

Personal Notes

1520 Missal: Thirty-first Sunday in Ordinary Time A Catholic Bible Study (121104)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Considerations new for this Sunday

During the week of July 29-August 4, friends asked why I keep attending the liturgy at Our Lady of Mount Carmel Church, in Newport News, Virginia, when I continually find fault. The answer is that the fault-finding is a prayer with hope in the Almighty. The fault is not permanent. Change is happening.

For example, the Faithful in the United States are among those finding fault with racism. Struggles against racism, such as school integration, seemed impossible among those on that path, but God had a plan. Fault-finding with the current Church is a search for the direction God wants the Faithful to take in areas even beyond racism.

Signs of Divine care support hope in what is possible for the Roman Catholic Church. On June 14, some United States of America Cardinals registered pique at the nonsense in the new Missal. Some six hundred U.S. priests did likewise. These are signs of hope that the Faithful are headed in the right direction.

The reasoning here runs beneath the politically-correct fluff of the current moment, known as “presentism” to historians. As Personal Notes observed three years ago, as needed as bureaucracies are for human social life, bureaucracies need challenging when they stray from the Gospel.² Change belongs to humans repenting for sins, such as substituting external Bible-babble for interior prayer. Dealing with tensions within the Church and broader society can be a holy exercise.

In the current edition of The Catholic Historical Review, the great Medieval Historian, Caroline Walker Bynum, explains the tension of the present moment as follows, in one long sentence:³

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 <http://www.western-civilization.com/CBQ/Personal%20Notes/066C%202nd%20Sunday%20in%20Ordinary%20Time%20A%20Catholic%20Bible%20Study%20100117.pdf> (accessed October 28, 2012).

³ Caroline Walker Bynum, “Why Paradox? The Contradictions of My Life as a Scholar,” The Catholic Historical Review, Vol. XCVIII, No. 3 (July 2012) 434.

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It seems to me [Professor Bynum] that . . . what came to be a fully acknowledged contradiction in my vision of history itself: the contradiction between an effort to find the basic structures of thought, the deep assumptions characteristic of the particular period of a culture, and yet a commitment to a variety of perspectives—that is, to the recognition that within any period there are radically different voices that cannot be reconciled or reduced to each other.

My Lecture 34. Catholicism, in the First Semester of Western Civilization (available on the web at www.western-civilization.com), may be describing the same thing as “a pentagon for the five inseparable incompatibles . . . 1. church versus state; 2. faith versus reason; 3. symbol versus real; 4. violence versus law; 5. Latin versus the vernacular.”⁴

A later Lecture 9, the Enlightenment, in the Second Semester, elaborates,⁵

Students have asked Dr. Jirran to develop themes through the course [on Western Civilization]. One of those themes involves the incompatible inseparables, which are described in Topic 16 of the First Semester of Western civilization [mentioned above], "The Making of Western Europe." For the purpose of reminding former students and introducing the material to new [Second Semester] students, the pertinent section of that lecture is quoted from the May 30, 1992 edition:

The Greco-Roman and Judeo-Christian inheritance provided the fundamental frame for the elaboration of high medieval and older European civilization. Inseparable incompatibilities permeated this inheritance as Europeans confronted unresolvable tension (1) between the supremacy of the territorial state as the "natural" unit of human society and the claim of the church to govern human souls. There were also tensions (2) between faith and reason, [including the tension between] value and fact, morality and science, each claiming to be the path to truth,

⁴ <http://www.western-civilization.com/101/iii/34Catholicism.PDF> (accessed August 5, 2012) page 5/21.

⁵ <http://www.western-civilization.com/102/i/09Enlightenment.PDF> (accessed August 5, 2012) pages 7-8/14. For the earlier lecture, see http://western-civilization.com/101/ii/16Western_Europe.PDF (accessed August 5, 2012), page 2/8.

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and (3) between naturalism and symbolism or empiricism and aesthetics and (4) between violence and law, and (5) between the vernacular, or language as spoken by the people, and Latin, or language as spoken by the intellectual specialist. These inseparable contrarities were built into the very foundation of European society and have been neither escaped nor permanently resolved by anyone accepting Western Civilization. Identifying truth with God and God with truth has legitimated the insights resulting from trying to resolve the inseparable contrarities. These insights, in turn, have given the West her predominance in the current scheme.

It was only with the May 30, 1992 revision that Dr. Jirran was able to telescope the incompatible inseparables into the value-laded thesis that Western Civilization is designed to let truth determine politics, rather than politics, truth. The West has gained preeminence by deliberately placing truth before politics. To the knowledge of Dr. Jirran, no other civilization either recognizes the dichotomy or resolves the dichotomy in favor of truth.

Quite possibly, Western Civilization incorporated into its structure a wider variety of incompatible elements than did any other civilization of the world. The prolonged and restless growth of the West, repeatedly rejecting its own potentially "classical" formulations, may have been related to the contrarities built so deeply into its structure. Coming late to the scene and inheriting such incompatibles, the high civilization of the Far West has not yet come to rest but has renewed itself many times over. No other civilized society can make such a claim that it has exerted such drastic influence all around the world as has the West. In this incorporation of such a variety of incompatible elements, far more than in any particular intellectual, institutional, or technological expression, lies the real uniqueness of Western Civilization.

My pastor, the Reverend John David Ramsey seems to aim at the same point in the title of his doctoral dissertation, A Precarious Faith: The Tri-une Dynamic of the Christian Life. In the body of his text, Father John David writes,⁶

⁶ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 107-109.

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When the community of faith gathers in the theatre in veneration of the icon of the Holy Trinity, participating in God's Trinitarian life . . . requires a self-giving to God and to neighbor; it requires that "just as I have loved you, you also should love one another."

And such a response, by those who have gathered in the theatre and venerate the icon of the Trinity, who are willing to give everything in order to love God and each other, takes the form of a fugue, a life-long performance whose harmonic inventions and rich variations are built upon a simple, three-note theme. This fugue is the dynamic which energies the Christian life, reflecting in itself and in its own manner the "symphony of forms, dimensions, lines and colours" which are at play in the icon of the Trinity and which themselves echo the symphonic knowledge of the Triune God that Christ makes known to the world as the incarnate [sic] Word, the imago *Dei*: "become a choir, that being harmonious in love, and taking up the song of God in unison, (you) may with one voice sing to the Father through Jesus Christ . . ."

This works only if truth before God is valued.

With the Protestant Revolutionary, William Greenhill (1591-1674), Personal Notes continues:⁷

I feel the weakness of my own understanding, yet silently I adore its mysteries. It is good to tremble at the Word of God, both what we understand and what we understand not, for all is of equal authority. And to him that trembles at the Word of God, the Lord looks and will let in light.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: Almighty and merciful God, by whose gift your faithful offer you right and praiseworthy service, grant, **we pray**, that we **may** hasten without stumbling to receive the things you have promised. **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.

⁷ William Greenhill, "Exposition, 774" 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) 196.

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B. Italian-Latin:⁸ Omnípotens et miséricors Deus, de cuius múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur, tribue, quaesumus, nobis, ut ad promissionés tuas sine offensióne currámus. Per Dóminum.

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 Appendices (see the heading on page 8/41), week after week, after identifying more and more repetitious nonsense.

C. Paraphrased: **Almighty and merciful God grant your Faithful the grace to praise you with their service. Enable your Faithful to receive your promises. 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: Bold print in the single-spaced material highlights problems developed throughout this essay.

III. Prayer after Communion

A. Missal: May the working of your power, **O Lord**, increase in us, **we pray**, so that, renewed by these heavenly Sacraments, we **may** be prepared by your gift for receiving what they promise. Through Christ **our Lord**.

B. Italian-Latin:⁹ Augeátur in nobis, quaesumus, Dómine, tuae virtútis operátio, ut, refécti caeléstibus sacraméntis, ad eórum promíssa capiénda tuo múnere praeparémur. Per Christum.

⁸ 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 481 at <http://www.clerus.org/bibliaclerusonline/en/>. The Holy See, Congregation for the Clergy runs this website. (accessed August 5, 2012).

⁹ See pagina 481 at <http://www.clerus.org/bibliaclerusonline/en/>. The Holy See, Congregation for the Clergy runs this website. (accessed August 5, 2012).

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C. Paraphrased: **Lord, we have just received the power of your Holy Eucharist. Let that power refresh and prepare us to receive the love and hope of your Holy Sacraments.**

IV. ICEL Translations

Prayer before reading Sacred Scripture (Collect)

ICEL:¹⁰ Almighty and merciful God, from whom every blessing flows, only by your gift do your people offer you fitting service and praise; grant, we beseech you, that we may hasten without stumbling toward the joys that you promise.

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:¹¹ Lord, increase within us the work of your saving power, that our lives may be renewed by these holy mysteries and your grace may prepare us for the blessings they promise.

¹⁰ 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 926 (249/362), 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).

¹¹ 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 927(250/362), 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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We make our prayer through Jesus Christ our Lord.

Appendix I
Considerations Specific to the Prayers for this Sunday
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Collect is the technical term for **Prayer before reading Sacred Scripture**.

