

## Personal Notes

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708

© 2015

Raymond J. Jirran, Ph.D.

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

#### I. Introduction

The political stance of the Roman Catholic hierarchy toward the health of women is unacceptable, especially when the only argument against birth control is religious authority. Saint Augustine (354-430), who early in life was an admitted licentious rake, did not want anyone else to have such experience. That Augustine said, "Rome has spoken. (It did not matter what Rome had spoken about.) The case is closed."<sup>2</sup> In this age of the internet, Rome speaking does not mean any conversation is over. Science and understanding slavery (mentioned in the **Collect**) and female health have changed over the past fifteen hundred years.

Goggling "Health care' and `Roman Catholic Church'" gets 2,790,000 results in 0.13 seconds, a little more than a tenth of a second.<sup>3</sup> The lead article is about the Church about cutting off funds for poor Hispanics by organizations not uniformly agreeing with social conservatives. "'Health care' and `Roman Catholic Church'" gets practically the same statistical results as "War on Women."

To deny humans access to birth control is becoming less politically feasible. Denying birth control as part of women's health is the mantra of the "War on Women." Goggling "War on Women" gets 2,860,000 results in 0.22 seconds, a little more than two-tenths of a second.<sup>4</sup>

---

<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> <https://www.google.com/search?q=%22Rome%20has%20spoken%22&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a&source=hp&channel=np> (accessed April 8, 2012).

<sup>3</sup>

<https://www.google.com/search?q=%22Health%20care%22%20and%20%22Roman%20Catholic%20Church%22&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a&source=hp&channel=np> (accessed April 8, 2012).

<sup>4</sup> <https://www.google.com/search?q=%22War%20on%20Women%22&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a&source=hp&channel=np> (accessed April 8, 2012).

## Personal Notes

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708

© 2015

Raymond J. Jirran, Ph.D.

A specific aspect of the problem concerns the **Collect** for this Sunday that mentions *slavery*, as in *slavery to sin*. In 1866, just after the Civil War, Pope Pius IX had the effrontery to declare: "Slavery itself, considered as such in its essential nature, is not at all contrary to the natural and divine law . . . It is not contrary to the natural and divine law for a slave to be sold, bought, exchanged or given."<sup>5</sup> With such a moral sense, it is no wonder the Church has readily covered up child abuse and denied health care to women.

The faithful can see in which direction the Holy Spirit is moving. Melinda Gates, co-chair and trustee of the \$36.3 billion Bill and Melinda Gates Foundation, stressed her Catholic identity as she called upon governments to set as goals universal access to birth control for women who want it. She spoke in Berlin, Germany, April 5.<sup>6</sup> She is lessening the impact of the hierarchy on the body politic.

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

A. Missal: **O God, who** in the abasement of your Son **have raised up** a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. **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.

Do not think that a teen-aged boy with a basement in his house hearing "*in the abasement of our Son have raised up a fallen world*" will necessarily think of Jesus Christ rescuing humanity from sin. Instead, for that teenager *a raised up fallen penis* may come to mind. This is potentially another one of the howlers missed by the male clerical committee, accoutered in lace.

Martin Luther (1483-1546) has the Missal sense of the prayer, where he writes, explaining the gates in Ezekiel 40:5-16, ". . . Christ is the gate, and he himself entered into heaven, as by a gate, when by the merit of his low [sic] debasing himself he ascended above the heavens and had a name above all names."<sup>7</sup>

---

<sup>5</sup> <http://www.catholicarrogance.org/Catholic/Church&slavery.html> (accessed April 8, 2012).

<sup>6</sup> <http://ncronline.org/news/women/gates-women-need-birth-control-global-health-agenda> (accessed April 5, 2012).

## Personal Notes

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708

© 2015

Raymond J. Jirran, Ph.D.

B. Italian Latin: Deus, qui in Filii tui humilitate iacentem mundum erexisti, fidelibus tuis sanctam concede laetitiam, ut, quos eripuisti a servitute peccati, gaudiis facias perfrui sempiternis. Per Dominum.

