

Traditional Version

A

2 Benedicam Dóminum in omni témpore: semper laus ejus in ore meo.

I wil blesse our Lord at al time: his prayse alwayes in my mouth. (ENGLISH COLLEGE OF DOUAI, 1610AD)

I will bless the Lord at all times, his praise shall be always in my mouth. (DOUAY-RHEIMS-CHALLONER)

At all times I will bless the Lord; his praise shall be on my lips continually. (MONSIGNOR RONALD KNOX)

I will bless the LORD at all times; his praise shall be always in my mouth. (NEW AMERICAN BIBLE)

I will bless the LORD at all times; praise of him is always in my mouth. (Revised Grail Psalter)

I will bless the LORD at all times, praise of him is always in my mouth. ("Abbey Psalms & Canticles")

I will bless the Lord at all times; his praise shall continually be in my mouth. (REVISED STANDARD VERSION, Catholic Ed.)

I will bless the Lord at all times: His praise shall be ever in my mouth. (WESTMINSTER TRANSLATION, 1958)

I will bléss the Lórd at all times, his práise álways on my líps; (LADIES OF THE GRAIL, 1963)

ALEPH • I will, at all times, bless Jehovah: his praise shall be constantly in my mouth. (*Father A. Geddes, 1807*)

I will bless Yahweh at all times, his praise continually on my lips. ("New Jerusalem Bible" by *Dom Henry Wansbrough*)

ALEPH • I will bless Yahweh at all times, his praise shall be on my lips continually; ("Jerusalem Bible," 1966)

ALEPH. Benedicam Dominum in omni tempore, semper laus eius in ore meo. (NEO-VULGATA)

Traditional Version

B

3 In Dómino laudábitur ánima mea: áudiant mansuétí, et læténtur.

In our Lord my foule shal be praised: let the milde heare, and rejoyce. (ENGLISH COLLEGE OF DOUAI, 1610AD)

In the Lord shall my soul be praised: let the meek hear and rejoice. (DOUAY-RHEIMS-CHALLONER)

Be all my boasting in the Lord; listen to me, humble souls, and rejoice. (MONSIGNOR RONALD KNOX)

Let my soul glory in the LORD; the lowly will hear me and be glad. (NEW AMERICAN BIBLE)

In the LORD my soul shall make its boast; the humble shall hear and be glad. (Revised Grail Psalter)

In the LORD my soul shall make its boast; the humble shall hear and be glad. ("Abbey Psalms & Canticles")

My soul makes its boast in the Lord; let the afflicted hear and be glad. (REVISED STANDARD VERSION, Catholic Ed.)

My soul shall make her boast of the Lord: Let the needy hear and be glad. (WESTMINSTER TRANSLATION, 1958)

in the Lórd my sóul shall make its bóast. The húmble shall héar and be glád. (LADIES OF THE GRAIL, 1963)

BETH • In Jehovah my soul shall boast: let the afflicted hear, and rejoice. (*Father A. Geddes, 1807*)

I will praise Yahweh from my heart; let the humble hear and rejoice. ("New Jerusalem Bible" by *Dom Henry Wansbrough*)

BETH • my soul glories in Yahweh, let the humble hear and rejoice. ("Jerusalem Bible," 1966)

BETH. In Domino gloriabitur anima mea, audiant mansueti et laetentur. (NEO-VULGATA)

Traditional Version

C

4 Magnificáte Dóminum mecum: et exaltémus nomen ejus in idípsum.

Magnifie ye our Lord with me: and let us exalt his name for ever. (ENGLISH COLLEGE OF DOUAI, 1610AD)

O magnify the Lord with me; and let us extol his name together. (DOUAY-RHEIMS-CHALLONER)

Come, sing the Lord's praise with me, let us extol his name together. (MONSIGNOR RONALD KNOX)

Glorify the LORD with me, let us together extol his name. (NEW AMERICAN BIBLE)

Glorify the LORD with me; together let us praise his name. (Revised Grail Psalter)

Glorify the LORD with me; together let us praise his name. ("Abbey Psalms & Canticles")

O magnify the Lord with me, and let us exalt his name together! (REVISED STANDARD VERSION, Catholic Ed.)

