

Welcoming the

English Translation of the

Roman Missal
THIRD EDITION

Part 6: Eucharist Acclamations

The climax of the Mass is the Eucharistic Prayer: the ultimate prayer of praise and thanksgiving which begins with the preface dialogue (“The Lord be with you...Lift up your hearts...”) and ends with the Great Amen after the doxology (“Through him with him and in him...”). During the Eucharistic Prayer three acclamations are sung: the Sanctus (Holy), Memorial Acclamation and Great Amen. In the new English translation of the Roman Missal, both the Sanctus and Memorial Acclamation have been retranslated. In the Sanctus, only the first sentence has been retranslated from the 1973 translation, “Holy, Holy, Holy Lord God of power and might” to “Holy, Holy, Holy Lord God of hosts.” The 1973 English translation is more of a re-imagining of the Latin text, which as we have looked at in previous columns, often occurs when the translation method of *dynamic equivalency* is used. The 2010 English translation of the Latin text, “Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth” uses *formal equivalency* to more faithfully translate the word “Sabaoth” as “hosts.” “Sabaoth” literally translates to “hosts of armies.” In the Sanctus when we use the word “hosts,” we are addressing the spiritual armies of every rank: Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim and Seraphim: all who sing the praises of the Lord. By singing “Lord of hosts” we are expressing what we are doing, who we are doing it with and who we are addressing it to. We are joining with all the choirs of angels in singing a hymn of praise to the God of all spiritual armies.

In the English Translation of the Third Edition of the Roman Missal, “Christ has died, Christ is risen, Christ will come again” is no longer an option for the Memorial Acclamation. The three new options for the Memorial Acclamation are shown in the box to the left. In the Memorial Acclamation, we are proclaiming the mystery of our faith: the Paschal Mystery. While “Christ has died, Christ is Risen, Christ will come again” is indeed the Paschal Mystery, it is an acclamation in the third person which just simply “states the facts.” The liturgy calls us to proclaim as a community the Paschal Mystery to God in the first person (as the new translations allow us to do). It is also important to remember that the Paschal Mystery is the work of the *totus Christus*, the whole Christ: both head and body. “Christ has died, Christ is Risen, Christ will come again” expresses the work of Christ, *head* of the Church in the Paschal Mystery, but does not express the work of Christ’s *body*: us, the Church, in the Paschal Mystery. The new translations of the Memorial Acclamation do express our work in the Paschal Mystery, the work of the body of Christ. We proclaim the Paschal Mystery through our work of remembering the life, death and resurrection of the Lord in the celebration of Eucharist, making this mystery of our faith, this mystery through which we are saved, present and active in the here and now, in this time and place.

Memorial Acclamations
(2010 Translation)

A - We proclaim your death, O Lord,
and profess your Resurrection
until you come again.

B - When we eat this Bread
and drink this Cup,
we proclaim your death,
O Lord,
until you come again.

C - Save us, Savior of the world,
for by your Cross
and Resurrection,
you have set us free.

We have just finished redesigning the liturgy section of the Good Shepherd website (www.goodshepherdparish.net/liturgy.htm). Check out the website to read past columns in this series, listen to the new sung Mass Ordinary we have just learned and watch videos on the new translation of the Roman Missal.