Misuse of interjections, *O Lord* and *we pray*, in the **Prayer after Communion** contributes to the conglomeration of meaninglessness and is very confusing to listeners. The Little, Brown Handbook gives some examples, *hey, oh, darn, wow*. An interjection is “a word standing by itself or inserted in a construction to exclaim or command attention.” A forceful interjection is set off with an exclamation point, a mild interjection with a comma. The Missal only uses mild interjections and that is a cause of discombobulating.¹² One priest has found a solution.

Father Jim Blue writes, “I find that all the ‘O’s’ can be dropped easily, as well as all the instances of ‘we pray.’ But those are merely cosmetic improvements that can’t conceal the ugliness of the whole.”¹³ The O’s are not in the originating Latin, so editing the O’s seems to suit Papal rules for translation. There is more on the O’s below.

Might versus *may* in the Missal: *might* connotes ability, wish, or desire;¹⁴ *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 **Collect** and at the second *may* in the **Prayer after Communion**, because the Faithful are expressing a desire, rather than asking permission (*may*) suits approaching an elitist monarch, like Constantine or the Pope. Expressing an ability, wish or desire (*might*) suits approaching a friend. 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.”¹⁵

¹² H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

¹³ Fr. Jim Blue on May 17, 2012—1:54 p.m., comment on America magazine at <http://www.praytellig.com/index.php/2012/05/17/america-on-the-new-translation/> (accessed May 24, 2012).

¹⁴ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=might&x=15&y=10> (accessed January 29, 2011).

¹⁵ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

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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.”

Readability

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.¹⁶ 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.¹⁷

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.

My version of Microsoft Word 2010 Spelling & Grammar checker provides Flesch-Kincaid Grade Level Readability.¹⁸ Dallen explains, “Applying readability criteria

¹⁶

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).

¹⁷ 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 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.

¹⁸ For a description of readability levels, go to http://www.online-utility.org/english/readability_test_and_improve.jsp (accessed March 11, 2012).

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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,"¹⁹ from sophomore high school to graduate school college.

The first sentence of the **Collect** contains thirty-three words, in a 14.8 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.²⁰

The first sentence of this **Prayer after Communion** contains thirty-four words, in a 13.9 Flesch-Kincaid Grade Level Readability. It is a fused sentence. The paraphrased **Prayer after Communion** has a 7.9 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.²¹

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 8.5 Flesch-Kincaid Grade Level Readability.

¹⁹ James Dallen, "What Kind of Ecclesiology?" <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 17/36. Dallen cites <http://www.praytellig.com/index.php/2011/02/18/readability-tests-on-the-eucharistic-prayers/> that I accessed March 11, 2012.

²⁰ 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.

²¹ 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.

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The respective ICEL **Collect** and **Prayer after Communion** have 9.5 and 8.2 Flesch-Kincaid Grade Level Readabilities.

The Latin omits the **O** in the Missal **Prayer after Communion O Lord**. The argument that the English is to stay close to the Latin does not hold up. **O** is a Latin word.²²

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.²³

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,*] . . .

Through . . . is a sentence fragment the Missal uses throughout the book. The Little, Brown Handbook explains,²⁴

²² 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.

²³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 254-255.

²⁴ 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).

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

At the end of the **Collect**, *the unity* is confusing. A dictionary definition for the word *the*: “1 c:-- used as a function word to indicate that a following noun or noun equivalent refers to someone or something that is unique or is thought of as unique or exists as only one at a time <*the* Lord><*the* Messiah> . . .” *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.” Does *the unity* mean that the Holy Spirit belongs to a union, like a labor union? Does *unity* in the **Collect** mean that the Holy Spirit, unlike Jesus, has only one nature, Divine? Does *unity* mean the trinitarian unity? In the same vein, does *unity* mean that it is the Holy Spirit, which is the relationship between the Father and Son, thereby causing a triune unity? The last is how the paraphrase 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.

<http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=unity&x=0&y=0>
(assessed December 4, 2011).

Appendix II
General Considerations
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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 is working 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.”²⁵ 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 coverup of sexual abuse.

GIRM recognizes “. . . prayer for human rights and equality . . . observed . . . at times to be designated by the Diocesan Bishop.”²⁶ 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.²⁷ The Papacy has

²⁵ 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.

²⁶ 81, #373.

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never endorsed that Declaration specifically by name. The closest thing to it may be the 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], 1945-1965.²⁸ 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

²⁷ “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.

²⁸ 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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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.

Besides human rights, the second unstated problem is the relationship between “a manipulative use of language” in UN documents and the 2011 illiterate 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. Both, however, can contribute.

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.

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.”²⁹ The Flesh-Kincaid Reading Level is 28.6, meaning it takes 16.6 years of college education after high school to understand

²⁹ 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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what that sentence means, whatever it means. In a spirit of full disclosure, I have 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.”³⁰ 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.³¹ 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.”³² 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 . . .”³³ The full quotation cited by the Missal is:³⁴

³⁰ 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.

