

Personal Notes

1070 Missal: Sixteenth Sunday in Ordinary Time A Catholic Bible Study (120722)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

God gave the Roman Catholic Faithful a particularly hard time, during the week of April 22-29. The week began when the Papacy usurped control of the Leadership Conference of Women Religious (LCWR). The LCWR has 1500 members (including individuals and groups) and represents more than eighty percent of the 57,000 women religious in the United States.²

The Papal move was political. A group of old never-married men warned the women that the Papacy would no longer recognize them, unless they buckled and changed their ways in unspecified manner. Politically, bishops in the United States, on the one hand, tend to think along Republican lines, with logic as leading indicators for the corporal and spiritual works of mercy. Politically women religious, on the other hand, tend to think along Democratic lines, with the corporal and spiritual works of mercy as leading indicators of logic. These women have enough sustenance from the faithful to be fiscally independent from the bishops. Therein lies tension.

At the level of practicality, this means the LCWR would either have to buckle on their stand regarding Obamacare and other political measures or function without benefit of Papal blessings and recognition. The Papacy is not in a position to cut off funding the Sisters, who provide for themselves. Regardless of how the Papacy may act, Papal authority over the Sisters is an adult relationship. Papal authority only extends to the limit the Sisters accept.

Cardinal William Levada was the man taking charge of the LCWR. The Papacy had extracted Levada from San Francisco to Rome. That extraction meant that any crimes that Levada may have committed, while involved with sexual cover-ups in San Francisco, could not be prosecuted in the United States, as long as Levada remained at the Vatican in Rome.³

The week ended with a jim-dandy seventy-two word sentence in “Prayer for Religious Liberty” from the United States Catholic Conference of Bishops (USCCB).

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 <https://lcrw.org/> (accessed May 6, 2012).

³ See footnotes 3-9 in 1650 Missal Trinity_Sunday_A Catholic Bible Study 120603.

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That sentence has a 30.0 postgraduate Flesch-Kincaid Grade Level Readability scale, meaning it takes thirty years of education to understand that convoluted sentence. At best, the USCCB wrote that prayer to be read, but not understood. At worst, the USCCB does not know how to write clearly. That prayer is beyond the reach of priests, most of whom have only twenty years of study, twelve through high school and eight of college. The USCCB leadership is a hoot.

In the spirit of helping the USCCB understand the needs of the Faithful, Personal Notes continues to examine a miniscule amount of prayers for each Sunday. Hope that the USCCB will accept help, however, is limited. For over four hundred years, Protestants have been offering such help to the Papacy.⁴

Educators, like me, are trying to prevent the Faithful from drowning in meaningless gibberish. The pastor of Our Lady of Mount Carmel Church in Newport News, the Reverend John David Ramsey, notes, "Over the course of these varied explorations [of his doctoral dissertation] a picture of the church will emerge, suggestive and allusive, in which Christian theology is invested with the wholeness of life out of which it arises."⁵ That is what we are about, rather than trying to see who can write the most complicated sentences.

During that same week, April 28, at George Mason University, the Virginia Conference of the American Association of University Professors speculated on what it means to be an educated person. Part of the context of that discussion was how much and what kind of education it would take to understand the new Roman Missal. In answer to a question, I explained that the Missal was the Catholic prayer book and had nothing to do with rocket science. The professors brought some statistics to bear on the problem of making as many Virginians as possible educated people.

Forty-two percent of Virginians have either an associate or a bachelor's degree. The national average is thirty-eight percent. The Virginia General Assembly provides

⁴ For but one example, see the Protestant Revolutionary John Mayer (1583-1664) who made an analogy still pertinent to the Faithful. "As a man in the water held up by the chin that thrusts away his hand that holds him up that he might swim out, if he sinks and is drowned, is the sole cause of his own death." John Mayer, "Commentary upon all the Prophets," *Prophets*, 421-22 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) 105.

⁵ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 23.

