

Personal Notes

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

Before the ecumenical council in the 1960s, known as Vatican II, bishops were able to get away with pretending that the Church had never changed. When they turned altars around to face the people and changed language from Latin to the vernacular, the unintended consequence was that the Faithful developed an “historical consciousness,” that the Church had changed through time. The more history one knows, the more one realizes that change is a constant element.²

One example of how things change: the fox is now in charge of the hen house. The fox is stronger, faster, and cleverer than hens trapped in a hen house. The hens cannot get away.

In this example, the fox is Cardinal William Levada and the chickens are children involved in the sexual coverup. In 2005, Benedict XVI extricated Levada from San Francisco to Rome. Like Cardinal Bernard Law of Boston, extricated to Rome, the court system in the United States could no longer reach Levada for his role in the San Francisco coverup. The fox, Levada in Rome, has the same responsibility for covering up crimes, now for the whole church, not just San Francisco. Anyone following Personal Notes on the Lectionary, may remember the following comment made August 28, 2011, for the Twenty-second Sunday in Ordinary Time.³

In 2001, Pope John Paul II gave Cardinal Joseph Ratzinger authority to investigate all sexual abuse cases.⁴ In 2002, Cardinal William

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 See Eric Plumer, review of Mark S. Massa, The American Catholic Revolution: How the Sixties Changed the Church Forever and Richard Lints, Progressive and Conservative Religious Ideologies: The Tumultuous Decade of the 1960s in The American Historical Review, Vol. 117, No. 1 (February 2012) 228-230.

³ Available at Reading 124A at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> (accessed February 29, 2012).

⁴

http://en.wikipedia.org/wiki/Joseph_Ratzinger_as_Prefect_of_the_Congregation_for_the_Doctrine_of_the_Faith (accessed August 21, 2011)

Personal Notes

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

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Raymond J. Jirran, Ph.D.

Joseph Levada, as Archbishop of San Francisco, gave Canon lawyer, Father Gregory Ingels, authority to help write the “zero tolerance” sexual abuse policy to which Pope John Paul II agreed.⁵ On April 19, 2005, 115 Cardinals elected Ratzinger Pope Benedict XVI.⁶ Less than two months later, on June 11, 2005, newspapers announced that the Archdiocese of San Francisco settled a sexual abuse case against Ingels for \$2.4 million.⁷ About a month after that, on July 13, 2005, newspapers announced that Pope Benedict XVI extricated Levada to Rome to follow the footsteps of Cardinal Bernard Law. United States courts could no longer reach either of them.

Benedict XVI gave Levada the office of Prefect of the Congregation for the Doctrine of the Faith. Many consider that the second most powerful position in the Catholic Church. Cardinal Joseph Ratzinger held that office before becoming Pope Benedict XVI.⁸ If Levada follows the footsteps of Ratzinger, Levada is next in line for the Papacy.

⁵ Ron Russell, San Francisco Weekly, July 13, 2005, “Blind Eye Unto the Holy See: Pope Benedict XVI Names Him Roman Catholicism’s Top Doctrinal Watchdog—Even Though, as San Francisco Archbishop, William J. Levada Resolutely Looked Away from Sex-Abuse Complaints against a Renowned Priest and Legal Scholar,” http://www.bishop-accountability.org/news2005_07_12/2005_07_13_Russell_BlindEye.htm (accessed August 21, 2011).

⁶ N.a., “Ratzinger is elected as New Pope, Last Updated: Tuesday, 19 April, 2005,” http://news.bbc.co.uk/2/hi/uk_news/4462077.stm (accessed August 21, 2011).

⁷ Brandon Bailey, San Jose Mercury News (California), June 11, 2005, “15 Victims of Clergy Abuse Get \$21 Million: Settlement Is Largest by S.F. Archdiocese,” http://www.bishop-accountability.org/news3/2005_06_11_Bailey_15Victims_Arthur_Harrison_etc_4.htm (accessed August 21, 2011). Also see: <http://www.politicsdaily.com/2010/04/07/cardinal-levada-point-man-in-risky-vatican-strategy-against-the/> (accessed August 21, 2011).

⁸ <http://ncronline.org/news/accountaility/whats-review-board-do> (accessed June 9, 2011) comment by Augusta Wynn. <http://www.catholicculture.org/commentar.otgr.cfm?id=2440> (accessed June 10, 2011). <http://www.google.com/search?q=cardinal+levada+vatican&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed June 13, 2011).

Personal Notes

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Raymond J. Jirran, Ph.D.

He might not be able to visit the United States, however, because of the move to Rome.