³¹ 86, #397.

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

³³ 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.

Rights of the Lower Clergy

So far this Appendix I has focused on what the hierarchy is doing. Now the focus shifts to how the lower clergy is reacting to what the hierarchy is doing. Dissidents are more helpful than sycophants and others who may agree with the hierarchy.

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 with *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.³⁵ This Appendix I (pages 8-35/41) applies an overview to the whole Missal. Appendix II concentrates on specific comments for this the Thirty-first Sunday in Ordinary Time, November 4, 2012.

Whenever the faithful begin Mass with the prayer, “I confess to almighty God . . . that I have greatly sinned,” separating the helping verb (have) from the main verb (sinned), imprisons the meaning in non-standard American English. The Little Brown Handbook sets out, “The helping verbs of standard American English may be problematic if you are used to speaking another language or dialect.”³⁶ The Papacy

³⁴ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html (accessed July 1, 2012).

³⁵ <http://www.google.com/search?q=faith+seeking+understanding&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed November 28, 2011) and <http://plato.stanford.edu/entries/anselm/> (accessed November 28, 2011).

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forces American Catholics in the United States every Sunday into that mess. There are many more examples below.

The Reverend Michael G. Ryan begins to explain, “To read these prayers is difficult; to call them prayerful is to redefine the word; to pray them is almost impossible.”³⁷ With the new Missal, the Roman Catholic Church is showing for what and how to pray. According to standard American English, the prayers are so difficult to understand that Personal Notes refers to the “illiterate 2011 Missal.” Ryan refers to “virtually unintelligible translations.”³⁸ The revised prayers are a paraphrase of the babble in the Missal into standard American English as heard in such venues as EWTN (Eternal Word Television Network), the Weather Channel, and the evening news.

Father John David asserts, “The church’s *faithful* [italics in original] way of being is—to return to musical terms—neither a monotone nor *cacophony* . . .”³⁹ *Cacophony*, however, is what the illiterate 2011 Missal imposes on the Faithful in the United States. It seems likely, however, that Father John David is too young to be member of the newly-founded Association of United States Catholic Priests (AUSCP).

In the spirit of a human right for people in the United States to pray in standard American English, the AUSCP passed the following resolution at its first full meeting in June in Tampa Florida.⁴⁰ Except to change the grammar from “the Association . . . urge . . .” to “the Association . . . urges,” Personal Notes

³⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

³⁷ 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).

³⁸ 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).

³⁹ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 98.

⁴⁰ <http://www.praytelligblog.com/index.php/2012/07/14/association-of-us-catholic-priests-calls-for-reexamination-of-liturgical-translation/> (accessed July 15, 2012 @ 2:47 p.m.). I feel obligated to leave unchanged the non-standard noun/verb agreement in the final resolution, because of the nature of the message. <http://www.uscatholicpriests.us/> (accessed July 29, 2012).

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seconds the resolution. The Priests were making their resolution at the same time United States Cardinals, mentioned above, were expressing their angst.

The New Roman Missal

- Whereas Canon 278§1 asserts: “Secular clerics have the right to associate with others to pursue purposes in keeping with the clerical state”; and
- Whereas Canon 298§1 includes clerics among the Christian faithful; and
- Whereas Canon 212§3 states: “According to the knowledge, competence and prestige which they possess, they [the Christian faithful] have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons”; and
- Whereas Canon 215 declares: “The Christian faithful are at liberty freely to found and direct associations for purposes of charity or piety or for the promotion of the Christian vocation in the world and to hold meetings for the common pursuit of these purposes”; and
- Whereas Canon 218 affirms: “Those engaged in the sacred disciplines have a just freedom of inquiry and of expressing their opinion prudently on those matters in which they possess expertise, while observing the submission due to the magisterium of the Church”; and
- Whereas Bishops are guaranteed collegial powers and responsibilities documented in the Vatican II Decree, *Christus Dominus*, [especially in ¶s 2 through 6], thereby preserving the integrity of their Apostolic Office. A reference from ¶2 points out: “Bishops, therefore, have been made true and authentic teachers of the faith, pontiffs, and pastors through the Holy Spirit, who has been given to them”; and
- Whereas the *Missale Romanum, Editio Typica Tertia* [herein, New Roman Missal] has caused disharmony, disruption and discord among many, for both laity [including religious non-clerical men and women], and for clerics, in our Church, frustrating rather than inspiring the Eucharistic prayer experience of the Christian faithful, thus leading to less piety and to less “full, active and conscious participation” in the Mass, [cf. Canons 898 and 899 §s 2 and 3 and Vatican II Constitution, *Sacrosanctum Concilium*, ¶11 and 14]; and
- Whereas the New Roman Missal, as we have experienced it in our day to day celebrations of the Eucharist with the faithful, has

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created pastoral problems, in particular because of its cumbersome style, arcane vocabulary, grammatical anomalies, and confusing syntax;

Be it resolved that the Association of United States Catholic Priests urge [sic] our Bishops, who are also our Pastors, to exercise their collegial powers and responsibilities by addressing in a collegial way, with the appropriate Vatican authorities, the problematic prescriptions of *Liturgiam authenticam* which brought about the New Roman Missal.

