



Sacred Heart

Catholic Church

Imlay City, Michigan Tel: (810) 724-1135

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(810) 724-1135

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(810) 724-0870

DRE Office
(810) 724-1145

[email Fr. Paul Ward](#)



Homily Fr. Paul Ward

Saturday, Oct. 22, and Sunday, Oct. 23, 2011
30th Sunday of Ordinary Time, Cycle A
Sacred Heart Catholic Church, Imlay City

New Translations, n. 10 Eucharistic Prayer I, The Roman Canon

We will continue using the current translations of the Latin Missal for this Sunday and only four more. As you saw before Mass, our fearless organist has provided a rehearsal for the sung parts, which, by permission of Archbishop Vigneron, we may begin using already, so that before the entire new translation kicks in starting with Advent, some of your responses will be in place and rehearsed. I would ***strongly encourage all of you*** to come fifteen minutes before Mass during the next four weeks, as we would like to provide rehearsals on all these musical parts, to help you at Mass. We have worship aids photocopied to help you learn, and as we learn each new part, we will start using that new part at that Mass and thereafter.

Before getting into today's topic, I also wish to draw your attention to the article in today's parish bulletin – which I'm sure *none* of you would ever read during Mass and during the homily, but either before or after Mass – which addresses a very important practical need for our parish, that is, a parish census. I have very incomplete and erroneous lists of parishioners here. I beg you to kindly help me get our parish mailing list corrected. If in two weeks you don't get a letter from me in the mail, with your data for you to correct and return to the parish, then we'll have empty forms which I would request you fill out in the back of the Church. You can return the forms to the ushers in the collection or after Mass, and get blank forms from them after two weeks from now. Much more about this is said in the bulletin, so please see my article there, thank you.

Today's homily is about the first Eucharistic Prayer, and the new translation of it. It is also called the "Roman Canon." In the Mass of Paul VI, that is, the Missal we have been using since 1969, there are many Eucharistic Prayers. From Trent to 1969, there was only the one.

I have not included the *entire* First Eucharistic Prayer on your sheets, because it is too long. I have only included a few parts, about which I will speak in today's homily. It is *amazing* how many changes, and how greatly improved, the Roman Canon is. I would love to comment *every word*, but time once again does not allow. Forgive me, therefore, if I only focus on three points.

The first point. The Eucharistic Canon begins quite differently in the New Translation. The prayer will now begin no longer with us putting ourselves and our action first – "we" and "come" – but rather, as we find in the Latin, and the proper translations in the modern languages, God comes first, "To you, Father..." We will now add the expression, "most merciful" to the word "Father," which the current translation failed to bring over from the Latin. "*Te igitur, clementissime Pater...*", "to you, most merciful Father." As the Pope recently said in a Wednesday audience,^[1] "Turning to the Lord in prayer implies a radical act of trust, in the awareness that one is entrusting oneself to God who is good, 'merciful and gracious, slow to anger, and abounding in clemency and faithfulness.'"^[2] Putting God first in the liturgy is crucial to understanding the liturgy. On this particular, let me state that it is a gross misunderstanding when priests, in order to be more colloquial or "clever" or whatever, start the Mass saying, "*We begin* in the name of the Father, etc.," or begin Mass by telling everyone to greet their neighbor in the pew. Such a priest has put both man, and man's action, before the Trinity and the cross with which we all sign ourselves. Yet the Trinity is the principal agent of the liturgy, man is only a participant – an interiorly *active* one – in this redemptive, salvific and sanctifying divine action.

The second point, the words of institution. First, the priest will say, "eat of it," and add the word "for," which, simply put, are what is said in the Latin. The original text does not tell us to eat it, but "ex eo," eat *of it*. Then we see that the new translation's sentence is longer, as is the original Latin... we have the word "for" a second time, and a bit later the word "which." The 1970's translators seemed to assume that people couldn't understand subordinate clauses, so they broke up single sentences and made multiple sentences out of them. Also, "for the forgiveness of sins" will be expressed, for the Latin expression says that, and does not have any verb – "be forgiven," for example – so, thank heavens, we're closer to the original.

More interestingly, we have the superior and significant term, "chalice," instead of "cup." This, I dearly hope, will contribute to putting the nails into the coffin of this dreadful idea that the Eucharist is a social dinner, with cups and plates, which we're all enjoying together; no indeed, it is Calvary! And Christ is sacrificed for our sins, restoring order to the whole universe and all time. To reduce that to just some fun dining experience with friends is enough to bring the angels to tears.

Then we find a word which has been the subject of very loud, energetic debate for many years, on many sides: "poured out for you and **for many**." We will no longer say, "all." That word, "all," was an interpretation of the term "multis," and not entirely in error – indeed, Horace has a poem in which "all nations, the many" look to Rome as the light of the pagan world. Therefore, it is not out of bounds to interpret "multis," which means "many" strictly speaking, to signify also "all." Indeed, there is a verse in 1 Tim which reads, "God our Savior, **who wants all people** to be saved and to come to a knowledge of the truth."^[3] But at the Last Supper, Christ didn't say "all," he said, "many." And so if intentionally God wishes all men to be saved, effectively salvation will not be for all, because many reject faith in Christ. Indeed, we know that hell exists and it is populated, so not "all" have their sins washed away by the blood of Christ. I'm sure you realize now the proportions of the theological debates

and implications included with this one word – very important word, and I’m glad that it is finally translated properly in English.

