

From the Office of Liturgy and Music

Welcoming the

English Translation of the

Roman Missal

THIRD EDITION

Part 5: Gloria

(Parts 1-4 are available at www.goodshepherdparish.net)

In last week's column we looked at the difference between the translation methods of *dynamic equivalency* (used in the 1970s to translate the first two editions of the Missal) and *formal equivalency*

(used to translate the newest edition of the Missal). Using dynamic equivalency, the Latin text is translated into English in the manner the translator believes the original author would speak the Latin text in modern English. Using formal equivalency, the translator preserves the form and meaning of the Latin text in the best way possible, often producing translations which sound quite different from "everyday" spoken English. This week we will look at the Gloria and see how formal equivalency produces a much different English translation of this ancient hymn. Immediately we can see a change in the first sentence from "peace to his people on earth" to "and on earth peace to people of good will." The 2010 translation of this phrase is more faithful to the Latin text, while the 1973 translation is

Gloria (1973 Translation)

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the
Father: receive our prayer.

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.

Gloria (2010 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,
have mercy on us;
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

more of a re-imagination of the text (which often occurs when dynamic equivalency is used). In the next stanza, five verbs are present in the 2010 translation (praise, bless, adore, glorify, give) where in the 1973 translation only three verbs are present (worship, give, praise). The Latin text indeed contains five verbs and they are all retained using formal equivalency. When translating the 1973 text using dynamic equivalency, the translators condensed the verbs from five to three because in spoken English we normally do not use more than two or three verbs to describe a single subject. We can also see the subject of the stanza "Lord God, heavenly King, O God almighty Father" is placed at the end of the sentence in the 2010 translation, which is faithful to the Latin text (in Latin the subject is always placed at the end of a phrase or sentence). In the 1973 translation, the subject was moved to the beginning of the sentence where it is normally placed in English. In the third stanza, many repetitions of words and phrases which are present in the Latin text were removed in the 1973 translation. The 2010 translation retains the repetitions to capture the beauty and form of the Latin text. In the 2010 translation we sing, "Lord Jesus Christ, Only Begotten Son" and "Lord God, Son of the Father" while in the 1973 translation we only sing of Jesus as "Son of the Father." Singing both "Begotten Son" and "Son of the Father" sounds redundant, but we are actually expressing the mystery of the Trinity. When we sing "begotten" we are expressing that Jesus has always been one or coeternal with God the Father and when we sing "Son of God" we are expressing that Jesus is also the Son of God the Father. This expression of the mystery of the Trinity was lost in the 1973 translation. The final stanza remains unchanged in the new translation.

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