

## **Personal Notes**

0580 Missal: The Ascension A Catholic Bible Study (120520)

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### **Roman Missal**<sup>1</sup>

#### **I. Introduction**

This Introduction is written in conjunction with the Seventh Sunday of Easter, which has become almost interchangeable with Ascension Thursday. The Seventh Sunday of Easter sets out a strategy and reason for combatting the 2011 Missal, which is illiterate. The two Introductions (Seventh Sunday and Ascension) complement one another.<sup>2</sup>

The reason for combatting the illiterate 2011 Missal, is because that Missal exemplifies the hurt caused by the Vatican, acting as a toxic parent. The potential psychological pain imposed on the laity is nonsensical prayer, leaving one to wonder what the authors were smoking while they composed. The Faithful can ignore the pain by ignoring the prayer. That solution, though real, is unacceptable. The strategy for the combat rests on the fact that about sixty percent of Vatican budget comes from the United States of America. The curia only admits to thirty-three percent, but that is enough.<sup>3</sup>

The anti-Vatican II, anti-feminine mystique hurts the most. The task of translating the Missal began in 1963. No women were on the International Commission on English

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<sup>1</sup> 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.

<sup>2</sup> This Introduction relies on the following, throughout. Robert Mickens, "Unlocking the door of the vernacular," The Tablet, 18 June, 2011, pages 10-11, at <http://content.yudu.com/A1smx4/TheTablet/resources/11.htm> (accessed February 19, 2012). The lengthy quotation is from page 11, column 1.

Robert Mickens, "How Rome moved the goal posts," The Tablet, 25 June, 2011, pages 8-9, at <http://content.yudu.com/A1srjd/TheTablet/resources/8.htm> (accessed February 19, 2012).

Robert Mickens, "A war of words," The Tablet, 2 July 2011, pages 8-9 at <http://content.yudu.com/A1swxa/TheTablet/resources/8.htm> (accessed February 19, 2012).

<sup>3</sup> Cindy Wooden, Catholic News Service, Vatican City, (CNS), "Despite papal transition, Vatican shows \$12 million surplus for 2005," Vatican-Budget July 12, 2006 at <http://www.catholicnews.com/data/stories/cns/0603949.htm> (accessed February 19, 2012).

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in the Liturgy (ICEL), until ten years later, in 1973. Such an omission is an abuse of at least half of the church. Twenty-one years later, in 1994 Cardinal Joseph Ratzinger (now Pope Benedict XVI) strongly objected to the widespread use of “inclusive language” in the newly translated Lectionary. The Ratzinger Congregation for Divine Worship withdrew permission to use that more inclusive 1973 Lectionary. “Inclusive language” is “language that avoids the use of certain expressions or words that might be considered to exclude particular groups of people, esp. gender-specific words, such as ‘man’, ‘mankind’, and masculine pronouns, the use of which might be considered to exclude women.”<sup>4</sup> In other words, *brothers* regularly replaces *brothers and sisters* from the altar.

In 2001, the fifth instruction on translating liturgical texts, *Liturgiam Authenticam*, took particular aim to oppose inclusive language. That not only hurts, it also makes the translation of the 2011 Missal illiterate and a sign of abuse by toxic religious parents.

In 2002, Pope John Paul II set up a translation commission, Vox Clara, to take over translating the Missal. In 2002, John Paul named the future Cardinal George Pell of Australia chairman. Pell is fiercely opposed to inclusive language. That is where the situation now festers.

The politics involved,

. . . a small number of English-speaking bishops broke ranks with their confrères and colluded with conservative papal bureaucrats to change the rules for translating liturgical texts . . . offers a sad spectacle of men who used the liturgy to further their own agenda of reinterpreting the ecclesiology envisaged by the Second Vatican Council.

There may be unintended consequences to that reinterpretation, a harbinger of things to come. Educated upper class Whites are not as engaged in religion as others. The “2011 National Black Catholic Survey” notes, “On almost every measure, white Catholics stand out in a disconcerting fashion.”<sup>5</sup> What is disconcerting is that adult religious children might be getting out from under abusive toxic religious institutional parenting through lack of engagement with abusive practices.