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 Appendices (see the heading on page 5/24), week after week, after identifying more and more repetitious nonsense.

C. Revised: **Almighty God, your concern for the lowly reveals your greatness. To demonstrate how to love, you send your Son, Jesus Christ, to us. Please fill your Faithful with the joy that reflects your love. Help your Faithful realize all slavery is abusive and, therefore, sinful. 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 bold print in the single-spaced material.

### III. Prayer after Communion

A. Missal: Grant, we pray O Lord, that, **having been replenished** by such great gifts, we may gain the prize of salvation and never cease to praise you. Through Christ our Lord.

B. Italian Latin: Tantis, Domine, repléti munéribus, praesta, quaesumus, ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Christum.

---

<sup>7</sup> Martin Luther, "Commentary upon All the Prophets, *Prophets*, 461 in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 200.

**Personal Notes**

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708

© 2015

Raymond J. Jirran, Ph.D.

C. Revised: **Heavenly Father, we praise you for the Eucharistic gift of your Holy Son. We praise you for his help as we journey toward the salvation of our souls. We pray through Christ our Lord.**

**IV. ICEL**

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

ICEL: God of power, who raised up a fallen world through the lowliness of your Son, grant to your faithful people a holy joy, so that those whom you have rescued from the slavery of sin may delight in the happiness that never ends.

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: In this eucharist [sic], Lord, you have filled us with every blessing. Grant that we may hold fast to your saving gifts and never cease to sing your praise.

We ask this through Jesus Christ our Lord.

## Appendix I

An overview of the Missal

© 2015

Raymond J. Jirran, Ph.D.

These Appendices are designed to enable the busy reader to skip repetitious parts. Some of the details become dense and distracting, except for anyone with the time and devotion to work through twenty pages of material in order to understand two relatively minor prayers, the **Collect** and **Prayer after Communion**. The reason to keep repeating the material, Sunday after Sunday, is for first-time readers, especially first-time readers associated with Rome.

A further note to readers: 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.

Archbishop Gregory M. Aymond tried to follow Roman directives to approve a translation that does not follow other directives Rome sets out in *Liturgiam authenticam* or *ratio translationis*. As mentioned below, on page 4 of the Missal, Aymond grants his *Concordat cum originali* (*agrees with the original*). Standard American English focuses on the care of souls, rather than preservation of the institutional Church. That is why, when I upload these ruminations to my web site at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>, I always send a copy to the Archbishop. The faithful need both care for souls and care for the institutional Church.

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 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

**Appendix I**  
An overview of the Missal  
© 2015  
Raymond J. Jirran, Ph.D.

Apostolic See (Washington, DC [sic]: United States Conference of Catholic Bishops, 2011) 474.

James Dallen, a retired diocesan priest<sup>8</sup> and emeritus professor of religious studies at Gonzaga University in Spokane, Washington, has written an article that sheds light on the 2011 Missal. Dallen observes that an institutional Church model prioritizes preserving the Church institution, rather than the Gospel, for which the Church exists. He asks the question, “What Kind of Ecclesiology?”<sup>9</sup> His answer is that higher clergy, with an untenable and dysfunctional model of the Church as an institution, imposed the 2011 Missal on the United States and elsewhere.

Long-time readers may have noted that Personal Notes rarely uses exclamation points. The reason is an academic preference for scholarship, rather than emotion. When a scholar like Dallen gets emotional, however, Personal Notes pays attention. In “What Kind of Ecclesiology?” Dallen avoids exclamation points, until he reaches page 27/36. With Dallen, Personal Notes is upset with *for many* versus *for all*; with priests receiving communion for and in place of the people; with the Vatican Holy See not following its own *Liturgiam authenticam* [LA] rules of “translation;” and with substituting uniformity for Christian unity.

Though ‘*many*’ and ‘*all*’ contrast in meaning in English, linguists and exegetes say that is the not case in Aramaic or Hebrew. Roman [Vatican Apostolic Holy See] authorities say otherwise and make explaining that ‘*for many*’ really means ‘*for all*’ the task of catechesis. Surely it would have been better if that had been reversed! It will be more difficult to convince people that what they hear means something entirely different. Liturgy and life are once more divorced.