Pope Benedict XVI is deeply implicated with the appointment of Levada. As Prefect of the Congregation for the Doctrine of the Faith, Levada is now in charge of the coverup for the whole Church, the fox in charge of the hen house. On February 6, 2012, Levada spoke before a "Toward Healing and Renewal" symposium at the Jesuit Pontifical Gregorian University.⁹ What Levada did not say is more important than what he did say. To begin, what Levada said about "Cooperation with Civil Authority," came in about six inches of text, preceded by about eighty-three inches of text. Levada said, "The Church has an obligation to cooperate with the requirements of civil law regarding the reporting of such (the sexual abuse of minors) crimes to the appropriate authorities." Will he return to San Francisco to face allegations for covering up child abuse?

Levada does not characterize the type of obligation the Church has, whether serious or not; whether grudging or not. Levada does not offer any Church sanctions when that obligation remains unfulfilled. In his penultimate paragraph, Levada seems to excuse what is happening with the following: "It bears repeating that the abusers are a tiny minority of an otherwise faithful, committed clergy. Nevertheless, this tiny minority has done great harm to victims, and to the church's mission of bringing Christ's love to the world of today." Levada is silent about the greater abuse of covering up the crimes.

After about twenty-eight inches of text, Levada approves taking advantage of statutes of limitations. After about seventy inches of text, Levada has the audacity to declare the following statement of "Blessed Pope John Paul II" a *bold phrase*. "there is no place in the priesthood and religious life for those who would harm the young." John Paul II said that to the American Cardinals in a Circular Letter dated April 23, 2002. Levada cites that Circular Letter some more to say, ". . . candidates should be formed in an appreciation of chastity and celibacy, and the responsibility of the cleric for spiritual fatherhood." I see nothing *bold* about any of that false, hypocritical, cruel joke.

The Teaching Magisterium might rather have the Faithful wondering about what the prayers in the illiterate 2011 Missal might mean, than wondering about what having Cardinal Levada in Rome means. Personal Notes demonstrates that the illiterate 2011 Missal is a red-herring that distracts the Faithful from Church politics. Personal Notes demonstrates that the Missal exemplifies Church politics. Geneva Smitherman explains,¹⁰

⁹ Cardinal William Levada, "The sexual abuse of minors: a multi-faceted response to the challenge: A priority for all the Church," L'Osservatore Romano: Weekly Edition in English, Vol. 45, No. 7 Vatican City Wednesday, 15 February, 2012 page 5, 8-9.

¹⁰ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 17.

Personal Notes

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

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Raymond J. Jirran, Ph.D.

. . . African American Language [like Missal language] may look like English, the meanings are totally different from English. Consider . . .

1. Can't nobody be in the room.
2. Can't be nobody in the room.

(Sistruk, 1998)

The contrast in meaning between the sentences above cannot be rendered in LWC [Language of Wider Communication] with a word-for-word translation.

Word-for-word translations from Latin into standard American English do not work either. More bluntly, perhaps, Stanley Fish notes,¹¹ “. . . if what you want to do is learn how to compose sentences, content must take a backseat to a mastery of the forms without which you can't say anything in the first place.” Just as only Church politics accounts for extricating Cardinals Law and Levada to the Vatican so only Church politics accounts for imposing the illiterate 2011 Missal from the Vatican. With Twent-first Century technology, everyone can have the facts and quickly.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: God **our** Father, who by sending into the world the Word of truth and the Spirit of **sanctification made known** to the human race your wondrous mystery, grant us, **we pray**, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. **Through our Lord Jesus Christ**, your Son, who lives and reigns with you in **the unity** of the Holy Spirit, one God for ever [sic] and ever.

B. Italian Latin: Deus Pater, qui, Verbum veritatis et Spiritum sanctificationis mittens in mundum, admirabile mysterium tuum hominibus **declarasti**, da nobis, in confessione verae fidei, aeternae gloriae Trinitatis agnoscere, et Unitatem adorare in potentia maiestatis. Per Dominum.

To make the Revised Prayers easier to find, Personal Notes repeats them on the last page. Only the heartiest souls will want to plow through the preceding Appendix

¹¹ Stanley Fish, How to Write a Sentence and How to Read One (New York: HarperCollins Publishers, 2011) 25.

Personal Notes

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

(see the heading on page 6/7), week after week, after identifying more and more repetitious nonsense.

C. Revised: **Heavenly Father, grace us with your Word of Truth in Sacred Scripture. Help our Faith and make us holy. Enable us to take advantage of the sacred mystery of your Holy Trinity. We ask this through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.**

D. Comment: The Appendix explains the single-spaced material in bold print.

III. Prayer after Communion

A. Missal: May receiving this **Sacrament, O Lord our God**, bring us health of body and soul, as we confess your eternal holy Trinity and undivided Unity. Through Christ our Lord.

B. Italian Latin: Proficiat nobis ad salutem corporis et animae, Dómine Deus noster, huius **sacraménti** suscéptio, et sempitérnae sanctae Trinitátis eiusdémque individuae Unitátis conféssio. Per Christum.

