

# PREPARING FOR THE NEW TRANSLATION EUCCHARISTIC PRAYER I (PART IV)



Current Translation	New Translation
<i>Then he continues:</i>	<i>After this, the Priest continues:</i>
When supper was ended,	<b>In a similar way</b> , when supper was ended,
<i>He takes the chalice and, raising it a little above the altar, continues:</i>	<i>He takes the chalice and, holding it slightly raised above the altar, continues:</i>
he took <b>the cup</b> . Again he gave you thanks <b>and praise</b> , gave the <b>cup</b> to his disciples, and said:	he took <b>this precious chalice in his holy and venerable hands, and once more</b> giving you thanks, <b>he said the blessing</b> and gave the <b>chalice</b> to his disciples, saying:
<i>He bows slightly.</i>	<i>He bends slightly.</i>
Take this, all of you, and drink from it: this is the <b>cup</b> of my blood, the blood of the new and <b>everlasting</b> covenant. <b>It</b> will be <b>shed</b> for you and <b>for all so that sins may be forgiven</b> .	TAKE THIS, ALL OF YOU, AND DRINK FROM IT, <b>FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured out</b> FOR YOU AND <b>FOR MANY FOR THE FORGIVENESS OF SINS</b> .
Do this in memory of me.	DO THIS IN MEMORY OF ME.
<i>He shows the chalice to the people, places it on the corporal, and genuflects in adoration.</i>	<i>The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.</i>

## COMMENTARY:

The Current Translation certainly strips out the exalted language of the institution narrative at this point. Notice how “**precious chalice**” (a literal translation of the original Latin) replaces “**cup**” and “**in his holy and venerable hands**” now appears. The New Translation intentionally chose the word **chalice** in lieu of **cup** (the Latin word here, *calix*, may be translated as either) to avoid a pedestrian or profane quality.

The word “**for**” that appears at this point carries the meaning “because,” and it alludes back to the Bread of Life discourse from the Gospel of John: *Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you* (Jn. 6:53).

You will also notice that “**everlasting**” will be “**eternal**” in the New Translation and that “**shed**” will be “**poured out**”. Something that is **everlasting** can have a beginning (e.g. the human soul), but only that which is Divine is **eternal**—without beginning or end. **Poured out** is certainly more graphic than **shed**, and the connection between the wine that was earlier poured into the chalice and the Blood of Christ that was poured out in the Passion is more vivid.

The most sensitive change in translation, perhaps in the entire *Roman Missal*, is the New Translation’s “**for many**” where the Current Translation reads “**for all**”. This change was specifically mandated by Pope Benedict XVI after consulting with Conferences of Bishops throughout the world. Certainly the Church’s teaching has not changed here. The official Latin text was and continues to say *pro multis* (for many).

We find the same **for many** in the institution narrative of the Gospels of Matthew (26:28) and Mark (14:24), and it is the Suffering Servant of Is. 53:12, who suffers to *take away the sins of many*. It is important to note that the wording “**for many**” here is being used in contrast to the notion of “*for few*” and not to “**for all**.” The emphasis falls on the vast multitudes who have their sins taken away. The biblical passages are not directly concerned here with the question of whether every man and woman who has ever lived will be saved or whether only a small minority (or any other percentage); it is a statement about the vast numbers. Even if

the biblical texts in these passages do not directly answer the question the constant teaching of the Church does.

In the *objective* sense, it is true that Christ died “**for all**” men and women (Jn. 11:52; 2 Cor. 5:14-15; Titus 2:11; 1 Jn. 2:2). No one was or is excluded. He did not die only for the Jews or only for the Gentile nor only for the people of His own day. Pope Innocent X in his Apostolic Constitution *Cum occasione* of May 31, 1653 teaches that Christ shed his blood for all human beings without exception. Likewise the **for you and for many** means that it is not simply the priest who consecrates the sacrament and the faithful who partake of it that benefit but also those for whom the sacrifice of the Mass is offered (cf. St. Thomas Aquinas, *Summa Theologica*, III, 78, 3, 8). To understand that the words **for many** indicate that Christ’s blood was poured out for some but not for others is heretical and must be rejected.

In the *subjective sense*, those who benefit from the work of Christ’s Passion—those who receive its fruit—are those who willingly receive the faith (baptism), who persevere in it, and who live and grow in the bonds of charity (free from mortal sin). Salvation is made available to all, but not all necessarily avail themselves to it. According to the Council of Trent, the fruits of the pouring out of blood in Our Lord’s Passion that pertain in a special way to this sacrament are: 1) Access to the eternal inheritance, 2) Access to righteousness by the mystery of faith, 3) the remission of sins. While only God can be the interior judge of such things, we can see that the Church’s teaching on who may receive Holy Communion corresponds to this teaching from at least an external sense: one who professes the fullness of the Catholic faith, who is practicing that same faith, and who is free from mortal sin.



The final phrase in the formula for the consecration of the wine will also be reworded in the New Translation: **FOR THE FORGIVENESS OF SINS**. This is simply a restating of what the Current Translation says in a sentence that is more fully patterned after that of the structure and word usage in the Latin typical text.

Current Translation	New Translation
<i>Then he sings or says:</i>	<i>Then the Priest says:</i>
<b>Let us proclaim</b> the mystery of faith.	The mystery of faith.
<i>People with celebrant and concelebrants:</i>	<i>And the people continue, acclaiming:</i>
<b>Christ has died, Christ is risen, Christ will come again.</b>	
<i>Or:</i>	<b>We proclaim your Death, O Lord, and profess your Resurrection until you come again.</b>
<b>Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</b>	<i>Or:</i>
<i>Or:</i>	When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
<i>Or:</i>	When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
<b>Lord, by your cross and resurrection you have set us free. You are the Savior of the world.</b>	<i>Or:</i>
	<b>Save us, Savior of the world, for by your Cross and Resurrection you have set us free.</b>

**COMMENTARY:**

The Latin words *mysterium fidei* are by themselves in the typical text, so the Current Translation’s **Let us proclaim** will be dropped in the New Translation. Likewise, the often-used response **Christ has died...** is absent from the New Translation. This popular response was a complete fabrication of the translating committee back in the 1970s. All of the other acclamations are addressed to Christ personally; this one simply states a tenet of belief.

Of the remaining three memorial acclamations, you will notice that the first one changes rather drastically, the second changes not an iota, and the third is somewhere in between.

