all the Saints
we proclaim your glory,
as with one voice we sing (say):...



You are indeed Holy, O Lord,

The font of all holiness.

Make holy, therefore, these gifts, we pray,

by sending down your Spirit upon them like the
dewfull,

So that they may become for us

the Body + and Blood of our Lord, Jesus Christ.



At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:
TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.



In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:
TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR
MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

Therefore, as we celebrate the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
To be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.



Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop and all the
clergy.

[Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he/she who was united with your Son in a
death like his,
may also be one with him in his Resurrection.]

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the blessed Virgin Mary, the Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.



Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

Amen.



**Topic Two:
Language Arts at
Sunday Eucharist**



Preparing to Receive the Sunday Scriptures

- # Situate the readings in relation to THE LITURGICAL SEASON
- # Situate the readings in relation to THE SET OF READINGS FOR THE DAY
- # Situate the readings in relation to YOUR PERSONAL FAITH JOURNEY [Lectio Divina]



Situated in the Liturgical Season

Gospel (Lent, Cycle C):

1. Luke 4:1-13 [Temptations of Jesus in the Desert]

2. Luke 9:28b-36 [Transfiguration of Jesus]

3. Luke 13:1-9 [Parable of the Fig Tree]

4. Luke 15:1-3, 11-32 [Parable of the Forgiving Father/Prodigal Son]

5. John 8:1-11 [Woman Caught in Adultery]

6. Luke 19:28-40 [Jesus' Entrance into Jerusalem] + Luke 22:14-23:56 [Passion, Death and Burial of Jesus]



- # *Old Testament [First] Reading (Lent, Cycle C):*
- # 1. Deuteronomy 26:4-10 [Jewish Declaration at Offering of Firstfruits: Exodus Rescue]
- # 2. Genesis 15:5-12, 17-18 [YHWH's Covenant with Abraham: Descendants and Land]
- # 3. Exodus 3:1-8a, 13-15 [Revelation of YHWH's name]
- # 4. Joshua 5:9a, 10-12 [First Passover in Canaan]
- # 5. Isaiah 43:16-21 [YHWH promises to do something new]
- # 6. Isaiah 50: 4-7 [Suffering Servant Song]



Psalm (Lent, Cycle C):

- # 1. Psalm 91:1-2, 10-11, 12-13, 14-15 [“Be with me, Lord, when I am in trouble”]
- # 2. Psalm 27:1, 7-8, 8-9, 13-14 [“The Lord is my light and my salvation”]
- # 3. Psalm 103: 1-2, 3-4, 6-7, 8, 11 [“The Lord is kind and merciful”]
- # 4. Psalm 34:2-3, 4-5, 6-7 [“Taste and see the goodness of the Lord”]
- # 5. Psalm 126:1-2, 2-3, 4-5, 6 [“The Lord has done great things for us; we are filled with joy.”]



6. Psalm 22:8-9, 17-18, 19-20, 23-24 [“My God, my God, why have you abandoned me?”]



New Testament Non-Gospel ["Second"] Reading:

- # 1. Romans 10:8 – 13 [Confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead]
- # 2. Philippians 3:17 – 4:1 [The Lord Jesus Christ will change this lowly body to conform with his glorified body.]
- # 3. 1 Corinthians 10:1-6, 10-12 [Though our ancestors observed religious practices, God was not pleased with most of them.]
- # 4. 2 Corinthians 5:17-21 [God was reconciling the world to himself in Christ...and entrusting to us the message of reconciliation.]



- # 5. Philippians 3:8-14 [Forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.]
- # 6. Philippians 2:6-11 [Kenosis Hymn]



Situated in the Proclamations of the Day

- # Gospel: Luke 4:1-13 [3 Desert Temptations: hunger / worship other than God / test God]
- # First Reading: Deuteronomy 26:4-10 [Declaration when offering Firstfruits]
- # Psalm 91: “Be with me, Lord, when I am in trouble” [connection with First Reading (names of God) and Gospel (quotation)]
- # Second Reading: Romans 10:8-13 [Belief in the heart leads to justification; confession with the mouth leads to salvation]



Situated in Your Faith Journey

Lectio Divina:

Preparation

Four “Moments” interwoven

Lectio

Meditatio

Oratio

Contemplatio

Conclusion



Preparation

- # It is important to engage in a **transitional activity** that takes one from the normal state of mind to a more contemplative and prayerful state:
- # Space free from distractions
- # Hallow the space (e.g., candle, icon)
- # Quiet the body (e.g., set posture; deep, regular breathing)
- # Short prayer inviting the Holy Spirit to guide the entire time of prayer

Lectio

- # This first moment consists in reading the scriptural passage slowly and attentively several times (e.g., 3x).
- # Many write down words in the scripture that stick out to them or grasp their attention during this moment.



Meditatio

Ruminating on the the word/phrase that has caught one's attention, **thinking in God's presence** about the text.

The Holy Spirit may impart spiritual understanding of the sacred text, not a special revelation from God, but enabling the Christian to grasp the revelation contained in the Scripture.



Oratio

- # Prayer as **loving conversation** with the One who has invited us into His embrace; AND
- # Prayer as **consecration**, prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. We allow the word that we have taken in and on which we are pondering to touch and change our deepest selves.



Contemplatio

- # Simple, loving focus on God
- # Beautiful, wordless contemplation of God
- # Joyful rest in God's presence



Conclusion

- # *One hopes to gain:*
- # A genuine savoring of the scriptures
- # A deeper knowledge of oneself
- # A richer knowledge of others
- # A more profound engagement with God
- # Ultimately, to see all things in the light of faith



Test Case I: Gospel

- # Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil.
- # He ate nothing during those days, and when they were over he was hungry.
- # The devil said to him, “If you are the Son of God, command this stone to become bread.”
- # Jesus answered him, “It is written, *One does not live by bread alone.*”

- # Then he took him up and showed him all the kingdoms of the world in a single instant.
- # The devil said to him, “I shall give to you all power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me.”
- # Jesus said to him in reply: “*You shall worship the Lord, your God, and him alone shall you serve.*”
- # Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down, for it is written: *He will command his angels concerning you, to guard you and: With their hands they will support you lest you dash your foot against a stone.*”

- # Jesus said to him in reply: “It also says, *You shall not put the Lord, your God, to the test.*”
- # When the devil had finished every temptation, he departed from him for a time.



Test Case II: Preface from the Eucharistic Prayer for Masses of Reconciliation II

- # Father, all-powerful and ever-living God,
 - # we praise and thank you through Jesus Christ our Lord
 - # for your presence and action in the world.
-
- # In the midst of conflict and division,
 - # we know it is you
 - # who turn our minds to thoughts of peace.



Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.

Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.



For this we should never cease

to praise and thank you.

We join with all the choirs of heaven

as they sing for ever to your glory:

