

Personal Notes

1400 Missal: Twenty-seventh Sunday in Ordinary Time A Catholic Bible Study (121007)

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Roman Missal¹

I. Introduction

Belief in the presence of God under the guise of the Eucharistic bread and wine helps set most Christians and especially Catholics aside. The Faithful join with Jesus Christ in prayer to the Father, under the guidance of the Holy Spirit. This is a cause of great inner peace and joy, despite some of the nonsensical pseudo-piety that encumbers the present Mass.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: Almighty ever-living **God, who** in the abundance of your kindness **surpass** the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask. **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:² Omnipotens sempiterna Deus, qui abundantia pietatis tuae et merita supplicum excedis **et** vota, effunde super nos misericordiam tuam, ut dimittas quae conscientia metuit, et adicias quod oratio non praesumit. 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 4/32), week after week, after identifying more and more repetitious nonsense.

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 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 477 at <http://www.clerus.org/bibliaclerusonline/en/> The Holy See, Congregation for the Clergy runs this website. (accessed July 8, 2012).

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C. Revised: **Almighty God have mercy on us. Free our lives from sin. Your kindness gives us hope. We pray for your unsurpassed love 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 Appendices explain the bold print in the single-spaced material.

III. Prayer after Communion

A. Missal: Grant us, almighty God, that we **may** be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. Through Christ our Lord.

B. Italian-Latin:³ Concéde nobis, omnípotens Deus, ut de percéptis **sacraméntis** inebriémur atque pascámur, quátenus in id quod súmimus transeámus. Per Christum.

C. Revised: **Almighty God, refresh and nourish us with your Eucharistic food. Transform us into holy love for you. We ask this through Christ, our Lord.**

V. ICEL (International Commission on English in the Liturgy)

ICEL:⁴ **Prayer before reading Sacred Scripture (Collect)**
Almighty and eternal God, whose bounty is greater than we deserve or desire, pour out upon us your abundant mercy; forgive

³ See pagina 477 at <http://www.clerus.org/bibliaclerusonline/en/> The Holy See, Congregation for the Clergy runs this website. (accessed July 8, 2012).

⁴ 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

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the things that weigh upon our consciences and enrich us with blessings for which our prayers dare not hope.

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:⁵

Almighty God, may the bread we have broken and the cup we have tasted fill us with life and gladness and transform us into the Christ we have received, for he lives and reigns for ever [sic] and ever.

the Liturgy, 1998), page 886 (208/362) , 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).

⁵ 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 887 (210/362), 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).

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Human Rights

Since the 1789 French Revolution, nation-states have more loudly proclaimed human rights than have churches. God, not nation-states, bestows all human rights. Personal Notes continues to work through the General Instruction of the Roman Missal (GIRM), demonstrating that GIRM is about centering power in the Papacy, rather than about supporting human rights for anyone, specifically for women.

GIRM recognizes “. . . when it is feared that a certain text might give rise to some difficulties for a particular group of the Christian faithful.”⁶ The passive voice, *it is feared*, omits who is doing the fearing. The Papacy seems full of fear. The Papacy proclaims verses that encourage the Faithful to pay-pray-and-obey and women to keep their heads covered, their mouths shut, and their feet in the house. The Papacy does not want to risk having to explain, for example, the scriptural basis for defending the institutional Church at the expense of the cover-up of sexual abuse.

GIRM recognizes “. . . prayer for human rights and equality . . . observed . . . at times to be designated by the Diocesan Bishop.”⁷ Amazingly, the centerfold of the May 23, 2012 L'Osservatore Romano includes a picture of Eleanor Roosevelt holding the English text of the 1948 Universal Declaration of Human Rights.⁸ The Papacy has never endorsed that Declaration specifically by name. The closest thing to it may be the

⁶ Personal Notes begins the examination of “The General Instruction of the Roman Missal” at Reading 1130 Missal 18th Sunday in Ordinary Time_A Catholic Bible Study 120805, that is August 5, 2012. The Missal, referenced for this Twenty-fourth Sunday in Ordinary Time, 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 America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) page 49 Section #154 Subsequent references are to the numbered sections, which run to #399 on page 87. These references will first provide the page number in my Missal, followed by the section number, as follows: 79, #361.

⁷ 81, #373.

⁸ “Parallel Event organized by the Permanent Observer Mission of the Holy See: Towards preserving the universality of human rights: The gender agenda divorces the human person from himself or from herself, from his or her body and anthropological structure,” L'Osservatore Romano: Weekly Edition in English, Vol. 55, No. 21, Vatican City Wednesday, 23 May, 2012 pages 6-7.

