

Translation Used in the Catholic Apologetics Bible (CAB)

Version 0.11

A number of good bible translations exist; therefore the CAB does not need to be a new translation, but simply a modification of an existing translation.

1. Which Translation to Modify?

To avoid any doctrinal and theological problems, a translation will be chosen that has been approved for liturgical use. This leaves us with five translations: the Douay-Rheims Bible, the Confraternity Bible, the New American Bible, the Revised Standard Version Catholic Edition, and the Jerusalem Bible.

It should be noted that this list does not include the New Revised Standard Version Catholic Edition, the New American Bible with Revised New Testament and Revised Psalms, and the New Jerusalem Bible.

1.1. Douay-Rheims Bible (Challoner-Rheims Bible)

This translation uses Old English and is therefore unacceptable. As well, this is a translation of the Latin Vulgate, and does not make use of modern textual criticism of ancient Greek, Aramaic, and Hebrew texts.

1.2. Confraternity Bible

This translation uses newer English, however, it is primarily a modern rendering of the Douay-Rheims Bible, and does not make use of modern textual criticism. For this reason it is also unacceptable.

1.3. New American Bible

This translation is a possible candidate.

1.4. Revised Standard Version Catholic Edition

This translation is also a possible candidate. This translation has the added benefit of descend from the Revised Standard Version, which is used by Protestants, and would therefore be useful in an ecumenical sense.

If this translation is used, parts of it will have to be given a more modern rendering, such as John chapter 17. As well, some phrasing in this translation is very clumsy, such as John 1:3, and will need to be cleaned up. This older English and clumsy phrasing may disqualify this translation as a possible candidate.

1.5. Jerusalem Bible

This translation may possible be the most desirable one because of its extensive use of modern textual criticism, and Modern English.

If this translation is used, verse numbers will appear in the text before the verse, which is the common practice in most translations; not in the margin, which is commonly done in this translation.

2. Translation Modifications

Although the above mentioned translations are good, more apologetic clarity can be achieved with a few small modifications.

2.1. God's Name

2.1.1. YHWH

All occurrences of the Tetragrammaton in the Hebrew texts will be translated as "YHWH."

There are three reasons for this: First, with this translation no sect can claim that they use the proper name for God because the Tetragrammaton is unpronounceable, and the pronunciation of the name it represents has been lost. Second, the use of "LORD" for the Tetragrammaton can be confused with the use of "Lord," which does not represent the Tetragrammaton. This will also refute the use of a rendering of the Tetragrammaton in the New Testament, where it does not occur. Third, the use of "Yahweh" and "Jehovah" for the Tetragrammaton are viewed as disrespectful by orthodox Jews, who we should not offend. In the same manner, the study notes will not use "Yahweh" or "Jehovah."

2.1.2. Adonai

All occurrences of *Adonai* its various forms in the Latin Vulgate will be translated as "Adonai."

This is done so that the study notes that explain the Tetragrammaton can reference what would orally replace the Tetragrammaton.

2.2. Rock

All occurrences of Πέτρος, Πέτρον, Πέτρον, Πέτρῳ, and Πέτρῃ in the Greek texts will be translated as "Rock." In the same manner, the study notes will only use the word "Peter" when explaining that it comes from the Greek word Πέτρος.

So as not to be confusing, Rock's two epistles will be labelled as: "the First Epistle of Rock [*Peter*]," and "the Second Epistle of Rock [*Peter*]." The short form will be "1 Rock [*Peter*]," and "2 Rock [*Peter*]." As well, the conventional abbreviations will be used: "1Pet," and "2Pet."

This is primarily to give a correct interpretation of John 1:42 and Matthew 16:18. It would also emphasise that this word was not used as a name at that time, unlike the common usage of "Peter" as a name in Christian era.

2.3. Priest, Bishop, & Sacerdote

2.3.1 Priest & Elder

2.3.1.1. Priest

2.3.1.1.1. All occurrences of *presbyterum* in the Latin Vulgate will be translated as "priest."

2.3.1.1.2 All occurrences of *presbyteros*, and *presbyteri* in the Latin Vulgate will be translated as "priests."

2.3.1.1.3. All occurrences of *presbyterii* in the Latin Vulgate will be translated as "priesthood."

This is done because the English word “priest” comes from the Latin word *presbyter*, and because it is common practice in English to refer presbyters as priests.

