

## New Translations for Mass in English

- The new translations may **NOT** be used until the rest of the translations are authorized, perhaps in A.D. 2010.
- **Don't memorize them yet.** Rather, study their riches, and pray for their speedy completion and a ready welcome by all concerned.

### GLORIA

### COMMENT—most of the new translation is quite good.

Glory to God in the highest, and on earth peace to people of good will.	The present political correctness of 'people' for 'men' is retained. But <b>'good will'</b> is restored — N.B. 'to will the good' defines charity
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.	All five verbs of the Latin text are included.  Note <b>'adore'</b> , not 'worship'. Latin psalms have 'adore' 18 times, our Grail psalms for Mass/Office only 3 times (and JB & RSV, not at all). The adjective 'great' is restored to 'glory'. Titles of God come after the verbs, not before, and 'almighty' qualifies 'Father'.
Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, Have mercy on us.	<b>'Begotten'</b> is restored to 'Only Son'. (JB lectionary never uses it.) 'Son' is repeated, and the two phrases with 'Son' are not elided. Present text has 'sin' taken from the Greek (and the Vulgate) but an older Latin text of John 1:29 had <b>'sins'</b> ; (cf. the <i>Agnus Dei</i> ).  The current text transposes 'receive our prayer' and drops the repetitions of 'you take away the sins of the world' and of 'have mercy on us'.
For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.	The doxology is unchanged. The new text, like all the translations even before 1962, fails to correct a theological difficulty: 'alone' (or 'only') actually qualifies 'Holy One', not 'you'; however, this results in 'you are the only Holy-One' or '...the one-and-only Holy-One', and similarly '...the Only Lord' and '...the Only Most High'. These might express more clearly the unity of Three Persons in the One God, but could sound clumsy.

### CREDO

### COMMENT—most of the new translation is quite good.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.	The Latin's <b>'I believe'</b> replaces the 'We believe' of the Greek. There is no 'the' with 'almighty' because it is an adjective here.  The present translation 'seen and unseen' is not quite the same.
And in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.	The second 'We believe' of the present text is replaced by <b>'and'</b> , which emphasizes the oneness of God in Three Divine Persons; (N.B. 'one Lord'* parallels 'one God' as in 1 Corinthians 8:6); <b>'begotten'</b> is restored, as in John 1:14; 3:16; (24 times in Bible). Nicea's vital word was <b>consubstantial</b> , <i>homoousios</i> , 'of the same substance', against Arius's vital word, <i>homoiousios</i> , 'of like substance'; the present text, 'of one Being', is inadequate. Salvation includes people not present, hence the generic <b>'men'</b> , (an example of males sharing their word with women). Australia and England had already restored 'incarnate', and now USA and Canada will do so. Again, the traditional generic, <b>'man'</b> , is retained.
For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.	This part is very like the present text, and with three sentences, but there is a slight regrouping of phrases: the present text has 'on the third day' at the start of the line. Apart from a comma and a capital, from 'in accordance with the Scriptures' down to 'have no end' is quite unchanged.
And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. And one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.	'The third 'we believe' of the present text is replaced by <b>'and'</b> .  Again, as in the <i>Gloria</i> , <b>'adored'</b> replaces 'worshiped'. As for the fourth 'we believe' of the present text, only Divine Persons are 'believed in', whereas the Church, who reveals the Divine Persons, is simply 'believed', <b>not</b> 'believed in'. This contrasts with ordinary English in which 'believe in' includes Divine Persons, angels, the Church and Satan indiscriminately.