## II. Prayer before reading Sacred Scripture (Collect)

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<sup>4</sup> <http://dictionary.reverso.net/english-definition/incluswive%20language> (accessed February 20, 2012).

<sup>5</sup> Dr. Darren w. Davis Ph.D. [sic] and Dr. Donald B. Pope-Davis Ph.D. [sic], 2011 National Black Catholic Survey (University of Notre Dame: The National Black Catholic Congress, 2011) 18.

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A. Missal: **Gladden** us with holy joys, almighty God, and make us rejoice with devout thanksgiving, for the **Ascension** of Christ your Son is our exaltation, and, where the **Head** has gone before in glory, the body **is called** to follow in hope. **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: Fac nos, omnipotens Deus, sanctis exultare gaudiis, et pia gratiarum actione laetari, quia Christi Filii tui **ascensio** est nostra provectio, et quo processit gloria **capitis**, eo spes vocatur et corporis. Per Dominum.

To make them easier to find, Personal Notes repeats the Revised Prayers on the last pages, 15-16/16. Only the heartiest souls will want to plow through the preceding Appendix (see the changed heading on page 7/16), week after week, after identifying more and more repetitious nonsense.

C. Revised: **Almighty God, through this liturgy, your Son is leading us to you in heaven. We rejoice in his Ascension into heaven. We pray for our own ascension to heaven. We ask for this through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.**

D. Comment: The Appendix on pages 7-14/16 explains single-spaced material in bold print.

### III. Prayer after Communion

A. Missal: Almighty ever-living **God, who allow** those on earth to celebrate divine mysteries, grant, **we pray**, that **Christian** hope may draw us onward to where our nature is united with you. Through Christ our Lord.

B. Italian Latin: Omnipotens sempiternae Deus, qui in terra constitutos divina tractare concedis, praesta, quaesumus, ut illuc tendat **christianae** devotionis affectus, quo tecum est nostra substantia. Per Christum.

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C. Revised: **Almighty God, you allow us to experience divine mysteries.**

**We celebrate these mysteries in Holy Communion. You are our hope, as you draw us toward your heavenly divine nature.**

**We pray that you guide us to Jesus Christ, our Lord and Redeemer.**

D. Comment: none.

A. Missal: Solemn Blessing for The Ascension of the Lord  
May almighty God bless you, for on this very day his Only Begotten **Son** pierced the heights of heaven and unlocked for you the way to ascend to where he is.  
**R.** Amen.

May he grant that, as Christ after his **Resurrection** was seen plainly by his disciples, so when he comes as **Judge** he **may** show himself merciful to you for all eternity.  
**R.** Amen.

**And** may you, who believe he is seated with the Father in his majesty, know with joy the fulfillment of his promise to stay with you until the end of time.  
**R.** Amen.

**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: Benedícat vos omnípotens Deus, cuius **Unigénitus** hodiérna die caelórum alta penetrávit, et vobis, ubi est ipse, ascendéndi áditum reserávit.  
**R.** Amen.

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Concédat ut, sicut Christus post **resurrectiōnem** suam visus est discipulis manifestus, ita vobis in **iudicium** véniens appáreat pro aeternitáte placátus.

R. Amen.

Et qui eum consedére Patri in sua créditis maiestáte, ipsum usque in finem saeculi vobíscum permanére secúndum eius promissiónem laeti valeátis experíre.

R. Amen.

Et benedíctio Dei omnipoténtis, Patris, et Fílii, + et Spíritus Sancti, descéndat super vos et máneat semper.

R. Amen.

C. Revision: **May almighty God bless you, as you remember the day when Jesus ascended through the clouds into heaven. Through the Ascension, may God show you the way to follow his Son.**

R. Amen.

**May God bless you when he will come again for his followers.**

**May God bless you when Jesus judges the living and the dead.**

**May God grant that Jesus will be merciful to you for all eternity.**

R. Amen.

**May God bless you as Jesus Christ sits at the right hand of the Father. May God give you hope to stay with him until the end of time.**

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R. Amen.