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the main source of funding for general education in the Commonwealth. The Virginia General Assembly would like to raise the level to fifty-five percent, meaning 100,000 new degrees. It is general knowledge that the Virginia General Assembly and the Virginia Conference of the AAUP would like to see most Virginians able to read and write at the college level. This includes, but is not limited to, prayers in the 2011 Missal. Funding public education is not a political priority of the Roman Catholic Diocese of Richmond, Virginia.

Academic freedom is a requirement for teaching well in higher education. I reported to the Conference that I had written to Cardinal Donald Wuerl offering AAUP staff to help him, as Chancellor, remove The Catholic University of America from the AAUP list of censured administrations. Since 1990,⁶ the Cardinal and the Papacy have kept insisting that there is some sort of intrinsic conflict between academic freedom and Church dogma. Cardinal Wuerl follows the anti-Vatican II line of the Papacy. He has closed his mind to the concept of The Catholic University of America being anything but a catechetical school doing whatever it is currently told, without exposure to the rigor of academic scrutiny.

The Papacy forces teeth to grind in frustration for the LCWR and the 2011 Missal. Personal Notes will proceed through four more sections on the Missal: II prayers, III appendix I on general observations, IV appendix II on observations specific to this Sunday, and V paraphrased prayers. As time goes on, the appendices become more detailed.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: **Show favor, O Lord**, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith [sic] and charity, **they may** be ever watchful in keeping your commands. **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: Propitiare, Dómine, fámulis tuis, et clémenter grátiae tuae super eos dona múltiplica, ut, spe, fide et caritáte fervéntes, semper in mandátis tuis vígili custódia perseverént. Per Dóminum.

⁶ <http://www.aaup.org/AAUP/about/censuredadmins/> (accessed April 22, 2012).

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To make the paraphrased 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 6/23), week after week, after identifying more and more repetitious and boring nonsense.

C. Paraphrased: **O Lord be mindful of us. Increase our faith, hope, and charity. Grant us leadership with due diligence to follow your commands: that we love one another, care for widows and orphans, as well as look after the sick, lonely, and imprisoned. 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: Graciously be present to your people, we pray, **O Lord**, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.

B. Italian Latin: Pópulo tuo, quaesumus, Dómine, adésto propítius, et, quem mystériis caeléstibus imbuísti, fac ad novitátem vitae de vetustáte transíre. Per Christum.

C. Paraphrased: **Make your presence felt, O Lord, not only in Holy Communion, but also in the rest of our lives. Help us love those who need our assistance, through Christ our Lord.**

V. ICEL

Prayer before reading Sacred Scripture (Collect)

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ICEL: Show favour to your servants, O Lord, and shower upon us the gifts of your grace, that, eager in faith, in hope, and in love, we may always be watchful in keeping your commandments. 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: Lord, remain close to the people you have enriched with these heavenly mysteries, and grant that we may pass from our former ways to new life in the risen Christ. We make our prayer in the name of Jesus, the Lord.

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An overview of the Missal
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These Appendices enable the busy reader to skip repetitious and boring 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 the Papacy.

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 before Personal Notes are presented to <http://www.jamesriverjournal.com/> The uploading for July 22 is taking place Friday, July 20. 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 Papal directives to approve a translation that does not follow other directives the Papacy 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*). Care for an abusive institutional church and care for souls compromise the bishop. Standard American English focuses on the care of souls, rather than preservation of the institutional Church. That is why, when I first 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.

With the new Missal, the Papacy 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 paraphrased prayers change the babble in the Missal into standard American English as heard on EWTN (Eternal Word Television Network), the Weather Channel, and the evening news.

The Missal for this Sunday is 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

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America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC [sic]: United States Conference of Catholic Bishops, 2011) 476. Scholars are critiquing that 2011 Missal.

