

Personal Notes

0630 Missal: Pentecost A Catholic Bible Study (120527)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

The United States Conference of Catholic Bishops is using its war on women to investigate Girl Scouts and female religious.² That is a red herring to distract from complicity in the illiterate 2011 Missal. The sense of unique and divine ordination to preach the Gospel produces a toxic environment when the Church Magisterium, as a human institution, makes a centuries-long mess. The mess extends from keeping the liturgy in Latin, in the Sixteenth Century, to changing the Missal into gibberish and pretending it is a Latin translation, in the Twenty-first Century. Through all of these centuries, part of the broader, Christian Church focus is about clear language that everyone can understand.

As I wrote for the Seventh Sunday of Easter,

The Sixteenth Century `project of allowing the Bible to speak in the language of the mother in the house, the children in the street and the cheese monger in the marketplace was met with stiff opposition by certain Catholic polemicists, such as Johann Eck, Luther's protagonist at the Leipzig Debate of 1519.' So writes Timothy George in the latest volume of the Reformation Commentary on Scripture.³ It seems to me that such polemicists still exist in the Roman Catholic Church. The recently imposed illiterate 2011 Missal makes the point.

The 1455 printing press of Guttenberg enabled the ideas of the Protestant Revolution to spread beyond what the Teaching Magisterium of the Roman Catholic Church could control. Unintended consequences of clinging to such messes, as keeping the Faithful ignorant and confused, include both the Protestant Revolution and

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 Robert Blair Kaiser, "Open letter to the U.S. bishops: Let's not be a laughingstock OK?" at <http://ncronline.org/print/news/vatican/open-letter-us-bishops-lets-not-be-laughingstock-ok> (accessed May 19, 2012).

³ Timothy George, "General Introduction," Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) xxv.

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the current horror of the 2011 Missal, the prayer book the Roman Catholic Church uses to say Mass. As the Reformation Commentary on Scripture (RCS) puts it,⁴ John Calvin (1509-1564) tried to stay within the Roman Catholic Church. The Roman Catholic Church Magisterium however blasted back at the Protestant Revolutionaries with the seventeen-year Council of Trent (1545-1563) which hardened the lines of disagreement, lasting to the present time.

The digital age of the Twenty-first Century enables the same explosion of information, as happened in the Sixteenth Century. The quest for knowledge exponentially spreads the nonsense in the Roman Catholic Church.⁵ Effective disagreement, nevertheless, between the wisdom of hiding the meaning of prayer in incomprehensible language and the wisdom of extolling the meaning of prayer in easily understood language is difficult and takes courage.

Beginning with Pope John Paul II (1978-2005), the forces of confusion are strong and determined. Pope John Paul II is mainly responsible for the present anti-intellectual, anti-Vatican II Missal currently in use. The Papacy does not understand how Digital Age communication is affecting Holy Mother, the Church.

Pope John Paul II did change the course of Vatican II by appointing bishops who agreed with his anti-intellectual, anti-Vatican II approach to religion.⁶ Closer to the United States, the new Cardinal Timothy Dolan, the current archbishop of New York, had been Rector of the Pontifical North American College in Rome from 1994 to 2001.⁷ From that vantage point, he would have helped John Paul II identify conservative candidates to the episcopate.

Poor preaching is another case of an unintended consequence of trying to control information and thinking. The reason preachers rarely cite books they read is because they are afraid to think and, thereby, get into trouble with the Church Magisterium, in charge of all church thought. Evidence of fear of thinking is that too

⁴ Timothy George, "General Introduction," Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) xvi, xxvii-xxix.

⁵ See Konstantin Kakaes, review of Turing's Cathedral by George Dyson, "The Nucleus of the Digital Age," The Wall Street Journal, Saturday/Sunday, March 3-4, page C 5 and C 7.

⁶ John Wilkins, "Lost in Translation: The Bishops, the Vatican & the English Liturgy" Created 11/282005—11:008 am at <http://www.commonwealmagazine.org/print/3750> (accessed February 26, 2012).

⁷ http://en.wikipedia.org/wiki/Timothy_M._Dolan (accessed February 26, 2012).

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many Catholic preachers see no reason to identify college level reading to back up their preaching. Preachers may cite political pontificating flowing from their chanceries, but not reasoning based on sound scholarship. Standing up to such a political episcopal juggernaut within the Roman Catholic Church takes courage, especially for anyone whose living is directly associated with the institutional church.

