

Personal Notes

0530 Missal: Fifth Sunday of Easter A Catholic Bible Study (120506)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

Personal Notes now considers the 2011 illiterate Missal in the light of what psychology offers in Toxic Parents: Overcoming Their Hurtful Legacy and Reclaiming Your Life. A parent is toxic, not by intentions to love, but by results. As author Susan Forward puts it, "What toxic parents call 'love' rarely translates into nourishing, comforting behavior."² As a very human organization, Holy Mother, the Church, is accountable, when she systematically and persistently hurts the Faithful.

To counteract victimization, the Faithful first need to admit the possibility of toxic parenting arising from Holy Mother, the Church. Covering up the sexual abuse of children, denigrating women, opposing health care for the poor, and foisting the 2011 illiterate Missal upon the Faithful are all instances of toxic parenting. The next step, after admitting the abusive relationship is not mentally healthy, is working up the courage to face that fact and confronting the toxic parent or parents with the reality of the hurt they are causing.

Confronted, toxic parents have three options. The first option is total denial and an attack on the victim. This happens regularly with the Cardinals, in their silk red stockings and lacy dresses. The initial reaction of Cardinal Bernard Law in Boston illustrates the first option. He attacked the victims and unsuccessfully tried to cover up the sexual abuse, before the Papacy extricated and promoted him to the Vatican in Rome.

The second option is to apologize and live happily ever after. The Faithful should not hold their breaths for that to happen. The third, middle, option is to put limits on the relationship, in order to avoid further abuse. This is the case with John Paul II and Benedict XVI, the present Pope. Objection to Papal nonsense aims at preventing further abuse.

In the case of Holy Mother, the Church, in the United States, this third, middle, course for abused laity is between (1) leaving the Church or (2) accepting nonsense and working for improvement through the collection basket. To the extent Holy Mother, the Church, is transparent dealing with the sexual abuse cover up; ministering health care to the poor, especially women; and praying in standard American English, her abusiveness can be reduced and eliminated.

¹ For regular readers of these Personal Notes, the documentation is very repetitive. For that reason, there is an Appendix, between the end of Personal Notes and the repeated Prayers. New readers should include that Appendix as they read. Regular readers should look in the Appendix to refresh their memories.

² Susan Forward, Ph.D. with Craig Buck, Toxic Parents: Overcoming Their Hurtful Legacy and Reclaiming Your Life (New York: Bantam Books, 1989) 304.

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In addition to the above mistreatment of the Faithful, the Papacy is acting like an abusive parent, in taking over the Catholic Leadership Conference of Women Religious (LCWR). The Papacy is destroying the adult independence of the LCWR by: (1) unilaterally claiming the right to revise LCWR statutes; (2) reviewing LCWR plans and programs; (3) creating new programs for the organization; (4) reviewing and offering guidance on the application of liturgical texts (that must include a reference to the Missal, that none of the other commentators have noticed so far); and (5) reviewing LCWR's affiliations with other organizations, citing specifically NETWORK, a social justice group run by Sisters, and the Resource Center for Religious Institutes.³ The Resource Center for Religious Institutes assists members with financial and legal resources.⁴

When the Papacy made the announcement, LWCR leaders were present at the Vatican during an annual meeting with the Congregation for the Doctrine of the Faith.⁵ Part of the recent abuse, last week, was the way in which the Papacy handled the announcement to LWCR and the public. The Papacy announced the take-over to the media, much like the Papacy would a child's organization. These sisters are educated, many with academically rigorous doctorates from the United States—in all fields from theology, philosophy, Sacred Scripture, business administration, and the like. The Papacy had promised LWCR time to communicate with its membership, before the verdict became public. That time did not happen.

Treating the Sisters in a more adult manner is part of the Second Vatican Council, Vatican II (1962-1965). In the larger scheme of things, Vatican II marks a turning point in how Catholics and Protestants lived Christian lives. Part of the change included treating the Faithful in an adult manner. That change was relatively subtle.

