

Roman Missal<sup>1</sup>

I. Introduction

Father Anthony Ruff, O.S.B. makes the best case against the value of the 2011 Missal. Ruff made an 180° turn, from promoting the Missal to denouncing it. Since Ruff resigned from the chairmanship of the International Commission on English in the Liturgy in February 2011, he knows that to which he objects. Ruff comments, “I weep.”<sup>2</sup>

I find *weeping* counter-productive. Rather than weep, therefore, I present, below, (A.) the 2011 illiterate Missal; (B.) the Italian Latin source for the translation; (C.) a paraphrase revision of the 2011 Missal and comments designed to explain the revision. (D.) The ICEL translation follows. My prayer is that these offerings will enable others to improve the mess in the 2011 Missal.

The attitudes against which Ruff objects date back at least to the Protestant Revolt. Bringing in the Protestant Revolt does two things. First, it acknowledges and reaches out to those Westerners still apart from the Roman Catholic Church. Second, it intimates to the administration of the Roman Catholic Church that self-promoting themselves as the remnant of the true Church, may not be how God is thinking of them—especially in light of their sexual coverup. God may be thinking of them as not caring, as needing replacement, as a source of persecution for the Faithful.

Producing and implementing the 2011 Missal is behavior that does not care about the Faithful,<sup>3</sup> that demands more suitable ministers of the Faith,<sup>4</sup> and calls for

---

<sup>1</sup> 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.

<sup>2</sup> Tom Roberts with NCR Staff, “With some giggles and retakes, missal debuts,” National Catholic Reporter: The Independent News Source, Vol. 48, No. 4 (December 9-22, 2011), page 6, column 2-3, across the fold.

<sup>3</sup> Wolfgang Musculus, “Commentary on Ephesians,” Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011), 349.

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

deliverance from persecution of the Faithful,<sup>5</sup> who deserve better. Such behavior, documented in the previous footnotes, registered with the Protestant Revolutionaries between 1497 and 1564. These Revolutionaries had sentiments suitable as reactions to the 2011 illiterate Missal.

The Missal is illiterate. Illiterate means “showing or marked by a lack of familiarity with language and literature: deficient in literary background . . . violating generally accepted usage patterns of speaking or writing in such a way as to indicate ignorance or lack of culture.”<sup>6</sup> God help the Church.

**II. Prayer before reading Sacred Scripture (Collect)<sup>7</sup>**

A. Missal: **O God, who** on this day, through your Only Begotten **Son, have** conquered death and unlocked for us the path to eternity, grant, we pray, that we who keep the solemnity of the Lord’s Resurrection may, through the renewal brought by your Spirit, rise up in the light of life. **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:<sup>8</sup> Sacratíssimam, **Deus**, frequentántibus Cenam, in qua **Unigénitus** tuus, morti se traditúrus, novum in saécula sacrificium dilectionísque suae convívium Ecclésiae commendávit, da nobis,

---

<sup>4</sup> Martin Bucer, “Lectures on Ephesians,” Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011), 340.

<sup>5</sup> John Calvin, “Commentary on Ephesians,” Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011), 337.

<sup>6</sup> <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=illiterate&x=0&y=0> (accessed January 10, 2012).

<sup>7</sup> *Collect* is the technical term for this prayer.

<sup>8</sup> The Missal translates this Latin Missale into English. I name the Missale Italian Latin, because of the accent marks, which do not appear elsewhere. Pagina 300 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

quaesumus, ut ex tanto mystério plenitudinem caritátis hauriámus et vitae. **Per Dóminum.**

C. Revised: **God, on Easter day, 2000 years ago, your Son conquered death through love. As we celebrate the Easter Sunday Resurrection today, we also celebrate the grace of the Holy Spirit enabling humanity to have eternal life with the love of the Father and the Son. We ask for love through our Lord, Jesus Christ, who lives and reigns in the unity of the Holy Spirit, one God, forever.**

D. Comment:<sup>9</sup> The first sentence of this **Collect** is a fused sentence.<sup>10</sup>

The Latin diverges so greatly from the illiterate 2011 Missal, that I have no idea of where the complete original Latin may be.

The Latin omits the **O** in the Missal **O God**.<sup>11</sup>

---

<sup>9</sup> Because the following information is technical, I have decided to hide it here for those with the time and interest to follow along. These statistics help keep me conscious of writing within the capacity of the Faithful in the pews to hear.

The Missal Collect has a 15.2 (third year college) Flesch-Kincaid Grade Level Readability. The first sentence of this prayer contains fifty-two words with a 20.5 (post graduate school) Flesch-Kincaid Grade Level Readability.

The revised Collect has an 8.1 Flesch-Kincaid Grade Level Readability.

<sup>10</sup> 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.

<sup>11</sup> The argument that the English is to stay close to the Latin does not hold up. 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.

