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The French and Polish Versions of the Catechism of the Catholic Church: An Examination of Certain Passages of the Catechism's teaching on the "Mysterium Ecclesiae" from a Philological and Translational Perspective

The issue regarding whether or not a translation of a text corresponds to the original has existed since time immemorial. The book of Sirach speaks of this issue when it says: "Please, read kindly and carefully, and be forgiving for those places where it would seem to anyone that, despite our consistent work on the translation, we could not choose the right words" (Prologue 15-20). In the past quarter of a century, the Church has responded with great interest to the Catechism of the Catholic Church (CCC), which is revealed by the fact that it has been translated into various languages. Are there any differences between the first Polish edition of the CCC and its French "original"? This article attempts to answer this question by examining a few differences between the Polish and French version of the CCC's sections on the Church, specifically numbers 770, 771, and 774. These differences may explain why people receive and respond differently to the teachings of the Catholic Church. In order to provide more sound insight, this article also refers to the Latin text of the CCC, since this is considered the standard within the Church. In addition, English, Italian and Russian versions of the CCC were also consulted in the process of conducting a comparative analysis.

Key words: Church, ecclesiology, translation, Catechism of the Catholic Church, language of theology, semantics, the art of translation.

Introduction

Within the history of theology, the twentieth century was a time of increased and in-depth reflection on issues concerning the doctrine of the Church. As a result, this period of time was rightly referred to as the “the age of the Church.”¹ Within the field of ecclesiology, Pope Pius XII’s proclamation of *Mystici Corporis*² was an important event. However, for the purposes of this analysis, a crucial moment in the age of the Church was the convocation of the Second Vatican Council, since this council, more than any other, contributed greatly to further developing and deepening ecclesiological thought. Among all the documents that have been adopted at the Council, the *Lumen Gentium: Dogmatic Constitution on the Church* deserves special attention. Scholars have emphasized that it is the “first official codification of the Catholic doctrine on the Church in 20 centuries.”³ This document is also widely discussed in the section dedicated to ecclesiology in the *Catechism of the Catholic Church* (CCC), which is often called “conciliar,” or the “last document of the Second Vatican Council.”⁴ The CCC was officially promulgated on December 7, 1992. From the perspective of the past quarter-century, this work can undoubtedly be counted among the greatest achievements in the history of the Church at the beginning of the new millennium. As St. John Paul II emphasized, this document is the “authoritative compendium of the one and eternal apostolic faith, which in the Church is kept and taught for centuries and millennia.”⁵

¹ J. N. Dol, *Qui est l'Église? Hans Urs von Balthasar et la personnalité de l'Église*, in: NRT 117 (1995), p. 376.

² Although school in Tübingen began the revival of ecclesiology in the early nineteenth century and the Roman school continued this work, the revival did not properly flourish until the twentieth century. This ecclesiology was primarily concerned with ensuring that the Church would be seen alongside its human dimension, the perfection of society, its divine beginnings, and the spiritual and supernatural community. See *Idee przewodnie soborowej konstytucji o Kościele*, Kraków 1971, p. 17-24.

³ S. Nagy, *Kościół Ojca, Syna i Ducha Świętego*, in: *Katechizm Kościoła Katolickiego*, ed. M. Rusecki i E. Pudełko, Lublin 1995, p. 115.

⁴ A. O. Fernandez, *Le catéchisme de l'Église dans l'histoire*, L'Osservatore Romano, French version (1993), 29, p. 10.

⁵ Jan Paweł II, *Kościół dziękuje Bogu za dar Katechizmu*, in: L'Osservatore Romano 14 (1993), 2, 10 - 11.

Promulgated 25 years ago, the CCC was a response to the “*tendencies to divide and reduce the deposit of faith*”⁶ that appeared and have continued since that time. The Pope’s primary aim with regard to the CCC was to promote the inviolability of the deposit of faith: “*Every catechism should faithfully and in an orderly manner present the teaching of the Holy Scriptures, the living Tradition in the Church and the authentic teaching office, and the spiritual heritage of the fathers, doctors and saints of the Church to enable better getting to know the Christian mystery and reviving the faith of the People of God. It must take into account explanations of the doctrine which the Holy Spirit pointed to the Church in the course of history.*”⁷ In an era of confusion, the CCC “has become a ‘real’ gift that presents the truth revealed by God in and through Christ to whom he has entrusted his Church.”⁸ Society received the publication of this systematic teaching of the faith, which is adapted to the needs and outlook of modern man, with great enthusiasm.⁹ This universal interest in the new “Catechism” was expressed in the fact that it has been translated into various languages throughout the world.

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Translations of the *Catechism of the Catholic Church*

Twenty-five years have have passed since the promulgation of the CCC, which has been translated into approximately fifty languages and prepared in Braille for the blind. When the text was promulgated in the Church, the first edition of the CCC, which appeared in French (*Catéchisme de l'Église Catholique*), initially served the basis for the translations the CCC.¹⁰ A special Committee for the *Catechism of the*

⁶ These tendencies strengthened particular during the postconciliar period. See the Cardinal J. Ratzinger and Cardinal C. Ruini’s statements contained in: *Katechizm Kościoła Katolickiego. Komentarz*, KAI, p. 25-26.

⁷ FD, p. 7

⁸ John Paul II, *Przemówienie w czasie promulgacji KKK 7 grudnia 1992*, in: J. Królikowski, *Powstanie i znaczenie Katechizmu Kościoła Katolickiego w wypowiedziach papieża Jana Pawła II i kardynała Josepha Ratzingera*, Poznań 1997, p. 44.

⁹ Interest in the CCC was so great that over four million copies were sold in French, Spanish, and Italian within four months. Cardinal J. Ratzinger believed that the incredible interest in the CCC was an expression of the faithful’s eagerness to learn what it means to be a Catholic. Cf. J. Jarco, *Katechizm Kościoła Katolickiego. Komentarz*, KAI, p. 24.

¹⁰ During the initial stages of work related to editing the CCC, the editors began writing the CCC in Latin. After sending this text to forty consultants, it turned out that the Latin caused misunderstandings. Instead of presenting the authors’

Catholic Church was created to, among others things, control and approve all published translations. On the first anniversary of the promulgation of the CCC in 1993, the text had been translated into nine languages within the Church.

