

PREPARING FOR THE NEW TRANSLATION EUCHARISTIC PRAYER I (PART VII) & COMMUNION RITE (PART I)



Current Translation	New Translation
<p><i>He continues:</i> Through him you give us all these gifts. You fill them with life and goodness, you bless them and make them holy.</p> <p><i>He takes the chalice and the paten with the host and, lifting them up, sings or says:</i></p> <p>Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.</p> <p><i>The people respond:</i> Amen</p>	<p><i>And he continues:</i> Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.</p> <p><i>He takes the chalice and the paten with the host and raising both, he says:</i></p> <p>Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.</p> <p><i>The people acclaim:</i> Amen.</p>

COMMENTARY:

In the concluding doxologies found here, it is clear that the Current Translation omits part of the text and re-orders and summarizes other parts. The New Translation mentions not only the fact that the Father **gives us all these gifts** through Christ His Son, using the words “**and bestow them upon us**”, but that the very “**making**” of “**all these good things**” is an on-going work of the Father through Christ. While not a direct citation, it calls to mind the Christological hymn in St. Paul’s Letter to the Colossians 1, particularly verses 14-18. *For in him [Christ] were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him* (Col. 1:16). Christ is the supreme and perfect agent of God, and we might also add that in the actions of

creation, preservation, salvation, and sanctification the Three Persons of the Blessed Trinity do not act independently of each other.

The final doxology changes slightly in the New Translation. With the inclusion of the word “**and**” into the “Through him...” and the specific calling upon God, the New Translation reflects the Latin original in a very literal sense.

THE RITE OF COMMUNION

The Eucharist is both a sacrifice and the Paschal Banquet. Baptized Catholics who are properly disposed (free from grave sin) are strongly encouraged to strengthen those bonds of fellowship with God and His holy people through the reception of the Body and Blood of Christ in Holy Communion.

Current Translation	New Translation
<p><i>The priest sets down the chalice and paten and, with hands joined, sings or says:</i></p> <p>Let us pray with confidence to the Father in the words our Savior gave us: <i>or</i> Jesus taught us to call God our Father and so we have the courage to say: <i>or</i> Let us ask our Father to forgive our sins and to bring us to forgive those who sin against us. <i>or</i> Let us pray for the coming of the kingdom as Jesus taught us.</p>	<p><i>After the chalice and paten have been set down, the Priest, with hands joined, says:</i></p> <p>At the Savior’s command and formed by divine teaching, we dare to say:</p>

<i>He extends his hands and continues, with the people:</i>	<i>He extends his hands and, together with the people, continues:</i>
Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.	Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

COMMENTARY:

The Current Translation gives the priest four options for introducing the Our Father none of which is even a paraphrase of the only introduction given in the official Latin text. The wide variety of options available in the Current Translation gives the impression that the Lord’s Prayer may be introduced by any number of phrases. The single option available in the New Translation indicates the introduction to the Lord’s Prayer is not to be composed extemporaneously.

At the beginning of the Lord’s Prayer, the priest is instructed to extend his hands and to say the prayer together with the congregation. While everyone is in the community is instructed to say or sing the Lord’s Prayer, the extending of hands is an instruction given only to the priest, who leads the community in prayer acting in the place of Christ the head of the Church. In some places the practice of the entire congregation raising and joining their hands until the words “for yours is the kingdom, and the power, and the glory for ever and ever” are said, and then a theologically curious squeeze of the hand is given. This practice sends the wrong message that the summit of the Church’s unity is found in saying the Lord’s Prayer and the holding of hands—something that is done entirely by us. Our unity is one of the fruits of the reception of Holy Communion, and it is primarily a Divine work.

The Lord’s Prayer has not been altered in the New Translation. This English translation has been known for centuries among English-speaking peoples. It demonstrates that ar-

chaic forms of the language (e.g. the use of the second person singular informal “thy”) may, at times, even help in shaping the prayer of the Church. The petition for “our daily bread” has since the origin of the Church been tied to the Eucharistic.

Current Translation	New Translation
<i>With hands extended, the priest continues:</i>	<i>With hands extended, the Priest alone continues, saying:</i>
Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ	Deliver us, Lord, we pray , from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress , as we await the blessed hope and the coming of our Savior, Jesus Christ.
<i>He joins his hands. The people end the prayer with the acclamation:</i>	<i>He joins his hands. The people conclude the prayer, acclaiming:</i>
For the kingdom, the power, and the glory are	For the kingdom, the power and the glory are yours now and for ever.

COMMENTARY:

This prayer expands the last petition of the Lord’s Prayer, and in the New Translation the more literal approach to translating the Latin reveals a more formal language and a petition of that is clearly not between equals (i.e. one uses a different style of language when asking something of a peer than he does when asking something of a superior). Of the substance of the petitions changes most with respect to the replacing of “**protect us from all anxiety**” with “**safe from all distress.**” The underlying Latin word is *perturbatione*, from which we get our the verb to perturb meaning to disturb or cause a commotion. “**Anxiety**” is a psychological or physiological state. The petition begs the freedom from all **distress** or danger (something objective), which does not necessarily lead to anxiety (a subjective state). Aside from some changes in punctuation, the doxology looks the same between the translations.

