

The 2010 Received Text, the Internal Report, and the Final Text

1. & 2. Change of Meaning and Mistranslation

I. Cases of clear mistranslations.

Preface II of the Nativity of the Lord: “straying” is not a translation of “perditum.”

Latin	Gray Book 2008	Received Text 2010	Corrected?
et hominem perditum ad caelestia regna revocaret.	and call lost humanity back to the heavenly Kingdom.	and call straying humanity back to the heavenly Kingdom.	NO

Prefaces of Easter (5), Prefaces of Ascension (2) and Preface of Pentecost: “Profusis” does not mean “overcome,” but “overflowing.” “Overcome” can be heard as an imperative, i.e., we are asking God to overcome... “Even” is not the best choice to translate “sed” because it suggests that the Powers exult grudgingly or that it is contrary to their nature to do so.

Latin	Gray Book 2008	Received Text 2010	Corrected?
Quapropter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exsultat.	Therefore, overflowing with Paschal joy, the whole world exults with your praises;	Therefore, overcome with paschal joy, every land, every people exults in your praise;	NO (8)
Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes.	the heavenly powers also and the angelic hosts sing together the hymn of your glory and acclaim without end:	and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory as they acclaim:	NO (8)

Preface I of Lent: “Paschal feasts is not a translation of “paschalia sacramenta,” which means “Paschal sacraments” and refers to the Easter sacraments and possibly the Easter duty.

Latin	Gray Book 2008	Received Text 2010	Corrected?
Quia fidelibus tuis dignanter concedes quotannis paschalia sacramenta in gaudio purificatis mentibus exspectare:	For each year you graciously allow your faithful to look forward in joy to the Paschal Sacraments with minds made pure,	For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure,	NO

II. In some cases the tense of the Latin verb is not conveyed in the revised text:

Prayer after Comm., 7th Sunday Ordinary Time: The Latin past tense is changed to the future tense.

Latin	Gray Book 2008	Received Text 2010	Corrected?
Praesta, quaesumus, omnipotens Deus, ut illis capiamus effectum, cuius per haec mysteria pignus accepimus.	Grant, we pray, almighty God, that we may experience the effect of that salvation, a pledge of which we have received through these mysteries.	Grant, we pray, almighty God, that we may experience the effects of the salvation, which is pledged to us through these mysteries.	NO

III. In other cases the revised text has made the prayer more specific than the Latin original by means of substitution/mistranslation.

Prayer after Comm., 25th Sunday Ordinary Time: “Tuis” is rendered as “this.” “Tuis” means “your.” “This” can limit the referent to this particular celebration of the Eucharist or even the Body and Blood just received. The Latin word certainly refers to these things, but also to the broader concept and tradition of Eucharist.

Latin	Gray Book 2008	Received Text 2010	Corrected?
Quos tuis , Domine, reficis sacramentis, continuis attolle benignus auxiliis, ut redemptionis effectum et mysteriis capiamus et moribus.	With unfailing help, O Lord, gently uphold those you refresh with your Sacraments, that we may obtain the effect of redemption both in the mysteries and in our manner of life.	Raise up constantly, O Lord, in your kindness, those you renew with this Sacrament that we may lay hold of your redemption both in mystery and in the manner of our life.	NO

3. Limiting or Narrowing of Vocabulary

Liturgiam authenticam, no. 51, states that “a variety of vocabulary in the original text should give rise, insofar as possible, to a corresponding variety in the translation.” The revisions made in the texts approved by the Conferences of Bishops are marked by a noticeable narrowing of vocabulary.

This chart illustrates the 2 approaches to the translation of key verbs in the Prayers after Communion.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
17 Dec	satiati	Filled	nourished	NO
23 December	satiatis	Filled	nourished	NO
Baptism of Lord	satiati	Filled	nourished	NO
Sat. after Ash Wed.	vegetati	nourished	no change	--
Wed., Week 1, Lent	pascere	Feed	nourish	NO
Sat., Week 3, Lent	explemur	Filled	nourish	NO
Fri., Week 7, Easter	pascimur	Fed	nourished	NO

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
2 Sunday O.T.	satiasti	satisfied	nourished	NO

In the 8 examples from the Proper of Time given above (and twelve other texts of the Proper of Time) the Latin verbs *expleo*, *pasco*, *satio*, and *vegeto* are all translated by the one English verb “nourish.” In contrast the Gray Book employs a variety of English verbs (“feed,” “fill,” “nourish,” “satisfy”). The cumulative effect of not reflecting the variety of the Latin vocabulary in the English text of the prayers is to narrow the scope of the Catholic understanding of the effects of the Eucharist.