*Many* promotes the institutional Church at the expense of the Gospel, *for all*.

The next exclamation point happens on page 30/36.

A few points indicate its [General Instruction of the Roman Missal (*GIRM*)] perspective. *GIRM* says little about the Eucharist in relation to ecclesial communion. It says little about the significance of sacramental communion. Its incomplete theology of Eucharistic sacrifice centers

---

<sup>8</sup> <http://salinadiocese.org/priests/231-priests/980-dallen-rev-james> (accessed March 11, 2012).

<sup>9</sup> <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012).

## Appendix I

An overview of the Missal

© 2015

Raymond J. Jirran, Ph.D.

almost solely on the priest. This Counter-Reformation clerical emphasis is central in *GIRM* and the new English translation reinforces it. This affects the theology of Eucharistic and ecclesial communion and the role of the assembly, all of which are crucial to postconciliar reforms. It reminds us that we are not that far removed from the time when the priest “said” Mass alone and he received communion for and in place of the people!

Emphasis on institutional priorities comes at the expense of the rest of the Faithful.

The next exclamation point comes at page 32/36.

. . . A clerical perspective often overshadows the pastoral and the role of central authority is overemphasized. The consequence is to downplay the role of the assembled community and the local Church. The official English translation accentuates these attitudes beyond what is in the Latin—curiously, the requirement of literal translation (“formal correspondence”) is not always observed!

Institutional emphasis on Latin, which the Faithful do not understand, deemphasizes standard American English, which the Faithful do understand.

The final exclamation point comes at page 34/36.

Two traditional adages support making changes of this [minimal, as in the revised prayers here?] type. Even when the institutional [Church] model was dominant, an adage for interpreting canon law said *de minimis non curat lex*: law is not concerned with trivial matters. In practice, of course, the passion for uniformity regarded little as trivial. Someone once tried to calculate the stupendous number of mortal sins that a priest could commit praying the breviary! Despite that unfortunate precedent, generally mortal sin presumes grievous matter and violating the bonds of communion in liturgy presumes a substantial change of the expected texts.

The juridical Church downplays the loving Church of the Gospels. Personal Notes brings similar concerns and emotions to the illiterate 2011 Missal.

The Roman Catholic Church hierarchy is confusing care of souls with care of the institution. The institutional Church requires protection in order to pass down the Gospel from one generation to the next. Since the hierarchy functions close to the institutional Church, its confusion is understandable, if not damnable.

## Appendix I

An overview of the Missal

© 2015

Raymond J. Jirran, Ph.D.

The confusion in the hierarchy is evident in at least two places: first in the highly publicized sexual abuse coverup; second in the less publicized 2011 Roman Missal. First, is the sexual cover up. Lacking a true care for souls, means that the sexual abuse coverup, including extricating Cardinal Bernard F. Law and Cardinal William J. Levada from the United States to Rome,<sup>10</sup> is an irresponsible dereliction of duty, power play.

Rome promoted Law to a position helping choose bishops throughout the world. Rome promoted Levada to the position from which the Cardinal Conclave chose Pope Benedict XVI. Rome, therefore, reinforced and promoted a culture of confusion.

Such imperial Roman behavior only makes things worse. Lest there be any misunderstanding of the criminal seriousness of the sexual abuse coverup, Bishop Robert W. Finn of Kansas City-Saint Joseph, Missouri has not been able to escape. He is currently going to trial for not reporting sexual abuse.<sup>11</sup>

The second hierarchic confusion is found in the 2011 Missal. Care of souls is the first responsibility of the hierarchy.<sup>12</sup> Lack of due diligence and leadership for the care of souls results in authority producing an anti-intellectual, anti-Vatican II, dysfunctional, illiterate 2011 Missal. Lack of standard American English prevents the Faithful from clear, critical thinking about God. The Apostolic See is exercising an unadulterated power play. Follow along and witness how it plays games with reality.

