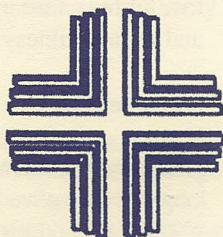


# Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 26, No. 2, 2009

## THE CHURCH AND THE JEWS IN THE LITURGY

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The Second Vatican Council developed a number of profound theological insights which have influenced the liturgy of the Roman Rite and the spirituality of the faithful. The Church's relationship with the Jewish people has implications for each local congregation's call to be good neighbors; more profoundly, a proper understanding of the Church's roots in the Jewish heritage is integral to our own self understanding. Through baptism we became children of God and spiritual descendants of Abraham (Gal 3:26-29).

The Church in Italy, Austria and Poland has a "Judaism Sunday" in January each year in order for the clergy to explore some facet of this heritage and to instruct the faithful on the attitude they should have toward their Jewish neighbors. Should the bishops consider this for the Church in the United States? Rather than wait, we may consider the possibilities already available to us.

The Liturgy of the Word in the Eucharist and in other sacramental celebrations should be the occasion for the faithful to learn from the Scriptures, with an emphasis on the way in which the Gospel and teaching of the Apostles built upon the rich biblical heritage preserved by the Jewish people. The three-year cycle of readings for Sundays in the Roman rite is intended to provide a rich and varied fare for the congregation and its members. The proclamation of God's Word should resonate in each person's mind and heart to meet personal needs and queries; then the homily should draw upon the fundamental themes of faith and practice that would unite the listeners in the Body of Christ, a convocation (*ecclesia*) created anew by the Word as the proclamation continues with the Eucharistic prayer. In other words, at least on occasion the homily should foster an understanding of some facet of a congregation's bond with the Universal Church, as the people of God in the New Covenant.

### ACCENTUATE THE POSITIVE

The Gospel text continues the prophetic tradition, the work of teaching for the encouragement of ordinary people to sense the profound connection between the drama of worship and the fabric of everyday life. Along with

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In this issue: • The Church and the Jews in the Liturgy • Stewards of God's Grace  
• Principles of Translating the *Missale Romanum* • Letter to the Bishops' Conferences on "The Name of God"

consoling and healing words to strengthen and uplift the bruised reed and smoldering wick (Isa 42:3), many passages record Jesus' words of admonition, especially to his peers, the leaders and teachers of various segments of the Jewish community in Galilee and Judea. Debates and condemnations were intended to provoke the interlocutors to an examination of conscience. Tragically, from the second century and down through the ages, many preachers forgot that these were inner family quarrels; rather, they were interpreted as signs of a deep alienation, of a total rift between Jesus and his people. Thus, preaching contributed to the long history of polemics between Christians and Jews. The power of a preacher's words should never be underestimated. Jokes and snide remarks about other groups can be taken to justify prejudicial attitudes of congregants. When the Gospel reports failures of religious leaders, the interpretation should not generalize to condemn all Jews, but may become an occasion for an examination of conscience regarding our own conduct. Many among the clergy have acquired the skill to move from the biblical passages to the needs of the congregation, for whom the Word of God should offer principles for a response to destructive patterns of behavior. This is a tribute to their appreciation of the Gospel's challenge!

#### LENT AND HOLY WEEK

The abundance of rich themes in the liturgy of Lent and the Paschal season might be approached by a series of Sunday homilies on the person and ministry of Jesus, the Lord's self-giving and the sacraments, the link between worship and the moral challenges of daily life... Ideally, those topics should be presented in another format (which would allow for questions and discussion) as well: 1) a study of Exodus, Passover meal, the Last Supper and the Eucharist; 2) a study of the Passion-resurrection narratives from the Gospel being proclaimed in the given year of the Sunday cycle; 3) a catechesis on the sacrament of baptism; 4) a study of the Scripture readings and prayers of the Sacred Triduum. In each series there would be a place for presenting the biblical background and contemporary setting of the Gospel. Of course, such presentations would draw upon multi-media resources which are readily available.<sup>1</sup> In

every case, the Jewish background to the New Testament and our liturgy would be elucidated as part of the picture.