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1963 Encyclical “Pacem in Terris” by Pope John XXIII, fifteen years after the original Declaration.

The article in L’Osservatore is an attack by the journalist Marguerite A. Peeters. The title of her article explains a lot, “Parallel Event organized by the Permanent Observer Mission of the Holy See: Towards preserving the universality of human rights: The gender agenda divorces the human person from himself or from herself, from his or her body and anthropological structure.” Peeters objects to examining the relationship between the relatively non-malleable nature of human biology and the relatively malleable nature of human culture.

The first unstated problem is the current so-called War on Women the Papacy is waging. Peeters mentions the 1945 United Nations (UN) Charter; the 1948 Universal Declaration of Human Rights; the 1966 International Covenant on Civil and Political Rights; the 1966 International Covenant on Economic, Social and Cultural Rights; the 1979 Convention on the Elimination of All Forms of Discrimination Against Women; the 1989 Convention on the Rights of the Child; the 1998 Statute of the International Criminal Court. Peters shows no formal Papal support for any of that.

In the 2012 American Historical Review, David S. Bovée reviewed Patrick J. Hayes, A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs [CCiCA], 1945-1965.⁹ Paul VI reigned 1965-1978. The Commission assisted in writing the Universal Declaration of Human Rights, which incorporated many Catholic concepts. The UN incorporated what the Church had to offer, though the Church did not reciprocate by incorporating what the UN had to offer. “Bovée reports,

Hayes breaks off his detailed treatment of the CCiCA in 1965, when it began to decline in vitality. In his view, the commission lost its edge largely in response to Vatican II, after which the church became more concerned with accommodating itself to the outside world than with standing as a beacon in opposition to it. After several decades of deepening torpor, the CCiCA was finally dissolved in 2007.

Pope Benedict XVI ruled 2007-2013.

⁹ David S. Bovée, review of Patrick J. Hayes, A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945-1965, The American Historical Review, Vol. 117, No. 4 (December 2012) 1622-1623.

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Besides human rights, the second unstated problem is the relationship between “a manipulative use of language” in UN documents and the 2011 illiterate Roman Missal. It never occurs to Peeters to look in the direction of the Missal. Peeters asserts that the mid-1950s western postmodern *intelligentsia* is reinterpreting the 1948 Universal Declaration of Human Rights in such a way that it is “at once intellectually incoherent, socially conflictual and politically unsustainable.” That charge also applies to the 2011 illiterate Missal and for the same manipulation-of-language reasons.

Peeters fails to mention the most important and divisive document of Vatican II, the 1965 Dignitatis Humanae, that spelled out church-state relations. Personal Notes is dedicated to the proposition that truth should determine politics, whether the politics of a return to patristic and scriptural sources, *ressourcement* or a wider and less literal approach to Vatican II documents, *aggiornamento*. Neither *ressourcement* nor *aggiornamento* should determine truth.

While I do not mind condensing what Peeters has to say, I hesitate to do that with GIRM, because misunderstanding GIRM is more serious than misunderstanding Peeters. What follows quotes GIRM to show that I have done my homework and am not making it up and to show what is actually in the instructions for saying Mass. The Appendixes apologize for being repetitive and long and drawn out. At least the following material will not be repeated, but the researcher will be able to return to see exactly what Personal Notes says.

Continuing with a human rights theme, GIRM commands, “In all the Dioceses of the United States of America, January 22 (or January 23, when January 22 falls on a Sunday) shall be observed as a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion,” whatever that sixty-three word sentence means. The Missal repeats that exact sentence at “Special Days of Prayer for the Dioceses of the United States of America.”¹⁰ The Flesh-Kincaid Reading Level is 28.6, meaning it takes 16.6 years of college education after high school to understand what that sentence means, whatever it means. In a spirit of full disclosure, I have

¹⁰ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 133.

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twenty years of college education after high school. The General Roman Calendar is clearer, "(USA) Day of Prayer for the Legal Protection of Unborn Children."¹¹ Such protection seems to be open to the absurd idea that every lustful glance between human males and females requires legal protection for the unborn children that would result did the natural law continue unabated.

Unaware that human rights developed differently in the southern hemispheres, GIRM refers to "various particular Churches whether of the West or the East," apparently ignoring Africa.¹² Unlike GIRM, Peeters does not ignore Africa. She writes, "Westerners who love Africans as brothers are eager to learn from them, from their richness in humanity, from their cultures."

Peeters also notes the contemporary divide between North and South, rather than East and West. Peeters writes, "The cultural resistance of many Southern Governments to some of the agencies . . ." Finally, Peeters rejects reality when she writes, "To believe one is a victim amounts to be put in the dependence of an ideology, a system."¹³ Personal Notes would add, either that or to recognize a malleable system at work that makes one a biology-based victim and, therefore, needs changing, as, some might think, racially segregated education.

