

PREPARING FOR THE NEW TRANSLATION CONCLUDING RITES



Current Translation	New Translation
<p>If there are any brief announcements, they are made at this time.</p> <p>The rite of dismissal takes place. Facing the people, the priest extends his hands and sings or says: The Lord be with you. The people reply: And also with you.</p> <p>A Simple form The priest blesses the people with these words: May almighty God bless you, the Father, and the Son, X and the Holy Spirit. The people answer. Amen.</p>	<p>If they are necessary, any brief announcements to the people follow here.</p> <p>Then the dismissal takes place. The Priest, facing the people and extending his hands, says: The Lord be with you. The people reply: And with your spirit.</p> <p>The Priest blesses the people, saying: May almighty God bless you: the Father, and the Son, X and the Holy Spirit. The people reply. Amen.</p>

COMMENTARY:

With the Concluding Rites of the Celebration of the Eucharist include the final blessings, occasional prayers over the people, and the dismissal. At this point the formal prayers of the celebration have concluded, so brief announcements, if they are **necessary**, should be done at this time. Announcements are often for worthy events and activities, but when they are lengthy in number or explanation they tend to profane the atmosphere. Despite all good intentions, the celebration of the Eucharist can take on the character of a town hall meeting. This is to be avoided to help guard devotion and reverence on the part of all the People of God.

With the conclusion of the announcements, the priest facing the people, extends his hands and says, for the final time, “**The Lord be with you.**” The reply by the people is the

second reply given at the start of the Mass: “**and with your spirit.**” Theologically, as we said before, this is a recognition on the part of the People of God that the Holy Spirit is with the one giving the blessing by virtue of his ordination into the ministerial priesthood of Jesus Christ in such a manner that what he is about to do is indeed possible.

Throughout the Order of the Mass, you may have noticed that the Current Translation of the words “**sings or says**” have consistently been replaced by “**says**” in the New Translation. This does not indicate a restriction or prohibition in singing the various prayers of the Mass on the part of the priest. In fact, the New Translation goes to great lengths to set more texts to chant notation and encourage greater singing of various parts of the Mass. Using only the word “**says**” is a faithful translation of the Latin word *dicit*. As we have seen elsewhere in the comparison between the two translations, the *General Instruction of the Roman Missal* carries with it important instruction, such as the specifics of singing parts of the Mass.

The final blessing, fittingly, is the sign of the Cross (the sign of our redemption) and the invocation of the Blessed Trinity (its power and its cause). There is no substantive difference between the Current Translation’s use of “**with these words**” and the New Translation’s use of “**saying**”. The New Translation simply tries to be consistent with how it translates given words from Latin into English while the Current Translation was more disposed to variations.

In addition to the simple form of blessing, the *Roman Missal* also includes options and instructions for “Solemn Blessings” and “Prayers Over the People”. The introduction for these, said by the deacon (priest), remains the same: “**Bow your head and pray for God’s blessing.**” [This is said after “**The Lord be with you**” and the peoples’ response.] The final blessing in both of these forms is the same as that of the simple blessing. Some of these instructions in the layout of the New Translation’s Order of Mass have changed, e.g. certain instructions are now moved to appendices. The New Translation also includes the acclamations and responses for a “Pontifical Mass”, i.e. when the cele-

brant is a bishop or the Pope. With the exception of the response “**And with your spirit**”, these are the acclamations and responses currently in use. If you have attended a Mass celebrated by a bishop, these acclamations and responses may already be familiar to you. For brevity’s sake, we will omit their inclusion in this column.

Current Translation	New Translation
<p><i>The dismissal sends each member of the congregation to do good works, praising, and blessing the Lord.</i></p> <p><i>The deacon (or priest), with hands joined, sings or says:</i></p> <p>A. Go in the peace of Christ.</p> <p>B. The Mass is ended, go in peace.</p> <p>C. Go in peace to love and serve the Lord.</p>	<p><i>Then the Deacon, or the Priest himself, with hands joined and facing the people, says:</i></p> <p>Go forth, the Mass is ended.</p> <p><i>Or:</i></p> <p>Go and announce the Gospel of the Lord.</p> <p><i>Or:</i></p> <p>Go in peace, glorifying the Lord by your life.</p> <p><i>Or:</i></p> <p>Go in peace.</p>
<p><i>The people answer:</i></p> <p>Thanks be to God.</p>	<p><i>The people reply:</i></p> <p>Thanks be to God.</p>
<p><i>The priest kisses the altar as at the beginning. Then he makes the customary reverence with the ministers and leaves.</i></p>	<p><i>Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.</i></p>
<p><i>If any liturgical service follows immediately, the rite of dismissal is omitted.</i></p>	<p><i>If any liturgical action follows immediately, the rites of dismissal are omitted.</i></p>

COMMENTARY:

The Current Translation, for the last time, imports a passage from the *GIRM*. This passage is now found, slightly altered, in the revised *GIRM* at no. 90 and not in the text for the Order of Mass. The New Translation, following the changes in the typical Latin text, instructs the deacon or priest to be facing the people with hands joined to give the dismissal.

This is the one instance in the New Translation where there are actually MORE options than in the Current Translation. This being said, however, none of these are literal translations of the Latin dismissal precisely because of how awkward it sounds in English: **Go, it is sent** (*Ite, missa est*). What is sent? Is it the Gospel? The sacrifice of the Mass? The Word of God? The People of God? The Latin word *missa* is a late Latin form of the word *missio*, from which we derive *dismissal*. This is the word from which we get the English word for the celebration of the Eucharist: the Mass. There is evidence that this phrase was a courtly formula to signify that an audience was finished. Our formal audience for the worship of God in the Eucharistic sacrifice is now complete. English vocabulary and sentence structure does not allow for a literal translation that still conveys the meaning of this command. In this instance the translators have opted for expressions that are *dynamically equivalent* translations. *Dynamic Equivalence*, again, is the attempt to render the concept into the recipient tongue by departing from the literal words because a literal translation would not convey the concept. In most places in the liturgy literal translations communicate the message quite well, but this is not always the case when idiomatic expressions are used as we stated towards the beginning of this series.

A better understanding of the texts of the Mass, the rubrics, the responses, et al help dispose us to better participate in the Mass, so that we may offer ourselves cleansed of all sins as a perfect sacrifice united with our Head, Jesus Christ the Lord, to Our Heavenly Father.