Day	Gray Book 2008	Received Text 2010	Corrected?
Wed. 1 Wk Advent Collect	heavenly food	heavenly nourishment	NO
17 Dec Over Offerings	made new by	nourished with	NO
17 Dec p Comm	Filled with	Nourished by	NO
23 Dec p Comm	filled with	nourished with	NO
Baptism of Lord	Filled with	Nourished with	NO
Wed. 1 Wk Lent p Comm	cease to feed	cease to nourish	NO
3 Sun Lent p Comm	and filled	are nourished	NO
Sat. 3 Wk Lent p Comm	unceasingly filled	ceaselessly nourish	NO
Thurs. 5 Wk Lent p Comm	Filled with	Nourished by	NO
Palm Sun p Comm	Filled with	Nourished with	NO
Tues. Holy Week p Comm	Filled with	Nourished by	NO
Easter Vigil p Comm	fully satisfied with	nourished by	NO
Fri p 7 Sun Easter p Comm	cleansed and fed	cleansed and nourished	NO
2 Sun OT p Comm	fully satisfied with	nourished by	NO
8 Sun OT p Com	Filled with	Nourished by	NO
27 Sun OT p Comm	fed to the full	refreshed and nourished	NO

4. and 5. Additions and Omissions

I. In 7 instances *quaesumus* has not been translated

Day	Corrected?
Prayer over Offerings, Vigil, Nativity of Lord	NO

Prayer over Offerings, 31 Dec	NO
Prayer p Comm, Epiph, Mass during Day	NO
Prayer over Offerings, Friday, 2 Week Lent	NO
Prayer p Comm, Friday, 3Week Lent	NO
Collect, 5 Sunday OT	NO
Prayer over Offerings, 23 Sunday OT	NO

II. In 19 instances “we pray” has been added to a text, even though there is no corresponding Latin verb (*quaesumus, rogamus, etc.*) in the prayer.

Day	Corrected?
Collect, Tue, 3 Week Advent	NO
Prayer p Comm, 19 Dec	NO
Prayer p Comm, 30 Dec	NO
Prayer over People, 2 Sun Lent	NO
Collect, Wed, 4 Week Lent	NO
Blessing of Fire, Easter Vigil	NO
Prayer after 2 rdg, Easter Vigil	NO
Alt. Prayer after 3 rdg, Easter Vigil	NO
Blessing Baptismal Water, 6th para, Easter Vigil	NO
Collect, Fri Octave Easter	NO
Prayer over Offerings, Fri Octave Easter	NO
Prayer after 3 reading, Vigil, Pentecost	NO
Collect, Mass during Day, Pentecost	NO
Prayer p Comm, during Day, Pentecost	NO
Prayer over Offerings, 4 Sunday OT	NO
Prayer p Communion, 10 Sunday OT	NO
Collect, 19 Sunday in OT	NO
Prayer over Offerings, 21 Sunday OT	NO
Collect, Last Sunday OT	NO

III. In seven instances Latin verbs that designate God’s agency are not accounted for in the Received Text, though they are translated in the text approved by the Conference.

Day	Corrected?
<i>concede</i> , Prayer over Off, Vigil, Nativity of Lord	NO
<i>tribue</i> , Prayer over Off, Mon Holy Wk	NO
<i>dedisse</i> , Prayer p Comm, Wed Holy Wk	NO
<i>ut .., facias</i> , Collect, Fri, 6 Wk of Easter	NO
<i>praesta</i> , Collect, 22 Sun OT	NO
<i>ut...permittas</i> , Prayer p Comm, 34 Wk	NO
<i>digneris</i> , Alt Collect, Sacred Heart	NO

IV. There are at least 8 occurrences in which words of deprecation in the Latin text that tell of our dependence on God (his mercy, condescension, etc.) are not reflected in the translation:

Day	Corrected?
<i>propitiatus</i> , Prayer p Communion, 23 Dec	NO
<i>propitiatus</i> , Prayer over Off., Fri, 1 Wk Lent	NO
<i>benignus</i> , Collect, Fri, 3 Wk Lent	NO
<i>benignus</i> , Prayer p Comm, Tue, 4 Week Lent	NO
<i>benignus</i> , Prayer over People, Wed., 4 Week Lent	NO
<i>propitiatus</i> , Prayer over People, Sat., 5 Week Lent	NO
<i>supplices</i> , Prayer p Comm, Chrism Mass	NO
<i>clementer</i> , Prayer p Comm, 10 Sun. OT	NO

IV. There are numerous other examples in which pronouns have been added to the text.

1. Prayer over the People, Saturday, Fifth Week of Lent: The addition of “**their**” leaves out the real possibility that those for whom the text is praying could very well be the victim of someone else’s sins.

Day	Gray Book 2008	Received Text 2010	Corrected?
Prayer over People, Sat, 5 Wk Lent	to be harmed by sins or weighed down by adversities.	to be harmed by their sins or weighed down by their trials	NO

2. Collect, The Most Holy Trinity: The insertion of **your**, which can only be heard in this context in reference to “God our Father,” whereas the text is speaking of the oneness of the Godhead, the Unity of the Trinity.