The Church in Poland translated the CCC,¹¹ the Commission accepted the official text at the end of October 1994, and the CCC was solemnly promulgated to Polish society at the cathedral in Warsaw on March 18, 1995. As you can see, work on the first Polish version of the CCC translated from French lasted nearly two and a half years. This slow translation process was undoubtedly dictated by the serious content of the translated work as well as the differences between Polish and French languages. By nature, the translation of every text is a difficult task that demands a lot of responsibility. As Czesław Miłosz pointed out, sometimes, perhaps due to the latter, it is necessary to review a translation many times “and to consider sometimes impossible to overcome difficulties.” The translator plays an important role in the translation process, since it is his primary responsibility convey thoughts of one language in another. Many consider Boeteius to be the master of translation. As they say, he achieved almost the impossible by intactly conveying his thoughts in one language and translating them into another language. Therefore, in order to translate well and correctly, every translator must meet certain conditions—namely, sufficient knowledge of the original language, thorough knowledge of the language into which a work is to be translated, and knowledge of the subject matter. These conditions also apply to those who translate doctrinal texts. The correctness of the translation does not depend solely on the translator, however. Rather, the secret of a good translation, meaning the translated text’s compatibility with the original, also lies in the languages themselves. Despite the fact that each language has its own mode of expression, sometimes the modes of two languages overlap, creating a good “area” so to speak to achieve a good translation.¹²

intentions, it often distorted them. Therefore, they decided to continue work in a the modern language. French was chosen, since via it the authors were able to express their thoughts. See J. Ratzinger, C. Schonborn, *Wprowadzenie do Katechizmu Kościoła Katolickiego*, Warszawa 1994, 15-16.; M. Napieralski, *O nowym Katechizmie. Wprowadzenie w lekturę Katechizmu Kościoła Katolickiego*, Poznań 1994, 39-43.

¹¹ The publication of the typical edition the CCC in Latin (on August 15, 1997) enabled each national edition to have it as a reference. Thanks to the CCC in Latin, the new edition of the CCC (Second Edition, Pallottinum 2002) in Polish was adapted to coincide with the Latin edition.

¹² Cf. C. Miłosz, *Ogród nauk*, Lublin 1986, p. 176.

In the past quarter-century, the CCC has been met with great interest within the Church. In addition, it has become the subject of numerous publications, studies, and articles. However, these studies and articles primarily discuss the content of the CCC. As yet, no one has addressed the problem of the differences between the translations of the CCC. It is worth looking at least at some fragments of the CCC from the perspective of philology and translation. The following reflection on the art of translation is only an attempt to outline the problem and is limited. Are there any differences between the first Polish edition of the CCC and its French “original” from which the Polish version was translated? How does this impact the Church’s teachings presented in the CCC? In order to address these questions, this analysis considers three passages from the CCC: 770, 771, 774, in both the Polish and French versions. For a comprehensive insight into the rich source material, everything has been verified against the Latin text of the so-called “typical” issue of the CCC. Comparing translations against the English, Italian, and Russian versions of the CCC¹³ was also very helpful. This analysis is only an attempt to outline the issues at hand. As such, it neither fully addresses the issues nor presents a full lecture on ecclesiology, since this has been done already in so many publications in this field, nor is it a simplified summary of the Catechism’s doctrine on the Church, since the CCC has already achieved such an aim.

Mysterium Ecclesiae

In the first centuries of Christianity, the Church was understood as *mysterium (fidei)*—a mystery of faith. For many, it was the subject of meditation rather than reflection. This was due primarily to the constant persecutions against Christians. In such a situation, external circumstances did not help the Church survive. Therefore, the Church began to emphasize its divine roots and emphasize God’s work and the realization of his saving plan. The Bible states that the realization of God’s plan is a mystery (*mysterium*), which also applies to the

¹³ For the purposes of this article, to the following editions were referred to: *Catechisme de l’Eglise Catholique*, Mame Librairie Editrice Vaticane, Paryż 1992 (hereafter abbreviated as CCCF); *Katechizm Kościoła Katolickiego*, Poznań 1994 (hereafter abbreviated as CCCP); *Catechism of the Catholic Church*, London 1994 (hereafter abbreviated as CCCE); *Catechismo Della Chiesa Cattolica*, Roma 1993 (hereafter abbreviated as CCCI); *Катехизис Католической Церкви*, Moskwa 1996 (hereafter abbreviated as CCCR); and *Catechismus Catholicae Ecclesiae*, Roma 1997 (hereafter abbreviated as CCCL).

Church.¹⁴ In this way, the tradition of the first centuries of Christianity developed an ecclesiology based on the *mysterium* in the East and the *sacramentum* in the West.¹⁵ The latter was emphasized because the notion of a sacrament was weak within the seven rites. However, with the creation of the technical meaning of “*sacramentum*” in the twelfth century, the sacramental approach to the Church developed further.¹⁶

It was not until the twentieth century that theology officially returned to the idea of the Church as *mysterium*. Referring to early Christian tradition, the Fathers of the Second Vatican Council gave the first chapter of the *Dogmatic Constitution on the Church* the title “The Mystery of the Church.”¹⁷ The CCC’s teaching on the doctrine of the Church comes from “*Lumen gentium*,” which is why the editors of the CCC were not indifferent to this issue. Although ecclesiology develops from the biblical content of “*mysterium*,” the CCC authors devoted a separate place to it. In the seven points of the CCC, they drew attention to basic ecclesiological issues: “The Church - both visible and spiritual,” “The Church - the mystery of men’s union with God,” and “The universal sacrament of salvation.”¹⁸

The Church as a Divine-Human Reality (CCC 770-771)

The editors of the CCC state that the visible and invisible can be seen “only through the eyes of faith.”¹⁹ The first sentence of CCC 770 of the French version says: “*L’Eglise est dans l’histoire, mais elle la*

¹⁴ This concept includes the creation of the world and God’s choosing and leading the people of Israel. Christ himself—in his cross and resurrection and his words and deeds, through which he remains present among men until the fulfillment of the Kingdom of God—is the “*mysterium*.” From this perspective, the Church is considered a mystery, which is based on the cross and resurrection. The Church can also be called a mystery because she owes her origins to God himself. Cf. P. Neuner, dz. cyt., 335-336.

¹⁵ Cyprian of Carthage contributed to the definition of the Church as a sacrament. He called it “*sacramentum unitatis*”—the “sacrament of unity.” The other Church Fathers, among whom is St. Augustine, spoke of the Church as a sacrament or mystery. Cf. *Ibidem*, 400-401. More on this topic can be found in: E. Ozorowski, *Kościół. Zarys ekleziologii katolickiej*, Wrocław 1984, 33-37, 93-99.; E. Ozorowski, *Eucharystia w nauce i praktyce Kościoła katolickiego*, Poznań 1990, 61-65, 179-183.

