

# A New Translation of the Mass into English: An Introduction

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P., Province of the Holy Name



On the first Sunday of Advent 2011, the Church in all English-speaking lands will begin using a new translation of the Mass. Between now and then, we have time to acquaint ourselves with the new translation and delve into the theological meaning behind some of the changes.

Why now?

The texts we currently use are primarily those translated from Latin by ICEL (International Committee for English in the Liturgy) and published in 1973, with some subsequent changes. In the year 2000, Pope John Paul II approved the 3<sup>rd</sup> edition of the Roman Missal (the liturgical book containing the prayers for Mass and the instructions, or rubrics, for what the priest is supposed to do). It added prayers for recently canonized saints, new Masses for various needs and intentions, and some additional prefaces, along with new instructions for the celebration of the Mass. During Advent 2011, we will be implementing the approved English translation of the current Roman Missal.

A Renewed approach to translations.

In 2001 Pope John Paul II called for a renewed approach to the translation of texts into local languages in order to capture more faithfully the approved Latin text and so improve our capacity to participate in the Liturgy. The new translations were to preserve the "dignity, beauty, and doctrinal precision" of the Latin texts (*Liturgiam Authenticam*, 25). The new translations were also to cultivate the use of a more sacred vocabulary and avoid the creation of independent instructions, prayers, and unilateral editing by a translating committee such as ICEL.

Between the 1970s and 2000 a philosophy of dynamic equivalence had been employed that attempted to give the meaning of the overall meaning of the text without necessarily giving a word-for-word translation of the original. The former approach to translation also demonstrated a preference for less elevated language and more contemporary vocabulary. But contemporary language is always changing, and the meanings of many words and phrases shift and change.

While a dynamically equivalent translation is necessary at times, most of the texts from the Roman Missal can be faithfully translated into English in a beautiful and comprehensible manner without taking such liberties. The new translations will be more literal than those we have been using, and it may at first seem awkward. Over time, as we grow more familiar with the new translations, we will hopefully see more clearly the richness of the prayers of the Mass and the many Biblical reference that are at present obscured.

A look at the New Translation.

In the commentary that follows, we will look at the principles changes to the "Ordinary" of the Mass, i.e., those prayers that do not vary from week to week, such as the "Glory to God in the highest" and the Creed. We will examine the differences and point out the theological significance when possible. The text of the Current Translation now in use will be set next to the New Translation, so that you may see all the changes for yourself. The spoken text of the Mass will be in standard font, and those words that vary between the two translations will be in bold.

While it will take time to become accustomed to the New Translation, we pray that with the aid of the Holy Spirit and the intercession of the Mother of God this may be a fruitful time of renewal and spiritual growth.

# A New Translation of the Mass into English: An Introduction

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.



*The following is part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province, which explain the coming changes in the liturgical texts. These articles will be published here each week, for the next few months. - ed.*

At the conclusion of the Entrance Chant, the congregation, the ministers, and the priest – all standing – sign themselves with the sign of the cross as the priest says:

Current Translation	New Translation
In the name of the Father, and of the Son, and of the Holy Spirit.	In the name of the Father, and of the Son, and of the Holy Spirit.

Commentary:

Why do we begin the Mass with the sign of the Cross?

The divine sacrifice of the Eucharist, in which perfect praise is given to the Father, by the Son, through the power of the Holy Spirit, rightly begins with an invocation of the Holy Trinity. The Church, the body of Christ, is united with Christ her head in this one perfect act of worship.

This sacred action that surpasses all others, then, begins with that name that marks us as Christians. Jesus commanded the Apostles to baptize in this name (Mt. 28:19-20 *Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age*).

After the sign of the Cross, the celebrant extends his hands and says one of the greetings:

Current Translation	New Translation
A. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.	A. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
B. The grace and peace of God our Father and the Lord Jesus Christ be with you.	B. Grace to you and peace from God our Father and the Lord Jesus Christ.

The people respond:

Current Translation	New Translation
And also with you.	And with your spirit.

Commentary:

Of all the changes, the change in this response will attract the most attention due to its repetition. It is said five times during the Mass: at the introduction, at the opening of the Gospel, and at the beginning of the Preface to the Eucharistic Prayer, just before the sign of peace, and at the final blessing.



Option A is taken word for word from 2 Cor. 13:13. While both "communion" and "fellowship" are legitimate translations of the Greek word *koinonia* found in this Biblical passage both denoting a shared participation, "fellowship" seems to assume a greater level of equality between those involved than "communion" does. In any event, the official text for the Mass is in Latin. Here the word is *communicatio*, and the English word "communion" is derived from it.

# A New Translation of the Mass into English: An Introduction

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.

Option B is another greeting taken from one of St. Paul's letters (Gal. 1:3). The new translation now follows word for word the Biblical verse.

**An additional option ("Peace be with you" is available for bishops. It invokes the words of the risen Jesus in the Gospel of John (20:19, 21, 26) spoken three times to his disciples on Easter Sunday. St. Paul also uses this greeting in Rom. 15:33.**

One of the objectives of Vatican II was to renew the Church's familiarity with and knowledge of Sacred Scripture. The Council called for an expansion of the Biblical texts read at Mass. The language of the Bible is the language of God's revelation of Himself to His people. There are no better words with which to worship God and to grow in knowledge and love of Him than those of Sacred Scripture. This is one of the benefits of having at least certain parts of the Mass in the vernacular.

The new translation makes a greater effort to mirror the underlying Biblical passages.

Significance of the Greeting and the Response:

In the liturgy of the Catholic Church, the greeting, "The Lord be with you," is always given by an ordained minister (deacon, priest, or bishop) and expresses the desire that the power of the Spirit of God be given to the People of God that they might enter into worship as one and be enabled to do what God has called them to do. Each time we hear the words, "The Lord be with you," we should call to mind that we need the presence of God or the power of the Holy Spirit to be able to worship God fittingly, to hear what Sacred Scripture has to teach us, to offer our sacrifices and ourselves in union with Christ's one perfect sacrifice of Himself on the Cross to the Father, and to take the graces that we receive in the Mass into the world.

Et cum spiritu tuo:

"And with your spirit" is certainly not common street language, and apart from the fact that it is a more literal translation it also carries more theological significance than, "And also with you." Saying **And with your spirit is the people's way** of assuring the minister that the gift of the Spirit given to him at his ordination, through which he has just extended this gift to the People of God, is also assisting the deacon, priest, or bishop to fulfill those sacred duties entrusted to him.

In a homily given on the Feast of Pentecost shortly before the year 400, St. John Chrysostom said, "If the Holy Spirit were not in our Bishop when he gave the peace to all shortly before ascending to his holy sanctuary, you would not have replied to him all together, **And with your spirit**. This is why you reply with this expression . . . reminding yourselves by this reply that he who is here does nothing of his own power, nor are the offered gifts the work of human nature, but it is the grace of

the Spirit present and hovering over all things which prepared that mystic sacrifice."

Following this greeting, the Roman Missal allows for the bishop, priest, or "another minister" to introduce briefly the Mass of the day. No specific words are given.

*Continued next week...*



## Feast of St. Dominic - Dominican Rite Mass August 8, 7:00 PM



His Excellency, J. Peter Sartain, Archbishop of Seattle, will grace Blessed Sacrament Church with his presence at the Solemn Dominican Rite Mass for the Feast of St. Dominic.

The Tudor Choir, resident ensemble, will sing John Taverner's epic Mass setting, *Missa Gloria tibi Trinitas*.

# A New Translation of the Mass into English: The Penitential Rite

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.



*The following is part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. These articles explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

In the Mass, the Penitential Rite follows the greeting. The Roman Missal provides several options.

## Penitential Rites

Each of the Penitential Rites begins with an introduction by the Priest.

Current Translation	New Translation
<p><i>Then the priest, facing the people, extends his hands and greets all present with one of the following greetings:</i></p> <p>A. As we prepare to celebrate the mystery <b>of Christ's love, let us</b> acknowledge our failures and ask the Lord for pardon and strength.</p> <p>B. Coming together as <b>God's family, with</b> confidence let us ask <b>the Father's</b> forgiveness, for he is full of gentleness and compassion.</p> <p>C. My brothers and sisters ( brethren), to prepare ourselves to celebrate the sacred mysteries let us call to mind our sins.</p>	<p><i>Then follows the Penitential Act, to which the Priest invites the faithful, saying:</i></p> <p>Brethren (brothers and sisters), let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries.</p>

Commentary:

**In the Mass, we enter into Christ's unique self-sacrifice** on the Cross and his victory over sin and death, i.e., the Paschal Mystery. All sin damages our relationship with God, but mortal sin severs our friendship with God. The penitential rite offers forgiveness for venial sin, but it is not a substitute for the confession of mortal sin (willful **and knowledgeable violation of God's law concerning** a serious matter), for which we must confess, receive absolution and do penance.