Day	Gray Book 2008	Received Text 2010	Corrected?
Collect, The Most Holy Trinity	grant us, in professing the true faith, to acknowledge the Trinity of eternal glory, and adore the Unity, powerful in majesty.	grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory, and adore your Unity, powerful in majesty.	NO

6. Weakening of a Scriptural Allusion

Prayer over the People, Thursday, Fifth week of Lent. The version approved by the Conferences is closer to the Latin text: *delectationibus* is plural and *mandatorum* is genitive. The text is not speaking of **our** delight but **the delights of God’s commandments**.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Prayer over People, Thur, 5 Wk Lent	<i>potius repleatur delectationibus mandatorum</i>	may be filled instead with the delights of your commandments	may be filled instead with delight at your commands.	NO

Collect, Thirty-First Sunday in Ordinary Time. “That we may hasten without stumbling” translates the Latin *ut...sine offensione curramus*. The text approved by the Conference read, “that we may **run** without stumbling.” The physical image of “run” is preferable to “hasten” in this context, since the phrase is an allusion to Proverbs 4:11-12: On the way of wisdom I direct you, I lead you on the straightforward path. When you walk, your step will not be impeded, **and should you run, you will not stumble (Vulgate: *currens non habebis offendiculum*).**” The Apostle Paul uses the image of running as a metaphor for living the Christian life (cf. Galatians 6:18; Philippians 4:23; 2 Timothy 4:22 and Philemon 25; St. Benedict employs the image of running in his Rule when he encourages followers to run with open hearts in the way of God’s commands. This image appears in a number of Latin prayers, most notably the Collect for the First Sunday of Advent.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Collect, 31 Sun OT	<i>ut...sine offensione curramus</i>	that we may run without stumbling	that we may hasten without stumbling	NO

7. Loss of Intensity of the Original

In some instances, a revision to a text lessens the intensity or urgency of the original Latin. This is also “mistranslation” in a sense because the meaning of the Latin is only partially conveyed.

I. Collect, Friday, Third Week of Advent: “With heartfelt desire” does not express the same idea with the same intensity as “heart’s deepest desire.” The Latin expresses that our desire for God is at the core of our being, not just that desire for God is “sincere” or “felt in our hearts.”

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Collect, Friday, 3 Week Advent	<i>summo cordis desidério</i>	with the heart's deepest desire	with heartfelt desire	NO

II. Prayer over Offerings, Fourth Sunday of Advent: The significance of the prayer is lessened by translating “qui” as “just as.” The sense of the Latin implies a confidence that the action of the Spirit, who filled the BVM with his power, will now sanctify these gifts. The point is that it is *because* the Spirit filled Mary with his power that we have confidence that he will sanctify the gifts, not merely that the way the Spirit filled Mary with power will be the same way he fills the gifts with power.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Prayer over Off, 4 Sun Advent	<i>Altári tuo, Dómine, superpósita múnera Spíritus ille sanctíficet, qui beátae Maríae víscera sua virtúte replévit.</i>	O Lord, may that Spirit who filled the womb of blessed Mary with his power sanctify the gifts laid upon your altar.	May the Holy Spirit, O Lord, sanctify these gifts laid upon your altar just as he filled with his power the womb of the blessed Virgin Mary.	NO

8. Introduction of a Theological Problem

Alternative Collect, Baptism of the Lord. The Received Text mistranslates the Latin. The parallel structure of *foris agnovimus* (adverb-verb) and *intus reformari* (adverb-verb) suggests that *foris* modifies *agnovimus*, not *similem*. More importantly, is the Received Text translation indicating that if in saying Christ is outwardly like us, we are implying that inwardly he is not like us? If so, it suggests Apollinarianism – a fourth century Christological heresy that denied the human soul in Christ. In addition the Received Text fails to translate *mereamur*.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Alt Collect, Bapt of Lord	praesta, quaesumus, ut per eum, quem similem nobis foris agnovimus, initius reformari mereamur.	grant, we pray, that through him whom outwardly we recognize to be like us we may merit to be inwardly changed.	grant, we pray, that we may be inwardly transformed through him whom we recognize as outwardly like ourselves .	NO NO

Collect, Holy Thur, Chrism Mass. *Constituisti* must be translated “established.” The Received Text translation is tolerant of Adoptionism and sounds as if Christ was not Lord before all ages (“made ... Lord”) and that he is more the adopted, not the natural Son of God, the Only Begotten of the Father before all ages.