¹⁶ Cf. G. Koch, *Sakramentologia. Zbawienie przez sakramenty. Traktat X*, in: *Podręcznik teologii dogmatycznej*, ed. W. Beinert, Kraków 1999, p. 67.

¹⁷ See KK 1.

¹⁸ See CCCP 770-776.

¹⁹ CCCP 770.

transcende en même temps.” Particularly noteworthy in this formulation is the French verb “transcender,” which Polish translators translated using the word “to exceed.”²⁰ In other translations of the CCC, the same verb was expressed using forms similar to the French form of the common Latin root, which is the word “transcendere.”²¹ The concept “transcender” used in the French edition of the CCC is relatively narrow in its conceptual scope.²² Thanks to this, the word can be used in limited situations. With regard to the French verb “transcender” and other words, it is clear that French is an analytic language and so too is its vocabulary, which is extensively synonymous.²³ The verb “to exceed” used in the Polish version of the CCC, however, is different than “transcender.” The word itself has is not applicably diverse and precise. Hence, in this context, the fundamental meaning of the verb used in the Polish version of the CCC compared to the French verb “transcender” is much broader. In this sense, because of the analytical nature of the French language, which is very helpful in the field of science, the French were obliged to use the aforementioned verb in a strictly defined context. In Polish, the verb “to exceed” can be used in many different contexts apart from the one referred to by the authors of the French edition of the CCC.²⁴ In addition, the French verb “transcender,” which is used in CCC 770, is not problematic or questionable in the Polish translation. This difficulty was mainly due to the fact that

²⁰ In the Polish version this sentence is: “Kościół jest w historii, ale równocześnie ją przekracza” (CCCP 770).

²¹ In the Latin, Italian, English language version of the CCC, the French word “transcender” was also used as a verb: “Ecclesia est in historia, sed eam simul transcendit” (CCCL 770); “La Chiesa e nella storia, ma nello stesso tempo la trascende” (CCCI 770); “The Church is in history, but at the same time she transcends it” (CCCE 770).

²² As the dictionaries indicate, this meaning of this verb indicates firstly transcending a certain level of cognition (*dépasser un certain niveau de connaissance*) or the possibility of understanding something (*dépasser les possibilités de l’entendement*). *Dictionnaire des noms communs, des noms propres, précis de grammaire*, Paris Larousse 1993, p. 671; *Dictionnaire du français*, Hachette 1987, p.1611.

²³ In the Polish-French dictionary, the Polish word “przekraczać” can, depending on its meaning, be attributed to several specific French words: “franchir, passer, enjamber, dépasser, outrepasser, transgresser, enfreindre, violer.” *Podręczny słownik polsko-francuski*, K.Kupisz, B. Kielski, Warszawa 1993⁹, p. 577.

²⁴ In Polish, the word may appear in various phrases, e.g. “cross the threshold, trench, river, state border, norm, limit,” etc. *Słownik języka polskiego*, ed. M. Szymczak, vol. 2, Warszawa 1992⁷, p. 980.

Poles do not know the verbal form of the word in its vocabulary.²⁵ As the Dictionary of Foreign Words indicates, it is possible to express this concept in Polish using the adjective “transcendental.”²⁶

In the Polish translation of the CCC, however, this word was not used. Perhaps this is due to the fact that, like the French, the authors of the Polish text also wanted to use a verbal form. Consequently, translators of the Polish text of the CCC used the transcendent verb “to exceed.” The Russian translation is similar. However, although they do not have a verbal form, the Russian translators of the CCC decided to translate the first sentence from CCC 770 into the adjectival form “трансцендентна.”²⁷ This solution meant that the Russian translation is close to the French version as well as to other translations of the CCC into other languages. Through the use of forms close to the verb “transcender,” the other translations clarify through their content

²⁵ Perhaps this is the reason why the authors of the French-Polish dictionary omitted the verb “transcender,” and they only included the adjective form “transcendant(e)” (this word was mistranslated in the French-Polish dictionary as transcendental). The authors of the dictionary probably mistook two different words: transcendent and transcendental. (see *Podręczny słownik francusko-polski*, K. Kupisz, B. Kielski, Warszawa 1993⁹, p. 860). The dictionary of terms and philosophical concepts clearly distinguishes between transcendent and transcendental. See *Mały słownik terminów i pojęć filozoficznych*, ed. A. Podsiad i Z. Więckowski, Warszawa 1983, 402-404.

²⁶ “Transcendent - existing outside of something, going beyond something beyond the reach of experience.” In Kant’s philosophy, this adjective points to what transcends the limits of consciousness and cognition.” (See *Słownik wyrazów obcych*, Warszawa 1978, p.769). Throughout the CCC the word “transcendence” has been used 3 times (CCC 697, 1028, 2141) and the adjective form “transcendental” occurs 19 times (CCC 239, 284, 285, 300, 440, 443, 639, 647, 648, 656, 660, 668, 691, 923, 1929, 2127, 2129, 2245, 2502). In the French version of the CCC, words are either in the form of a noun “la transcendence” or an adjective “transcendant(e).” In some cases, the verb “transcender” also appears. As you can see in the translation of the CCC’s teaching on ecclesiology, Polish translators have used the adjectival form only once. This takes place in CCC 923. In this instance, there was no problem with translation into Polish because in the French version of the CCC the same form of “transcendant” was used: “Through this ceremonial rite (*Consecratio virginum*)” the virgin becomes a consecrated person, a transcendent sign of the Church’s love for Christ, eschatological the image of this heavenly Bride and future life” (CCC 923); *Parque rite solennel* “(*Consecratio virginum*), la vierge est constituée personne consacrée, signe transcendant de l’amour de l’Eglise envers le Christ, image eschatologique de cette Epouse du Ciel et de la vie future” (CCCF 923).

