

In the first section we looked at a brief background to the new translation of the Mass, the why and how new words will come to replace “old ones” we’ve become familiar with these last 40 years.

SOME OF THE CHANGES YOU WILL NOTICE

The change that will be most evident is in the language. The vocabulary, syntax and sentence structure will be markedly different from the current text. The aim is a “sacred style proper to liturgical language”. The new rules for translation require that every word in the Latin original must be represented in the English translation and that the Latin sentence has to be maintained as far as possible.

I THE PRIEST’S GREETING - PEOPLE’S RESPONSE

- Dominus vobiscum – “Et cum spiritu tuo”.
- The Lord be with you – “**AND WITH YOUR SPIRIT**”
- We have been used to saying “and also with you”.

But it is not a greeting like “hello to you too”; it has a profound theological meaning. The usual explanation of the meaning of “*spiritu*” is that it refers to the gift of the spirit which the priest received at his ordination.

“The Lord be with you”, calls us to recognise and acknowledge the grace of Christ present in each of the baptised and in the whole Church. By responding “and with your spirit”, we are affirming that the priest or deacon can only exercise his ministry because of the particular office and ministry he has been given by the sacrament of Holy Orders for the building up of the Church.

II COMPARE THE PENITENTIAL RITE (CONFITEOR)

<i>PRESENT TEXT</i>	<i>NEW TRANSLATION</i>
<p>I confess to almighty God, and to you, my brothers and sisters, (here present) that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do;</p> <p>and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, (here present) to pray to me to the Lord, our God.</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, <i>And striking their breast, they say:</i> through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary every-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.</p>

The major change here is the insertion of the repetitive “through my fault, through my fault, through my most grievous fault”, a direct translation of the Latin *mea culpa, mea culpa, mea maxima culpa*.

III THE “GLORY TO GOD” - GLORIA

<i>PRESENT TEXT</i>	<i>NEW TRANSLATION</i>
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.	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 Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us;	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: receive our prayer. For you alone are 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.	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.

Clearly, this new version of the Gloria, like other parts of the Mass, cannot be sung to the musical settings currently in use and our musicians in each of our communities have been learning new music for rewritten “Masses”. They will help us sing the new texts.

IV THE NICENE CREED - “CREDO”

Notice the translation sticks exactly to the Latin original:

- We use the 1st person singular “credo” – I believe: not “we believe”
- “all that is, seen and unseen” **becomes** “all things visible and invisible”.
- “only Son of God, eternally begotten of the Father” **becomes** “the Only Begotten Son of God, born of the Father before all ages”.
- “of one Being with the Father” **becomes** “consubstantial with the Father”. **
- “by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man” **becomes** “and by the Holy Spirit was incarnate of the Virgin Mary, and became man”.
- “We acknowledge one baptism” **becomes** “I confess one baptism”.
- “We look for the resurrection of the dead” **becomes** “and I look forward to the resurrection of the dead”.

**The Creed is an important statement of the Church’s faith. In the new translation “consubstantial with the Father” replaces the expression “of one Being with the Father”. The nature of the relationship between God the Father and God the Son, and the truth of the Son’s divinity, are most important aspects of the Christian faith, and Councils such as Nicaea (325) and Chalcedon (451) were held to address these questions and to discern and express the orthodox belief of the Church. “Consubstantial”, “of one substance”, has a genuine and distinct theological meaning. It is not a common word in English, but is used in the Creed to identify and express a unique relationship and an important point of doctrine. We’ll get familiar with its theological exactitude.

LOOK FOR THE THIRD REFLECTION

This reflection considers some of the key changes we will notice in the first part of the Mass from Entrance to the Creed. The third and final commentary will look at the Eucharistic Prayer and Communion Rite and the music that enhances our prayer.

HOW WILL WE KNOW WHAT TO SAY?

There will be **PEW CARDS** in each seat at Mass and they will help us participate over the first few weeks. The language and expressions will soon become part and parcel of our familiarity with the richness of our Catholic Liturgy. There are also Liturgical Commission “New Order of the Mass” booklets, \$3, at the shops/entrance in each Church.

WE WILL BE INTRODUCED TO THE PEW CARDS NEXT WEEK