The single option in the New Translation follows the only introduction given in the Latin text and is closest to **option "C" in the Current Translation. The Mass continues:**

Current Translation	New Translation
<p><i>A pause for silent reflection follows. After the silence, one of the following three forms is chosen:</i></p> <p>I confess to almighty God and to you, my brothers and sisters, that I have sinned in my thoughts and in my words, in what I have done and in what I have failed to do,</p> <p><i>They strike their breast:</i> through my fault. And I ask the Blessed Virgin Mary, all the Angels and Saints, and you, my brothers and sisters to pray for me to the Lord our God.</p>	<p><i>A brief pause for silence follows. Then all recite together the formula of general confession:</i></p> <p>I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do,</p> <p><i>And, striking their breast, they say:</i> 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.</p>

Commentary:

Here, we see the addition of several items found in the official Latin texts, but omitted in our Current Translation. There is a greater reflection of the Latin **prayer's teaching on the sinfulness of mankind, our**

personal responsibility before God for our actions, and greater recognition of our need for mercy.

The absolution follows the "I confess."



Current Translation	New Translation
<p><i>The priest says the absolution:</i> May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p><i>The people reply:</i> Amen.</p>	<p><i>The absolution of the Priest follows:</i> May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p><i>The people reply:</i> Amen.</p>

Alternatively, following a moment of silence, the following may be said:

Current Translation	New Translation
<p><i>The priest says:</i> Lord, we have sinned against you: Lord have mercy</p> <p><i>The people answer:</i> Lord, have mercy.</p> <p><i>Priest:</i> Lord, show us your mercy and love.</p> <p><i>People:</i> And grant us your salvation.</p>	<p><i>The Priest then says:</i> Have mercy on us, O Lord</p> <p><i>The people answer:</i> For we have sinned against you.</p> <p><i>Priest:</i> Show us, O Lord, your mercy.</p> <p><i>People:</i> And grant us your salvation.</p>

Commentary:

This option now reflects the approved Latin text much more **faithfully**. The first people's response has changed entirely. Following the "I confess" or the "Have mercy on us" options, a series of *Kyrie eleison-Christe eleison -Kyrie eleison* (or in English: *Lord, have mercy...*) are sung or said. This is the last part of the Mass that is still preserved in Greek, the common language for the Mass even in the West until the third or fourth century. It is sung or recited by the deacon, if present, or by the priest, or, if sung, by the cantor, and the faithful respond to each invocation.



Current Translation	New Translation
<p>V: Kyrie eleison R: Kyrie eleison V: Christe eleison R: Christe eleison V: Kyrie eleison R: Kyrie eleison</p>	<p>V: Kyrie eleison R: Kyrie eleison V: Christe eleison R: Christe eleison V: Kyrie eleison R: Kyrie eleison</p>

The final option involves a series of invocations lead by the priest, deacon, or other suitable minister. These may be sung or recited. They end with *Kyrie eleison* or the English, *Lord, have mercy*.

The priest then gives the absolution listed above and the **faithful respond, "Amen."**

Current Translation	New Translation
<p><i>Deacon:</i> You were sent to heal the contrite, Kyrie eleison</p> <p><i>People:</i> Kyrie eleison</p> <p><i>Deacon:</i> You came to call sinners, Christe eleison</p> <p><i>People:</i> Christe eleison</p> <p><i>Deacon:</i> You plead for us at the right hand of the Father, Kyrie eleison</p> <p><i>People:</i> Kyrie eleison.</p>	<p><i>Deacon:</i> You were sent to heal the contrite, Kyrie eleison</p> <p><i>People:</i> Kyrie eleison</p> <p><i>Deacon:</i> You came to call sinners, Christe eleison</p> <p><i>People:</i> Christe eleison</p> <p><i>Deacon:</i> You are seated at the right hand of the Father to intercede for us, Kyrie eleison</p> <p><i>People:</i> Kyrie eleison.</p>

Commentary:

**Only the deacon/priest's part of the final invocation** changes in the new translation, and it is minor. The change, however, brings out the Biblical sense of the power that comes from being *seated* at the right-hand of the King. This is the language that St. Paul uses to describe the glory the Risen Christ has received and from which He makes His intercession for us to the Father.

*Continued Next Week...*

# A New Translation of the Mass into English: The Gloria and Liturgy of the Word

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.

In the Mass, the *Gloria* follows the Penitential Rite on all Feasts, Holy Days of Obligation, and Sundays outside of Advent and Lent. The *Gloria* may be recited or sung, although singing it is more in keeping with the nature of *Gloria*, which is a hymn of praise modeled on the canticles and psalms of the Bible. It is an ancient hymn that goes back to at least the 300s. It has been used in Sunday Masses in Rome since before the 500s.

The instructions for the New Translation read, "The *Gloria* is preferably sung by the entire congregation, but it also may be sung by the choir or recited."

## Commentary

The differences between the two translations are significant, and it will take some time to familiarize ourselves with this new translation since many know the current translation by heart. The New Translation, however, is much more faithful to the original text. The Current Translation removed entire lines of the *Gloria* and reordered others. As you can see, there are whole phrases that the Current Translation omits entirely.

The Latin text and the New Translation give a string of five verbs (praising, blessing, adoring, glorifying, and giving thanks) to describe our confession of praise in the presence of God. The Current Translation offers only three. Likewise, the repetition of the phrase, which is found in the Latin text, "you take away the sins of the world" is missing in the Current Translation.

## A Closer Look

The *Gloria* is composed of two main parts: one praising God the Father and one invoking Christ. It is also a confession of *praise*, and according to St. Augustine of Hippo the Latin word *confessio* denotes not only the confession of sins but also the confession of praise and of faith. It is fitting, therefore, that our confession of praise of God should immediately follow our confession of **sin and the invocation of God's mercy.**

The *Gloria* begins with a reference to the angels' greeting to the shepherds on the night of Christ's birth (Lk. 2:14 "*Glory to God in the highest and on earth peace to those on whom his favor rests.*") Neither the ancient Greek nor the Latin text copy the Gospel verse exactly, but undoubtedly this is the origin of the beginning of the prayer.

Scriptural allusions are also made to Jn. 1:29, where St. **John the Baptist points to Christ and exclaims** "*Behold, the Lamb of God, who takes away the sin of the world.*" **Jesus** is the one perfect sacrificial offering who takes away the sins of the world. In the Gospel according to St. John, sin is spoken of in the singular, namely, the failure or refusal to recognize Jesus as the Messiah and Son of God. In the *Gloria*, the Latin text refers to sin in the plural, reminding us that the forgiveness of every sin is made possible only by the blood of Christ, the Lamb of God. The New Translation reflects the Latin text where **it says, "you take away the sins of the world."**

Current Translation	New Translation
<p>Glory to God in the highest, and peace to his people on earth.</p> <p>Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.</p> <p>Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us;</p> <p>you are seated at the right hand of the Father: receive our prayer. 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.</p>	<p>Glory to God in the highest, and on earth peace to people of good will.</p> <p>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.</p> <p>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.</p> <p>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.</p>

Finally, in the praise offered to Christ by the phrases, "you alone are the Holy One, you alone are the Lord," there is an incorporation of Rev. 15:4 (*For you alone are holy*) and Ps. 83:19 (*Show them you alone are the LORD, the Most High over all the earth*), where we see a confession of faith in the Divine nature of Christ along with the Father and the Holy Spirit, the three persons of the Holy Trinity. [The use of the title "Lord" to refer to Christ in the New Testament was a way of referring to his Divinity since pious Jews often replaced the Hebrew word for God (YHWH) with Lord (Adonai) when they were reading from the Sacred Scriptures.] The confession of sins leads into the confession of praise, which instinctively reveals a confession of faith.

#### The Collect /Opening Prayer

The introductory rites of the Mass conclude with the "Collect" or Opening Prayer. The role of this prayer is to gather up or "collect" the prayers of the Church. The priest in his role of supplicant on behalf of the People of God places the petitions mentioned in each Collect before the majesty of God. The Collect is to be said by the priest standing with his arms extended. The response of the faithful remains, Amen. The Entrance Chant, the Collect, the Prayer over the Gifts, the Communion Chant, and the Prayer after Communion are all found in the *Roman Missal* in the areas known as the "Commons" or the "Propers". Aside from the chants, these prayers are said orally only by the priest, and they change from week to week (sometimes from day to day). The difference in translation of these prayers is far more substantial and noticeable than those changes made to the "Ordinary" of the Mass, which we are reflecting upon in these pages.

