

Roman Missal¹

I. Introduction

Reformation Commentary on Scripture sets up what happens with a good translation. “In the preface to his own influential commentary on Romans, Karl Barth [1886-1968]² described how Calvin [1509-1564] worked to recover the mind of Paul and make the apostle’s message relevant to his day.”³

How energetically Calvin goes to work, first scientifically establishing the text (‘what stands there?’), then following along the footsteps of its thought; [sic] that is to say, he conducts a discussion with it until the wall between the first and sixteenth centuries becomes transparent, and until there in the first century Paul speaks and here the man of the sixteenth century hears, until indeed the conversation between document and reader becomes concentrated upon the substance (which must be the same now as then).

Roman Catholics are currently suffering through the imposition of a new translation of the Missal used to pray the Mass. Four months have elapsed since the bishops made the whole 2011 illiterate Missal available. One wonders how the bishops in the United States of America are reacting to their literary mess. Sharing their reactions and consequent activities with the Faithful would increase the integrity and transparency of the Roman Catholic Church.

¹ 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) 216-219.

My manner is to place what I expect readers to read in the main body of the text. The problem with these essays is that some readers may begin at any point. For these readers, I include material previously included in the text. This is particularly important for the practical details of grammatical nonsense.

² http://en.wikipedia.org/wiki/Karl_Barth (accessed February 26, 2012).

³ Timothy George, “General Introduction,” Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) xxxiii.

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Four months have elapsed since the bishops made the whole 2011 illiterate Missal available. One wonders how the bishops in the United States of America are reacting to their literary mess. Sharing their reactions and consequent activities with the Faithful would increase the integrity of the Roman Catholic Church.

II. Prayer before reading Sacred Scripture⁴

- A. Missal: **O God, who have** commanded us to listen to your beloved Son, be **pleased**, we pray, **to nourish** us inwardly by your word, that, **with spiritual sight** made pure, we may **rejoice to behold** your glory. **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:⁵ Deus, qui nobis **diléctum** Fílium tuum audíre praecepísti, verbo tuo intérius nos páscere dignéris, ut, spiritáli purificáto intúitu, glóriæ tuæ laetémur aspéctu. Per Dóminum.
- C. Revised: **Almighty God, we know that your Son guides us with your Sacred Scripture. We know that he will help us find your glory. Finally, we pray, for your blessings, through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God.**

Comment: The Missal Collect has 63 words with a 12.2 Flesch-Kincaid Grade Level Readability. The revised Collect has a 6.9 Flesch-Kincaid Grade Level Readability. Readability is a test of good writing.

In popular parlance, *O God, who have* is so-called “Black English.” The Little, Brown Handbook handles so-called “Black English” delicately as “non-standard.”⁶

⁴ *Collect* is the technical term for this prayer.

⁵ Pagina 218 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

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If your first language or dialect is not standard American English, subject-verb agreement may be problematic, especially for these reasons: Some English dialects follow different rules for subject-verb agreement, such as omitting the –s ending for singular verbs or using the –s ending for plural verbs..

The revision avoids the strange grammar.

With spiritual sight, and *to behold* both modify *rejoice*, which, in turn, modifies *to nourish*. The revision clarifies the relationship between *to nourish* and *rejoice* with three distinct sentences, based on the interjection, *we pray*. The revision uses *we pray* to make declarative sentences out of the prayer.

Please is not in the Italian Latin.⁷

Through . . . is a sentence fragment the Missal uses throughout the book.⁸

⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

⁷ 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) 817.

⁸ 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>”⁸ *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”⁸ Does *the unity* mean that the Holy Spirit belongs to a union, like a labor union? Does *unity* in the Collect mean that the Holy Spirit, unlike Jesus, has only one nature, Divine? Does *unity* mean the trinitarian unity? In the same vein, does *unity* mean that it is the Holy Spirit, which is the relationship between the Father and Son, thereby causing a triune unity? The last is how the revision would resolve the matter, substituting *Divine Trinitarian nature* for

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III. Prayer after Communion

- A. Missal: As we receive these glorious mysteries, we make thanksgiving to you, O Lord, for allowing us while still on earth to be partakers even now of the things of heaven. Through Christ our lord.
- B. Italian Latin: Percipiéntes, Dómine, gloriósa mystéria, grátias tibi reférre satágimus, quod, in terra pósito, iam caeléstium praestas esse partícipes. Per Christum.
- C. Revised: **Having received the Eucharistic mysteries of the Mass, we praise you, Lord. We praise you also for allowing us to partake of heaven things.**

Comment: The Missal Prayer after Communion has a 7.7 Flesch-Kincaid Grade Level Readability. The revised Prayer after Communion has a 7.0 Flesch-Kincaid Grade Level Readability. Readability is a test of good writing.

IV. Blessing⁹

- A. Missal: Bless your **faithful**, we pray, O Lord, with a blessing that endures for ever [sic], and keep them **faithful** to the Gospel of your **Only**

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> (accessed December 4, 2011).

⁹ The full heading is: **Blessings at the End of Mass and Prayers over the People**
Solemn Blessings
I. For Celebrations in the Different Liturgical Times
1. Advent

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Begotten Son, so that they may always desire and at last attain that glory whose beauty he showed in his own Body, to the amazement of his Apostles. Through Christ our Lord.

