



# NewsLetter

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## **New Prayer for the Jews in the 1962 *Missale Romanum***

His Eminence Tarcisio Cardinal Bertone, Vatican Secretary of State, published a notification on February 4, 2008 that the Holy Father has issued a new prayer for the Jews to be used in the Good Friday Liturgy celebrated according to the *Missale Romanum* of 1962:

*Oremus et pro Judæis:*

*Ut Deus et Dominus noster illuminet corda eorum,  
ut agnoscant Iesum Christum, salvatorem omnium hominem.*

*Oremus. Flectamus genua. Levate.*

*Omnipotens sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem  
veritatis veniant, concede propitius, ut plentudine gentium in Ecclesiam Tuam intrante  
omnis Israel salvus fiat.*

*Per Christum Dominum nostrum. Amen.*

This prayer is to be used for this year's celebration and all future celebrations of Good Friday when the Extraordinary Form is used. The notification appeared in the *L'Osservatore Romano* of February 6, 2008.

## **Principles of Translating the *Missale Romanum*, Part 2**

As we progress with the production of the various Gray Books that will be reviewed by the American Bishops, we continue our review of the principles that underlie the translation as laid out in *Liturgiam authenticam* (LA).

### **Expected Changes**

There are some translations that from the very first days were laid out by LA. Paragraph 56 noted:

Certain expressions that belong to the heritage of the whole or of a greater part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is literal as possible, as for example the words of the people's response *Et cum spiritu tuo*, or the expression *mea culpa, mea culpa, mea maxima culpa* in the Act of Penance of the Order of Mass.

One should not be surprised, therefore, to find as a final translation “*And with your spirit.*” Nor would it be surprising to find after the words “*what I have failed to do*” of the *Confiteor*, an insertion: “*Through my fault, through my fault, through my most grievous fault.*”

With reference to the profession of faith, LA no. 65 states:

By means of the Creed (*Symbolum*) or Profession of Faith, the whole gathered People of God respond to the word of God proclaimed in the Sacred Scriptures and expounded in the homily, recalling and confessing the great mysteries of the faith by means of a formula approved for liturgical use. The Creed is to be translated according to the precise wording that the tradition of the Latin Church has bestowed upon it, including the use of the first person singular by which is clearly made manifest that “the confession of faith is handed down in the Creed, as it were, as coming from the person of the whole Church, united by means of Faith.” In addition, the expression *carnis resurrectionem* is to be translated literally wherever the Apostles’ Creed is prescribed or may be used in the Liturgy.

The translation of the *Ordo Missæ* approved by the Latin Church members of the USCCB, at its June 15, 2006 plenary meeting, has the opening words “*I believe.*” In addition, at three points in the Creed, the Bishops recommended that the action of the gathered assembly be clarified by the restatement of these opening words:

- “*And in one Lord Jesus Christ*” becomes “*I believe in one Lord Jesus Christ*”;
- “*And in the Holy Spirit*” becomes “*I believe in the Holy Spirit*”; and
- “*And one, holy, catholic and apostolic Church*” becomes “*I believe in one, holy, catholic and apostolic Church.*”

The bishops also addressed the translation of *consubstancialem*. Since 1970, this important theological term has been rendered in the United States of America as “*one in being.*” The bishops voted to retain this translation, instead of adopting the ICEL rendering of “*consubstantial.*” Finally, the rendering of “*He suffered death and was buried*” was changed to “*He suffered, died, and was buried.*”

With reference to the expression *carnis resurrectionem*, the Bishops approved the translation “*I look forward to the resurrection of the dead.*”

It is to be kept in mind, however, that all of these texts have been submitted to Rome for *recognitio*. The Congregation for Divine Worship and the Discipline of the Sacraments will also have to take into consideration the translations that have been submitted by other Conferences of Bishops. Number 87 of LA indicates, “It is recommended that there be a single translation of the liturgical books for each vernacular language.”