#### The Liturgy of the Word

The Introductory Rites of the Mass conclude with the Opening Prayer. The Liturgy of the Word then follows. This part of the Mass concludes with the Prayers of the Faithful, which follow the *Creed* and the homily.

The New Translation does NOT affect either the selections of the readings from Sacred Scripture or the translations that we currently use. The English Lectionary used in the United States was introduced in 1998 (Sunday readings) and in 2002 (weekday readings). Unfortunately, the current Lectionary corresponds to no one single English translation of the Bible. Most of the readings are taken from the Revised New American Bible (RNAB), but the Psalms from this translation were deemed deficient for use in the Sacred Liturgy. Likewise, the translation of the Psalms used in the Lectionary is not exactly the same as the one used in the Liturgy of the Hours, nor does it correspond consistently to the biblical references alluded to elsewhere in the Mass. This hampers the desire to

rekindle a common biblical language among the faithful. Someday we may see a different translation of the Lectionary that will address these deficiencies, but it certainly will not be in Advent of 2011.

The instructions for the readings from Sacred Scripture are almost identical with those from the Current Translation. The audible acclamations and responses do not change, with the sole exception of the greeting and response before the Gospel, where the priest or deacon says, "The Lord be with you," and the people respond, "And with your spirit."

In the next Newsletter, we will begin to look in depth at the *Creed*.

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

## Feast of St. Dominic - Dominican Rite Mass Monday, August 8, 7:00 PM



His Excellency, J. Peter Sartain, Archbishop of Seattle, will grace Blessed Sacrament Church with his presence at the Solemn Dominican Rite Mass for the Feast of St. Dominic.

The Tudor Choir, resident ensemble, will sing John Taverner's epic Mass setting, *Missa Gloria tibi Trinitas*.

*A reception will follow the Mass in the Priory Backyard*

Because of this special Mass, there will be no 5:30 PM daily Mass on Monday, August 8.



# A New Translation of the Mass into English: The Gloria and Liturgy of the Word

By Fr. Allen Moran, O.P., Province of St. Joseph  
Adapted by Fr. Boniface Willard, O.P.



The homily, wherein the Word of God that has just been proclaimed in Scripture is to be broken open, is followed by the Creed.

## The Creed

On all Sundays and Solemnities, the Profession of Faith or the Creed, is either sung or said. This is a summary of the catholic faith. As we prepare to enter into the sacred mystery of the Eucharist to become one in Christ, we call to mind the mysteries of our faith that we share as one people, one body. The text of the Creed goes back to the first two Ecumenical Councils, Nicaea I (325) and Constantinople I (381), where precise wording that does not violate the mysteries of our Apostolic faith was agreed upon by the Council Fathers.

The words enshrine the mystery of the Trinity and our salvation. It is through faith that we are united with God, and because salvation comes through faith, the Church has always jealously guarded how that faith is articulated.

The New Translation is much more precise than the Current Translation, although certain adaptations for the English language still exist. These will be pointed out as we progress through the Creed. There is no room here to explain in full the significance of each article of **the Creed; that's the job of *The Catechism of the Catholic Church***, and one could write volumes on the significance of the Nicene Creed. Following you will find the entire Creed presented. We will pass through phrase by phrase, pointing out the changes in the translation and commenting on their significance.

Current Translation	New Translation
We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is seen and unseen.	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made.	I believe 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:	For us men and for our salvation he came down from heaven,
<i>All bow during these two lines.</i>	<i>At the words that follow up to and including and became man, all bow.</i>
by the power of the Holy Spirit he was born of the Virgin Mary, and became man.	and by the Holy Spirit was incarnate of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate, he suffered, died, and was buried. On the third day he rose again in fulfillment of 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.	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.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He spoke through the Prophets.	I believe 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.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and life of the world to come. Amen	I believe in 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.

Commentary:

The first thing we notice in the New Translation is the use of the first-person singular pronoun, "I," which has replaced the first-person plural pronoun, "we," in each occurrence. The approved Latin typical text, from which all translations come, begins with the word "Credo." This is a first-person singular ("I") conjugation of the Latin verb *credere* (to believe). The Greek texts as they come from the early councils do begin with "We believe," but for liturgical use both the Byzantine liturgy and the Roman liturgy have used a version of the Creed that is in the first-person singular ("I" instead of "we") since the sixth century.

Why would the Church do this? The "I believe" is a reminder to each person present that the entire faith must be professed in a personal manner. Although in baptism we are incorporated into the Body of Christ, the community of believers, each person makes a profession of faith personally before being initiated into Christ's death and resurrection, before becoming, one by one, a member of His body. In the Creed, we once again place ourselves at the baptismal font, and so each person, in unison, declares what *I believe*, that to which I give the assent of my heart, mind and soul. The New Translation reaffirms that reality:

Current Translation	New Translation
We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is seen and unseen.	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

Commentary:



Visible and Invisible: The use of these words echoes the ancient hymn to Christ, preserved for us by St. Paul in the Letter to the Colossians: "He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible . . . all things were created through him and for him (1, 15-16)."

The One God in Three Divine Persons (Father, Son, and Holy Spirit) is revealed in a certain way through His works. All created things, insofar as they exist, are good. To be or to exist is good, and **this is a reflection of God's very essence, which is being and**

goodness. Every created thing has an origin and a cause that points to something that came before and was responsible for its coming into being. God is the cause of all causes, as St. Thomas Aquinas teaches, and not simply one among a handful of other causes.

To speak about God as the maker of "all things visible and invisible" is to state a belief in something beyond pure materialism; one acknowledges the creation of a spiritual order as well. This belief is not communicated by the words "seen and unseen." If I am in the sacristy before Mass, I am "unseen" by the congregation, but by no means am I "invisible." The angelic realm is both created and invisible as are our immortal souls. Replacing "unseen" with "invisible" removes the possibility of a strictly materialistic understanding of the created order from our profession of faith as rendered into the English language.

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

## Feast of St. Dominic Dominican Rite Mass Monday, August 8, 7:00 PM



His Excellency, J. Peter Sartain, Archbishop of Seattle, will grace Blessed Sacrament Church with his presence at the Solemn Dominican Rite Mass for the Feast of St. Dominic.

The Tudor Choir, resident ensemble, will sing John Taverner's epic Mass setting, *Missa Gloria tibi Trinitas*.

*A reception will follow the Mass in the Priory Backyard*

Because of this special Mass, there will be no 5:30 PM daily Mass on Monday, August 8.

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.

## The Creed, pt. 2



This week we continue our look at the New Translation of the Nicene Creed.

Current Translation	New Translation
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, one in Being with the Father. Through him all things were made.	I believe 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.

Further commentary on We/I believe:

The Nicene Creed, in both its Greek and Latin liturgical forms, mentions the word(s) “I believe” only once, at the beginning. The rest of the Profession of Faith is mostly one very long sentence. Grammatically, the second of the three sentences that compose the Creed begins only where we translate, “We acknowledge one Baptism for the forgiveness of sins.” In Greek and Latin, mentioning “I believe” only once at the beginning of the Creed reminds us of our belief in One God in three Divine Persons. Mention of each Person of the Trinity is preceded by the word “in”—we are united intellectually to the Divine Person. Only God, one in three Divine Persons, can ever be the proper object of our faith. Faith, in the most profound sense of belief, is worthy only of God. No human person, no matter how holy he or she may be, is worthy of this type of belief. By stating “I believe” only once also reminds us of the unity of our faith. It is not something that can be pulled apart, only partially believed.

Nevertheless, both our Current Translation and the New Translation repeat the phrase “We/I believe” before mention of the Son, the Holy Spirit, and the Church. This is one of the occasions where the translators deemed it too cumbersome and clumsy to maintain the theologically masterful Greek (and Latin) sentence as a single unit, and so they broke it into parts.

