

Areas of Difficulty in the Received Text of the Missal

There are thirteen areas of difficulty which have been identified in the light of *Liturgiam authenticam* [LA] or the *Ratio translationis* [RT]. Examples have been taken from the Order of Mass and the Proper of Time, but the observations also apply to other texts.

It is presumed that technical difficulties (consistency in textual repetitions, capitalization, punctuation, grammar) can be resolved without explicit permission from the Congregation for Divine Worship. In addition to consistency in textual repetitions, capitalization, and punctuation, this would include Areas of Difficulty nos. 9, 11, and possibly no. 2 in cases in which the revision is obviously a mistake rather than a deliberate change. The communication of other problems is left to the discretion of the member Conferences. An exhaustive analysis of the entire received text can be completed should this be useful to ICEL's member Conferences.

1. change of meaning from the Latin original (RT 41)
2. mistranslation of the Latin (RT 20)
3. limiting of the vocabulary (LA 49/51; RT 20, 46-50)
4. additions of an element not found in the Latin (LA 20)
5. omission of an element found in the Latin (RT 44)
6. weakening of Scriptural allusion (RT 6, 36)
7. loss of intensity of original (RT 50/62)
8. introduction of a theological problem (RT 102)
9. difficulty with English grammar or usage (LA 44/74)
10. adoption of Neo-Vulgate when an antiphon uses the Vulgate (LA 37/38; RT 37/107)
11. capitalization of LORD when it renders YHWH. (LA 41c; RT 81/116)
12. suppression of a rhetorical device (LA 57a/58/59)
13. translations of 'unigenitum' (RT 81)

However, the supervision of publication can never be fully or ultimately delegated to experts or assistants since it is the Bishops who must commit themselves to this work as "a direct, solemn and personal responsibility" (LA, 70). A harmonious presentation of an approved translation of a liturgical book, together with all of the textual and physical elements of such books is the ultimate responsibility of those Bishops entrusted with this task (LA 70).[Ratio translationis Appendix 1: 14]

1. & 2. Change of Meaning and Mistranslation

In many instances, changes of vocabulary in the revised text render the Latin text as accurately as did the Gray Book text. In some cases, however, the revisions either do not render the Latin text or change its meaning. Below is a small but representative sample of such problems.

I. Some cases are clear mistranslations, i.e., the word or phrase chosen in the revised text simply can not be said to convey the meaning of the corresponding Latin word or phrase.

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

<p>For on the feast of this awe-filled mystery, though invisible in his own divine nature, he has appeared visibly in ours; and begotten before all ages, he has begun to exist in time; so that, raising up in himself all that was cast down, he might restore unity to all creation and call straying humanity back to the heavenly Kingdom.</p>	<p>...ut, in se erigens cuncta deiecta, in integrum restitueret universa, et hominem perditum ad caelestia regna revocaret.</p>
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Preface I of Easter: “Profusis” does not mean “overcome,” but rather “overflowing.” Another problem caused by this revision is that “overcome” can be heard as an imperative, i.e., we are asking God to overcome with joy every land, every people and even the heavenly Powers. Furthermore, “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. This mistranslation is especially significant because this Preface conclusion is repeated a number of times throughout the Missal.

<p>And so, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory as they acclaim:</p>	<p>Quapropter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exultat. Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes.</p>
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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. See Ward and Johnson, *Prefaces of the Roman Missal*, p. 102, where they cite the origin of this Preface in an oration: Berg 631: Die Sabbato Albis Depositis, Missa pro [Baptizatis].

For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters.	Quia fidelibus tuis dignanter concedis quotannis paschalia sacramenta in gaudio purificatis mentibus exspectare: ut, pietatis officia et opera caritatis propensius exsequentes, frequentatione mysteriorum, quibus renati sunt, ad gratiae filiorum plenitudinem perducantur.
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II. In some cases the tense of the Latin verb is not conveyed in the revised text:

Prayer after Communion, Seventh Sunday in Ordinary Time (O967pcC): The Latin past tense is changed to the future tense.

Grant, we pray, almighty God, that we may experience the effect of the salvation which is pledged to us by these mysteries. Through Christ our Lord.	Praesta, quaesumus, omnipotens Deus, ut illis capiamus effectum, cuius per haec mysteria pignus accepimus. Per Christum.
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III. In other cases the revised text has made the prayer more specific than the Latin original by means of substitution/mistranslation. This happens most often in reference to “Sacrament,” or “mysteries,” presumably to make it clear that the “sacrament” being prayed about is the Eucharist that has just been celebrated and received. The Latin text, however, provides no such specificity and the revision often limits the referent or the Latin word.

Prayer after Communion, Twenty-Fifth Sunday in Ordinary Time (O1075pc): Here “tuis” is rendered as “this.” However, “this” is not an accurate translation. “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.

Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life. Through Christ our Lord.	Quos tuis , Domine, reficis sacramentis, continuis attolle benignus auxiliis, ut redemptionis effectum et mysteriis capiamus et moribus. Per Christum.
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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. An analysis of the translation of the participles and other forms of the verb that convey the sense of the effects of the Eucharist in the Prayers after Communion illustrates this point. The variety of vocabulary employed in the Latin texts of the Prayers after Communion Antiphon fosters a fuller grasp of the depths and richness of the Church’s understanding of the mystery of the Eucharist and its effects.

The following chart illustrates the two different approaches taken to the translation of key verbs in the Prayers after Communion.