²⁷ The Russian version says: “Церковь пребывает в истории, но в то же время она трансцендентна по отношению к ней” (CCCR 770). As you can see, this edition, unlike the other, the French verb “transcender” rendered in an adjective manner “трансцендентна.” See CCC 770.

that “transcender” implies going beyond the possibility of knowing something completely. Although the Church, thanks to its visible structure, falls can be sensed by man, it still has a divine element, which transcends human reason’s ability to know it. The Church, therefore, transcends that in which it participates every day. The authors of the CCC tried to include this in a statement contained in Polish: “*The Church is in history, but at the same time she transcends it.*” Although legible, the Polish translation deviates from the French version in which the vertical direction has been emphasized by the verb “transcender.” It shows here that, while being in the world, the Church is not only of the world, but also above it; in other words, it is a spiritual reality. Therefore, in order for the Polish to better reflect what the French emphasized in CCC 770, it would be more appropriate for the Polish translators to have used “the phrasal verb ‘rise above’” than the verb “to exceed.”²⁸

As can be seen in CCC 770, the authors succinctly referred to two existing dimensions of the Church: the human and the divine. With regard to the Second Vatican Council, the editors emphasized the complexity of the Church as a *mysterium*. In this regard, some might think that the distinction made between the two dimensions of the Church is tantamount to its division into the external and internal Church.²⁹ However, in CCC 771, the editors of both language versions dispel these doubts and defend the unity of the Church.³⁰ They make the reader aware that although it appears in a visible and spiritual dimension, the

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²⁸ CCC 770 would then take read as follows: “The Church is in history, but at the same time it rises above it. Only with the ‘eyes of faith’ can one see in his visible reality the spiritual reality that is the carrier of God’s life. Taking the example of the Russian translation of the CCC, it would be possible to translate the first sentence using the adjective “transcendent.” Then it should be translated as follows: “The Church is in history, but at the same time is transcendent to it.”

²⁹ Such a view has already been questioned by Pius XII in the encyclical “On the Mystical Body of Christ,” which is important in the development of ecclesiology: “[...] it is clear in what error those who create each other create an invisible and hidden Church, or even those who they put him on an equal footing with some visible institution, with a certain system of training and external ordinances, but without giving life above ground, on the contrary, just as Christ the Lord is not all as the head and model of the Church, if we see in him only his human nature, or only nature Divine invisible, but he is one in two natures and in union with both natures, so it is with His Mystical Body, because the Word of God took upon itself the human nature, subject to suffering and created a visible community and gave it the Blood of God Man, that man by visible management he came to the invisible.” Hereafter abbreviated as MC, 62.

³⁰ Already in the very title preceding this point, editors of the CCC emphasize that “the Church is simultaneously visible and spiritual.” See the heading before

Church simultaneously constitutes “one complex reality.”³¹ In order to emphasize the unity and indivisibility that appears in the community that is the Church, the Polish and French editions of the CCC reference here two quotations from the documents from the Second Vatican Council. The first is a passage from the Dogmatic Constitution on the Church³² and second from the *Sacrosanctum Concilium: Constitution on the Sacred Liturgy* (SC).³³ Analysis of the citations used in CCC 771 showed that there were some differences in translation in both the Polish and French language versions.

To begin, in the first part of CCC 771, which consists of a fragment taken from the *Lumen Gentium: Dogmatic Constitution on the Church* (LG), the Polish version of the CCC summarizes what is visible and invisible in the Church. In the last sentence, there is an inversion, and Polish translators state that the Church, which is a “complex reality,” consists of what is divine and human. The French and Latin texts of the CCC also speak in the same place about the two elements of the Church. However, these other versions always start with what is visible in it and end with what is invisible.³⁴ The authors maintain this arrangement to the end. The French version of CCC 771 ends this with the statement: “*Ces dimensions constituent ensemble «une seule réalité complexe, faite d’un double élément humain et divin.»*”³⁵ As has been stated already, the sentence above has been translated differently: “*These dimensions form one compound reality that fuses with the divine and human elements.*”³⁶ The different word order used here was probably due to the fact that the translators of the Polish version of the CCC relied only on the Polish translation of the Dogmatic Constitution on the Church in which the Latin phrase “(...) *quae humano et divino coalescit element*”³⁷ was translated as: “... *which fuses with the divine and human elements.*” Bearing in mind, then, that, since theology

CCCP 771. In the French version it reads as follows: “L’Eglise - à la fois visible et spirituelle.” CCCF 771.

³¹ Cf. CCCP 771; KK 8.

³² KK 8.

³³ KL 2.

³⁴ “«société dotée d’organes hiérarchiques et Corps Mystique du Christ; assemblée visible et communauté spirituelle; Eglise terrestre et Eglise parée de dons célestes »” (CCCF 771). See also CCCL 771.

³⁵ CCCF 771.

³⁶ CCCP 771.

³⁷ KK 8. Tekst łaciński *Konstytucji Dogmatycznej o Kościele*, in: Sobór Watykański II: *Dokumenty, Dekrety, Deklaracje. Tekst łacińsko-polski*, Paryż 1967, p. 86.

equates the Church to a sacrament by analogy, the inversion made in the Polish text of CCC 771 deviates from the existing scheme. Since the Church is a “kind of sacrament,”³⁸ then it is so precisely because it is two-dimensional: a visible sign and an invisible reality.³⁹ Like a sacrament, it can be a “visible sign of invisible reality,”⁴⁰ and never the other way around. As with the sacrament, the visible element points to the second component of the sign, namely its invisible element; consequently, the Church reaches its spiritual dimension through its earthly dimension. The authors of the French, Latin, Italian, and English versions⁴¹ of the CCC seem to use the sacramental dimension of the Church as their point of reference. However, in this regard the Polish version of the CCC differs. Admittedly, at the beginning of CCC 771, Polish translators follow the French text and maintain the same word sequence. However, in the last sentence, the Polish text differs from the original French. The same also applies to the Russian translation of the CCC.⁴²

In CCC 771, the authors quote SC. It is a kind of addition to the previous fragment taken from the LG. This can be proved by colon inserted in between one and the other sentence in the French edition of the CCC. Unfortunately, this detail was not included in the Polish

³⁸ KK 1.

³⁹ The visible element of the Church consists primarily of: the primacy of the Roman bishop, the power of bishops as successors of the Apostles, clergy, religious, lay faithful (among them, groups with special supernatural gifts - charismatics). The visible structure also includes the sacraments (in their external form), and the Sacrifice of the Mass. The divine element of the Church is above all the Holy Spirit, who unites the Church with the Father and the Son, and is the Giver of all gifts. An important element of the invisible structure is Jesus Christ who, as Head, guides the Church and unites all believers. Mary is included among the supernatural elements of the Church. In addition, there is sanctifying grace, theological virtues, the gifts of the Holy Spirit, and the efficacious grace. Cf. J. Misiurek, *Misterium Kościoła*, in: *Kościół na upadek i powstanie wielu*, ed. J. Misiurek A. J. Nowak W. Słomka, Lublin 1996, *Homo meditans* 17, p. 10.

