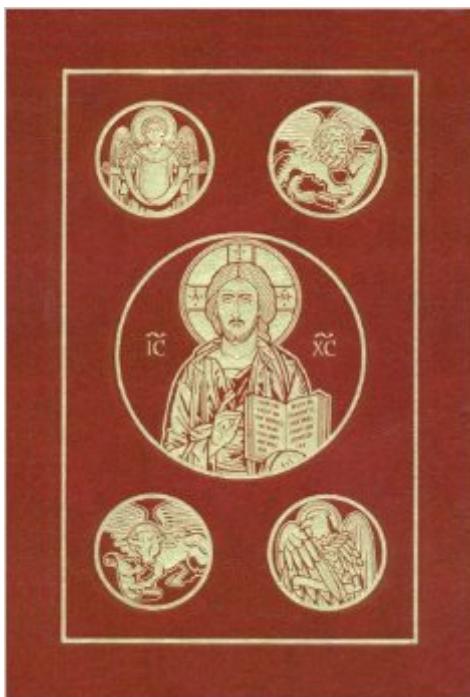


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The Ignatius Bible: Revised Standard Version - Second Catholic Edition



Synopsis

A completely new design and typeset edition of the popular Ignatius Revised Standard Version-Catholic Edition Bible, with minor revisions to some of the archaic language used in the first edition. This revised version is a contemporary English translation without dumbing-down the text. This second edition of the RSV doesn't put the biblical text through a filter to make it acceptable to current tastes and prejudices, and it retains the beauty of the RSV language that has made it such a joy to read and reflect on the Word of God. Now the only Catholic Bible in standard English is even more beautiful in word and design! Features: Completely re-designed and newly typeset with 9 point font size. Wider margins and improved line-spacing for comfortable reading. The RSV, second Catholic edition is the only Bible translation that uses standard (non-feminist) English and is in conformity with the Church's translation guidelines found in the Vatican document, *Liturgiam Authenticam*. Nine reference maps in color: 1. The Nations of Genesis Chapter 10 2. The Exodus from Egypt 3. The Conquest of Canaan 4. The Kingdom Years 5. Jerusalem - From David to Christ 6. Palestine in Christ's Time 7. Paul's First and Second Journeys 8. Paul's Third and Fourth Journeys 9. The Holy Land in Modern Times. Approximate dimensions: 6" x 9." Gold-edged pages on the leatherbound edition only. "

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Customer Reviews

I am an ardent lover of the RSV bible. It has been my bible of choice for nearly 30 years. With the second Catholic edition, archaic language has been removed, and thus the RSV SCE is an excellent alternative for Catholics to the NAB and NRSV. I give the RSV SCE 5 stars. I very much

like that the designation, "Only Son," has been replaced by "Only Begotten Son" in John's gospel. This conforms more closely to our Nicene Heritage. I don't like the translation, "Only Son," as most modern versions have, even though that translation has merit. The RSV SCE offers some welcome concessions to the Catholic understanding of the text. I mention two: 1) The Angel's greeting to Mary in Luke 1:28 is rendered as "hail, full of grace, the Lord is with you" rather than "Hail, O favored one, the Lord is with you!" as in the original RSV. 2) Isaiah 7:14 uses the word "Virgin" rather than "young women" as in the original RSV. This change is legitimate, even though the Hebrew simply has "young woman." The Bible of the ancient Christian community was the Greek Septuagint, which was considered inspired in its own right. The Septuagint uses the word "virgin (parthenos)" in Isaiah 7:14. One might hope that eventually, the RSV SCE will replace the New American Bible in all English language Catholic liturgies, both here and abroad. Some Churches are already taking advantage of the RSV SCE. The new RSV SCE Lectionary has been approved for use in the Roman Rite by the Antilles Bishops Conference. The new Ukrainian Catholic Divine Liturgy Service provides New Testament quotes from the Revised Standard Version, Second Catholic Edition. The RSV SCE is literal, literary, and reliable.

The Revised Standard Version - Second Catholic Edition (RSV-2CE) is an updated version of the 1966 RSV-Catholic edition. Important changes from the original Catholic edition have been highlighted by some of the reviewers, but they generally fall into either of 2 principles: (i) removing archaisms, such as "morrow", "thees" and "thous", from the much of the text (except the Pater noster), or (ii) adjustments in favour of the Nova Vulgata as requested by Liturgiam authenticam. The revision had great promise, but unfortunately the second principle was not followed consistently in my opinion. While they changed "cup" to "chalice" in the Last Supper narrative found in the three synoptic Gospels and in St. Paul's 1st Letter to the Corinthians (11:23-26), it retained "cup" in the other places where the word refers to the cup/chalice of the Eucharist (10:16 and 11:27-28), leaving the reader puzzled as to the difference in terms in these cases. Similarly, while it is laudable that the RSV-2CE made some changes to Sirach to follow the Nova Vulgata, such as the inclusion of 1:5, 1:7 in the main biblical text rather than in the footnotes, it left out many (if not most) of the other unique verses found in the Nova Vulgata that were not translated in the original RSV-CE. It appears that the RSV-2CE is faithful to the second principle only for texts that are used somewhere in the Lectionary; perhaps the editors of the work simply took changes made by Rome to their edition of the RSV Lectionary and pasted them wholesale into the biblical text. The excellence of the text is therefore uneven: better than the RSV-CE no doubt, but likely to leave readers who want a Bible

translation that presents the fullness of the Latin biblical tradition unsatisfied and disappointed.

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