

# THE INFLUENCE OF MEMORY AND LIFE EXPERIENCES IN THE REWRITING OF THE BIBLE: AGENCY AS A(N) (UN)CONSCIOUS FEATURE IN (RE)TRANSLATION

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**ABSTRACT:** This paper analyzes how the Catholic Bible has been (re)translated in a particular creative writing process. The case study is Colleen Carroll Campbell's autobiographical work *My Sisters the Saints: A Spiritual Memoir*, in which specific biblical excerpts are integrated into the authorial discourse. The relation between translation and memory will be crucial in this analysis: on the one hand, the author was raised in a strong Catholic environment in which reciting the Bible was a daily habit; on the other, the biblical verses were conveyed in such a way as "to get the right feel", i.e. to accord with the narrative as a whole. This paper focuses upon the notion of agency to examine how personal experiences can determine the way an author chooses to (re)translate such "authoritative" texts as biblical verses, and the possible reasons and effects of the options taken to analyse the contours of the rewriting pursued.

**KEYWORDS:** Agency, Rewriting, Bible, Colleen Carroll Campbell, *My Sisters the Saints*

## 1. Introduction

Since the earliest accounts of translation practices, Bible translation has been subject to particular constraints. Some translators have been executed for presenting intelligible, reinterpretible versions of the sacred texts (among them William Tyndale in the sixteenth century). Nowadays, translators are no longer subjected to such sentences. Yet translating these texts is still associated with a certain sense of disquietude, a "fear" of misinterpreting the Divine Word or of leading readers to misunderstand the message. This is because they carry an "authoritative" character, due to their historical background and ideological weight. Thus, whenever biblical excerpts are quoted in other texts, translators usually resort to published versions in the target language – usually those that have been officially approved or which are broadly used in the target community.

However, when such translations occur in processes of creative writing, this tendency is not always verifiable. For example, in her autobiography *My Sisters the Saints: A Spiritual Memoir*, Colleen Carroll Campbell (2012) complemented her narrative with Bible excerpts which are conveyed in the light of her creative goals rather than faithfully copied from the sources she consulted. Focusing on two biblical excerpts from the second chapter of this book, this analysis will seek to understand the reasons for her textual preferences – and, ultimately, how personal factors such as memory and overall communicative purpose might have affected the (re)translation process and, consequently, readers' understanding of the biblical messages.

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## 2. The author as a rewriter

For this study, the concepts of *translation* and *translator* need to be understood in a broader sense. In Campbell's work, translation is present in two ways: first, in the fact that she used translated versions of the Bible to develop her own creative writing as an author; second, in the fact that specific biblical passages were selected and rewritten not only to sustain her own life story, but also to communicate particular meanings. That is to say, she found in the Bible verses a way of expressing her own thoughts that was not only fluent but also in harmony with the narrative as a whole. Here she acted as a *translator* (or, more accurately, *(re)translator*, given the successive layers of translation already evident in the English Catholic Bible). Therefore, this may be considered a process of *rewriting*, in the sense indicated by André Lefevere (1992, p. vii).

It is not the aim of this study to compare the versions in *My Sisters the Saints* to the original source text (i.e. the Greek New Testament). Instead, the term *source* will correspond to the English translations that Campbell used in her work. As she explained in private correspondence (e-mail, 7 July 2015), she preferred *The New American Bible* (NAB) as the version approved by the Holy See,<sup>1</sup> but also regularly consulted *The New Revised Standard Version: Catholic Edition* (NRSVCE) – a version that is widely used thanks to its ecumenical nature.<sup>2</sup> Besides these two editions, the author confided that, in some cases, she consulted other versions in order to find the one which “had the Bible verse rendered in the precise words I remembered or preferred... (Often, I craft a sentence around some particular words in the Bible verse, so if another word were used in its place, it wouldn't have the same power)” (e-mail, 7 July 2015). With this statement we can understand that it was a matter of choice – therefore, an expression of *agency*.