---

<sup>10</sup> By Rome, I mean global Church governance emanating from Rome, in which the Vatican City State is found. Sometimes *Rome* is used to mean the *Holy See* or the *Apostolic See*. *Holy See* is not quite right, because all dioceses are *Holy*. *Apostolic See* is arrogant and is how Rome prefers to refer to itself.

<sup>11</sup> Joshua J. McElwee, "Judge orders Kansas City bishop to stand trial in abuse case," National Catholic Reporter at <http://ncronline.org/news/accountability/judge-orders-kansas-city-bishop-stand-trial-abuse-case> (accessed April 5, 2012).

<sup>12</sup> Already evident in the [1545-1563] Trent] Council's teaching is that the celebration of Mass is of undoubted validity in any language but that the *cura animarum*, or care of souls, which is at stake in the participation of the faithful in the Liturgy, is the first responsibility of the Bishops, no matter what language may be used for the Liturgy. n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis1.pdf> for page 13 (accessed March 31, 2012).



**Appendix I**  
An overview of the Missal  
© 2015  
Raymond J. Jirran, Ph.D.

Imperial Rome has rules of translation from the Latin into the vernacular languages. In 2001, Pope John Paul II issued *Liturgiam authenticam*. In 2007, Pope Benedict XVI issued *ratio translationis*. The Latin promotes a focus on the institutional Church.

In apparent loyalty to the institutional Church, in agreement that the 2011 Missal follows the rules of translation, Archbishop Gregory M. Aymond grants his *Concordat cum originali* (*agrees with the original*), on page 4. The Missal has neither an Imprimatur (let it be printed) nor Nihil obstat (contains nothing contrary to faith and morals), the standard Roman Catholic procedures for permission to publish.

Closer examination of the Missal reveals how Rome perverts reality to protect itself, much like where Shakespeare, in “The Taming of the Shrew,” has Petruchio publically breaking the will of Katherina to agree with whatever nonsense Petruchio proclaims. In real life, the Apostolic See has publically broken the will of Archbishop Aymond to agree with whatever nonsense the Apostolic See proclaims.

From “The Taming of the Shrew:”<sup>13</sup>

- **Petruchio (Imperial Rome).** Come on, a [sic] God's name; once more toward our father's. Good Lord, how bright and goodly shines the moon!
- **Katherina (Archbishop Aymond).** The moon? The sun! It is not moonlight now.
- **Petruchio (Imperial Rome).** I say it is the moon that shines so bright.
- **Katherina (Archbishop Aymond).** I know it is the sun that shines so bright.
- **Petruchio (Imperial Rome).** Now by my mother's son, and that's myself, It shall be moon, or star, or what I list, Or ere I journey to your father's house. Go on and fetch our horses back again. Evermore cross'd and cross'd; nothing but cross'd!
- **Hortensio (The Faithful).** Say as he says, or we shall never go.

---

13

[http://www.opensourceshakespeare.org/views/plays/play\\_view.php?WorkID=tamingshrew&Act=4&Scene=5&Scope=scene&displaytype=print](http://www.opensourceshakespeare.org/views/plays/play_view.php?WorkID=tamingshrew&Act=4&Scene=5&Scope=scene&displaytype=print) (accessed March 30, 2012).

## Appendix I

An overview of the Missal

© 2015

Raymond J. Jirran, Ph.D.

- **Katherina (Archbishop Aymond).** Forward, I pray, since we have come so far, And be it moon, or sun, or what you please; And if you please to call it a rush-candle, Henceforth I vow it shall be so for me.
- **Petruchio (Imperial Rome).** I say it is the moon.
- **Katherina (Archbishop Aymond).** I know it is the moon.
- **Petruchio (Imperial Rome).** Nay, then you lie; it is the blessed sun.
- **Katherina (Archbishop Aymond).** Then, God be bless'd, it is the blessed sun; But sun it is not, when you say it is not; And the moon changes even as your mind. What you will have it nam'd, even that it is, And so it shall be so for Katherine [sic].
- **Hortensio (The Faithful).** Petruchio, go thy ways, the field is won.