GIRM goes on to mention the Second Vatican Council, as follows, "The norm established by the Second Vatican Council, namely that in the liturgical renewal innovations should not be made unless required by true and certain usefulness to the Church, nor without exercising caution to ensure that new forms grow in some sense organically from forms already existing . . ."¹⁴ The full quotation cited by the Missal is:¹⁵

¹¹ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 121.

¹² 86, #397.

¹³ 86, #397. The Missal references Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, no. 23.

¹⁴ 86, #398.

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23. That sound tradition may be retained, and yet the way remain open to legitimate progress Careful [sic] investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

What GIRM presents, as the focal point of this section of Sacrosanctum Concilium, is practically a concluding afterthought to the section. GIRM is manipulating language and twisting the original intent expressed in Vatican II.

Rationale

Clarity is not a prerequisite for prayer. The search for clarity can be a means to prayer. As part of catechesis, Personal Notes sets up what the Church needs to explain to enable the Faithful to pray, as Saint Anselm of Canterbury (1033-1109) puts it, with *faith seeking understanding*.¹⁶ This Appendix I applies an overview to the whole Missal. Appendix II concentrates on specific comments for this Sunday.

The Reverend Michael G. Ryan explains, “To read these prayers is difficult; to call them prayerful is to redefine the word; to pray them is almost impossible.”¹⁷ With the new Missal, the Roman Catholic Church, sadly, 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.” Ryan refers to “virtually unintelligible translations.”¹⁸ The revised prayers are a paraphrase of the babble in the Missal into

¹⁵ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html (accessed July 1, 2012).

¹⁶ <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).

¹⁷ Michael G. Ryan, May 28, 2012, “What’s Next? A pastor reflects on the new Roman Missal,” at http://www.americamagazine.org/content/article.cfm?article_id=13441&s=2 (accessed May 24, 2012).

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standard American English as heard in such venues as EWTN (Eternal Word Television Network), the Weather Channel, and the evening news.

James Dallen, a retired diocesan priest¹⁹ and emeritus professor of religious studies at Gonzaga University in Spokane, Washington, 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.²⁰

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 current Papacy is now setting forth, these Personal Notes take on a year-long 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.

These Appendices enable the busy reader to skip repetitious and **boring** reconsiderations of the Missal. Some of the details become dense and distracting,

¹⁸ Michael G. Ryan, May 28, 2012, “What’s Next? A pastor reflects on the new Roman Missal,” at http://www.americamagazine.org/content/article.cfm?article_id=13441&s=2 (accessed May 24, 2012).

¹⁹ <http://salinadiocese.org/priests/231-priests/980-dallen-rev-james> (accessed March 11, 2012).

²⁰ 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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except for anyone with the time and devotion to work through more than thirty 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 primarily for first-time readers, especially first-time readers associated with the Papacy. The secondary reason is to improve the presentation.

Someone, perhaps including the Papacy, seems to be paying attention. Googling for [Jirran](#) May 5, 2012 found about 84,600 results; [Raymond Jirran](#) found about 49,100 results; [Raymond J. Jirran](#) found about 72,600 results from all around the globe. Anticipating pushback from this volume is scary, though, so far, not happening.

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* and *ratio translationis*. As mentioned below, on page 4 of the Missal, Aymond grants his *Concordat cum originali* (*agrees with the original*). Privileging standard American English in Personal Notes over Papal Italian Latin (as Personal Notes does) 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 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 America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See [sic] (Washington, DC [sic]: United States Conference of Catholic Bishops, 2011). The **Collect** and **Prayer after Communion** for this Sunday are on page 487.

Dallen observes that the higher clergy is using a model that prioritizes preserving the Church institution, rather than the Gospel, for which the Church exists. He asks the question, “What Kind of Ecclesiology?”²¹ 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. Dallen is alarmed.

Long-time readers may have observed that Personal Notes rarely uses exclamation points. The reason is an academic preference for reason over emotion; for

²¹ <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012).

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analysis over intuition. Daisy Grewal has an article, “How Critical Thinkers Lose Their [sic] Faith in God: Faith and intuition are intimately related.”²² 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 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 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 Papacy is insistent, on April 14 ordering German Catholics to stop postponing the change from *for all* to *many*.²³

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

²² 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.

²³ Jonathan Luxmoore, “Pope orders German Catholics to make the ‘for many’ change,” National Catholic Reporter at <http://ncronline.org/print/news/global/pope-orders-german-catholics-make-many-change> (accessed May 4, 2012).

