

New and Corrected Translation of the Mass – Part 21

The Doxology

Through him, and with him, and in him, *Rom 11.33-36*
to you, O God, almighty Father,
in the unity of the Holy Spirit, *Eph 4.3*
is all honour and glory,
for ever and ever.
℟ Amen. *2 Cor 2.20; Rev 3.14*

The doxology is a prayer of *praise*, said or sung by the priest alone, to conclude the whole Eucharistic prayer. In the Mass, God the Father sends divine gifts to us, through the Holy Spirit, by the intercession of Jesus Christ His Son. So too, now in reverse order, the priest on behalf of the Church offers up praise, honour and glory, in Christ, through the Holy Spirit, to the Father. Divine grace has come down to us, but only in order to lead us back up, to the bosom of the Father. Our Lord enables us to glorify God in, with and through Him.

It is offered (1) *through him*, because Jesus alone is our mediator. ‘No one comes to the Father except through me’ (Jn 14.6). It is offered (2) *with him*, because Christ’s grace has made us adopted children of God, and co-heirs with Christ (cf. Rom 8.17). It is offered (3) *in him*, because we are made one only body with Christ as our head. We are united as branches to the vine. Feeding on the Eucharist we live by His life: ‘He who eats my flesh and drinks my blood lives in me and I in him’ (Jn 6.56). (4) The ‘unity of the Holy Spirit’ refers to the Church, which the Holy Spirit unites as one body, which He sanctifies, leads and guides. Thus the Church, with and through Christ her head, is able – through the Holy Spirit – to offer praise and glory to the Father.

The people affirm their assent to the prayer offered on their behalf by the ancient and traditional acclamation ‘Amen’. In saying so, they make this prayer, not just the doxology but the whole Eucharistic Prayer, their own. As such, it ought to be a resounding ‘Amen’, clear and unambiguous. St Justin Martyr (died AD 155), describes Mass in the early church: “As soon as the common prayers are ended and they have saluted one another with a kiss, bread and wine and water are brought to the president, who receiving them gives praise to the Father of all things by the Son and Holy Spirit and makes a long thanksgiving (literally, *eucharist*) for the blessings which He has vouchsafed to bestow upon them, and when he has ended the prayers and thanksgiving, all the people that are present forthwith answer with acclamation ‘Amen’”. (1 Apol., 65).