



# Sacred Heart

## Catholic Church

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## Homily Fr. Paul Ward

Saturday, July 23, and Sunday, July 24, 2011  
17<sup>th</sup> Sunday of Ordinary Time, Cycle A  
Sacred Heart Catholic Church, Imlay City

### New Translations, n.3 The Gloria

(cf. Homily Aid for Congregation #2)

We continue our explorations into the new translations of the Mass, from Latin into English, which will affect the entire English speaking Catholic world starting on the first Sunday of Advent.

I have just a note about our upcoming calendar. On August 7, the first Sunday of August, one of the new Auxiliary Bishops, Arturo Cepeda, will stop by our parish. For his first visit, he will attend that part of the parish that speaks Spanish, meaning, he will offer the 12n Mass that day. I'm sure we'll have plenty of other opportunities to meet him, so if he does not provide the English Masses that day, he probably will on some future occasion. Lest there be confusion, let me remind us all that Archbishop Vigneron remains our current Ordinary, the Auxiliary Bishops simply assist him.

That said, let us look at the parts of the Mass I promised last week, called the Kyrie and the Gloria. I will extend my discussion about the Gloria into next week's homily, as there is much to say about that prayer.

The Kyrie is the prayer that says, "Lord, have mercy, Christ, have mercy, Lord, have mercy. The word Kyrie is Greek, the vocative case of the Greek word for "Lord," the first word of this prayer. "[It] is a chant by which the faithful acclaim the Lord and implore his

mercy.”<sup>[1]</sup> Greek is a more ancient, but less universal, liturgical language than our native Latin.

“The *Kyrie* may be sung in the vernacular or in Greek. Each acclamation is made twice, but the old nine-fold version may be retained if this is integral to the musical setting.”<sup>[2]</sup>

The expression “*Kyrie, eleison*” is found as early as in the ancient authoritative Greek translation of the Old Testament, the Septuagint, in a handful of places,<sup>[3]</sup> and people say it to Jesus in the Gospels in at least six instances.<sup>[4]</sup> Its use goes way back to the ancient Church, and is found in the earliest post-New Testament documents.<sup>[5]</sup> And the expression *Christe, eleison* (Christ, have mercy), was used in Rome habitually already by the time of Gregory the Great (Pope St. Gregory I, 540-604),<sup>[6]</sup> from whose name we derive the expression *Gregorian* Chant and the *Gregorian* calendar.

The words of the English translation of the *Kyrie* do not change. We will from time to time, next year, sing the *Kyrie, eleison, Christe, eleison, Kyrie, eleison*, once our organists have rehearsed it with the congregations of each Mass.

Let’s move on to the *Gloria*.

*Gloria* is the first word of this prayer, not in Greek this time, but in Latin. There are three traditions of the *Gloria*. The first is the Syrian version from the Nestorian liturgy. The second is the Greek version from the Byzantine liturgy. The third is yet another Greek version, but this one taken from a writing called the *Apostolic Constitutions*, also known as the *Constitutions of the Holy Apostles* by Clement. Written as late as 400 AD, it has eight books; the second half of the seventh book is all full of prayers of praise and thanksgiving; a *Gloria* is found there, which basically is the same that we now sing in the Latin Rite Mass. This hymn is particularly ancient. As early as the second century, Pope Telesphorus (d 136) ordered the *Gloria* to be sung at the nighttime Christmas Mass. Sometime shortly before 514, Pope Symmachus had permitted the *Gloria* to be sung on Sundays and other feasts of martyrs, but only at Masses with bishops.

The wording of it has changed very much, making it much closer to the Latin original than our current translation. Let us recite it together. [*Recite.*]

The *Gloria* has three parts. On the homily aid I have had passed out, you will see that I have indicated these with spaces, and with Roman numerals in the “Latin” column to the left.

In the first part, you will notice that the opening line, and the initial praises we offer him, are quite different. In the second part, there are differences in the order of phrases, and the current translation is missing certain words and also certain significant repetitions; some of the word order changes I have indicated with italics. The third part, however, remains untouched and is a satisfactory translation.

Next week I will comment each of these apparently small details with the intention of harvesting some wonderful fruit for our spiritual lives. May our lives be both a continual *Kyrie* and *Gloria*, by constantly repenting and believing the Gospel, aided by the intercession of the Queen of Heaven. Amen. ■

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[1] GIRM 2002, n. 52.

[2] Elliot (1995), 253. Cf. GIRM 2002, n. 52. The GIRM is posterior to Elliot, and it is, at least the English translation, more lenient and refers to repeating the *Kyrie* without counting the times.

[3] Cf., Psalm 4:2, 6:3, 9:14, 25:11, 121:3; Isaiah 33:2; Tobit 8:10, etc.

[4] Matthew 9:27, 20:30, 15:22; Mark 10:47; Luke 16:24, 17:13.

[5] Cf. Apostolic Constitutions, 8.

[6] St. Gregory I, Ep. ix in P.L., LXXVII, 956

[Please click here for the translation aid.](#)

[Archives of Homilies on the New English Translation](#)

**New Translations of the English Roman Missal (Advent 2011)  
– Homily Aid for Congregation #2**

The Gloria

Latin Missal (source)	Current Translation	New Translation
Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis	Glory to God in the highest and peace to his people on earth. <i>Lord God, heavenly King, Almighty God and Father,</i>	Glory to God in the highest, and <b><u>on earth peace to people of good will.</u></b>
Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. <i>Domine Deus, Rex caelestis, Deus Pater omnipotens.</i>	we worship you, we give you thanks, we praise you for your glory.	We <b>praise</b> you, we <b>bless</b> you, we <b>adore</b> you, we <b>glorify</b> you, we give you thanks for your great glory, <i>Lord God, heavenly King, <b><u>O God, almighty Father.</u></b></i>
Domine fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius patris. Qui tollis peccata mundi, miserere nobis. <u>Qui tollis peccata mundi</u> <i>suscipe deprecationem</i> <i>nostram.</i>	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 <b>Begotten</b> Son, Lord God, Lamb of God, <b>Son of the Father,</b> you take away the <b>sins</b> of the world, have mercy on us; <b><u>you take away the sins of the world, receive our prayer;</u></b>
Qui sedes ad dexteram patris miserere nobis.	You are seated at the right hand of the Father: <i>receive our prayer.</i>	you are seated at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus.  Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.	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.	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.