O magnify the Lord with me, And let us exalt his name together. (WESTMINSTER TRANSLATION, 1958)

Glórfy the Lórd with mé. Togéther let us práise his náme. (LADIES OF THE GRAIL, 1963)

GHIMEL • Magnify, with me, Jehovah: and let us, together, exalt his name. (*Father A. Geddes, 1807*)

Proclaim with me the greatness of Yahweh, let us acclaim his name together. ("New Jerusalem Bible" by *Dom Henry Wansbrough*)

GHIMEL • Proclaim with me the greatness of Yahweh, together let us extol his name. ("Jerusalem Bible," 1966)

GHIMEL. Magnificate Dominum mecum, et exaltemus nomen eius in idipsum. (NEO-VULGATA)

Traditional Version

D

5 Exquisívi Dóminum, et exaudívit me: et ex ómnibus tribulatió nibus meis erípuit me.

I have sought out our Lord, and he hath heard me: and from al my tribulations he hath delivered me. (ENGLISH COLLEGE OF DOUAI, 1610AD)

I sought the Lord, and he heard me; and he delivered me from all my troubles. (DOUAY-RHEIMS-CHALLONER)

Did I not look to the Lord, and find a hearing; did he not deliver me from all my terrors? (MONSIGNOR RONALD KNOX)

I sought the LORD, and he answered me and delivered me from all my fears. (NEW AMERICAN BIBLE)

I sought the LORD, and he answered me; from all my terrors he set me free. (Revised Grail Psalter)

I sought the LORD, and he answered me; from all my terrors he set me free. ("Abbey Psalms & Canticles")

I sought the Lord, and he answered me, and delivered me from all my fears. (REVISED STANDARD VERSION, Catholic Ed.)

I sought the Lord, and he answered me, And he delivered me from all my terrors. (WESTMINSTER TRANSLATION, 1958)

I sóught the Lórd and he ánswered me; from all my térrors he sét me fréé. (LADIES OF THE GRAIL, 1963)

DALETH • I sought Jehovah, and he answered me; and delivered me from all my fears. (*Father A. Geddes, 1807*)

I seek Yahweh and he answers me, frees me from all my fears. ("New Jerusalem Bible" by *Dom Henry Wansbrough*)

DALETH • I seek Yahweh, and he answers me and frees me from all my fears. ("Jerusalem Bible," 1966)

DALETH. Exquisivi Dominum, et exaudivit me et ex omnibus terroribus meis eripuit me. (NEO-VULGATA)

Traditional Version

A different version by Knox—not based on the Pius XII Psalter—says: “Enter his presence, and find there enlightenment.”

6 Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

Come ye to him, and be illuminated: and your faces shal not be confounded. (ENGLISH COLLEGE OF DOUAI, 1610AD)
Come ye to him and be enlightened: and your faces shall not be confounded. (DOUAY-RHEIMS-CHALLONER)

Ever look to him, and in him find happiness; here is no room for downcast looks. (MONSIGNOR RONALD KNOX)
Look to him that you may be radiant with joy, and your faces may not blush with shame. (NEW AMERICAN BIBLE)
Look towards him and be radiant; let your faces not be abashed. (Revised Grail Psalter)

Look toward him and be radiant; let your faces not be abashed. (“Abbey Psalms & Canticles”)

Look to him, and be radiant; so your faces shall never be ashamed. (REVISED STANDARD VERSION, Catholic Ed.)

O look unto him and be radiant, And let not your faces be ashamed. (WESTMINSTER TRANSLATION, 1958)

Lóok towards him and be rádiant; let your fácies nót be abáshed. (LADIES OF THE GRAIL, 1963)

HE • Look up to him, and be enlightened; and your faces shall never be ashamed. (Father A. Geddes, 1807)

Fix your gaze on Yahweh and your face will grow bright, you will never hang your head in shame. (“New Jerusalem Bible”)

HE • Every face turned to him grows brighter and is never ashamed. (“Jerusalem Bible,” 1966)

HE. Respicite ad eum, et illuminamini, et facies vestrae non confundentur. (NEO-VULGATA)

Traditional Version

7 Iste pauper clamávit, et Dóminus exaudivit eum: et de ómnibus tribulatió nibus ejus salvávit eum.

This poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath saved him. (ENGLISH COLLEGE OF DOUAI, 1610AD)

This poor man cried, and the Lord heard him: and saved him out of all his troubles. (DOUAY-RHEIMS-CHALLONER)

Friendless folk may still call upon the Lord and gain his ear, and be rescued from all their afflictions. (MONSIGNOR RONALD KNOX)

When the afflicted man called out, the LORD heard, and from all his distress he saved him. (NEW AMERICAN BIBLE)

This lowly one called; the LORD heard, and rescued him from all his distress. (Revised Grail Psalter)

This lowly one called; the LORD heard, and rescued him from all his distress. (“Abbey Psalms & Canticles”)