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

The Latin *Unigénitus* does not include *Son* in its literal meaning. *Only begotten* may or may not be a *Son*.<sup>12</sup> 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.

*Jesus Christ* is in apposition to *our Lord* and in English should be set off with commas.<sup>13</sup>

*O God . . . who . . . have shown us . . .* is a form of Ebonics or so-called “Black English.”<sup>14</sup>

*Through . . .* is a sentence fragment the Missal uses throughout the book.<sup>15</sup>

---

<sup>12</sup> D. P. Simpson, M.A., Cassell’s Latin Dictionary: Latin-English English-Latin, (Hoboken, NJ: Wiley Publishing, Inc., (fifth edition) 1968) 624.

<sup>13</sup> 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.

<sup>14</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 302.

### III. Prayer after Communion

- A. Missal: Look upon your Church, O God, with unfailing love and favor, so that, renewed by the paschal mysteries, she may come to the Glory of the resurrection. Through Christ our Lord.
- B. Italian Latin:<sup>16</sup> Concéde nobis, omnípotens Deus, ut, sicut Cena Fílii tui refícimur temporáli, ita satiári mereámur aetérna. Per Christum.

---

<sup>15</sup> 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> . . .”<sup>15</sup> *Unity* is a noun meaning “1a: the quality of stage of being or consisting of one.”<sup>15</sup> 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 *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).

<sup>16</sup> This is the Latin Missale that the Missal translates into English. I name the Missale Italian Latin, because of the accent marks, which do not appear elsewhere. Pagina 141 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

C. Revised: **God, with the grace of this Eucharistic Sacrament, give your Faithful People love, peace, and eternal salvation. We pray through Christ, our Lord.**

D. Comment:<sup>17</sup> My Word 2010 Spelling and Grammar checker suggests revising the Prayer after Communion, after the word *mysteries*.<sup>18</sup>

**IV. Solemn Blessing**

A. Missal: May almighty God bless you through today's Easter Solemnity and, in his compassion, **defend** you from every assault of sin.  
**R.** Amen.

**And** may he, who restores you to eternal life in the Resurrection of his Only Begotten, endow you with the prize of immortality.

**R.** Amen.

Now that the days of the Lord's Passion have **drawn to a close**, may you who celebrate the gladness of the Paschal Feast come

---

<sup>17</sup> The Missal Prayer after Communion has a 6.6 Flesch-Kincaid Grade Level Readability. The first sentence of this prayer contains thirty-three words in a 12.6 Flesch-Kincaid Grade Level Readability. It is a fused sentence.<sup>17</sup> The revised Prayer after Communion has a 6.1 Flesch-Kincaid Grade Level Readability.

<sup>18</sup> **Comma Use**

If the marked comma is separating two complete but related sentences, replace the comma with a semicolon. If the second half of your sentence begins with "then," add "and" before "then." In this case, use a comma to separate the two groups of words.

- Instead of: She did not create these charts, this is not her team's project.
- Consider: She did not create these charts; this is not her team's project.
  
- Instead of: She wrote up the idea, then she got a patent.
- Consider: She wrote up the idea, and then she got a patent.

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

with Christ's help and exulting in spirit, to those feasts that are celebrated in eternal joy.

**R.** Amen.

**And** may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you for [sic] ever.

**R.** Amen.

B. Italian Latin:<sup>19</sup> Unable to locate.

C. Revised: **May almighty God bless you and protect you with this Easter**

**liturgy.**

**R.** Amen

**In the Resurrection of his only Son, God welcomes you with love to eternal life.**

**R.** Amen

**With this Easter celebration, the days of the Lord's Passion have ended. May you celebrate this Paschal Eucharistic feast with a joyful spirit.**

**R.** Amen

**May the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you forever.**

---

<sup>19</sup> This is the Latin Missale that the Missal translates into English. I name the Missale Italian Latin, because of the accent marks, which do not appear elsewhere. Pagina 606 at <http://www.clerus.org/bibliaclerusonline/en/exw.htm#bsr> The Holy See, Congregation for the Clergy runs this website. (accessed December 6, 2011).

R. Amen

D. Comment:<sup>20</sup> My 2010 Word Spelling and Grammar suggests revising *And* at the beginning of the Missal blessing sentences. There are also suggestions about wordiness<sup>21</sup>

V. 1998 ICEL<sup>22</sup>

---

<sup>20</sup> The Missal Blessing by the priest has a 12.2 Flesch-Kincaid Grade Level Readability. The revised Blessing has a 7.9 Flesch-Kincaid Grade Level Readability.

### <sup>21</sup> **Beginning of Sentence**

Although sentences beginning with "and," "but," "or," or "plus" may be used informally, use the suggested replacement for a more formal or traditional tone.

