

- (3) In the Creed, the statement *“Born of the Father before all ages”, the Latin “Ex Patris natum ante omnia saecula”*, is now specifically expressed in those words.
- (4) At the end of the Preparation of Gifts, the ‘prayer that offers sacrifice’ now includes the word “holy” to describe the Church: *“for our good and the good of all his holy Church”* as in the Latin *“totiusque Ecclesiae suae sanctae”*.
- (5) In the Great Doxology immediately before the ‘Our Father’, the word *“and”* has been added twice at the beginning, so: *“Through him, and with him, and in him”*, which is how the Latin text is written.

D. A Change of Expression.

- (1) Several times during the Mass the priest will say: *“The Lord be with you,”* (e.g. at the beginning of Mass, just before the Gospel, at the end of Mass) to which we have replied to date: *“And also with you.”* The new reply will be: *“And with your spirit,”* which translates the Latin phrase word for word: *“Et Cum Spiritu Tuo.”*

The meaning of this reply is important and far more significant than appears from the bare words. It is **not** the congregation just wishing that the Lord be with the priest in the same way as he has asked for the Lord to be with the congregation (as the current response implies). It is the congregation recognising and supporting the unique role of every ordained minister, through the special presence of the Holy Spirit within them through their ordination, but also reminding them that their calling is one of humility and service. In effect, the congregation is saying, “We rely on you, do not let yourself or us down!”.

- (2) In the Creed, the present *“seen and unseen”* becomes *“visible and invisible”*, from the Latin *“Visibillum et Invisibillum”*. This is a different emphasis: It makes it explicit that God is also responsible for creating those things we are not even aware of, not just those things we can not see at the moment.
- (3) In the Preface Dialogue, the response *“It is right to give him thanks and praise”* is now replaced by the simpler *“It is right and just”*, the key being the literal translation of the Latin word *“Iustum”* meaning “just”, related to justice.

Also, in the “Sanctus”, the “Holy, Holy, Holy”, instead of *“Lord God of power and might”* the Latin and common biblical expression *“Dominus Deus Sabaoth”* is now proclaimed: *“Lord God of hosts”*.

- (4) At the Memorial Acclamation, there is now a choice of three not four acclamations in accord with the Latin acclamations, all closely following the literal meaning of the Latin words and following an identical word order.
- (5) In the Prayer of Humility before Holy Communion, the words of the Latin are followed precisely. So now we will say: *“I am not worthy that you should enter under my roof”*, the latter part translating the Latin: *“Ut intres sub tectum meum”*, and: *“My soul (Latin “Anima Mea”) shall be healed”*.

The Mass

“Do This In Memory of Me”

2.

Summarising the Nature of the Changes in the New Translation of the Mass



The New Translation of the Mass seeks to reflect the original Latin meaning more accurately.

When translating another language today, a translator will not translate absolutely literally because each language may express certain ideas in a way that does not make sense in another language. This is especially true with idioms, or ways of talking that bear little resemblance to the actual words used but which have a readily understood meaning once you have got used to that expression e.g. ‘it is raining cats and dogs’. If we were to translate those words literally into most other languages people would be expecting to see cats and dogs falling from the sky!

When the Latin Mass was originally translated into English, the translation incorporated expressions that the translators felt were modern ways of saying traditional ideas, although they knew they were not exact translations of the Latin. However, the latest translation carries out the Pope’s instruction that, as far as possible, the original meaning of each Latin word and expression is made clear.

Categorisation of Changes

Only the changes that affect the congregation's responses will be summarised. These changes fall into the following categories:



A. Change or Omission of Word:

to reflect a closer translation of the original Latin word.

B. Change of Word Order: to follow the order of the Latin text.

C. The Re-Insertion of Words Omitted when the first translation was completed but which were integral to the Latin text.

D. Change of Expression: to return to the turn of phrase used in the Latin rather than adopt a similar modern expression.

It is the last two aspects of the new translation that will probably be most contentious, as most will not have a conventional feel to them.