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

This needy one called, and he heard, And saved him out of all his distresses. (WESTMINSTER TRANSLATION, 1958)

This póor man cálled; the Lord héard him and réscued him from áll his distréss. (LADIES OF THE GRAIL, 1963)

ZAIN • This afflicted one cried, and Jehovah heard: and saved him out of all his troubles. (Father A. Geddes, 1807)

A pauper calls out and Yahweh hears, saves him from all his troubles. (“New Jerusalem Bible” by Dom Henry Wansbrough)

ZAIN • A cry goes up from the poor man, and Yahweh hears, and helps him in all his troubles. (“Jerusalem Bible,” 1966)

ZAIN. Iste pauper clamavit, et Dominus exaudivit eum et de omnibus tribulationibus eius salvavit eum. (NEO-VULGATA)

Traditional Version

8 Immíttet ángelus Dómini in circúitu tíméntium eum: et erípiet eos.

The Angel of our Lord shal put in himsele about them that feare him: and shal deliver them. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The angel of the Lord shall encamp round about them that fear him: and shall deliver them. (DOUAY-RHEIMS-CHALLONER)

Guardian of those who fear the Lord, his angel encamps at their side, and brings deliverance. (MONSIGNOR RONALD KNOX)

The angel of the LORD encamps around those who fear him and delivers them. (NEW AMERICAN BIBLE)

The angel of the LORD is encamped around those who fear him, to rescue them. (Revised Grail Psalter)

The angel of the LORD is encamped around those who fear him, to rescue them. (“Abbey Psalms & Canticles”)

The angel of the Lord encamps around those who fear him, and delivers them. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord’s angel encampeth Round about those who fear him, and delivereth them. (WESTMINSTER TRANSLATION, 1958)

The ángel of the Lórd is encámped around thóse who revére him, to réscue them. (LADIES OF THE GRAIL, 1963)

HETH • The angels of Jehovah pitch their camp round those who revere him—and them they save. (Father A. Geddes, 1807)

The angel of Yahweh encamps around those who fear him, and rescues them. (“New Jerusalem Bible” by Dom Henry Wansbrough)

HETH • The angel of Yahweh pitches camp round those who fear him; and he keeps them safe. (“Jerusalem Bible,” 1966)

HETH. Vallabit angelus Domini in circuitu timentes eum et eripiet eos. (NEO-VULGATA)

Traditional Version

9 Gustáte, et vidéte quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

Tast ye, and see that our Lord is sweete: blessed is the man, that hopeth in him. (ENGLISH COLLEGE OF DOUAI, 1610AD)

O taste, and see that the Lord is sweet: blessed is the man that hopeth in him. (DOUAY-RHEIMS-CHALLONER)

How gracious the Lord is! Taste and prove it; blessed is the man that learns to trust in him. (MONSIGNOR RONALD KNOX)

Taste and see how good the LORD is; blessed the man who takes refuge in him. (NEW AMERICAN BIBLE)

Taste and see that the LORD is good. Blessed the man who seeks refuge in him. (Revised Grail Psalter)

Taste and see that the LORD is good. Blessed the man who seeks refuge in him. (“Abbey Psalms & Canticles”)

O taste and see that the Lord is good! Happy is the man who takes refuge in him! (REVISED STANDARD VERSION, Catholic Ed.)

O taste and see that he is good: Blessed the man that taketh refuge in him. (WESTMINSTER TRANSLATION, 1958)

Taste and sée that the Lórd is góod. He is háppy who seeks réfuge in him. (LADIES OF THE GRAIL, 1963)

TETH • O! taste and see how good is Jehovah! happy the man who trusts in him. {trusteth} (Father A. Geddes, 1807)

Taste and see that Yahweh is good. How blessed are those who take refuge in him. (“New Jerusalem Bible” by Dom Henry Wansbrough)

TETH • How good Yahweh is - only taste and see! Happy the man who takes shelter in him. (“Jerusalem Bible,” 1966)

TETH. Gustate et videte quoniam suavis est Dominus; beatus vir, qui sperat in eo. (NEO-VULGATA)

Traditional Version

10 Timéte Dóminum, omnes sancti ejus: quóniam non est inópia timéntibus eum.

Fear ye our Lord al ye his Saints: because there is no lacke to them that feare him. (ENGLISH COLLEGE OF DOUAI, 1610AD)

Fear the Lord, all ye his saints: for there is no want to them that fear him. (DOUAY-RHEIMS-CHALLONER)

It is for you, his chosen servants, to fear the Lord; those who fear him never go wanting. (MONSIGNOR RONALD KNOX)

Fear the LORD, you his holy ones; nothing is lacking to those who fear him. (NEW AMERICAN BIBLE)

Fear the LORD, you his holy ones. They lack nothing, those who fear him. (Revised Grail Psalter)

Fear the LORD, you his holy ones. They lack nothing, those who fear him. ("Abbey Psalms & Canticles")

O fear the Lord, you his saints, for those who fear him have no want! (REVISED STANDARD VERSION, Catholic Ed.)