**“Only Begotten Son of God, born of the Father before all ages”:** The Current Translation essentially condenses “Only Begotten Son of God, born of the Father before all ages” into “the only Son of God, eternally begotten of the Father.” The phrase *born of the Father before all ages* is an allusion to Col. 1:15: *He is the image of the invisible God, the first-born of all creation.*

All verbs of action (e.g., to beget or to bear) take place *within* time and *within* the created order. The procession of the Son of God from the Father is *not* part of the created order and does not exist in space and time. The use of the words “begotten” and “born before all ages” carry with them the sense of origin and time. It is difficult for us to grasp the idea that the Son has his origin in and from the Father without there being a beginning in some moment of time, and yet he Son proceeds strictly from the Father in a logical relation of priority and succession (Father and Son) although not in terms of time. The Son is the perfect reflection of the Father. When we profess that He was *born before all ages*, we are not speaking of a physical birth or anything of this kind. Instead, it is the Son’s existence that is the prefigurement for all creation, and in the Son all creation will find its perfection. St. Gregory Nazianzen, a 4<sup>th</sup> century doctor of the Church, says, “The Father is Father and without beginning, for he is underived. The Son is Son, and not without beginning, in the sense that he derives from the Father. But if one is thinking of a temporal beginning, then the Son is indeed without beginning, for the author of time is not subject to time” (*Oration 39.12*). In other words, there was never a time when the Father existed without the Son, and the creation of all things is the Father’s response of love to the eternally begotten Son, through whom all things were made. The Current Translation obscures somewhat the connection between creation and the procession of the Son from the Father.

**“Consubstantial”:** The theological controversy that arose in the early 4<sup>th</sup> century concerned the correct way to express *who* Jesus Christ is. Is He fully Divine or is He *like* God, the greatest of all God’s creatures but still,

in the end, a creature? This second opinion was persuasive because it made Christ fully understandable to the human intellect. One can understand how God can be One and how Christ can be the greatest of all creatures, even *like* God. And yet, as St. Athanasius stubbornly insisted, if Christ is not both fully God and fully man, then we have not been truly redeemed.

Consubstantial translates the Latin word *consubstantialem*, which in turn translates the Greek word *homoousion* (the same essence). The controversy that led to the first Ecumenical Council at Nicaea in 325 and the tumult in the decades that followed centered almost entirely on this one word. Some Christians disagreed with its use because they thought it expressed the notion of a physical substance that is used to make particular things, e.g., copper (substance) being used to make coins (particular things), but the substance/essence of God is completely *unlike* this or any other *created* substance. Rather, essence/substance is used in a precise way to mean that which makes a thing to be the kind of thing it is.

Understanding what the Church is saying when she uses these words was not an easy task. Just as with those verbs that express action (begetting, being born), **the word “consubstantial” had to be purified of all those elements improper to God, who is one, eternal, and the Creator of all things.** In a sense, the vocabulary had to develop in order to express the fullness of the faith that had been handed down by the Apostles.



“One in Being” is less precise than consubstantial. Someone might see this term and conclude that God the Father is still of a greater type of Divinity than the **Son, or that “God” is composed of three divisible parts** (Father, Son, and

Holy Spirit) that must be added together to *make* One God. Consubstantial **has a precise meaning: “one in essence” or “one in substance.”** All of the perfections that may be said of God may be said equally of the Father and of the Son (and of the Holy Spirit), only the relations differ. This part of the Creed and its defense by the Fathers of the Church tried to preserve and to express the belief that God is eternally One, and yet from all eternity this one Divine essence/substance is *tri-personal* with the Father as the origin and the Son as His eternal image/Word/Son proceeding from Him from all eternity.

Current Translation	New Translation
For us men and our salvation he came down from heaven:	For us men and for our salvation he came down from heaven,
[All bow during these two lines.]	[At the words that follow up to and including and became man, all bow.]
by the power of the Holy Spirit he was born of the Virgin Mary, and became man.	and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

Incarnate vs. Born: The mysteries professed here **regard Christ’s human origin and the relationship between Christ’s mission and that of the Holy Spirit.** To say that Jesus had a miraculous birth is not a denial of the faith. After all, we profess as part of our faith the perpetual virginity of Mary, even during the birth of Christ, but this article of the Creed regards his **human origins and the relationship between the Son’s being sent (his mission) and the Holy Spirit.**

**The origin of Jesus’ humanity and his mission lies in both the “Fiat” (“Let it be done”) of Mary and in the power of the Holy Spirit, not in the actions of a human father.** The Holy Spirit initiates the action whereby the Son of God *emptied himself, taking the form of a servant, being born in the likeness of men* (Phil. 2:7). The **breaking of God’s grace into our world has its origin in time** in the mystery of the Incarnation, which occurred at the moment of the Annunciation, when the angel Gabriel appeared to a maiden in the little town of Nazareth. From this moment, we have a savior who is one of us, who knows our infirmity, our sufferings in the flesh, even though he is not subject to sin. This mission of self-emptying on the part of the Son of God culminates and reaches its fulfillment in His death on the cross. To show reverence for the self-emptying action of the Word of God, we bow during these words (or genuflect on Christmas and the feast of the Annunciation).

Unlike any of the Old Testament prophets, Jesus Christ is not simply the recipient of the Holy Spirit; He is the one who gives the Spirit. The Holy Spirit is not alien to **Christ; the Spirit is Christ’s own Spirit through whom he works all his miracles and proclaims all truth.** Jesus’ possession of the Holy Spirit is the sign that he is the **Father’s own Word.**

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.

## The Creed, Pt. 3



This week, we look at the last sections of the New Translation of the Nicene Creed.

Current Translation	New Translation
For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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.	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.

Commentary:

There are only a few minor differences between the Current Translation and the New Translation of these last articles of the Creed. The first difference regards the translation of the Latin word *passus*, from which we get **the word “Passion” as used in “Our Lord’s Passion.”** Here, the Latin word can mean suffer, endure, allow, **undergo, or permit. The context is Christ’s sufferings** from the Garden of Gethsemani to his death on the Cross, which he *endured, permitted, allowed, underwent, and suffered*. Here is found his total gift of self for our salvation and the vivid cost of the sinfulness of humanity. The word in Latin indicates suffering; *unto death* is understood. The Current Translation rendered this by two distinct actions; the New Translation tries to unite more closely the suffering and death into one total action to reflect the fact that only one participle is being translated and not two. The second change regards the **use of the words “accordance with” in reference to the Scriptures and Christ’s rising from the dead.** “In fulfillment of the Scriptures” is a statement that **harmonizes with our faith, but “in accordance with the Scriptures” is a more literal translation that is still quite understandable.**

Current Translation	New Translation
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets.	I believe 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.

Commentary: Adored vs. Worshipped

The articles of the Creed that describe our faith in the Holy Spirit undergo only one word change: adored replaces worshipped.

The infinite perfection found in God is the source and perfection of all goodness and perfection; both reason and justice (giving to the other what is due to him) call forth from rational beings (angels and human beings) an acknowledgement of this *ineffable* perfection (this perfection that is beyond words). Adoration is a *form of worship (as are the confessing of one’s sins, prayers of petition, and so forth) that recognizes God’s infinite perfection and dominion and the adorer’s dependence* on him. Catholic theology recognizes adoration in the **strict sense (the recognition of God’s incomprehensible perfection and one’s humble act of bowing before this reality)** as belonging solely to the One God, the Holy Trinity. The word *latría* is used to describe this act of worship as opposed to the honor given to the Mother of God (*hyperdulía*) or the other saints (*dulia*). Only God is worthy of worship and adoration.

**Both “worshipped” and “adored” point to the belief in the Divinity of the Holy Spirit.** But worship covers a variety of postures in relation to God, while adoration is a specific type of worship. Furthermore, adored looks much more like the underlying Latin word *adoratur* found in the Latin Creed.

Current Translation	New Translation
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.	I believe in 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.