**May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come upon you and remain with you always.**

R. Amen.

D. Comment: none.

### **V. ICEL**

#### **Prayer before reading Sacred Scripture (Collect)**

ICEL: Almighty God, make our hearts dance with joy and thanksgiving; for in the ascension of Christ, your Son, our human nature is raised above the heavens, and where Christ, the head, has gone before in glory we, his body, are called in hope.

We make our prayer through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever [sic] and ever.

#### **Prayer after Communion**

ICEL: Almighty and eternal God, you have entrusted to us here on earth the mysteries that foreshadow heaven. Draw our gaze upward where Christ, who shares our human nature, sits in glory at your right hand.

#### **Prayer over the People**

ICEL: On this day Christ, the only Son, passed into the highest heaven to take his place with the Father in majesty and to open the way for us. May almighty God grant that, where Christ is, you also may be. R. Amen.

May God grant that when Christ comes to judge the world his face may shine upon you in lasting mercy. R. Amen.

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May God grant you the joyous fulfilment [sic] of Christ's  
promise to remain with you even to the end of time.

R. Amen.

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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 “illiterate 2011 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 [sic]: United States Conference of Catholic Bishops, 2011) 432-433.

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

*God, who allow* is not standard American English. *God, who allows* is standard American English. Lack of subject-verb agreement sounds like Black or African American Language (BL or AAL), defined as “a style of speaking English words with Black flava—with Africanized semantic, grammatical, pronunciation, and rhetorical patterns.”<sup>6</sup> I have a reservation about this definition, because my students, both Black and White, pointed out that Blacks learned their English mainly from lower-class Whites. I have heard Whites speaking Black English, not with the sophistication Smitherman brings to the subject, but at least in diction and pronunciation.<sup>7</sup>

By placing the verb, *Gladden*, first, the Missal does not follow either Latin (subject-object-verb)<sup>8</sup> or standard American English (subject-verb-object) word order.

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<sup>6</sup> Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006).

<sup>7</sup> For subject-verb agreement see H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

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[http://www.google.com/search?q=Does+the+verb+come+last+in+Latin+word+oorder%3F&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a#hl=en&client=firefox-a&hs=IXc&rls=org.mozilla:en-US:official&sa=X&ei=iKzVTqRPKLx0gHWxdDrAQ&ved=0CBkQvwUoAQ&q=Does+the+verb+come+last+in+Latin+word+order%3F&spell=1&bav=on.2,or.r\\_gc.r\\_pw.,cf.osb&fp=c5f9ab36cd8b91fa&biw=1472&bih=754](http://www.google.com/search?q=Does+the+verb+come+last+in+Latin+word+oorder%3F&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a#hl=en&client=firefox-a&hs=IXc&rls=org.mozilla:en-US:official&sa=X&ei=iKzVTqRPKLx0gHWxdDrAQ&ved=0CBkQvwUoAQ&q=Does+the+verb+come+last+in+Latin+word+order%3F&spell=1&bav=on.2,or.r_gc.r_pw.,cf.osb&fp=c5f9ab36cd8b91fa&biw=1472&bih=754) (accessed November 30, 2011)

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Misuse of interjections, such as *we pray*, contribute 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.<sup>9</sup>

*Might* versus *may* in the Missal: *might* connotes ability, wish, or desire;<sup>10</sup> *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, *when he comes as Judge*. The Little, Brown Handbook explains, “the helping verbs of standard American English may be problematic if you are used to speaking another language or dialect.”<sup>11</sup>

The Missal translates the Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. Paginas 425, 427, and 609 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed February 19, 2012).