Another change was easier to notice. In short, Catholics became more Protestant and Protestants became more Catholic. To be sure, there are Papal bureaucrats, including Popes John Paul II (1979-2005) and Benedict XVI (2005-present), who resisted the changes of Vatican II. The illiterate 2011 Missal is a product of this resistance to Vatican II, known as the reform of the reform.

³ Joshua J. McElwee, "In LCWR oversight, key questions remain," National Catholic Reporter at <http://ncronline.org/print/news/women-religious/lcwr-oversight-key-questions-remain> (accessed April 24, 2012).

⁴ <http://wtvr.com/2012/04/20/vatican-blasts-american-nuns-calls-for-reforms/> (accessed April 28, 2012).

⁵ <http://ncronline.org/news/women-religious/lcwr-stunned-vaticans-latest-move> (accessed April 28, 2012).

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My fear is that just as the Catholic hierarchy is unconvincing and irrelevant about other matters, so will that irrelevance extend to the prayer-life of the Church residing in the 2011 illiterate Missal. Duquesne University Professor and Chair of the Theology Department, George S. Worgul, Jr.,⁶ words the problem before the Faithful as follows: “Both theologians and bishops face the same challenge that’s coming. That’s the challenge of being declared irrelevant, of people saying ‘What you’re saying is interesting, but we don’t know who you’re talking to.’”⁷

II. Prayer before reading Sacred Scripture (Collect)

- A. Missal: Almighty ever-living God, constantly accomplish the **Paschal Mystery** within us, that those you were pleased to make new in Holy Baptism, **may** under your protective care, bear much fruit and come to the joys of life eternal. Through **our Lord Jesus Christ**, your Son, who lives and reigns with you in **the unity** of the Holy Spirit, one God for ever [sic] and ever.
- B. Italian Latin: Omnipotens sempiterna Deus, semper in nobis **paschale pèrfice** sacramentum, ut, quos sacro baptisinate dignatus es renovare, sub tuae protectionis auxilio multos fructus afferant, et ad aeternae vitae gaudia pervenire concedas. Per Dominum.
- C. Revised: **Bless us, almighty God, bless us. Through the Eucharistic Easter Mystery, we participate in your eternal life. Through holy Baptism we are under you protective care. Praise God. Allow us success performing good works for your glory. We**

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<http://www.google.com/search?q=Professor%20George%20Worgul%2C%20Duquesne%20U%3Aniversity&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a&source=hp&channel=> (accessed April 28, 2012).

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⁷ Quoted in Heidi Schlumpf, Christian theology of mission at a pivotal moment,” National Catholic Reporter: The Independent News Source, Vol. 48, No. 5 (December 25, 2011—January 5, 2012), page 2a, column 4, below the fold, toward the bottom.

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ask all of this through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.

III. Prayer after Communion

- A. Missal: O God, who by the wonderful exchange effected in this sacrifice grant, we pray, that, as we have come to know your truth, we **may** make it ours by a worthy way of life. Through Christ our Lord.
- B. Italian Latin: Pópulo tuo, quaesumus, Dómine, adésto propítius, et, quem mystériis caeléstibus imbuísti, fac ad novitátem vitae de vetustáte transíre. Per Christum.
- C. Revised: **Almighty God, you transform our souls through Holy Communion. We have new life. We have your truth. Holy Communion makes life new and worth living, through Christ, our Lord.**

IV. Solemn Blessing

- A. Missal: May God, who by the Resurrection of his Only Begotten Son was pleased to confer on you the gift of redemption and of adoption, give you gladness by his blessing.
R. Amen.
- May** he, by whose redeeming work you have received the gift of everlasting freedom, make you heirs **to** an eternal inheritance.
R. Amen.
- And may you, who have already risen with Christ in Baptism through faith, by living in a right manner on this earth, be united with him in the homeland of heaven.
R. Amen.

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And may the blessing of almighty God, the Father, and the Son +
and the Holy Spirit, come down on you and remain with you for
ever [sic].