Fear the Lord, O ye his holy ones: For naught is lacking to those who fear him. (WESTMINSTER TRANSLATION, 1958)

Revére the Lórd, you his sáints. They lack nóthing, thóse who révère him. (LADIES OF THE GRAIL, 1963)

JOD • Revere Jehovah, his devoted servants! {Revere ye} for to those, who revere him, nothing lacks. (Father A. Geddes, 1807)

Fear Yahweh, you his holy ones; those who fear him lack for nothing. ("New Jerusalem Bible" by Dom Henry Wansbrough)

YOD • Fear Yahweh, you his holy ones: those who fear him want for nothing. ("Jerusalem Bible," 1966)

IOD. Timete Dominum, sancti eius, quoniam non est inopia timentibus eum. (NEO-VULGATA)

Traditional Version

11 Dívites eguérunt et esuriérunt: inquiréntes autem Dóminum non minuéntur omni bono.

The rich have wanted, and have been hungrie: but they that seeke after our Lord shal not be diminished of any good. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good. (DOUAY-RHEIMS-CH.)

Justly do the proud fall into hunger and want; blessing they lack not that look to him. (MONSIGNOR RONALD KNOX)

The rich grow poor and go hungry, but those who seek the LORD lack no good thing. (NEW AMERICAN BIBLE)

The rich suffer want and go hungry, but those who seek the LORD lack no blessing. (Revised Grail Psalter)

The rich suffer want and go hungry, but those who seek the LORD lack no blessing. ("Abbey Psalms & Canticles")

The young lions suffer want and hunger; but those who seek the Lord lack no good thing. (REVISED STANDARD VERSION, Catholic Ed.)

The faithless suffer want and hunger: But those who seek him lack no good. (WESTMINSTER TRANSLATION, 1958)

Strong líons suffer wánt and go húngrý but thóse who seek the Lórd lack no bléssing. (LADIES OF THE GRAIL, 1963)

CHAPH • Young lions may lack, and suffer hunger: but they, who seek Jehovah, shall lack no good. (Father A. Geddes, 1807)

Young lions may go needy and hungry, but those who seek Yahweh lack nothing good. ("New Jerusalem Bible" by Dom Henry Wansbrough)

CAPH • The young lion may go empty and hungry, but those who seek Yahweh lack nothing good. ("Jerusalem Bible," 1966)

CAPH. Divites eguerunt et esurierunt, inquirentes autem Dominum non deficient omni bono. (NEO-VULGATA)

* (Douai College) *The rich of this world setting their mind upon their wealth, are poore in Spiritual guifts.*

* (Knox Bible) *For 'the proud,' the Hebrew text has 'the young lions'.*

Traditional Version

12 Veníte, filii, audíte me: timórem Dómini docébo vos.

Come children, heare me: I wil teach you the feare of our Lord. (ENGLISH COLLEGE OF DOUAI, 1610AD)

Come, children, hearken to me: I will teach you the fear of the Lord. (DOUAY-RHEIMS-CHALLONER)

Know, then, my children, what the fear of the Lord is; come and listen to my teaching. (MONSIGNOR RONALD KNOX)

Come, children, listen to me; I will teach you fear of the LORD. (NEW AMERICAN BIBLE)

Come, children, and hear me, that I may teach you the fear of the LORD. (Revised Grail Psalter)

Come, children, and hear me, that I may teach you the fear of the LORD. ("Abbey Psalms & Canticles")

Come, O sons, listen to me, I will teach you the fear of the Lord. (REVISED STANDARD VERSION, Catholic Ed.)