Roman Catholic seminaries clearly explain what happened to thinkers like Martin Luther and the other Protestant Revolutionaries. Without even the pretense of intellectual integrity, the hierarchy has attacked such Twenty-first Century scholars, as Charles Curran, Loyal Dissent: Memoir of a Catholic Theologian and The Moral Theology of Pope John Paul II,⁸ and Elizabeth A. Johnson, Quest for the Living God: Mapping Frontiers in the Theology of God.⁹ The American Association of University Professors has censured the administration (namely bishops) of The Catholic University of America for not giving Curran the due process of a fair hearing. The bylaws of The Catholic University of America were revised December 12, 2006.¹⁰ The episcopate has placed Johnson in much the same situation.

These Personal Notes take much less courage, than those whose living is directly associated with the institutional Roman Catholic Church. Using the internet, these Personal Notes can expose gross incompetency, nonsense, and tragic consequences from a toxic parent syndrome: ruling by Divine Right. Cartoonists, commentators, and pundits make cruel jokes out of such arrogance.

The **Collect** in the illiterate 2011 Missal exemplifies abuse of the lower clergy and laity as well. The **Collect** for this Pentecost Sunday contains two rambling word-groups. The complete sentence has fifty-eight words, broken up by three commas. The following incomplete sentence, or sentence fragment, has twenty-six words, broken up by two commas. The revisions offer a spirit of ecumenical helpfulness.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: **O God, who** by the mystery of today's great feast **sanctify** your whole Church in every people and nation, pour out, we pray, the gifts of the Holy Spirit across the face of the earth and, with the divine grace that was at work when the **Gospel** was first proclaimed, fill now once more the hearts of believers. **Through**

⁸ Charles E. Curran, The Moral Theology of Pope John Paul II (Washington, D.C.: Georgetown University Press, 2005); Loyal Dissent: Memoir of a Catholic Theologian (Washington, D.C.: Georgetown University Press, 2006).

⁹ Elizabeth A. Johnson, Quest for the Living God: Mapping Frontiers in the Theology of God (New York: Continuum International Publishing Group, 2007).

¹⁰ <http://policies.cua.edu/faculty/faculty-l/bylaws.cfm> Accessed March 24, 2015.

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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: Deus, qui sacraménto festivitátis hodiérnae univérsam Ecclésiám tuam in omni gente et natióne sanctíficas, in totam mundi latitúdinem Spíritus Sancti dona defúnde, et, quod inter ipsa **evangélica**e praedicatiónis exórdia operáta est divína dignátio, nunc quoque per credéntium corda perfúnde. Per Dóminum.

In nineteen instances “we pray” has been added to a text, even though there is no corresponding Latin verb (quaesumus, rogamus, etc.) in the prayer. This is one of those instances. There is another at the Prayer after Communion.¹¹

To make the revised prayers easier to find, Personal Notes repeats them on the last page. Only the heartiest souls will want to plow through the preceding Appendix (see the heading on page 9/19), week after week, after identifying more and more repetitious nonsense.

C. Revised: **God, sanctify your Church with honesty and integrity. Grant the gifts of the Holy Spirit to all of the Faithful. Fill the hearts of believers with the divine grace of the Gospel. We ask 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 explains the single-spaced material in bold print.

III. Prayer after Communion

A. Missal: **O God**, who **bestow** heavenly gifts upon your **Church**, safeguard, we pray, the **grace** you have given, **that the gift of the Holy Spirit poured out upon her may** retain all its force and that this spiritual food may gain her abundance of eternal redemption. Through Christ our Lord.

¹¹ The 2010 Received Text, the Internal Report, and the Final Text, page 4/18.

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B. Italian Latin: Deus, qui Ecclésiæ tuæ caeléstia dona largíris, custódi grátiam quam dedísti, ut Spíritus Sancti vígeat semper munus infúsum, et ad aetérnae redemptiónis augméntum spiritális esca proficiat. Per Christum.

In nineteen instances “we pray” has been added to a text, even though there is no corresponding Latin verb (*quaesumus*, *rogamus*, etc.) in the prayer. This is one of those instances. There is another at the Collect, above.¹²

C. Revised: **God, we praise you for the Faithful people you have given the Church. We praise you for the gift of your Holy Spirit. We praise you for the Holy Eucharist. Your gifts enable the Church to reach out with love and hope to all humanity. We pray through Christ, our Lord.**

IV. Solemn Blessing

A. Missal: May God, the Father of lights, who **was pleased** to enlighten the disciples’ minds by the outpouring of the Spirit, the Paraclete, grant you gladness by his blessing and may you always abound with the gifts of the same Spirit.
R. Amen.