Commentary:

It is striking that nearly all of the articles of the Nicene Creed concern our faith in God and who we know God to be through Revelation and the Apostolic Tradition. **St. Thomas Aquinas teaches that faith is “the assent of the intellect to that which is believed” and to it belong those things the sight of which we shall enjoy in eternal life (God) and those things by which we are brought to eternal life (*Summa Theologica*, II-II, 4 & 6). God’s grace is operative *through* the Church, the mystical body of Christ. Just as Christ is one and holy, just as he is the universal (catholic) savior, and just as he was sent forth on a mission (apostolic), his bride and mystical body, the Church bears the same marks. The Church on earth is both populated by fallen men and women and yet founded by Our Lord to teach the fullness of the truth. Through her teaching, her sacramental life in which the Divine bridegroom gives himself to the bride, and her authority, we have communion with him who saves. It is through his mystical body the Church that his grace flows, most especially in and through the sacraments. Apart from Christ, there is no salvation; and it is through the one Church founded by him that we can have faith that what is taught is true, including the path to eternal life.**



Commentary—We acknowledge vs. I confess:

To confess something is more than to merely acknowledge or admit it. It carries with it a sense of public declaration, of proclamation. We must be fearless in confessing, in proclaiming, that Jesus Christ is Lord and that there is only one baptism that leads to **eternal life. Jesus himself declares: “I am the way and the truth and the life. No one comes to the Father except through me” (Jn. 14, 6). All those who are baptized into his death and who keep his commandments will be raised to new life with him.**

Further, just as our baptismal confession is made in the first person singular, so is our profession of faith in the one baptism of Christ. Confessing one baptism calls to **mind the sevenfold unity found in St. Paul’s Letter to the Ephesians (4, 4-6): “One body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” It is fitting to use the word confess here not only because it looks more like the Latin word it translates, *Confiteor* (which earlier in the Mass is translated “I confess”), but also because we confess One God in Three Divine Persons and are baptized into One God in Three Divine Persons. St. Paul uses Spirit, Lord, and God and Father. We use Father, Son, and Holy Spirit. Baptism frees one from sin, makes **one a member of this “one, holy, catholic, and apostolic” Church, and gives to the recipient charity, faith, and hope, which in turn is expressed in the final article of the Creed.****

Commentary—look for vs. look forward to:

If the articles of faith are indeed about those things that pertain to eternal life, they are also objects of hope. No one hopes for that which he already possesses. As such, there is a looking forward quality to the virtue of hope; this is certainly true of the belief in the resurrection of the dead and our life in the world to come. There is also a sense of straining to see, like Simeon in the temple, the fulfillment of the promises made to us, and yet we do **not quite see clearly, as St. Paul reminds us: “Now we see as through a glass, dimly, but then we shall see face to face” (1 Cor. 13, 12). This is the reality yet to be realized; but the phrase look for could imply that it is discoverable here and now if only we searched hard enough. One does not get this connotation from looking forward. The latter word choice also reminds us that the resurrection of the dead and the life of the world to come are that which we long for and await with yearning, that for which we prepare, and that which is a struggle to obtain but is possible with the assistance (grace) of God.**



*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P.

## The Preparation of the Gifts



Now we will turn our attention to the Liturgy of the Eucharist, which begins with the Preparation of the Gifts.

First, we will look at the prayers of blessing that are said over the bread and wine:

Current Translation	New Translation
Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.  Blessed be God for ever.	Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.  Blessed be God for ever.

Current Translation	New Translation
Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.  Blessed by God for ever.	Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.  Blessed be God for ever.

Commentary: **As can be seen, the people's response has not changed.** As for the prayers of blessing themselves, they are essentially the same, although now their structure mirrors that of the Latin text and the connection between our total dependence on God, even for the mere gifts of bread and wine that we offer, is brought out more clearly. **"Offer you"** also emphasizes

the personal relationship that exists between us and **God, the one to whom the offering is made.** We don't simply make an offering; we make it to someone.

Further, in creating us, God allowed us to participate in his work of creation by being granted loving dominion over the earth, to work in it to make it fruitful by our freedom, skill and love. Although sin damaged the nobility of work, it did not completely corrupt it. From the cross, the Lord redeemed all aspects of human life, and so in the Eucharist the fruit of the earth and the work of our hands are brought together and form a complete offering to God. In this way, we participate in the work of redeeming the whole created order.

Before the prayer of blessing is said over the wine, the deacon or priest pours wine and a little water into the chalice, saying:

By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Commentary: This short prayer, which is always said by the deacon or priest preparing the chalice, is said quietly. **It refers to our participation in God's divinity through the Incarnation of the Son, a mystery celebrated with much emphasis on the Annunciation and on Christmas.** The mingling of water and wine also points to the sacrifice of Christ on Calvary when the soldier pierced his side and out flowed blood and water (Jn. 19, 34).



According to St. Cyprian of Carthage, writing in the 3<sup>rd</sup> century, in the Eucharistic sacrifice the faithful are joined to Christ just as inseparably as the water that is dropped in the wine (*Epistle 63:13*). Our sacrifices become one with his one perfect sacrifice. This

reminds us of the sacrifice that we ourselves are called to make and the reason the Church continues to teach that baptized Catholics have a grave obligation to assist at Mass on Sundays and Holy Days of Obligation. It is here in the Eucharist that the offering of Christ our head made once for all, and we his mystical body spread throughout space and time, are made one. The uniting of our sacrifices and of our daily lives to that perfect sacrifice of Christ in worship of the Father is the heart of *active participation*.

Current Translation	New Translation
<p><i>The priest bows and says inaudibly:</i></p> <p>Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.</p> <p><i>He may now incense the offerings and the altar. Afterwards the deacon or a minister incenses the priest and the people.</i></p> <p><i>Next the priest stands at the side of the altar and washes his hands, saying inaudibly:</i></p> <p>Lord, wash away my iniquity; cleanse me from my sin.</p>	<p><i>The priest, bowing profoundly, says quietly:</i></p> <p>With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.</p> <p><i>If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.</i></p> <p><i>Then the Priest, standing at the side of the altar, washes his hands, saying quietly:</i></p> <p>Wash me, O Lord, from my iniquity and cleanse me from my sin.</p>

Commentary: Following the offering of the wine, the priest says an additional prayer *quietly*. Even if you are unaccustomed to hearing the words of this prayer spoken audibly, you will nonetheless notice a significant difference between the Current and New Translations.

The priest prays that BOTH we and the sacrifice offered **might be acceptable in God's presence** this day. The sacrifice of Christ was offered once for all on Calvary (Heb. 9:25-28) to take away our sins, but we—the mystical body of Christ—enter into this perfect sacrifice at each celebration of the Mass in time.

Psalms 140 (141) describes prayer as a **cloud of incense rising in God's sight**. In a sense, the incense that is wholly consumed in its offering on the charcoal reminds us that our sacrifice, the sacrifice of a clean, contrite heart, should not be stained by any sin so that it too might be **pleasing in God's sight**. **Incense reminds us that our offerings, the priest's offering, and the offerings of all the faithful are being surrounded by prayer.**



**The new wording of the priest's prayer at the washing of his hands** expresses the sentiment that the priest must be pure in order to offer sacrifice and that his hands ought to be unstained in order to touch the body of the Lord in the Eucharistic.

Current Translation	New Translation
<p><b>Pray, brethren ("friends", "my brothers and sisters"), that our sacrifice may be acceptable to God the almighty Father.</b></p> <p><i>The people respond:</i></p> <p>May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.</p>	<p>Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p><i>The people rise and reply:</i></p> <p>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.</p>

Commentary:

One important change in the New Translation is the **literal translation of the priest's prayer at this point. He is now to say "my sacrifice and yours" and not "our sacrifice."** **The priest, by his ordination into the ministerial priesthood of Jesus Christ, is given the power to offer Christ's one eternal sacrifice. He offers it for the sanctification of the People of God, who in their turn unite their own sacrifice to his; indeed, they are to offer their very selves.** Each of us has a unique offering to make: the trials we are facing, the suffering that we are undergoing or sharing with others, the people we **know who stand in need of God's grace, and so forth.** When we of our own free will skip Mass on Sundays, we fail to assist in the sanctification of the world, and we put something of lesser importance before God, which is the definition of sin. This is why the Church continues to teach that assisting at Mass on Sunday is a grave obligation.

**Also, notice the introduction of the word "holy" before that of "Church" to the people's response. Why this important word was omitted is a mystery. It is true that each of us here on earth are sinners standing in need of God's grace, but the Church has never understood her holiness as deriving from her earthly members but rather from her head and bridegroom, Christ himself.** The return of the word holy is a reminder that the Church is more than a human institution; she is more than the hierarchy, the gathered faithful, more than we can see with our eyes. In fact, her origin, extension, and destiny are not circumscribed by the limits of this world. **The Church's true homeland is with the saints in heaven; that is, with Christ.**

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P., Province of the Most Holy Name of Jesus

## The Preface



With the end of the Prayer over the Gifts, we enter into the Eucharistic Prayer, which the *General Instruction of the Roman Missal* describes as “the center and summit of the entire celebration.” The Eucharistic Prayer begins with the Preface. There are many different Prefaces depending upon the liturgical day, but they each begin with the same dialogue between the priest and the faithful, and they each end with the singing of the *Sanctus* (Holy, Holy, Holy). Here, we will limit our consideration to the dialogue and the *Sanctus*.