## 3. The agency of translation agents

Whoever participates in a translation process will play a determining role in shaping the selection, production, communication and/or reception of the final work. These are the *agents of translation*, perceived as “social actors who are heavily involved in the dynamics of translation production and the power interplay arising at every stage throughout the translation process” (Khalifa, 2013, p. 11). The agents' position in (and vision of) the world strongly influences *what* is conveyed and *how*:

There have always been different attempts at interpretation undertaken on the basis of a certain concept of what the world should be like (ideology) as well as a certain concept of what literature should be like (poetics), and these attempts, neo-classical, romantic, existential, psychoanalytic, have always been temporary, transient. They have accepted or rejected works of literature on the basis of the ideology and the poetics they happened to be serving but, much more often, they have adapted works of literature, “re-written” them until they happened to fit their own poetics, their own ideology. (Lefevere, 1985, p. 217)

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<sup>1</sup> [http://www.vatican.va/archive/ENG0839/\\_\\_\\_P1.HTM](http://www.vatican.va/archive/ENG0839/___P1.HTM) (Accessed: 8 August 2018).

<sup>2</sup> <http://staticu.bgcdn.com/versions/NRSV/NRSV-To-the-Reader.pdf> (Accessed: 8 August 2018).

The complexity of ideology also goes beyond the scope of this project. Yet it is important to state that any writer's (and translator's) work will always be underpinned by a particular set of values and beliefs. Thus, one dimension of meaning will necessarily derive from the ideological assumptions of the one who (re)writes the text. This is why Lefevere sees translation as a form of *manipulation*: not as a negative quality, but as an inherent consequence of the process of transposing the ideology expressed in the source text as written by the author to the corresponding version rewritten by the translator, so that it could "function in a given society in a given way" (Lefevere, 1992, p. vii).

Although ideology may operate on an unconscious level, there are other translation decisions that are conscious and deliberate, thereby reinforcing the notion of agency in the process. Kinnunen and Koskinen (2010, p. 6) define agency as a "willingness and ability to act": (i) willingness, since the creation of a text tends to involve consciousness, reflectivity and intentionality; (ii) ability, because the agent either finds constraints or "liberty" to make choices, which, in the end, will determine his/her power(lessness) in delivering and fomenting a specific interpretation of the messages; and (iii) action, given that such options result in a concrete presentation of the texts. So, although translators are embedded in their own time and space, and "are inevitably influenced by the narratives that circulate around [them]", they can also "reason out these narratives and, if necessary, actively resist them" (Kinnunen and Koskinen, 2010, p. 5). That is, they can "exhibit [their] agency" (p. 5).

However, some parts of the process of (re)translating may not be completely conscious – as happens when authors are influenced by their memories or by deep-rooted cultural ideologies, such as religious beliefs. Therefore, we might wonder: in such cases, are agents still manifesting agency? One may argue that, in the case of the spiritual memoir *My Sisters the Saints*, Campbell still maintains her *ability to act*, which is expressed in the "liberties" taken in the conveyance of the biblical excerpts. Yet, the *willingness* behind such discursive action is implicated in a complex ideological framework, and is thus not entirely conscious, reflected or intentional. Consequently, we shall consider in this work the existence of an unconscious dimension in the processes of (re)translating which may or not compromise the author/translator's agency.

#### 4. Textual analysis

Throughout each of the six chapters of *My Sisters the Saints*, Colleen Carroll Campbell focuses on one specific, difficult problem she had to face in her personal life and recounts how she found inspiration in a particular saint of the Catholic Church<sup>3</sup> in order to solve it and, more importantly, improve as a person. For this, she took these saints' own life experiences and their advice as examples, based in the writings they left for posterity. Hence, the narrative progresses in two directions: on the one hand, through an account of her spiritually disconnected, disquieting personal life as a bright young woman striving to

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<sup>3</sup> Chapter by chapter, these Catholic saints are: Saint Teresa of Avila, Saint Thérèse of the Child Jesus and the Holy Face (Thérèse de Lisieux), Saint Mary Faustina Kowalska, Saint Teresa Benedicta of the Cross (Edith Stein), Saint Mother Teresa of Calcutta and the Virgin Mary (Mary of Nazareth).

be recognized for her professional achievements in a contemporary, “male-dominated” society, yet desiring to assume traditional female roles of wife and mother; and, on the other, through a detailed report of the circumstances in which she gradually reinstated God in her life after a period of disregard. The analysis that follows will focus on her treatment of biblical extracts integrated naturally into the narrative.

