

Roman Missal¹

I. Introduction

Even The Priest magazine seems to give up on the new 2011 illiterate Missal. Nihal Abeyasingha, C.Ss.R, puts it this way, in an article, “Not by Words alone.”²

Even though one finds the words rather abstruse, remote from ordinary usage and, sometimes, even rather poor English, still one can complement the words with a good celebration of the rite that is for the people an “epiphany”—a manifestation that they carry into their lives after the ritual celebration.

That is slim consolation for the remaining Faithful, especially for those of us growing up on the Last Gospel of John 1:1, in the Pre-Vatican II Missal. “In the beginning was the Word and the Word was with God and the Word was God.” Words matter.

II. Prayer before reading Sacred Scripture (Collect)³

A. Missal: Grant us, **Lord our God**, that we may honor you with **all** our mind, and love everyone in truth of heart. Through our Lord Jesus Christ,

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 Nihal Abeyasingha, C.Ss.R., “Nor By Words Alone . . . Reflections on the new English translation and celebration,” Our Sunday Visitor’s The Priest, Vol. 68, No. 1 (January 2012) 47.

³ *Collect* is the technical term for this prayer.

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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:⁴ Concede nobis, **Dómine Deus noster**, ut te **tota** mente venerémur, et omnes hómines rationábili diligámus afféctu. Per Dóminum.

C. Revised: **God, because you are Lord, all things are possible. We ask you, please, for the grace to honor you by loving everyone. We pray through your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.**

D. Comment: The Missal Collect has an 8.4 Flesch-Kincaid Grade Level Readability in a fused sentence of 49 words. The revised Collect has a 6.4 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

The Missal presents a fused sentence.⁵ By placing the verb, *Grant*, first, the Missal does not follow either Latin (subject-object-verb)⁶ or standard American English (subject-verb-object) word patterns. Standard American English with an indirect object, *that we may honor you with all our mind, and love everyone in truth of heart* is subject-

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

⁵ 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.

⁶

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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verb-indirect object-direct object. The Missal gobbledygook has verb (*Grant*)-direct object(*us*)-subject(*Lord our God*)-indirect object(*that . . .*).

Microsoft Word 2010 Spelling and Grammar checker finds fault *with all our mind*, as follows:

Use of "All"

Use "the entire" for "all" or "all of" when you mean a total or the whole of a singular item, as in "the entire apple." Use "all" or "all of" when you mean more than one item, as in "all businesses."

Instead of: After the party, all the house was a mess.

Consider: After the party, the entire house was a mess.

Instead of: All of the store was renovated.

Consider: The entire store was renovated.

Better English would be either *with all of our minds* or *each of our minds*; but not *all of our mind*.

Our God is in apposition to *Lord* and in English should be set off with commas.⁷

⁷ The Little, Brown Handbook has a "using appositives" subsection.

An appositive is usually a noun that renames another noun nearby [in this case *ever-Virgin*], 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: [*ever-Virgin/Mary*] . . . Appositives are economical alternatives to adjective clauses containing a form of *be* . . . [*Lord [who is] our God . . .*] 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, *Lord* is not essential to *our God*] . . . 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, *O Lord, our God,*] . . .

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

III. Prayer after Communion

- A. Missal: **Nourished** by these redeeming gifts, we pray, O Lord, that through this help to eternal salvation **true faith may ever** increase.
Through Christ our Lord.

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

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 *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).

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B. Italian Latin:⁹ Redemptiónis nostrae múnere **vegetáti**, quaesumus, Dómine, ut hoc perpétuae salútis auxílio **fides semper vera proficiat**. Per Christum.

C. Revised: **Lord, with this Mass you have increased our Faith. We are grateful. Help us to realize the ultimate gift, the gift of eternal salvation. We pray through Christ, Our Lord, and Redeemer.**

D. Comment: The Missal Prayer after Communion has a 5.8 Flesch-Kincaid Grade Level Readability. The revised Prayer after Communion has a 4.8 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

The Latin omits the **O** in the Missal **O God**.¹⁰

Vegeo, from which **vegetáti** is derived, means *to stir up, quicken, excite. Nourish*, which the Missal **uses**, is not a choice.

IV. Prayer over the People or Blessings¹¹

A. Missal: May the God of all consolation order your days in his peace and grant you the gifts of his blessing.
R.¹² Amen.