James Dallen, a retired diocesan priest⁷ 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 exists that prioritizes preserving the Church institution, rather than the Gospel, for which the Church exists. He asks the question, “What Kind of Ecclesiology?”⁸ 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. Daisy Grewal has an article, “How Critical Thinkers Lose Their [sic] Faith in God: Faith and intuition are intimately related.”⁹ Grewal reports that critical thinking takes time that faith and intuition do not require. Personal Notes takes an analytical, critical thinking approach to the prayers of the Missal. This approach is time-consuming and often painful. For Personal Notes, this approach begins with an interest in the Black Apostolate for which Faith combined with intuition combine to perpetuate racism, to say nothing of the other irrational prejudices that uncovering racism reveals.

When a scholar like Dallen gets emotional, 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 Papacy not following its own *Liturgiam authenticam* [LA] rules of “translation;” and with substituting uniformity for Christian unity. Dallen uses his first exclamation point as follows.

⁷ <http://salinadiocese.org/priests/231-priests/980-dallen-rev-james> (accessed March 11, 2012.)

⁸ <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012)

⁹ Daisy Grewal, “Advances: Psychology: How Critical Thinkers Lose Their [sic] Faith in God: Faith and intuition are intimately related,” Scientific American, Vol. 307, No. 1 (July 2012) 26.

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Though `many' and `all' contrast in meaning in English, linguists and exegetes say that is the not case in Aramaic or Hebrew. Roman [Papal] 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 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 paraphrased prayers here?] type. Even when the institutional [Church] model was dominant, an adage for interpreting canon law said *de*

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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. This hurts. Personal Notes brings similar concerns and emotions similar to Dallen to the illiterate 2011 Missal.

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

The confusion in the Papacy 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,¹⁰ is an irresponsible derelict of duty, power play.

The Papacy promoted Law to a position helping choose bishops throughout the world. The Papacy promoted Levada to the position from which the Cardinal Conclave chose Pope Benedict XVI. The Papacy, 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 escaped from the United States. He is currently scheduled to go to trial September 24, for not reporting sexual abuse.¹¹

¹⁰ By Papacy, 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 the Papacy Rome prefers to refer to itself.

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Additionally, on June 28, Jackson County, Kansas Judge John Torrence ordered Finn and his Kansas City-Saint Joseph diocese to grant prosecutors access to child pornography investigative files. Involvement with child pornography would be a separate trial.¹²

Furthermore, on June 22, 2012, in another place, a jury found Monsignor William Lynn guilty of child endangerment associated with the sexual abuse cover up by Cardinal Anthony J. Bevilacqua of Philadelphia. Bevilacqua died shortly before the Lynn Trial.¹³

The second hierarchic confusion is in the 2011 Missal. Care for souls is the first responsibility of the Papacy.¹⁴ Lack of due diligence and leadership in the care for souls results in authority producing an anti-intellectual, anti-Vatican II, dysfunctional, illiterate 2011 Missal. As Martin Luther (1483-1546) reminded the faithful, “. . . the Jews are no longer Israel, for all things are to be new, and Israel too must become new.”¹⁵ In other words, the Faithful need to be open to the vagaries of the New Covenant.

¹¹ 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).

¹² Joshua J. McElwee, “Diocese ordered to turn over files,” Kansas City, Missouri, National Catholic Reporter: The Independent News Source, Vol. 48, No. 20 (July 20—August 2, 2012), page 8, columns 1-3, below the fold.

¹³ Brian Roewe, “Guilty verdict in Philadelphia a first in sex abuse cases,” <http://ncronline.org/print/news/people/guilty-verdict-philadelphia-first-sex-abuse-cases> (accessed June 23, 2012).

¹⁴ 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).

¹⁵ Martin Luther, “Preface to the Prophet Ezekiel,” Lenker, 6, 307-308* (WADB 11,1:400 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) 116.

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As the Reverend John David Ramsey, pastor of Our Lady of Mount Carmel Church in Newport News, Virginia writes, “Thus the church became increasingly open to the cultures which surrounded it, and often saw the hand of God at work through people outside the church, for the benefit of the church.”¹⁶

Lack of standard American English prevents the Faithful from clear, critical thinking about God. The Papacy is exercising an unadulterated power play. Follow along and witness how the Papacy plays games with reality.

