

Roman Missal¹

Collect Prayer

Diacritical marks may upset the Teaching Magisterium of the Roman Catholic Church less than verbal reconstruction. The following is a test to obtain other opinions.

Missal: **O God, | who see how your people faithfully await the feast of the Lord's Nativity ↑, enable us ↑, we pray↑, to attain the joys ↑ of so great a salvation ↑ and to celebrate them ↑↓ always with solemn worship and glad rejoicing.↓ Through our Lord Jesus Christ, | your Son, | who lives and reigns with you | in the unity of the Holy Spirit, | one God, | for ever and ever.**

Revised: **Almighty God, your Faithful people await the feast of the Nativity of our Lord. Help us. We pray for the joys of salvation from the Infant Jesus, who is both Divine and human. Help us to celebrate the baby Jesus—the Christ—with both worship and glad tidings. We ask this through your Son, who lives and reigns with you forever in the unity of the Holy Spirit. Amen.**

¹ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 153.

Personal Notes
Third Sunday in Advent, 0080 (December 11, 2011)
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Comment: *O God, who* sounds like an owl, hooting; or, perhaps, like a dove (the Holy Spirit) cooing.

The criteria of standard American English demonstrate that the 2011 Missal is illiterate. The first sentence has thirty-nine words. The second sentence has twenty-six. The Little, Brown Handbook has a section, "Writing Concisely" that is helpful for the wordiness here.²

You may find yourself writing wordily when you are unsure of your subject or when your thoughts are tangled. It's fine, even necessary, to stumble and grope while drafting. But you should straighten out your ideas and eliminate wordiness during revision and editing.

. . . wordiness is not a problem of incorrect grammar. A sentence may be perfectly grammatical but still contain unneeded words that interfere with your idea.

That is why the revised Collect has five, rather than two, sentences.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.³

In popular parlance, *who see* is so-called "Black English." The Little, Brown Handbook handles so-called "Black English" delicately as "non-standard."⁴

If your first language or dialect is not standard American English, subject-verb agreement may be problematic, especially for these reasons: Some English dialects follow different rules for subject-verb agreement,

² 8. Effective Words, 39. Writing Concisely," H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 523-524.

³ Bette Mae K. Jirran reads widely in fiction and cites the following as examples. Emily Brightwell, Mrs. Jeffries Forges Ahead, (New York: Berkley Prime Crime, 2011); Jude Deveraux, Jill Barnett, GERALYN DAWSON, Pam Binder, and Patricia Cabot, A Season in the Highlands (New York: Pocket Books, 2000); Christina Dodd, Stephanie Laurens, Julia Quinn, and Karen Ranney, Scottish Brides (New York: Avon Books, 1999).

⁴ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

Personal Notes
Third Sunday in Advent, 0080 (December 11, 2011)
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such as omitting the –s ending for singular verbs or using the –s ending for plural verbs..

The revision avoids the strange grammar.

The Little, Brown Handbook⁵ has a culture-language notation, “The subject of an English sentence may be a noun . . . or a pronoun that refers to the noun . . . , but not both.” The Missal construction uses both *God* and *who* as subjects of the sentence.

O God, is an interjection. “Interjections express feeling or command attention, either alone or in a sentence: *hey, oh, darn, wow*.”⁶ Since it is inappropriate for humans to command anything of God, what is left is feeling, namely, O God, which, like the Mon Dieu’s of Saint Vincent de Paul,⁷ is also inappropriate here in standard American English.

The first part of the sentence has the noun, *joys* and the second part has the redundant *rejoice*. *To attain joys . . . with great rejoicing* is gobbledygook. *To celebrate them, them* refers back nine words to *joys*. The Little, Brown Handbook warns, “when either of two nouns can be a pronoun’s antecedent, the reference will not be clear.”⁸ In this case, two infinitives, *to attain* and *to celebrate* can be nouns.⁹ *Joys* is a noun.

⁵ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 231.

⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233.

⁷ See Newly Translated, Edited, and Annotated from the 1920 Edition of Pierre Coste, C.M., Saint Vincent de Paul Correspondence Conferences, Documents I Correspondence Volume I (1607-1639), (New York: New City Press, 1985); Newly Translated, Edited, and Annotated from the 1921 Edition of Pierre Coste, C.M., Saint Vincent de Paul Correspondence Conferences, Documents II Correspondence Volume II (January 1640-July 1646), (New York: New City Press, 206 Skillman Avenue, Brooklyn, N.Y. 11211, 1990); Newly Translated, Edited, and Annotated from the 1921 Edition of Pierre Coste, C.M., Saint Vincent de Paul Correspondence Conferences, Documents III Correspondence Volume III (August 1646-March 1650), (New York: New City Press, 86 Mayflower Avenue, New Rochelle, N.Y. 10801, 1992).