Latin	Received Text	Gray Book
<i>Divino munere satiati</i> (17 December, A110pc)	Nourished by these divine gifts	Filled with the divine gift
<i>Caelesti munere satiatis</i> (23 December, A140pc)	to those you have nourished with these heavenly gifts	to those you have filled with the heavenly gift
<i>Sacro munere satiati</i> (Baptism of the Lord, N250pc)	Nourished with these sacred gifts	Filled with the sacred gift
<i>Caelestis vitae munere vegetati</i> (Sat. after Ash Wed., Q282pc)	Nourished ... (no change)	Nourished with the gift of heavenly life(same as Pr. C)
<i>qui nos sacramentis tuis pascere non desistis</i> (Wed., Week I, Lent, Q308pc)	who never cease to nourish us by your Sacrament	who never cease to feed us by your Sacraments
<i>quibus incessanter explemur</i> (Sat., Week III, Lent, Q415pc)	by which you ceaselessly nourish us	with which we are unceasingly filled
<i>cuius mysteriis mundemur et pascimur</i> (Fri., Week VII Easter, P906pc)	by whose mysteries we are cleansed and nourished	by whose mysteries we are cleansed and fed
<i>quos uno celesti pane satiasti</i> (Second Sun, in Ord. T., O937pc)	those you have nourished by this one heavenly bread	those you have satisfied with the one Bread from heaven

In the eight 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”) in keeping with *Liturgiam authenticam*, no. 51. 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. This range of imagery used by the Church in relation to the Eucharist is clearly expressed directly or indirectly in the Scriptures (for “feed,” cf. Gospel accounts of the feeding of the multitude Mt 15 and Mk 8. cf. also Ez 34:23 and Psalm 81 [80]: 16; for “fill” or “satisfy,” cf. Lk 1:53 and Psalm 107 [106]: 9). The Communion Antiphonn Antiphon for the Fifth Sunday in Ordinary Time (cf. Psalm 107 [106]: 8-9) reflects the variety of language used to convey an understanding of the Eucharistic Mystery:

Let them thank the LORD for his mercy,
 his wonders for the children of men;
 for he **satisfies** the thirsty soul,
 and the hungry he **fills** with good things.

Limiting of Vocabulary in the Proper of Time (“Nourish”)

		Gray Book	Received Text
A17co	Wednesday, First Week of Advent	heavenly food	heavenly nourishment
A108so	17 December	Made new by	nourished with
A110pc	17 December	Filled with	Nourished by
A140pc	23 December	filled with	nourished with
N250pc	Baptism of the Lord	Filled with	Nourished with
Q308pc	Wednesday, First Week of Lent	cease to feed	cease to nourish
Q379pc	Third Sunday of Lent	and filled	are nourished
Q415pc	Saturday, Third Week of Lent	unceasingly filled	ceaselessly nourish
Q494pc	Thursday, Fifth Week of Lent	Filled with	Nourished by
Q524pc	Palm Sunday	Filled with	Nourished with
Q536pc	Tuesday of Holy Week	Filled with	Nourished by
P644pc	The Easter Vigil	fully satisfied with	nourished by
P906pc	Friday after Seventh Sunday of Easter	cleansed and fed	cleansed and nourished
O937pc	Second Sunday in Ordinary Time	fully satisfied with	nourished by
O973pc = Q494pc	Eighth Sunday in Ordinary Time	Filled with	Nourished by
O1087pc	Twenty-Seventh Sunday Ordinary Time	fed to the full	refreshed and nourished

4. and 5. Additions and Omissions

I. In seven instances *quaesumus* has not been translated:

1. Prayer over the Offerings, Vigil Mass, Nativity of the Lord (N148so)
2. Prayer over the Offerings, 31 December (N184so)
3. Prayer after Communion, Epiphany, Mass during the Day (N207pc)
4. Prayer over the Offerings, Friday, Second Week of Lent (Q362so)
5. Prayer after Communion, Friday, Third Week of Lent (Q409pc)
6. Collect, Fifth Sunday in Ordinary Time (O951co)
7. Prayer over the Offerings, Twenty-Third Sunday In Ordinary Time (O1060so=N184so)

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

1. Collect, Tuesday, Third Week of Advent (A82co)
2. Prayer after Communion, 19 December (A120pc)
3. Prayer after Communion, 30 December (N181pc)
4. Prayer over the People, Second Sunday of Lent (Q335sp)
5. Collect, Wednesday, Fourth Week of Lent (Q439co)
6. Blessing of the Fire, Easter Vigil (P611bn)
7. Prayer after second reading, Easter Vigil (P621or)
8. Alternative Prayer after third reading, Easter Vigil (P623or)
9. Blessing of Baptismal Water, sixth paragraph, Easter Vigil (P634bn)
10. Collect, Friday within the Octave of Easter (P676co)
11. Prayer over the Offerings, Friday within the Octave of Easter (P677so)
12. Prayer after the third reading, Vigil, Pentecost Sunday (Z3350or)
13. Collect, Mass during the Day, Pentecost Sunday (P920co)
14. Prayer after Communion, during the Day, Pentecost Sunday (P924pc)
15. Prayer over the Offerings, Fourth Sunday in Ordinary Time (O946so)
16. Prayer after Communion, Tenth Sunday in Ordinary Time (O985pc)
17. Collect, Nineteenth Sunday in Ordinary Time (O1035co)
18. Prayer over the Offerings, Twenty-First Sunday Ord. Time (O1048so)
19. Collect, Last Sunday in Ordinary Time (O1150co)

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

1. *concede*, Prayer over the Offerings, Vigil, Nativity of the Lord (N148so)
2. *tribue*, Prayer over the Offerings, Monday of Holy Week (Q528so)
3. *dedisse*, Prayer after Communion, Wednesday of Holy Week (Q542pc)
4. *ut ..., facias*, Collect, Friday, Sixth Week of Easter (P866co)
5. *praesta*, Collect, Twenty-Second Sunday in Ordinary Time (O1053co)
6. *ut...permittas*, Prayer after Communion, Thirty-Fourth Week OT (O1129pc)
7. *digneris*, Alternative Collect, Most Sacred Heart of Jesus (O1143co)

IV. There are at least eight occurrences in which words of deprecation in the Latin text that tell of our dependence on God’s mercy, graciousness, goodness and his divine condescension are not reflected in the translation:

1. *propitiatus*, Prayer after Communion, 23 December (A140pc)
2. *propitiatus*, Prayer over the Off., Friday, First Week of Lent (Q318so)
3. *benignus*, Collect, Friday, Third Week of Lent (Q406co)
4. *benignus*, Prayer after Communion, Tuesday, Fourth Week of Lent (Q436pc)
5. *benignus*, Prayer over the People, Wed., Fifth Week of Lent (Q489sp)
6. *propitiatus*, Prayer over the People, Sat., Fifth Week of Lent (Q508sp)
7. *supplices*, Prayer after Communion, Chrism Mass, Holy Thursday (Q557pc)
8. *clementer*, Prayer after Communion, Tenth Sun. in Ordinary Time (O985pc)

V. There are numerous other examples in the received text in which pronouns have been added to the text. For example, “this,” “our,” “their,” “his,” etc. or words/phrases like “bestowed” (Q410sp), “all” (Q419so), “grace” (Q440so and Q554so), “in your sight” (Q457co) and “our hands” (Q458so), etc. However, there is no corresponding phrase in the Latin. In most cases these additions do no damage to the text; but in some cases, they can create a problem as in the following two examples (additions indicated in **bold**).