#### **4.1 Extract 1: Matthew 19:14 (quoted in Chapter 2, p. 35)**

In the second chapter of the memoir, the author struggles with her father’s diagnosis of Alzheimer’s disease. Therefore, in this part of the narrative, her troubles derive from her uneasiness about her relationship with her father: not only is she nostalgic for “the good old days”, when she was a child and shared an affectionate relationship with him, but she also admits that she is now continuously finding excuses to avoid having to deal with him in this new condition, something that is weighing on her conscience. It is Thérèse de Lisieux – best-known as Saint Thérèse of the Child Jesus – who guides her in this specific undertaking, given that her own father, Louis Martin, had also suffered from dementia. Campbell finds parallels in Thérèse’s feeling of helplessness, particularly as both were distant from their fathers: Thérèse was physically far away (she was living in a convent at the time), while Campbell was emotionally absent, attached to her professional and social life. What is most important about this spiritual friendship is that Campbell finds in Thérèse de Lisieux’s autobiographical writings the lesson she needed at that specific moment of her life. This comes in the form of a quotation from Matthew 19:14, which teaches her to pay attention to the “little ones” and learn how to regain the lost “childlike” confidence in God.

Thérèse’s “little way of spiritual childhood,” as it came to be known, grew out of Jesus’s command in the Gospel of Matthew: *“Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”* (Campbell, 2012, p. 35, emphasis added)

Campbell’s father, like Thérèse’s, was a perfect example of a pure devotional character, given that, while the dementia was worsening, he was becoming more and more caring towards other fragile people and acquiring an increasingly profound understanding of the world (as divine creation) and life (as a product of God’s will). Hence, it was as if God were giving her a privileged position to observe it all happening:

Still, I could not ignore the blessings hidden in Dad’s trial. It had become, in a strange way, a means of healing for the two of us. Dad’s dementia – and, more important, his daily decision to lean on God in the midst of dementia – was showing me the character of a man I had taken for granted for too long (...). Although I recoiled at the thought of losing my father at a time when most of my friends still could take theirs for granted, I realized that in some ways I was more fortunate than they, because I had the privilege of watching my father respond heroically to what could have been a soul-crushing trial. God was making my father a better man before my eyes. And as he had with Thérèse, God was giving me a front-row seat to watch it happen. (Campbell, 2012, pp. 49-50)



It is noticeable how the saint's writings and the selected biblical excerpt merge in this passage of Campbell's book. Indeed, Campbell finds evidence of Saint Thérèse's worldview in the Bible itself, given the immense devotion of this saint to Jesus and to God. In this way, her strategy of including biblical excerpts in this part of the book not only corroborates the saint's thoughts and experiences, making the discourse all the more credible, but also illustrates with a real-life example the path towards spiritual improvement and ways of solving, in practice, particularly challenging trials. All in all, the biblical verses support Campbell's selection of Saint Thérèse as a personal guide at this specific moment of her life and, by extension, provide a clearer understanding of the author's own story. Consequently, there is a semantic expansion of the narrative as a whole.

We shall remember Campbell's statement about how she used the biblical sources: "in the precise words I *remembered* or *preferred*" (Campbell, 2012, p. 3, emphasis added). In fact, this case study shows that memory can be an important variable when conveying an existing text: as the author recounts in her book, she grew up in an extremely Catholic environment, in which her parents read the Scriptures on a daily basis, owned an extensive library of religious works (including some about or by famous Catholic personalities), and talked about the saints as if they were family members (Campbell, 2012, p. 12). Therefore, by rendering the biblical excerpts in accordance with what she recalled from such an environment and with the "power" of the exact words she wanted to deliver, she inevitably promoted a specific reading of the quoted texts – and so she acted more as a (re)translator than an author. As Siobhan Brownlie (2016) explains, through a translation influenced by memories, there is a great tendency to promote a very personal, therefore different perspective about the realities concerned. In the end, the interconnection of all the "voices" in the (re)writer's mind causes changes in meaning. Therefore, it attributes to the primary reference (in this case, the "authoritative" Divine Word) a distinct "afterlife":

A translation embodies memory not only of the source text, but also possibly of previous critiques, of previous translations, and of a web of other readings and texts. Furthermore, through multiple different and ongoing translations and other types of rewriting, a diversity of diffracted afterlives is produced. (Brownlie, 2016, p. 8)

In the case of this specific Bible passage, Campbell's familiarity with the text might explain why her version (quoted above) does not match any of the two biblical sources she has indicated as main references. Here are the relevant passages from the NAB (1970) and NRSVCE (1989), respectively: "Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these"; "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs".