May the wondrous flame that appeared above the disciples powerfully cleanse your hearts from every evil and pervade them with its purifying light.
R. Amen.

And may God, who has been pleased to unite many tongues in the profession of one faith, give you perseverance in that same faith and, by believing, may you journey from hope to clear vision.
R. Amen.

¹² The 2010 Received Text, the Internal Report, and the Final Text, page 4/18.

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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].

B. Italian Latin: Deus, Pater lúminum, qui discipulórum mentes Spíritus Parácliti infusióne dignátus est illustráre, sua vos fáciat benedicióné gaudére, et perpétuo donis eiúsdem Spíritus abundáre.
R. Amen.

Ignis ille, qui super discipulos mirándus appáruit, corda vestra ab omni malo poténter expúrget, et sui lúminis infusióne perlústret.
R. Amen.

Quique dignátus est in uníus fidei confessióne diversitátem adunáre linguárum, in eádém fide perseveráre vos fáciat, et per illam a spe ad spéciem perveníre concédát.
R. Amen.

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

C. Revised: **May God bless you with gifts of happiness, love, and hope from the Holy Spirit. May God use the truth and honesty found in your hearts and souls for his glory. May God grant you the historical dedication and devotion of disciples, dating from the first Pentecost Sunday.**

R. Amen

A wonderful flame appeared above the disciples. May that flame cleanse your hearts from evil. May your hearts be pure and good.

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R. Amen

God has united many tongues to express one Faith. May God give you Faith-filled perseverance during adversity. May you have hope and courage to do the will of God according to your personal sense of right and wrong.

R. Amen

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

R. Amen

V. ICEL

Prayer before reading Sacred Scripture (Collect)

ICEL: Lord God, through the mystery of this holy feast you sanctify your Church in every nation and people. Pour out the gifts of your Spirit across the face of the earth, and in your merciful kindness touch the hearts of all believers as you touched those who first heard the preaching of the gospel.

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 [sic] and ever.

Prayer after Communion

ICEL: O God, you bestow on your Church gifts from heaven. Preserve the grace you have given us, that the breath of Pentecost may

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quicken our hearts and that this meal, made holy by your Spirit, may advance the great work of redemption.

Grant this through Jesus Christ our Lord.

Solemn Blessing

ICEL: [On this day] God, the Father of lights, poured out the Holy Spirit upon the disciples to enlighten their minds and hearts. May God fill you with the joy of heaven's blessing and the gifts of the Holy Spirit for ever.
R. Amen.

May the fire that hovered over the disciples as tongues of flame purge your hearts of every evil and make them radiant with the light of the Spirit.
R. Amen.

May God who has gathered people of many tongues to profess a single faith keep you true to that faith and lead you to the glorious vision of heaven.
R. Amen.

The Roman Missal is the book of prayers used in the Mass. 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 a paraphrase of the Bible-babble in the Missal into standard American English as heard in such venues as 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

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Apostolic See (Washington, DC [sic]: United States Conference of Catholic Bishops, 2011) 453, 457, and 678-679.

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

God, who . . . sanctify and *God, who bestow* are not standard American English. *God, who . . . sanctifies* and *God, who bestows* are 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.”¹³ 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.

Misuse of interjections, such as *O God*, contributes to the conglomeration of meaninglessness and is very confusing to listeners. 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.¹⁴

Might versus *may* in the Missal: *might* connotes ability, wish, or desire;¹⁵ *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 (in the **Prayer after Communion**) interrupted by the subordinate clause, *that the gift of the Holy Spirit poured out upon her*. The Little, Brown Handbook

¹³ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3 for the definition; 6, 9.

¹⁴ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

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

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explains, “the helping verbs of standard American English may be problematic if you are used to speaking another language or dialect.”¹⁶

The Latin does not capitalize *evangélica*e, but the Missal does capitalize *Gospel*. 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
8. The Holy Spirit

The Missal translates the Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. Pages 445, 448, and 610 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed February 25, 2012).

The first sentence of the **Collect** contains sixty words, in a 23.1 postgraduate school Flesch-Kincaid Grade Level Readability. It is a fused sentence.¹⁷

The first sentence of this **Prayer after Communion** contains forty-seven words, in a 19.5 college graduate Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has a 7.7 Flesch-Kincaid Grade Level Readability. The revised **Blessing** (without the *Amen*'s) has a 5.5 Flesch-Kincaid Grade Level Readability.

