

New and Corrected Translation of the Mass – Part 7

The *Gloria* – Part 2

Lord Jesus Christ, Only Begotten Son,	<i>John 1.14,18; 1 John 4.9</i>
Lord God, Lamb of God, Son of the Father,	<i>Rev 1.8; John 1.29; Phil 2.11</i>
you take away the sins of the world,	<i>John 1.29</i>
have mercy on us;	<i>Matt 17.15; Psalms 9.13</i>
you take away the sins of the world,	<i>John 14.13</i>
receive our prayer;	<i>Ps 6.9; Acts 7.59</i>
you are seated at the right hand of the Father,	<i>Col 3.1; Heb 8.1, Rom 8.34</i>
have mercy on us.	<i>Matt 20.31; Luke 17.13</i>

The third part of the *Gloria* addresses Our Lord, since it is through Jesus that the Father's glory is revealed to us. His ancient titles are listed, and the hymn calls Him 'Lord God' as it did the Father – thus stressing the divinity of both Father and Son, and Their co-equality. Then three lines follow, like a litany, acknowledging that Christ is our mediator with the Father, while still petitioning Him of His own divine power to help us. Here we find the other two ends of prayer: contrition and petition. The *Gloria* sums up therefore all four ends of prayer: adoration, thanksgiving, contrition and petition.

For you alone are the Holy One,	<i>Luke 4:31; Rev 15.4</i>
you alone are the Lord,	<i>Isa 37.20; Rom 10.9</i>
you alone are the Most High, Jesus Christ,	<i>Psalms 83.18</i>
with the Holy Spirit,	<i>Rom 8.9; 1 Peter 3.8</i>
in the glory of God the Father. Amen.	<i>Luke 9.26; John 1.14; Phil 2.11</i>

Then we unambiguously confess Jesus' divinity again, with a threefold 'you alone', with titles that the Old Testament only used of God. The repeated 'you alone' is very much like the people's acclamation directed to Christ, before Communion in the Eastern churches. The image of Jesus in this hymn, from recalling His birth in Bethlehem (with the angels' song at the start) returns to Him risen, ascended and glorified, seated at the Father's right hand, reigning eternally in the glory He had with the Father before ever the world existed (cf. John 17.5).

The *Gloria* began with the praise of God for His great glory; it ends with the praise of Christ, through whom that glory is revealed to us, turning it into a mighty act of homage of the Trinity: 'Jesus Christ – with the Holy Spirit – in the glory of God the Father'. Amen!