Can we dream of a parish in which large numbers would take part in a well-prepared series? Think back to the "missions" of an earlier time! But even if attendance is limited to a small group of interested parishioners, their experience could be shared quietly, at least in part, with larger groups. If adjacent parishes joined forces for such a series the task would be less daunting.

A pastoral team might present a brief essay in the Sunday bulletin so that the congregation would be prepared for a deeper appreciation of one or another major theme for Lent and Holy Week. Before the Passion, the teaching of the Second Vatican Council on the Church's bond with the Jewish people, *Nostra Aetate*, 4, should be reiterated: "True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today."

For many Catholics, especially the crowd that comes for palms and Easter blessings, the Scripture readings on Passion (Palm) Sunday should be introduced by a brief commentary. If the Passion is proclaimed in parts with congregational participation, people should understand that this is an occasion to reflect 1) on the responsibility only of those Jews and Romans who were directly involved and 2) the way in which the faithful deal with situations of injustice and persecution in their daily lives. Proponents of evil today find collaborators and bystanders, so great courage is required to defend the innocent! Catholic piety with a focus on the Passion of our Lord should include this type of moral probing, as many forms of the Stations of the Cross present for our meditation.

#### THE SACRED TRIDUUM

Preparation for the Good Friday liturgy and devotions places demands on the entire pastoral team, especially those in music ministry. Of special importance is the choice of hymns for the veneration of the cross. The traditional *Improperia* (Reproaches)<sup>2</sup> were intended to evoke the

piety of the faithful so that, as in the proclamation of the Passion, they would experience what the Lord has done *for me* and the fickleness of human response. The typology of God's gifts during Israel's desert wandering after the Exodus in contrast to the malevolent deeds of Jesus' persecutors should relate to *this* congregation and our common need for mercy and repentance. The Church's intention is clear from the refrain: "Holy God... holy immortal One, *have mercy on us!*" However, commentators through the ages have tended to interpret the hymn as an indictment of the Jewish people. Unless there has been an adequate catechesis for the entire congregation, possible only in a closed community, it is better for another hymn to be selected.

The rubrics for Passion Sunday and Good Friday call for a brief homily, but there are so many themes calling for comment and explanation! Although the homily focuses on the person and work of Jesus, those preparing for the Liturgy should avoid anti-Jewish generalizations in the hymns and prayers. The language used in homilies and hymns should reflect inclusiveness and contemporary understandings of the relationship between Christians and Jews.

The Solemn Orations (General Intercessions) on Good Friday include a sensitive prayer for the Jewish people, stressing their place in God's plan:

Let us pray for the Jewish people,  
the first to hear the word of God,  
that they may continue to grow in the  
love of his name  
and in faithfulness to his covenant.

(silent prayer)

Almighty and eternal God,  
long ago you gave your promise to  
Abraham and his posterity.  
Listen to your church as we pray  
that the people you first made your  
own  
may arrive at the fullness of  
redemption.  
We ask this through Christ our Lord.

This prayer serves as a model for the language and theology which ought to be reflected in all prayers, homilies and hymns that reference the Jewish people,

especially in the liturgies of Holy Week.

The Easter Vigil offers a rich panoply of biblical readings and prayers, with a basis for many positive insights into the Church's relation to the people of Israel. The selection of texts for proclamation evokes a Jewish tradition of four nights wherein God wrought marvelous deeds: the night of creation, of Abraham's sacrifice of Isaac, of the Exodus, and of the final redemption when evil will be vanquished and the Kingdom of God will be evident to all creation.

After the third reading (Exodus 14), which must be proclaimed, the traditional prayer builds on the previous one, which evokes the name of Abraham as "father of a multitude of nations" (Gen 17:4): "May every nation share the faith and privilege (*dignitas*) of Israel and come to new birth in the Holy Spirit." As in the *Exultet* the Church proclaims our faith in the continuity of God's plan for the flourishing of the good olive tree rooted in the patriarchs of old.

