

Personal Notes

0740 Missal: Fifth Sunday in Ordinary Time A Catholic Bible Study (120205)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

In an article about the 2011 Missal titled, “With some giggles and retakes, missal debuts,” Tom Roberts with NCR (National Catholic Reporter) Staff reflects, “The debate over language, theology and tactics will probably endure at a level removed from the experience of most Catholics.”² The 2011 illiterate Missal disgraces the American Catholic Church in the United States and I am not standing aside to let that happen, without objection.

II. Prayer before reading Sacred Scripture (Collect)³

A. Missal: **Keep your family safe, O Lord**, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. **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:⁴ Famíliam tuam, quaesumus, **Dómine**, contínua pietáte custódi, ut, quae in sola spe grátiae caeléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

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

² Tom Roberts with NCR Staff, “With some giggles and retakes, missal debuts,” National Catholic Reporter: The Independent News Source, Vol. 48, No. 4 (December 9-22, 2011), page 6, column 4-5.

³ *Collect* is the technical term for this prayer.

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C. Revised: **Lord, keep our church family safe with heavenly grace.**

Protect our church members from all evil. We pray through

our Lord, who lives and reigns with you in the unity of the Holy

Spirit, one God, forever.

D. Comment: The Missal Collect has an 11.3 Flesch-Kincaid Grade Level Readability. The revised Collect has an 8.2 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

The first sentence of this prayer contains twenty-eight words. It is a fused sentence, with a 13.0, college level, Flesch-Kincaid Grade Level Readability.⁵

The Latin omits the **O** in the Missal **O God**.⁶

Through . . . is a sentence fragment the Missal uses throughout the book.⁷

⁴ The Missal translates this Latin Missale into English. I name the Missale *Italian Latin*, because of the long (but not the short) vowel accent marks. This type of Latin does not appear elsewhere. Pagina 455 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

⁵ 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.

⁶ The argument that the English is to stay close to the Latin does not hold up. The English has **O Lord**. The Latin has only *Dómine*, 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.

⁷ 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 . . .

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III. Prayer after Communion

- A. Missal: **O God, who have willed** that we be partakers in the one **Bread** and the one **Chalice**, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. Through Christ our Lord.
- B. Italian Latin:⁸ Deus, qui nos de uno **pane** et de uno **cálice** partícipes esse voluísti, da nobis, quaesumus, ita vívere, ut, unum in Christo effécti, fructum afferámus pro mundi salúte gaudéntes. Per Christum.
- C. Revised: **God, we have incorporated the one Body and Blood of the Holy Eucharist into our spirits. We now pray for the grace**

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

⁸ The Missal translates this Latin Missale into English. I name the Missale Italian Latin, because of the long (but not the short) vowel accent marks. This type of Latin does 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).

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**always to live one in Christ, for the salvation of the world. We
pray through Christ our Lord.**

The Latin does not capitalize *pane* and *cálice*, but the Missal does capitalize *Bread* and *Chalice*. 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.

O God . . . who . . . have willed . . . shows a lack of elementary English verb/noun agreement. The Bishops are embarrassed teachers of their dioceses.⁹

D. Comment: The Missal Prayer after Communion has a 7.2 Flesch-Kincaid Grade Level Readability. The revised Prayer after Communion has a 5.8 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

The first sentence of this prayer contains forty-five words. It is a fused sentence, with a 17.4, or graduate school, Flesch-Kincaid Grade Level Readability.¹⁰

IV. Prayer over the People or Blessings¹¹

- A. Missal: May almighty God always keep every adversity far from you and in his kindness pour out upon you the gifts of his blessing.
R.¹² Amen.

⁹ This is Ebonics or so-called “Black English.” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

¹⁰ 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.

¹¹ 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
13. Ordinary Time V**

¹² The Missal uses the red. The Italian Latin does not.

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May God keep your hearts attentive to his words, that they may be filled with everlasting gladness.

R. Amen.

And so, may you always understand what is good and right, and be found ever hastening along in the path of God's commands, made coheirs with the citizens of heaven.

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:¹³ Omnípotens Deus univérſa a vobis advérſa ſemper exclúdat, et ſuae ſuper vos benedictiónis dona propitiátus infúndat. R. Amen. Corda veſtra efficiat divínis inténta elóquiis, ut repléri poſſint gáudiis ſempitérnis. R. Amen. Quátenuſ, quae bona et recta intellegéntes, viam mandatórum Dei inveniámmini ſemper curréntes, et civium ſupernórum efficiámmini coherédes. R. Amen. Et benedíctio Dei omnipoténtis, Patris, et Fílii, + et Spíritus Sancti, descéndat ſuper vos et máneat ſemper. R. Amen.

C. Revised: **With the gift of his blessing, may God keep you from adversity.**

R. Amen

**May God enable you to understand and accept and his words,
heard during this holy liturgy.**

R. Amen

¹³ The Missal translates this Latin Missale into English. I name the Missale *Italian Latin*, because of the long (but not the short) vowel accent marks. This type of Latin does not appear elsewhere. Pagina 612 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

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May God give you understanding of what is good and right.

May God lead you along the paths to heaven.

R. Amen

And, 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: The Missal Blessing has a 5.6 Flesch-Kincaid Grade Level Readability. The revised Blessing has an 8.0 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

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.

ICEL:¹⁵ **Prayer before reading Sacred Scripture (Collect)**¹⁴
Watch over your household, Lord, with unfailing care, that we who rely solely on the hope of your grace may always be sheltered by your protection.

¹⁴ **Collect** is the technical term for this prayer.

¹⁵ 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 874, 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).

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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:¹⁶ Merciful God, you have invited us to share in the one bread and the one cup. Enable us to live as one in Christ and to labour gladly for the salvation of all.

Grant this in the name of Jesus, the Lord.

Blessing at the End of Mass

ICEL:¹⁷ May almighty God protect you from all harm and bless you with every good gift.

R. Amen.

May God fix your hearts on the words of eternal life and lead you to joy everlasting.

¹⁶ 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 875, 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).

¹⁷ 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 810, 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). 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.

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R. Amen.

May God grant you knowledge of what is right and good, that you may walk in the way of the commandments and become heirs with the saints in the heavenly city.

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.

The respective ICEL Collect, Prayer after Communion, and Blessing have 11.0, 5.0, and 4.2 Flesch-Kincaid Grade Level Readabilities. Readability is a measure of literacy.

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.¹⁸

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.

¹⁸ <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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Lord, keep our church family safe with heavenly grace. Protect our church members from all evil. We pray through our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.

God, we have incorporated the one Body and Blood of the Holy Eucharist into our spirits. We now pray for the grace always to live one in Christ, for the salvation of the world. We pray through Christ our Lord.

With the gift of his blessing, may God keep you from adversity.

R. Amen

May God enable you to understand and accept and his words, heard during this holy liturgy.

R. Amen

May God give you understanding of what is good and right. May God lead you along the paths to heaven.

R. Amen

And, 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