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"Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych", Poznań-Warszawa 1971 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

La pratique de l'Eglise les précise et trace la voie à suivre. Cette pratique a son origine dans la doctrine, mais elle influence son développement ultérieur.

L'Auteur tient aussi compte du résultat de la première session extraordinaire du Synode des évêques en 1969, consacrée à l'analyse des problèmes liés à la doctrine et la pratique de la collégialité dans l'Eglise, prise dans les dimensions verticale et horizontale. Quoiqu'il ne se serve pas directement de la documentation du Synode, néanmoins il s'appuie sur les oeuvres solides publiées par Mgr W. Wójcik et St. Nagy. Il faut ajouter que St. Nagy, outre l'article cité par Sztafrowski, a écrit un autre sur la doctrine de ce Synode et l'a publié à côté de l'article du cardinal Wojtyła, consacré, lui aussi, à ce Synode, dans "Analecta Cracoviensia", n° 2, 1972, p. 157—197.

Discutant des formes concrètes de l'action collective des évêques, l'Auteur ne se contente pas de donner une caractéristique exacte de l'état juridique de ces formes à l'heure actuelle mais il s'efforce de découvrir dans quelle mesure elles constituent une réalisation du principe conciliaire de la collégialité, c'est-à-dire à quel point elles sont une expression du pouvoir suprême et plein du collège des évêques sur toute l'Eglise. Il conclut à juste raison que ces formes en dehors de l'institution du concile oecuménique ne sont pas une expression exacte de la collégialité, mais elles sont une forme de l'action collégiale dans un sens plus large. Quelques-unes, comme le Synode des évêques, peuvent se transformer en collégialité dans le sens strict du terme.

L'ouvrage de Sztafrowski traite à fond la problématique de la collégialité, particulièrement importante pour la doctrine théologique de la constitution de l'Eglise, pour l'activité juridique dans l'Eglise, et pour l'approfondissement du sens communautaire de tous les fidèles. Il présente un bon exemple de synthèse de la science théologique et canonique et enseigne à considérer les problèmes de la constitution de l'Eglise abstraits en apparence, avec les yeux d'un pasteur d'âmes engagé. C'est pourquoi l'ouvrage devrait intéresser non seulement les théologiens et les canonistes, mais aussi les prêtres et même les laïcs plus engagés.

Władysław Łydka, Kielce

Pismo święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych (Sacred Scriptures of the Old and New Testament translated from the languages of the original). Prepared by a team of Polish biblicists on the initiative of the Benedictines friars of Tyniec. Second revised edition. Poznań-Warszawa 1971, Pallottinum Publishers, pp. 1439.

To commemorate the Millennium of Christianity in Poland a new Polish translation of the Scriptures was placed at the disposal of the Catholic readers by the "Pallottinum" publishing house of Poznań in 1965. The work, called the Millennium Bible, was unparalleled in Poland. One reason was the large number of the contributors. The pre-war Poznań Bible (without the last volume which did not come out), published by St. Adalbert's Bookshop (Księgarnia Św. Wojciecha) from 1926 to 1932, was the work of only eight authors. Nothing is known about the number of those who were to co-operate in the translation of the Bible as planned by Polish Biblical scholars in 1937. However, it must have been considerable since there were even eleven specialists in the Committees themselves, appointed to supervise the particular parts of the Bible. The Millennium Bible was the work of more than forty translators besides the team of philological editors, literary revisers, and the editorial board both from Tyniec and Poznań.

But its chief novelty was that all the Scriptures (except the Psalter) were translated from the original languages. It must be admitted, however, that Fr. Seweryn Kowalski (Warsaw 1957) and Fr. Eugeniusz Dąbrowski (Poznań 1961) had translated the New Testament from the original, but only some books of the Old Testament had been translated directly from Hebrew by Roman Catho-

lic in Poland. Thus, Fr. Wilhelm Michalski had translated Hosea's and Amos' prophecies (Lwów 1922), Fr. Joseph Kruszyński — as many as twenty three books, including among others the Pentateuch, Jeremiah's prophecy and the Psalter (Lublin 1926—1939); Fr. Czesław Jakubiec had translated the book of Genesis (Warsaw 1957), and Fr. Alexy Klawek several score Psalms (published in the bi-monthly "Ruch Biblijny i Liturgiczny", Kraków 1948—1955). The poet Roman Brandstaetter had made translations of excerpts from various books of the Old Testament including the Psalter (Poznań 1964). Some graduates of the Biblical Studies at the Jagiellonian University had prepared translations of several books of the Old Testament with commentaries, which had not been published.

The Millennium Bible, translated into present-day Polish, which brought the original texts of the Bible closer to the reader, was in general favourably accepted. And yet, more accurate examination of the text, when read aloud in churches and chapels as part of the Liturgy of the Word after Vatican Council II, exposed a number of faults and shortcomings both in the language and in the cadence of sentences. That was nothing unexpected for the translators, the editors and the publishers. The whole team carefully collected all critical remarks with a view to making use of them in the future. It was borne in mind that the idea of a new translation had caused controversy among Polish biblicists. Never and newer and for the part, better and better translations, which kept appearing after the War strengthened the conviction of some of the biblicists that a translation of all the Scriptures from the original languages was feasible. In 1958, at a Theological Congress in Lublin, Fr. St. Łach contended that, after the well-known achievements in the translations of the New Testament, it was time to set about translating the books of the Old Testament. However, other biblicists — and among them Fr. Alexy Klawek, excellent expert in Semitic philology and translator of the Psalms, — did not share Fr. Łach's opinion. Likewise Fr. Eugeniusz Dąbrowski thought that — in spite of the unquestionable development of Biblical studies in Poland — the number of adequately prepared translators was not sufficient to guarantee the success of a translation of the Old Testament.