Comparing all three versions, we realize that Campbell's is closer to the NAB, the major difference being in the main verb: "to hinder". In a way, it alters the register of the discourse: while "to prevent" (NAB) and "to stop" (NRSVCE) are pragmatic verbs, related to tangible realities, "to hinder" is much more poetic and emotional. Thus, it attributes to the text a more formal tone – which not only relates to the Bible's traditional register, but

also manifests Campbell's literary style: the merging of different registers in order to facilitate the reading process by different constituencies of readers and involve all of them in the narrative (e-mail to Campbell, 7 September 2015). Yet it is noticeable that the author's version is closer to the NRSVCE in terms of conceptualization: essentially via the adjective "little", which reinforces the special character of children (their mental and emotional purity, their ability for total redemption and their predisposition to faithfully and unquestionably follow their ideological beliefs) and, consequently, the justification of their elevation among all people, as implied in Jesus' command.

According to the Bible Gateway website,<sup>4</sup> which makes available the main editions of the Bible in most languages, the version presented by Campbell corresponds entirely to the translation of the *New International Version* (NIV). Therefore, we might assume that this was one of the cases in which the approved NAB or well-established NRSVCE did not fully reflect to the way she wished to convey these biblical verses. We should also add that this passage is very well-known among Catholics, which means that she may not actually have needed to consult any written source, resorting instead to her memory.

Yet we need to ask: had Campbell followed one of the main sources, would the biblical messages be understood differently? In the case of the NAB, there would be no any major differences in terms of meaning, since the most significant distinction concerns register (made more poetic in the author's version). However, there could have been a different interpretation of this part of Campbell's book if she had provided the excerpt as in the NRSVCE. First of all, because of the different connotations of the verb "to stop", directly related to a physical action. Readers would probably interpret the biblical message literally: the act of stopping children from (physically) going to Jesus' encounter. The metaphorical senses of spiritual preciousness, humility and "littleness" would not be (at least not immediately) inferred. Secondly, the different phrasal construction on the final part of this biblical version puts the focus on children. Yet because the metaphorical dimension would be unclear, readers would be suggested a different, perhaps even contradictory perspective of how meaningful children are within Catholic ideology: "*for it is to such as these that the kingdom of heaven belongs*" (emphasis added) would probably lead to the conclusion that their relevance in God's eyes is due to their physical and emotional fragility (therefore, a perspective of weakness) and not because of their natural, unbiased wisdom (a perspective of inner strength) – precisely the meaning that is implicit in this part of Campbell's book.

By conveying this Gospel of Matthew as she remembered it, the author creates a new meaning: she makes Jesus speak directly to her, explaining to her the importance of pursuing a childlike confidence in God – a realization arrived at by Thérèse de Lisieux and portrayed by Campbell as an important moral achievement. This Catholic principle was represented by Campbell's father, who, just like the children of the biblical episode, was a "little" human being: that is, a person able to see good things in the smallest things, to devote himself to both people in need and worthy causes, and to pursue small, but highly

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<sup>4</sup> <http://www.biblegateway.com> (Accessed: 8 August 2018).

meaningful acts of love (Campbell, 2012, pp. 44-46). Furthermore, Jesus' command has a parallel in the author's own story as well, given that her feeling of being lost and her decision to start an intense search for her spiritual anchors were precisely due to a sense of inhibition about explicit manifestations of her faith when she went to college.

Taking all of this into account, it becomes clearer that the author probably chose to present a version other than the two indicated as main sources for personal motives. Most of all, the selection of a different, less well-known biblical source followed, on the one hand, the author's conscious willingness and ability to act by presenting the passages from the Bible in harmony with the rest of the chapter (which also expresses her *ability to act*), and, on the other, an unconscious propensity to remain "faithful" to her own memories and ideologies. As a rewriter and a (re)translator of this Gospel, her agency was mainly expressed by the selection of a particular book and verse from the Bible, the rearrangement of the discourse and the addressing of the readers according to specific communicative aims – all of which, according to Andrew Chesterman (1997, pp. 107-112), correspond to pragmatic translation strategies: information, coherence and interpersonal changes, respectively.