Come, ye children, hearken to me: I will teach you the fear of the Lord. (WESTMINSTER TRANSLATION, 1958)

Cóme, children, and héar me that I may téach you the féar of the Lórd. (LADIES OF THE GRAIL, 1963)

LAMED • Come, sons of man! listen to me! the fear of Jehovah I will teach you. (Father A. Geddes, 1807)

Come, my children, listen to me, I will teach you the fear of Yahweh. ("New Jerusalem Bible" by Dom Henry Wansbrough)

LAMED • Come, my sons, listen to me, I will teach you the fear of Yahweh. ("Jerusalem Bible," 1966)

LAMED. Venite, filii, audite me: timorem Domini docebo vos. (NEO-VULGATA)

Traditional Version

13 Quis est homo qui vult vitam: díligit dies vidére bonos?

Who is the man that wil have life: loveth to see good daies? (ENGLISH COLLEGE OF DOUAI, 1610AD)

Who is the man that desireth life: who loveth to see good days? (DOUAY-RHEIMS-CHALLONER)

Long life, and prosperous days, who would have these for the asking? (MONSIGNOR RONALD KNOX)

Who is the man who delights in life, who loves to see the good days? (NEW AMERICAN BIBLE)

Who is it that desires life and longs to see prosperous days? (Revised Grail Psalter)

Who is it that desires life and longs to see prosperous days? ("Abbey Psalms & Canticles")

What man is there who desires life, and covets many days, that he may enjoy good? (REVISED STANDARD VERSION, Catholic Ed.)

Who is the man that delighteth in life, That loveth days, that he may see-good? (WESTMINSTER TRANSLATION, 1958)

Who is hé who lóngrs for life and many dáys, to enjóy his prospéritý? (LADIES OF THE GRAIL, 1963)

MEM • What man are you, who desire life, {art thou, who desirest} and wish to see days of prosperity? {wishest} (Father A. Geddes, 1807)

Who among you delights in life, longs for time to enjoy prosperity? ("New Jerusalem Bible" by Dom Henry Wansbrough)

MEM • Which of you wants to live to the full, who loves long life and enjoyment of prosperity? ("Jerusalem Bible," 1966)

MEM. Quis est homo, qui vult vitam, diligit dies, ut videat bonum? (NEO-VULGATA)

Traditional Version

14 Próhibe linguam tuam a malo: et lábia tua ne loquántur dolum.

Stay thy toug from evil: and thy lips that they fpeake not guile. (ENGLISH COLLEGE OF DOUAI, 1610AD)

Keep thy tongue from evil, and thy lips from speaking guile. (DOUAY-RHEIMS-CHALLONER)

My counsel is, keep thy tongue clear of harm, and thy lips free from every treacherous word. (MONSIGNOR RONALD KNOX)

Keep your tongue from evil, your lips from speaking lies. (NEW AMERICAN BIBLE)

Guard your tongue from evil, and your lips from speaking deceit. (Revised Grail Psalter)

Guard your tongue from evil, and your lips from speaking deceit. (“Abbey Psalms & Canticles”)

Keep your tongue from evil, and your lips from speaking deceit. (REVISED STANDARD VERSION, Catholic Ed.)

Then guard thy tongue from evil, And thy lips from speaking deceit. (WESTMINSTER TRANSLATION, 1958)

Then kéeep your tóngue from évil and your líps from spéaking decéit. (LADIES OF THE GRAIL, 1963)

NUN • Guard well your tongue from evil, {thy} and your lips from speaking guile. {thy} (Father A. Geddes, 1807)

Guard your tongue from evil, your lips from any breath of deceit. (“New Jerusalem Bible” by Dom Henry Wansbrough)

NUN • Malice must be banished from your tongue, deceitful conversation from your lips; (“Jerusalem Bible,” 1966)

NUN. Prohibe linguam tuam a malo, et labia tua, ne loquantur dolum. (NEO-VULGATA)

Traditional Version

15 Divérte a malo, et fac bonum: inquíre pacem, et perséquere eam.

Turne away from evil, and doe good: seeke after peace and pursue it. (ENGLISH COLLEGE OF DOUAI, 1610AD)

Turn away from evil and do good: seek after peace and pursue it. (DOUAY-RHEIMS-CHALLONER)

Naught of evil cherish thou, but rather do good; let peace be all thy quest and aim. (MONSIGNOR RONALD KNOX)

Turn from evil and do good; seek peace and pursue it. (NEW AMERICAN BIBLE)

Turn aside from evil and do good. Seek after peace, and pursue it. (Revised Grail Psalter)

Turn aside from evil and do good. Seek after peace, and pursue it. (“Abbey Psalms & Canticles”)

Depart from evil, and do good; seek peace, and pursue it. (REVISED STANDARD VERSION, Catholic Ed.)