R. Amen.

B. Italian Latin: Not present.

C. Revised: **May God bless you through his Divine Son. Jesus has risen
from the dead, and so will you. God has adopted and
redeemed you. May you enjoy the peace of his blessing.**

R. Amen.

**May God grant that you be heirs to everlasting freedom. God
has redeemed you from the sorrows of earthly life. You are
destined for eternal love and life.**

R. Amen.

**Through your Baptism, may God bless you into new life. May
God instill in you the gift of Faith. By living justly, with
compassionate truthfulness, join your lives to Jesus Christ in
heaven, with the Holy Trinity.**

R. Amen.

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May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down onto you and remain with you forever.

R. Amen.

V. ICEL

Prayer before reading Sacred Scripture (Collect)

ICEL: This is a different prayer

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Prayer after Communion

ICEL: Lord, remain close to the people you have enriched with these heavenly mysteries, and grant that we may pass from our former ways to new life in the risen Christ.
We make our prayer in the name of Jesus, the Lord.

Prayer over the People

ICEL: May the God who has redeemed you and made you adopted children through the resurrection of his only Son bless you and fill you with joy.
R. Amen.

May the God who has bestowed on you the gifts of redemption and lasting freedom make you heirs of eternal life.
R. Amen.

May the God who joined you to Christ's resurrection by faith and baptism lead you to live justly and so bring you to your home in heaven.
R. Amen.

May the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you for ever [sic].
R. Amen.

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Appendix

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With the new Missal, the Roman Catholic Church is showing for what and how to pray. According to standard American English, the prayers are so difficult to understand that I refer to the “2011 illiterate Missal.” The revised prayers are my translation of the Bible-babble in the Missal into standard American English as heard on EWTN (Eternal Word Television Network), the Weather Channel, and the evening news.

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) 425.

Collect is the technical term for **Prayer before reading Sacred Scripture**.

Misuse of interjections, such as *we pray* and *O Lord*, contributes to the conglomeration of meaninglessness. The Little, Brown Handbook gives some examples, *hey, oh, darn, wow*. An interjection is “A word standing by itself or inserted in a construction to exclaim or command attention.” A forceful interjection is set off with an exclamation point, a mild interjection with a comma. The Missal only uses mild interjections and that is a cause of discombobulating.⁸

Might versus *may* in the Missal: *might* connotes ability, wish, or desire;⁹ *may* connotes permission. According to the Dictionary, *may* is used in auxiliary function to express a wish or desire especially in prayer, imprecation, or benediction <*may* he reign in health> <*may* they all be damned> <*may* the best man win>. I think *might* sounds better, because interrupted by the subordinate clause, *which we keep in honor of the risen Lord*. The Little, Brown Handbook explains, “the helping verbs of standard

⁸ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

⁹ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=might&x=15&y=10> (accessed January 29, 2011).

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American English may be problematic if you are used to speaking another language or dialect.”¹⁰

The Latin does not capitalize *resurrección* and *sacraménti*, but the Missal does capitalize *Resurrection* and *Sacrament*. Since the Faithful will not hear the difference between an upper and lower case word, there is no reason to stray from the Latin, except, perhaps, to show the arrogance of the translator in the face of anyone objecting to the illiterate 2011 Missal.

The Missal translates the Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. Pagina 417 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed February 5, 2012).

The first sentence of the **Collect** contains forty-one words, in a 16.2 Graduate School Flesch-Kincaid Grade Level Readability. It is a fused sentence. See Chapter 18, “Comma Splices, Fused Sentences,” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 339-444. The first part of the revised **Collect** has a 7.6 Flesch-Kincaid Grade Level Readability.

The first sentence of this **Prayer after Communion** contains thirty-eight words, in a 12.8 Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has a 7.3 Flesch-Kincaid Grade Level Readability.

The respective ICEL **Prayer after Communion**, and **Prayer over the People** have 13.5 and 7.5 Flesch-Kincaid Grade Level Readabilities.

Jesus Christ is in apposition to *our Lord* and in English should be set off with commas. The Little, Brown Handbook has a “using appositives” subsection.