### **Scriptural Allusions**

LA notes in par. 49:

Characteristic of the orations of the Roman liturgical tradition as well as of the other Catholic Rites is a coherent system of words and patterns of speech, consecrated by the books of Sacred Scripture and by ecclesial tradition, especially the writings of the Fathers of the Church. For this reason the manner of translating the liturgical books should foster a correspondence between the biblical text itself and the liturgical texts of ecclesiastical composition which contain biblical words or allusions. In the translation of such texts, the translator would best be guided by the manner of expression that is characteristic of the version of the Sacred Scriptures approved for liturgical use in the territories for which the translation is being prepared. At the same time, care should be taken to avoid weighting down the text by clumsily over-elaborating the more delicate biblical allusions.

An application of this principle can be seen in the translation of the third Eucharistic Prayer approved by the bishops in the June 2006 meeting. We presently pray “*so that from east to west a perfect offering may be made to the glory of your name.*” In reflecting on this passage, the translators sought to capture more clearly the Scriptural allusion to Malachi 1:11 which, in the New American Bible version, translates: “For from the rising of

the sun, even to its setting, my name is great among the nations.” The translation awaiting confirmation reads: “so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.” A further example of the application of this principle can be found in the translation of what is presently rendered: “Lord, I am not worthy to receive you but only say the word and I shall be healed.” The suggested translation reads, “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.” Though awaiting confirmation, the translation indicates the attempt at making the scriptural allusion more clear.

### **January 2008 Meeting of the USCCB Committee on Divine Worship**

The USCCB Committee on Divine Worship held its inaugural meeting on January 30, 2008 in Washington, DC, to discuss the “Gray Book” of the Proper of Seasons and also the observations made by the Bishops on three “Green Books”: Masses for Various Needs and Occasions, Votive Masses and Masses for the Dead, and the Antiphons for the *Roman Missal*. All four books were prepared by the International Commission on English in the Liturgy (ICEL).

The Committee decided to recommend the Gray Book to the Administrative Committee for placement on the agenda of the June 2008 meeting of the United States Conference of Catholic Bishops. Because of the great size of this Gray Book, a method was suggested for processing the review by the Bishops of this major section of the Missal. This book requires adoption by two-thirds of the Latin Church Bishops and subsequent confirmation by the Holy See in order to become particular law for the Dioceses of the United States. The Proper of Seasons will form part of the English translation of the *Missale Romanum, editio typica tertia*, which is currently in progress.

Second, the Committee reviewed observations made by the Bishops on the three Green Books. These were forwarded to ICEL for its consideration, along with observations made by the Committee itself. The Committee noticed that there seemed to be an improvement in the translation of the texts.

Finally, the Committee looked at what might be a projected schedule for the review of the various Gray Books that can be expected from ICEL. Since many people have asked about timelines for the translation, a very tentative schedule has been provided on page 8 of this *Newsletter* for the benefit of our readers.

### **January 2008 Meeting of the Subcommittee on Hispanics and the Liturgy**

The Subcommittee on Hispanics and the Liturgy of the USCCB Committee on Divine Worship met at the Franciscan Renewal Center in Scottsdale, AZ from January 21-23, 2008. Work was begun on the translation into Spanish of the revised *Misal Romano* for use in the Dioceses of the United States of America. The Latin *editio typica tertia* will serve as the basic document. The translation into Spanish of the Latin *editio altera*, worked on earlier by the Subcommittee but never submitted for the *recognitio*, will be used as a reference.

Work was also begun on the text of the Proper of Saints for the U.S.A. Portions of the text from Advent through Ordinary Time were assigned to individual members for their review. These translations will be finalized at the next Subcommittee meeting in September. The creation of catechetical materials in Spanish to prepare parishes for the use of the *Misal Romano* will begin when a draft of similar materials in English is available. A statement, to be issued when the English translation of the *Roman Missal* has been completed, has been drafted.