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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 in the United States 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 concerns and emotions similar to Dallen 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

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Gospel from one generation to the next. Since the hierarchy functions so close to the institutional Church, its confusion is understandable, if not damnable.

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 abuse coverup. 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,²⁴ is an irresponsible derelict 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.

On July 1, 2012, Pope Benedict XVI announced that Bishop Gerhard Ludwig Müller of Regensburg, Germany would succeed Levada as Prefect of the CDF. Müller is a strong friend of the Peruvian Gustavo Gutiérrez, O.P., widely regarded as the father of Liberation Theology. Müller, himself, however, is not known as a Liberation Theologian, but as a conservative much in the mold of Pope Benedict XVI.²⁵ Personal Notes will watch to see if Levada dares to return to the United States to face possible prosecution for covering up sexual abuse of children.

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. On Thursday, September 6, 2012, the Jackson County, Missouri Circuit Court officially made Finn a criminal felon, complete with a two-year suspended sentence of probation with nine conditions.

Prosecutors did not charge his Monsignor, Robert Murphy, who reported the covered up crime to the police. By that time, Murphy knew what had happened to Lynn.

²⁴ 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.

²⁵ John L. Allen, Jr., "German friend of liberation theologian named Vatican doctrinal czar," <http://ncronline.org/print/blogs/ncr-today/german-friend-liberation-theologian-named-vatican-doctrinal-czar> and <http://ncronline.org/blogs/ncr-today/german-friend-liberation-theologian-named-vatican-doctrinal-czar> (accessed July 5, 2012).

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Monsignor Murphy lacked episcopal permission from his local ordinary, namely Finn, to make that report. The Monsignor assumed Finn was not happy that he did.²⁶

Earlier, On June 22, 2012 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. The Philadelphia court sentenced Lynn to three to six years in prison.²⁷ No court has sentenced Murphy to anything.

The first hierarchic confusion centers on the sexual abuse coverup. The second hierarchic confusion is in the 2011 Missal. The papacy at least gives lip service that care of souls is the first responsibility of the hierarchy.²⁸ 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. As Martin Luther (1483-1546) reminded the Faithful, “. . . the Jews [and Christians] are no longer Israel, for all things are to be new, and Israel too must become new.”²⁹ In other words, the Faithful need to be open

²⁶ Joshua J. McElwee, Kansas City, Missouri, September 6, 2012, “Update 2: First bishop found guilty in sex abuse crisis,” <http://ncronline.org/print/news/accountability/judge-rule-kansas-city-bishop-diocese-separately> (accessed September 7, 2012). 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).

²⁷ 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).

²⁸ 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).

²⁹ 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,

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to the vagaries of the New Covenant. As the Reverend John David Ramsey, my pastor at 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.”³⁰

Lack of standard American English inhibits the Faithful in the United States 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.

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. The current Papacy is closed to people inside the Church in the United States of America speaking Standard American English.

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. As an aside, 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 the Papacy perverts reality to protect itself, much like 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:”³¹

- **Petruchio (Papacy).** Come on, a [sic] God's name; once more toward our father's. Good Lord, how bright and goodly shines the moon!

(ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 116.

³⁰ 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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- **Katherina (Archbishop Aymond).** The moon? The sun! It is not moonlight now.
- **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 watching poor Katherina try to cope with Petruchio's nonsense, their hearts go out to her. Likewise, hearts 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.

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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 the Papacy will do next.

The Papacy does offer hypocritical lip service that the Faithful deserve readability, integrity, scholarship, “language which is easily understandable’ to the faithful.”³² “. . . *Liturgiam authenticam* calls for the development and consistency of a distinctive translation style with these principal characteristics . . . (2) easy intelligibility . . . ”³³ 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 [the technical term is hypotaxis]³⁴ 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.³⁵

³² “. . . .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.

³³ 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 .

³⁴ Stanley Fish, *How to Write a Sentence and How to Read One* (New York: HarperCollins Publishers, 2011) 51.

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Personal Notes strongly disagrees with the above abusive run-on sentence grammar but agrees with and offers paraphrasing, which *ratio translationis* legitimates in another place.³⁶ 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 gibberish 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 Papal 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.”³⁷ The Papacy is secretive and, because secretive, also arbitrary.

³⁵ 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).

³⁶ . . . 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.

³⁷ 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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Regular readers will note that capitalization in English does not follow capitalization in Latin. *Liturgiam authenticam* offers some special rules. Allowing for exceptions from what is capitalized in Latin is new (as of July 1, 2012) to Personal Notes. *Ratio translationis* lists Terms for Capitalization,³⁸ a list unavailable until April 1, 2012, mainly because of my unwillingness to start research until the text for the 2011 Missal became fully available, just in time for Advent 2011. On April 1, I was developing material for July 1.