1. Prayer over the People, Saturday, Fifth Week of Lent (Q508sp): last two lines read, “to be harmed by **their** sins or weighed down by **their** trials.” 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.
2. Collect, The Most Holy Trinity (O1131co): the last three lines read, “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.” 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. The last three lines of the text approved by the Conference reads, “grant us, in professing the true faith, to acknowledge the Trinity of eternal glory and to adore the Unity, powerful in majesty.”

6. Weakening of a Scriptural Allusion

Prayer over the People, Thursday, Fifth week of Lent (Q495sp)

Be gracious to your people, Lord, we pray,
that, as from day to day
they reject what does not please you,
they may be filled instead
with delight at your commands.

The Latin text which the third line translates reads, *potius repleatur delectationibus mandatorum*, which in the text approved by the Conferences reads, “may be filled instead **with the delights of your commandments**. 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. The notion of God’s commands and law being a delight is contained in a number of verses of the Psalms: cf. 119[118]:143 “your commandments are my delight”; 119[118]: 24 “your decrees are my delight”; 119[118]: 77 and 174 “your law is my delight”; 19[18]: 10-11 “the statutes of the Lord are true, all of them just, more desirable than gold...sweeter than honey.”

Collect, Thirty-First Sunday in Ordinary Time (O1107co)

Almighty and merciful God,
by whose gift your faithful offer you
right and praiseworthy service,
grant, we pray,
that we may hasten without stumbling
to receive the things you have promised.

“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 (A2co), whose first three lines read, “Grant your faithful, we pray, O God, the resolve to run forth to meet your Christ with righteous deeds at his coming...”

8. Introduction of a Theological Problem

Alternative Collect, Baptism of the Lord (N246co=N216co)

Lines 3-5 of the Received Text reads:

grant, we pray,
that we may be inwardly transformed
through him whom we recognize as **outwardly like ourselves**.

The Gray Book text reads:

grant, we pray, that through him
whom **outwardly we recognize** to be like us
we may merit to be inwardly changed.

The corresponding Latin text reads:

praesta, quaesumus,
ut per eum, quem similem nobis foris agnovimus,
initius reformari mereamur.

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 *meraeamur*.

Collect, Holy Thursday, Chrism Mass (Q545co)

Lines 1 and 2 of Received Text read:

O God, who anointed your Only Begotten Son with the Holy Spirit
and **made him Christ and Lord,...**

The Gray Book text reads:

O God, who anointed your Only Begotten Son with the Holy Spirit
and **established him as Christ and Lord,...**

The corresponding Latin text reads:

Deus, qui Unigenitum Filium tuum unxisti Spiritu Sancto
Christumque Domine constituisti,...

In this context the verb *constituisti* must be translated as “established.” In English the verb “establish” carries with it the sense of “confirm” or “show to be valid or true.” This understanding of the verb “establish” is at work in the Gospel accounts of the Baptism of the Lord (Mt 3:17 :And a voice came from heaven, “This is my beloved Son, with whom I am well pleased.” [cf. also Mk 1:11 and Lk 3:22]). The Received Text translation is tolerant of Adoptionism and it 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..

Prayer after Communion, Wednesday, Week I, Advent (A20pc)

This prayer appears five additional times in Advent; cf. A35pc, A55pc, A70pc, A75pc, and A90pc.

Lines 2 to 4 of the Received Text read:

that this divine sustenance
may cleanse us of our **faults**
and prepare us for the coming feasts.

The Gray Book text reads:

that these divine provisions,
which have cleansed us of **vices**,
may prepare us for the coming feast.

The corresponding Latin text reads:

ut haec divina subsidia, a **vitiis** expiatos,
ad festa ventura nos praeparent.

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.” This contrast is illustrated in the third section of the blessing of baptismal water at the Easter Vigil (P634bn): “so that from the mystery of one and the same element of water would come an end to **vice** and a beginning of **virtue**.” Translating *vitiis* as “**vices**” emphasizes that God’s grace enables us to overcome habitual evil, not just the cleansing of individual faults.

Elsewhere in the Proper of Time *vitiis/vitia* is mistranslated in the Prayer after Communion, Second Sunday after the Nativity (p.168, N197pc “our offenses may be cleansed”), in the Prayer over the Offerings for Tuesday, Week II of Lent (Q344so, “we are cleansed of earthly **faults**”), in the Prayer after Communion for Wednesday, Week V of Lent (Q476pc, “that...we may constantly be cleansed of our **faults**”).

It is with paschal faith that the Church confesses in its Easter Proclamation (P616pr):

This is the night,
that even now, throughout the world,
sets Christian believers apart from **worldly vices**
and from the gloom of sin,
leading them to grace,
and joining them to his holy ones.

9. English Grammar or Usage

I. Improper Use of the Semicolon: A semicolon is used to separate two main or independent clauses that are not joined by a coordinated conjunction such as *and*, *but*, *for*, *or*, *nor*, and *yet*. The following texts make incorrect use of the semicolon by separating the dependent clause from the rest of the sentence. This mistake occurred when the relative clause introduced by “who” / “whose” in the Received Text replaced an independent clause that had been introduced by “you” in the Gray Book text.

Thursday of the Lord’s Supper, Evening Mass, Collect, PC (T559co)

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love;
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord.