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, rather than the spiritual welfare of the Faithful.

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 does not have an Imprimatur (let it be printed) or 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 the Papacy 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 Papacy has publically broken the will of Archbishop Aymond to agree with whatever nonsense the Papacy proclaims.

From “The Taming of the Shrew:”¹⁷

- **Petruchio (Papacy).** 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.

¹⁶ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 37.

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

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- **Petruchio (Papacy).** I say it is the moon that shines so bright.
- **Katherina (Archbishop Aymond).** I know it is the sun that shines so bright.
- **Petruchio (Papacy).** 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.
- **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 (Papacy).** I say it is the moon.
- **Katherina (Archbishop Aymond).** I know it is the moon.
- **Petruchio (Papacy).** 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 watch Petruchio's nonsense, their hearts go out to poor Kate, trying to cope. 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 insistence 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 Papal power in Rome. As the audience at the play hopes that Katherina can live with the conscience of

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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 the Papacy will do next.

The Papacy admits that the Faithful deserve readability, integrity, scholarship, “‘language which is easily understandable’ to the faithful.”¹⁸ “. . . *Liturgiam authenticam* calls for the development and consistency of a distinctive translation style with these principal characteristics . . . (2) easy intelligibility . . . ”¹⁹ 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.²⁰

Personal Notes strongly disagrees with the above run-on sentence genre but agrees with and offers paraphrasing, which *ratio translationis* legitimates in another

¹⁸ “. . . .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 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 10 (accessed March 31, 2012) #9.

¹⁹ 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 .

²⁰ 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).

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place.²¹ Personal Notes, then, *paraphrases*, rather than *translates*, the illiterate 2011 Missal into standard American English.

Boring 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 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.”²² The Apostolic See is secretive and, because secretive, also arbitrary.

Few care. For others the Papacy is irrelevant. Where secrecy matters to people, for example, the United States Internal Revenue Service records of presidential candidate Willard Mitt Romney, many care. For example, on July 19, goggling, on the one hand, for “Romney’s tax records” found about 55,500 results in 0.24 seconds. Goggling for “Papal rules of translation,” on the other hand, found no results.

²¹ . . . 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.

²² 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.

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Those who have followed Personal Notes over the past ten years, know “sloppy scholarship” appears too often. Below 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**.²³

The Apostolic See attacks the venerable Chicago Manual of Style.²⁴ The problem is that the 2007 *Ratio* is citing a 1982 Chicago Manual. 1982 is the Twelfth Edition. By 2007, the Chicago Manual was in the 2003 Fifteenth Edition.²⁵ Like Petruccio, the Apostolic See is making it up as it goes along.

In a larger context, by its use of the word *noble* twice and *nobility* once, the Papacy continues to regard itself as part of Medieval nobility, rather than modern democracy.²⁶

²³ <http://www.clerus.org/bibliaclerusonline/en/> (accessed April 1, 2012). Go to pagina 461 #56 .

²⁴ 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. .

²⁵ <http://www.worldcat.org/title/chicago-manual-of-style/oclc/51553085/editions?editionsView=true&referer=br> (accessed April 1, 2012).

²⁶ 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).

Appendix I

An overview of the Missal

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Finally, the Missal asserts, “However, the use of “sense lines” or colometry (‘the measuring of the length of phrases’) has now been introduced into liturgical books . . . ”²⁷ 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.

²⁷ 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.

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

By placing the verb, *show*, first, the Missal does not follow either Latin (subject-object-verb)²⁸ 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, then any other words, whereas some other languages prefer the verb first.” That is what is happening in this prayer. The verb, *Show*, is first.²⁹

Misuse of interjections, such as *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 discombobulation.³⁰

Dallen explains,³¹

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

²⁹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 236.

³⁰ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

³¹ 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.

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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 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.³² 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.

Might versus *may* in the Missal: *might* connotes ability, wish, or desire;³³ *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."³⁴

Dallen comments,³⁵

³² 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.