Shun evil and do good: Seek peace, and pursue it. (WESTMINSTER TRANSLATION, 1958)

Turn asíde from évil and do góod; séeek and stríve after péace. (LADIES OF THE GRAIL, 1963)

SAMECH • Decline from evil, and do good; seek peace, and pursue it. (Father A. Geddes, 1807)

Turn away from evil and do good, seek peace and pursue it. (“New Jerusalem Bible” by Dom Henry Wansbrough)

SAMEK • never yield to evil, practise good, seek peace, pursue it. (“Jerusalem Bible,” 1966)

SAMECH. Diverte a malo et fac bonum, inquire pacem et persequere eam. (NEO-VULGATA)

Traditional Version

16 Óculi Dómini super justos: et aures ejus in preces eórum.

The eyes of our Lord upon the juft: and his eares unto their prayers. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The eyes of the Lord are upon the just: and his ears unto their prayers. (DOUAY-RHEIMS-CHALLONER)

On the upright the Lord’s eye ever looks favourably; his ears are open to their pleading. (MONSIGNOR RONALD KNOX)

The LORD has eyes for the just, and ears for their cry. (NEW AMERICAN BIBLE)

The LORD turns his eyes to the just, and his ears are open to their cry. (Revised Grail Psalter)

The LORD turns his eyes to the just one, and his ears are open to his cry. (“Abbey Psalms & Canticles”)

The eyes of the Lord are toward the righteous, and his ears toward their cry. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord’s face is set against evil-doers, To cut off the remembrance of them from the earth. (WESTMINSTER TRANSLATION, 1958)

The Lórd turns his fáce against the wicked to destróy their remémbrance from the éarth. (LADIES OF THE GRAIL, 1963)

AIN • The eyes of Jehovah are on the righteous; and his ears are attentive to their cry. (Father A. Geddes, 1807)

The eyes of Yahweh are on the upright, his ear turned to their cry. (“New Jerusalem Bible” by Dom Henry Wansbrough)

PE • The face of Yahweh frowns on evil men, to wipe their memory from the earth; (“Jerusalem Bible,” 1966)

AIN. Oculi Domini super iustos, et aures eius in clamorem eorum. (NEO-VULGATA)

Ayin = “O”

Traditional Version

17 Vultus autem Dómini super faciéntes mala: ut perdat de terra memóriam eórum.

But the countenance of our Lord is upon them that doe evil things: to destroy their memorie out of the earth. (ENGLISH COLLEGE OF DOUAI, 1610AD)

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth. (DOUAY-RHEIMS-CH.)

Perilous is his frown for the wrong-doers; he will soon make their name vanish from the earth. (MONSIGNOR RONALD KNOX)

The LORD confronts the evildoers, to destroy remembrance of them from the earth. (NEW AMERICAN BIBLE)

The LORD turns his face against the wicked to destroy their remembrance from the earth. (Revised Grail Psalter)

The LORD turns his face against the wicked to cut off their remembrance from the earth. (“Abbey Psalms & Canticles”)

The face of the Lord is against evildoers, to cut off the remembrance of them from the earth. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord’s eyes are upon the just, And his ears are open to their cry. (WESTMINSTER TRANSLATION, 1958)

The Lórd turns his éyes to the júst and his éars to théir appéal. (LADIES OF THE GRAIL, 1963)

PHE • The face of Jehovah is against evil-doers; to cut off their remembrance from the earth. (Father A. Geddes, 1807)

But Yahweh’s face is set against those who do evil, to cut off the memory of them from the earth. (“New Jerusalem Bible”)

AIN • the eyes of Yahweh are turned towards the virtuous, his ears to their cry. (“Jerusalem Bible,” 1966)

PHE. Vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum. (NEO-VULGATA)

Pe = “P”

Traditional Version

18 Clamavérunt justí, et Dóminus exaudívit eos: et ex ómnibus tribulatióibus eórum liberávit eos.

The just have cried, and our Lord hath heard them: and out of al their tribulations he hath delivered them. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. (DOUAY-RHEIMS-CHALLONER)

Roused by the cry of the innocent, the Lord sets them free from all their afflictions. (MONSIGNOR RONALD KNOX)

When the just cry out, the LORD hears them, and from all their distress he rescues them. (NEW AMERICAN BIBLE)

When the just cry out, the LORD hears, and rescues them in all their distress. (Revised Grail Psalter)

When the just one cries out, the LORD hears, and rescues him in all his distress. ("Abbey Psalms & Canticles")

When the righteous cry for help, the Lord hears, and delivers them out of all their troubles. (REVISED STANDARD VERSION, Catholic Ed.)