Friday of the Passion of the Lord, Celebration of the Passion of the Lord, first Prayer (no. 6, second option), PC (T574or)

O God, who by the Passion of Christ your Son, our Lord,
abolish the death inherited from ancient sin
by every succeeding generation;
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
may we bear the image of the Man of heaven.
Through Christ our Lord.

The Easter Vigil, Liturgy of the Word

Prayers after the third reading (no. 26), PC (P622or)

O God, whose ancient wonders
remains undimmed in splendor even in our day,
for what you once bestowed on a single people,
freeing them from Pharaoh's persecution
by the power of your right hand,
now you bring about as the salvation of the nations
through the waters of rebirth;
grant, we pray, that the whole world
may become children of Abraham
and inherit the dignity of Israel's birthright.
Through Christ our Lord.
R. Amen.

Or: (P623or)

O God, who by the light of the New Testament
have unlocked the meaning
of wonders worked in former times,
so that the Red Sea prefigures the sacred font
and the nation delivered from slavery
foreshadows the Christian people;
grant, we pray, that all nations,
obtaining the privilege of Israel by merit of faith,
may be reborn by partaking of your Spirit.
Through Christ our Lord.
R. Amen.

Prayer after the fifth reading (no. 28), PC (P625or)

Almighty ever-living God,
sole hope of the world,
who by the preaching of your Prophets
unveiled the mysteries of this present age;
graciously increase the longing of your people,
for only at the prompting of your grace
do the faithful progress in any kind of virtue.
Through Christ our Lord.
R. Amen.

The Most Holy Trinity, Collect, PC (O1131co)

God our Father, who by sending into the world
the Word of truth and the Spirit of sanctification
made known to the human race your wondrous mystery;
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.
Through our Lord.

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):

The last five lines of the first Prayer for Friday of the Passion of the Lord, second option (T574or) read,

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.

The last line, which is governed by the word “that” introducing the noun clause, should read, however, “**we may** bear the image of the Man of heaven.”

Similarly the last three lines of the Alternative Collect for Saturday after the Second Sunday of Easter (P718co) reads,

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.

The last line which is governed by “that” introducing the purpose clause should read, “so **we may** never stray from the paths of life.”

Other illustrations of this same error:

Prayer after Communion, 24 December, Morning Mass (A145pc)
Prayer over the Offerings, Mass at Dawn, Nativity of the Lord (N159so)
Prayer over the Offerings, Wednesday, Week I of Lent (Q306so)
Prayer after Communion, Thursday of the Last Supper (T572pc)
Collect, 2 February, Presentation of the Lord (S1416co)
Prayer over the Offerings, 19 March, Saint Joseph (S1454so)
Collect, 17 October, St. Ignatius of Antioch (S1822co)
Collect, Common of Martyrs, During Easter Time, B. For One Martyr (C2107co)
Collect, Common of Pastors, I For a Pope or for a Bishop, 2 For a Bishop (C2144co)

Prayer over the Offerings, Common of Pastors, III For Pastors, B. For One Pastor 2 (C2179so),
Collect, Common of Virgins, I. For Several Virgins (C2232co).

The following three lines from the Collect for Saturday, Week VI of Easter Time show that the correct word order “we may” is used in clauses introduced by “that” followed by the “just as...so” construction:

grant, we pray,
that just as they received manifold gifts of heavenly teaching,
so on us, too, **you may** bestow spiritual gifts.

Other illustrations of the correct word order in this construction may be found on:

Prayer over the Offerings, 3 January, Most Holy Name of Jesus (S1377so)
Collect, 15 July, St. Bonaventure (C1608co)
Prayer after Communion, 27 September, St. Vincent de Paul (S1755pc)
Prayer over the Offerings, 1 November (S1846so)
Collect, 2 November, All the Faithful Departed, 2 (S1856co)
Prayer after Communion, 11 November, St. Martin of Tours (SS1886pc)
Collect, 30 November, St. Andrew (S1912co)
Prayer over the Offerings, Common of Virgins, II. For One Virgin, 1 (C2240so)
Prayer over the Offerings, Votive Masses, 19 All Saints (Y3079so)
Prayer after Communion, Masses for the Dead, E. For the Funeral of a Baptized Child 2 Other prayers (D3110pc)
Masses for the Dead, Alternative Collect, F. For the Funeral of a Child Who Died before Baptism (D3113co)
Collect, Masses for the Dead, II. On the Anniversary, A. Outside Easter Time (D3118co)
Collect, Masses for the Dead, IV. Various Prayers for the Dead, 10. For a Married Couple (D3226co)

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 (cf. New Jerusalem Bible) but not universally accepted usage. For consistency, one or other principle should be applied consistently to the editing of the texts:

Communion Antiphon, second option, Tenth Sunday in Ordinary Time (O984am):

God is love, and **whoever** abides in love
abides in God, and God in **him**.

Communion Antiphon, Fifth Sunday of Easter (P797am):

I am the vine and you are the branches, says the Lord;
whoever remains in me, and I in **them**, bears much fruit, alleluia.

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, propitiatu, benignu, clementer,* etc. that tell of our dependence on God’s mercy, graciousness, goodness, and divine condescension. These words are often used in the Latin text in conjunction with a verb in the imperative mood. Because these words occur so frequently in the Latin texts and in the corresponding English translation, the careful and consistent placement of these words in relation to the verbs they modify is expressive of the ritual nature of these prayers. The ritual nature of the texts requires a consistency in the ordering and coupling of the adverb with the imperative form of the verb that it modifies. There are many instances in which the same adverb is placed before the verb in some texts and after the verb in others. The examples below illustrate the inconsistency of the placement of the adverb in the Received Text:

Adverbs before the verb: “**Graciously grant**” N168co, N184so), Q545co, T570pe, Order of Mass, P666co (cf. also “**graciously hear**” Q374sp, Q512bn, Q552, 395 and O987co, “**graciously accept**” T570pe, “**graciously perfect**” O1051pc, “**graciously complete**” on page O1084so=P894so, “**graciously increase**” P625or, “**graciously bless**” P637bn, “**graciously unseal**” P634bn, “**mercifully hear**” Q255bn and O933co, “**mercifully wipe away**” Q440so.

