

“And With Your Spirit”

(18:15 – 20:49)

Basic Questions

- ❑ What is the significance of the dialogue between the priest and congregation beginning, “The Lord be with you”?
- ❑ Why has the phrase “And with your spirit” appeared in the new English translation of the Roman Missal?
- ❑ What does “And with your spirit” mean?

Key Ideas

- ❑ “The Lord be with you” dialogue between the priest and people introduces every major liturgical action.
- ❑ The expression “And with your spirit” reflects the original Latin but was mistranslated in the current English translation.
- ❑ The expression “And with your spirit” is said only to the priest (and occasionally to the deacon) and refers to the charismatic grace the priest possesses through the Sacrament of Holy Orders.

Beginning Reflection

Point out that the next section of the DVD will discuss what may be the simplest change in the new translation, as well as the one people will most notice, ask about, and perhaps be confused by. It is currently translated:

Priest: **The Lord be with you.**

People: **And also with you.**

The new translation is “And with your spirit.” Explain that our objective here will be to better understand and to be able to explain to others the meaning of this change.

Show DVD (18:15 – 20:49)

Activity

Partner Discussion

Ask the participants to partner with another person to discuss and answer the following questions and discuss responses.

- ❑ Why has this dialogue been changed?

The current “And also with you” is a clear mistranslation.

*The words *Et cum spiritu tuo* are used only in response to a priest (and occasionally the deacon) when he is about to embark on an important liturgical action. *And with your spirit* refers to the charismatic gifts the priest received in his ordination.*

Additional Resources

Catechism of the Catholic Church, 1542

At the ordination of priests, the Church prays:

Lord, holy Father, . . .
when you had appointed high priests to rule your people,
you chose other men next to them in rank and dignity
to be with them and to help them in their task. . . .
you extended the spirit of Moses to seventy wise men. . . .
You shared among the sons of Aaron
the fullness of their father's power.⁷

Liturgiam Authenticam, 43

Modes of speech by which heavenly realities and actions are depicted in human form, or designated by means of limited, concrete terminology—as happens quite frequently in biblical language (i.e., anthropomorphisms)—often maintain their full force only if translated somewhat literally, as in the case of words in the *Nova Vulgata Editio* such as *ambulare* [to walk], *brachium* [arm], *digitus* [finger], *manus* [hand], or *vultus* [face]. . . . Thus it is best that such terms not be explained or interpreted by more abstract or general vernacular expressions. . . . Therefore, one should avoid replacing these terms by a personal pronoun or a more abstract term, except when this is strictly necessary in a given case. It should be borne in mind that a literal translation of terms which may initially sound odd in a vernacular language may for this very reason provoke inquisitiveness in the hearer and provide an occasion for catechesis.