

1967 ICEL Commentary	1967 “Experimental” Translation	2010 Translation
<p>Line 70: <i>Servi tui</i>.</p> <p>This reference is to the clergy. To translate it as ‘servants’ would obscure its meaning in English.</p> <p><i>Domini nostri</i>. Because of the proximity of the two uses of the word <i>Domine</i> in different senses, the English text must avoid the repetition or lead to a mistaken emphasis on <i>nostri</i>.</p>	<p>We, your people and your ministers,</p>	<p>(see below, after line 74: “servants and holy people”)</p>
<p>Line 71: <i>Tam beatæ</i>.</p> <p>Although many adjectives such as this are added because of the honorific and elevated rhetoric, which should not be reproduced in a modern language such as English, the use of <i>beata</i> may reflect a desire to restore the appreciation of the passion as ‘victorious’ and ‘triumphant’. Such words as these would carry an undue weight in English, and in this context the word ‘blessed’ would be weak and almost meaningless. The solution, including the choice of the word ‘celebrate’ (line 69), takes into account that the unity of the resurrection-glorification of the Lord with the mention of his passion, can today serve the same purpose as <i>tam beatæ</i> does in the Latin. This will be achieved if there is a sound catechesis on the Eucharist in which ‘the victory and triumph of his death are again made present’ (Council of Trent, Sess. 13, quoted in the Constitution on the Sacred Liturgy).</p>	<p>recall his passion,</p>	<p>of the blessed Passion,</p>
<p>Lines 72-74</p>	<p>his resurrection from the dead, and his ascension into glory. And from the many gifts you have given us</p>	<p>the Resurrection from the dead, and the glorious Ascension into heaven</p>
		<p>of Christ, your Son, our Lord, we, your servants and your holy people,</p>
<p>Line 75: <i>Præclaræ majestati</i>.</p> <p>The replacement of <i>præclaræ majestati tuæ</i> by the simple pronoun ‘you’ would seem to be more satisfactory and direct, but does not take into account an underlying meaning of the word <i>majestas</i>, as a translation of the Old Testament <i>kabod</i> (e.g., Deut. 5: 24, Num. 14: 22, Is. 6: 1 & 3), namely God’s presence in creation. It is impossible to express this concept completely without circumlocution, and a direct reference to the ‘presence’ of God would be totally misunderstood in the context. ‘God of glory and majesty’ is an expression somewhat alien to the direct simplicity of the present translation, but is intended to permit a better understanding of the biblical concept of God’s glory filling all creation, and the offering made to God in realization of this presence in the world.</p>	<p>we offer to you, God of glory and majesty</p>	<p>offer to your glorious majesty,</p>
<p>Line 76: <i>Hostiam puram, hostiam sanctam, hostiam immaculatam</i>.</p> <p>This triplet is an example of Latin style of the time of the canon’s composition which cannot be correctly reproduced to the letter in</p>	<p>this holy and perfect sacrifice:</p>	<p>from the gifts that you have given us, this pure victim, this holy victim, this spotless victim,</p>

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English. The emphasis in the repeated adjectives is conveyed in English by the two words ‘holy’ and ‘perfect’, although one would suffice to express the meaning.		
<p>Lines 77-78: <i>Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.</i></p> <p>The two Latin words <i>æternæ</i> and <i>perpetuæ</i> are adequately reproduced in translation by ‘eternal’; this style permits the clear retention of the biblical allusion to the bread of life (cf. Jn. 6: 35, 6: 48), and the direct parallel of the bread and the cup is stressed.</p>	the bread of life and the cup of eternal salvation.	the holy Bread of eternal life and the Chalice of everlasting salvation.
<i>Lines 79-80</i>	Look with favour on these offerings. Accept them as you did the gifts of your just servant, Abel.	Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just,
<p>Line 81: <i>Patriarchæ.</i></p> <p>The translation ‘father in faith’ attempts to convey the real meaning of Abraham as patriarch in relation to the people of the new covenant, which would be insufficiently conveyed by the simple ‘our patriarch’.</p>	the sacrifice of Abraham, our father in faith,	the sacrifice of Abraham, our father in faith,
<p>Line 82: <i>Summus sacerdos.</i></p> <p>The Latin <i>summus sacerdos</i> is apparently a faulty reflection of the biblical ‘priest of the most high God’ (cf. Gen 14: 18), but the direct translation of <i>summus</i> as ‘great’ priest does not convey this meaning in English and the common translation ‘high priest’ is misleading.</p>	and the offering of your priest Melchisedech.	and the offering of your high priest Melchizedek,
<p>Line (83 and) 84: <i>Sanctum sacrificium, immaculatam hostiam.</i></p> <p>These words, attributed by the <i>Liber Pontificalis</i> to Leo the Great, are a later gloss and it is not immediately apparent whether they refer to the offering of Melchisedech or to the Eucharistic gifts. To avoid prejudging this question, the reference in the immediately preceding section to the ‘holy and perfect sacrifice’ (line 76) seems sufficient, without an unwieldy duplication of the expression here.</p>	Almighty God, we pray that your angel may take this sacrifice	a holy sacrifice, a spotless victim. In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel
<p>Line 85: <i>In conspectu divinæ majestatis tuæ.</i></p> <p>The elaboration of this phrase is not directly repeated in this section, where the English reflects the meaning sufficiently, since the deep allusion of the expression has been sufficiently developed a few lines before in the prayer <i>Unde et memores.</i></p>	to your altar in heaven.	to your altar on high in the sight of your divine majesty,
<p>Line 86: <i>Ex hac altaris.</i></p> <p>An attempt was made not to decide the question whether the heavenly altar and earthly altar are one altar or distinct altars.</p>	Then, as we receive from this altar	so that all of us who through this participation at the altar receive
<i>Line 87</i>	the sacred body and blood of your Son,	the most holy Body and Blood of your Son