C. Revised: **May the Holy Eucharist bring us spiritual and physical health. We believe in your Holy Trinity, three persons in one God. In the name of Christ, our Lord, increase our Faith.**

V. ICEL

Prayer before reading Sacred Scripture (Collect)

ICEL: God our Father, you revealed the wonderful mystery of the Godhead by sending into the world the Word who speaks all truth and the Spirit who makes us holy. Grant that we may proclaim the fullness of faith by acknowledging and worshipping three Persons, eternal in glory, one God of majesty and power.

Personal Notes

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

We ask this through **our Lord Jesus Christ**, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever [sic] and ever.

Prayer after Communion

ICEL: Lord our God, let our reception of this sacrament and our worship of the ever blessed and undivided Trinity bring us wholeness of mind and body.

We ask this through Jesus Christ our Lord.

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

A 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 much as three months in advance. When the time comes for actual use, two more otherwise unannounced revisions take place. The first revision occurs a week before Personal Notes are presented to <http://www.jamesriverjournal.com/>. A second revision takes place after the particular Mass in question. These latter two revisions are uploaded to <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> as they occur.

With the new Missal, the Roman Catholic Church is showing for what and how to pray. According to standard American English, the prayers are so difficult to understand that I refer to the “illiterate 2011 Missal.” The revised prayers are my translation of the Bible-babble in the Missal into standard American English as heard on EWTN (Eternal Word Television Network), the Weather Channel, and the evening news.

n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC [sic]: United States Conference of Catholic Bishops, 2011) 495 and 498.

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

Sanctification made known to the human race your wondrous mystery is not standard American English. *Sanctification that made known . . .* would be standard American English. *God . . . by sending . . . the Spirit, you have made . . .* is not standard American English. The subject for *declárásti* is the second person (you), not the third person (in this case, *God*.) Omitting *that* and lack of subject-verb agreement sounds like Black or African American Language (BL or AAL), defined as “a style of speaking English words with Black flava—with Africanized semantic, grammatical, pronunciation, and rhetorical patterns.”¹² I have a reservation about this definition,

¹² Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3. Also see 6 and 9, which is not my meaning or concern.

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

because my students, both Black and White, pointed out that Blacks learned their English mainly from lower-class Whites. I have heard Whites speaking Black English, not with the sophistication Smitherman brings to the subject, but at least in diction and pronunciation.

Misuse of interjections, such as *we pray*, 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.¹³ *We pray* is not in the Latin.

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 here. . . . *grant us . . . we may acknowledge . . .* makes no sense in standard American English. 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

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 485 and 488 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed March 3, 2012).

The first sentence of the **Collect** contains fifty-four words, in a 23.6 off the charts impossible Flesch-Kincaid Grade Level Readability. It is a fused sentence. See Chapter 18, “Comma Splices, Fused Sentences,” H. Ramsey Fowler and Jane E.

¹³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

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.

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 339-444.

The first sentence of this **Prayer after Communion** contains twenty-seven words, in a 14.1 upper division college Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has a 5.6 Flesch-Kincaid Grade Level Readability.

The second group of words in the **Collect** is an incomplete sentence. It has twenty-seven words with a 5.1 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.¹⁶

You may find yourself writing wordily when you are unsure of your subject or when your thoughts are tangled. It's fine, even necessary, to stumble and grope while drafting. But you should straighten out your ideas and eliminate wordiness during revision and editing.

. . . wordiness is not a problem of incorrect grammar. A sentence may be perfectly grammatical but still contain unneeded words that interfere with your idea.

That is why the revised **Collect** has five, rather than two, sentences. The revised **Collect** has a 6.5 Flesch-Kincaid Grade Level Readability.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.¹⁷ That is why oral prayers in anything other than standard American English are irrelevant, in the United States. An exception to this may be African American Language (AAL),¹⁸ but no one is trying that caper.

¹⁶ 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.

¹⁷ 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).

¹⁸ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

Because American English is not the first language for many Catholics in the United States, pastoral care requires standard American English. Otherwise, the Faithful are subject to two contrary conclusions about the readings. The first conclusion for the Faithful is that the Church does not respect what the marginalized, particularly immigrants, are doing to learn standard American English. In addition to the laity, twenty-two percent of the active diocesan priests in the United States are from outside the country.¹⁹ Their local ordinaries (bishops in charge) might insist they keep improving their use of standard American English. The second conclusion is that the Church is actively sabotaging any attempt to learn standard American English, just as it is sabotaging Vatican II. That would be in line with keeping the Faithful confused and ignorant.