Time and again through the New Testament readings, our liturgy offers occasions for fostering profound insights into God's plan for humanity and all creation. Careful instruction throughout the year will prepare Catholics to celebrate the Paschal Mystery of Jesus' Death-and-Resurrection on each Sunday and especially during the sacred Triduum. In doing so we will come to know the patriarchs and prophets, the psalmists and sages of Israel. We may even explore how our neighbors integrate their teachings into the synagogue service and daily prayer.

<sup>1</sup> See John Pawlikowski and James Wilde, *When Catholics Speak About Jews* (Chicago: Liturgy Training Publications, 1987) and Theresa Sanders, *Tenebrae: Holy Week After the Holocaust* (Maryknoll: Orbis, 2006).

<sup>2</sup> See the *Sacramentary*, "Good Friday."

## Words on Worship

## Nostra Aetate Pope Paul VI

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

### LETTER TO BISHOPS' CONFERENCES ON "THE NAME OF GOD"

*The following is taken from the August 2008 edition of the USCCB Committee on Divine Worship Newsletter:*

The Congregation for Divine Worship and Discipline of the Sacraments issued a letter on June 29, 2008, which included a number of directives on the translation and the pronunciation of the Divine Name as signified in the sacred tetragrammaton in the liturgy. The letter explains that the Divine Name as revealed in the Old Testament (YHWH or "Yahweh") has been held as unpronounceable as an expression of reverence for the greatness of God. Historically the Divine Name was rendered in Hebrew as *Adonai*, in Greek as *Kyrios*, and in Latin as *Dominus*. The Directives indicate that the name of God in the form of the tetragrammaton is neither to be used nor pronounced in the Liturgy, and that the translation of the Divine Name, in accord with *Liturgiam authenticam*, 41, be rendered by the equivalent of *Adonai/Kyrios*, in English, "Lord."

In a letter to the Bishops of the United States, Bishop Arthur Serratelli, Chairman of the Committee on Divine Worship, stated, "While the directives contained here do not force any changes to the official liturgical texts, including our continuing work of the *Missale Romanum, editio typica tertia*, which already follow the spirit of the directives, there may be some impact on the use of particular pieces of liturgical music in our country as well as in the composition of variable texts such as the General Intercessions for the celebration of the Mass and the other sacraments..."

# STEWARDS OF GOD'S GRACE

D. Todd Williamson  
and  
Jennifer Kerr Breedlove

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“Be hospitable to one another without complaining. As each one has received a gift, use it to serve one another as good stewards of God’s varied grace. Whoever preaches, let it be with the words of God; whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion for ever and ever. Amen.”

1 Peter 4:9-11

Saint Peter’s words to the Christian communities of Asia Minor are striking, indeed. Rooting the virtue of hospitality in the action of service, Peter uses an image for parish liturgical ministers: “stewards of God’s varied graces!” How many of us ever stop to consider that what we do to enable the liturgical assembly to worship God is stewardship? How many of us stop to think that when we use our gifts in service to others, God is glorified? This should always be in the front of our minds as we serve. Every liturgical ministry is an exercise in hospitality: giving of ourselves – serving (without complaining!) – by using our gifts to help our brothers and sisters praise and worship God! In that, God is glorified.

## LECTORS AND GOSPEL READERS

The lector should proclaim the Word of God in a way that the liturgical assembly may *hear* the Word proclaimed. As the *General Instruction of the Roman Missal* (GIRM, 29) asserts, “when the Scriptures are read in Church, God himself speaks...” The virtue of hospitality demands that the one proclaiming the Word do all that he or she can to make sure that not one verse is missed by anyone in the assembly.

The implications to this demand are obvious: preparation and rehearsal are imperative. Reading and praying with the assigned Scripture are a given. During the week prior to reading, the lector should read and pray with the Scriptures daily, if possible. Become familiar with the text, its flow and its meaning. Read the sections that come both prior to and after the pericope assigned for the day. Seek an understanding of how the particular reading fits into the overall theme or message of the book of Scripture from which it is taken.

When preparing and proclaiming, be conscious of enunciation and pacing. Make sure that words are pronounced correctly and clearly, and at an appropriate volume.