Adverbs after the verb: “**grant graciously**” P626or and P893co. Cf. also “**hear graciously**” T587or, “**bestow on us graciously**” O1048so, “**abide graciously**” Q283sp, “**sanctify graciously**” P719so = P751so, P791so, P821so, P874so, P899so, “**constrain them mercifully**” Q458so.

In the case of the examples above it would be more desirable to place the adverb before the verb in each instance for several reasons. In some of the above examples of the adverb following the verb, the adverb has the effect of separating the verb from its direct object (either a noun, e.g., “**Sanctify graciously these gifts**” or a noun clause “**Grant graciously to your Church, O merciful God, that...**”). The separation of the verb from its object in these cases sounds unnatural in English and makes it more difficult for the hearers of the prayer to follow what is being said. A more consistent approach to the placement of adverbs in relation to verbs like “**grant**” will benefit those who proclaim the texts. Placing the deprecativ adverb before the verb in the imperative immediately reinforces that we confidently call upon and place our hope and trust in a gracious, kind and merciful God.

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.” Thus, for example, when the main verb is in the past tense the auxiliary verb is “might” in the Preface on pages 36, 37, 44, 45, 64, and 65. 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.”

Similarly, 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.” This convention is followed in every case when the main verb is in the present tense and in two cases when the main verb is the present perfect tense (cf. pages 21 and 26. In two cases, however, in which the main verb is in the present perfect tense the auxiliary verb that follows is “might” and not “may.”):

In Preface I of the Nativity on page 22, the main verbs “has appeared” and “has begun” are followed by the auxiliary verb “might” (“so that he...might restore.” In the Preface for Eucharistic Prayer IV on page the main verb “has made” is followed by the auxiliary “might.” (“so that you might fill...”)

VI. Structure of Preface Endings

Liturgiam authenticam, no. 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.” In addition, no. 59 speaks of the importance of reflecting in translation the “recurring and recognizable patterns of syntax and style.” A careful analysis of the Latin texts of the Preface endings/conclusions (cf. attached chart) reveals the following consistent pattern (syntactical structure) that should consistently be reflected in translation:

1. A connective introducing the conclusion: *Quapropter, Et ideo, Unde et, Sed et, Propter quod, Per quem, Cum quibus.*
2. Mention of the Angels (and Saints), with whom we are praising the Lord, in most cases referred to in an adverbial prepositional phrase introduced by the preposition *cum*.
3. A main verb that describes the activity we are engaged in with the Angels and Saints *celebramus, praedicamus, proclamamus, confitentur, collaudamus, canimus, magnificamus, concinimus*, etc.
4. A concluding participial phrase that serves as an aural cue inviting the singing or saying of the *Sanctus* acclamation: *sine fine dicentes, dicentes clamantes, confitentes, clamantes atque dicentes, una voce dicentes, laudis voce clamantes, supplicii confessione dicentes, iucunda celebrations clamantes.*

With three exceptions this ritual pattern of elevated diction has been reflected in the translation. In the following three cases, where this pattern has not been followed, the texts will create problems for those who proclaim them and those who hear them.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
as we sing the hymn of your glory
without end we acclaim:

In the Latin text the adverbial prepositional phrases introduced by *cum* modify the verb *canimus*, not the participle *dicentes*. Furthermore the introduction of “as” at the beginning of line 4 disrupts the flow of the text and is confusing especially since there is no comma at the end of the phrase it introduces. A closer translation and one in keeping with the last line in most of the other conclusions would involve placing “as” at the beginning of line 5 and deleting it from the beginning of line 4. This change would ensure that the cue for the *Sanctus* follows the uniform, ritual pattern.

And so, with the company of Angels and Saints,
as we sing the hymn of your praise,
without end we acclaim.

For the same reasons given above, “as” should be moved to the beginning of line 3. Note in this text that a comma has been placed at the end of line 3.

And so, with the Angels and Archangels,
and with the great multitude of the Saints,
as we sing the hymn of your praise,
without end we acclaim.

For the reasons given above, “as” should be moved to the beginning of line 4.

And so with all the Powers of heaven,
we worship you constantly on earth
while with all the Church,
as one voice we acclaim.

In comparison with all other Preface conclusions, this conclusion taken from the Preface of the Eucharistic Prayer for Use in Masses for Various Needs is syntactically confusing. First, “as” here is functioning as a preposition governing “one voice,” not a conjunction introducing the phrase “we acclaim.” In this one case “while” introduces the whole clause, but that is unclear since a comma has been placed after “Church.” Though the preposition “with” would need to be repeated the following version of the last two lines would be clearer:

as with all the Church (or: “and with all the Church”)
with one voice we acclaim.

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

Text Number	Latin	English
248, 332, 1222, 1236, 1571, 1650 (cf. 1350, 1356)	Et ideo cum caelorum Virtutibus in terris te iugiter celebramus, maiestati tuae sine fine clamantes:	And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:
287, 1209, 1224, 1235, 2513, 2536, 2585	Et ideo, cum Angelorum atque Sanctorum turba, hymnum laudis tibi canimus, sine fine dicentes:	And so, with the company of Angels and Saints, as we sing the hymn of your praise, without end we acclaim:
376	Unde et nos tibi gratias agimus, et tuas virtutes cum Angelis praedicamus, dicentes:	And so we, too, give you thanks and with the Angels praise your mighty deeds, as we acclaim:
420, 1215, 1223	Propter quod caelestia tibi atque terrestria canticum novum concinunt adorando, et nos cum omni exercitu Angelorum proclamamus, sine fine dicentes:	Therefore all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out and without end acclaim:
465, 1198, 1217, 1234, 1462, 1208	...Cum quibus et nostras voces ut admitti iubeas, deprecamur, socio exultatione dicentes:	Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:
522, 1190, 1210, 1211	Unde et nos cum omnibus Angelis te laudamus, iucunda celebratione clamantes:	And so, with all the Angels, we praise you, as in joyful celebration, we acclaim:

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Problematic conclusions appear in boldface type