The Little, Brown Handbook has some advice, of which the 2011 illiterate Missal seems entirely oblivious.²⁰

. . . writing for readers is not the same as speaking to listeners. Whereas a reader can go back and reread a written message, a listener cannot stop a speech to rehear a section. Several studies have reported that immediately after hearing a short talk, most listeners cannot recall half of what was said.

Effective speakers adapt to their audience's listening ability by reinforcing their ideas through repetition and restatement. They use simple words, short sentences, personal pronouns, contractions, and colloquial expressions. In formal writing, these strategies might seem redundant and too informal; but in speaking, they improve listeners' comprehension.

The respective ICEL **Collect**, and **Prayer after Communion** have 11.6 and 8.4 Flesch-Kincaid Grade Level Readabilities.

The Latin omits the **O** and the *our* in the Missal **O Lord our God**. The argument that the English is to stay close to the Latin does not hold up. **O** is a Latin word.

¹⁹ <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

²⁰ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

Cassell's Latin Dictionary: Latin-English and English-Latin, revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952) 371.

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

An appositive is usually a noun that renames another noun nearby [in this case *Jesus Christ*], most often the noun just before the appositive. (the word *appositive* derives from a Latin word that means "placed near to" or "applied to.") An appositive phrase includes modifiers as well All appositives can replace the words they refer to: [*our Lord/Jesus Christ*] . . . Appositives are economical alternatives to adjective clauses containing a form of *be* . . . [*our Lord* [who is] *Jesus Christ*. . .] you can usually connect the appositive to the main clause containing the word referred to . . . An appositive is *not* set off with punctuation when it is essential to the meaning of the word it refers to [in the United States of America, which has no secular lords, *our Lord* is not essential to *Jesus Christ*] . . . When an appositive is not essential to the meaning of the word it refers to, it *is* set off with punctuation, usually a comma or commas [as is the case here, *our Lord, Jesus Christ,*] . . .

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

The **Collect** uses six commas in one sentence.

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

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

At the end of the prayer, *the unity* is confusing. A dictionary definition for the word *the*: "1 c:-- used as a function word to indicate that a following noun or noun equivalent refers to someone or something that is unique or is thought of as unique or exists as only one at a time <*the* Lord><*the* Messiah> . . ." *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

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

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Raymond J. Jirran, Ph.D.

the Holy Spirit, unlike Jesus, has only one nature, Divine? Does *unity* mean the trinitarian unity? In the same vein, does *unity* mean that it is the Holy Spirit, which is the relationship between the Father and Son, thereby causing a triune unity? The last is how the revision would resolve the matter, substituting *Divine Trinitarian nature* for *unity*. Because the Faithful have not challenged *the unity* since Vatican II, the now traditional silly phraseology remains.

See Part 4, “Clear Sentences,” Chapter 17 c, “Sentence Fragments: Verbal or prepositional phrase,” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 335. <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=the&x=0&y=0> (accessed December 4, 2011). <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=unity&x=0&y=0> (assessed December 4, 2011).

Whether to include or exclude the 1998 ICEL translation is difficult. The reason to include ICEL is: this is the best the American bishops could do, before the Vatican rejected the translation. The ICEL translation also deals with some of the vocabulary and grammatical problems with which the revisions deal. The reason to exclude ICEL is: the ICEL translation is not significantly better than the Missal.

For the **Collect** see, International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops’ Conferences (ICEL), The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 946 (269/362), downloaded from https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL_Sacramentary_1998.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0 at http://misguidedmissal.com/wp/?page_id=23 (accessed December 8, 2011).

For **Prayer after Communion** see, International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops’ Conferences (ICEL), The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 947 (269/362), 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).

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

Appendix

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

© 2012

Raymond J. Jirran, Ph.D.

Rationale

Clarity is not a prerequisite for prayer. The search for clarity can be a means to prayer. As part of catechesis, these Personal Notes set up what the Church needs to explain to enable the Faithful to pray with *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.²¹

In an attempt to use the prayers the anti-intellectual, anti-Vatican-II, Vatican, is now setting forth, these Personal Notes are taking on a new focus. This new focus began November 27, 2011, the First Sunday in Advent. From the First Sunday in Advent until just before the First Sunday of Lent, February 26, 2012, these Notes had a double focus, including both the Lectionary and the Missal. After that, the focus remains on the Missal, until the end of the liturgical year, December 1, 2012.

²¹ <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).

Stand-alone Prayers

1650 Missal: Trinity Sunday A Catholic Bible Study (120603)

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Raymond J. Jirran, Ph.D.

Heavenly Father, grace us with your Word of Truth in Sacred Scripture.

Help our Faith and make us holy. Enable us to take advantage of the sacred mystery of your Holy Trinity. 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.

May the Holy Eucharist bring us spiritual and physical health. We believe in your Holy Trinity, three persons in one God. In the name of Christ, our Lord, increase our Faith.