2.3.1.2. Elder

All occurrences of *senior* and its various forms in the Latin Vulgate will be translated as “elder.”

This is done because the Greek word *πρεσβυτερος* does not always refer to the priesthood, such as in 1 Peter 5:1, 2 John 1, and 3 John 1.

2.3.2. Bishop

2.3.2.1. All occurrences of *episcopatum*, and *episcopum* in the Latin Vulgate will be translated as “bishop.”

2.3.2.2. All occurrences of *episcopos*, and *episcopis* in the Latin Vulgate will be translated as “bishops.”

This is done because the English word *bishop* comes from the Latin word *episcopus*.

The study notes will clarify that the words “priest” and “bishop” were used interchangeably in the first century, and that it was not until the second century that the word “bishop” was used for the higher office that oversaw and appointed other priests. As examples of this higher office, the study notes will point to James the brother of the Lord as Bishop of Jerusalem, Timothy as Bishop of Ephesus, and Titus as Bishop of Crete.

2.3.3. Sacerdote

2.3.3.1. All occurrences of *sacerdos*, *sacerdotali*, *sacerdotem*, *sacerdotis*, *sacerdoti*, and *sacerdotii* in the Latin Vulgate will be translated as “sacerdote.”

2.3.3.2. All occurrences of *sacerdotes*, and *sacerdotibus* in the Latin Vulgate will be translated as “sacerdotes.”

2.3.3.3. All occurrences of *sacerdotum*, in the Latin Vulgate will be translated as “sacerdote” or “sacerdotes,” depending on the context.

2.3.3.4. All occurrences of *sacerdotio* in the Latin Vulgate will be translated as “sacerdotal office.”

2.3.3.5. All occurrences of *sacerdotium* in the Latin Vulgate will be translated as “sacerdotium.”

This is done to distinguish between the sacerdotal priesthood of the Jews, the pagans and all Christians, with the presbyterian priesthood of the Catholic Church.

Although “sacerdote” and “sacerdotium” are not used in the English language, most English dictionaries will have the word “sacerdotal,” so the average reader should have the necessary resources to understand these words.

2.4. Brother(s) & Sister(s)

All occurrences of *αδελφος* and *αδελη* and their various forms in the Greek Septuagint will be translated as “brother” and “sister,” or “brothers” and “sisters.”

This is done to give a correct interpretation of the “brothers and sisters of the Lord” found in the New Testament, which follows the example set by the Greek Septuagint.

The study notes for the New Testament will point to the use of the words “brother” and “sister” in the Old Testament where these words are not used in the context of siblings. The study notes will also explain the Hebrew understanding of the words “brother” and “sister.”

2.5. Genesis 3:15

The occurrence of *ipsum* in Genesis 3:15 of the New Latin Vulgate will be translated as “it.” The feminine *ipsa* found in the original Latin Vulgate will not be considered.

This is done because the sex of the original Hebrew is ambiguous, and can be understood primarily as Jesus, and secondarily as Mary. The study notes will reflect this.

2.6. Parentheses

All parentheses must be removed. This is so that it cannot be argued that these fragments were added by the translators.

2.7. Capitalised Pronouns

All pronouns that refer to God the Father, God the Son, and God the Holy Spirit will be capitalised. This is so that it cannot be argued that this translation is disrespectful of God.

2.8. Commonly Quoted Passages

Passages that are commonly quoted in the daily prayer life of Catholics will use the most popular translation. Examples of this are the *Hail Mary* in Luke 1:28 and Luke 1:42; and the *Our Father* in Matthew 6:9-13.

2.9. Contractions

Contractions will be used to make this translation sound more natural when read aloud, and to give it a contemporary and familiar characteristic. This is done because the Greek New Testament was not written in formal language, but in the informal language used by the common people. Exceptions will be made for various passages in the Old Testament that should be more formal.