Even when the translation was already in progress, some people uttered their sceptical comments (although not printed). After the publication of the new translation some critical voices were silenced while others became louder. Fr. A. Klawek — who evidently had already believed that a translation of the Old Testament from the original languages was feasible since — in 1960 — he had launched the idea of a joint work of preparing a new translation of the Bible in Poznań — considered the Millennium Bible a long step forward. Also Professor Maria Kossowska, who has studied for many years translations of the Bible into Polish, pointed out the merits of the new work, by no means overlooking its demerits (Novum, 1969, Nos 1—2, 63—74). She stressed the uniformity of the language in the translation, which in a collective work should be especially appreciated; she also noticed the apt use of the easily comprehensible present-day language and expressed the opinion that the Millennium Bible made an epoch in the history of Polish translations of the Scriptures.

There were, of course, some unfavourable opinions concerning individual books or even some fragments of them — as for example the Lord's Prayer — and they provoked replies. Alternative translations of certain words, phrases and expressions were suggested. Fr. Mędala (Collectanea Theologica 37, 1967, No 2, 82—96) observed that many Hebrew expressions were misunderstood or incorrectly translated, although they could have been elucidated with the help of Canaanite or Ugaritic texts. He also pointed out the inaccurate translation of some Greek expressions in the New Testament, the lack of precision in the delimitation of synonyms and the like.

An all-out attack was made by Fr. E. Dąbrowski, who openly came out with severe and aggressive criticism first on the Vatican Radio and then in a separate pamphlet published in Polish in London in 1967. Fr. Dąbrowski arrived at his conclusions on reading selected books of the Millennium Bible

and especially Isaiah and the Synoptic Gospels. He compared the New Testament with his own translation as the only authoritative and just criterion. In his opinion the Millennium Bible was bound to fall short of expectations and hopes because the enterprise was beyond the abilities of the translators of the Old Testament. It lacked a theory of translation and depended too much on the Jerusalem Bible. Fr. Dąbrowski's objections fell into several categories: literary, theological and sacral, and his conclusion was that the Millennium Bible was an unsuccessful experiment.

Some of Fr. Dąbrowski's objections were answered by the editor of the work Fr. Augustine Jankowski OSB (Tygodnik Powszechny, 1970, No 11), and Fr. Janusz Frankowski engaged in a thorough polemic with the Warsaw professor (Ruch Biblijny i Liturgiczny 23,1970,76—87). He classified the objections and then gave them a careful consideration and estimation. He agreed with the censure of the lack of competence of some translators and some members of the editorial staff and admitted the pertinence of the remarks which suggested new solutions or helped to reconsider some passages of the Scriptures. However, he essentially rejected Fr. Dąbrowski's general opinion of the Millennium Bible as one-sided and unavoidably false, resulting from a prejudice against the translation. According to Fr. Frankowski the Millennium Bible is one of the most important steps forward taken by Polish biblicists after the War, and though this step is still a little unsteady and staggering, nevertheless it permits to hope that subsequent steps will be more steady and firm. It also does credit to the zeal and ambition of Polish biblicists and bears witness to the birth of the spirit of teamwork, which opens wide prospects before Polish Biblical studies.

The authors of the second edition of the Millennium Bible (Poznań 1971) attentively followed all the polemics and discussions and have taken into consideration all critical remarks. Both the Board of Editors, (enlarged and consisting of Fr. Augustine Jankowski OSB, Fr. Lech Stachowiak and Fr. Casimir Romanuk), and the team of Biblical scholars who have revised the text (it is to be regretted that their names have not been disclosed by the publishers) have made use of all the available materials and have taken into account suggestions that came from various sources: the editor of the first edition Fr. Casimir Dynarski supplied the materials he had in his possession; the translators suggested improvements in their own translations; many people, who were not personally engaged in the work but who read or heard the new translation, expressed their reservations and remarks in letters to the publisher. Out of the suggested emendations and alterations those introduced into the new edition are first of all ones which correct the errors of translation, its language and style, and those which serve to achieve a greater uniformity of the language in the whole work. Fr. Dąbrowski's relevant suggestions have also been followed.

Besides, several new introductions to individual books have been written. Others have been supplemented and brought up to date by taking into consideration recent results of Biblical studies, especially in what concerns the literary character and peculiarities of each book. The same should be said about the commentaries, which, while preserving their almost telegraphic brevity, introduce a number of new comments, often relative to the literary peculiarities of the text commented upon and to its theological meaning.

The books of Jeremiah, of Daniel and the Psalter have been translated anew by translators other than those in the first edition. The first two have been translated by Fr. Lech Stachowiak, who together with Fr. A. Jankowski has also translated the book of Psalms directly from Hebrew and not Latin as was the case in the first edition.

The chronological table has been revised and the vocabulary of Biblical notions supplemented though it is still too scanty for an edition meant for general use. Owing to an advantageous change of the print and size, the new volume is by 131 pages shorter than the first edition.

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