Instead of: Plus regional sales are up this quarter.

Consider: In addition, regional sales are up this quarter.

Or consider: Moreover, regional sales are up this quarter.

Instead of: But we could go to the movies.

Consider: Nevertheless, we could go to the movies.

Or consider: However

### **Wordiness**

You may be using more words than you need to express your idea. Consider replacing the marked word or words with a more concise alternative.

Instead of: She explained the rules over and over again.

Consider: She explained the rules repeatedly.

Instead of: We will call at such time as we make a decision.

Consider: We will call when we make a decision.

## Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

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 and the ICEL translation takes time to read. The reason the ICEL translation is last is to enable time-constrained readers to skip this part and treat it as a footnote.

ICEL:<sup>24</sup> **Prayer before reading Sacred Scripture (Collect)**<sup>23</sup>  
On this most holy day, Lord God, through the triumph of your only-begotten Son you have shattered the gates of death and opened the way to everlasting life. Grant, we beseech you, that we who celebrate the festival of the Lord's resurrection may rise to a new and glorious life through the quickening power of your Spirit.

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.

ICEL:<sup>25</sup> **Prayer after Communion**  
Eternal God, watch over your Church with unfailing care, that we who have received new life through the paschal mystery of Christ may come to the glory of the resurrection.

---

<sup>22</sup> The respective ICEL Collect, Prayer after Communion, and Blessing have 11.9, 7.8, and 5.8 Flesch-Kincaid Grade Level Readabilities. The first sentence of the Collect has 58 words.

<sup>23</sup> *Collect* is the technical term for this prayer.

<sup>24</sup> 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 232, downloaded from [https://rs895dt.rapidshare.com/#!download|895|35|387089704|ICEL\\_Sacramentary\\_1998\\_.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0](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](http://misguidedmissal.com/wp/?page_id=23) (accessed December 8, 2011).

<sup>25</sup> 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

We ask this through Jesus Christ our Lord.

**Prayer over the People**

ICEL:<sup>26</sup> Unable to locate.  
R. Amen.

**VI. 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.<sup>27</sup>

The Misguided Missal website comes to a conclusion that I share. Summarily withdraw the 2011 illiterate Missal.<sup>28</sup> The Misguided Missal explains,

The return to penitential piety shows up in the Penitential Act which brings back the pre-Vatican II “I have sinned greatly ... through my fault, through my fault, through my most grievous fault.” In Preface II for Lent we will pray to be purified of our “disordered affections” (in the 1998 version this was “harmful desires”).

---

372, downloaded from  
[https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL\\_Sacramentary\\_1998\\_.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0](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](http://misguidedmissal.com/wp/?page_id=23) (accessed December 8, 2011).

<sup>26</sup> 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 797, downloaded from  
[https://rs895dt.rapidshare.com/#!/download|895|35|387089704|ICEL\\_Sacramentary\\_1998\\_.zip|6767|R~00A3D4012C6FE19956DB84F71E5405F6|0|0](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](http://misguidedmissal.com/wp/?page_id=23) (accessed December 8, 2011).

<sup>27</sup> <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).

<sup>28</sup> [http://misguidedmissal.com/wp/?page\\_id=383](http://misguidedmissal.com/wp/?page_id=383) (accessed December 30, 2011).

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

. . . Among its harshest critics is Peter Jeffery, a chant historian and professor at Princeton. He describes himself as conservative, barely within the scope of Vatican II and sympathetic to Roman desires for a different kind of translation. But, in a 2004 series of four articles published in *Worship* periodical, he ripped LA [Liturgiam authenticam] to shreds, naming it “the most ignorant statement on liturgy ever issued by a modern Vatican congregation” (Part 4, p. 320). His conclusion? It should be summarily withdrawn!

**God, on Easter day, 2000 years ago, your Son conquered death through**

**love. As we celebrate the Easter Sunday Resurrection today,  
we also celebrate the grace of the Holy Spirit enabling  
humanity to have eternal life with the love of the Father and  
the Son. We ask for love through our Lord, Jesus Christ, who  
lives and reigns in the unity of the Holy Spirit, one God,  
forever.**

**God, with the grace of this Eucharistic Sacrament, give your Faithful**

**People love, peace, and eternal salvation. We pray through  
Christ, our Lord.**

Personal Notes

0420 Missal: Easter Sunday A Catholic Bible Study (April 8, 2012)

© 2015

Raymond J. Jirran, Ph.D.

**May almighty God bless you and protect you with this Easter liturgy.**

**R.** Amen

**In the Resurrection of his only Son, God welcomes you with love to eternal life.**

**R.** Amen

**With this Easter celebration, the days of the Lord's Passion have ended. May you celebrate this Paschal Eucharistic feast with a joyful spirit.**

**R.** Amen

**May the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you forever.**