A. Change or Omission of Word

(1) **In the "Confiteor"**, the "I Confess", the first option of the penitential rite, the present translation states: "I have sinned *through my own fault*" whilst the original Latin "*quia peccavi nimis*" means "I have *greatly* sinned", which is the new translation. The emphasis returns to the seriousness with which sin was viewed in the early Church. All sin is a grievous offence against God and the new translation reminds us of that, particularly in our preparation for Holy Communion.

(2) **In the Gloria**, "We *worship* you" becomes "We *adore* you" to more accurately translate the Latin "*Adoramus.*"

(3) **After the Readings**, the new response is "*The Word of the Lord*" in accord with the Latin "*Verbum Domini*", in contrast to "*This is the Word of the Lord*".

(4) **In the Creed**, our Profession of Faith is now made on a personal basis "*I believe*", not the community emphasis "*We believe*". This reflects the original Latin word "*Credo*" meaning "I believe". This use of the pronoun "*I*" instead of "*We*" is repeated elsewhere in the Creed.

Also, as in the Gloria, "*he is worshipped*" becomes "*he is adored*".

Also, the stronger word "*confess*" replaces "*acknowledge*" in the Baptismal profession of faith: "*I confess one Baptism for the forgiveness of sins*".

B. Change of Word Order

(1) **In the Gloria**, the expression: "Lord God, heavenly king, O God almighty Father" has now been moved to after the prayers of praise: "We praise you, we bless you, we adore you, we give you thanks for your great glory", which is where they are placed in the Latin text.

In the doxology of the Gloria, the reason for giving thanks "*We give you thanks*"

now shown to be "*for your great glory*" as in the Latin text, not "*we praise you for your glory*" as said at present.

Also, the phrase "*Son of the Father*", currently placed after "*Lord Jesus Christ*", has been moved to "*Lord God, Lamb of God, Son of the Father*".

Also, "have mercy on us" replaces "receive our prayer" after "You are seated at the right hand of the Father" to translate correctly "*Qui sedes ad dexteram Patris, Miserere nobis*". These changes all reflect the original order of the Latin text.

(2) **In the Creed**, the word "*Begotten*", here the Latin "*Unigenitum*", has been moved from "*eternally begotten of the Father*" to "*I believe in one Lord, Jesus Christ, the only Begotten Son of God*". The word "Begotten" is now placed before "Son of God", as in the Latin text, to emphasise Jesus' "*begottenness*" as the Son of God i.e. he was not *created as* Son.

Also, the Latin word "*Consubstantialem*" is now translated as "consubstantial", not as "of one Being", so now reading "consubstantial with the Father". This is very important theologically, because Jesus' divinity was defined at the Council of Nicaea in 325AD in terms of him being of the **same substance** (which is what consubstantial means) as the Father, and this word was specifically included in the Creed to make this clear (n.b. 'substance' here does not mean physical material but is the Council's way of trying to emphasise that Jesus is of the same essence of whatever the Father is).

(3) **In the Great Doxology** immediately before the 'Our Father', the words "*O God, almighty Father*" are brought forward, to where they appear in the Latin text

C. The Re-Insertion of Omitted Words

(1) **In the second penitential option**, at present the priest introduces it with: "*Lord we have sinned against you*", but this should be said instead by the congregation after the correct introduction by the priest: "*Have mercy on us, Lord*", as in the Latin. This is how it will now be said if the second penitential prayer is used.

(2) **In the 'I Confess'** prayer of the penitential rite, the expression "through my fault, through my fault, through my own grievous fault" has been re-introduced from the Latin version of the prayer: "*Mea Culpa, Mea culpa, Mea maxima Culpa*". This is now also accompanied by the striking of the breast. As was said previously, this re-emphasises our sinfulness, which the early Church was profoundly conscious of and the Latin text demonstrates.

(3) **In the Gloria**, the opening call for peace will now restrict this peace to people "*of good will*" thus recognising the Latin description, "*Bonae voluntatis*".

Also, the doxology now includes the original "*Benedicimus te*", "*We Bless you*".

Also in the Gloria, in the praise to Our Lord Jesus Christ, the word "*Begotten*", the Latin "*Unigenite*", has been inserted: "Lord Jesus Christ, only begotten Son".

Also, the phrase "*You take away the sins of the world*" which appears twice in the Latin, now also appears twice, the second time followed by "*receive our prayer*".