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Issue 6 - September 2024

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## Editorial

Here we are at the end of some things and the beginning of others – the end of summer holidays with their particular sense of freedom and the beginning of a new year of school, of work or perhaps of retirement. We move into a time of fresh interest and new experiences. We live in a troubled and suffering world but still we

try to make it better by caring for one another and for all creation, while our trust in God shows us the other side and tells us as in Psalm 65 that in spite of everything

*You crown the year with your bounty ..*

*The hillsides are wrapped in joy.*

**Jenny**

## Silver medals from the Guild of St Stephen

Congratulations to Alexander Yewdell and Oliver Buckley on being awarded silver medals on the 16th of June this year.

To be awarded this you must have served for no less than 10 years as a member of the Guild.

Heavenly Father, Bless them as we acknowledge their faithful service as a member of the Guild. Grant that, continuing in this ministry, they may grow in faith and love, and by their example always give glory to your name. Amen



# Children's Liturgy on Sundays

Children's Liturgy or the Liturgy of the Word with Children, as it should more properly be called, is an act of worship, not just something to keep the kids occupied during the "boring bits" of Mass. We try and run it during school term time, but we are all volunteers and occasionally none of us is available.

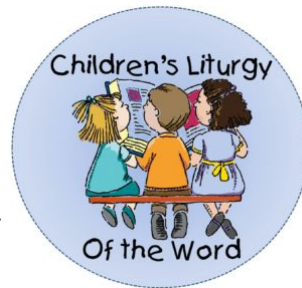
Once the children and parents or carers process out of the Main Church and up to the Upper Room and everyone is settled, we light a candle and say a prayer to remind us that God is with us. We pause for a minute (or try to be silent) and think about anything in the last week that has led us away from God and then sing the Sorry Song to acknowledge we will try to turn to God next week! We prepare for the reading of the Gospel by singing the Alleluia with actions and as loudly as we can; then we listen to the Word of God. We use a simplified version of the Gospel of the week, usually from the Good News Bible.

After the Gospel, the Leader that week encourages the children to recall the Gospel, tries to get them to think about what it means and how they can take the Good News into their homes, nurseries and schools. Being kind and sharing is hard for everyone – even grown-ups! Then there is an activity to reinforce the message; sometimes this could be more singing,

sometimes a straightforward craft activity or colouring. We then try and return to Mass during the Offertory (sometimes we get a bit carried away and lose track of time – sorry!)

The Leaders are parents of the children who take part. All the Leaders are DBS checked. Leaders spend some time during the preceding week reading that week's Gospel and trying to understand it more fully. There are a number of resources and websites we use to deepen our

understanding - 7 year olds are particularly good at asking challenging questions! The CAFOD website has resources to help parents support their children to grow in faith - Family activities and ideas ([cafod.org.uk](http://cafod.org.uk))



The Liturgy of the Word with Children brings joy to the Leaders as we see the timid 2 and 3 year olds turn into confident 8 year olds ready to participate more fully and take their First Holy Communion. If you have children, grandchildren or visiting children, please come and join us! All are welcome.

If you would like more information about the Liturgy of the Word at St Francis of Assisi or could consider being a Leader please contact me,

**Clare Byrne,**  
**[clarebyrne699@gmail.com](mailto:clarebyrne699@gmail.com)**

# Translating the Mass

Now that we are being presented with new translations for the Lectionary, it seems a good moment to consider the translations of the prayers of the Mass which were made in the 1980s, following the first rather hasty ones made after the end of the Second Vatican Council in 1963. All was in Latin before that. Hard to imagine now!

Walking in Chatsworth Park in 1979, my husband, Edmund, and I happened to meet an Australian priest, Fr John Wall, whom he had known at Cambridge. He was a friend of Fr Ronald Fox, then our parish priest, and we met him again at Mass at Benty Lane. He told us that he was on a committee of ICEL, the new International Commission on English in the Liturgy. Through his recommendation I was invited to join the translations committee of that body as a consultant, being a poet and a woman (one of few) an 'ordinary Catholic' and having A Level Latin! It was a great honour and privilege.

From a conference in London in 1980 to several more in Washington through the following years, I was lucky enough to work with some eminent scholars. We met in small groups to consider the English texts which members of the committee had sent in advance. These might for example be opening prayers or prayers after Communion. The new proposed translations aimed at expressing the meaning of the Latin more fully and fluently than in the 1973 version, using more inclusive language and needing in some cases to be easier to read aloud. Terms like 'consubstantial' were to be avoided in favour of

simpler and less pompous words. For example the 1973 missal has:

*Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his church.*

I don't think Father Kevin ever addresses us as brethren but otherwise it remains the same in our Mass books. The proposed revision read:

*Brothers and sisters in Christ, pray that our sacrifice will be pleasing to God. For the glory of God's name, the good of the Church, and the salvation of all the world.*



There were also new introductory lines proposed: for instance before the memorial acclamation

*'When we eat this bread ..'*  
the priest would say  
*'Christ is the bread of life'.*

A useful clue for those of us who rarely work out what to sing till the second line! In some cases new texts were written, for instance, for funerals, to include prayers following all sorts of deaths – for a suicide, say, prayers from the heart of mourners' real need.

When a set of translations had been completed, discussed and settled on, it was sent to the Bishops' Conferences, which consisted of the bishops of a particular (English speaking) country, where it would be discussed further and either approved or sent back for adjustment of either language or theology. Clearly a long process. It included texts for Mass, Ordination, funerals and various special occasions. There was also an effort to make some prayers which could be shared with other Christian churches, in the hope of closer union. Finally after more study approval was sought from the Congregation for Divine Worship in Rome, and this was rarely refused.

In 2000, however, under Pope John Paul II and

with Cardinal Medina heading the Congregation, things changed. ICEL was told that all authorisation was to come from Rome. All their officers must get clearance. No more original texts were to be written nor any more work done in association with non-Catholic Christians. A new document appeared, Liturgiam Authenticam, requiring 'sacred language' using more literal translations, word-for-word rather than meaning-for-meaning. This was a move away from the newly accessible style which had come in with Vatican II. The instructions to translators at that time had asked for use of the normal language of the region. For instance, in English, unlike Latin, a succession of adjectives may actually weaken the force of a prayer, as may the constant interruption of a sentence with 'we pray' or 'we beseech you' or a sentence may lack flow because it is a series of little sections, such as (from the Preface to the second Eucharistic Prayer)

*It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom ...*

ICEL A Joint Commission of Catholic Bishops Conferences

The proposed version reads:

*Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son, Jesus Christ. He is the Word through whom ...*

Whatever arguments were made for the ICEL versions, the Congregation decided to refuse its approval altogether, to dismiss all the scholarly effort which had gone into the work and to do its own translation. The Bishops' Conferences were not consulted.

In an approach which calls out for the Synod which had yet to be, in 2002 ICEL's sixteen years of work was consigned to the waste paper basket.

**Jenny King**

With acknowledgement to 'Lost in Translation' by Gerald O'Collins, S.J. and 'It's the Eucharist, thank God' by Bishop Maurice Taylor.

## Coming in the next edition:

Why go on pilgrimage?  
 Lourdes in focus.