James Dallen, a retired diocesan priest⁴¹ 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.⁴²

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.

Non-American English, such as Scottish, British, or Australian, can appear illiterate to Americans in the United States.⁴³ That is why oral prayers in anything

⁴¹ <http://salinadiocese.org/priests/231-priests/980-dallen-rev-james> (accessed March 11, 2012).

⁴² 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.

⁴³ 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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other than standard American English are irrelevant, in the United States. An exception to this may be African American Language (AAL),⁴⁴ or Spanglish,⁴⁵ but no one is trying that.

American English is not the first language for many Catholics in the United States. According to the 2010 United States Census, one in five people, five years and older, speak a foreign language at home.⁴⁶ Pastoral care requires standard American English. Otherwise, the Faithful are subject to two debilitating conclusions about the readings.

In addition to the laity, twenty-two percent of the active diocesan priests in the United States are from outside the country.⁴⁷ They need their local ordinaries (bishops) to insist they keep improving their use of standard American English. The first untoward conclusion for the Faithful is that the Church does not respect what the marginalized, particularly immigrants, are doing to learn standard American English.

In my personal experience, Latino priests mispronounce the sounds accents, and rhythm of standard American English to the point where what they vocalize is sometimes meaningless. Bishops and anyone can listen for the full pronunciation of words: “Lor” for Lord; “hee” for his, “specially” for especially, “Cry-s” for “Christ,” “o” for “of”. The second conclusion is that the Church is actively sabotaging any attempt to learn standard American English, just as it is sabotaging Vatican II.

⁴⁴ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

⁴⁵ <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 using.

⁴⁶ Rachael Huggins and Sam Ward, USA TODAY snapshots®, “Speaking a foreign language at home,” Source: Census Bureau, USA Today, Wednesday, July 18, 2012, page A, column 1, at the bottom.

⁴⁷ <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

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The Little, Brown Handbook has some advice, of which the illiterate 2011 Missal seems oblivious.⁴⁸

. . . 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 other languages cannot express. Language operates the osmosis of the soul absorbing reality. Because language matters, the illiterate 2011 Missal matters.

The Missal translates the written Latin Missale into written English. Because of accent marks, the Latin is as bad as the English. That is why Personal Notes refers to "Italian- Latin." There is a problem where 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 . . ." ⁴⁹ The problem is whether the Italian-Latin is in liturgical books. Personal Notes, therefore, is not willing to compare English with Latin colometry.

In an attempt to use the prayers the anti-intellectual, anti-Vatican-II, dysfunctional, illiterate current Papacy is now setting forth, these Personal Notes have taken 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 remained on the Missal, until the end of the liturgical year, December 1, 2012. At that time, the focus returned to the Lectionary.

⁴⁸ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

⁴⁹ 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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These Appendices enable the busy and preoccupied reader to skip repetitious and **boring details**. Some of the contributing details become dense and distracting, except for anyone with the time and devotion to work through more than twenty pages of material in order to understand two relatively minor prayers, the **Collect** and **Prayer after Communion**. The main reason to keep repeating the material, Sunday after Sunday, is for first-time readers, especially first-time readers associated with the Papacy. The secondary reason is to improve the presentation.

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 is presented to <http://www.jamesriverjournal.net/>. 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. Uploading to the James River Journal ended about 2013.

For all of the density in my writing, someone 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. So far, as of August 2015, though, that is not happening.

The pertinent Missal passages for this Thirty-first Sunday in Ordinary Time, November 4, 2012, are at 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 [sic]: United States Conference of Catholic Bishops, 2011). The **Collect** and **Prayer after Communion** for this Sunday are on page 483. Scholars, as am I, are critiquing that 2011 Missal.