#### **4.2 Extract 2: Matthew 6:26-27, 31-33 (quoted in Chapter 2, p. 50)**

This part of the book continues directly on from the previous one. However, here the author goes further, turning the discourse even more towards herself, therefore becoming an active agent within the narrative. At this specific moment, Campbell recounts how she slowly started to see how her father was becoming a living example of the lesson she needed to learn, in order to improve herself as a person, as a believer and as a daughter. It is now that she becomes aware that her father was actually representing a "light" sent by God to illuminate the "unlighted" path on which she was walking and, hence, to find the lost spiritual meaning of her life that she was so desperately seeking. As she says at the beginning of this passage:

(...) Dad's childlike confidence in God had become a kind of touchstone for me. I had come to recognize his view of reality as more lucid than my own. I might remember what day it was or where I had put my wallet, but when it came to what really mattered, I was less enlightened than Dad. On most days, I still operated under the illusion that I was in control, that everything depended on my cleverness, my diligence, my merits. *Dad knew better*. He lived the truth of Jesus's words in the Gospel of Matthew:

*Look at the birds of the air: They neither sow nor reap nor gather into barns, and yet your heavenly father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? ... Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek after all these things, and your heavenly father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Matt. 6:26-27, 31-33. (Campbell, 2012, p. 50, emphasis added)*

This biblical excerpt sets up a distance between God and man, stressing the need for a “childlike” trust in God. It explains that not even basic human needs, such as food and clothing, can be assured without Him, for human destiny is in God’s hands and He is the only one capable of determining how our lives shall be undertaken. Thus, the excerpt contributes to textual coherence. However, compared to the previous passage, the message is expressed in a more elaborate discourse. For instance, by establishing a parallel with different realities, the meaning is metaphorically transposed: concretely, through the distinction between humans and animals (represented by the birds), as well as between believers and non-believers (i.e. the Gentiles). Both these opposites (animals and non-believers) are indicated in the Gospel as being less important before God (the former, directly; the latter, indirectly).

Overall, what is most relevant is that Campbell is, once again, positioning herself as the recipient of the biblical passage, as if Jesus were transmitting His teachings directly to her. This is particularly noticeable in the expressions in bold, which highlight the main differences found between the author’s version and the two main biblical sources she indicated:

<b><i>My Sisters the Saints</i> (2012)</b>	<b>NRSVCE (1989)</b>	<b>NAB (1970)</b>
<p>Look at the birds of the <u>air</u>: They neither sow nor reap nor gather into barns, <b>and</b> yet your heavenly father feeds them. Are you not of more <u>value</u> than they? And <b>which of you</b> by <b>being anxious</b> can add a single <u>hour</u> to <b>his span</b> of life? ... Therefore do not be <b>anxious</b>, saying, “<b>What shall</b> we eat?” or “<b>What shall</b> we drink?” or “<b>What shall</b> we wear?” <b>For the Gentiles seek after all these things</b>, and your heavenly father knows that you need them all. But <u>seek</u> first the kingdom of God and his righteousness, and all these things <b>will be added to you</b>.</p>	<p>Look at the birds of the <u>air</u>: They neither sow nor reap nor gather into barns, and yet your heavenly father feeds them. Are you not of more <u>value</u> than they? And <b>can any of you</b> by <b>worrying</b> add a single hour to <b>your span</b> of life? ... Therefore do not <b>worry</b>, saying, “<b>What will</b> we eat?” or “<b>What will</b> we drink?” or “<b>What will</b> we wear?” <b>For it is the Gentiles who strive for all these things</b>; and <u>indeed</u> your heavenly Father knows <b>that you need all these things</b>. But <u>strive</u> first for the kingdom of God and his righteousness, and all these things will be <u>given</u> to you <u>as well</u>.”</p>	<p>Look at the birds in the <u>sky</u>; they <b>do not sow or reap, they gather nothing into barns</b>, yet your heavenly Father feeds them. Are not you more <u>important</u> than they? <b>Can any of you</b> by <b>worrying</b> add a single <b>moment</b> to <b>your life-span</b>? ... So do not <b>worry</b> and say, “<b>What are</b> we to eat?” or “<b>What are</b> we to drink?” or “<b>What are</b> we to wear?” <b>All these things the pagans seek</b>. Your heavenly Father knows that you need them all./ But <u>seek</u> first the kingdom (<u>of God</u>) and his righteousness, and all these things will be <b>given</b> you <u>besides</u>.</p>

