

1967 ICEL Commentary	1967 “Experimental” Translation	2010 Translation
<p>Line 37: <i>Domine</i>.</p> <p>The use of <i>Pater, Domine, Deus</i> in the vocative appears to be almost interchangeable in the Roman canon as Latin style rather than distinct meaning. The translation chooses the word which is required for clarity of address and for effectiveness. Thus ‘Father’ is used at the beginning of this section, and, because of its proximity, an explicit translation of the word <i>Deus</i> is not repeated at the beginning of the next section. Other instances are found in the prayers <i>Unde et memores</i> (line 69), <i>Qui pridie</i> (line 51), and <i>Per Ipsum</i> (line 117).</p>	<p>Father, accept this offering</p>	<p>Therefore, Lord, we pray: graciously accept this oblation</p>
<p>Line 38: <i>Servitutis</i>.</p> <p>The words <i>servitutis nostræ</i> refer to the ministers at the altar, not to the abstract concept of service (cf. Botte-Mohrmann, pp. 77-79). Since, in this instance, the ministers of the altar are properly included in the fullness of the expression ‘your whole family’, the translation makes explicit mention of the ministry only in the prayer <i>Unde et memores</i> (line 70).</p>	<p>from your whole family.</p>	<p>of our service, that of your whole family;</p>
<p>Lines 39-40</p>	<p>Grant us your peace in this life, save us from final damnation,</p>	<p>order our days in your peace, and command that we be delivered from eternal damnation</p>
<p>Line 41: <i>Electorum tuorum</i>.</p> <p>Although the technical term ‘elect’ might have been used, its meaning would not have been apparent to the listening congregation. The alternative, to speak of ‘the chosen’, was rejected in favor of an expression suited to English style which leaves the way open to a catechesis on election by God.</p>	<p>and count us among those you have chosen.</p>	<p>and counted among the flock of those you have chosen.</p>
<p>Lines 42-43</p>	<p>Through Christ our Lord. Amen. Bless and approve our offering;</p>	<p>(Through Christ our Lord. Amen.) Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect;</p>
<p>Line 44: <i>Rationabilem</i>.</p> <p>The scientific study of this word indicates that it is intended to refer to interior worship and offering, as opposed to external rite (cf. Botte-Mohrmann, pp. 117-122). The word ‘spiritual’ as used in the translation should not be taken to mean spirit as opposed to matter; the expression ‘truly spiritual’ reflects both the sincerity and the inwardness meant by the Greek word <i>logikos</i> which <i>rationabilis</i> translates into Latin. The series of adjectives may be properly taken, as in other instances, to be a stylistic embellishment, apart from any intention of precise differentiation of meaning. Nevertheless, since each of these words has been the subject of considerable study, the translation attempts to express them.</p>	<p>make it truly spiritual and acceptable.</p>	<p>make it spiritual and acceptable,</p>
<p>Lines 45-46</p>	<p>Let it become for us the body and blood of Jesus Christ.</p>	<p>so that it may become for us the Body and Blood</p>

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<p>Line 47: <i>Dilectissimi</i>.</p> <p>To the English speaker the mere statement that Jesus is ‘your Son’ is the most effective expression, but ‘only’ has been inserted to reflect the meaning of <i>dilectissimi</i>, in accord with the Hebrew manner of thinking represented in turn by the Greek word <i>agapetos</i> (LXX) and the Latin <i>dilectissimi</i> (cf. Gen. 22: 12, Is. 42: 1).</p>	<p>your only Son, our Lord.</p>	<p>of your most beloved Son, our Lord Jesus Christ.</p>
<p>Line 48</p>	<p>The day before he suffered</p>	<p>On the day before he was to suffer</p>
