

Personal Notes

1680 Missal: The Solemnities of the Lord during Ordinary Time: Sunday after the Most Holy Trinity: The Most Holy Body and Blood of Christ (Corpus Christi) (120610)
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Raymond J. Jirran, Ph.D.

Roman Missal¹

I. Introduction

James Dallen, a retired diocesan priest² and emeritus professor of religious studies at Gonzaga University in Spokane, Washington, has written an article that sheds light on the 2011 Missal. Dallen observes that an institutional Church model prioritizes preserving the Church institution, rather than the Gospel, for which the Church exists. He asks the question, “What Kind of Ecclesiology?”³ His answer is that ecclesiastics, with an untenable and dysfunctional model of the Church as an institution, imposed the 2011 Missal on the United States and elsewhere.

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

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

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

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

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

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The next exclamation point happens on page 30/36.

A few points indicate its [General Instruction of the Roman Missal (*GIRM*)] perspective. *GIRM* says little about the Eucharist in relation to ecclesial communion. It says little about the significance of sacramental communion. Its incomplete theology of Eucharistic sacrifice centers almost solely on the priest. This Counter-Reformation clerical emphasis is central in *GIRM* and the new English translation reinforces it. This affects the theology of Eucharistic and ecclesial communion and the role of the assembly, all of which are crucial to postconciliar reforms. It reminds us that we are not that far removed from the time when the priest “said” Mass alone and he received communion for and in place of the people!

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

The next exclamation point comes at page 32/36.

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

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

The final exclamation point comes at page 34/36.

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

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The juridical Church downplays the loving Church of the Gospels. Personal Notes brings similar concerns and emotions as the juridical Church (but from an opposite direction) to the illiterate 2011 Missal.

II. Prayer before reading Sacred Scripture (Collect)

A. Missal: **O God, who** in this wonderful **Sacrament have left** us a memorial of your **Passion** grant us, **we pray**, so to revere the sacred mysteries of your Body and Blood that we **may always** experience in ourselves the fruits of **your redemption**. Who live and reign with God the Father in **the unity** of the Holy Spirit, one God for ever [sic] and ever.

B. **Italian Latin**: **Deus**, qui nobis sub **sacraménto** mirábili **passiónis** tuae memóriam reliquisti, tríbue, quaesumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis **iúgiter** sentiámus. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia saecula saeculórum.

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 (see the heading on page 5/15), week after week, after identifying more and more repetitious nonsense.

C. Revised: **Jesus, your sacramental presence in the Eucharistic bread and wine, is a reminder for us of your passion and death. Help us experience the love that redeemed us. We know you live and reign 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: **Grant, O Lord, we pray**, that we **may** delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever [sic] and ever.

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B. Italian Latin: Fac nos, quaesumus, **Dómine**, divinitátis tuae sempitérna fruitióne repléri, quam pretiósi Córporis et Sáanguinis tui temporális percéptio praefigúrat. Qui vivis et regnas in saecula saeculórum.

C. Revised: **Lord, may we share Holy Communion with you, as you live and reign, through eternity.**

V. ICEL

Prayer before reading Sacred Scripture (Collect)

ICEL: Lord Jesus Christ, in this most wonderful sacrament you have left us the memorial of your passion; deepen our reverence for the mystery of your body and blood, that we may experience within us the fruit of your redemption. You live and reign with the Father in the unity of the Holy Spirit, God for ever [sic] and ever.

Prayer after Communion

ICEL: Lord Jesus Christ, bring us one day to that eternal union with your Godhead, which is prefigured here on earth by our sharing in your sacred body and blood. You live and reign for ever [sic] and ever.

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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.” “Call To Action” cites Fr. Anthony Ruff, O.S.B. to label the Missal “linguistically awkward, theologically backward, and ecclesiastically inappropriate.”⁴

In 2001, the Vatican Holy See issued *Liturgiam authenticam* (LA) that set down the rules of translation. James Dallen explains, “with the requirement, not recommendation, that translations be so literal as to copy Latin syntax, rhythm, punctuation, and capitalization. The Latin text, not the praying community, is to be the central focus. LA specifically warns against inclusive language . . .”⁵

The revised prayers are my paraphrase of the Bible-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.

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

⁴ Letter from Bob Heineman, CTA Resources Developer, Call To Action: Catholics working together for Justice and Equality, March 1, 2012.

⁵ 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 12/36.

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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) 499 and 501.

Collect is the technical term for *Prayer before reading Sacred Scripture*. 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 948 (270/362), 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).