Dallen has written an article that observes that an institutional Church model exists that prioritizes preserving the Church institution, rather than the Gospel, for which the Church exists. Personal Notes draws attention to exclamation marks Dallen uses with bold red print! Dallen asks the question, "What Kind of Ecclesiology?"⁵⁰ His

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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 observed that Personal Notes rarely uses exclamation points. The reason is an academic preference for reason over emotion; for analysis over intuition. On the one hand, a conflict between analysis and intuition may help account for lack of pushback and retort. On the one hand, those who might not find Personal Notes fruitful are contemplative and intuitive and not given to the analysis needed for pushback and retort. On the other hand, those who do find Personal Notes fruitful are analytical as a preparation for contemplation and intuition and have no need to pushback or retort.

Daisy Grewal has a pertinent article, “How Critical Thinkers Lose Their [sic] Faith in God: Faith and intuition are intimately related.”⁵¹ Grewal reports that critical thinking takes time that faith and intuition do not require. Critical thinkers, therefore, tend to lose their faith. These are the ones whose Faith Personal Notes wants to save.

To counter this trend, 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 Black Evangelization for which Faith combined with intuition combine to perpetuate racism, to say nothing of the other irrational prejudices that uncovering racism reveals.

When an analytical 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* (Whites only?) 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. In what follows, Personal Notes places the exclamation points in context. Dallen uses his first exclamation point as follows.

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

⁵⁰ <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012).

⁵¹ 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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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*.⁵²

Pope Benedict XVI as Cardinal Ratzinger offered an explanation, as Christopher Ruddy points out.⁵³

His [Ratzinger's] argument is threefold. First, God desires the salvation of all people, and Jesus died for all humanity (and not simply part of it). Second, God "never . . . forces anyone to be saved," and so each human person can freely reject God's offer of salvation. Third, both "for all," and "for many" are found in Scripture and tradition, and each translation highlights one side of the same coin: "for all" emphasizes God's universal salvific will, "for many" the freedom of human response to that divine offer of salvation. Ratzinger concludes, "Neither of the two formulae [*sic*] can express the whole of this; each needs correct interpretation, which sets it in the context of the Christian gospel as a whole." If "for all" ought not be understood in an indiscriminate, apocatastic manner, neither should "for many" be understood in a restrictive, Jansenistic manner whereby some are excluded from Christ's redemptive death.

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

⁵² 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).

⁵³ Christopher Ruddy, "'For the Many': The Vicarious-Representative Heart of Joseph Ratzinger's Theology," Theological Studies, Vol. 70, No. 3 (September 2014) 581.

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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 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 concerns and emotions similar to Dallen to the illiterate 2011 Missal.

Dallen continues,⁵⁴

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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."

The problem is whether Church politics determines truth or truth determines Church politics. Father John David offers insight.⁵⁵

. . . Modernity, so thoroughly characterized by the rise of the nation-state and the privatization and marginalization of "religion," can be identified as the decadent form of Christendom, rather than its replacement: for the post-Constantinian church, Modernity is the logical outcome of the failure of the church to remain singularly faithful to the God who saves them, the result of the church's tense devotion to two powers [the empire of Constantine and the nation-states of Modern Times].

Faithfulness to God means Faithfulness to truth, rather than politics, in particular the politics of prioritizing (1) the welfare of the institutional Church over the welfare of the victims of clerical sexual abuse and (2) the Latin language of the institutional Church over standard American English in the United States.

Faithfulness means devotion to truth rather than politics. The Protestant Revolt tracked the problem to Ezekiel (deported to Babylon in 598 BC).⁵⁶ Protestants concluded, "It was principally their hatred of the truth that evoked the wrath of God," sending Juda into captivity and exile.⁵⁷ Obfuscating the truth with

⁵⁴ 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.

⁵⁵ John David Ramsey, *A Precarious Faith: The Tri-une Dynamic of the Christian Life* (Ph.D. Dissertation, Duke University, 2002) 50-51.

⁵⁶ <http://www.newadvent.org/cathen/05737b.htm> (accessed June 26, 2012).

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incomprehensible language is one sign of hating truth in this Twenty-first Century.

Dallen points out that none of the heads of the Congregation for Divine Worship (CDW) were fluent in English.⁵⁸ 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.

For historical context, Father John David notes,⁵⁹

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. Ramsey accepts the 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 one or the other. 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

⁵⁷ n.a., "Overview," for Ezekiel 25:1—27:36 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) 138.

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 11-12/36.

⁵⁹ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 50.

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deliberating just how long the 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.⁶⁰ Politics is comfortable with deception and confusion.

Dallen comments,⁶¹

Unfortunately, catechesis is also needed to explain that what we hear at worship is not what we really mean. Unfamiliar words can be misleading. [Familiar words used in an unfamiliar way can also be misleading and make the Faithful distrustful.] 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.

Rights of the Episcopacy

Moving from a consideration of the lower clergy, consideration now turns toward the hierarchy. 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 hierarchy functions so close to the institutional Church, its confusion, involving both language and substance, 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

⁶⁰ #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).