An appositive is usually a noun that renames another noun nearby [in this case *Jesus Christ*], most often the noun just before the appositive. (the word *appositive* derives from a Latin word that means “placed near to” or “applied to.”) An appositive phrase includes modifiers as well All appositives can replace the words they refer to: [*our Lord/Jesus Christ*] . . . Appositives are economical alternatives to adjective clauses containing a form of *be* . . . [*our Lord* [who is] *Jesus Christ*. . .] you can usually connect the appositive to the main clause containing the word

¹⁰ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

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referred to . . . An appositive is *not* set off with punctuation when it is essential to the meaning of the word it refers to [in the United States of America, which has no secular lords, *our Lord* is not essential to *Jesus Christ*] . . . When an appositive is not essential to the meaning of the word it refers to, it *is* set off with punctuation, usually a comma or commas [as in the case here, *our Lord, Jesus Christ,*] . . .

H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 254-255.

O God . . . who . . . have shown us . . . is a form of Ebonics or so-called “Black English.” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

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

A prepositional phrase is a modifier consisting of a preposition (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>”¹ *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”¹ Does *the unity* mean that the Holy Spirit belongs to a union, like 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 silly phraseology remains.

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

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The full heading is:

Blessings at the End of Mass and Prayers over the People
Solemn Blessings
I. For Celebrations in the Different Liturgical Times
6. Easter Time

Whether to include or exclude the 1998 ICEL translation is difficult. The reason to include ICEL is: this is the best the American bishops could do, before the Vatican rejected the translation. The ICEL translation also deals with some of the vocabulary and grammatical problems with which the revisions deal. The reason to exclude ICEL is: the ICEL translation is not significantly better than the Missal.

For the **Collect** see, International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences (ICEL), The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 392 (410/604), downloaded from https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL_Sacramentary_1998.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0 at http://misguidedmissal.com/wp/?page_id=23 (accessed January 29, 2012).

For **Prayer after Communion** see, International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences (ICEL), The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 393 (411/604), downloaded from https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL_Sacramentary_1998.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0 at http://misguidedmissal.com/wp/?page_id=23 (accessed December 8, 2011).

For **Prayer over the People** see International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences (ICEL), The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 797, downloaded from https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL_Sacramentary_1998.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0 at http://misguidedmissal.com/wp/?page_id=23 (accessed December 8, 2011).

I keep praying for a better way out of the current mess. At the risk of being too farfetched, I offer the following. Much of the 2011 Illiterate Missal is just a jumble of

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unrelated words. Using parts of speech, the poet, Kenneth Koch, explains what I find in the Missal.¹¹

One day the Nouns were clustered in the street.
An Adjective walked by, with her dark beauty
The Nouns were struck moved, changed.
The next day a Verb drove up, and created the Sentence.

. . . just a collection of unrelated words, like the words standing isolated on a street corner at the beginning of Kenneth Koch's poem—that is the Missal.

Rationale

Clarity is not a prerequisite for prayer. The search for clarity can be a means to prayer. As part of catechesis, these Personal Notes set up what the Church needs to explain to enable the Faithful to pray with *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.¹²

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.

¹¹ Kenneth Koch, "Permanently," 1960, as cited in Stanley Fish, How to Write a Sentence and How to Read One (New York: HarperCollins Publishers, 2011) 17, 21.

¹² <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).

Stand-alone Prayers

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Bless us, almighty God, bless us. Through the Eucharistic Easter Mystery, we participate in your eternal life. Through holy Baptism we are under your protective care. Praise God. Allow us success performing good works for your glory. We ask all of this through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.

Almighty God, you transform our souls through Holy Communion. We have new life. We have your truth. Holy Communion makes life new and worth living, through Christ, our Lord.

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**May God bless you through his Divine Son. Jesus has risen from the dead,
and so will you. God has adopted and redeemed you. May
you enjoy the peace of his blessing.**

R. Amen.

**May God grant that you be heirs to everlasting freedom. God
has redeemed you from the sorrows of earthly life. You are
destined for eternal love and life.**

R. Amen.

**Through your Baptism, may God bless you into new life. May
God instill in you the gift of Faith. By living justly, with
compassionate truthfulness, join your lives to Jesus Christ in
heaven, with the Holy Trinity.**

R. Amen.

**May the blessing of almighty God, the Father, and the Son, and
the Holy Spirit, come down onto you and remain with you
forever.**

R. Amen.