Katharina's spirit is broken. Petruchio's power play has won. As the audiences watching poor Katherina try to cope with Petruchio's nonsense, their hearts go out to her. Likewise, hearts must go out to Archbishop Aymond.

The Missal contains compound, complex, convoluted sentences, often extending over forty words, resulting in non-standard American English. The Teaching Magisterium imposes such nonsense, read from the altar each Sunday, with the excuse that that is a better translation of the Latin, thereby focusing on the institutional Church. English sentence structure forced into Latin sentence structure is a frustrating, unmitigated, tragic farce.

Poor Archbishop Aymond knows all of these things, but must grant his *Concordat cum originali* in the 2011 Missal in order to remain subservient to the imperial power in Rome. As the audience at the play hopes that Katherina can live with the conscience of a broken spirit, the Faithful can only hope that Archbishop Aymond can live with the conscience of his broken spirit. Only time will tell what Rome will do next.

The faithful deserve readability, integrity, scholarship, "language which is easily understandable' to the faithful."<sup>14</sup> ". . . *Liturgiam authenticam* calls for the development

---

<sup>14</sup> ". . . It is important to note that vernacular renderings of a Latin text must be made in a 'kind of language which is easily understandable' to the faithful . . ." n.a., *Ratio Translatiois for the English Language* (Vatican City: Congregation for Divine Worship

**Appendix I**  
An overview of the Missal  
© 2015  
Raymond J. Jirran, Ph.D.

and consistency of a distinctive translation style with these principal characteristics . . . (2) easy intelligibility . . . ”<sup>15</sup> That *easy intelligibility* is the reason for Personal Notes. That is why Personal Notes pays attention to the Flesch-Kincaid Grade Level Readability. That nothing coming from the Apostolic See recognizes a need to check Grade Level Readability brings to mind “The Taming of the Shrew.”

The fifty word 23.9 post graduate Flesch-Kincaid Grade Level Readability sentence that follows, from *ratio translationis*, exemplifies that it is the moon, or the sun, or whatever else it may be that the Apostolic See declares.

Even if it has [sic] perhaps [sic] become less frequently used in contemporary English than in the past, subordination remains comprehensible to the speaker and hearer of English, and therefore should be used to the extent that is necessary in order to translate accurately the prayers of the Roman Rite.<sup>16</sup>

Personal Notes strongly disagrees with the above run-on sentence but agrees with and offers paraphrasing, which *ratio translationis* legitimates in another place.<sup>17</sup>

---

and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis1.pdf> for page 10 (accessed March 31, 2012) #9.

<sup>15</sup> n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis3.pdf> for page 78 (accessed March 31, 2012); <http://www.bible-researcher.com/ratio.translationis4.pdf> for pages 100-130 (accessed March 31, 2012) #114 .

<sup>16</sup> n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis2.pdf> for pages 40 (accessed March 31, 2012).

<sup>17</sup> . . . Translations may not be made from a translation of the editio typica . . . Paraphrase, as a method of restating a perceived meaning in terms other than those found in the original Latin, is not to be equated with translation. Paraphrase aims to convey meaning directly and quickly in a given language . . . n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis2.pdf> for pages 34-36 (accessed March 31, 2012) 41., 42.

**Appendix I**  
An overview of the Missal  
© 2015  
Raymond J. Jirran, Ph.D.

Personal Notes, then, *paraphrases*, rather than *translates*, the illiterate 2011 Missal into standard American English.

*Excruciating detail*, at least here, is essential for making the case that the Apostolic See is vacillating and arbitrary, expecting others to follow directives, it, itself, ignores. Not to burden the ordinary reader, with the compound, complex, confusing sentences from the Apostolic See, Personal Notes relegates these sentences to the Appendices for the more curious, persistent readers.

Commentator Todd Flowerday uncovers some of the secrecy involved, hiding the Apostolic See standards of translation. Flowerday explains, “PrayTell was tipped to the leak of this document, a secret/private one, which is here. This [*ratio translationis*] document was produced in the middle of the last decade, and holds a 2007 copyright.”<sup>18</sup> The Apostolic See is secretive and, because secretive, also arbitrary.