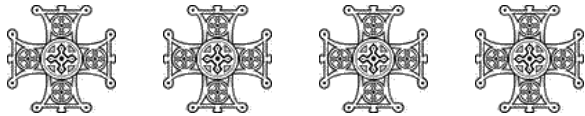
## Commentary:

The instructions for the priest and his acclamations have not changed in the New Translation, but you will notice two changes with respect to the responses of the faithful. The first regards the re-occurring “And with your spirit,” **which will be replacing all of the “And also with you” responses. As noted in earlier bulletins,** the acclamation by the priest expresses the desire that the power of the Spirit of God may be given to the People of God that they might enter into worship as one and be enabled to do what God has entrusted them to do—here, to offer themselves and their sacrifices. The response of the faithful likewise acknowledges that the priest also requires the power of the Holy Spirit to carry out what is entrusted to him—**namely, offering Christ’s one sacrifice—and the Church’s firm belief that this has been given to him at his ordination.**

The third response of the people also changes. We now find a much shorter and succinct response: It is right and just. Even those who know not a word of Latin can see that this must be closer to *Dignum et justum est* than the wordier response of the Current Translation. That we are still giving thanks to God – and that it is right to do so – is understood from the words the priest addresses to the people. What is missing from the Current Translation is any mention that our giving thanks to God is actually something that is just. As St. Thomas Aquinas reminds us, justice is giving to the other what is due to him or her. With respect to God, we can never fully repay him for all the good that we have received from him: our very existence, our life, all the goods of this world, the supreme gift of his Son, the Church, the faith, the hope of eternal salvation, and so forth. The virtue of religion – which is a virtue beneath the overarching virtue of justice – concerns our returning to God what we owe him; and although we can never give him back more than he has first given us, we can in thanksgiving offer him our very selves in union with that perfect offering of his Son, our Head and Savior. Our *thanksgiving*, which is a translation of the Greek work *eucharistia*, is perfected when it is offered by he who is capable of perfectly offering it: Christ alone. Our thanksgiving and offering is united **with that of Christ’s through the power of the Holy Spirit in the Eucharistic Prayer as the priest, together with Christ and acting in the person of Christ, offers Christ’s perfect offering.**

The Preface ends with the singing/saying of the *Sanctus* (Holy, Holy, Holy). The New Translation will have the Latin original next to the English translation.

Current Translation	New Translation
<i>The priest begins the Eucharistic prayer. With hands extended, he sings or says:</i>	<i>Then the Priest begins the Eucharistic Prayer. Extending his hands, he says:</i>
The Lord be with you.	The Lord be with you.
<i>The people answer:</i>	<i>The people reply:</i>
And also with you.	And with your spirit.
<i>He lifts up his hands and continues:</i>	<i>The Priest, raising his hands, continues:</i>
Lift up your hearts.	Lift up your hearts.
<i>The people:</i>	<i>The people:</i>
We lift them up to the Lord.	We lift them up to the Lord.
<i>With hands extended he continues:</i>	<i>The Priest, with hands extended, adds:</i>
Let us give thanks to the Lord our God.	Let us give thanks to the Lord our God.
<i>The people:</i>	<i>The people:</i>
It is right to give him thanks and praise.	It is right and just.
<i>The priest continues the preface with hands extended.</i>	<i>The Priest, with hands extended, continues the Preface.</i>



Current Translation	New Translation
<p>At the end of the preface he joins his hands and, together with the people, concludes it by singing or saying aloud:</p> <p>Holy, holy, holy Lord, God of power and might, 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>Or:</p> <p>Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra Gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.</p> <p>In all Masses the priest may say the eucharistic prayer in an audible voice. In sung Masses he may sing those parts of the eucharistic prayer which may be sung in a concelebrated Mass.</p>	<p>At the end of the preface he joins his hands and, together with the people, concludes it by singing or saying aloud:</p> <p>Holy, holy, holy Lord, God of power and might, 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>Or:</p> <p>Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra Gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.</p> <p>In all Masses the priest may say the eucharistic prayer in an audible voice. In sung Masses he may sing those parts of the eucharistic prayer which may be sung in a concelebrated Mass.</p>

Commentary:

The Preface, in which the priest in the name of all the faithful gives thanks to God for the great work of **salvation or for the cause of the day's feast, ends with** the singing of the *Sanctus*. Many of the various texts of the Preface remind us that we join our voices with those of the angels and the saints when we take the words of the *Sanctus* upon our lips. In the prophesy found in Isaiah 6, it is the highest rank of angels, the seraphim, that stand before the throne of God and utter this thrice **holy hymn, "Holy, holy, holy is the Lord of hosts" (6:3)**. In the Book of Revelation (4:8), the four living creatures, who came to symbolize the four Gospels, give God this superlative praise. In Hebrew, repeating something three times is a way of putting something in the superlative, i.e., the holiest or highest.

Even in Latin, this very ancient liturgical text contains non-Latin words: *Sabaoth* and *Hosanna*. We retain certain Hebrew and Aramaic words in our worship, which most of the faithful use without flinching: *Amen*, *Alleluia*, and *Hosanna*. For some reason, the Current Translation, introduced in 1973, chose to replace this Hebrew word with an English one. It has been observed that of the various things that *Sabaoth* might mean, it certainly does not mean power and might. The New Translation has sided with the word *hosts*, calling to mind the hosts of angels engaged in this hymn of praise. These are the angels who minister at the altar of God, who guard us in our weakness, who fight on our behalf.

Beginning at Blessed is he, the *Sanctus* invokes Ps. 117 (118):26, which is echoed in Mark 11:9-10 when Christ enters Christ into Jerusalem in fulfillment of the prophecy that a descendent of King David would enter into Jerusalem to begin his reign. In singing these words, we are reminded that we invisibly enter the awesome court of our heavenly King, whose reign has begun.

The final instruction regards the possibility of the priest singing parts of the Eucharistic Prayer. This is currently allowed but rarely done on account of the poor layout of the musical notation and its placement in the very back of the *Sacramentary*. The instruction from the Current Translation that specifies that the Eucharistic Prayer may be said in an audible voice was never part of the instruction. The silent (inaudible) canon (the priest praying the Eucharist Prayer quietly) was suppressed in 1967 by the instruction *Instructio altera*. As a result, the instruction in the Current Translation is misleading.



*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P., Province of the Holy Name of Jesus

## Liturgy of the Eucharist: Eucharistic Prayer 1



Following the *Sanctus*, the priest chooses one of the Eucharistic Prayers. We will begin looking at the changes to the translations of the Eucharistic prayers with the Roman Canon. For much of the history of the Roman Catholic Church, the Roman Canon - now known as Eucharistic Prayer I - was the only Eucharistic Prayer used. The changes involved are far more extensive than those involving the spoken parts of the faithful.

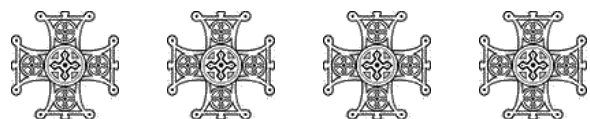
Current Translation	New Translation
<p><i>The priest, with hands extended, says:</i></p> <p>We come to you, Father, with praise and thanksgiving, through Jesus Christ your Son.</p> <p><i>He joins his hands and, making the sign of the cross once over both bread and chalice, says:</i></p> <p>Through him we ask you to accept and bless + these gifts we offer you in sacrifice.</p> <p><i>With hands extended, he continues:</i></p> <p>We offer them for your holy catholic Church, watch over it, Lord, and guide it; grant it peace and unity throughout the world. We offer them for N. our Pope, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.</p>	<p><i>The Priest, with hands extended, says:</i></p> <p>To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord:</p> <p><i>He joins his hands and says that you accept</i></p> <p><i>He makes the Sign of the Cross once over the bread and chalice together, saying:</i></p> <p>and bless + these gifts, these offerings, these holy and unblemished sacrifices,</p> <p><i>With hands extended, he continues:</i></p> <p>which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.</p>

Commentary: Where to begin?! Simply looking at the two translations, it is easy to see that one is rather free with the liberties it took. Is it possible that the opening sentence in each of these translations has the exact same Latin text underlying it? Believe it or not, the answer is **"Yes."** **The New Translation is very close to being a literal translation.** Notice what words are missing in our Current Translation: most merciful, humble prayer and petition, our Lord. The Current Translation strips the Roman Canon of some of the exalted language with respect to God and humbling language with respect to us. The return of these important descriptive words and phrases points to the fact that we are not speaking in street language or ordinary conversation. This is the language of the most sacred prayer of the Church, and it should sound somewhat different from dining room conversation.

**"To you, therefore":** The Latin text and the New Translation are careful to link one part of the Mass with another. What we now say follows upon what was said before in the *Sanctus*. It is because Christ *comes in the name of Lord* that we now approach the Father in prayer through Christ.