Be careful to walk the fine line between “proclamation” and “dramatic performance.” Avoid adding excessive hand gestures, reading at an unnatural pace, or changing the voice to distinguish different “characters” speaking. This risks making the proclamation a performance, with more attention given to the lector than the Word of God.

For a lector to proclaim the Scriptures without having taken the time to read and prepare is inhospitable. To do so, in effect, is to diminish the importance of the assembly’s hearing and receiving of the proclaimed Word of God. “. . . [H]ow shall they call on him in whom they have not believed? And how can they believe unless they have heard of him?” (Romans 10:14).

## MUSIC MINISTRY

Everything above pertaining to those who proclaim the Word of God applies to music ministers, particularly vocal musicians, who inextricably combine word and music. Your support and confident foundation is imperative to strong and joyful singing.

It may be helpful to envision yourself doing more than playing or singing a piece. Think of the music as a beloved friend you are bringing to your faith community. Consider how, in making an introduction, you step forward only long enough to draw attention to the one being introduced and while saying something similar to, “Here is someone we should meet . . .” After names are exchanged, you step back to allow the new friend’s voice to be heard. It is the same with music – both with a new musical piece or an already familiar song or chant. Your role is to bring the music into the midst of the people with clarity and warmth. Let the music sing in its own voice from the gathered assembly.

Musical hospitality manifests itself in various ways, many of them subtle. Even something as small as announcing a hymn is important. A world of difference exists between “Our Recessional Hymn can be

found at number 847 in the hymnal” and “As we are sent forth, let us join together in singing, from our hymnal, number 847, ‘Alleluia, Sing to Jesus.’ Number 8 . . . 4. . . 7.” The first option is brief and unobtrusive, but it lacks both warmth and the acknowledgment that time is needed to gather books and turn to the page. The added attention also allows the opportunity for the number to be heard clearly while communicating a desire for the assembly to sing.

The physical mannerisms and body language of cantor and choir profoundly affect the invitation to the assembly to sing. The cantor’s gesture is relatively standard: when it is time for the assembly to sing, the cantor’s arms are raised. But this gesture can have many shades of expression. Do the cantor’s arms appear on the *first note* of the assembly refrain, or do they lift in the *moments before*, inviting the assembly not just to sing but also to *breathe with* the cantor? Are the arms and hands stiff and angular as with a military salute or gentle and curved as in an embrace? Perhaps most important of all (for choirs as well as cantors), do the faces and eyes of music ministers remain still and unchanging, fixed upon the hymnal, or do they raise with the arms, making personal contact with the assembly?

To sing is to be vulnerable. Both alone and within a group, singing can be a fragile experience. To serve as cantor or choir member takes even greater courage and vulnerability. It is a vulnerability from which we dare not hide. The automatic reaction is to mentally close off our connection from those who see our fragility, those who might hear our errors or catch the slight out-of-tune note or blotched word. We stay guarded and protected. But the essence of hospitality is to embrace that very vulnerability, to meet one another as brothers and sisters in our shared home, and encourage joyful singing. We are there to underscore and encourage the truth that music is for everyone, and each person’s voice is an indispensable part of the song.

#### MINISTERS OF HOLY COMMUNION

The demands of hospitality for both the ordinary and extraordinary minister of Holy Communion call for, above anything else, attention. The minister of Holy

Communion needs to pay attention to both the sacrament and the communicant.

All actions should show care and reverence to the Blessed Sacrament. Avoid handing the vessels containing the sacrament to extraordinary ministers as if in an assembly line. With intention and purpose, the extraordinary minister should both receive the vessel and go to the designated spot for distribution.

Pay attention to the person receiving the sacrament. Eye contact is essential. The communicant comes forward, moved by the grace of God, to receive the bread of life and drink from the cup of salvation. This is, indeed, a moment of which Saint Paul wrote – in this act, God is glorified. While slightly raising the consecrated bread or consecrated wine, look into the eyes of each communicant. Such eye contact recognizes the individual as a person God has summoned to “come, eat of (his) food, and drink of the wine (he has) mixed” (Proverbs 9:5).