At a first glance, we can see that the author’s version is closer to the NRSVCE than to the NAB. Yet there are some differences which deserve to be discussed. To begin with, there are some lexical and syntactical options that, rather than representing Campbell’s characteristic merging of registers, seem to follow the principle of (re)creation of a “mystical aura” in the texts – stated by Eugene Nida (1994, p. 201) as one of the most important features to be taken into account when translating the Bible. This is particularly visible in “For the Gentiles seek after all these things”: “Gentiles” is an ancient religious term, unusual today among religious communities (a fact that might justify why versions like the NAB, which is meant to be used as an official version by the Catholic community in

the United States, have replaced it by “pagans”). In addition, the whole sentence (different from both published versions) expresses a rather polite, formal, non-colloquial discourse. According to Nida, it is not only the “authority” of the Divine Word itself, but also recipients’ own expectations and preferences that require particular attention from translators. Readers expect to find in a translated version of the Bible a text that maintains some archaic features and that leads them to ponder about possible implied meanings in the verses (Nida, 1994, p. 201). Therefore, such kinds of textual constructions are indeed remarkable in rewritings such as these – and even if Campbell did not know it was a formal requisite, it could have been part of her preferences, again, given her education and long-standing familiarity with biblical texts.

Nevertheless, more important than the changes of tone and register are the signs of speech redirectionality in the author’s version – which, again, seem to correlate with her narrative. For example, the adjective “anxious” implies a more intricate emotional state than the verb “worry” used in the other two biblical versions, and echoes the emotional complexity described earlier in the chapter:

Dad’s lost memories and abilities still pained me. I grieved for the father I could no longer converse with in the usual way, the once-eloquent man I saw yearning to connect with me yet unable to articulate his thoughts clearly. I feared what the coming years would bring, as Dad’s dementia worsened and isolated him even more from those he loved. (Campbell, 2012, p. 49)

Such a passage from Campbell’s autobiography leads us to connect Jesus’ command to the author’s own personal story, inferring that what she is feeling in regard to her father’s condition is indeed a sense of anxiety. We can establish several other parallels between both texts and so suggest probable reasons for this particular presentation. For example, “What shall we” (instead of “What will we” and “What are we” in the NRSVCE and in the NAB, respectively) sustains the emotional anxiety the author is experiencing, as it makes the discourse more probabilistic, rather than realistic and pragmatic (as in the two latter versions). Also, “hour” (as opposed to “moment” in the NAB) conveys a more precise perception of time, which may be connected to the author’s constant, daily concerns about how to organize her professional and social life in order to have enough quality time to spend with her ill father (Campbell, 2012, p. 49). Similarly, the preference for “span of life” (not “life-span”, as in the NAB), in which the emphasis is on “span” (instead of in “life”), reinforces how fast time passes and, consequently, how important it is not to waste time on unworthy thoughts or circumstances. This expression not only goes along with the messages described in the Gospel, but implicitly leads to the disturbing characteristic of dementia such as Alzheimer’s as well: its degenerative evolution.

Above all, this part of Matthew’s Gospel seems to evoke the author’s own story because of the pronoun “his” (instead of “your”): it suggests that Jesus is urging her not to be anxious about her father’s condition, since she is unable to change it, and he is now in

God's hands.<sup>5</sup> Therefore, it signals a redirectioning of the "authoritative" text. Finally, the expression "added to you" (instead of "given to you") shows, on the one hand, textual coherence with the previous lexical choice ("add a single hour to his span of life"). On the other hand, we can infer another implied meaning: the verb "to add" suggests that, if we act accordingly to His will, we will climb on His ladder – as if, for each good action and/or thought, according to the principles described in the Scriptures, we would become greater before His eyes. Moreover, it sustains another account of Campbell's personal life story:

I would pour out my hopes and dreams, nightmares and worries. He [Dad] would listen, then tell me about the heavenly father I could count on to take care for all my needs. "Remember", he would say, quoting a favorite verse from Saint Paul's Letter to the Romans, "everything works together for good for those who love God."<sup>6</sup> (Campbell, 2012, p. 45)