In the blessing over the gifts, a more colorful and descriptive account is again given in the New Translation. It is worth repeating that the typical Latin text has not changed one letter, only the approach to translation has changed. The more ordinary **"these gifts"** from our Current Translation are now referred to as **"these offerings, these holy and unblemished sacrifices."** The bread and wine offered are signs of our **spiritual sacrifice and of Christ's perfect sacrifice**—the one perfect and unblemished sacrifice.

Fr. Joseph Jungmann, S.J., states, **"The sacrifice which we offer up humbly to God, and which should, in the first instance, be our thanks and our tribute to our Creator and Father, will also draw down upon us God's protection and grace precisely because it is a sacrifice and because it is this sacrifice."** (*The Mass of the Roman Rite*, Vol. II, Christian Classics: Westminster, MD, 1992, p. 153) **The sacrifice is offered first of all for God's holy Catholic Church.** Just as in the Prayer of the Faithful, the petition for the Church comes first. The Church is the bride of Christ; it is for her that our Lord shed His blood and died. It is she whom our Lord comes to meet in the wedding banquet of the Mass.





Notice, too, that the New Translation returns to the traditional custom of referring to the Church as **“she.”** The Church is our mother and the perpetually virgin bride of Christ. Referring to the Church as **“it”** robs her of this personal character and leaves the

doorway open to treating her not as she truly is by her divine constitution, but as simply another human institution: man-made, flawed, bureaucratic. When one attempts to harm the bride of Christ (whether it be one of her ministers or someone opposing her from the outside), it is a far graver offense than harming a man-made institution, and so it is fitting that the words **“guard”** and **“govern”** are included.

Finally, the phrase **“holding to the truth”** appears in the prayer for the bishop and all those who pass on the catholic and apostolic faith. **“The truth”** is used to translate the Latin word: *orthodoxi*, which might also be translated **“orthodox.”** Again, there does not appear to be any substitute for this phrase in our Current Translation, but it is not a trivial line. **“Catholic”** means universal. The faith, which has been handed down to us by the apostles, is not simply a collection of personal opinions that are more-or-less professed by the members of the institutional church spread across the globe. **Instead, the faith is true, right, or “orthodox.”** Its catholicity comes not merely from the fact that men and women from so many nations profess it, but more importantly because it is *meant* for all people. The truth it makes known is universal. The truth of the faith finds its solidity in its author, Christ, and its guardian, the **Holy Spirit.** Jesus says, *“I Am the way, the truth, and the life. No one comes to the Father except through me.”* (John 14:6) It is the faith that unites us as one with God. It is through the faith that our intellects have a certain unity with God. The bishop has a grave responsibility to hold to the fullness of the truth of the faith and pass it on; this is an indispensable dimension of his ministry as head of the local church and builder of unity.



Current Translation	New Translation
<p><i>Commemoration of the Living:</i></p> <p>Remember, Lord, your people, especially those for whom we now pray, N. and N.</p> <p><i>He prays for them briefly with hands joined. Then, with hands extended, he continues:</i></p> <p>Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those who are dear to us. We pray to you, our living and true God, for our well-being and redemption.</p>	<p><i>Commemoration of the Living:</i></p> <p>Remember, Lord, your servants N. and N.</p> <p><i>The Priest joins his hands and prays briefly for those for whom he intends to pray. Then, with hands extended, he continues:</i></p> <p>and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.</p>

Commentary: Here again the New Translation is more faithful to the typical Latin text. This is the point in Eucharistic Prayer I where the priest is to silently mention the intention of the Mass if the intention should be a living member of the Church on earth.

The distinction between the ministerial priesthood and the priesthood of the baptized is clearer in the New Translation in this passage: For them, we offer you this sacrifice of praise. The priest offers the sacrifice of Christ the head - the sacrifice on Calvary - in the sacrament of the Eucharist. The faithful, the Body of Christ, offer their own spiritual sacrifice in union with his, and those living for whom the sacrifice is offered are mentioned under the various manners in which they might stand in need of the sacrifice: redemption of their souls, or hope of health and well-being.

Finally, unlike the Current Translation, the New Translation does not shy away from the mention of the word **“soul(s).”**

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. - ed.*

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P., Province of the Holy Name of Jesus

## Liturgy of the Eucharist: Eucharistic Prayer I



This week we continue our examination of the New Translation of Eucharistic Prayer I, also known as the Roman Canon.

Current Translation	New Translation
<p>In union with the whole Church we honor Mary, the ever-virgin mother of Jesus Christ, our Lord and <b>God. †</b>                      We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all the saints.</p> <p>May their merits and prayers gain us your constant help and protection.</p> <p>(Through Christ our Lord. Amen)</p>	<p>In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, <b>Mother of our God and Lord, Jesus Christ, †</b> and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints:</p> <p>we ask that through their merits and prayers, in all things we may be defended by your protecting help.</p> <p>(Through Christ our Lord. Amen.)</p>



Commentary: **In Latin, this section is known as the “In Communicantes,” taken from the opening words of the section.** Here, we continue to see that the Current Translation gives us a less poetic, more horizontalized version of the prayer. “In communion with those whose memory we venerate” **states much more clearly** the belief that in the celebration of the Eucharist we join with all the angels and saints in heaven in their worship. **This same belief is not excluded from** “in union with the whole Church” since the whole Church includes the Church triumphant—those in heaven — but the Current Translation is unnecessarily vague.

In the list of saints, the Virgin Mary is mentioned first. Of all living beings, she is the one who was most conformed to Christ, and she partakes more fully of his glory than even the cherubim and seraphim. The honorific modifiers used with respect to the Mother of God are certainly clearer in the New Translation. The Current Translation leaves out the title **“Mother of our God”** in its translation of the Latin text. The Council of Ephesus (431) dealt with the orthodoxy of the use of this title with respect to the Virgin Mary. The opinion that she could only be called the Mother of Christ, and not the Mother of God, was condemned as a heresy. The major point of controversy was how Christ was both God and man, each title standing for a different position. **“Mother of God”** confirms the belief that Jesus Christ was fully God and fully man from the moment of his conception; and, as birth-giver to the one Divine Person possessing two complete natures (human and divine), Mary was rightfully called the **“Mother of God.”**

Following the mention of the **“Mother of God,”** the sign **†** appears. **There are special variations here for certain feasts of the year, such as Christmas, Holy Thursday, and Easter. For brevity’s sake, we will not examine those here.**

Immediately following Mary in the list of saints is St. Joseph; the honorific blessed will now be restored to his name. He was added to the Roman Canon in 1962 by Pope Bl. John XXIII and was the first alteration made to the list of saints since perhaps the seventh century, if not before. Prior to the addition of his name, there were forty saints mentioned by name, representing all categories of saints venerated in the Church of Rome for centuries: the twelve apostles (St. Paul takes the place of St. Matthias here, but St. Matthias is mentioned when the list continues after the consecration), the first successors to St. Peter as pope, early martyrs, and so forth.

The Current Translation added the words **“we honor”** in order to break the list up into shorter sentences. The New Translation seeks to honor the structure of the typical Latin edition.

Finally, in this section, we see that the language of petition in the New Translation is more formal and elevated, even if the general sense is not changed.

Current Translation	New Translation
<p><i>With hands extended, he continues:</i>            Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen.</p> <p><i>He joins his hands.</i>            (Through Christ our Lord. Amen.)</p>	<p><i>With hands extended, the Priest continues:</i>            Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.</p> <p><i>He joins his hands.</i>            (Through Christ our Lord. Amen.)</p>

Commentary: One of the predilections of the Current Translation, which is more noticeable in the Presidential Prayers (Opening Prayer, Prayer over the Gifts, Prayer after Communion), was to replace the word Lord with Father. True, we are praying to the same Person, but the deliberate choice as well as the removal of many of the modifying words results in an unfortunate and distorted horizontalization within the liturgy. In our tendency towards pride, being reminded that we are not on the same level as God is not a bad thing!

In Latin, this part of the prayer is known as the *Hanc igitur*, from the first words that translate into English word-for-word as *this therefore*. (This section also has a few variations for Holy Thursday and the Easter Vigil, which we will not examine in this column.) The *this* is the oblation/offering being made. The New Translation no longer addresses God using a more imperative form (Father, accept), but rather gives a stronger sense of petitioning God for something (Therefore, Lord, we pray: graciously accept). What we are doing is an **“oblation of our service”** because it is something we owe to God as well as a sign of our willingness to obey his commands, especially the command to celebrate the Eucharist. And we pray that he might **“graciously accept”** our offering, that is, be pleased to accept what we offer with humble hearts. We are now in the midst of the heavenly court, not the market place. The Latin language reflects this; the New Translation will do so as well.