Be conscious of pace. Avoid distributing the sacrament in a hurried or perfunctory manner. We have all experienced a minister who simply dispenses the sacrament, giving the invitation (“The Body of Christ” or “The Blood of Christ”) without looking up, sometimes even while the communicant is still approaching the min-

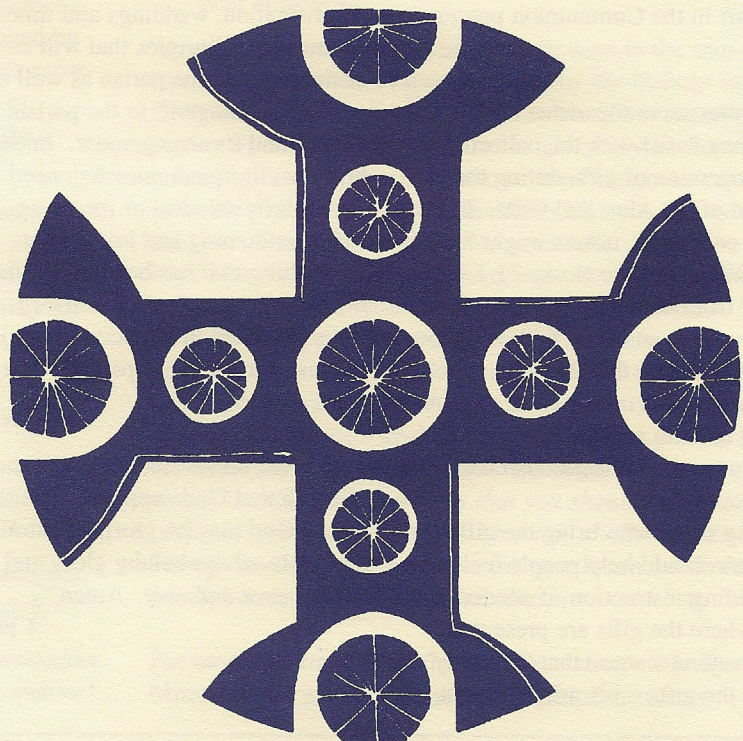
ister. Be slow and deliberate, with consciousness of this sacred, unifying moment.

#### BEHIND THE SCENES

Sacristans and other ministers exercise the virtue of hospitality by maintaining everything needed for the celebration of the great banquet of the Lord. This includes care for vestments and altar linens: periodic cleaning and mending, readying for Mass, and hanging in the closet after Mass.

Be sure that the ciborium and chalices are cleaned and that the credence table is prepared before Mass and appropriately cleared. Knowing the order and flow of particular liturgies aids in preparation. Items for the various sacraments (oils, cloths, bowl and sprinkler or aspergillum for the Rite of Blessing and Sprinkling Holy Water, etc.) need special attention.

Care for vestments, vessels, and other liturgical items are only part of this exercise. Sacristans sometimes also are mindful of the worship space. Make sure that the church is cleaned and prepared to ensure a hospitable atmosphere and liturgical environment. Clearing the gathering space of clutter, ensuring that devotional spaces are cleaned and that vigil lights are replaced and readied, giving attention to the book holders on the back of pews are



all ways that sacristans serve the environment for liturgy and worship.

#### USHERS AND GREETERS

Many parishes have developed the ministry of greeter, whose sole service is to do precisely that – greet each person coming into the church. Distinctive from ushers, these ministers are concerned specifically with welcoming people to the parish liturgy. Sometimes they hand out worship aids or hymnals. Sometimes they point out the coat room or assist with finding the restrooms or securing a wheelchair. The greeter makes sure that each worshipper has whatever is needed to participate fully and actively.

Greeters must be comfortable speaking and dealing with strangers. Those gifted for this ministry are able to cheerfully and attentively greet the people, mindful of possible needs and aware of how to best meet them. They are people who are unhesitant to extend a hand and offer a hearty “Hello” or “Welcome.” They are adept at recognizing and welcoming someone who may be attending the liturgy for the first time.

In other parishes, ushers usually provide these services. In addition, ushers help people find seating. Particular care needs to be given to those parishioners who may need special seating. Ushers need to be familiar with wheelchair-accessible areas and the area of seating for those who cannot take part in the Communion procession.