The third and final point is the memorial acclamation. The translations we currently use deviate so wildly from the original Latin, that I have omitted the usual bold, underline and italic indicators of translation changes. Let us recite them all now together. [*Recite.*] The memorial acclamation was included as a way of making people “participate” more in the Mass. In the pre-1969 Mass, there was no acclamation, and probably there was none in the history of the Mass until that year. It was thought of as a communal expression of faith, hope and love for Christ, now on the altar under the species of bread and wine.

The problem with the current translation, is that when the priest says, “Let us proclaim the mystery of faith,” it may be understood that the words that follow, namely, these acclamations, are that very mystery. But the mystery of faith is not what is stated in the acclamation, the mystery of faith is the Eucharist. I think that the 1969 translators erred in interpreting the Latin expression, “Mysterium fidei,” to be an exhortation to the congregation, so they preceded the expression, “The mystery of faith,” with the exhortative, “Let us proclaim.”

But you see, it is not an exhortation, *it is a statement of fact asserted by the priest.* So the priest will no longer say, “Let us proclaim,” but only, “The mystery of faith.” Indeed, in the Mass of the centuries prior to 1969, those words, “mystery of faith,” were *included in the words of institution*, but in modern times transposed to after that moment, because they were not the very words of Christ at the Last Supper as reported by the Gospels or St. Paul, a transposition which is irrefutably a very appropriate correction to the Missal of Pius V or the Tridentine Mass. The priest would say, but always and only in the Latin language, “Take this, all of you, and drink from it, For this is the chalice of my blood, The blood of the new and eternal covenant, ***the mystery of faith***, Which will be poured out for you and for many, etc.” The mystery of our faith is not the words of the acclamation, but the Eucharistic Lord now sacrificed upon the altar for love of poor sinners.

The Eucharist is the center of our faith. Everything comes from it, everything goes back to it. Catholicism is the Eucharist, one might say; Christianity is the Catholic Eucharist. May it please the Lord to lead more and more souls to the devout and fervent belief and practice of the Catholic Church, for the glory of God, and the salvation of souls. All through Mary’s intercession! Amen. ■

[1] http://www.vatican.va/holy_father/benedict_xvi/audiences/2011/documents/hf_ben-xvi_aud_20111005_en.html

[2] Ex 34:6-7; Ps 86[85]:15; cf. Joel 2:13; Jon 4:2; Ps 103 [102]:8; 145[144]:8; Neh 9:17. I have altered the Vatican’s on-line English translation, putting the more correct “clemency” in for what is there stated as “steadfast love.” The Italian has the word “amore,” love, but the scriptural references are the clue to which word to use in English, and “clemency” seems to be the best.

[3] 1 Tim 2:3-4, NIV.

**New Translations of the English Roman Missal (Advent 2011)
– Homily Aid for Congregation #7**

EUCCHARISTIC PRAYER I, ALSO CALLED THE “ROMAN CANON”

Latin Misal (source)	Current Translation	New Translation
<p><i>1.) The start of the Canon:</i></p> <p>Te ígitur, clementíssime Pater, per Iesum Christum Fílium tuum, súpplices rogámus ac pétimus...</p>	<p>We come to you, Father, With praise and thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless these gifts ...</p>	<p><u>To you, therefore, most merciful</u> Father, <u>we make humble prayer</u> <u>and petition</u> through Jesus Christ, your Son, our Lord...</p>
<p><i>2.) The words of institution:</i></p> <p>Accípíte et manducáte ex hoc omnes: hoc est enim Corpus meum, quod pro vobis tradétur.</p> <p>Accípíte et bíbite ex eo omnes: hic est enim calix Sánguínis mei novi et aetérni testaménti, qui pro vobis et pro multis effundétur in remissionem peccatórum. Hoc fácite in meam commemoratiónem.</p>	<p>Take this, all of you, and eat it: this is my body which will be given up for you.</p> <p>Take this all of you and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.</p>	<p>Take this, all of you, and <u>eat of it,</u> <u>For</u> this is my body, Which will be given up for you.</p> <p>Take this, all of you, and drink from it, <u>For</u> this is the <u>chalice</u> of my blood, The blood of the new and <u>eternal</u> covenant, <u>Which</u> will be <u>poured out</u> for you and <u>for many</u> <u>For the forgiveness of sins.</u> Do this in memory of me.</p>
<p><i>3.) The Memorial acclamations:</i></p> <p><i>Priest: Mystérium fidei.</i></p> <p>A. Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.</p> <p>B. Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.</p> <p>C. Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.</p>	<p><i>Priest: Let us proclaim the mystery of faith.</i></p> <p><i>(A1 and A2 are supposed to be alternate translations of Latin A.)</i> A1. Christ has died, Christ is risen, Christ will come again.</p> <p>A2. Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p>B. When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p>C. Lord, by your cross and resurrection you have set us free. You are the Savior of the world.</p>	<p><i>Priest: The mystery of faith.</i></p> <p>A. We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p> <p>B. When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</p> <p>C. Save us, Savior of the world, for by your Cross and Resurrection you have set us free.</p>