555, 1197, 1212, 1221, 2480, 2622	Unde et nos, Domine, cum Angelis et Sanctis universis tibi confitemur, in exultatione dicentes:	And so, Lord, with all the Angels and Saints, we, too, give you thanks as in exultation we acclaim:
922, 1199, 1200, 1201, 1202, 1203, 1204, 1205	Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes:	Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:
1133	Quem laudant Angeli atque Archangeli, Cherubis quoque ac Seraphim, qui non cessant clamare cotidie, una voce dicentes:	For this is praised by Angels and Archangels, Cherubim, too, and Seraphim, who never cease to cry out each day, as with one voice they acclaim:
1145, 1194, 1225, 1230, 1588, 1874, 3022	Et ideo, cum Sanctis et Angelis universis, te collaudamus, sine fine dicentes:	And so, with all the Angels and Saints, we praise you as without end we acclaim:
1152, 1187, 1188, 1189, 1192, 1193, 1206, 1207, 1214, 1218, 1226, 1232	Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:	And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, as we sing the hymn of your glory without end we acclaim:
1191, 1213, 1229, 1233, 1683, 1931, 2764, 3010	Et ideo, choris angelicis sociati, te laudamus in gaudio confitentes:	And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

1195	Et ideo, cum innumeris Angelis, una te magnificamus laudis voce, dicentes:	And so we glorify you with countless Angels, as with one voice of praise we acclaim:
1196, 1216, 1227, 1455, 1745	...Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes:	Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise as we acclaim:
1219, 3003 (cf. 1366)	Quapropter nunc et usque in saeculum cum omni militia Angelorum devota tibi mente concinimus, clamantes atque dicentes:	Therefore, now and for ages unending, with all the host of Angels, we sing to you with all our hearts, crying out as we acclaim:
1220	Et ideo cum Angelis et Archangelis, cumque multiplici congregatione Sanctorum, hymnum laudis tibi canimus, sine fine dicentes:	And so, with the Angels and Archangels, and with the great multitude of the Saints, as we sing the hymn of your praise, without end we acclaim:
1228	...Quapropter et nos cum omnibus te Angelis celebramus, iucunda semper confessione dicentes:	And so, it is right that all your creatures serve you, all the redeemed praise you, and all your Saints with one heart bless you. Therefore, we, too, extol you with all the Angels as in joyful celebration we acclaim:

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Problematic conclusions appear in boldface type

1344	Et ideo, admiratione perfusi, tui amoris virtutem extollimus nostrumque de salute gaudium profitentes, cum innumeris caelestium turbis hymnum concinimus, sine fine dicentes:	And so, filled with wonder, we extol the power of your love, and, proclaiming our joy at the salvation that comes from you, we join in the heavenly hymn of countless hosts as without end we acclaim:
1350	Quapropter cum choris caelestibus gratias tibi indesinenter agentes maiestati tuae in terris sine fine clamamus:	Therefore, as we give you ceaseless thanks with the choirs of heaven, we cry out to your majesty on earth and without end we acclaim:
1356 (cf. 248)	Et ideo, cum omnibus caelorum Virtutibus, in terris te iugiter celebramus, cum universa Ecclesia una voce dicentes:	And so, with all the Powers of heaven, we worship you constantly on earth while with all the Church, as one voice we acclaim:
1364	Unde et nos cum Angelis et Sanctis hymnum gloriae tuae canimus, sine fine dicentes:	And so, with the Angels and Saints, we, too, sing the hymn of your glory as without end we acclaim:
1366 (cf. 522, 1219, 3003)	Quapropter nunc et usque in saeculum, omnibus cum Angelis gloriam tuam praedicamus, iucunda celebratione clamantes:	Therefore now and for ages unending, with all the Angels, we proclaim your glory as in joyful celebration we acclaim:

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Problematic conclusions appear in boldface type

1368	Et ideo cum Angelis et Sanctis universis te collaudamus et benedicimus hymnumque gloriae tuae canimus, sine fine dicentes:	And so, with all the Angels and Saints, we exalt and bless your name and sing the hymn of your glory as without end we acclaim:
1418	Unde et nos, Salutari tuo in gaudiis occurrentes, cum Angelis et Sanctis te laudamus, sine fine dicentes:	And so we, too, go forth, rejoicing to encounter your Salvation, and with the Angels and Saints praise you as without end we acclaim:
1781	Per quem multitudo Angelorum tuam celebrat maiestatem, quibus adorantes in exultatione coniungimur, una cum eis laudis voce clamantes:	Through him the multitude of Angels extols your majesty, and we are united with them in exultant adoration as with one voice of praise we acclaim:
1847	Et ideo, cum ipsorum Angelorumque frequentia una magnificamus, laudis voce clamantes:	And so, we glorify you with the multitude of Saints and Angels, as with one voice of praise we acclaim:
1964	Et ideo, cum multitudine ordinum beatorum, in templo gloriae tuae, te collaudamus, benedicimus et magnificamus, dicentes:	And so, with the countless ranks of the blessed, in the temple of your glory we praise you, we bless you and proclaim your greatness as we acclaim:
2513, 2536	Per quem, cum Angelis et omnibus Sanctis, hymnum laudis tibi canimus, sine fine dicentes:	Through him, with the Angels and all the Saints, as we sing the hymn of your praise, without end we acclaim:
2526	Et ideo, cum Angelis et omnibus Sanctis, te laudamus, sine fine dicentes	And so, with the Angels and all the Saints, we praise you and without end we acclaim:

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Problematic conclusions appear in boldface type

2610	Per quem nos, Domine, cum Angelis et Sanctis universis tibi confitemur, in exultatione dicentes:	Through him, O Lord, with all the Angels and Saints, we give you thanks as in exultation we acclaim:
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Problematic conclusions appear in boldface type

10. Antiphon Translations

Those asked to translate the Antiphons to which a Psalm reference was attached provided a translation based on the Hebrew text, not on the Missal text, which often adapts the Psalm texts for Christological or liturgical reasons. In most cases, the Vulgate and in some cases earlier Latin translations of the Psalms provide the sources for the Antiphons in the Missal. The Antiphons provide a basis for the Church's reading of Scripture in light of Christian Revelation and theology and in light of their context within the liturgy of the day, season or occasion. 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 four 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. See also Area of Difficulty no. 11 below.