Those who have followed Personal Notes over the past ten years, know “sloppy scholarship” appears too often. Here is another case of “don’t care” sloppy scholarship, this time from *ratio translationis*.

“. . . The following translation of the **Collect** for the Mass of the Eleventh Sunday of the year [sic] . . .” The reference is to the Eleventh Sunday *in Ordinary Time*, rather than *of the year*. The text is from **Prayer over the Offerings**, rather than the **Collect**.<sup>19</sup>

The Apostolic See attacks the venerable Chicago Manual of Style.<sup>20</sup> The problem is that the 2007 *Ratio* is citing a 1982 Chicago Manual. 1982 is the Twelfth

---

<sup>18</sup> When it may be deemed appropriate by the Congregation for Divine Worship and the Discipline of the Sacraments, a text will be prepared after consultation with Bishops, called a “*ratio translationis*”, to be set forth by the authority of the same Dicastery, in which the principles of translation found in this Instruction will be applied in closer detail to a given language. This document may be composed of various elements as the situation may require, such as, for example, a list of vernacular words to be equated with their Latin counterparts, the setting forth of principles applicable specifically to a given language, and so forth.

<http://catholicsensibility.wordpress.com/2011/07/24/> (accessed April 1, 2012) 9.

<sup>19</sup> <http://www.clerus.org/bibliaclerusonline/en/> (accessed April 1, 2012). Go to pagina 461 #56 .

**Appendix I**  
An overview of the Missal  
© 2015  
Raymond J. Jirran, Ph.D.

Edition—sloppy scholarship, again. By 2007, the Chicago Manual was in the 2003 Fifteenth Edition.<sup>21</sup> Like Petruccio, the Apostolic See is making it up as it goes along.

By its use of the word *noble* twice and *nobility* once, the Apostolic See continues to regard itself as part of Medieval nobility, rather than modern democracy.<sup>22</sup>

“However, the use of “sense lines” or colometry (‘the measuring of the length of phrases’) has now been introduced into liturgical books . . .”<sup>23</sup> except the Italian Latin. Personal Notes, therefore, is not able to compare English with Latin colometry.

The illiterate 2011 Missal is a model for lack of academic integrity. Personal Notes only examines *Collects*, *Prayers after Communion*, and an occasional *Blessing over the People*. Personal Notes examines the Latin in the context of the translations.

---

<sup>20</sup> In sum, no style sheet can be used to “restrict the full sense of the original text within narrower limits” than is intended by the Liturgy itself. The *Chicago Manual of Style* (University of Chicago Press, 1982), p., 208, for example, instructs its readers that the names of rites other than the Eucharist “are not capitalized in run [sic] of the text,” including all the Sacraments, whereas clearly in English-language liturgical books it has been a long-standing and well-founded practice to capitalize the words such as “Confirmation” as the proper name of a particular sacrament. n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis2.pdf> for pages 52 (accessed March 31, 2012) 79. .

<sup>21</sup> <http://www.worldcat.org/title/chicago-manual-of-style/oclc/51553085/editions?editionsView=true&referer=br> (accessed April 1, 2012).

<sup>22</sup> n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis3.pdf> for page 78, (accessed March 31, 2012).

<sup>23</sup> n.a., *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) as found at <http://www.bible-researcher.com/ratio.translationis4.pdf> for page 126 (accessed March 31, 2012) #6.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

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

*God, who . . . have raised up* is not standard American English. *God, who . . . has raised up* 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>24</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.

Misuse of interjections, such as *O God* and *O Lord*, 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.<sup>25</sup>

Dallen explains,<sup>26</sup>

The [Missal] language is elitist . . . Self-deprecating and deferential language entered the liturgy in the fourth through sixth centuries. To a great extent this copied the language of the imperial court, where petitioners and even officials groveled at the emperor’s feet and were expected to kiss his foot. Much of this was translated in a more

---

<sup>24</sup> Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3. Also see 6, 9, which is not my meaning or concern.