The Little, Brown Handbook has a section, “Writing Concisely” that is helpful for the wordiness here.¹⁸

¹⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

¹⁷ 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 sentence of the revised **Collect** has a 7.3 Flesch-Kincaid Grade Level Readability.

¹⁸ 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.

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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 four, rather than one sentence and a sentence fragment. 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 revised **Blessing** has a 5.5 Flesch-Kincaid Grade Level Readability.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.¹⁹ That is why oral prayers in anything other than standard American English are irrelevant, in the United States. An exception to this may be African American Language (AAL),²⁰ but no one is trying that caper.

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. Twenty-two percent of the active diocesan priests in the United States are from outside the country.²¹ The Teaching Magisterium needs to convey a message to these priests that they keep improving their use of standard American English. The second conclusion is that the Church is actively

¹⁹ 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).

²⁰ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

²¹ Rita Ferrone, "Article: It Doesn't Sing: The Trouble with the New Roman Missal," Commonweal, July 15, 2011 at <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> page 3/5 (February 26, 2012).

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sabotaging any attempt to learn standard American English, just as it is sabotaging Vatican II.

The Little, Brown Handbook has some advice, of which the 2011 illiterate Missal seems entirely oblivious.²²

. . . 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 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 respective ICEL **Collect**, **Prayer after Communion**, and **Solemn Blessing** have 11.0 (for the first sentence), 8.1 (for the first two sentences), and 5.8 (for the whole, including the **Amens**) Flesch-Kincaid Grade Level Readabilities.

The Latin omits the **O** in the Missal **O God's**. The argument that the English is to stay close to the Latin does not hold up. The English has **O God**. The Latin has only **Deus**, without the **O**. **O** is a Latin word. Cassell's Latin Dictionary: Latin-English and English-Latin, revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952) 371.

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.²³

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")

²² H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

²³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 254-255.

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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*. . .] 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*] . . . 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,*] . . .

Through . . . is a sentence fragment the Missal uses throughout the book. See The Little, Brown Handbook explains,²⁴

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.

²⁴ 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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In *poured out upon her*, *her* refers back either four and five words to *Holy Spirit* or eight to *gift* or fourteen to *grace* or nineteen to *Church*. In the *Prayer after Communion*, *her* seems to refer to *Church*, rather than *grace*, *gift*, or *Holy Spirit*. The Little, Brown Handbook warns, “when either of two nouns can be a pronoun’s antecedent, the reference will not be clear.”²⁵

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 275 (426/604), 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 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 409 (427/604), 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 the *Solemn Blessing*, 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 805 (128/362), 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, 2011).

²⁵ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 346.

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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.

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 (*the Faithful proclaimed the Gospel*) vs. Passive (*the Gospel was first proclaimed*) 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."²⁶ In this case, *Lord*, the actor, is both known and important.

Unigénitus is an adjective,²⁷ not included in Cassell's.²⁸ *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.

²⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 299.

²⁷ 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.

Appendix

0630 Missal: Pentecost A Catholic Bible Study (120520)

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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.²⁹

In an attempt to use the prayers the anti-intellectual, 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.

As a final reminder: Personal Notes are uploaded to the internet at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> and otherwise distributed as much as three months in advance. When the time comes for actual use, two more otherwise unannounced revisions take place. The first revision occurs a week before Personal Notes are presented to <http://www.jamesriverjournal.com/>. A second revision takes place after the particular Mass in question. These latter two revisions are uploaded to <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> as they occur.

²⁸ D. P. Simpson, M.A., Cassell's Latin Dictionary: Latin-English English-Latin, (Hoboken, NJ: Wiley Publishing, Inc., (fifth edition) 1968) 624.

²⁹ <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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God, sanctify your Church. Grant the gifts of the Holy Spirit to all of the Faithful. Fill the hearts of believers with the divine grace of the Gospel. We ask this through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.

God, we praise you for the grace you have given the Church. We praise you for the gift of your Holy Spirit. We praise you for the Holy Eucharist. Your gifts enable the Church to reach out with love and hope to all humanity. We pray through Christ, our Lord.

Stand-alone Prayers

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May God bless you with gifts of happiness, love, and hope from the Holy Spirit. May God use your minds for his glory. May God grant you the historical dedication and devotion of disciples, dating from the first Pentecost Sunday.

R. Amen

A wonderful flame appeared above the disciples. May that flame cleanse your hearts from evil. May your hearts be pure and good.

R. Amen

God has united many tongues to express one Faith. May God give you Faith-filled perseverance during adversity. May you have hope and courage to do the will of God according to your best lights.

R. Amen

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

R. Amen