DAY	Latin	Gray Book 2008	Received Text 2010	Corrected?
Collect, Chrism Mass	Deus, qui Unigenitum Filium tuum unxisti Spiritu Sancto Christumque Domine constituisti	O God, who anointed your Only Begotten Son with the Holy Spirit and established him as Christ and Lord	O God, who anointed your Only Begotten Son with the Holy Spirit and made him Christ and Lord	NO

Prayer after Communion, Wednesday, Week I, Advent. This prayer appears five additional times in Advent. The translation of **vitiis** as “**faults**” is at best weak but more likely wrong in this context. A vice as described in the Glossary of the *Catechism of the Catholic Church* is a “habit acquired by repeated sin in violation of the proper norms of human morality.” This habitual form of evil is seen in contrast to virtue which is described in the same Glossary “as a habitual and firm disposition to do good.” Translating **vitiis** as “**vices**” emphasizes that God’s grace enables us to overcome habitual evil, not just the cleansing of individual faults.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Prayer p Comm, Wed, Wk 1, Advent	ut haec divina subsidia, a vitiis expiatis, ad festa ventura nos praeparent	that these divine provisions, which have cleansed us of vices , may prepare us for the coming feast.	that this divine sustenance may cleanse us of our faults and prepare us for the coming feasts.	NO (6)

Elsewhere in the Proper of Time *vitiis/vitia* is mistranslated:

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Prayer p Comm, 2 Sun p Nativity	vitia nostra purgéntur	our vices may be purged away	our offenses may be cleansed	NO
Prayer over Off, Tue, Wk 2 Lent	quae nos et a vítiis terrénis emúndet	cleansing us of earthly vices	may we be cleansed of earthly faults	NO
Prayer p Comm, Wed, Wk 5 Lent	ut et vítia nostri cordis expúrgent	that they may purge the vices from our heart	that they may purge all evil from our heart	NO

9. English Grammar or Usage

I. Improper Use of the Semicolon

Day	Received Text 2010	Corrected?
Collect, Holy Thur	the banquet of his love;	YES - changed to comma
Good Fri, 1 st Prayer	by every succeeding generation;	YES - changed to comma
Easter Vigil, Liturgy of Word, Prayers p 3 rd #1	through the waters of rebirth;	YES - changed to comma

Day	Received Text 2010	Corrected?
or #2	foreshadows the Christian people;	YES - changed to comma
Prayer p 5 th reading	unveiled the mysteries of this present age;	YES - changed to comma
Collect, Trinity	made known to the human race your wondrous mystery;	YES - changed to comma

II. Word order of subject and auxiliary verb “may” in the context of a noun or purpose clause (a clause introduced by *ut* in the Latin text):

Day	Gray Book 2008	Received Text 2010	Corrected?
Good Fri, 1 st prayer, 2 nd opt.	just as we have borne the image of the earthly man by the law of nature, grant that, conformed to your Son, we may bear the image of the heavenly Man by sanctifying grace.	grant that, just as, being conformed to him, we have borne by the law of nature the image of the man on earth, so by the sanctification of grace may we bear the image of the Man of heaven.	YES
Sat p 2 Sun Easter, alt. prayer	look upon us and have mercy on us, that we who by your gift are following the way of your will may never stray from the paths of life.	look upon us and have mercy, that as we follow, by your gift, the way you desire for us, so may we never stray from the paths of life.	NO

Other illustrations of this same error:

Day	Corrected?
Prayer p Comm 24 Dec, AM Mass	YES
Prayer over Off, Dawn, Nativity of Lord	YES
Prayer over Off, Wednesday, Week 1 Lent	YES
Prayer p Comm, Thur Last Supper	YES
Collect, 2 Feb, Presentation of Lord	YES
Prayer over Off, 19 March, Joseph	YES
Collect, 17 Oct, Ignatius of Antioch	YES
Collect, Common of Martyrs, Easter, B. For 1 Martyr	YES
Collect, Common of Pastors, I For Pope or Bishop, 2 For a Bishop	YES
Prayer over Off, Common of Past, III For Pastors, B. For 1 Pastor 2	YES
Collect, Common of Virgins, I. For Several Virgins	YES

III. Agreement of pronoun with its antecedent: In the following two texts, there are two different principles governing the agreement of the pronoun with its antecedent. The first reflects more traditional usage, the second reflects more recent but not universally accepted usage.

Day	Received Text 2010	Corrected?
Comm Ant, 2nd opt., 10 Sun OT	God is love, and whoever abides in love abides in God, and God in him. (Traditional Usage)	(Left as Traditional Usage)
Comm Ant, 5 Sun	I am the true vine and you are the branches, says the Lord; whoever remains in me, and I in them, bears much fruit, alleluia.	YES, to traditional usage: Whoever remains in me, and I in him ...

IV. The placement of adverb before or after a verb in the imperative: The Latin texts of the Missal often employ deprecativ words such as *propitius*, *propitiatius*, *benignus*, *clementer*, etc. that tell of our dependence on God’s mercy, graciousness, goodness, and divine condescension. The same adverb is placed before the verb in some texts and after the verb in others.