\* See also *Handouts* n. 56 on the Apostles' Creed

OTHER TEXTS—*italics words for priest alone.*

## COMMENTS—a slash / means to start a new line.

<p><b>THE PENITENTIAL ACT</b>  <i>Brethren (brothers &amp; sisters), let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries. I confess to almighty God / and to you, my brothers &amp; sisters, that I have greatly sinned / in my thoughts and in my words, in what I have done and in what I failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, / and you, my brothers and sisters, to pray for me to the Lord our God.</i></p>	<p>THE <i>CONFITEOR</i>  There are only two alternative and no translator's inventions. The traditional address '<b>brethren</b>' is a priest's first option; '<b>greatly</b>' is restored; the <b>triple <i>mea culpa</i></b> is restored.   'Angels' and 'Saints' have capital letters.</p>
<p><b>THE EUCHARIST</b> — Offertory, Consecration, Communion  <i>Pray, brethren (brothers and sisters), that my sacrifice and yours / may be acceptable to God the almighty Father. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.</i></p>	<p>OFFERTORY  Responses to prayers over bread and wine are unchanged; '<b>brethren</b>' is first option in the <i>Orate, fratres</i> '<b>my sacrifice and yours</b>', which was always an option in Australia (see footnote in our first English Missal, from E.J. Dwyer), will now be restored worldwide; '<b>holy</b>' now qualifies 'Church'.</p>
<p><i>The Lord be with you. And with your spirit. Lift up your hearts. / We lift them up to the Lord. Let us give thanks to the Lord our God. / It is right and just.</i></p>	<p>THE DIALOGUE BEFORE THE PREFACE  '<b>And with your spirit</b>' always translates <i>et cum spiritu tuo</i>. The blunt 'right and just' aptly introduces its repetition in the first words of the Preface, which are quite hard to translate.</p>
<p><i>It is truly right and just, our duty and salvation, always and everywhere to give you thanks...</i></p>	<p>THE PREFACE  The opening words restore the link with the dialogue.</p>
<p>Holy, Holy, Holy Lord God of hosts.  Heaven and earth are full of your glory.  Hosanna in the highest.  Blessed is he who comes in the name of the Lord.  Hosanna in the highest.</p>	<p>THE <i>SANCTUS</i>  Sabaoth, '<b>hosts</b>', is the Hebrew for the heavenly armies of angels (Isaiah 6:3); the current text 'God of power and might' demythologizes the angels in their own prayer.</p>
<p><i>On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said, the blessing, broke the bread / and gave it to his disciples, saying: TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.</i></p>	<p>THE CONSECRATION OF THE BREAD  The formulas of consecration are translated literally; 'blessing' is no longer paraphrased in 'thanks and praise'.   The principal clauses are 'Take this...' and the conjunction 'for' is restored.  Both English and Latin have big capital Bs for BODY and BLOOD, and small capitals for the rest.</p>
<p><i>In a similar way, when supper was ended, he took this precious chalice into his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</i></p>	<p>THE CONSECRATION OF THE WINE  '<b>Chalice</b>' replaces the common kitchenware term 'cup'; 'precious' and 'holy and venerable hands' restore the Latin. '<b>For many</b>' avoids the false impression that all men are saved regardless of their relationship with Christ and His Church. It accurately conveys the truth that while Christ's redemptive suffering makes salvation available to all, it does not follow that all men are saved. (Matthew 26:28; Mark 14:24; compare Isaiah 53:11-12; Matthew 20:28; contrast Luke 12:41). 'For many' remains open to include all, but not without one's willing or participation, so as to be numbered among the "many".</p>
<p><i>The Mystery of Faith. We proclaim your death, O Lord, and profess your Resurrection until you come again.</i></p>	<p>The new 1<sup>st</sup> <b>acclamation</b> is printed here (cf. Romans 4:25); the 2<sup>nd</sup> and 3<sup>rd</sup> are also literal translations; the current first acclamation, 'Christ has died, Christ is risen, Christ will come again', is a translator's brainchild and is being abolished.</p>
<p><b>BEFORE HOLY COMMUNION</b>  <i>Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb. Lord, I am not worthy/ that you enter under my roof, but only say the word/ and my soul shall be healed.</i></p>	<p><i>AGNUS DEI</i> — its threefold text is unchanged.   After it, the priest and people's texts are literal and richer: '<b>supper of the Lamb</b>', cf. Apocalypse 19:9; '<b>under my roof</b>', cf. Luke 7:6; '<b>my soul</b>' is no longer replaced by a pronoun.</p>
<p>Laity should be able to chant <i>Kyrie eleison</i> and Latin: - <i>Sanctus, Amen, Acclamation, Agnus Dei</i>, and especially <i>Credo &amp; Pater noster</i> (GIRM §41)</p>	<p>This <i>Handouts</i> includes most of the changes for the laity, but changes to the priest's prayers are much more extensive than shown here.</p>