

# Comparisons of Current and New Mass Translations

( 14:08 – 18:15)

## Basic Question

- ❑ How have Mass texts like the *Suscipiat*, the *Agnus Dei*, and the *Gloria* been changed, and why?

## Key Idea

- ❑ Texts like the *Suscipiat*, the *Agnus Dei*, and the *Gloria* are now translated in a way that better reflects the Latin original.

## Beginning Reflection

You might begin by raising these points:

- ❑ Some lay people may assume that the words of the Mass are being changed from an “original” text they have grown up with and heard all their lives to something more “old fashioned.” They can be reminded that the “original” words of the Mass are in Latin. The new English translation is largely a correction and improvement of an earlier English translation so that it is more faithful to the original.
- ❑ In addition, as Cardinal George points out in one of the interviews on this DVD, the Roman Missal (written in Latin) is now in its third edition. The second edition was never translated into English. Therefore, we are currently using a forty-year-old translation of a text that is no longer in use in the universal Church.

Show DVD ( 14:08 – 18:15)

## Activity

### Group Discussion

Ask participants the following questions and discuss responses.

- ❑ What is the primary change in the *Suscipiat*?

Presently, the priest prays that “our sacrifice may be acceptable to God.” In the new translation, he prays that “my sacrifice and yours may be acceptable.”

- ❑ What is the meaning of this change in the *Suscipiat*?

This change emphasizes that all the sacrifices of the faithful are gathered together into the one perfect sacrifice of Christ offered by the priest. *Extension:* The priest offers the sacrifice of Christ. We offer the sacrifice of our daily lives.

- ❑ What is the significance of the change in the *Agnus Dei* from “his supper” to “the supper of the Lamb”?

The Supper of the Lamb refers to the heavenly nuptial banquet presented in the Book of Revelation. This phrase restores the biblical allusion.

- ❑ In the prayer “Lord, I am not worthy,” why are the words “to receive you” changed to “that you should enter under my roof”?

*These words accurately translate the original Latin which quote the Roman centurion who says to Our Lord that he is not worthy for the Lord to enter under his roof. This change, again, restores a biblical allusion that was dropped in the original translation.*

### Group Discussion

Have the participants compare the two translations of the *Gloria* and discuss in what ways the new translation is more useful, meaningful, or beautiful.

Current Translation	New (restored) Translation
<p>Glory to God in the highest and peace to his people on earth. Lord God, heavenly King, Almighty God and Father, we worship you, we give you thanks, we praise you for your glory. 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; 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. 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. 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. 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>

### Additional Resources

#### *Liturgiam Authenticam, 27*

Even if expressions should be avoided which hinder comprehension because of their excessively unusual or awkward nature, the liturgical texts should be considered as the voice of the Church at prayer, rather than of only particular congregations or individuals; thus, they should be free of an overly servile adherence to prevailing modes of expression. If indeed, in the liturgical texts, words or expressions are sometimes employed which differ somewhat from usual and everyday speech, it is often enough by virtue of this very fact that the texts become truly memorable and capable of expressing heavenly realities. Indeed, it will be seen that the observance of the principles set forth in this Instruction will contribute to the gradual development, in each vernacular, of a sacred style that will come to be recognized as proper to liturgical language. Thus it may happen that a certain manner of speech which has come to be considered somewhat obsolete in daily usage may continue to be maintained in the liturgical context. In translating biblical passages where seemingly inelegant words or expressions are used, a hasty tendency to sanitize this characteristic is likewise to be avoided. These principles, in fact, should free the Liturgy from the necessity of frequent revisions when modes of expression may have passed out of popular usage.