³³ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=might&x=15&y=10> (accessed January 29, 2011).

³⁴ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

³⁵ 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 2/36.

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Unfortunately, catechesis is also needed to explain that what we hear at worship is not what we really mean. Unfamiliar words can be misleading. Grammar and style intended more for the eye and ear can be misheard or misunderstood or ignored. . . . Even more dangerously, language communicates attitudes and outlooks at a level deeper than the surface meaning of words. . . . The new translation (and the hype surrounding it) presents views on Church, tradition, unity, Eucharist, priesthood, laity, liturgical assembly, symbol, and liturgical participation. Sometimes these are unclear or conflicting or at odds with Vatican Council II perspectives.

Language is the tool humans use to think. All languages have some thoughts that cannot be expressed in other languages. Language is the window of the mind to reality. Because language matters, the 2011 illiterate Missal matters.

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 466 at <http://www.clerus.org/bibliaclerusonline/en/> The Holy See, Congregation for the Clergy runs this website. (accessed April 22, 2012).

The first sentence of the **Collect** contains thirty-five words, in a 14.5 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.³⁶ 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,"³⁷ from sophomore high school to graduate school college.

³⁶ For a description of readability levels, go to http://www.online-utility.org/english/readability_test_and_improve.jsp (accessed March 11, 2012).

³⁷ 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.praytelligblog.com/index.php/2011/02/18/readability-tests-on-the-eucharistic-prayers/> that I accessed March 11, 2012.

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The first sentence of this **Prayer after Communion** contains thirty words, in a 12.6 Flesch-Kincaid Grade Level Readability. It is a fused sentence. The paraphrased **Prayer after Communion** has a 7.3 Flesch-Kincaid Grade Level Readability.

The second sentence of the **Collect** has twenty-six words with a 9.5 Flesch-Kincaid Grade Level Readability. That is reading at the sophomore high school level. The Little, Brown Handbook has a section, "Writing Concisely" that is helpful for the wordiness here.³⁸

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 paraphrased **Collect** has three, rather than two, sentences. The paraphrased **Collect** has a 7.0 Flesch-Kincaid Grade Level Readability.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.³⁹ 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)⁴⁰ or Spanglish,⁴¹ but no one is trying such a scenario.

³⁸ 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.

³⁹ 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).

⁴⁰ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

⁴¹ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=Spanglish&x=0&y=0> which uses the lower case (accessed April 22, 2012). My Word 2010 spellchecker uses the upper case, which I am

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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.⁴² 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.⁴³

. . . 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** and **Prayer after Communion** have 11.2, and 7.7 Flesch-Kincaid Grade Level Readabilities.

The Latin omits the **O** in the Missal **O Lord**. 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.

⁴² <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

⁴³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

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In the **Collect**, *Jesus Christ* is in apposition to *our Lord* and standard American English would set it off with commas. The Little, Brown Handbook has a "using appositives" subsection.

An appositive is usually a noun that renames another noun nearby [in this case *Jesus Christ*], most often the noun just before the appositive. (the word *appositive* derives from a Latin word that means "placed near to" 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,*] . . .

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

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>" 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.

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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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 900 (222/362), 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 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 901 (224/362), 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 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 explain to enable the Faithful to pray with *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.⁴⁴

Dallen refers to an “omitted rubric” that makes one wonder how free presiders may be to use and adapt my paraphrasing of the current illiterate 2011 Missal.⁴⁵

⁴⁴ <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).

⁴⁵ 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.

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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 Papacy, 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.

Stand-alone Prayers

1070 Missal: Sixteenth Sunday in Ordinary Time A Catholic Bible Study (120722)

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O Lord be mindful of us. Increase our faith, hope, and charity. Grant us leadership with due diligence to follow your commands: that we love one another, care for widows and orphans, as well as look after the sick, lonely, and imprisoned. 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.

Make your presence felt, O Lord, not only in Holy Communion, but also in the rest of our lives. Help us love those who need our assistance, through Christ our Lord.