<sup>25</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

<sup>26</sup> James Dallen, “What Kind of Ecclesiology?” <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 17/36.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

straightforward manner in the old ICEL translation. The new one restores it—"be pleased to," "listen graciously to," and "we pray, O Lord, that you bid"—to avoid seeming to tell God what to do. The Lord's Prayer should presumably be rewritten to avoid such direct language as "give us this day," "forgive," "lead us not," and "deliver us."

Dallen points out that none of the heads of the Congregation of Divine Worship were fluent in English.<sup>27</sup> I am not sure what Dallen means by *fluent*. When I spoke with Cardinal Paul Augustin Mayer, O.S.B. in 2000 we seemed to have no trouble communicating in English. Admittedly, the first language for Mayer was German.

The Missal translates the Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. See pagina 464 at <http://www.clerus.org/bibliaclerusonline/en/> The Holy See, Congregation for the Clergy runs this website. (accessed April 8, 2012).

The first sentence of the **Collect** contains thirty-seven words, in a 15.1 senior college Flesch-Kincaid Grade Level Readability. It is a fused sentence. See Chapter 18, "Comma Splices, Fused Sentences," H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 339-444.

My version of Microsoft Word 2010 Spelling & Grammar checker provides the Flesch-Kincaid Grade Level Readability.<sup>28</sup> Dallen explains, "Applying readability criteria indicates that the number of years of formal education required for understanding Eucharistic Prayers on first reading has increased from 10.75 to 17.21,"<sup>29</sup> from sophomore high school to graduate school college.

---

<sup>27</sup> James Dallen, "What Kind of Ecclesiology?" <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 11-12/36.

<sup>28</sup> For a description of readability levels, go to [http://www.online-utility.org/english/readability\\_test\\_and\\_improve.jsp](http://www.online-utility.org/english/readability_test_and_improve.jsp) (accessed March 11, 2012).

<sup>29</sup> James Dallen, "What Kind of Ecclesiology?" <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 17/36. Dallen cites <http://www.praytellig.com/index.php/2011/02/18/readability-tests-on-the-eucharistic-prayers/> that I accessed March 11, 2012.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

In the United States, thirteen percent of adults have less than a high school education; thirty percent are high school graduates; twenty-nine percent have an Associate's degree/some college but no degree [sic]; eighteen percent are college graduates.<sup>30</sup> In other words eighty-two percent of those in the pews will not understand prayers with reading levels over 16.0. Fewer than fifty percent will understand prayers with reading levels over 12.0. For those fifty percent, the 2011 Missal is statistically and fundamentally illiterate.

The first sentence of this **Prayer after Communion** contains twenty-eight words, in a 10.0 Sophomore High School Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has a 5.1 Flesch-Kincaid Grade Level Readability.

The first 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>31</sup>

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 five, rather than two, sentences. The revised **Collect** has a 8.5 Flesch-Kincaid Grade Level Readability.

---

<sup>30</sup> Rachael Huggins and Karl Gelles, USA TODAY, USA TODAY snapshots®, "Percentage of adults by education level completed," Source: Census Bureau, Current Population Survey, USA Today, Thursday, April 5, 2012, page A, column 1, at the bottom.

<sup>31</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.



## **Appendix II**

Specific Comments for  
1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)  
© 2012  
Raymond J. Jirran, Ph.D.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.<sup>32</sup> 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),<sup>33</sup> but no one is trying that scenario.

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. In addition to the laity, twenty-two percent of the active diocesan priests in the United States are from outside the country.<sup>34</sup> They need their local ordinaries (bishops) to insist they keep improving their use of 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.

The Little, Brown Handbook has some advice, of which the 2011 illiterate Missal seems entirely oblivious.<sup>35</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 immediately after hearing a short talk, most listeners cannot recall half of what was said.

---

<sup>32</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).

<sup>33</sup> Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

<sup>34</sup> <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

<sup>35</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

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** and **Prayer after Communion** have 14.0, and 5.2 Flesch-Kincaid Grade Level Readabilities.