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Easter Vigil, 6th rdg	concede propitius,	kindly grant	grant graciously	YES
Easter Wk 7, WedCollect	concede propitius,	In your good grace, O merciful God, grant	Grant graciously	YES
Good Fri, Collect for Jews	clementer exaudi,	listen favorably.	hear graciously	YES
Over Off, 21 Sun OT	propitius nobis dona concedas.	graciously bestow on us	bestow on us graciously,	NO
Sat p Ash Wed, Prayer Over People	Adesto, Domine, benignus populo tuo,	In your kindness, O Lord, abide with your people	Abide graciously, O Lord, with your people	NO
Easter Weeks 2 (Sat), 3 (Fri), 4, 5 & 6 (Sat), 7 Thur) Over Off	Propitius, Domine, quaesumus, haec dona sanctifica,	Mercifully sanctify these gifts, O Lord, we pray,	Sanctify graciously these gifts, O Lord, we pray,	NO (6)
Lent Wk 4, Sat, Over Off	...et ad te nostras etiam rebelles compelle propitius voluntates.	...and in mercy compel even our defiant wills to turn to you.	...even when our wills are defiant constrain them mercifully to turn to you.	NO

V. The Sequence of Tenses in the Prefaces. In most cases the English texts of the Prefaces of the Missal follow the conventions of English grammar in reference to the sequence of tenses, in particular

to the use of the auxiliary verb “may” or “might” in purpose/finite/result/noun clauses introduced by “(so) that.” In Preface I of Advent in which the main verbs are in the past tense (“assumed,” “fulfilled” and “opened”) the auxiliary verb that follows is “may” (“that...we...may inherit”), whereas it should be “might.”

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
I Advent	capiamus quod ... audemus exspectare.	may receive what we dare to hope for	may inherit the great promise	NO

When a main verb is in the present tense of the present perfect tense the auxiliary verb in the “(so) that” clause should be “may.”

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
II Nativ	... restitueret ...	began to exist ... might restore	has begun to exist ... might restore	NO
IV EP	... adimpleres ...	you might fill...	you might fill...	NO

VI. Structure of Preface Endings. *Liturgiam authenticam*, 57 (a) urges that the “connection between various expressions manifested by subordinate and relative clauses, **the ordering of words**, and various forms of parallelism is to be maintained as completely as possible, in a manner appropriate to the vernacular language.” ...

Day	Latin	Gray Book 2008	Received Text 2010	Corrected ?
<i>passim</i>	hymnum gloriae tuae canimus, sine fine dicentes	we sing the hymn of your glory / and acclaim without end:	as we sing the hymn of your glory, without end we acclaim:	(12) YES
The glory of the Saints	hymnum laudis tibi canimus, sine fine dicentes:	we sing the hymn of your praise / and acclaim without end:	as we sing the hymn of your praise without end we acclaim:	YES
Various Needs	cum universa Ecclesia una voce dicentes:	as, with the entire Church, / we acclaim with one voice:	while with all the Church, as one voice we acclaim:	NO

10. Antiphon Translations

The 2010 Received Text provides a translation based on the Hebrew text, not on the Missal text, which often adapts the Psalm texts for Christological or liturgical reasons. A failure to translate the Latin texts of the Missal results in a failure to reflect the tradition of the Church’s reading of the Scriptures within the liturgical context. The following 4 examples of Lenten Antiphons illustrate the weakness of relying solely on a modern Scripture translation based on the Hebrew text for an English version of the Antiphons of the Missal.

Day	Latin	Gray Book 2008	Received 2010	Corrected?
Entrance Ant, Sat, 1 Wk Lent	Lex Domini irreprehensibilis, convertens animas;	The Law of the lord is perfect, converting the soul;	The law of the Lord is perfect; it revives the soul.	NO

Whereas the Neo Vulgate text, based on the Hebrew text, reads, **reficiens animas**, the Missal text reads, **convertens animas**. In the context of Lent, “converting” is preferable and a more accurate translation of the Latin.

Entrance Ant, Mon, 2 Wk Lent	Pes enim meus stetit in via recta,	for my foot stands on the right path.	My foot stands on level ground:	NO
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Whereas the Neo Vulgate text reads, **directo** (tr. “on level ground”), the Missal text reads **in via recta**, translated in the Gray Book as “**on the right path.**” “**On the right path**” is more suitable in the context of Lent and a more accurate translation.

Day	Latin	Gray Book 2008	Received 2010	Corrected?
Ent Ant, Sat, 4 Wk Lent	Circumdederunt me gemitus mortis, dolores inferni circumdederunt me; et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam.	The groans of death surrounded me, the pains of Hell were about me; in my trouble I called on the Lord, and from his holy Temple he answered my cry.	The waves of death rose about me; the snare s of the grave surrounded me. In my anguish I called to the LORD; from his temple he heard my voice.	NO
				YES
				YES

As illustrated in bold in each text, it is clear that the Gray Book version translates the Latin text, and the Received Text translates the Hebrew text (cf. Neo Vulgate, **fluctus mortis** instead of **gemitus mortis**; **torrentes Balial** instead of **dolores inferni**; **de templo suo** instead of **de templo sancto suo**). Furthermore the Gray Book version, as a translation of the Missal text, has more Christological overtones.

