

## **NEW MASS TRANSLATION**

**Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
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.**

There are a number of changes in the new translation of this great hymn of praise. Now, having declared the glory of God and peace on earth, the hymn has us immediately join ourselves to the praise and the glorifying of God. Those simple phrases ‘We praise you, we bless you, we adore you, we glorify you..’ have a new prominence and a cumulative power. Hopefully when we sing or say them we can linger over them just a little. These are not just words to say. They are words to pray and, perhaps even more, they are words that call us to do what we say. The CTS booklet *Understanding the Roman Missal*, by Cuthbert Johnson and available at the back of the church quotes Pope Benedict. ‘This angelic song has been recognized from the earliest days as music proceeding from God, indeed as an invitation to join in the singing with hearts filled with joy at the fact that we are loved by God. Saint Augustine says that singing is a mark of one who loves. Thus, down the centuries, the angels’ song has again and again become a song of love and joy, a song of those who love.’ Wouldn’t it be great if those hearing us singing the Gloria this week, could say what they hear coming from our lips was self-evidently a song of love.

# THE NEW TRANSLATION OF THE ORDINARY OF THE MASS

## CONFITEOR

Today we use the new English translation of the Confiteor (the 'I confess..', like so often the Latin name simply comes from the first word of the prayer). The translation is significantly different. It gives more emphasis to our confession and repentance. It is not that we are greater sinners than we were last week. But the prayer, which in Latin has been the same for nearly 1000 years, has now been translated more literally.

**I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,  
*And, striking their breast, they say:*  
through my fault, through my fault,  
through my most grievous fault;  
*Then they continue:*  
therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.**

In our society we often trivialise sin. We too easily shrug it off: forgiving ourselves or presuming that we can expect forgiveness of others. We fail to acknowledge how it damages the sinner and the sinned against, and how it offends against the order and purpose of Creation.

At other times we find that a sense of guilt for sin overwhelms us – and we cannot forgive ourselves or believe that others, or God, will ever give us. We find it difficult to believe the forgiveness of sins that is so much a part of the gift of salvation, and a part of the ministry we are asked to exercise towards each other and to others not of our community.

The Confiteor takes sin seriously, and puts words on our lips which acknowledge the seriousness of sin. The Confiteor also has us turn to God and ask for mercy. It has us turn to God and entrust ourselves to the love and care of the company of Saints. The prayer, and the absolution that follows it, offers us a new beginning. Not because we deserve it, but because this is the gift God, always, wants us to receive and live.