When they call, the Lord heareth, And delivereth them from all their distresses. (WESTMINSTER TRANSLATION, 1958)

They cáll and the Lórd héars and réscues them in áll their distréss. (LADIES OF THE GRAIL, 1963)

TSADE • The righteous cry, and Jehovah hears; {heareth} and rescues them from all their troubles. {rescueth} (Father A. Geddes, 1807)

They cry in anguish and Yahweh hears, and rescues them from all their troubles. ("New Jerusalem Bible" by Dom Henry Wansbrough)

SADE • They cry for help and Yahweh hears and rescues them from all their troubles; ("Jerusalem Bible," 1966)

SADE. Clamaverunt, et Dominus exaudivit et ex omnibus tribulationibus eorum liberavit eos. (NEO-VULGATA)

Traditional Version

19 Juxta est Dóminus iis qui tribuláto sunt corde: et húmiles spírítu salvábit.

Our Lord is nigh to them, that are of a contrite hart: and the hunble of spirit he wil save. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. (DOUAY-RHEIMS-CHALLONER)

So near is he to patient hearts, so ready to defend the humbled spirit. (MONSIGNOR RONALD KNOX)

The LORD is close to the brokenhearted; and those who are crushed in spirit he saves. (NEW AMERICAN BIBLE)

The LORD is close to the brokenhearted; those whose spirit is crushed he will save. (Revised Grail Psalter)

The LORD is close to the brokenhearted; those whose spirit is crushed he will save. ("Abbey Psalms & Canticles")

The Lord is near to the brokenhearted, and saves the crushed in spirit. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord is nigh to the broken of heart, And saveth the crushed in spirit. (WESTMINSTER TRANSLATION, 1958)

The Lord is clóse to the bróken-héarted; those whose spírít is crúshed he wíll sáve. (LADIES OF THE GRAIL, 1963)

KOPH • Jehovah is nigh to the contrite of heart; and the broken-spirited he saves. {saveth} (Father A. Geddes, 1807)

Yahweh is near to the broken-hearted, he helps those whose spirit is crushed. ("New Jerusalem Bible" by Dom Henry Wansbrough)

QOPH • Yahweh is near to the broken-hearted, he helps those whose spirit is crushed. ("Jerusalem Bible," 1966)

COPH. Iuxta est Dominus iis, qui contrito sunt corde, et contractos spiritu salvabit. (NEO-VULGATA)

Traditional Version

20 Multæ tribulatiónes justórum: et de ómnibus his liberábit eos Dóminus.

Manie are the tribulations of the just: and out of al these our Lord wil deliver them. (ENGLISH COLLEGE OF DOUAI, 1610AD)

Many are the afflictions of the just; but out of them all will the Lord deliver them. (DOUAY-RHEIMS-CHALLONER)

Though a hundred trials beset the innocent, the Lord will bring him safely through them all. (MONSIGNOR RONALD KNOX)

Many are the troubles of the just one, but out of them all the LORD delivers him; (NEW AMERICAN BIBLE)

Many are the trials of the just man, but from them all the LORD will rescue him. (Revised Grail Psalter)

Many are the trials of the just one, but from them all the LORD will rescue him. ("Abbey Psalms & Canticles")

Many are the afflictions of the righteous; but the Lord delivers him out of them all. (REVISED STANDARD VERSION, Catholic Ed.)

Many are the misfortunes of the just, But from all of them the Lord delivereth him. (WESTMINSTER TRANSLATION, 1958)

Mány are the tríals of the júst man but from them áll the Lórd wíll réscue him. (LADIES OF THE GRAIL, 1963)

(Father A. Geddes, 1807)

Though hardships without number beset the upright, Yahweh brings rescue from them all. ("New Jerusalem Bible" by Dom Wansbrough)

RESH • Hardships in plenty beset the virtuous man, but Yahweh rescues him from them all; ("Jerusalem Bible," 1966)

RES. Multae tribulationes iustorum, et de omnibus his liberabit eos Dominus. (NEO-VULGATA)

Traditional Version

21 Custódit Dóminus ómnia ossa eórum: unum ex his non conterétur.

Our Lord keepeth al their bones: there shal not one of them be broken. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The Lord keepeth all their bones, not one of them shall be broken. (DOUAY-RHEIMS-CHALLONER)

Under the Lord's keeping, every bone of his is safe; not one of them shall suffer harm. (MONSIGNOR RONALD KNOX)

he watches over all his bones; not one of them shall be broken. (NEW AMERICAN BIBLE)

He will keep guard over all his bones; not one of his bones shall be broken. (Revised Grail Psalter)

