

Prefaces and Collects

(27:19 – 31:35)

Basic Question

- ❑ Besides their function within the Mass, what additional value do the new English translations of the collect and prefaces hold for the faithful?

Key Idea

- ❑ The newly translated collect and preface texts are a rich source for our homiletic, catechetical, and theological reflection.

Beginning Reflection

Remark to the participants that this section of the DVD takes an in-depth look at some of the collects and prefaces in the new translation, focusing on their homiletic, catechetical, theological, poetic, and intimate character.

Show DVD (27:19 – 31:35)

Activity

Reflection in Writing

Have the participants choose *one* of the collects below and ask them to write a reflection on it, exploring its homiletic, catechetical, theological, poetic, or intimate character.

Collect for the Dedication of a Church:

O God, who year by year
renew for us the day
when this your holy temple was consecrated,
hear to the prayers of your people
and grant that in this place
for you there may always be pure worship
and for us, fullness of redemption.
Through our Lord.

Common of the Blessed Virgin Mary:

Grant, O merciful God,
protection to us in our weakness,
that we, who keep the Memorial of the holy
Mother of God,
may, with the help of her intercession,
rise up from our iniquities.

Or:

Pardon the faults of your servants, we pray,
O Lord,
that we who cannot please you by our own deeds
may be saved through the intercession
of the Mother of your Son and our Lord.

Or:

O God,
who willed that your Word, begotten from all
eternity,
should come forth from the womb of the
Blessed Virgin Mary,
grant, we pray, through her intercession
that he may light up our darkness
with the splendor of his presence,
and from his fullness give us joy and peace.

Additional Resources

Liturgiam Authenticam, 80

The practice of seeking the *recognitio* from the Apostolic See for all translations of liturgical books⁸ accords the necessary assurance of the authenticity of the translation and its correspondence with the original texts. . . . [I]t is not permissible to publish . . . any liturgical texts that have been translated or recently composed, as long as the *recognitio* is lacking. Since the *lex orandi* must always be in harmony with the *lex credendi* and must manifest and support the faith of the Christian people, the liturgical translations will not be capable of being worthy of God without faithfully transmitting the wealth of Catholic doctrine from the original text into the vernacular version, in such a way that the sacred language is adapted to the dogmatic reality that it contains.⁹

Furthermore, it is necessary to uphold the principle according to which each particular Church must be in accord with the universal Church not only as regards the doctrine of the Faith and the sacramental signs, but also as regards those practices universally received through Apostolic and continuous tradition.¹⁰ For these reasons, the required *recognitio* of the Apostolic See is intended to ensure that the translations themselves, as well as any variations introduced into them, will not harm the unity of God's people, but will serve it instead.¹¹