In cases other than the *ratio translationis* lists, translators are to follow Latin capitalization.³⁹ Flowerday comments,⁴⁰

Capitalization is an interesting separate issue raised, especially in light of LA 32 [*Liturgiam authenticam*, paragraph 32]. First, liturgical texts are primarily an aural/oral tradition. I don't know how caps are communicated in speech. A slight pause, perhaps?

It might be seen that a plunge into capitalization is itself a political fad. If a vernacular language is moving away from it, what's the sense in introducing it? Do the clergy need reinforcement on the doctrine of upper case?

And finally, the various versions of the English MR3 [the 2011 Missal] have shown an uneven application of capital letters. ICEL, Vox Clara [the committee the Apostolic See used to hijack the translation] , or

³⁸ 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 pages 117-122 (accessed March 31, 2012).

³⁹ The use of capitalization in the liturgical texts of the Latin editiones typicae as well as in the liturgical translation of the Sacred Scriptures, for honorific or otherwise theologically significant reasons, is to be retained in the vernacular language at least insofar as the structure of a given language permits. <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012) 33; 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 82, 83 (accessed March 31, 2012) #17, #19.

⁴⁰ <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012).

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Msgr Moroney [James P. Moroney, Executive Secretary to the Vox Clara Committee]⁴¹ don't seem to have read up on their 2007 *ratio translationis*. It all seems rather arbitrary—which strikes me as counter to this church document, not to mention the whole thrust of post-conciliar liturgy.

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**.⁴²

The Papacy mocks the venerable Chicago Manual of Style.⁴³ 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.⁴⁴ Like Petruccio, the Papacy is making it up as it goes along.

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.⁴⁵

⁴¹ <http://www.blogger.com/profile/17013903890674545477> (accessed March 31, 2012).

⁴² <http://www.clerus.org/bibliaclerusonline/en/> (accessed April 1, 2012). Go to pagina 461 #56 .

⁴³ 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. .

⁴⁴ <http://www.worldcat.org/title/chicago-manual-of-style/oclc/51553085/editions?editionsView=true&referer=br> (accessed April 1, 2012).

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“However, the use of ‘sense lines’ or colometry (‘the measuring of the length of phrases’) has now been introduced into liturgical books . . . ”⁴⁶ 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.

A further note to readers: Personal Notes is uploaded to the internet at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> and otherwise distributed as far 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 the Sunday, when Personal Notes are presented to <http://www.jamesriverjournal.net/>. Uploading to the James River Journal ended about 2013. 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.

⁴⁵ 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).

⁴⁶ 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**.

On the first sentence of the **Collect**, my version of Microsoft Word 2010 Spelling & Grammar checker remarks:

At: *so as to*:

Wordiness

You may be using more words than you need to express your idea. Consider replacing the marked word or words with a more concise alternative.

- Instead of: She explained the rules over and over again.
- Consider: She explained the rules repeatedly.

- Instead of: We will call at such time as we make a decision.
- Consider: We will call when we make a decision.

At *sacrament which*:

"That" or "Which"

If these words are not essential to the meaning of your sentence, use "which" and separate the words with a comma.

Instead of: I have a great book which you can borrow for your vacation.

Consider: I have a great book, which you can borrow for your vacation.

Or consider: I have a great book that you can borrow for your vacation.

Instead of: We want to buy the photo which Harry took.

Consider: We want to buy the photo, which Harry took.

Or consider: We want to buy the photo that Harry took.

At *be transformed*:

Passive Voice

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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.

Consider: You need to take the garbage out.

In the **Collect**, *God . . . who surpass* is not standard American English. *God . . . who surpasses* 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."⁴⁷ 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.

By placing the verb, *Grant*, first, in the **Prayer after Communion**, the Missal does not follow either Latin (subject-object-verb)⁴⁸ or standard American English (subject-

⁴⁷ 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.

⁴⁸

<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=iKzVTogRPKLx0gHWxdDrAQ&ved=0CBkQvwUoAQ&q=Does+the>

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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, *Grant*, is first.⁴⁹

Dallen explains,⁵⁰

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 for Divine Worship (CDW) were fluent in English.⁵¹ 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. At the time, Mayer was a past head of the CDW. Admittedly, the first language for Mayer was German.

[+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.misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf) (accessed November 30, 2011)

⁴⁹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 236.

⁵⁰ 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.

⁵¹ 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.

