

## Personal Notes

0680 Missal Third Sunday in Ordinary Time A Catholic Bible Study (120122)

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Raymond J. Jirran, Ph.D.

For earlier comments, go to 068B Third Sunday in Ordinary Time 120122

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

### I. Introduction

Ramifications of the 2011 Illiterate Missal extend to the sexual abuse coverup scandal, as demonstrated below.

#### Absolutely, power has been

Submitted by Ozzie (not verified) on Dec. 22, 2011.

Absolutely, power has been the driving force behind the sexual abuse scandal, and the abuse (as well as the power issue) did not begin in the late 60s, the 70s or beyond into the current age. Inclusivity is not what the hierarchy desires. Ecumenism has been touted by the hierarchy, but the latest change (the new translation/missal) is a prime example. Our language is now totally different from any other English speaking church, whereas previously it was not. This does not promote ecumenism or inclusivity; it sets us up to be "alone." It is a sad commentary on our current hierarchy, that is from the bishops and up. Almost any priest I have talked to or heard about did not want this translation.<sup>2</sup>

### II. Prayer before reading Sacred Scripture (Collect)<sup>3</sup>

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<sup>1</sup> 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) 216-219.

My manner is to place what I expect readers to read in the main body of the text. The problem with these essays is that some readers may begin at any point. For these readers, I include material previously included in the text. This is particularly important for the practical details of grammatical nonsense.

<sup>2</sup> <http://ncronline.org/news/accountability/sex-abuse-scandal-netherlands-brings-requiem-dutch-catholicism#comment-279058> (accessed December 22, 2011).

<sup>3</sup> *Collect* is the technical term for this prayer.

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A. Missal: Almighty **ever-living** God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works. **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:<sup>4</sup> Omnípotens sempitérne Deus, dírige actus nostros in beneplácito tuo, ut in nómine dilécti Fílii tui mereámur bonis opéribus abundáre. Per Dóminum.

C. Revised: **Almighty God, you can do everything. In the name of your Son, help us to please you with our good works. 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:<sup>5</sup> Cassell's does not offer *ever-living* as a translation for *sempitérne*, which means *continual, everlasting*.<sup>6</sup> ICEL uses *eternal*.

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<sup>4</sup> The Missal translates this Latin Missale into English. I name the Missale Italian Latin, because of the accent marks, which do not appear elsewhere. Pagina 453 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

<sup>5</sup> The Missal Collect has a 10.9 Flesch-Kincaid Grade Level Readability. The revised Collect has a 5.1 Flesch-Kincaid Grade Level Readability. The Missal Prayer after Communion has a 4.8 Flesch-Kincaid Grade Level Readability. The revised Prayer after Communion has a 2.8 Flesch-Kincaid Grade Level Readability. The Missal Blessing has a 3.8 Flesch-Kincaid Grade Level Readability. The revised Blessing has a 7.6 Flesch-Kincaid Grade Level Readability. The respective ICEL Collect, Prayer after Communion, and Blessing have 19.4, 10.9, and .9 Flesch-Kincaid Grade Level Readabilities. Readability is a measure of literacy.

<sup>6</sup> Cassell's Latin Dictionary: Latin-English and English-Latin, revised by J. R. V. Marchant, M.S. and Joseph R. Charles, B.A. (New York: Funk & Wagnalls Company, 1952 printing, no copyright date) 546.

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*Through . . .* is a sentence fragment the Missal uses throughout the book.<sup>7</sup>

### III. Prayer after Communion

A. Missal: Grant, we pray, almighty God, that, receiving the grace by which you bring us to new life, we may always glory in your gift. Through Christ our Lord.

B. Italian Latin:<sup>8</sup> Praesta nobis, quaesumus, omnipotens Deus, ut, vivificati6nis tuae gratiam consequentes, in tuo semper m6nere gloriemur. Per Christum.

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<sup>7</sup> The Little, Brown Handbook explains,

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> . . .”<sup>7</sup> *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”<sup>7</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).