The Latin omits the **O** in the Missal **O God** and **O Lord**. The argument that the English is to stay close to the Latin does not hold up. The English has **O God** and **O Lord**. The Latin has only **Deus** and **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.

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.<sup>36</sup>

An appositive is usually a noun that renames another noun nearby [in this case **Jesus Christ**], most often the noun just before the appositive. (the word *appositive* derives from a Latin word that means "placed near to" or "applied to.") An appositive phrase includes modifiers as well . . . . All appositives can replace the words they refer to: [**our Lord/Jesus Christ**] . . . Appositives are economical alternatives to adjective clauses containing a form of *be* . . . [**our Lord** [who is] **Jesus Christ**. . . ] you can usually connect the appositive to the main clause containing the word 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,<sup>37</sup>

---

<sup>36</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 254-255.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

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 **Collect**, *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> . . . .” *Unity* is a noun meaning “1a: the quality of state of being or consisting of one.” 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.

By placing the verb, *grant*, first, in the **Prayer after Communion**, the Missal does not follow either Latin (subject-object-verb)<sup>38</sup> or standard American English (subject-verb-object) word order. Word order in Vatican Italian may not provide the subject before the verb. The Little Brown Handbook explains standard American English. “Word order in English sentences may not correspond to word order in the sentences of your native language. English, for instance, strongly prefers subject first, then verb,

---

<sup>37</sup> 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).

38

[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)

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

then any other words, whereas some other languages prefer the verb first." That is what is happening in this prayer. The verb, *Grant*, is first.<sup>39</sup>

*Might* versus *may* in the Missal in the **Prayer after Communion**: *might* connotes ability, wish, or desire;<sup>40</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 the faithful are expressing a desire, rather than asking for permission. 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>41</sup>

At *having been replenished*, my Word 2010 Spelling and Grammar checker explains,

### **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.

---

<sup>39</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 236.

<sup>40</sup> <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=might&x=15&y=10> (accessed January 29, 2011).

<sup>41</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

- Consider: You need to take the garbage out.

The 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>42</sup> In this case, *Lord*, the actor, is both known and important.

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 892 (215/362) , 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 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 893 (216/362), 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 December 8, 2011).

### **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

---

<sup>42</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 299.

## **Appendix II**

Specific Comments for

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

explain to enable the Faithful to pray with *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.<sup>43</sup>

Dallen refers to an “omitted rubric” that makes one wonder how free presiders may be to use and adapt paraphrasing of the current illiterate 2011 Missal.<sup>44</sup>

An omitted rubric also suggests a move toward greater uniformity. In several places the 1973 translation advised the priest that he could say something to the assembly “in these or similar words.” Whether paragraph 14 of *Eucharistiae participationem* (1973), which permitted this, has been repealed or not is unclear, but that option goes unmentioned in the new translation. In some cases, the Latin text (and English translation) does provide a few variations and the impression is that only these are allowed. Unity again required uniformity. Apart from the omission of this rubric, the very fact that the many nations divided by a common language . . . are required to use the same translation makes clear the relationship between unity and uniformity.

In an attempt to use the prayers the anti-intellectual, anti-Vatican-II, dysfunctional, illiterate 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.

---

<sup>43</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).

<sup>44</sup> James Dallen, “What Kind of Ecclesiology?” <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 28-29/36.

**Stand-alone Prayers**

1010 Missal: Fourteenth Sunday in Ordinary Time A Catholic Bible Study (120708)

© 2012

Raymond J. Jirran, Ph.D.

**Almighty God, you reveal your greatness with your concern for the lowly.**

**To demonstrate how to love, you send your Son, Jesus Christ, to us. Please fill your Faithful with the joy that reflects your love. Help your Faithful realize all slavery is abusive and, therefore, sinful. 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.**

**Heavenly Father, we praise you for the Eucharistic gift of your Holy Son.**

**We praise you for his help as we journey toward the salvation of our souls. We pray through Christ our Lord.**