

Pronouns and Piety

PRONOUNS are those little words that save us repeating a noun over and over again, and are very handy with big words like Nebuchadnezzar or transubstantiation. Literally, *pro-noun* means 'for a noun', and noun means a name, a naming word.

GRAMMATICAL TANGLES: *I* versus *me*

We are shocked at the ignorance of those who say "He loves I" instead of "He loves me." Yet there are parts of UK and USA where local dialects use T as the objective case. Objective case? What's that?

Too many of us make the grammatical error, "Dad loves you and I instead of "Dad loves you and me."

And whereas most of us do not yet say "between we", when we mean "between us", many of us do say "between you and I" instead of "between you and me".

The problem is that we have **never been taught grammar**. Oh, we know a few of the technical words used about language (i.e. words of a meta-language), such as nouns, verbs, adjectives, adverbs, prepositions, conjunctions and exclamations. But we do not know that nouns have case as well as number and sometimes gender; that pronouns also have person; and that verbs have mood, tense, number, person, voice, etc, or can be auxiliaries hitched to participles.

Trendy educationists got rid of grammar because:

- it was so badly taught;
- it was hard to teach pleasantly and it *seemed* useless;
- dumbing down was a popular flavour in schooling;
- foreign languages were no longer taught, so a pressing need for learning grammar vanished, nor was there any other way of teaching it so effectively.

In the French revolution, the short-cut out of the socio-economic mess was to chop the heads off aristocrats. Like the original sin — that immoral short-cut to God's intended divinization of man — the trendies always rush in foolishly, and hack and thrust and shoot to kill. They're still doing it! Read on.

SACRED LANGUAGE: *thou* versus *you*

Since 1964, modernizers of liturgical translations have eliminated the old second person singular pronouns, **thou, thee, thy, thine**. Indeed, even before the Second Vatican Council was thought of, *some* popular Missals for the faithful had replaced them with **you, you, your, yours** respectively.

"They know not what they do." They were the advance attack on the liturgy, aiding and abetting today's desacralizers. Only now is Rome trying to insist on us having a **sacral vernacular** — see the guidelines for fixing up our dud translations. Some still do not grasp the need for **archaic language** to convey 'the sense of the sacred' through words.

"INCLUSIVE" LANGUAGE: *he* versus *they*

George Orwell coined the word "newspeak", in the horrible world of his book, *1984*.

Today's **feminist unisex philosophy** has its own newspeak. Its verbal engineering makes immoral social engineering inevitable and inexorable. You'll see! In the late 1960s, the first of the modern feminists had no problem with 'man' or 'he'. Later on, they discovered the possibilities of making it a grievance. A grievance is a wonderful thing for making; men

morose, and motivating them to many evils. "An enemy can make arrows out of any bit of wood."

The trendier translations of the Liturgy propose (or already unofficially impose) the elimination of 'His' referring to God. Thus in the *Gloria*, they propose "Glory to God in the highest, and peace to **God's** people on earth"; ("good will" got lost in the earlier desacralizing translations). Or in the Apostles' Creed, the trendies have "I believe in God, the Father Almighty, Maker of heaven and earth, and in **God's** Son, Jesus Christ..." Give them time: they are already eliminating 'Father' and 'Son' — hence ten years of invalid baptisms in a parish of southern Brisbane.

The linguistic manipulators reject the male chivalry by which **male men have to share their pronouns with women, whereas women have pronouns all of their own**; i.e. 'his' can be 'hers', but 'hers' cannot be 'his'. Male strengths are at the service of women.

The *Macquarie Essential Dictionary* (2004) has 'human creature' and 'human species' as the first two usages of 'man'; 'any person' as second usage of 'he'; but it weakens on a third usage of 'they' as providing a gender-free singular of 'he'. (I refuse to use it!)

THE MYSTICAL SINGULAR: *me* versus *us*

Versicles & responses used in the Rosary and the Divine Office (*Liturgy of the Hours*) are pluralized in modern piety and liturgical books, despite the accurate translations found in trendy Bibles:

Domine, labia mea aperies. (Psalm 51 [50]: 15)

O Lord, Thou wilt open **my** [not **our**] lips.

(The imperative, 'Lord, open my lips', is also wrong.)

Et os meum annuntiabit laudem tuam.

And **my** [not **our**] mouth shall announce Thy praise.

Deus, in adiutorium meum intende. (Ps 70[69]:1)

O God, incline to **my** [not **our**] aid.

Domine, ad adiuvandum me festina

O Lord, make haste to help **me** [not **us**].

No doubt the pluralization was inspired by 'our' in *Our Father*, i.e. a brotherhood, not just 'me'. But it is cheeky of us to weaken the words of Scripture.

The Old Testament uses '**corporate personality**' to hint at the New Testament reality of the **Mystical Body** of Christ. Thus the patriarch Jacob's name was changed to Israel, and his descendents were called the people of Israel, and then simply 'Israel', one man standing for the whole people whom he begot.

Christ speaks for the whole of His Church, because the Church is His Body. And the mysterious **Man of the Psalms** is not just King David but the Lord Jesus Himself, addressing His Father! When I recite the Psalms, I speak His words as though I were He — I'm called a Christ-ian because I am 'in Christ' — and as though I were His Body, the Church. In the Communion of Saints, 'horizontal' relationships with each other depends on our 'vertical' relationships with Him: the upright wood of His Cross holds up the cross-piecer.

We recite the psalms as *His* prayers, and the bonds between us arise from our prior bonds with Him. Therefore we must not pluralize these pronouns in the Psalms and eliminate the mystery of Christ.

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