Cf. Congregation for Divine Worship, "Observations Regarding Publication of the New English-Language Missal, nos. 39-40. Here the Congregation misapplies the principles of *Liturgiam authenticam*. LA no. 24 states, "...new translations must be made directly from the original texts, namely the Latin, as regards the texts of ecclesiastical composition [including Antiphons], or the Hebrew, Aramaic, or Greek [with reference to the *Nova Vulgata*], as the case may be, as regards the texts of Sacred Scripture."

Cf. Congregation for Divine Worship, "Observations Regarding Publication of the New English-Language Missal," no. 39, even though the Congregation states that the NAB has been the source of antiphons for books of the Bible other than the Psalms, this is not the case in the Received Text.

1. Entrance Antiphon, Saturday, First Week of Lent (Q322ai)

Cf. Psalm 18:8 (Missal Text)

Lex Domini irreprehensibilis, **convertens animas;**
testimonium Domini fidele, sapientiam **praestans parvulis.**

Received Text Version

The law of the Lord is perfect; **it revives the soul.**

The **decrees** of the Lord are steadfast; they give wisdom **to the simple.**

Gray Book Version

The Law of the lord is perfect, **converting the soul;**

the **decree** of the lord is faithful, giving wisdom **to little ones.**

Whereas the Neo Vulgate text, a modern translation 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.

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Problematic conclusions appear in boldface type

2. Entrance Antiphon, Monday, Second Week of Lent (Q336ai)

Cf. Psalm 25: 11-12 (Missal Text)

Redime me, Domine, et miserere mei.

Pes **enim** meus stetit **in via recta**,
in **ecclesiis** benedicam Dominum.

Received Text Version

Redeem me, O Lord, and have mercy on me.

My foot stands **on level ground**:

I will bless the LORD **in the assembly**.

Gray Book Version

Redeem me, Lord, and have mercy on me,

for my foot stands on the right path.

In the assemblies I will bless the Lord.

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.

3. Entrance Antiphon, Saturday, Fourth Week of Lent (Q456ai)

Cf. Ps 17:5,7 (Missal Text)

Circumdedderunt me **gemitus** mortis,

dolores inferni circumdedderunt me;

et in tribulatione mea invocavi Dominum,

et exaudivit de templo **sancto** suo vocem meam.

Received Text Version

The **waves** of death rose about me;

the **snares** of the grave surrounded me.

In my anguish I called to the LORD;

from his temple he heard my voice.

Gray Book Version

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.

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Problematic conclusions appear in boldface type

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.

4. Entrance Antiphon, Tuesday of Holy Week (Q532ai)

Cf. Psalm 26: 12 (Missal Text)

Ne tradideris me, Domine,
in animas **persequentium me**:
quoniam insurrexerunt in me testes iniqui,
et **mentita est iniquitas sibi**.

Received Text Version

Do not leave me to the will of **my foes**, O Lord,
for false witnesses rise up against me,
and **they breathe out violence**.

Gray Book Version

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**.

As illustrated in bold in each text, 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 Psalm, especially in the phrase “**Do not hand me over**.” In fact the Communion Antiphon (Romans 8:32) for that same day reads, “God did not spare his own Son, **but handed him over** for us all.”

Other sample examples of Lenten Antiphons from the Received Text where the Latin text of the Missal is not being translated:

1. Entrance Antiphon, Tuesday, Second Week of Lent, **umquam** is not translated. (Q342ai)
2. Entrance Antiphon, Fourth Sunday of Lent, **et facite conventum** is not translated. (Q417ai)
3. Entrance Antiphon, Monday, Fifth Week of Lent, “**O God**” translates **Domine**. (Q471ai)
4. Communion Antiphon, Tuesday, Fifth Week of Lent, “**all people**” translates **omnia**. (Q478ai)
5. Entrance Antiphon, Saturday, Fifth Week of Lent, “**make haste to help me**” translates **ad defensionem meam aspice** (Gray Book Version, “**look to my defense**”). (Q503ai)

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Problematic conclusions appear in boldface type

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 See also Area of Difficulty no. 10 above.

Cf. Congregation for Divine Worship, “Observations Regarding Publication of the New English-Language Missal,” no. 13. Here the Congregation requires that small capitals be used when “LORD” indicates the sacred tetragrammaton.

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

- a. Monday, First Week of Advent, Communion Antiphon, A9am = A44am, A79am.
- b. Tuesday, First Week of Advent, Entrance Antiphon, A11ai = A46ai, A81ai.
- c. Saturday, First Week of Advent, Entrance Antiphon, A31ai = A66ai.
- d. Second Sunday of Advent, Entrance Antiphon, A36ai.
- e. 20 December, Entrance Antiphon, A121ai.
- f. Christmas Vigil Mass, Entrance Antiphon, N146ai.
- g. Christmas Vigil Mass, Communion Antiphon, N148so.
- h. Tuesday, Weekdays of Christmas Time, Entrance Antiphon, N214ai.
- i. Ash Wednesday, Responsory to Antiphon 3, Q261rp.
- j. Ash Wednesday, Communion Antiphon, Q263am.
- k. Thursday within the Octave of Easter, Entrance Antiphon, P670ai.
- l. Sixth Sunday of Easter, Entrance Antiphon, P829ai.
- m. Pentecost, Mass during the Day, Entrance Antiphon, first option, P918ai.
- n. Thirty-Fourth Week in Ordinary Time, Entrance Antiphon, O1124ai.

II. Questionable cases

- a. 17 December, Communion Antiphon, A109am.
- b. Epiphany Mass during the Day, Entrance Antiphon, N203ai.
- c. Ash Wednesday, Entrance Antiphon, Q251ai.
- d. Friday, First Week of Lent, Communion Antiphon, Q319am.
- e. Friday, Third Week of Lent, Entrance Antiphon, Q405ai.
- f. Monday, Fourth Week of Lent, Communion Antiphon, Q429am.
- g. Thursday, Fourth Week of Lent, Communion Antiphon, Q447am.
- h. Fifth Sunday in Ordinary Time, Entrance Antiphon, O950ai.