⁴⁰ Cf. KL 33.

⁴¹ “Hae dimensiones simul «unam realitatem complexam efformant, quae humano et divino coalescit elemento»” (CCCL 771); “Queste dimensioni «formano una sola complessa realtà risultante di un elemento umano e di un elemento divino»” (CCCI 771). Taken together, these dimensions constitute “one complex reality which comes together from a human and a divine element” (CCCE 771).

⁴² We can read: “Эти измерения вместе составляют «одну сложную реальность, состоящую из двойного, Божественного и человеческого начала»” CCCR 771.

version of the CCC.⁴³ This next quotation from the conciliar documents follows the previously established sequence indicating the essence of the Church. Here, when the two-dimensionality of the Church is being described here, the human dimension is referred to first, and then the divine dimension just as it is initially set forth.⁴⁴

Furthermore, there is a verbal distinction in CCC 771. Specifically, in the French and Polish passage outlined in the SC, respectively, the French adjective “étrangère”⁴⁵ and the Polish word “pilgriming” are used. Both words were used in the same context (in relation to the Church) by the respective editors of the CCC. In the French text states: “*Il appartient en propre à l’Eglise d’être à la fois humaine et divine, visible et riche de réalités invisibles, fervente dans l’action et occupée à la contemplation, présente dans le monde et pourtant étrangère.*”⁴⁶ The above sentence shows that the editors of the French version of the CCC employ a very different combination of words in order to emphasize the human and divine dimension of the Church. Hence, they the translation “présente dans le monde,” which, translated into Polish, was “present in the world,” was opposed by the adjective “étrangère.” According to the context of the text and the dictionaries’ indication, the word “étrangère” would probably have been best translated as “foreign.”⁴⁷ With regard to this same number, the editors of the Polish version choose the adjective “pilgriming,” which is commonly and

⁴³ Only translators of the English version of the CCC noticed this detail and included it in their translation. CCCE 771.

⁴⁴ “It is the essence of the Church that she is ... human and at the same time divine, visible and equipped with invisible goods, zealous in action and devoted to contemplation, present in the world, but still a pilgrim, all of these properties in a way, that what is human is subordinated to God and directed to God, visible to the invisible, active life to contemplation, and what is temporal - to the future city that we seek” CCCP 771; KL 2.

⁴⁵ It is the equivalent of the Polish word “foreign.” Cf. *Wielki słownik francusko-polski*, vol. 1, Warszawa 1980, (étrangère), p. 628.

⁴⁶ CCCF 771.

⁴⁷ The adjective “foreign” is used every day in the sense of: “not belonging to any circle of people, matters, things.” *Słownik języka polskiego*, ed. M. Szymczak, vol. 2, Warszawa 1992⁷, (obcy), p. 407. In the New Testament, “foreign” denotes the spiritual attitude of a Christian who regarded himself as a foreigner on earth, a man who did not have a permanent home in a figurative sense (2 Cor 5: 1n) and was taken into account not only because of the fact that the land belonged exclusively to God, but also that Christians considered themselves citizens of the heavenly homeland. See A. Darrietort, *Cudzoziemiec*, in: *Słownik teologii biblijnej*, ed. X. L. Dufour, Poznań – Warszawa 1982, p. 173.; D. B. Bratcher, *Obcy*, in: *Encyklopedia Biblijna*, ed. P. J. Achtemeier, Warszawa 1999, p. 854.

primarily related to the activity of “traversing to places of worship.”⁴⁸ As is evident in both languages, these words are essentially different in their content. The French word more directly and clearly indicates to the reader that, although the Church is present in the world, it simultaneously transcends the world and does not belong to it. The essence of the Polish word does not indicate the simultaneous “alienation” or distance between the Church and the world as the French word “étrangère” implies. On the contrary, the word “pilgriming” used in the Polish text, which is a subsequent reinterpretation the meaning of the Latin word “peregrine,”⁴⁹ may mean the opposite. In the Polish translation of the CCC, calling the Church a “pilgriming” points, for example, to its earthly character and to the fact that the Church “has the form of this passing world and exists among creatures.”⁵⁰ As you can see, such a reading of this passage would completely contradict the editors’ basic thoughts contained in CCC 771. Therefore, in order to avoid such a situation, the French word “étrangère” should be translated literally just as it was in the Russian version of the CCC.⁵¹ This passage could have then been translated as: “*The essence of the Church is that it is ... human and at the same time divine, visible and equipped with invisible goods, passionate in action and devoted to contemplation, present in the world, and yet not belonging to it (...).*”⁵²

⁴⁸ Cf. *Słownik języka polskiego*, ed. M. Szymczak, vol. 2, Warszawa 1992⁷, (pielgrzymowanie, pielgrzym, pielgrzymi, pielgrzymka, pielgrzymować, pielgrzymowanie), p. 650.

⁴⁹ In the typical CCC edition, the French word was “peregrine” (CCCL 771). In the literal sense - as the dictionaries state, this word means: “foreign,” (*Słownik łacińsko-polski*, ed. M. Pleza, vol. 4, Warszawa 1974, (peregrinus), p. 89; *Słownik łacińsko-polski*, ed. K. Kumaniecki, Warszawa 1990¹⁸, p. 361; *Słownik kościelny łacińsko-polski*, ed. A. Jougan, Miejsce Piastowe 1948², p. 445. The basic meaning of this word seems closer to the French “étrangère” than to the Polish word “pilgrimage,” although the Latin form is the basis for the French noun “pelerine” and its Polish equivalent “pilgrim” (by borrowing from the German “Pilgrim”. A. Brückner, *Słownik etymologiczny języka polskiego*, Warszawa 1974, s. 408)

⁵⁰ KK 48.

⁵¹ Here, Russian translators do not use the word “паломник,” which would be related to the Polish word “pilgrim.” In the text we see the word “странник” [a person who has no place].