Ushers further serve the virtue of hospitality when they assist with the collection and the procession of gifts during the Preparation of the Altar and Gifts. In taking up the collection, ushers might keep in mind the Widow’s Mite (Luke 21:1-4) and always act from the assumption that donations are made as an act of faith and from a sense of service to the Church. Hospitality calls for ushers to be present to their act of faith and thanksgiving and to be patient as the collection is taken.

In preparing those who bring the gifts forward, ushers should help people feel at ease, providing instruction, if needed, on how and where the gifts are presented. Avoid conveying a sense that “It’s only presenting the gifts – it’s not hard; just

take them up and give them to the priest.” Such an attitude is inhospitable to the gift bearer and to the ritual action.

Remember that the Communion procession is neither a fire drill nor an “orderly line to the service window.” The ushers need to help the assembly join the procession to the altar. The faithful are fellow pilgrims with whom the usher is also approaching the great banquet of the Lamb.

#### ALL AS MINISTERS OF HOSPITALITY

If a parish does not have a formal ministry of greeting, parish staffs and liturgy committees might consider the practice in which every person who is scheduled to serve in the liturgy has the added responsibility of greeting the faithful as they enter the church. If this is done, however, remember that it is not that the liturgical ministers are greeting the people. The principal host of the liturgy is Christ. Liturgical ministry acts only through Christ, with Christ, and in Christ. The liturgical ministers further serve the assembly in this act of greeting and welcoming.

This is particularly true in the experiences of periodic liturgies and sacramental celebrations that are part of the parish’s worship life. Parish staff and liturgy committees should give attention to the service of hospitality in all the liturgical ministries for celebrations such as Holy Communion, Confirmation, weddings and funerals. These are all liturgies that will call together members of the parish as well as those who are “strangers” to the parish, the church and its arrangement. In these celebrations, liturgical ministers need to be particularly mindful of their responsibility to be welcoming and hospitable. Everything that has been noted above in this article regarding ministries is even more pertinent in the occasional liturgies that are part of every parish’s liturgical life.

“Whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion for ever and ever. Amen.”

1 Peter 4:11

## UPCOMING WORSHIP OFFICE EVENTS

### Extraordinary Minister of Holy Communion Workshop

The next EMOHC Workshop will take place on Saturday, April 25, 2009, from 8:45 AM – 12:30 PM at the Archdiocesan Center. It will be offered in Spanish and English and will feature three dynamic talks on The Spirituality of Ministry, Visiting the Sick and Homebound, and The Role of the EMOHC at Mass.

### Lenten Day of Recollection for Catechumens and Candidates

The day of Recollection for all catechumens and candidates preparing to celebrate the Easter Sacraments in 2009 will take place on Saturday, April 4, from 9:30 AM – 2:00 PM at Annunciation Church, Paramus. This year we are pleased to announce that Bishop John Flesey, Auxiliary Bishop of Newark, will be our presenter.

Check First Class or  
[www.rcan.org/worship](http://www.rcan.org/worship) for  
registration information.

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

(from the February 2008 Newsletter – © 2008 USCCB)

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 Missae* 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 *consustantialem*. 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 "*consustantial.*" 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."

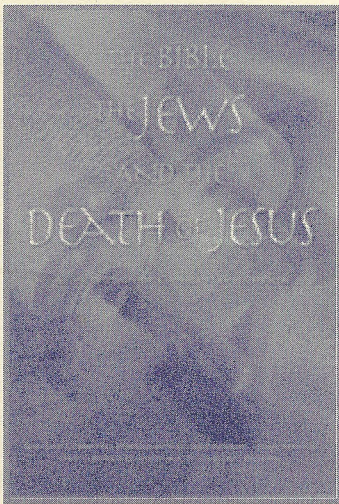
## Scriptural Allusions

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.

For more information on the new translation of the Roman Missal visit [www.usccb.org/liturgy/missalformation](http://www.usccb.org/liturgy/missalformation)



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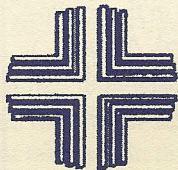
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