

The Liturgy and the Church

(07:04 – 11:37)

Basic Questions

- ❑ What is the best way to find out what the Church is?
- ❑ In his instruction *Liturgiam authenticam*, what criticism did Pope John Paul II level against some liturgical translations?
- ❑ For what kind of new translations did Pope John Paul II call?

Key Ideas

- ❑ Because the prayer of the Church reveals what she professes to be, the Church's liturgical books best define her.
- ❑ In *Liturgiam authenticam* (an instruction from the Holy See, issued in 2001, giving guidelines on how translations are to be made from the Latin original), Pope John Paul II criticized liturgical translations carried out under theories that were incapable of conveying the true power of the Latin liturgical texts.
- ❑ Pope John Paul II called for liturgical translations that are easily understandable yet which preserve the dignity, beauty, and doctrinal precision of the Latin texts.

Beginning Reflection

Raise the *Basic Questions* (above) and ask the participants to keep these in mind as they watch the next section of the DVD.

Show DVD (07:04 – 11:37)

Activity

Partner Discussion

Ask the participants to partner with another person to discuss and answer one of the two *Basic Questions* (above). The *Key Ideas* provide possible responses.

Additional Resources

Catechism of the Catholic Church, 1069

The word “liturgy” originally meant a “public work” or a “service in the name of/on behalf of the people.” In Christian tradition it means the participation of the People of God in “the work of God.”³ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

Liturgiam Authenticam, 20

The Latin liturgical texts of the Roman Rite, while drawing on centuries of ecclesial experience in transmitting the faith of the Church received from the Fathers, are themselves the fruit of the liturgical renewal, just recently brought forth. In order that such a rich patrimony may be preserved and passed on through the centuries, it is to be kept in mind from the beginning that the translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language. While it is permissible to arrange the wording, the syntax and the style in such a way as to prepare a flowing vernacular text suitable to the rhythm of popular prayer, the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses. Any adaptation to the characteristics or the nature of the various vernacular languages is to be sober and discreet.⁴