Our petition concerning the gift of peace will now more clearly express the belief that true and lasting peace comes from a life that is ordered according to the will of God. This always corresponds to the graces he first gives us and our human nature, which He also created. The plea to be saved from eternal damnation communicates the importance of this petition. In the New Translation, the language describing those chosen will restore the biblical imagery of a shepherd and his flock.

Current Translation	New Translation
<p><i>With hands outstretched over the offerings, he says:</i>            Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.</p> <p><i>He joins his hands.</i>            (Through Christ our Lord. Amen.)</p>	<p><i>Holding his hands extended over the offerings, he says:</i>            Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.</p> <p><i>He joins his hands.</i>            (Through Christ our Lord. Amen.)</p>

Commentary: This part of the prayer is called the *epiclesis*, a Greek word which combines the preposition *epi* (here meaning upon) and the word *clesis* (a form of the word **“to call”**). **It is here that the priest extends his hands over the oblation and calls down the Holy Spirit, so that, as the prayer says, they may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.** As with the previous paragraph, the New Translation restores the deference and elevated language of the Latin text. Restored, too, are the words **“most beloved”** in reference to Jesus Christ, which should call to mind those words spoken from heaven at the Transfiguration: *This is my beloved son. Listen to him.* (Mk. 9:7c). Here it is the elements of bread and wine that will be transubstantiated into the Body and Blood of Christ by the grace of the Spirit and the power of **Christ’s word. Listen to Him.**

*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. We will also be placing the entire batch of New Liturgy Translation articles on the website in a printable .pdf format, as soon as they are finished.*

- ed.

# A New Translation of the Mass into English

By Fr. Allen Moran, O.P., Province of St. Joseph

Adapted by Fr. Boniface Willard, O.P., Province of the Holy Name of Jesus

## Liturgy of the Eucharist: Eucharistic Prayer I



This week we continue our examination of the New Translation of Eucharistic Prayer I, also known as the Roman Canon.

Current Translation	New Translation
<p><i>The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.</i></p> <p>The day before he suffered</p> <p><i>He takes the bread and, raising it a little above the altar, continues:</i></p> <p>he took bread in his sacred hands</p> <p><i>He looks upward.</i></p> <p>And looking up to heaven, to you his almighty Father, he gave you thanks and praise. He broke the bread, gave it to his disciples, and said:</p> <p><i>He bows slightly.</i></p> <p>Take this, all of you, and eat it: this is my body which will be given up for you.</p> <p><i>He shows the consecrated host to the people, places it on the paten, and genuflects in adoration.</i></p>	<p><i>In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.</i></p> <p>On the day before he was to suffer,</p> <p><i>The Priest takes the bread and, holding it slightly raised above the altar, continues:</i></p> <p>he took bread in his holy and venerable hands,</p> <p><i>He raises his eyes.</i></p> <p>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:</p> <p><i>He bends slightly.</i></p> <p>TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.</p> <p><i>He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.</i></p>

Commentary: The words of consecration are the most sacred words or part of the Eucharistic Prayer. Here the priest, acting in the person of Christ the Head, utters the words spoken by Jesus with the same intention that he had following his supreme command, *Do this in memory of me*, and the substance of the bread and wine is changed into the Body and Blood of Jesus Christ, as the words of the prayer indicate. The Word of God has power over nature and the power to bring into being, and it is this power which is at work through the ministry of the priest. The consecrated bread and wine are not mere symbols of the Body and Blood of Christ. The Eucharist really and sacramentally contains the Body and Blood of Christ. Believing that the consecrated bread and wine are *only* a sign or a symbol of Christ is a formal heresy. Coming forward for Holy Communion not believing this and yet saying *Amen* **when the minister says “The Body (or Blood) of Christ” is strongly denounced by St. Paul** in his letter to the Corinthians: *A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself* (1 Cor. 11: 28-29). That said, this reality is not something we detect by sense (tasting, seeing, touching) or by comprehension, but by faith alone.

This point in the Eucharistic Prayer is the apex of our **worship, where Christ’s sacrifice is presented and made present in sacramental form. The sacrifice of Christ’s Passion** is the perfection of that which the animal sacrifices of the Old Covenant were only a prefigurement and a sign: *Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year.* (Heb. 10:1). Whereas the old sacrifices were only signs of what was to come, that which Christ instituted is complete and contains what it signifies: *Whoever eats my flesh and drinks my blood remains in me and I in him* (Jn. 6:57). **This reflects Christ’s love for us: having taken our mortal flesh and become one with us, his bodily presence remains with us in and through this Sacrament. It is an effect of his friendship and his love.**

The fact that the Eucharist is a sacramental representation **of Christ’s Passion may be seen in the fact that the words “THIS IS MY BODY” are said first. The words express our belief and the species are adored. THIS means what is seen, but it does not mean “this bread” because the substance—what it truly is—changes at this point. Then separately and later the words “THIS IS THE CHALICE OF MY BLOOD” are spoken by the priest over the chalice, and then the contents of the chalice are adored.**

A body separated from its blood points to death; here, **what is signified is Christ's triumphal death and resurrection.** From this point forward what has been consecrated must be treated as these words indicate. They are to be adored and treated as one would treat the most priceless treasure—the very Body and Blood of the God-Man Jesus Christ. This is why the priest is instructed to genuflect at this point and why even the particles in the ciborium and the drops left in the chalice are to be consumed with the utmost care during the purification rite.

Commentary: The New Translation makes a few small changes at this point. The first spoken words of the priest in this part change slightly with the insertion of the word **"On"** and **"was to suffer"** replacing "suffered." **The use of the passive voice "was to suffer" denotes a greater sense of providence in the event of Christ's Passion than does "suffered," which simply states an historical fact.**

At this point in the Mass, the priest, by virtue of his ordination, not personal holiness, is profoundly conformed to Christ. In a way, Christ and the priest are acting as one, and it is Christ himself who is performing the sacred actions. The priest, the *alter Christus*, is an instrument. Notice that his hands are important, and where before the Current Translation spoke of the Lord's **"sacred hands,"** the New Translation speaks of his **"holy and venerable hands."** **"Sacred"** suggests something that has been consecrated and set aside for a **special purpose, but Christ's hands are holy and venerable** by virtue of who he is: God made man, our Creator and Redeemer. It is his hands that were stretched out in blessing, that touched the sick and infirm, that healed sinners of their sins, that would be stretched out on the cross and pierced for our offenses.

**At ordination, a priest's hands are consecrated** through the anointing with the sacred chrism that is blessed by the bishop on Holy Thursday. It means that his hands are set aside for a sacred purpose, that his hands will be stretched out in blessing, touching the sick and the infirm, healing sinners of their sins, and, if necessary, stretched out in sacrifice for the sake of his people. Some are more conformed to Christ than others, but at the moment of blessing, of consecration, of healing, it is Christ acting in and through the priest, regardless of his personal holiness or lack thereof.

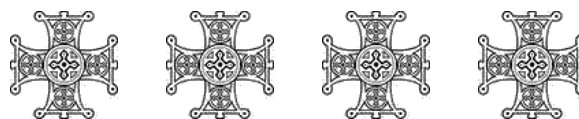
The Current Translation contains shorter, choppy sentences in the **"institution narrative,"** which explains the differences in the New Translation. The Current Translation's use of the phrase **"and praise"** at this point was deemed to be a dynamic equivalent to he said the blessing, which appears in the New Translation, **but it would not seem that "and praise" is any easier to understand than "he said the blessing."**



Finally, the word **"for"** (which translates the Latin word *enim*) appears in the New Translation among the words of consecration. According to St. Thomas Aquinas, this word is not an essential part of the words of consecration but its use is a custom of the Roman Church and is a result of the sequence of words preceding the consecration. **The preposition "for"** may have several meanings; here, the meaning corresponds to the word **"because."** **"Take this all of you and eat it, for/because THIS IS MY BODY..."** He commands the disciples to eat of his flesh because he is *the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world* (Jn. 6:51).

The meaning of the text of the consecration has not changed, but the inclusion of this preposition will perhaps call to mind the connection between the celebration of the Eucharist, the giving of eternal life, and **Christ's giving of his flesh and blood so that we may possess this life.**

The consecration of the contents of the chalice involves a change in translation of a delicate nature, which merits a significant amount of space, and it is to this that we will next turn our attention.



*These articles are part of a series of articles adapted from the work of Fr. Allen Moran, OP, of the Eastern Dominican Province. They explain the coming changes in the liturgical texts, and will be published here each week, for the next few months. We will also be placing the entire batch of New Liturgy Translation articles on the website in a printable .pdf format, as soon as they are finished.*

- ed.

END PART I