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For historical context, Father John David notes,⁵²

The rise of the state as an abstract entity demanding the primary allegiance of its citizens in combination with Luther's undercutting of the church's authority assured that by the end of the seventeenth century the long-standing relationship between civil and ecclesial authority **which defined Christendom** had been transformed, such that the civil or nation-state had become the primary object of allegiance, with "religion" playing a supporting role as privately held belief which engenders loyalty to the State, whether that "religion" be Protestant, Catholic or anything else.

Personal Notes takes a different understanding of **ecclesial authority which defined Christendom**. The problem for both church and state is whether truth determines politics or politics truth. The question for Western Civilization is not who should control the criteria of standard usage, but what will it take to enable language more readily to express the truths of reality. In this context, Father John David accepts a secular notion that it is legitimate for politics to determine truth.

Personal Notes maintains that, with Christianity, in every age and under every circumstance, truth is to determine politics. This means that, in Christendom, both church and state derive their authority from truth, rather than from either church or state. What happened in Modern Times was the truth that a monetary economy replaced the Medieval barter economy. The state realized this sooner than the church, which, for Roman Catholics still winds up deliberating just how long the medieval Cardinal cappa magna (like a bridal train) may be. It used to be 14 meters, but, in 1952, before Vatican II, the Papacy reduced it to seven meters.⁵³ Politics is comfortable with deception and confusion.

⁵² John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 50.

⁵³ #84 and # 86 Jeffrey Pinyan; #85 Bill deHaas; at <http://www.praytellig.com/index.php/2012/07/06/putting-back-whats-missing-in-the-new-mass/> (accessed July 9, 2012). Also, see <http://ncronline.org/blogs/ncr-today/understanding-cappa-magna> (accessed July 9, 2012); <http://en.wikipedia.org/wiki/Cope> (accessed July 9, 2012).

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Protocols the USCCB has adopted for theological investigations exemplify both politics determining truth; and deception and confusion. Academic communities only learned of the protocols the USCCB adopted in August 2011 in August 2012, this August, a year later. The protocols ignore Canon 221, which provides that those under investigation have an opportunity to defend themselves in a “competent ecclesiastical forum.”⁵⁴

To be expressed well, truth demands standard grammar. *Might* versus *may* in the Missal: *might* connotes ability, wish, or desire,⁵⁵ *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 in the **Prayer after Communion**, because the Faithful are expressing a desire, rather than asking for permission, *to be refreshed and nourished*. 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.”⁵⁶

Someone like Mayer may have had such a difficulty, which I would have overlooked, as I reached out to him. For example, I overlook the street sign that warns, “Caution: Bridge *may* freeze,” rather than “. . . *might* freeze.”

In the **Prayer after Communion**, the Latin does not capitalize *sacraménti*, but the Missal does. *Sacrament* is on the list of words capitalized, regardless of the Latin.⁵⁷ Since the Faithful will not hear the difference between an upper and lower case word, there is no reason to stray from the Latin, except, perhaps, to show the arrogance of the translator in the face of anyone objecting to the illiterate 2011 Missal. Paraphrasing takes into account the hearing of the faithful.

⁵⁴ <http://ncronline.org/print/news/theology/us-bishops-quietly-adopt-protocols-theological-investigations> (accessed August 17, 2012).

⁵⁵ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=might&x=15&y=10> (accessed January 29, 2011).

⁵⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

⁵⁷ 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 117 (accessed March 31, 2012).

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Dallen comments,⁵⁸

Unfortunately, catechesis is also needed to explain that what we hear at worship is not what we really mean. Unfamiliar words can be misleading [as can familiar words used in an unfamiliar way]. 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.

The Little, Brown Handbook has some more advice for the illiterate 2011 Roman Missal.⁵⁹

. . . 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.

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 illiterate 2011 Missal matters.

Readability

⁵⁸ 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.

⁵⁹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

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The first sentence of the **Collect** contains forty-five words, in a 12.8 Flesch-Kincaid Grade Level Readability. The Flesch-Kincaid Grade Level Readability indicates the number of formal school years it takes to understand the material. The first sentence of the **Collect** is a fused sentence.⁶⁰

My version of Microsoft Word 2010 Spelling & Grammar checker provides the Flesch-Kincaid Grade Level Readability.⁶¹ Dallen explains, “. . . Eucharistic Prayers on first reading has increased from 10.75 to 17.21,”⁶² from sophomore high school to graduate school college.