B. Italian Latin: Bénedic, Dómine, **fidéles** tuos benedictióne perpétua, et fac eos **Unigéniti** tui Evangélio sic adhaerére, ut ad illam glóriam, cuius in se **spéciem** Apóstolis osténdit, et suspiráre iúgiter et felíciter váleant perveníre. Per Christum.

C. Revised: **Lord, bless your people, who are faithful to the Gospels. Lord, give your people grace to seek the promised resurrection. We pray through Christ, Our Lord.**

Comment: The Missal Prayer over the People has an 11.6 Flesch-Kincaid Grade Level Readability. The revised Collect has a 5.6 Flesch-Kincaid Grade Level Readability. Readability is a test of good writing.

In *Bless your faithful*, *faithful* is an adjective, requiring something to modify. As written in the Missal, *faithful* is a dangling modifier. “A dangling modifier does not sensibly modify anything in its sentence.”¹⁰ In Latin, *fidéles* is a noun, *faithful friends*, rather than an adjective.¹¹

Bless your faithful . . . with a blessing is needlessly wordy. The Little, Brown Handbook has a suggestion, “If you sense resistance, try to make midspeech adjustments to respond to that resistance.”¹² Making such changes is not an option in the Roman Catholic liturgy.

The Latin capitalizes *Only Begotten* as a single word, *Unigéniti*. The meaning comes across differently. In English, *only begotten* can come across as born of a

¹⁰ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 366.

¹¹ 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) 223.

¹² H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 858.

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mother or father with only one progenitor. The focus in English is on the begetting, rather on the begotten, that is, the baby. The Latin for the word *beloved* in the Collect, does not capitalize *dilēctum*. In standard American English, *beloved* is too strong, carrying unintended sexual implications.

Baby may not be a word in Scottish.¹³ It may be for that reason, the ICEL translations avoid the word *baby*.

The Latin uses *species*, rather than *pulchritudo*, for beauty.

V. ICEL

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.

Prayer before reading Sacred Scripture (Collect)¹⁴

ICEL:¹⁵ O God, who commanded us to listen to your beloved Son, nourish us inwardly with your word of life and purify the eyes of our spirit, that we may rejoice in the sight of your glory. 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 and ever.

Prayer after Communion

ICEL:¹⁶ Lord our God, you feed us in this life with bread from heaven, the pledge and foreshadowing of future glory; grant that the working of

¹³ Googling “Translate *baby* from American English into Scottish” results in “No results found for `Translate *baby* from American English into Scottish.””

¹⁴ *Collect* is the technical term for this prayer.

¹⁵ International Commission on English in the Liturgy (ICEL): A Joint Commission of Catholics Bishops’ Conferences, The Sacramentary: Volume One—Sundays and Feasts (Washington, D.C.: International Commission on English in the Liturgy, 1998), pages 226-227, 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).

¹⁶ International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops’ Conferences, The Sacramentary: Volume One—Sundays and Feasts

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this sacrament within us may bear fruit in our daily lives. We ask this in the name of Jesus, the Lord.

Blessings at the End of Mass

ICEL:¹⁷ **God of salvation, let** your Son's passion and death be for your people protection from evil in this life and the sure hope of glory in the life to come. Grant this through Jesus Christ our Lord.
R. Amen.

Comment: The ICEL Collect has 65 words with a 12.6 Flesch-Kincaid Grade Level Readability. The ICEL Prayer after Communion has an 8.3 Flesch-Kincaid Grade Level Readability. The ICEL Blessing has a 6.7 Flesch-Kincaid Grade Level Readability. Readability is a test of good writing.

God of salvation, let . . . churned up the following admonition from the Spell Checker in Microsoft Word, 2010.

Comma Use

If you have placed the subject of your sentence directly next to the verb, it is incorrect to use a comma to separate the subject and verb.

- Instead of: The dog, ate my homework again.
- Consider: The dog ate my homework again.

- Instead of: His excuses, were not very original.
- Consider: His excuses were not very original.

(Washington, D.C.: International Commission on English in the Liturgy, 1998), page 229, 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).

¹⁷ International Commission on English in the Liturgy: A Joint Commission of Catholics Bishops' Conferences, The Sacramentary: Volume One: Part 2 (Washington, D.C.: International Commission on English in the Liturgy, 1998), page 852, 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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VI. Rationale¹⁸

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.¹⁹

¹⁸ In an attempt to use the prayers the anti-Vatican-II, Vatican, is now setting forth, these Personal Notes took on a new focus. These Notes had already prepared the Lectionary all the way to Lent, because the hierarchy withheld the U.S. Missal until October. 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. From the First Sunday in Lent forward, these Notes only focus on the 2011 illiterate Missal.

¹⁹ <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). In an attempt to use the prayers the anti-Vatican-II, Vatican, is now setting forth, these Personal Notes are taking on a new focus. This new focus begins 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 will have a double focus, including both the Lectionary and the Missal.

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Almighty God, we know that your Son guides us with your Sacred Scripture. We know that you will help us find and enjoy your glory, both now and forever. Finally, we pray, for your blessings, through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God.

Having received the Eucharistic mysteries of the Mass, we praise you, Lord. We praise you for allowing us to partake of the things of heaven, here and now.

Lord, bless your people, who are faithful to the Gospels. Lord, give your people grace to seek the promised resurrection. We pray through Christ, Our Lord.