⁶¹ 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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abuse coverup, including extricating Cardinal Bernard F. Law and Cardinal William J. Levada from the United States to Rome,⁶² 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, does not have a reputation as a liberation theologian, but as a conservative, much in the mold of Pope Benedict XVI.⁶³ 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 imperious 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. On Thursday, September 6, 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. 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.⁶⁴

⁶² 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.

⁶³ 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).

⁶⁴ 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->

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Earlier, On June 22, 2012 a jury found Monsignor William Lynn guilty of child endangerment associated with the sexual abuse coverup 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.⁶⁵ 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 for souls is the first responsibility of the hierarchy.⁶⁶ 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.”⁶⁷ In other words, the Faithful need to be open to the vagaries of the New Covenant.

Additionally, on June 28, Jackson County, Kansas Judge John Torrence ordered Finn and his Kansas City-Saint Joseph diocese to grant prosecutors access to their

[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).

⁶⁵ 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).

⁶⁶ 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).

⁶⁷ 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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child pornography investigative files. Involvement with child pornography would be a separate trial.⁶⁸

As the Father John David 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.”⁶⁹ This time the problem is finding the hand of God inside the church. The Papacy of Benedict XVI was closing that openness.

United States culture differs from Papal culture. Lack of standard American English inhibits the Faithful from clear, critical thinking about God. The Apostolic See is exercising an unadulterated power play. Follow along and witness how the Papacy plays games with reality.

Imperious 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.

Many years ago, in the Sixteenth Century, Luther spelled out the danger.⁷⁰

Here you see that Christ’s kingdom is to be concerned about the weak, the sick, the broken, that he may help them. That is, indeed, a comforting declaration. The only trouble is that we do not realize our needs and infirmities. If we realize them, we would soon flee to him. But how did those shepherds act? They ruled with rigor, and applied God’s Law with great severity; and, moreover, they added their own commandments, as they still do, and when these were not fulfilled, they raved and condemned, so that they were driving and driving and exhorting and exacting, continually. That is no proper way to tend and keep souls,

⁶⁸ 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.

⁶⁹ John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life (Ph.D. Dissertation, Duke University, 2002) 37.

⁷⁰ Martin Luther, “Sermon on John,” CSML 2.1, 21-22 (WA 12:131-532) 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) 166.

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says Christ. He is no such shepherd as that; for no one is benefited, but is rather wholly undone, by such a course, as we shall presently hear.

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

Closer examination of the Missal reveals how 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 that Petruchio proclaims. In real life, the Papacy has publically broken the will of Archbishop Aymond to agree with whatever nonsense that the Papacy proclaims.

From “The Taming of the Shrew:”⁷¹

- **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.
- **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!

That “list” comports with whatever clarity a branch of the Papacy, the Congregation for Divine Faith (CDF), the Congregation for Divine Faith (CDF) had about how the Leadership Conference of Women Religious (LCWR) Sisters were to change. Petruchio was no more vague with Katherina than the Papacy with the LCWR.

- **Hortensio (The Faithful).** Say as he says, or we shall never go.

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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).** 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 political power play has won. As the audience watches Petruchio's nonsense, their hearts go out to poor Kate, trying to cope. 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.

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 imperious 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. 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."⁷² . . . *Liturgiam authenticam*

⁷² “. . . 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

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calls for the development and consistency of a distinctive translation style with these principal characteristics . . . (2) easy intelligibility . . . ”⁷³ 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 sun, or star, 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]⁷⁴ 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.⁷⁵

Personal Notes strongly disagrees with the above politically abusive run-on sentence genre but agrees with and offers paraphrasing to the truths therein, paraphrasing, that *ratio translationis* legitimates in another place.⁷⁶ Personal Notes,

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.

⁷³ 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 .

⁷⁴ Stanley Fish, *How to Write a Sentence and How to Read One* (New York: HarperCollins Publishers, 2011) 51.

⁷⁵ 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).

⁷⁶ . . . 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*

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

Boring details, at least here, are 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 and determined readers.

Commentator Todd Flowerday uncovers some of the political 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.”⁷⁷ The Papacy is secretive and, because secretive, also arbitrary.

Notice in the following that the Bishops do not mention *ratio translationis*, keeping up the façade that it does not exist. Bishops, nevertheless, may be getting some traction. The problem is that the United States Conference of Catholic Bishops (USCCB) wants to have a Bible suitable for the liturgy and for study. The USCCB is recognizing *Liturgiam authenticam* as part of the problem, but not *ratio translationis*.⁷⁸ Finally.

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.

⁷⁷ 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.