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

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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.
 - i. Examples:
 1. Palm Sunday, Antiphon 1 (Q515an), in which the antiphon (derived from the New Testament) refers to Jesus, and the accompanying Psalm 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 46 (Q516an) and the Entrance Antiphon for the Simple Entrance (Q519ai).
 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 re-appropriation 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.

Examples: Entrance Antiphons for Monday and Wednesday of the Second Week of Lent (Q336ai and Q348ai), and the Entrance Antiphons for the Seventh, Twelfth, Sixteenth, Twenty-First, Twenty-Eighth, and Thirty-First Sundays in Ordinary Time (O962a, O922ai, O1016ai, O1046ai, O1088ai, and Q1106ai=Q348ai).
- 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 going to be capitalized.

Example: Thirty-Third Sunday in Ordinary Time, Communion Antiphon, first option (O1121am).
- 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.
 - i. 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.

Example: Wednesday, Third Week of Lent, Communion Antiphon (Q396am).
 - ii. While the person the antiphon is referring to can often be determined by reading the word in the context of the entire antiphon, in many cases the distinction cannot be made is often irrelevant.

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Problematic conclusions appear in boldface type

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**.

Examples of **synonymous parallelism** are found in the following two texts, one from verse 1 of Psalm 114, the other from the Prayer after Communion for the First Sunday of Advent:

When Israel came forth from Egypt,
the house of Jacob from an alien people.

May these mysteries, O Lord,
in which we have participated,
profit us, we pray,
for even now, as we walk amid passing things,
you teach us by them
to love the things of heaven (Latin: *amare caelestia*)
and hold fast to what endures. (Latin: *et inhaerere mansuris*)

Examples of **antithetic** or **contrasted parallelism** are found in the following two texts, one from verse 6 of Psalm 1, the other from the Collect for 17 December:

The Lord watches over the way of the righteous,
but the way of the wicked will perish.

O God, Creator and Redeemer of human nature,
who willed that your Word should take flesh
in an ever-virgin womb,
look with favor on our prayers,
that your Only Begotten Son,
having taken to himself our humanity, (Latin: *nostra humanitate suscepta*)
may be pleased to grant us a share in his divinity. (Latin: *nos divino suo consortio sociare dignetur*)

In the four examples given above the so-called thought rhymes expressed in these two forms of parallelism enhance the intelligibility and the reception of the text, allowing the proclaimer and hearer to enter more fully into the actual praying of the text. 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.

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

Collect, Thursday, Week I, Advent

Stir up your power, O Lord,
and come to our help with mighty strength,
that **what our sins impede** (Latin: *quod nostra praepediunt*)
the grace of your mercy may hasten.(Latin: *gratiae tuae propitiationis acceleret*)

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. No doubt, the verb *praepedio* would usually be translated “impede” or “obstruct.” In his Latin-French dictionary of early Christian authors, the scholar Albert Blaise, citing this very prayer text from the Gregorian Sacramentary offers *entraver* as a translation of *praepedio* (which in French can be understood as “to hold up” or “delay”) Certainly in contrast with the Latin verb *acceleret* the verb “delay” is a better choice in the context and reinforces the contrasting parallelism in lines 3 and 4.

Prayer over the People, Saturday, Week IV, Lent

Look upon your people, O Lord,
and as they draw near to the coming festivities,
bestow upon them abundance of heavenly grace
that, **helped by tangible consolations** (Latin: *visibilibus adiuta solaciis*)
they may be impelled more readily
towards the good things they cannot see. (Latin: *ad invisibilia bona promptius incitetur*)

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.”

The translation of the corresponding lines in the Gray Book text captures the meaning of the Latin original and incorporates clearly the parallel expression contained within it:

that, helped by **visible comforts**,
they may be moved more readily
toward the good things that are invisible.

Alternative Prayer for Palm Branches, Palm Sunday of the Passion of the Lord

Increase the faith of those who place their hope in you, O God,
and graciously hear the prayers of those who call on you:
that we who today **hold high these branches**
to hail Christ in his triumph,
may bear fruit for you by good works accomplished in him.

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

Since lines 3, 4 and 5 of the Presentation bear little resemblance to the Latin text the full Latin text is given below:

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.

In lines 3, 4, and 5 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*. Lines 3 and 4 of the Gray Book text below captures the parallelism in lines 3 and 4 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.

Collect, Sixth Sunday of Easter

Grant, almighty God,
that we may celebrate with heartfelt devotion, (sic)
these days of joy,
which we keep in honor of the risen Lord,
and that what **we relive in remembrance**
we may always hold to in what we do.

The Latin text reads:

Fac nos, omnipotens Deus, hos laetitiae dies,
quos in honorem Domini resurgentis exsequimur,
affectu sedulo celebrare,
ut quod **recordatione percurrimus**
semper in **opere teneamus.**

The parallelism of *recordatione* and *in opere* is weakened by the translation “in what we do” for *in opere*. The following 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...”

The Gray Book version reads:

Almighty God,
make us celebrate with heartfelt devotion

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

these days of joy
which we keep in honor of the risen Lord,
that what we relive **in remembrance**
we may always hold to **in action**.

Prayer after Communion, Eleventh Sunday in Ordinary Time

As this reception of your Holy Communion, O Lord,
foreshadows **the union of the faithful with you**, (Latin: *fidelium in te unionem*)
so may it bring about **unity in your Church**. (Latin: *in Ecclesia tua unitatis...effectum*).

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.”

PREFACE CONCLUSIONS IN ORDER OF APPEARANCE

Problematic conclusions appear in boldface type

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.

29 December, Entrance Antiphon (N172ai)

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.	Sic Deus dilexit mundum, ut Filium suum Unigenitum daret, ut umnis qui credit in eum non Pereat, sed habeat vitam aeternam.
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Weekdays of Christmas, Monday, Communion Antiphon (N212am)

We have seen his glory, the glory of an only Son coming from the Father, filled with grace and truth.	Vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
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