<p>Line 49: <i>Sanctas ac venerabiles manus suas</i>.</p> <p>Because the meaning of ‘taking bread’ is clear in itself and from the action of the priest, the force of the narrative would be weakened by explicit reference to the hands of Jesus, a reference which is implicit in the translation. The whole narrative is expressed as concisely as possible in accordance with biblical scholarship to avoid detracting from the person and action of Christ. The same reasoning applies to the parallel phrase in <i>sanctas ac venerabiles manis suas</i> in the next passage.</p>	<p>he took bread,</p>	<p>he took bread in his holy and venerable hands,</p>
<p>Lines 50-51</p>	<p>and looking up to heaven, to you, his almighty Father,</p>	<p>and with eyes raised to heaven to you, O God, his almighty Father,</p>
<p>Line 52: <i>Tibi gratias agens, benedixit</i>.</p> <p>The Latin words <i>gratias agens</i> and <i>benedixit</i> represent the Greek <i>eucharistesas</i> and <i>eulogesas</i> and in turn the underlying Hebrew <i>berakah</i>. The only way to express this single Hebrew concept adequately and simply in English appears to be the twofold expression ‘gave you thanks and praise’; in the mind of our Lord and those who heard him it was the Jewish concept of blessing which was intended rather than any notion of making things blessed or sacred. The blessing of God embraced the praise of God’s works and thanksgiving. The liturgical tradition also includes a secondary notion of hallowing which is in sonic measure represented by our English word ‘blessing’, in other parts of this translation, e.g. <i>Te igitur</i> (line 4) and <i>Quam oblationem</i> (line 43). Nevertheless, the Latin word <i>benedixit</i> retains etymologically a clear reference to the underlying Greek and Hebrew meanings which the English ‘blessing’ cannot do. It thus appeared misleading to employ the English word ‘bless’, which in this context is almost entirely associated with hallowing an object and even associated with the ritual gesture—a sign of the cross, recently suppressed in this part of the canon. If a catechesis concerning the deeper meaning of the Eucharist is to be undertaken, it is important that this should not be confused by an inappropriate use of the word ‘blessing’ in this part of the translation. The same reasoning applies to <i>item tibi gratias agens, benedixit</i> in the <i>Simili modo</i>.</p>	<p>he gave thanks and praise</p>	<p>giving you thanks he said the blessing,</p>
<p>Lines 53-55</p>	<p>He broke the bread, gave it to his disciples and said: TAKE THIS AND EAT IT, ALL OF YOU;</p>	<p>broke the bread and gave it to his disciples, saying: Take this, all of you, and eat of it:</p>

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<p>Line 56: <i>Enim</i>.</p> <p>In current English, the use of ‘for’ at the beginning of a clause is disappearing in favour of ‘because’ or ‘since’. It is impossible to introduce one of these words into the present text, and of course no word corresponding to <i>enim</i> occurs in any of the biblical accounts. The simple phrase ‘this is my body’ after the semicolon is the most effective means of expressing the Latin text.</p>	<p>THIS IS MY BODY.</p>	<p>for this is my Body which will be given up for you.</p>
<p>Line 57</p>	<p>When supper was ended,</p>	<p>In a similar way, when supper was ended,</p>
<p>Line 58: <i>Præclarum</i>.</p> <p>Although the word <i>præclarum</i> may be treated as purely honorific, the biblical allusion is to Psalm 22: 5. The meaning can thus be expressed as ‘brimming cup’ or, in an attempt to show the deeper sense, as the ‘banquet’ or the ‘festive’ or ‘joyful cup’. It seemed impossible to employ any of these expressions in present day English style so that this addition, not found in biblical accounts of the institution, would be intelligible to the hearers.</p>	<p>he took the cup.</p>	<p>he took this precious chalice in his holy and venerable hands,</p>
<p>Line 59: <i>Simili modo</i>.</p> <p>The word ‘again’ bears the meaning of the Latin words <i>item</i> and <i>simili modo</i>; the parallel between the two accounts also makes the sense of these words evident.</p>	<p>Again he gave you thanks and praise,</p>	<p>(see also line 57) and once more giving you thanks, he said the blessing</p>