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

¹⁰ 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.

¹¹ 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

¹² The Missal uses the red. The Italian Latin does not.

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May he free you always from every distress and confirm your hearts in his love.

R. Amen.

So that on this life's journey you may be effective in good works, rich in the gifts of **hope, faith and charity**, and may come happily to eternal life.

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 ever [sic].

R. Amen.

B.1 Italian Latin:¹³ Tuére, Dómine, súplices tuos, susténta fráguiles, et inter ténebras mortálium ambulántes tua semper luce vivífica, atque a malis ómnibus cleménter eréptos, ad summa bona perveníre concéde. Per Christum. [not used]

B.2 Italian Latin:¹⁴ Deus totíus consolatiónis dies vestros in sua pace dispónat, et suae vobis benedictiόνis dona concédát. R. Amen. Ab omni semper perturbatióne vos líberet, et corda vestra in suo amóre confírmet. R. Amen. Quátenus donis spei, fídei et caritátis dívites, et praeséntem vitam transigátis in ópere effícaces, et possitis ad aetérnam perveníre felíces. R. Amen. Et benedíctio Dei omnipoténtis, Patris, et Fílii, + et Spíritus Sancti, descéndat super vos et máneat semper. R. Amen.

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

¹⁴ 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 611 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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C. Revised: **May God bless you and give you his peace.**

R. Amen

May God free you from distress and strengthen your lives with his holy love.

R. Amen

May God enrich you with faith, hope, and charity.

R. Amen

May the blessing of almighty God—Father Son, and Holy Spirit—come upon you and remain with you, always.

R. Amen

D. Comment: The Missal Blessing by the priest has a 4.5 Flesch-Kincaid Grade Level Readability. The revised Blessing has a 4.7 Flesch-Kincaid Grade Level Readability. Readability is a measure of literacy.

Standing alone, *So that* is a subordinating conjunction¹⁵ and as such, makes this part of the blessing so much gibberish, characteristic of the 2010 illiterate Missal.

The Little, Brown Handbook explains how to use commas in a series, such as *hope, faith and charity*.¹⁶

Place commas between all elements of a series—that is, three or more items of equal importance . . . Some writers omit the comma before the coordinating conjunction in a series, (*Breakfast consisted of coffee,*

¹⁵ See H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 251, 392-393.

¹⁶ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 433.

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eggs and kippers [fish]). But, the final comma is never wrong, and it always helps the reader see the last two items as separate.

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)¹⁷

ICEL:¹⁸ Teach us, Lord God, to worship you with undivided hearts and to cherish all people with true and faithful love.

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:¹⁹ Nourished with the sacrament of our redemption, We [sic] ask you, Lord, that by its saving power true faith may always grow and prosper.

¹⁷ *Collect* is the technical term for this prayer.

¹⁸ International Commission on English in the Liturgy: 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), page 872, 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).

¹⁹ International Commission on English in the Liturgy: 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), page 873, 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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Grant this through Jesus Christ our Lord.

Blessing at the End of Mass

ICEL:²⁰ May the God of all consolation grant you the gifts of divine grace and dispose your days in peace.
R. Amen.

May God free you from all distress and confirm your hearts in love.
R. Amen.

May God enrich you with faith, hope, and charity, that after a life of good works you may come at last to the joy of life eternal.
R. Amen.

May the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you for ever [sic] .
R. Amen.

The respective ICEL Collect, Prayer after Communion, and Blessing have 3.7, 10.6, and 3.6 Flesch-Kincaid Grade Level Readabilities. Readability is a measure of literacy.

VI. Rationale

²⁰ International Commission on English in the Liturgy: 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), page 809, 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). 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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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-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.

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).

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**God, because you are Lord, all things are possible. We ask you, please, to
for the grace to honor you by loving everyone. We pray
through your Son, who lives and reigns with you in the unity of
the Holy Spirit, one God, forever.**

**Lord, with this Mass you have increased our Faith. We are grateful. Help
us to realize the ultimate gift, the gift of eternal salvation. We
pray through Christ, Our Lord, and Redeemer.**

May God bless you and give you his peace.

R. Amen

**May God free you from distress and strengthen your lives with
his holy love.**

R. Amen

May God enrich you with faith, hope, and charity.

R. Amen

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

R. Amen