⁵² In the above excerpt, the Polish translation of the French phrase “et pourtant” was also changed into “and yet”. In this form, the phrase seems to fit more closely with the style of the whole passage from the *Sacrosanctum Concilium: Constitution on the Sacred Liturgy* quoted in this section. In addition, the French “et” is more often used as Polish “and.” and in conjunction with “pourtant,” whose synonyms are “cependant,” “toutefois” and “néanmoins,” the more so. Also, the typical CCC edition here uses a similar “et tamen” assembly, which

The Church as a Sacrament (CCC 774)

In the first point of LG, the Second Vatican Council stated that “the Church is a sort of sacrament.”⁵³ This analogy also appeared in some other conciliar.⁵⁴ In addition, the authors of the CCC also devoted their attention to this issue. They teach the doctrine of the sacramentality of the Church in three separate points within the framework of catechetical ecclesiology. At the very beginning of CCC 774, the editors did not approximate and explain to the reader the terminology applied to the Church in this regard. Among it, apart from the Latin word “*sacramentum*,” there also appeared the Greek “μυστήριον”⁵⁵ as well as its Latin form “*mysterium*.”⁵⁶ The French version of the CCC used both words almost exactly (sacrement, mystère). In the Polish edition of the CCC, the translation was slightly different and concerned the translation of the Latin “*mysterium*.” Most often, in religious texts the word is most often translated into Polish using the noun “mystery

can be translated as “and yet”. The word “tuttavia,” which is used in the Italian version of the CCC, has the same meaning, although in literary language this word is typically translated into the Polish as “constantly” and “incessantly.” *Wielki słownik francusko-polski*, vol. 2, Warszawa 1982, (pourtant), p. 378; *ibidem*, (néanmoins), p.138; *Słownik łacińsko-polski*, ed. M. Pleza, vol. 5, Warszawa 1979, (tamen), p. 336; *Podręczny słownik włosko-polski*, ed. W. Meisels, vol. 2, Warszawa 1986, (tuttavia), p. 610.

⁵³ “Cum autem Ecclesia sit in Christo velum sacramentum seu signum et instrumentum intimae cum Deo unionis (...).” KK 1. The use of the Latin expression “veluit” in this case indicates that the Council Fathers “did not use this terminology hastily,” but rather prudently and cautiously. Cf. P. Neuner, *Ecclesiology - teaching about the Church. Treaty VII*, in: *A Guide to Dogmatic Theology*, ed. W. Beinert, Kraków 1999, p. 403.

⁵⁴ See *Konstytucja o Świętej Liturgii* (KL) 5, 26; *Dekret o działalności misyjnej Kościoła* (DM) 1, 5; *Konstytucja duszpasterska o Kościele w świecie współczesnym* (KDK) 42, 45; *Konstytucja dogmatyczna o Kościele* (KK) 1, 9, 48, 59.

⁵⁵ According to K. Hola, the Greek word “μυστήριον, played an important role in the history of Christian theology. In Christian literature it was translated into the Latin word “sacramentum,” which later became a technical theological term for marking the event of salvation which we call a sacrament in today’s language.” K. Hola, *Translation of the mysterion in Latin translations of the Bible*, in: RBL 1982 No. 3, p. 345.

⁵⁶ The term “comes from the Greek word ‘myein’ which means to close your mouth, squint your eyes, do something mysterious. In the pagan world, the noun ‘μυστήριον’ was used to describe religious rites, magical activities. This expression had a richer meaning in the Scriptures. According to J. Salij, the biblical theologian, “mystery” is Saint Paul, to whom the word appears 21 times. It is used primarily to describe God’s saving love for the people revealed in Jesus Christ.” See J. Salij, *Tajemnica*, in: *Katolicyzm A-Z*, Poznań 19974, p.368.

[tajemnica].”⁵⁷ Similar usages can be observed in the Polish translation of CCC’s section on ecclesiology. In other words, in most cases, the Polish translation used the word “mystery,” wherever the French translation used the noun “mystère.”⁵⁸ The translation of this French word in this, and not other, instances, is insufficient, even when the French-Polish dictionaries suggest that this be done.⁵⁹ The Polish word “mystery” used in the context of the Church does not fully reflect the meaning of the French noun “mystère,” which derives from the Latin word “mysterium.”⁶⁰ According to the theological meaning of the word, it follows that its scope entails both the plane of being and cognition. It indicates the way God gives himself to man.⁶¹ The basic and common meaning of the Polish words “mystery” points to something completely different.⁶² The meaning of the word “mystery [tajemnica]” is not as

⁵⁷ A classic and daily example of such a translation is the Memorial Acclamation in the Liturgy of the Eucharist. There, the Latin term “mysterium” was translated as “mystery” (The Mystery of Faith). In this respect, the Polish translation became similar only to the German translation (Geheimnis des Glaubens) and the Russian translation (Тайна веры). In other languages, the phrase “mysterium fidei” was translated literally (Il est grand, le mystère de la foi; Mistero della fede; Let us proclaim the mystery of faith). In Spanish, the translation refers to the Latin “sacramentum” (Éste es el Sacramento de nuestra fe.) See *Obrzędy Mszy św. w ośmiu językach*, Warsaw 1993, 24-25.

⁵⁸ In the French text of CCC’s teaching on ecclesiology, the word “mystère” appears approximately 31 times. However, only in 8 cases has it been translated into Polish using the Polish version of the “mystery.” See CCCP 772, 778, 963 (twice), 972, 973. In other places of the CCC, the same translation applies, among others, to those points where, for example, the mystery of Christ is mentioned (e.g., CCCP 80, 90, 280, 389, 737, 1066, 1075, 1092, 1109) or the Paschal Mystery (e.g., CCCP 444, 542, 571, 618, 638, 654, 1076).

⁵⁹ See *Podręczny słownik francusko-polski*, K. Kupisz, B. Kielski, Warszawa 1993⁹, (mystère), p. 537; *Wielki słownik francusko-polski*, vol. 2, Warszawa 1982, (mystère), p. 128.

⁶⁰ The encyclopedia “Larousse Universel” defines the word “mystère” as follows: “(...) une vérité inaccessible à la raison, que les fidèles doivent croire sur le témoignage de Dieu qui l’a révélée. Les principaux mystères de la religion chrétienne concernent la nature intime de Dieu, ou ses relations surnaturelles avec l’humanité (...)” *Larousse Universel*, vol. 2, Paris 19 (mystère), 277-278.

⁶¹ Cf. E. Ozorowski, *Eucharystia w nauce i praktyce Kościoła katolickiego*, Poznań 1990, p. 95.

