

PREPARING FOR THE NEW TRANSLATION

COMMUNION RITE (PART II)



Current Translation	New Translation
<p><i>Then the priest, with hands extended, says aloud:</i> Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom.</p>	<p><i>Then the Priest, with hands extended, says aloud:</i> Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.</p>
<p><i>He joins his hands:</i> where you live for ever and ever.</p>	<p><i>He joins his hands.</i> Who live and reign for ever and ever.</p>
<p><i>The people respond:</i> Amen.</p>	<p><i>The people reply:</i> Amen.</p>
<p><i>The people extending and joining his hands, adds:</i> The peace of the Lord be with you always.</p>	<p><i>The Priest, turned towards the people, extending and then joining his hands, adds:</i> The peace of the Lord be with you always.</p>
<p><i>The people respond:</i> And also with you.</p>	<p><i>The people reply:</i> And with your spirit.</p>
<p><i>The deacon (or priest) may add:</i> Let us offer each other the sign of peace.</p>	<p><i>Then, if appropriate, the Deacon, or the Priest, adds:</i> Let us offer each other the sign of peace.</p>
<p><i>All make an appropriate sign of peace, according to local custom. The priest gives the sign of peace to the deacon or minister.</i></p>	<p><i>And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.</i></p>

COMMENTARY:

In the Rite of Peace, which is how the General Instruction to the Roman Missal (GIRM) refers to this section, the Church asks for peace and unity in accordance with the will of Our Lord Jesus Christ. The Current Translations expresses its misgivings towards relative clauses (e.g. clauses that begin with **who**) by using “**you**” at this point. The New Translation uses “**who**” following the official Latin text does. No change in meaning, however, is conveyed. The same may be said for the re-ordering of “**I leave you peace**” in the New Translation.

As we have seen many times before, the Current Translation omits words like “**graciously**” and avoids referring to the Church with feminine pronouns. The one Church founded by Christ and formed out of the blood and water which flowed from His side as He slept on the Cross, however, is the bride of Christ and our holy mother, so in keeping with the immemorial custom and the typical Latin text the New Translation once again employs “**her**” to reference the Church.

Lastly, the Current Translation replaces the phrase that the New Translations renders as “**in accordance with your will**” with the words “**of your kingdom**.” Christ’s kingdom is, of course, in accord with His will, but there seems to be no advantage to using “**of your kingdom**” at this point except for avoiding the use of the word “**Who**” in the conclusion to the prayer (once again the disease with this word). The Current Translation also omits any mention of the “**reign**” of Christ, which could be said of His kingdom, but for some reason was omitted. Reference to Christ’s “**reign**” signifies his power to grant the peace and unity for which the Church prays.

In the rubric of the New Translation that follows, the priest is instructed to be “**turned towards the people**” to extend them the peace of the Lord. This does not represent a change in the typical Latin text. Instead it is a faithful translation of what was written. This rubric, the instruction at the Preparation of the Gifts, where the priest says, “Pray brothers and sisters...”, and the instruction of the priest at the “Behold the Lamb of God” all seem to indicate the priest might not be facing the people just prior to these actions. In other words, the option of the priest offering Mass facing the same direction as the people, leading them in the holy sacrifice is still a valid option even if Mass is usually

said *facing the people*.

The New Translation also clarifies what has gone unchanged in the typical Latin text concerning the offering of the Sign of Peace. The *GIRM* indicates that it is up to individual Conferences of Bishops “in accordance with the customs and cultures of the people” to establish a common gesture for the Sign of Peace. Regardless of the gesture established, the *GIRM* in paragraph 82 indicates that it is “appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.” While we seek to express our peace and charity with those with whom we will be joined in Holy Communion, our attention should not unduly be distracted from His abiding Presence in the Eucharistic species.

Current Translation	New Translation
<p><i>Then the following is sung or said:</i></p> <p>Lamb or God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.</p> <p><i>This may be repeated until the breaking of the bread is finished, but the last phrase is always Grant us peace.</i></p> <p><i>Meanwhile, he takes the host and breaks it over the paten. He places a small piece in the chalice, saying inaudibly:</i></p> <p>May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.</p>	<p><i>Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:</i></p> <p>May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.</p> <p><i>Meanwhile the following is sung or said:</i></p> <p>Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.</p> <p><i>The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.</i></p>

Commentary:

The text of the “Fraction Rite” undergoes no change in the New Translation. The only noticeable change is the ordering. In the typical Latin text the actual Breaking of the Bread [the action of Christ at the Last Supper used to describe the entire Eucharistic action in apostolic times (cf. Acts 2:42)], this rubric has always preceded the *Agnus Dei* (Lamb of God). Since as a rule the *Agnus Dei* is to be sung by the choir (or cantor) and congregation (or at least recited by them) while the priest is doing the fraction rite and distributing the hosts to the vessels that will be used for the distribution of Holy Communion, the two in practice overlap one another.

The small piece of the host broken off and dropped into the chalice has the spiritual significance of the unity of the Body and Blood of Jesus Christ in the work of salvation. If the separate consecration of the bread (the Body) and the wine (the Blood) signifies the separation of the two and thereby the death of the Lord, the reuniting of the two at this point signifies the Resurrection and Christ’s victory over death.

The phrase *Lamb of God who takes away the sins of the world*, which is what the Latin literally says, is taken directly from the words of St. John the Baptist in the Gospel of John (Jn. 1:29), and the image recalls the Lamb repeatedly throughout the book of Revelation, e.g. *and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing"* (Rev. 5:12). The Paschal Lamb that was slain for our salvation, who has defeated death, and who offers His very life-giving Body and Blood is the same Lord Jesus Christ.