God, who have left is not standard American English. *God, who has left* is standard American English. Lack of subject-verb agreement sounds like Black or African American Language (BL or AAL), defined as “a style of speaking English words with Black flava—with Africanized semantic, grammatical, pronunciation, and rhetorical patterns.”⁶ I have a reservation about this definition, because my students, both Black and White, pointed out that Blacks learned their English mainly from lower-class Whites. I have heard Whites speaking Black English, not with the sophistication Geneva Smitherman brings to the subject, but at least in diction and pronunciation.

Misuse of interjections, such as *O God* and *O Lord*, contributes to the conglomeration of meaninglessness and is very confusing to listeners. The Little, Brown Handbook gives some examples, *hey, oh, darn, wow*. An interjection is “a word standing by itself or inserted in a construction to exclaim or command attention.” A forceful interjection is set off with an exclamation point, a mild interjection with a comma. The Missal only uses mild interjections and that is a cause of discombobulation.⁷

Dallen explains,⁸

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

⁷ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 233, 431, 893.

⁸ James Dallen, “What Kind of Ecclesiology?” <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 17/36.

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The [Missal] language is elitist . . . Self-deprecating and deferential language entered the liturgy in the fourth through sixth centuries. To a great extent this copied the language of the imperial court, where petitioners and even officials groveled at the emperor's feet and were expected to kiss his foot. Much of this was translated in a more straightforward manner in the old ICEL translation. The new one restores it—"be pleased to," "listen graciously to," and "we pray, O Lord, that you bid"—to avoid seeming to tell God what to do. The Lord's Prayer should presumably be rewritten to avoid such direct language as "give us this day," "forgive," "lead us not," and "deliver us."

Dallen points out that none of the heads of the Congregation of Divine Worship were fluent in English.⁹ 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 little trouble communicating in English. Admittedly, the first language for Mayer was German.

Might versus *may* in the **Collect**: *might* connotes ability, wish, or desire;¹⁰ *may* connotes permission. *May* is more suited to the top-down view of the Vatican Holy See. *Holy See* is more technically correct than *Vatican*. Since *Holy See* is rarely used, Personal Notes adds *Vatican* as an adjective.

According to the Dictionary, *may* is used in auxiliary function to express a wish or desire especially in prayer, imprecation, or benediction <*may* he reign in health> <*may* they all be damned> <*may* the best man win>. I think *might* sounds better, because interrupted by the subordinate clause, *which we keep in honor of the risen Lord*. 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."¹¹

⁹ 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.

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

¹¹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 274.

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The Latin does not capitalize *sacraménto* and *passiónis*, but the Missal does capitalize *Sacrament* and *Passion*. Since the Faithful will not hear the difference between an upper and lower case word, there is no reason to stray from the Latin, except, perhaps, to show the arrogance of the translator in the face of anyone objecting to the illiterate 2011 Missal. The revision takes into account the hearing of the faithful.

Dallen comments,¹²

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

The Little, Brown Handbook has some more advice, of which the 2011 illiterate Missal seems entirely oblivious.¹³

. . . 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.

¹² 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.

¹³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 856.

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

The Missal translates the Latin Missale into English. I name the Missale *Italian Latin*, because of the accent marks, which do not appear elsewhere. See paginas 489 and 491 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website (accessed December 6, 2011).

The word *iúgiter* is not in standard Latin dictionaries.¹⁴ *Jugiter*, however, is an adverb meaning *continually*, *perpetually*, neither the Missal nor ICEL translate that way, expecting the Faithful not to notice. The Missal translates *iúgiter* as *always*. ICEL does not seem to translate *iúgiter* at all.

The first sentence of the **Collect** contains forty-four words, in an 18.7 graduate school Flesch-Kincaid Grade Level Readability. It is a fused sentence. See Chapter 18, "Comma Splices, Fused Sentences," H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 339-444.

My version of Microsoft Word 2010 Spelling & Grammar checker provides the Flesch-Kincaid Grade Level Readability.¹⁵ Dallen explains, "Applying readability criteria indicates that the number of years of formal education required for understanding Eucharistic Prayers on first reading has increased from 10.75 to 17.21,"¹⁶ from sophomore high school to graduate school college.

¹⁴ F. P. Leverett, ed., Enlarged and Improved Edition. A new and Copious Lexicon of the Latin Language: compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini, and the German World of Scheller and Luenemann: A New Edition, embracing the Classical Distinctions of Words, and the Etymological Index of Freund's Lexicon (Philadelphia: J. B. Lippincott Company, 1850) 464; D. P. Simpson, M.A., Cassell's Latin Dictionary: Latin-English English-Latin, (Hoboken, NJ: Wiley Publishing, Inc., (fifth edition) 1968) 324.