In the **Solemn Blessing**, the Latin does not capitalize *resurrecciónem* and *judicium*, but the Missal does capitalize *Resurrection* and *Judge*. 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 full heading is: **Blessings at the End of Mass and Prayers over the People**  
**Solemn Blessings**  
**I. For Celebrations in the Different Liturgical Times**  
**7. The Ascension of the Lord**

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<sup>9</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

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

<sup>11</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

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### Readability

The first sentence of the **Collect** contains forty-three words, in a Graduate School 17.9 Flesch-Kincaid Grade Level Readability. It is a fused sentence.<sup>12</sup>

That is why the revised **Collect** has seven, rather than two, sentences. The Missal **Collect** has an 11.9 Flesch-Kincaid Grade Level Readability. The revised **Collect** has a 9.6 Flesch-Kincaid Grade Level Readability.

The first six sentences of the revised **Collect** have a 6.9 Flesch-Kincaid Grade Level Readability.

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.

The first sentence of the **Prayer after Communion** contains thirty-two words, in a 14.9 Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has a 9.3 Flesch-Kincaid Grade Level Readability.

The **Blessing** has 12.6, 13.2, and 11.7 Flesch-Kincaid Grade Level Readabilities. The revised **Blessing** has 5.6, 7.1, and 9.5 Flesch-Kincaid Grade Level Readabilities.

The Little, Brown Handbook has some advice, of which the 2011 illiterate Missal seems entirely oblivious.<sup>13</sup>

. . . writing for readers is not the same as speaking to listeners. Whereas a reader can go back and reread a written message, a listener cannot stop a speech to rehear a section. Several studies have reported that

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<sup>12</sup> 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.

<sup>13</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

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immediately after hearing a short talk, most listeners cannot recall half of what was said.

Effective speakers adapt to their audience's listening ability by reinforcing their ideas through repetition and restatement. They use simple words, short sentences, personal pronouns, contractions, and colloquial expressions. In formal writing, these strategies might seem redundant and too informal; but in speaking, they improve listeners' comprehension.

The second sentence of the **Collect** has twenty-six words with a 9.5 Flesch-Kincaid Grade Level Readability. That is reading at the sophomore high school level. The Little, Brown Handbook has a section, "Writing Concisely" that is helpful for the wordiness here.<sup>14</sup>

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.<sup>15</sup> That is why oral prayers in anything other than standard American English are irrelevant, in the United States. Because American English is not the first language for many Catholics in the United States, pastoral care requires standard American English. Otherwise, the Faithful are subject to two contrary conclusions about the readings. The first conclusion for the Faithful is that the Church does not respect what the marginalized, particularly immigrants, are doing to learn standard American English. The second conclusion is that the Church is actively sabotaging any attempt to learn standard American English, just as it is sabotaging Vatican II.

In the **Collect**, *Jesus Christ* is in apposition to *our Lord* and standard American English would set it 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")

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<sup>14</sup> 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.

<sup>15</sup> 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).

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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* [who is] *your Son*. . . ] you can usually connect the appositive to the main clause containing the word 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/your Son*] . . . 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 is the case here, *our Lord, Jesus Christ, your Son*] . . .

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

The **Collect** uses the word *and* three times. The third *and* is set off by commas. What that *and* is joining, I do not know.

**Comma Use** (from the Explain part of my Spelling and Grammar checker in Word 2011)

If you are using a conjunction to connect only two items, it is incorrect to use a comma before the conjunction. In addition, if you are using a conjunction to add a phrase that cannot stand alone as a complete sentence, it is incorrect to use a comma before the conjunction.

- Instead of: Meng, and Kim are hiking across Ireland.
- Consider: Meng and Kim are hiking across Ireland.
- Instead of: Two books of fiction, and a book of poetry were on the table.
- Consider: Two books of fiction and a book of poetry were on the table.

*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

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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> . . . .”<sup>1</sup> *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”<sup>1</sup> 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> (assessed December 4, 2011).

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](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](http://misguidedmissal.com/wp/?page_id=23) (accessed December 8, 2011).

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](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](http://misguidedmissal.com/wp/?page_id=23) (accessed December 8, 2011).