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<p>Line 88: <i>Cælesti</i>.</p> <p>The meaning of this word is adequately conveyed by the words ‘in heaven’ three lines earlier, where the source of the ‘blessing’ is indicated.</p>	<p>let us be filled with every grace and blessing</p>	<p>may be filled with every grace and heavenly blessing.</p>
<p><i>Lines 89-96</i></p>	<p>Through Christ our Lord. Amen.</p> <p>Remember, Lord, those who have died, N. and N. They have gone before us marked with the sign of faith, and are now at rest. May these, and all who sleep in Christ, find in your presence light, happiness, and peace. Through Christ our Lord. Amen</p>	<p>(Through Christ our Lord. Amen.)</p> <p>Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace.</p> <p>(Through Christ our Lord. Amen.)</p>
<p>Line 97: <i>Nobis quoque peccatoribus</i>.</p> <p>The complexity of this prayer has been relieved by combining the initial reference to sinners with the concluding section. Thus it is possible to separate the petition for a place with the saints from the reference to ‘trust in God’s mercy’ and ‘forgiveness for sin’. This is the reason for moving the expression ‘though we are sinners’, without change of meaning or text.</p> <p><i>Famulis tuis</i>. In view of the opinions referring <i>famuli</i> either to the ministers or to the congregation present, a correct translation avoids determining the question and leaves the prayer open to either interpretation (cf. Jungmann, <i>The Mass of the Roman Rite</i> (New York, 1955), I, 248-250). A verbal translation of <i>famuli</i> would not permit this since it might be confused with <i>servi</i> in the prayer <i>Unde et memores</i> (line 70).</p>	<p>For ourselves, too, we ask a place</p>	<p>To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship</p>
<p><i>Lines 98-99</i></p>	<p>with your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas,</p>	<p>with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas,</p>
<p>Line 100: <i>Ignatio, Alexandro, etc.</i></p> <p>The reasons given for the omission of saints’ names not mentioned in the scriptures are equally applicable here, where some of the names are uncertain or unknown.</p>	<p>Ignatius, Alexander, Marcellinus, Peter,</p>	<p>(Ignatius, Alexander, Marcellinus, Peter,</p>
<p><i>Lines 101-109</i></p>	<p>Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness, through Christ our Lord.</p>	<p>Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.</p>

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	Through him you give us all these things.	Through whom you continue to make all these good things, O Lord;
<p>Line 110: <i>Creas</i>.</p> <p>Since the sequence of the several verbs does not give a sure indication of a deliberate development from one concept to another, the climactic reference to God’s ‘giving to us’ has been placed first in an independent sentence. The other verbs are represented by either verbs or nouns, the concept of God’s continuous creation (<i>creas</i>) in the expression ‘fill them with life’. No attempt has been made to settle the controverted question whether <i>hæc omnia</i> refers to the non-Eucharistic elements such as the oils blessed on occasion or to the Eucharistic elements themselves. This question should be left to any future evolution of the Roman canon.</p>	You fill them with life and goodness	you sanctify them, fill them with life,
<p>Lines 111-112</p>	<p>you bless them and make them holy.</p> <p>Through him,</p>	<p>bless them, and bestow them upon us.</p> <p>Through him,</p>
<p>Lines 113-114: <i>Cum ipso—in ipso</i>.</p> <p>The inversion of the phrases ‘in him’ and ‘with him’ is purely stylistic, because the expression ‘in the unity of the Holy Spirit’ follows immediately (below).</p>	<p>in him,</p> <p>with him,</p>	<p>and with him, and in him,</p>
		O God, almighty Father,
<p>Line 115: <i>In unitate Spiritus Sancti</i>.</p> <p>Two interpretations of this phrase are possible. One, that the unity of the Holy Spirit is to be joined to the references to the Son and to the Father so that the phrase expresses the relationship of the persons; the other, that the reference is to the Holy Spirit unifying the church and the whole of creation in giving glory and honour to the Father. The translation deliberately leaves this open so that the phrase ‘in the unity of the Holy Spirit’ may refer back to the mention of Christ the Son or refer forward to the fullness of glory and honour.</p>	in the unity of the Holy Spirit,	in the unity of the Holy Spirit,
<p>Line 116: <i>Est tibi</i>.</p> <p>The numerous attempts to translate this expression so that glory and honour are ‘given to the Father’, ‘come to the Father’, ‘belong to the Father’, are inadequate, since they suggest too directly the act of a man in praising God, a concept which the Latin text does not contain. Although the issue could be avoided by the simple omission of a word, corresponding to <i>est</i>, the resulting expression in English (‘all glory to you’) would be interpreted as if the Latin word <i>sit</i> were understood rather than the declarative <i>est</i>.</p>	all glory and honour is yours,	all glory and honor is yours,
<p>Line 117: <i>Deo</i>.</p> <p>The placement of the words ‘almighty Father’ in the final position is deliberate, so that the climactic character of the doxology will be evident and forceful.</p>	almighty Father,	<i>(see above, before line 115)</i>

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<i>Lines 118-119</i>	for ever and ever. Amen.	for ever and ever. Amen.