According to the U.S. Department of Education, in 2009, thirty-three percent of Fourth graders read below basic achievement levels; twenty-five percent of Eighth Graders fall below. In 2013, it was thirty-two percent for Fourth Graders, twenty-two percent for Eighth Graders.⁶³ Little change. The Department of Education divides students in four categories of those eligible for free or reduced price lunch: 0-25 percent; 26-50 percent; 51-75 percent; 76-100 percent. I am taking that last category as 100 percent eligible for free or reduced price lunch.⁶⁴

⁶⁰ 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.

⁶¹ For a description of readability levels, go to http://www.online-utility.org/english/readability_test_and_improve.jsp (accessed March 11, 2012).

⁶² 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.

⁶³ https://www.google.com/?gws_rd=ssl#q=U.S.+Department+of+Education%2C+percent+age+of+Fourth+graders+read+below+basic+achievement+levels%3B+Eighth+Graders.++ (accessed July 5, 2015).

⁶⁴ Susan Aud, William Hussar, Michael Planty, Thomas Snyder: National Center for Education Statistics; Kevin Blanco, Mary An Fox, Lauren Frohlich, Jana Kemp: American Institutes for Research; Lauren Drake: MacroSys, LLC; Katie Ferguson, Production Manager: MacroSys, LLC; Thomas Nachazel, Senior Editor; Gretchen Hanne, Editor,: American Institutes for Research, The Condition of Education 2010: May 2010 (NCES 2010-028: U.S. Department of Education: ies: National Center for

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Only sixty-eight percent of Twelfth Grade Students eligible for free or reduced-price lunch graduated with a diploma during 2006-2007 (where statistics are available). Only twenty-eight per cent of that group attended a four-year college the following year. In 2008, five percent of children ages 5-17 spoke a language other than English at home and spoke English with difficulty. Those children would be disproportionately Hispanic. I see no recognition of these problems in the illiterate 2011 Missal.

The first sentence of this **Prayer after Communion** contains forty-five words, in a 12.8 Flesch-Kincaid Grade Level Readability. It is a fused sentence. The paraphrased **Prayer after Communion** has a 4.1 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.⁶⁵

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 four, rather than two, sentences. The revised **Collect** has a 4.0 Flesch-Kincaid Grade Level Readability.

Non-American English, such as Welsh, Scottish, British, or South African can appear illiterate to Americans in the United States.⁶⁶ That is why oral

Education Statistics: Institute of Education Sciences). The condition of Education is available in two forms, print and web, at <http://nces.ed.gov/programs/coe>. See pages xiii, 17, 33, and 45 in the print edition.

⁶⁵ 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.

⁶⁶ 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).

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prayers in anything other than standard American English are irrelevant, in the United States. An exception to this may be African American Language (AAL),⁶⁷ but no one is trying that.

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.⁶⁸ They need their local ordinaries (bishops) to insist they keep improving their use of standard American English. In my personal experience, Filipino priests mispronounce the sounds accents, and rhythm of standard American English to the point where what they vocalize is meaningless. 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 respective ICEL **Collect** and **Prayer after Communion** have 7.8, and 5.8 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 Lord**. The Latin has only **Dómine**, without the **O**. **O** is a Latin word.⁶⁹

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.⁷⁰

⁶⁷ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

⁶⁸ <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

⁶⁹ 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.

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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.”) [sic] 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,*] . . .

The **Collect** uses the word *and* three times. The third *and* is set off by commas. What that *and* is joining, I do not know.

Comma Use (from the “Explain” part of my Spelling and Grammar checker in Word 2011).

If you are using a conjunction to connect only two items, it is incorrect to use a comma before the conjunction. In addition, if you are using a conjunction to add a phrase that cannot stand alone as a complete sentence, it is incorrect to use a comma before the conjunction.

- Instead of: *Meng*, and Kim are hiking across Ireland.
- Consider: *Meng and Kim* are hiking across Ireland.

- Instead of: Two books of *fiction*, and a book of poetry were on the table.
- Consider: Two books of *fiction and a book of poetry* were on the table.

Through . . . is a sentence fragment the **Missal** uses throughout the book. **The Little, Brown Handbook** explains,⁷¹

⁷⁰ H. Ramsey Fowler and Jane E. Aaron, **Eleventh Edition: The Little, Brown Handbook** (New York: Longman, 2010) 254-255.

⁷¹ See Part 4, “Clear Sentences,” Chapter 17 c, “Sentence Fragments: Verbal or prepositional phrase,” H. Ramsey Fowler and Jane E. Aaron, **Eleventh Edition: The**

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A prepositional phrase is a modifier consisting of a preposition (such as *in*, *on*, *to*, or *with* [including *through*]) together with its object and any modifiers (see pp. 242-43). A prepositional phrase cannot stand alone as a complete sentence . . .