At *is called*, my Word 2010 Spelling and Grammar checker explains,

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### **Passive Voice**

For a livelier and more persuasive sentence, consider rewriting your sentence using an active verb (the subject performs the action, as in "The ball hit Catherine") rather than a passive verb (the subject receives the action, as in "Catherine was hit by the ball"). If you rewrite with an active verb, consider what the appropriate subject is - "they," "we," or a more specific noun or pronoun.

- Instead of: [Juanita was delighted by Michelle](#).
- Consider: Michelle delighted Juanita.
  
- Instead of: Eric [was given](#) more work.
- Consider: The boss gave Eric more work.
  
- Instead of: The garbage needs to [be taken out](#).
- Consider: You need to take the garbage out.

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 84 (127/362), downloaded from [https://rs895dt.rapidshare.com/#!download|895|35|387089704|ICEL\\_Sacramentary\\_1998\\_.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0](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](http://misguidedmissal.com/wp/?page_id=23) (accessed January 29, 2011).

At *and*, at the first word of sentences, my Word 2010 Spelling and Grammar checker explains,

### **Beginning of Sentence**

Although sentences beginning with "*and*," "*but*," "*or*," or "*plus*" may be used informally, use the suggested replacement for a more formal or traditional tone.

Instead of: [Plus](#) regional sales are up this quarter.

Consider: In addition, regional sales are up this quarter.

Or consider: Moreover, regional sales are up this quarter.

Instead of: [But](#) we could go to the movies.

Consider: Nevertheless, we could go to the movies.

## Appendix

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Or consider: However, we could go the movies.

The **Collect** revision changes the passive voice to the active. Section 3 Grammatical Sentences, #14 Verbs, Voice J. Active (*She wrote it*) vs. Passive (*It was written*) in The Little Brown Handbook explains the difference between active and passive voice with the following large letter sentence. “Generally, prefer the active voice. Use the passive voice when the actor is unknown or unimportant.”<sup>16</sup> In this case, *Lord*, the actor, is both known and important.

*Unigénitus* is an adjective,<sup>17</sup> not included in Cassell’s.<sup>18</sup> *Son* is not in the Latin. *Only Begotten Son* is not faithful to the Latin. The argument that the English is to stay close to the Latin does not hold up.

### 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.<sup>19</sup>

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 began 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 had a double focus, including both the Lectionary and the Missal. After that, the focus remains on the Missal, until the end of the liturgical year, December 1, 2012.

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<sup>16</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 299.

<sup>17</sup> R. P. Leverett (ed.) Enlarged and Improved Edition. A New and Copious Lexicon of the Latin Language: compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini, and the German Works of Scheller and Luenemann Edited by F. P. Leverett. A New Edition, Embracing the Classical Distinctions of words, and the Etymological Index of Freund’s Lexicon (Philadelphia: J. B. Lippincott Company, 1850) 978.

<sup>18</sup> D. P. Simpson, M.A., Cassell’s Latin Dictionary: Latin-English English-Latin, (Hoboken, NJ: Wiley Publishing, Inc., (fifth edition) 1968) 624.

<sup>19</sup> <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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**Almighty God, through this liturgy, your Son is leading us to you in heaven.**

**We rejoice in his Ascension into heaven. We pray for our own ascension to heaven. We ask for 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 allow us to experience divine mysteries. We celebrate these mysteries in Holy Communion. You are our hope, as you draw us toward your heavenly divine nature. We pray that you guide us to Jesus Christ, our Lord and Redeemer.**

**Stand-alone Prayers**

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**May almighty God bless you, as you remember the day when Jesus ascended through the clouds into heaven. Through the Ascension, may God show you the way to follow his Son.**  
R. Amen.

**May God bless you when he will come again for his followers.  
May God bless you when Jesus judges the living and the dead.  
May God grant that Jesus will be merciful to you for all eternity.**  
R. Amen.

**May God bless you as Jesus Christ sits at the right hand of the Father. May God give you hope to stay with him until the end of time.**  
R. Amen.

**May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come upon you and remain with you always.**  
R. Amen.