⁶² The Polish Dictionary says that “the thing (case, fact, message) is called a secret, which should not be announced, which should not come to light (...)” So you can talk about the secrets of correspondence, medical secrets, business secrets. This concept may also have a religious meaning. The authors of the Dictionary mention the word “secret” them in the context of the Sacrament of Reconciliation (the Seal of the Confessional). Here, the term “mystery” is identified with “the

rich as the French word “mystère,” since the Polish word emphasizes “logical and cognitive order.”⁶³ Moreover, from the very statement of meaning of both concepts, the difference is clearly visible. The word “mystery” in Polish vocabulary is characterized by a wider “semantic field” and has a more secular overtones than a theological ones. The word can be used in many different circumstances. By its very nature, the word “mystery [tajemnica]” is so “flexible” that it can simply take on a different meaning depending on the context in which it is used. Basically, in Polish the meaning of the word “mystery” is closer to the French noun “secret.”⁶⁴ Before, the word “secret” was by the authors of the French edition of the CCC in several places when referring to what Poles call the “seal of confession” and “professional secret.”⁶⁵ Therefore, in order to faithfully reflect the theological meaning of the French word “mystère,” it is necessary to translate it into Polish as “mystery,” not “secret.” The French word implies the essence of things in a deeper way and more comprehensively, even though it sounds strange to the Polish ear. In CCC 772, the authors of the Polish translation of the teaching on the Church subtitled “The Church – mystery of men’s union with God” shows that the authors appeared to be aware of the correctness of such a translation. In the French version, the word “mysterium” is translated literally according to the word

confessor’s obligation not to tell anyone or make use of any information that he has heard from the penitent.” *Słownik języka polskiego*, ed. M. Szymczak, vol. 3, Warszawa 1992⁷, p. 472.

⁶³ This word refers to “the fact that something exists, but one cannot say what it is. You can have a secret, betray a secret or keep it, let someone keep a secret or defend it (...).” E. Ozorowski, *Kościół. Zarys eklezjologii katolickiej*, Wrocław 1984, p. 34.

⁶⁴ In French, the noun basically indicates: “Ce qui doit être caché: confier un secret (..) Secret d’État, chose dont la divulgation nuirait aux intérêts du pays. Secret professionnel, interdiction légale de divulguer un secret dont on a eu connaissance dans l’exercice de ses fonctions.” *Dictionnaire des noms communs, des noms propres, précis de grammaire*, Paryż Larousse 1993, (secret), 605-606.; Cf. *Dictionnaire du français*, Hachette 1987, (secret), p.1445.

⁶⁵ “Le secret du sacrement de réconciliation est sacré, et ne peut pas être trahi sous aucun prétexte” (CCCF 2490). Les secrets professionnels - détenus par exemple par des hommes politiques, des militaires, des médecins, des juristes-(...) doivent être gardé ...” (CCCF 2491). “La véracité observe un juste milieu entre ce qui doit être exprimé, et le secret qui doit être gardé” (CCCF 2469). Moreover, this term also appeared in an adjectival form in the ecclesiological part of the CCC: “Que ce témoignage soit public, comme dans l’état religieux, ou plus discret, ou même secret, la venue du Christ demeure pour tous les consacrés l’origine et l’Orient de leur vie” (CCCF 933). It was translated into Polish as “ukryty” (CCCP 933).

“*mysterium*,”⁶⁶ in the third part of the first paragraph of the CCC on ecclesiology, known in the French version as “Le mystère de l’Église,” which is the heading that precedes CCC 772 “L’Église - mystère de l’union des hommes avec Dieu,” and the phrase “les saints mystères” from CCC 774 as well as the phrase “mystère de salut” in CCC 778. However, in other cases, the concern for the correct translation of the French word “mystère” seems to have been overlooked. The Polish translation’s attachment to the “wrong form”⁶⁷ seems to be very strong. This is especially visible in CCC 772 and 773,⁶⁸ where, in order to avoid ambiguity, the translators did not even put next to the Polish word “secret” a noun that would phonetically resemble the proper word in Latin.⁶⁹ In this respect, the Polish version of the CCC is inconsistent in its translation of the French word “mystère.” The Italian or English versions of the CCC do not present such a problem.⁷⁰

With regard to the same point in the CCC, comparative studies of the Polish and French versions of the work also showed that some Polish translations made additions that were impossible to overlook. Specifically, these additions were made to a quote from St. Augustine’s Letters, which appears in CCC 774. The French text “*Il n’y a pas d’autre mystère que le Christ*” has been translated into Polish as, “There is no other Mystery of God than Christ.” After combining these two texts, the discrepancy is clearly evident. Apart from the fact that the French word “mystère” is not fully captured in the Polish word “mystery,” a certain detail of a strictly grammatical nature appears in

⁶⁶ See CCCP 770, 772, 774, 778.

⁶⁷ In this way, the “Mały słownik teologiczny” defines the word “secret” in the sense of natural cognition in contrast to the mystery which is assigned to “a religious act as such.” According to the editors of the Dictionary, “the secret [mystery] is a significant and lasting perspective of all reality in the sense that it as a whole (and therefore infinite) becomes present to the finite, created spirit in its essential openness to the infinite.” See *Mały słownik teologiczny*, K. Rahner, H. Vorgrimer, Warszawa 1987, (tajemnica), kol. 461.

⁶⁸ The French word “mystère,” which appears six times in these points has never been translated as a “mystery” but as a “secret.” See CCCF 772 and CCCP 772; CCCF 773 and CCCP 773.

⁶⁹ Polish editors of the CCC decided to make such a specification in only one instance—namely, in CCC 774. (“In this sense, Christ Himself is” the Mystery of the of salvation (...)) (CCCP 774).

⁷⁰ The editors of the Russian translation were worse off than the Polish translators because it was more difficult for them to translate the French noun “mystère,” since the word is unknown in Russian vocabulary. Therefore, they had to use the word “тайна,” which, like in Polish, is not the same as the Latin “*mysterium*.” See CCCR 770, 772, 773, 774, 778.

this sentence; the editors use of the Polish noun “God” complemented the meaning of the word “mystery.” In the French edition of the CCC, they omit this detail. In this text in French, the noun “Dieu” is not used as a so-called qualifier in the same way that the Polish “God [Bog(a)]” is used as a qualifier.⁷¹ This raises the issue as to whether the Polish use of a qualifier departs from the meaning of the original in French or whether it complements it. A typical edition of the CCC reveals, however, that the Polish translation is legitimate. In the Latin version, the text reads: “*Non est enim aliud Dei mysterium nisi Christus.*” Here, the word “God [Dei]” is present and reveals that the Polish translation undoubtedly corresponds to St. Augustine’s thought and the teaching on the sacramentality of the Church.