As in the first biblical excerpt, there is a translated version that matches Campbell's: the *English Standard Version* (ESV).<sup>7</sup> This means that, once again, the author did not consider the two major biblical sources initially selected suitable for her rewriting purpose. However, in this case, the probability that she has, in fact, consulted this version is greater, since it is a more extensive passage and therefore less easy to memorize. Still, memory ought to have played a part as well, given that there has been a selection (and an omission) of particular verses from the whole of this chapter of Matthew's book. This could mean that the author only remembered these verses (even if she later confirmed the exact words in the ESV), or that she was so familiar with this biblical passage that she chose the verses which mostly suited the messages she wanted to convey. That would explain why, for instance, she did not include in the quotation the previous verse (n. 25: "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?") nor intermediary verses such as n. 30 ("But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?") or the last verse (n. 34: "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble"). They could all be related to the author's personal story, yet they seem not to have been considered as significant as the others she did present.

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<sup>5</sup> This very same expression is in *My Sister the Saints*, uttered by Campbell's father (Campbell, 2012, p. 48).

<sup>6</sup> This biblical excerpt (Rom. 8:28) is an example of what the author mentioned in the previously transcribed e-mail: that sometimes she *crafts* "a sentence around some particular words in the Bible verse", in order to keep their "power" in the whole discourse (Campbell, 2012, p. 3). We did not find in search engines (such as Google, Bible Gateway or Bible Hub) any biblical versions presenting this excerpt in the same way. Only Campbell presents the word "everything", which is rather colloquial and differs from "all things", as presented in most of the Bibles in English. Besides, the indication "quoting a favorite verse", together with its association with direct speech (introduced by "Remember") suggests that the author, again, quoted this excerpt from memory, integrating it fluently into her own discourse.

<sup>7</sup> The only differences between the translations presented in *My Sisters the Saints* and in ESV are found in the capitalization of "Father". However, this was probably a result of editorial directives and not the author's choice, since such references in the rest of the book are not capitalized either.

All in all, Campbell's version of this passage of the Gospel does not promote an easier understanding of the Divine Word. The main effect is essentially to provide a more effective identification with her own narrative, using the published (or memorized) translation to clarify her experiences and particular milestones in her spiritual progress. This endows her narrative with a very personal touch. The same pragmatic strategies as identified in the previous excerpt are evident: information changes (through textual selection), coherence changes (through the rearrangement of the discourse in harmony with the narrative as a whole) and interpersonal changes (through the redirectionality of the biblical discourse).

Had she followed the NAB version, *My Sisters the Saints* would have transmitted a narrower, more rational perspective of the biblical message (most noticeably by the words and expressions "importance", "worrying"/"worry", "moment", "what are we to...?"), as well as employing more contemporary terminology (as in the case of "pagans"). The NRSVCE version, for its part, would have facilitated the reading process, as it uses more fluent and colloquial discourse. Neither, however, would have achieved the personal metaphorical interpretation that the author apparently wished to convey.

## 5. Conclusion

*My Sisters the Saints* is an example of how translation is shaped not only culturally, but also individually. Irrespective of whether the author is a professional translator or a creative writer acting as a (re)translator, the choices made are ultimately an expression of power, given that the (re)translated versions, either directly constructed or imported from pre-existing sources, influence the way readers interpret the messages communicated. Memory may determine the contours that a (re)translated text assumes, even in the case of an "authoritative" text like the Bible. Indeed, it may lead to specific options and, hence, to a particular kind of rewriting – a process which is both *conscious* and *unconscious*: conscious, because the presentation of the biblical excerpts follows an *intentional* communicative purpose, which starts with the very choice of the published translated version to include in the author's narrative (whether copied or remembered); and unconscious, given that the author's immersion in the religious worldview is so profound that she *unthinkingly* frames all textual elements accordingly. Therefore, to (re)translate is to manifest agency. We can, then, suggest an addition to Kinnunen and Koskinen's (2010, p. 6) definition: besides the willingness and the ability to act, the expression of agency may also be found in the *preservation* of an author/(re)translator's personal worldviews – which he/she may manifest either "freely", i.e. without needing to consult any textual credited source, or through scrupulous choices of translated versions (considered as main textual references). In the case of Colleen Carroll Campbell, her agency as (re)translator led her to promote an interpretation of the biblical excerpts congruent with her subjective experience as described in different parts of her book.

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