The Subcommittee examined the Spanish-language translation of the *Ratio Translationis*. Sections requiring patristic expertise will be submitted to a bilingual patrologist. After final comments by each member, the text is expected to be completed at the September meeting. The text will be sent to the Congregation for Divine Worship and the Discipline of the Sacraments for the *recognitio*.

## Translation Timetable of the *Missale Romanum, editio typica tertia*

In November 2007, the International Commission on English in the Liturgy (ICEL) presented the “Green Book” translation of the Appendices of the *Roman Missal*, which represents the final section of the draft translation of the *Missale Romanum, editio typica tertia*, to the Bishops of the member conferences. At that time, ICEL shared its plan to complete its work in the process of translation by sending the remaining “Gray Books” to the Bishops by the end of 2008. With those dates in mind, the Secretariat of Divine Worship proposed a tentative schedule for the U.S. Bishops’ approval of the translation of the *Roman Missal*. The Committee on Divine Worship discussed and approved this tentative timeline at its meeting on January 30, 2008. The proposed dates for votes by the USCCB are subject to the approval of the Administrative Committee, which makes the final decisions about the agenda for the plenary meetings of the Bishops. Once the Committee on Divine Worship decides to propose a particular text for canonical vote by the bishops, it must adhere to Conference deadlines for the submission of material to the Administrative Committee. The shaded areas are all tentative and are subject to change based on ICEL’s completion of material as well as the workload of both the Committee on Divine Worship and the full body of Bishops.

Once each section of the *Missal* has been approved by two-thirds of the Latin Rite members of the USCCB in a canonical vote, it must be submitted to the Holy See for confirmation by the Congregation for Divine Worship and the Discipline of the Sacraments. To date, only the *Order of Mass I* has been submitted; we still await its confirmation.

	<b>Green Book sent from ICEL</b>	<b>Green book comments sent to ICEL</b>	<b>Gray Book from ICEL</b>	<b>Consideration by Committee on Divine Worship</b>	<b>Deadline for Submission to Administrative Committee</b>	<b>Gray Book vote by USCCB</b>
<i>Order of Mass I</i>	version 1: 2/04 version 2: 6/05	version 1: 7/04 version 2: 11/05	2/12/06	3/13/06	2/1/06	<b>6/15/06</b>
<i>Proper of Seasons</i>	3/1/06	6/22/06	6/28/07	1/30/08	2/1/08	anticipated June 2008
<i>Order of Mass II</i>	6/1/06	11/27/06	11/1/07	June 2008	Aug. 2008	anticipated Nov. 2008
<i>Eucharistic Prayers Masses w/Children</i>	3/30/07	6/07	3/08 ?	June 2008	Aug. 2008	projected Nov. 2008
<i>Ritual Masses</i>	3/30/07	6/07	3/08 ?	Jan. 2009	Feb. 2009	projected June 2009
<i>Masses for Various Needs &amp; Intentions</i>	3/30/07	6/07	3/08 ?	Jan. 2009	Feb. 2009	projected June 2009
<i>Proper of Saints I Common of Saints</i>	9/15/06	4/07	3/08 ?	June 2009	Aug. 2009	projected Nov. 2009
<i>Proper of Saints II</i>	8/31/07	2/2/08	11/08 ?	June 2009	Aug. 2009	projected Nov. 2009
<i>Votive Masses and Masses for the Dead</i>	8/31/07	2/2/08	11/08 ?	Jan. 2010	Feb. 2010	projected June 2010
<i>Antiphons</i>	5/24/07	2/2/08	11/08 ?	Jan. 2010	Feb. 2010	projected June 2010
<i>Introductory Material</i>	9/21/07	1/08 (letter from Bishop Serratelli)	11/08 ?	June 2010	Aug. 2010	projected Nov. 2010
<i>Appendices</i>	10/31/07	out for comment from bishops; due 3/08	11/08 ?	June 2010	Aug. 2010	projected Nov. 2010