Thanks to the Polish translation, it is clear that this mystery transcends all other mysteries and that God himself, who is Christ, is the proper “mystery.” Unfortunately, the French edition did not add the same emphasis. If, therefore, the translators of the Polish version of the CCC strictly followed the original French text, they would have risked repeating the same inaccuracy. The Russian translators followed the French translation of point 774 extremely closely.⁷² One might ask where the Polish translators thought to add to the quotation from St. Augustine. Based on what text did they decide to follow through with this idea to add to point 774 of the CCC. The answer to the question is undoubtedly connected with the next difference that both texts of the CCC exhibit with regard to the point of interest.

In the Polish translation of the CCC, the translation of the quote by St. Augustine is accompanied by the Latin version.⁷³ In the French edition, however, the editors did not include the Latin version.⁷⁴ This reveals, therefore, that the Polish translation of this point of the CCC had to be based on an additional text, rather than on the initiative of the translators themselves. In this regard, the translators could have

⁷¹ In this respect, the English and Italian translations are compatibility with the Polish translation: “For there is no other mystery of God, except Christ” (CCCE 774) and “Non c’è altro Mistero di Dio, se non Cristo” (CCCI 774).

⁷² In their first translation of the CCC, the Russian translators followed the French text very faithfully. This is evident on the basis of the problem raised here with the Latin phrase “*Dei mysterium.*” In CCCR 774 it reads: “- нет иной тайна кроме Христа.” As you can see, it is an exact copy of the French version of the CCC.

⁷³ The passage from St. Augustine’s Letter was in the Polish text of the CCC was preceded by its Latin version: “*Non est enim aliud Dei mysterium nisi Christus.*” See CCCP 774.

⁷⁴ The absence of the Latin text in CCC 774 is also characteristic of the English and Russian translations.

referred to the Italian translation of the CCC when working on point 774, since the Italian version also contains the Latin version of the quotation from St. Augustine.⁷⁵ Another hint that Polish translators could have referred to the Italian translation of the CCC is the fact that a comma is present in the quotation of St. Augustine in Latin in both editions that is not found in other translations. More specifically, in both versions of the text, a comma precedes the Latin word “nisi,” when in the typical version it does not appear at all. In this sense, then, it is clear that the Polish translation in this instance is more accurate than French and, moreover, closer to the Latin translation of the CCC. If the authors of the French writers of the CCC, like the Italian and Polish translators, had published a Latin quote in their edition, then it would have been more likely that the text could have been verified, and thus the omissions mentioned here could have been avoided.

Conclusion

Catechetics

It is not surprising that discrepancies exist between the Polish translation of the CCC and other translations. In fact, the well-known Italian saying “traduttore - traditore,” or perhaps a somewhat milder statement of Jan Leopolita: “It is difficult to speak one language in another language,”⁷⁶ confirm that it is difficult to completely capture the essence and content of a text or language in translation. The art of translation is difficult. By its nature, it requires that translators exert a persistent and zealous effort to do their job well. Taking into account the doctrinal nature of the text and length of the CCC, it is very likely that difficulties that the translators encountered were greater than those of the average translator. The analysis of selected texts on the Church in the Polish and French versions of the CCC from the perspectives of philology and translation confirms the need for continuous comparative studies of translated theological texts. In theology, these studies are particularly important because it is a science that is based primarily on the Word of God expressed and transmitted in human language. Perceiving linguistic differences makes it possible to better understand the content of these texts, more deeply probe their meaning, and see more clearly how the Word of God works in different linguistic conditions, specific social contexts, intellectual

⁷⁵ “Non est enim aliud Dei mysterium nisi Christus” – “Non v’è altro Mistero di Dio, se non Cristo” (CCCI 774).

⁷⁶ E. Balcerzan, *Pisarze polscy o sztuce przekładu (1440-1975). Antologia*, Poznań 1975, p. 89.

environments, or cultural traditions. Some of these conditions stem from the very nature of a given language such as, for example, Polish and French. In Polish, not everything can be expressed in the same way as in French and vice versa. Differences in the translation of the CCC reveal that translations do not always directly correspond with original texts. Sometimes they enrich them and sometimes they poorly express what the content, meaning, and sense of the original text. In addition, translations do not exhaust the interpretative potential of the original text, hence the process of searching for the meaning of the original never really ends. The translation of every work conveys whether a translator (mis)understood the text. Given the multitude of translators, it is not surprise that the art of translation entails better and worse translations.

FRANCUSKA I POLSKA WERSJA KATECHIZMU KOŚCIOŁA KATOLICKIEGO. FILOLOGICZNA I TRANSLATORSKA PRÓBA SPOJRZENIA NA NIEKTÓRE WYBRANE ZAGADNIENIA Z KATECHIZMOWEGO WYKŁADU WIARY O „MYSTERIUM ECCLESIAE”.

Problemem zgodności przekładu z oryginałem jest zagadnieniem sięgającym niepamiętnych czasów i wciąż aktualnym. Świadczyć o tym może już mowa mędrca Pańskiego z Księgi Syracha: „Proszę więc z życzliwością i uwagą zabierać się do czytania, a wybaczyć w tych miejscach, gdzie by się komu wydawać mogło, że mimo naszej usilnej pracy nad tłumaczeniem, nie mogliśmy dobrać odpowiedniego wyrażenia” (Syr. Prolog, 15-20). Jako że Katechizm w ciągu minionego ćwierćwiecza spotkał się w Kościele z dużym zainteresowaniem dokonywano jego przekładu na różne języki. Czy istnieją różnice między pierwszym polskim wydaniem KKK a jego francuskim „oryginałem”? Niniejszy artykuł jest próbą odpowiedzi na postawione pytanie i ogranicza się wyłącznie do niektórych odnalezionych różnic w wersji polskiej i francuskiej KKK, jakie pojawiają się w „katechizmowej eklezjologii”, a które mogą mieć wpływ na odbiór treści, płynących z nauki o Kościele. Artykuł w poczynionej refleksji bazuje generalnie na trzech punktach z KKK (770, 771, 774). Dla całościowego wglądu w bogaty materiał źródłowy wszystko zostało zweryfikowane z tekstem łacińskim tzw. wydania typicznego KKK. Wielką pomocą dla analizy porównawczej tłumaczeń było także odwołanie się do tekstu angielskiego, włoskiego a także rosyjskiej wersji „Katechizmu”.

Słowa kluczowe: Kościół, eklezjologia, tłumaczenie, Katechizm Kościoła Katolickiego, język teologii, semantyka, sztuka przekładu .

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