Day	Latin	Gray Book 2008	Received 2010	Corrected?
Ent Ant, Tue Holy Wk	Ne tradideris me, Domine, in animas persequentium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.	Do not hand me over, Lord, to the will of those who pursue me, for unjust witnesses have risen against me and wickedness has lied to itself.	Do not leave me to the will of my foes, O Lord, for false witnesses rise up against me, and they breathe out violence.	NO NO
				NO

The Gray book Version translates the Latin text and the Received Text, the Hebrew text. The Gray Book version reflects the strong Christological reading of the Psalms.

Day	Problem in Received Text	Corrected?
Ent Ant, Tue, 2 Week Lent	umquam is not translated	NO
Ent Ant, 4 Sun Lent	et facite conventum is not translated.	NO
Ent Ant, Mon, 5 Week Lent	“ O God ” translates Domine .	NO
Comm Ant, Tue, 5 Week Lent	“ all people ” translates omnia .	YES
Ent Ant, Sat, 5 Week Lent	“ make haste to help me ” translates ad defensionem meam aspice (Gray Book Version, “ look to my defense ”)	NO

11. The Capitalization of LORD in the Antiphons when it renders YHWH

The Received Text, in its revision of the Gray Book Antiphons, has often capitalized the “LORD” (small caps) to reflect when the corresponding Hebrew Psalm reads “YHWH.” “Lord” is left lowercase when it does not render “YHWH.” The Received Text is inconsistent, however, in the application of this principle. Even more, however, the principle is highly problematic given the traditional understanding of antiphons and their liturgical genre and voice. Cf. Area of Difficulty no. 10 above.

I. Cases in which the Received Text neglects to uppercase “Lord” to reflect the Hebrew YHWH.

Day	Problem in Received Text	Corrected?
Mon, 1 Wk Advent, Comm Ant	Come, O Lord, visit us in peace, that we may rejoice before you with a blameless heart.	NO
Tue, 1 Wk Advent, Ent Ant	Behold, the Lord will come, and all his holy ones with him; and on that day there will be a great light.	NO
Sat, 1 Wk Advent, Ent Ant	Come and show us your face, O Lord, who are seated upon the Cherubim, and we will be saved.	NO
2 Sun Advent, Ent Ant	O people of Sion, behold, the Lord will come to save the nations, and the Lord will make the glory of his voice heard in the joy of your heart.	NO
20 Dec, Ent Ant	A branch shall sprout from the root of Jesse, and the glory of the Lord will fill the whole earth, and all flesh will see the salvation of God.	NO
Xmas Vigil, Ent Ant	Today you will know that the Lord will come, and he will save us, and in the morning you will see his glory.	NO
Xmas Vigil, Comm Ant	The glory of the Lord will be revealed, and all flesh will see the salvation of our God.	NO
Tue, Wkdays Xmas, Ent Ant	Blessed is he who comes in the name of the Lord: The Lord is God and has given us light.	NO
Ash Wed, Resp to Ant 3	V. Help us, O God our Savior; for the sake of your name, O Lord, set us free. *	NO

Day	Problem in Received Text	Corrected?
Ash Wed, Comm Ant	He who ponders the law of the Lord day and night will yield fruit in due season.	NO
Thur Octave Easter, Ent Ant	They praised in unison your conquering hand, O Lord, for wisdom opened mouths that were mute and gave eloquence to the tongues of infants, alleluia.	NO
6 Sun Easter, Ent Ant	Proclaim a joyful sound and let it be heard; proclaim to the ends of the earth: The Lord has freed his people, alleluia.	NO
Pent, Mass during Day, Ent Ant Opt 1	The Spirit of the Lord has filled the whole world and that which contains all things understands what is said, alleluia.	NO
34 Wk Ord Time, Ent Ant	The Lord speaks of peace to his people and his holy ones and to those who turn to him.	NO

II. Questionable cases

Day	Problem in Received Text	Corrected?
17 Dec, Comm Ant	Behold, the Desired of all the nations will come, and the house of the Lord will be filled with glory.	NO
Epiph Mass during Day, Ent Ant	Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion.	NO
Ash Wed, Ent An	You are merciful to all, O Lord, and despise nothing that you have made. You overlook people's sins, to bring them to repentance, and you spare them, for you are the Lord our God.	NO
Fri, 1 Wk Lent, Comm Ant	As I live, says the Lord, I do not desire the death of the sinner, but rather that he turn back and live.	NO
Fri, 3 Week Lent, Ent Ant	I will place my spirit within you and make you walk according to my laws; and my judgments you shall keep and observe, says the Lord.	NO
Mon, 4 Wk Lent, Comm Ant	I will place my spirit within you and make you walk according to my laws; and my judgments you shall keep and observe, says the Lord.	NO
Thur, 4 Wk Lent, Comm Ant	I will place my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people, says the Lord.	NO
5 Sun OT, Ent Ant	O come, let us worship God and bow low before the God who made us, for he is the Lord our God.	NO

