

<b>LATIN – MR 2002</b>	<b>2008 Recognitio</b>	<b>2010 Recognitio</b>	<b>Comments</b>
Misereatur nostri onnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam. [Penitential act]	May almighty God have mercy on us and lead us, with our sins forgiven, to eternal life.	May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.	<i>Some will be glad that the familiar current text is retained. But why are the translation principles of the rest of the missal broken in this case?</i>
1. Et in unum Dominum... 2. Et in Spiritum Sanctum... 3. Et unam, sanctam... [Creed]	1. And in one Lord... 2. And in the Holy Spirit... 3. And one, holy...	1. I believe in one Lord... 2. I believe in the Holy Spirit... 3. I believe in one, holy...	<i>Some will be glad that each section begins with “I believe...,” though it is not in the Latin. Some will say, if Latin didn’t have to be translated literally here, why elsewhere? Note <u>in</u> one, holy... [church]</i>
in primis... [EP I]	first of all...	firstly...	<i>Latinists: doesn’t “in primis” mean “in the first place,” and not “sequentially first”? Is a mistake now introduced?</i>
tibique reddunt vota sua...	fulfilling their vows to you...	paying their homage to you...	<i>This is just wrong, isn’t it?</i>
beati Ioseph, eiusdem Virginis Sponsi, ...	blessed Joseph, spouse of the same virgin, ...	blessed Joseph, her spouse, ...	<i>Some will be glad the translation rules are broken to simplify the English.</i>
quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio.	through their merits and prayers grant that in all things we may be defended by your protecting help.	we ask that through their merits and prayers, in all things we may be defended by your protecting help.	<i>Interesting – by straying from the Latin syntax, isn’t it actually less clear in English now? Even with the comma, one could miss what “in all things” modifies.</i>
Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, ...	To us, also, your sinful servants, who hope in your abundant mercies, ...	To us also, your servants, who, though sinners, hope in your abundant mercies, ...	<i>Isn’t 2008 both closer to the Latin and better English?</i>
intra quorum nos consortium,... quæsumus, ... admitte.	Admit us, we beg you, into their company,	Admit us, we beseech you, into their company...	<i>“Beseech” instead of “beg” – more elegant? Or more contrived?</i>
Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti, in unitate Spritus Sancti, omnis honor et gloria, per omnia sæcula sæculorum.	Through him, and with him, and in him, to you, O God, almighty Father, in the unity of the Holy Spirit, is all honor and glory, for ever and ever.	Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.	<i>“Deo Patri” is dative, which 2008 got right but is now lost. More seriously, “honor and glory” nicely had had the full melodic cadence AG GA B AB A, but that goes down the drain with “all glory and honor is yours.” Why do you suppose they messed up the syntax so as to lose a traditional Latin melodic formula?? It seems they didn’t follow LA 60 and 60 on texts being suitable for singing.</i>
gloriam tuam prædicamus... [EP II]	we proclaim your glory...	we declare your glory...	<i>A wash?</i>
adstare coram te...	be in your presence...	be in your presence...	<i>Obviously the Latin is “stand” – do you suppose current posture directives can trump accurate Latin translation?</i>
unum corpus et unus spiritus inveniamur in Christo. [EP III]	we ... may become one body, one spirit in Christ.	we ... may become one body, one spirit in Christ.	<i>The Tablet reported it was changed to “one body and one spirit” just to make it different from the name of ICEL’s catechetical DVD – be that as it may, it’s now been un-changed.</i>
ubique dispersos...	scattered throughout the earth...	scattered throughout the world...	<i>Either is fine from the Latin. Isn’t it better English now?</i>
confitemur, ... [EP IV]	as we sing...	as we proclaim...	<i>Better English; won’t the cadence sing better now?</i>
Qui incarnatus...	Incarnate...	Made incarnate...	
pro quibus tibi hanc oblationem offerimus...	for whom we make this offering...	for whom we offer this sacrifice...	<i>Slightly more accurate now?</i>
offerentium...	those who make this offering...	those who take part in this offering...	<i>Did the Latin have to be watered down because it implies too much of a collaborative role for the laity?!</i>
qui tollis peccata... [Agnus]	you take away the sins...	you take away the sins...	<i>This is unlike the translation of the qui-clause of the collects, which will be, “who take away...” Why the discrepancy?</i>