⁸ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 346.

⁹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 247.

Through . . . is a sentence fragment the Missal uses throughout the book. The Little, Brown Handbook explains,¹⁰

A prepositional phrase is a modifier consisting of a proposition (such as *in*, *on*, *to*, or *with* [including *through*] together with its object and any modifiers (see pp. 242-43). A prepositional phrase cannot stand alone as a complete sentence . . .

At the end of the prayer, *the unity* is confusing. A dictionary definition for the word *the*: “1 c:-- used as a function word to indicate that a following noun or noun equivalent refers to someone or something that is unique or is thought of as unique or exists as only one at a time <the Lord><the Messiah>”¹¹ *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”¹² Does *the unity* mean that the Holy Spirit belongs to a union, like unto a labor union? Does *unity in the Collect* mean that the Holy Spirit, unlike Jesus, has only one nature, Divine? Does *unity* mean the trinitarian unity? In the same vein, does *unity* mean that it is the Holy Spirit, which is the relationship between the Father and Son, thereby causing a triune unity? The last is how the revision would resolve the matter, substituting *Divine Trinitarian nature* for *unity*. Because the Faithful have not challenged *the unity* since Vatican II, the now traditional phraseology remains.

Prayer after Communion

Missal: We implore for your mercy, Lord, that this divine sustenance may cleanse us of our faults and prepare us for the coming feasts.
Through Christ our Lord.

¹⁰ See Part 4, “Clear Sentences,” Chapter 17 c, “Sentence Fragments: Verbal or prepositional phrase,” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 335.

¹¹ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=the&x=0&y=0> (accessed December 4, 2011).

¹² <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=unity&x=0&y=0> (assessed December 4, 2011)

Personal Notes

Third Sunday in Advent, 0080 (December 11, 2011)

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Revised: **We ask for your mercy, Lord, so that this divine Eucharistic sustenance may cleanse our faults and, thus, prepare us for the coming feasts. We pray for this, through Christ our Lord.**

Comment: This sentence has two main clauses, (1) *we implore*, (2) *may cleanse . . . and prepare*. Standard American English uses *so that*, rather than *that* alone, to introduce the second main clause.¹³

Blessings at the End of Mass and Prayers over the People

Solemn Blessings

I. For Celebrations in the Different Liturgical Times

1. Advent

Missal: May the almighty and merciful God, by whose grace you have placed your faith in the First Coming of his Only Begotten Son and yearn for his coming again, sanctify you by the radiance of Christ's Advent and enrich you with his blessing.
R. Amen

Revised: **The almighty and merciful God has placed, in us, his grace of faith in the First Coming of his Only Begotten Son. With this grace, we prepare for his Second Coming. With this grace, may God both sanctify us with the Radiance of the Advent of Christ and give us many more blessings.**

R. Amen.

Comment: This prayer has one sentence of forty-three words. The revision has three sentences. There are two nouns (*Son* and *faith*) between *yearn* and *you*

¹³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 256-257.

Personal Notes
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confusing what the subject of *yearn* may be. *Sanctify* and *enrich* are both elements of *grace*, which is repeated for clarification.

Trying to pray with the 2011 illiterate Missal is difficult for at least two reasons. The first is the amount of time and space unscrambling the illiteracy takes. Second is that the purpose of this part of Personal Notes is to pray with the Missal. That means these Personal Notes are not free to ignore the Bible-babble found in the Missal.

Clarity is not a prerequisite for prayer. The search for clarity can be a means to prayer, *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.¹⁴ In an attempt to use the prayers the anti-Vatican-II, Vatican, is now setting forth, these Personal Notes are taking on a new focus. This new focus begins November 27, 2011, the First Sunday in Advent. From the First Sunday in Advent until just before the First Sunday of Lent, February 26, 2012, these Notes will have a double focus, including both the Lectionary and the Missal. Beginning with the First Sunday of Lent, these Notes will retain only the Missal focus, which will last three years, until the liturgical cycles are completed.

After the Second Sunday in Advent, December 4, 2011, due to time constraints, I am not revising the Lectionary material for presentation at the James River Journal (www.jamesriverjournal.com). That doubly focused, Lectionary and Missal material is available at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> until the beginning of Lent, 2012.

¹⁴ <http://www.google.com/search?q=faith+seeking+understanding&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed November 28, 2011) and <http://plato.stanford.edu/entries/anselm/> (accessed November 28, 2011).

Personal Notes

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Personal Notes

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Solemn Blessing

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R. Amen.