At the end of the **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> . . .”⁷¹ *Unity* is a noun meaning “1a: the quality of state of being or consisting of one.”⁷¹ 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 otherwise unchallenged by Personal Notes.

In *proceeds from your mouth*, *your* refers back either sixteen words to *Christ* or twenty-four words to *Lord*. In the **Prayer after Communion**, *Lord* seems to refer to God the Father, rather than God the Son, Christ. The Little, Brown Handbook warns, “when either of two nouns can be a pronoun’s antecedent, the reference will not be clear.”⁷²

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.

At will be accomplished, my Word 2010 Spelling and Grammar checker explains:

Passive Voice

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).

⁷² H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 346.

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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](#).
- Consider: You need to take the garbage out.

At *and*, at the first word of sentences, my Word 2010 Spelling and Grammar checker explains:

Beginning of Sentence

Although sentences beginning with "[and](#)," "[but](#)," "[or](#)," or "[plus](#)" may be used informally, use the suggested replacement for a more formal or traditional tone.

Instead of: [Plus](#) regional sales are up this quarter.

Consider: In addition, regional sales are up this quarter.

Or consider: Moreover, regional sales are up this quarter.

Instead of: [But](#) we could go to the movies.

Consider: Nevertheless, we could go to the movies.

Or consider: However, we could go to the movies.

The **Collect** paraphrase 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

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voice. Use the passive voice when the actor is unknown or unimportant.”⁷³ In this case, *Lord*, the actor, is both known and important.

Capitalizing *Bread* is meaningless for the Faithful, who will only hear (rather than see and read) the *Prayer after Communion*. The *Missal* uses *bread* twice once in upper case, once in lower case. In contrast, the *Missale* uses *bread* both times in the lower case. The Latin does not capitalize *bread*. The argument that the English is to stay close to the Latin does not hold up. The revision takes into account the hearing of the faithful.

Liturgiam authenticam directs,⁷⁴

33. The use of capitalization in the liturgical texts of the Latin editiones typicae as well as in the liturgical translation of the Sacred Scriptures, for honorific or otherwise theologically significant reasons, is to be retained in the vernacular language at least insofar as the structure of a given language permits.

Todd Flowerday comments,⁷⁵

Capitalization is an interesting separate issue raised, especially in light of LA 32. First, liturgical texts are primarily an aural/oral tradition. I don't know how caps are communicated in speech. A slight pause, perhaps?

It might be seen that a plunge into capitalization is itself a political fad. If a vernacular language is moving away from it, what's the sense in introducing it? Do the clergy need reinforcement on the doctrine of upper case?

And finally, the various versions of the English MR3 [the 2011 *Missal*] have shown an uneven application of capital letters. ICEL, Vox Clara, or Msgr Moroney [James P. Moroney, Executive Secretary to the Vox Clara Committee]⁷⁶ don't seem to have read up on their 2007 *ratio*

⁷³ H. Ramsey Fowler and Jane E. Aaron, *Eleventh Edition: The Little, Brown Handbook* (New York: Longman, 2010) 299.

⁷⁴ <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012).

⁷⁵ <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012).

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translationis. It all seems rather arbitrary—which strikes me as counter to this church document, not to mention the whole thrust of post-conciliar liturgy.

Unigénitus is an adjective,⁷⁷ not included in Cassell's.⁷⁸ *Son* is not in the Latin prayer. *Only Begotten Son* is not faithful to the Latin. The argument that the English is to stay close to the Latin does not hold up. The focus in English is on the begetting, rather than on the begotten, that is, the baby.

⁷⁶ <http://www.blogger.com/profile/17013903890674545477> (accessed March 31, 2012).

⁷⁷ R. P. Leverett (ed.) Enlarged and Improved Edition. A New and Copious Lexicon of the Latin Language: compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini, and the German Works of Scheller and Luenemann Edited by F. P. Leverett. A New Edition, Embracing the Classical Distinctions of words, and the Etymological Index of Freund's Lexicon (Philadelphia: J. B. Lippincott Company, 1850) 978.

⁷⁸ D. P. Simpson, M.A., Cassell's Latin Dictionary: Latin-English English-Latin, (Hoboken, NJ: Wiley Publishing, Inc., (fifth edition) 1968) 624.

Stand-alone Prayers

0000 Missal: Eleventh Sunday in Ordinary Time A Catholic Bible Study (120617)

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Almighty God have mercy on us. Free our lives from sin. Your kindness gives us hope. We pray for your unsurpassed love through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.

Almighty God, refresh and nourish us with your Eucharistic food.

Transform us into holy love for you. We ask this through Christ, our Lord.