⁷⁸ Helen Hull Hitchcock and Susan Benofy, “USCCB June 2012 Meeting Report: Bishops Discuss Key Social Issues—and Scripture Translation,” The Adoremus Bulletin, Vol. XVIII, No. 5 Easter, (August 2012) pages 3 and 8. The transcript is from the Adoremus Bulletin recordings as transcribed by Susan Benofy. The quotation is from page 8.

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Cardinals are expressing an expectation that the new Bible will only be ready over their dead bodies, or at least the dead body of Cardinal Donald W. Wuerl. At least the Cardinals made their dismay public at their summer meeting in Atlanta Georgia June 14. The Cardinals are very genteel, as the pertinent part of the transcript shows.

Cardinal Daniel DiNardo: (Galveston-Houston) Cardinal Wuerl, first my condolences that you anticipate your demise before the completion of the project. Flowers and prayers are on the way! (laughter)

The second thing I wanted to mention is exactly in light of that. I'm very favorable that there be one translation. It's something devoutly to be hoped for. The question I raise—someone already answered about the grail Psalter—but *Liturgiam authenticam* also asked that we do translations—I presume this is from the Greek, when it comes to the New Testament. And yet, apparently, according to *Liturgiam authenticam*, some eye has to be held toward the *New Vulgate* as well. Is that going to be part and parcel—and that's what's going to cause the complexity that goes on, in a translation that is both personal study, catechetical and also liturgical? [The liturgy of the Mass, including the Missal and the Lectionary, is the chief means of catechesis.]

Cardinal Wuerl: Your Eminence, you highlighted exactly part of the problem why it will take so long. Also you highlighted why we do need a communications person. I was really referring to not being *here*. I hope still on the planet! (laughter)

Cardinal Dolan: Bishop Rosazza, and then we gotta go to regional meetings. Bishop Rosazza, you were going to bring that (same question) up? Cardinal Wuerl, Archbishop Aymond, good work. Thank you. And you'll keep us posted right?

.....
The following is an addendum after the transcript.

The Catholic Biblical Association (CBA) did the various translations of the New American Bible.

A letter from the CBA board to the bishops, dated August 13, 2001, strongly objected to *Liturgiam authenticam*, and argues that "there are insurmountable problems" with ascribing authority to the Nova VulgataThe CBA letter is online at bible-researcher.com/Liturgiam-authenticam2.html [sic] [I found the letter at <http://www.bible-researcher.com/liturgiam-authenticam2.html>]

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And see the Response to the CBA from the Congregation for Divine
Worship: Notitiae Vol. 7, Nov-Dec. 2001
(Adoremus.org/0502NovaVulgata.html.)

Few care. For others the Papacy is irrelevant. To illustrate, many care 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, gogging, on the one hand, for “Romney’s tax records” found about 55,500 results in 0.24 seconds. Gogging for “Papal rules of translation,” on the other hand, found no results.

Papal Contradictions

Turning to Church politics, 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 again 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 archbishop. Using standard American English focuses on the care of souls, rather than the 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. So far, he remains unresponsive to me.

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,⁷⁹ 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.

Liturgiam authenticam directs,⁸⁰

⁷⁹ 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).

⁸⁰ <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012).

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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,⁸¹

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]⁸² 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. Below is another case of “don't have to care” imperious sloppy scholarship, this time from *ratio translationis*. “Don't have to care” imperious sloppy scholarship exemplifies politics trumping truth.

“ . . . 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.⁸³

⁸¹ <http://catholicsensibility.wordpress.com/2011/08/20/liturgiam-authenticam-32-33/> (accessed March 31, 2012).

⁸² <http://www.blogger.com/profile/17013903890674545477> (accessed March 31, 2012).

⁸³ <http://www.clerus.org/bibliaclerusonline/en/> (accessed April 1, 2012). Go to pagina 461 #56.

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The Papacy mocks the venerable Chicago Manual of Style.⁸⁴ 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.⁸⁵ Like Petruccio, the Papacy 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.⁸⁶

The illiterate 2011 Missal is a political model for lack of academic integrity and the willful imposition of politics upon truth. 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.

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.

⁸⁴ 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.

⁸⁵ <http://www.worldcat.org/title/chicago-manual-of-style/oclc/51553085/editions?editionsView=true&referer=br> (accessed April 1, 2012).

⁸⁶ 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).

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Stand-alone Prayers

1520 Missal: Thirty-first Sunday in Ordinary Time A Catholic Bible Study (121104)

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Almighty and merciful God grant your Faithful the grace to praise you with their service. Enable your Faithful to receive your promises. 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.

Lord, we have just received the power of your Holy Eucharist. Let that power refresh and prepare us to receive the love and hope of your Holy Sacraments.