III. Serious problems and complications involved in adopting this capitalization principle

a. The Antiphons of the Missal are not simply quotations from Scripture, but texts of "ecclesiastical composition" (see LA no. 23) and reflect the Church's tradition of interpreting Scripture through a liturgical and Christological lens. Thus, excerpting antiphons directly from a modern translation, and,

consequently, reflecting the Hebrew text by capitalizing “LORD,” is foreign to the antiphon tradition and creates a distinction not intended in the Latin text.

b. In many antiphons “Lord” refers to the Lord Jesus Christ, even if in the original Scripture text it would refer to YHWH.

1. Palm Sunday, Antiphon 1, in which the antiphon (derived from the New Testament) refers to Jesus, and the accompanying Psalm 24 (23) in its original context refers to YHW. In the context of the Palm Sunday liturgy, however, “Lord” in Psalm 23 is “christologized” to refer to Jesus Christ. The same applies to Antiphon 2 with Psalm 47 (46) and the Entrance Antiphon for the Simple Entrance.

Day	Problem in Received Text	Corrected?
Palm Sun, Ant 1	The children of the Hebrews, carrying olive branches, went to meet the Lord, crying out and saying: Hosanna in the highest.	NO; unproblematic
Ps 24 (23)	The LORD’S is the earth and its fullness, * the world, and those who dwell in it. It is he who set it on the seas;* on the rivers he made it firm. (throughout Psalm: LORD)	NO; problematic
Ant 2	The children of the Hebrews spread their garments on the road, crying out and saying: Hosanna to the Son of David; blessed is he who comes in the name of the Lord.	NO; unproblematic
Ps 47 (46)	All peoples, clap your hands.* Cry to God with shouts of joy! For the LORD, the Most high, is awesome,* the great king over all the earth. (throughout Psalm: LORD)	NO; problematic
Ent Ant, Simple Ent	Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches and with a loud voice cried out: * Hosanna in the highest! Blessed are you, who have come in your abundant mercy! / O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is this king of glory? He, the Lord of hosts, he is the king of glory. *Hosanna in the highest! Blessed are you, who have come in your abundant mercy!	NO; inconsistent with previous

2. In the Season of Easter, where the majority of the antiphons are taken from the New Testament, those taken from the Old Testament should probably be understood to refer to the Lord Jesus. Capitalizing “LORD” in this context mutes the Christian reappropriation of the Old Testament texts.

c. Some antiphons in the Received Text have both “Lord” and “LORD.”While this reflects the difference in vocabulary in the Hebrew text, there is no such distinction present or intended in the Latin of the Missal.

Day	Problem in Received Text	Corrected?
Ent Ant Mon, 2 Wk Lent	Redeem me, O Lord, and have mercy on me. My foot stands on level ground; I will bless the Lord in the assembly.	both standardized to non-caps

Day	Problem in Received Text	Corrected?
Ent Ant Wed, 2 Wk Lent	Forsake me not, O Lord! My God, be not far from me! Make haste and come to my help, O Lord, my strong salvation!	both standardized to non-caps
Ent Ant, OT, Wk 7	O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.	both standardized to non-caps
Ent Ant, OT, Wk 12	The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them for ever.	both standardized to non-caps
Ent Ant, OT, Wk 16	See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.	both standardized to non-caps
Ent Ant, OT, Wk 21	Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.	both standardized to non-caps
Ent Ant, OT, Wk 28	If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.	both standardized to non-caps
Ent Ant, OT, Wk 31	Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help, O Lord, my strong salvation!	both standardized to non-caps

d. It is also true that sometimes the word that translates YHWH is “God” rather than “Lord,” thus it would seem that in some of the antiphons “GOD” should be capitalized if “LORD” is be capitalized.

Day	Problem in Received Text	Corrected?
33 Sun OT, Comm Ant	To be near God is my happiness, to place my hope in God the Lord.	NO “God” unchanged, “Lord” in non-caps

e. Even if the strategy of capitalizing “LORD” when it refers to YHWH was determined to be somehow desirable, its execution would be highly complex, if not impossible.

1. In order to make this distinction consistent one would have to capitalize “LORD” in certain cases where YHWH is actually not found in the Hebrew text.