He will keep guard over all his bones; not one of his bones shall be broken. ("Abbey Psalms & Canticles")

He keeps all his bones; not one of them is broken. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord keepeth all his bones: Not one of them is broken. (WESTMINSTER TRANSLATION, 1958)

He wíll keep guárd over áll his bónes, not óne of his bónes sháll be bróken. (LADIES OF THE GRAIL, 1963)

RESH • Jehovah guards all his bones: {guardeth} not one of them shall be broken! (Father A. Geddes, 1807)

Yahweh takes care of all their bones, not one of them will be broken. ("New Jerusalem Bible" by Dom Henry Wansbrough)

SHIN • taking care of every bone, Yahweh will not let one be broken. ("Jerusalem Bible," 1966)

SIN. Custodit omnia ossa eorum, unum ex his non conteretur. (NEO-VULGATA)

Traditional Version

This verse—as far as we can tell—was totally omitted; that is to say, it never appears as part of the Ordinary Form’s RESPONSORIAL PSALM (whereas all the others do). This was probably done because this verse is considered “mean”. Indeed, progressive liturgists often deny that there is such a thing as “evil.”

Traditional Version

22 Mors peccatorum péssima: et qui odérunt justum, delínquent.

The death of sinners is verie il: and they that hate the just shal offend. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The death of the wicked is very evil: and they that hate the just shall be guilty. (DOUAY-RHEIMS-CHALLONER)

Villainy hastes to its own undoing; the enemies of innocence will bear their punishment. (MONSIGNOR RONALD KNOX)

Evil will slay the wicked; those who hate the righteous are condemned. (NEW AMERICAN BIBLE)

Evil brings death to the wicked; those who hate the just man are doomed. (Revised Grail Psalter)

Evil brings death to the wicked; those who hate the just one are doomed. (“Abbey Psalms & Canticles”)

Evil shall slay the wicked; and those who hate the righteous will be condemned. (REVISED STANDARD VERSION, Catholic Ed.)

Misfortune shall slay the wicked: And those who hate the just shall be condemned. (WESTMINSTER TRANSLATION, 1958)

Évil brings déath to the wicked; those who háte the góod are dóomed. (LADIES OF THE GRAIL, 1963)

THAU • The wicked shall die a bad death: and those, who hate the just, the LORD will destroy. (Father A. Geddes, 1807)

But to the wicked evil brings death, those who hate the upright will pay the penalty.

TAU • Evil will bring death to the wicked, those who hate the virtuous will have to pay; (“Jerusalem Bible,” 1966)

TAU. Interficiet peccatorem malitia; et, qui oderunt iustum, punientur. (NEO-VULGATA)

23 Rédimet Dóminus ánimas servórum suórum: et non delínquent omnes qui sperant in eo.

Our Lord wil redeeme the soules of his servants: and al that hope in him shal not offend. (ENGLISH COLLEGE OF DOUAI, 1610AD)

The Lord will redeem the souls of his servants: and none of them that trust in him shall offend. (DOUAY-RHEIMS-CHALLONER)

The Lord will claim his servant as his own; they go unproved that put their trust in him. (MONSIGNOR RONALD KNOX)

The LORD is the redeemer of the souls of his servants; and none are condemned who take refuge in him. (NEW AMERICAN BIBLE)

The LORD ransoms the souls of his servants. All who trust in him shall not be condemned. (Revised Grail Psalter)

The LORD ransoms the souls of his servants. All who trust in him shall not be condemned. (“Abbey Psalms & Canticles”)

The Lord redeems the life of his servants; none of those who take refuge in him will be condemned. (REVISED STANDARD VERSION, Catholic Ed.)

The Lord redeemeth the life of his servants, And none that take refuge in him shall be condemned. (WESTMINSTER TRANSLATION, 1958)

The Lord ránsoms the sóuls of his sérvants. Those who híde in him shall nó't be condémned. (LADIES OF THE GRAIL, 1963)

VAU • For the life of his servants Jehovah redeems; {redeemeth} and none shall be desolate that trust in him. (Father A. Geddes, 1807)

Yahweh ransoms the lives of those who serve him, and there will be no penalty for those who take refuge in him. (“New Jerusalem Bible”)

WAW • while Yahweh himself ransoms the souls of his servants, and those who take shelter in him have nothing to pay. (“Jerusalem Bible,” 1966)

PHE. Redimet Dominus animas servorum suorum; et non punientur omnes, qui sperant in eo. (NEO-VULGATA)

NOTE: The “Vau” verse should actually go before ZAIN.