



Archdiocese of New York + 2011

THE GLORIA

Ancient Hymn of Joyful Praise: The Gloria is a well-loved and very ancient hymn of joyful praise to God the Father and to His Son, the Lamb of God, prayed by those who are gathered in the Holy Spirit for the celebration of Mass. The Gloria begins with the words sung by the angels announcing the birth of the Lord as the story is told in the Gospel of St. Luke. It is sometimes referred to as “the great doxology,” a term that comes from two Greek words, “doxa” meaning “praise” and “logos” meaning “word,” so, literally, the Gloria is considered a “word of praise.”

The Gloria at Mass: Because it is a hymn, whenever possible the Gloria, should be sung rather than recited. It is a part of all Sunday Masses with the exception of Sundays in Lent and Advent, the Church’s penitential seasons. It is also found in major celebrations of the Lord, the Blessed Mother and some saints and may be used in other celebrations of special joy and solemnity, for example the installation of a diocesan bishop or the dedication of a church.

New Translation of the Gloria: The document *Liturgiam Authenticam* published by the Holy See in 2001, calls for a re-examination of translations to insure that they are exact and faithful renditions of the Latin original. The translation of the Gloria which has been in use since 1970 is essentially a paraphrase of the ancient Latin text, created in a time when paraphrasing was permitted as a style of translation. The new translation of the Gloria, while retaining as much of the former translation as possible, is much more literal, and has recaptured the fullness of this ancient song of praise.

Changes in the Gloria: In the new translation all of the changes are directed toward providing this more literal translation of the ancient text: The closing phrase of the opening line of the hymn in Latin, *hominibus bonae voluntatis* literally means to people of good will. In 1970 it was translated to *God’s people on earth*, i.e. a paraphrase of

the Latin. The phrase *Lord God, heavenly King* in the 1970 translation was placed before the five invocations of praise which follow the first sentence, although in the Latin it came after them. In the new translation the Latin order has been restored. The five invocations themselves are paraphrased in the 1970 translation; in the new translation they are presented literally. The phrase shortened in 1970 to *Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God* has been restored to a complete translation of the Latin text: *Lord Jesus Christ, Only-begotten Son, Lord God, Lamb of God, Son of the Father*. The three petitions which follow this phrase were combined into two in the 1970 translation; all three are found in the new translation. The remaining lines are the same in both the 1970 and new texts.

The new text of the Gloria reads:

*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*

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