¹⁵ For a description of readability levels, go to http://www.online-utility.org/english/readability_test_and_improve.jsp (accessed March 11, 2012).

¹⁶ 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

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The second sentence of the **Collect** has twenty-two words with an 8.5 Flesch-Kincaid Grade Level Readability. That is reading at the Eighth Grade middle school level. The Little, Brown Handbook has a section, "Writing Concisely" that is helpful for the wordiness here.¹⁷

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 three, rather than two, sentences. The revised **Collect** has a 7.9 Flesch-Kincaid Grade Level Readability.

In *proceeds your redemption, your* refers back thirty-nine words to *God*.

Non-American English, such as Scottish or British, can appear illiterate to Americans in the United States.¹⁸ 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),¹⁹ but no one is trying that.

<http://www.praytellblog.com/index.php/2011/02/18/readability-tests-on-the-eucharistic-prayers/> that I accessed March 11, 2012.

¹⁷ 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.

¹⁸ 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).

¹⁹ Geneva Smitherman, Word from the Mother: Language and African Americans (New York: Routledge, 2006) 3.

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Because American English is not the first language for many Catholics in the United States, pastoral care requires standard American English. Otherwise, the Faithful are subject to two contrary conclusions about the readings. The first conclusion for the Faithful is that the Church does not respect what the marginalized, particularly immigrants, are doing to learn standard American English. In addition to the laity, twenty-two percent of the active diocesan priests in the United States are from outside the country.²⁰ They need their local ordinaries (bishops) to insist they keep improving their use of standard American English. The second conclusion is that the Church is actively sabotaging any attempt to learn standard American English, just as it is sabotaging Vatican II.²¹

The first sentence of this **Prayer after Communion** contains 37 words, in a 15.1 upper level college Flesch-Kincaid Grade Level Readability. It is a fused sentence. The revised **Prayer after Communion** has an 8.5 Flesch-Kincaid Grade Level Readability.

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 949 (271/362), 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).

By placing the verb, *grant*, first, the Missal does not follow either Latin (subject-object-verb)²² or standard American English (subject-verb-object) word order. Word order in Vatican Italian may not provide the subject before the verb. The Little Brown

²⁰ <http://www.commonwealmagazine.org/it-doesn%E2%80%99t-sing> (February 26, 2012).

²¹ See for example, #26 Brigid Rauch at <http://www.praytellig.com/index.php/2011/02/18/readability-tests-on-the-eucharistic-prayers/> (accessed March 11, 2012).

²²

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

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Handbook explains standard American English. “Word order in English sentences may not correspond to word order in the sentences of your native language. English, for instance, strongly prefers subject first, then verb, then any other words, whereas some other languages prefer the verb first.” That is what is happening in this **Prayer after Communion**, where the verb, *Grant*, is first.²³

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 949 (271/362), 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).

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.

The respective ICEL **Collect** and **Prayer after Communion**, have 9.5 and 8.0 Flesch-Kincaid Grade Level Readabilities.

Latin omits the *O* in the Missal *O God* and *O Lord*. The argument that the English is to stay close to the Latin does not hold up. The English has *O God*. The Latin has only *Deus*, without the *O*. The English has *O Lord*. The Latin has only *Dómine*, without the *O*. *O* is a Latin word. Cassell’s Latin Dictionary: Latin-English and English-Latin, revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952) 371.

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

²³ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 236.

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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).

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 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.²⁴

Dallen refers to an “omitted rubric” that makes me wonder how free presiders may be to use and adapt my paraphrasing of the current illiterate 2011 Missal.²⁵

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

²⁴ <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).

²⁵ James Dallen, “What Kind of Ecclesiology?” <http://misguidedmissal.com/wp/wp-content/uploads/2012/03/Translation-Ecclesiology-Jim-Dallen-3-6-2012.pdf> (accessed March 11, 2012), page 28-29/36.

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common language . . . are required to use the same translation makes clear the relationship between unity and uniformity.

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

Stand-alone Prayers

1680 Missal: Sunday after Trinity Sunday The Solemnity (120610)

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Jesus, your sacramental presence in the Eucharistic bread and wine, is a reminder for us of your passion and death. Help us experience the love that redeemed us. We know you live and reign in the unity of the Holy Spirit, one God, forever.

Lord, may we share Holy Communion with you, as you live and reign, through eternity.

Endnotes