<p>Lines 60-62</p>	<p>gave the cup to his disciples and said: TAKE THIS AND DRINK FROM IT, ALL OF YOU; THIS IS THE CUP OF MY BLOOD</p>	<p>and gave the chalice to his disciples, saying: Take this, all of you, and drink from it: for this is the chalice of my Blood,</p>
<p>Line 63: <i>Novi et æterni testamenti</i>.</p> <p>One possibility in translating the words referring to the wine was to follow directly one of the biblical texts, e.g., the clearer expression in 1 Cor. II: 25: ‘This cup is the new covenant in my blood’ (Jerusalem Bible), adding the non-biblical reference to the ‘eternal’ covenant from the Latin. But the liturgical tradition of the Roman canon can be legitimately preserved as the present translation does, and catechesis can include the four biblical accounts.</p> <p>The repetition of the word ‘blood’ is necessary for clarity and to avoid the immediate succession of a second prepositional phrase beginning with ‘of’. The translation properly avoids the question whether the Latin mention of the covenant refers directly to the cup or to the blood.</p>	<p>THE BLOOD OF THE NEW AND EVERLASTING COVENANT</p>	<p>the Blood of the new and eternal covenant,</p>
<p>Line 64: <i>Mysterium fidei</i>.</p> <p>It is evident that these words are an interpolation, possibly a diaconal monition, but it is not clear whether the mystery referred to is the immediately preceding mention of the covenant, or the blood,</p>	<p>THE MYSTERY OF FAITH.</p>	<p>(see after line 68)</p>

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<p>or the totality of the Eucharistic memorial. The translation carefully avoids prejudicing the question by simply interposing these words after a dash; it then becomes necessary for clarity to take up the interrupted text with the repetition of the word ‘blood’.</p>		
<p>Line 65: <i>Pro multis</i>.</p> <p>Neither Hebrew nor Aramaic possess a word for ‘all’. The word <i>rabbim</i> or ‘multitude’ thus served also in the inclusive sense for ‘the whole’, even though the corresponding Greek and the Latin appear to have an exclusive sense, i.e., ‘the many’ rather than ‘the all’. Cf. J. Jeremias, <i>The Eucharistic Words of Jesus</i> (New York, 1966), pp. 179-182, 229.</p>	<p>THIS BLOOD IS TO BE SHED FOR YOU AND FOR ALL MEN</p>	<p>which will be poured out for you and for many</p>
<p><i>Lines 66-67</i></p>	<p>SO THAT SINS MAY BE FORGIVEN. Whenever you do this,</p>	<p>for the forgiveness of sins.</p>
<p>Line 68: <i>In mei memoriam facietis</i>.</p> <p>On the one hand it seems important in the translation to express the objective character of the memorial, i.e., the Jewish concept of reliving the event in the celebration, which is different from mere remembering. On the other hand, every effort should be made not to read into the tradition of the Roman canon a stronger insistence upon the objective memorial than this tradition supports.</p>	<p>you will do it in memory of me.</p>	<p>Do this in memory of me.</p>
<p>Line 69: <i>Unde et memores</i>.</p> <p>Most of the ancient texts of the Roman canon include the word <i>sumus</i> (<i>memores sumus</i>), thus confirming the view that the memorial should receive emphasis at least coordinate to that of <i>offerimus</i>. Although the word ‘memorial’ better expresses the objective nature of the recalling or remembering, the word has unsatisfactory connotations; instead emphasis is retained by the complete expression ‘celebrate the memory’ placed in an independent sentence and then resumed by the word ‘recall’. In addition, the immediate mention of ‘Christ your Son’ in the first line makes it possible, by employing the relative pronoun later, to simplify and stress the elements of the memorial—passion, resurrection, and ascension.</p>	<p>So now, Lord, we celebrate the memory of Christ, your Son.</p>	<p>The mystery of faith. Therefore, O Lord, as we celebrate the memorial</p>