Day	Problem in Received Text	Corrected?
Wed, 3 Wk Lent, Comm Ant	You will show me the path of life, the fullness of joy in your presence, O Lord.	NO

12. Weakening or suppression of a Rhetorical Device

Liturgiam authenticam, (cf. numbers 57a and 59) calls for translators of the Latin liturgical texts to incorporate, insofar as possible, some of the stylistic elements of the original Latin texts, especially

the various forms of parallelism and contrast contained in many of the Latin text and characteristic of oral literature, e.g., the Psalms. Scripture scholars often refer to the forms of parallelism in the Psalms as a kind of thought rhyme. The two most common forms of parallelism found in the Latin texts are **synonymous parallelism** and **antithetic** or **contrasted parallelism**. When these parallelisms are not properly reflected in the translation (as in the examples from the Received Text below), they weaken the text and its effect.

Day	Gray Book 2008	Received Text 2010	Corrected ?
Collect, Thur, Wk 1, Advent	Stir up your power, O Lord, and come to our aid with mighty strength, that what our sins delay the grace of your mercy may hasten.	Stir up your power, O Lord, and come to our help with mighty strength, that what our sins impede (<i>quod nostra praepediunt</i>) the grace of your mercy may hasten. (<i>gratiae tuae propitiationis acceleret</i>)	NO

Instead of the verb “impede” in line 3, the Gray Book text uses the word “delay,” which allows for more of a contrast in this parallel expression.

Day	Gray Book 2008	Received Text 2010	Corrected?
Prayer over People, Sat, Wk 4, Lent	helped by visible comforts , they may be moved more readily toward the good things that are invisible.	helped by tangible consolations (Latin: <i>visibilibus adiuta solaciis</i>) they may be impelled more readily towards the good things they cannot see. (Latin: <i>ad invisibilia bona promptius incitetur</i>)	NO

The contrasting parallelism of the Latin text is obscured in this translation. As in the Nicene Creed the contrast between things visible (not “thing can be touched”: “tangible”) and things invisible (things that cannot be seen, not merely things we “cannot see.”)

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Alt Prayer Palm Branches, Palm Sun	Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi, ut, qui hodie Christo triumphanti palmites exhibemus, in ipso fructus tibi bonorum operum afferamus.	Increase the faith of those who hope in you, O God, and tenderly hear the prayers of those who make their plea, that we, who today raise branches to Christ triumphant, may hold up to you the fruits of good works in him.	Increase the faith of those who place their hope in you, O God, and graciously hear the prayers of those who call on you: bless + those who today hold high these branches to hail Christ in his triumph, may bear fruit for you by good works accomplished in him.	NO

Since part of the Presentation bear little resemblance to the Latin text the full Latin text is given above. The Received Text adds the words “bless +” and “hail” and fails to translate

the dative *tibi* which is heard in parallel to the dative construction in the previous line *Christo triumphanti*. The Gray Book text captures the parallelism of the Latin and closely conveys the Latin syntax and meaning: that we, who today **raise branches to Christ triumphant may hold up to you the fruits of good works in him.**

Day	Latin	Gray Book 2008	Received Text 2010	Corrected?
Collect, 6 Sun Easter	ut quod recordatione percurremus semper in opere teneamus.	that what we relive in remembrance we may always hold to in action.	and what we relive in remembrance may we always hold to in what we do.	NO

The parallelism of *recordatione* and *in opere* is weakened by the translation “in what we do” for *in opere*. The Gray Book text more closely reflects the Latin syntax and vocabulary and more effectively captures the parallelism in the last two lines of the Latin text. Furthermore the grammar of the Received Text is unsure. There should be no comma after “devotion” in line 2 since “these days” in line 3 is the direct object of the verb “celebrate.” If the conjunction that governs the phrase “may we always hold to...” as *ut* does in the Latin, then the word order should be “we may always hold to...”

Day	Gray Book 2008	Received Text 2010	Corrected?
Prayer p Comm, 11 Sun OT	As this reception of your Holy Communion, O Lord, foreshadows the union of the faithful in you , so may it bring about unity in your Church.	As this reception of your Holy Communion, O Lord, foreshadows the union of the faithful with you , (Latin: <i>fideliū in te unionem</i>) so may it bring about unity in your Church. (Latin: <i>in Ecclesia tua unitatis...effectum</i>).	YES

The second line of the Latin reads, *in te* not *cum te*. Translating the preposition *in* as “with” weakens the parallelism captured in the Gray Book text of “in you” and “in the Church.”

13. Translation of ‘Unigenitum’

In some instances, the revised text translates “unigenitum” as “Only Son” rather than “Only Begotten” or “Only Begotten Son,” as is done in the rest of the Missal. *Ratio translationis*, no. 81, encourages consistency in translation.

Day	Latin	Received Text	Corrected?
29 Dec, Ent Ant	Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut umnis qui credit in eum non Pereat, sed habeat vitam aeternam.	God so loved the world that he gave his Only Son , so that all who believe in him may not perish, but may have eternal life.	YES
Wkdays Xmas, Mon, Comm Ant	Vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.	We have seen his glory, the glory of an only Son coming from the Father, filled with grace and truth.	NO