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C. Revised: **Almighty God, through your grace we have new life in Jesus.**

**We honor that gift in prayer. We ask for your continual presence through Jesus Christ, our Lord.**

**IV. Prayer over the People or Blessings<sup>9</sup>**

A. Missal: May almighty God bless you in his kindness and pour out saving wisdom upon you.  
**R.**<sup>10</sup> Amen.

May he nourish you always with the teachings of the faith and make you persevere in holy deeds.  
**R.** Amen.

May he turn your steps towards himself and show you the path of charity and peace.  
**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:<sup>11</sup> Omnipotens Deus sua vos cleméntia benedícat, et sensum in vobis sapiéntiae salutáris infúndat. R. Amen. Fídei documéntis

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<sup>8</sup> The Missal translates this Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. Pagina 141 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

<sup>9</sup> 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  
1. Advent**

<sup>10</sup> The Missal uses the red. The Italian Latin does not.

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vos semper enútriat, et in sanctis opéribus, ut perseverétis, effíciat.  
R. Amen. Gressus vestros ad se convértat, et viam vobis pacis et  
caritátis osténdat. R. Amen. Et benedíctio Dei omnipoténtis,  
Patris, et Fílii, + et Spíritus Sancti, descéndat super vos et máneat  
semper. R. Amen.

C. Revised: **May almighty God bless you with kindness and hope.**

**R. Amen**

**May almighty God bless you with Faith and generosity.**

**R. Amen**

**May almighty God bless you with love, peace, and wisdom.**

**R. Amen**

**Finally, may the blessing of almighty God, the Father, and the**

**Son, + and the Holy Spirit, be with you forever.**

**R. Amen**

**V. ICEL**

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.

**Prayer before reading Sacred Scripture (Collect)<sup>12</sup>**

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<sup>11</sup> The Missal translates this Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. Pagina 611 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

<sup>12</sup> *Collect* is the technical term for this prayer.

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ICEL:<sup>13</sup> Almighty and eternal God, direct all our actions to accord with your holy will, that our lives may be rich in good works done in the name of your beloved Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever [sic] and ever.

**Prayer after Communion**

ICEL:<sup>14</sup> God of mercy, pour forth upon us the Spirit of your love, that we who have been nourished by the one bread from heaven may be one in mind and heart.

Grant this through Jesus Christ our Lord.

**Blessing at the End of Mass**

ICEL:<sup>15</sup> May God the almighty and merciful bless you and **instil** [sic] in your hearts the wisdom that leads to salvation.

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<sup>13</sup> International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences, The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 870, 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).

<sup>14</sup> International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences, The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 869, 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).

<sup>15</sup> International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences, 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](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).

In an attempt to use the prayers the anti-Vatican-II, Vatican, is now setting forth, these Personal Notes took on a new focus. These Notes had already prepared the Lectionary all the way to Lent, because the hierarchy withheld the U.S. Missal until

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R. Amen.

May God nourish you always with the teachings of faith and make you steadfast in works of love.

R. Amen.

May God direct your steps along right paths and show you the way of charity and peace.

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.

*Instil* is a variant of *instill*.<sup>16</sup>

## VI. 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>17</sup>

In an attempt to use the prayers the anti-Vatican-II, Vatican, is now setting forth, these Personal Notes took on a new focus. These Notes had already prepared the Lectionary all the way to Lent, because the hierarchy withheld the U.S. Missal until October. 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. From the First Sunday in Lent forward, these Notes only focus on the 2011 illiterate Missal.

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<sup>16</sup> <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=instil&x=36&y=8> (accessed December 22, 2011).

<sup>17</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).

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**Almighty God, you can do everything. In the name of your Son, help us to please you with our good works. 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, through your grace we have new life in Jesus. We honor that gift in prayer. We ask for your continual presence through Jesus Christ, our Lord.**

**May almighty God bless you with kindness.**

**R. Amen**

**May almighty God bless you with Faith and generosity.**

**R. Amen**

**May almighty God bless you with love, peace, and wisdom.**

**R. Amen**

**Finally, may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, be with you forever.**

**R. Amen**