

Masses for the Dead  
I For the Funeral  
A. Outside Easter Time  
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Raymond J. Jirran, Ph.D.

Roman Missal<sup>1</sup>  
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The opposite of *Outside* Easter Time would be *Inside* Easter Time, in the sense of *Indoors*. The opposite of *Outside*, however is *During* Easter Time, as a later heading indicates. *Outside* may be either a noun, adjective, adverb, or preposition. Standard American English word order places *outside* in an adjectival position. As it stands, grammatically, *outside* might mean on the outside edge of Easter Time.<sup>2</sup> I would revise the heading as *Outside of* Easter Time.

Trying to pray with the 2011 illiterate Missal is difficult for at least two reasons. The first is the amount of time and space it takes. Second is the purpose of this part of Personal Notes is to pray with the Missal. That means these Personal Notes are not free to ignore the Bible-babble found there.

Clarity is not a prerequisite for prayer. The search for clarity can be a means to prayer, *faith seeking understanding*, as Saint Anselm of Canterbury (1033-1109) puts it.<sup>3</sup> These Notes are taking on a new focus from the Lectionary to the Missal prayers that the anti-Vatican-II, Vatican, orders the Faithful to use.

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<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) 1373-1374.

<sup>2</sup> <http://unabridged.merriam-webster.com/cgi-bin/unabridged> (accessed December 1, 2011).

<sup>3</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).

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**Collect (Prayer)**

**Collect (prayer) from the Missal:** O God, almighty Father, our faith professes that your Son died and rose again; mercifully grant, that through this mystery your servant **N.**, who has fallen asleep in Christ, may rejoice to rise again through him. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

**Revised: O God, almighty Father, our faith professes that your Son died and rose again. Mercifully grant that through this mystery of resurrection, your servant N., who has fallen asleep in Christ, may rejoice to rise again through him. Christ Jesus lives and reigns with you in the unity of the Holy Spirit, forever.**

Comment: As The Little, Brown Handbook puts it, “A limiting adjective narrows the scope of a noun. It may be a possessive (*my, their*); a demonstrative adjective (*this* [used here] *train, these days*), an interrogative adjective (*what time? whose body?*); or a number (*two boys*).<sup>4</sup> In the Missal, *this mystery*, calls for some other mystery. As written, *this* might refer to the closest noun, *Son*; or the adjectival phrase modifying the noun, *died and rose again*; or the verb, *professes*. The revision resolves the matter with *this mystery of resurrection*.

The semi-colon separates ideas that merit further separation. The Little Brown Handbook explains,<sup>5</sup>

When you save important information for the end of a sentence, you can . . . vary the degree of emphasis by varying the extent to which you separate one idea from the others. A semicolon provides more separation than a comma, and a period provides still more separation.

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<sup>4</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 882.

<sup>5</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 385.

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A period is more appropriate than a semicolon.

*Who lives and reigns . . .* The Little, Brown Handbook first notes that *who* is a relative pronoun, which identifies a subordinate clause. The Little, Brown Handbook continues, “Subordinate clauses serve as parts of sentences (as nouns or modifiers), not as whole sentences . . .”<sup>6</sup> *And ever* is redundant, rather than emphasis. The Little, Brown Handbook explains, “Phrases like [*forever and ever* my example] are redundant because the main word already implies the underlined word or words. The repetition is not emphatic but tedious.”<sup>7</sup>

or

**Collect (prayer) from the Missal:** O God, whose nature is always to forgive and to show mercy, we humbly implore you for your servant **N.**, whom you have called (this day) to journey to you, and, since he (she) hoped and believed in you, grant that he (she) may be led to our true homeland to delight in its everlasting joys. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

**Revised: O God, your nature is always to forgive and to show mercy. We humbly implore your mercy and forgiveness for your servant **N.**, whom you have called (this day) to journey to you. Since he (she) hoped and believed in you, grant that you may lead him (her) to our true homeland to delight in its everlasting joys. We pray for this through our Lord Jesus Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.**

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<sup>6</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 332.

<sup>7</sup> “Cutting unnecessary repetition,” H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 33527.

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Comment: See the comments above.

The word *implore* can be either transitive, imploring something for someone; or intransitive, simply imploring. Since this prayer uses the word *for* in *for your servant*, the verb is transitive. A transitive verb requires an object, *something must be implored for someone*.

The Little, Brown Handbook explains.<sup>8</sup> English builds all sentences on the five basic patterns shown . . . . The pattern in this prayer is

Subject	→	Verb	Indirect	Direct
		(transitive)	object	object
The		sent	the city	aid.
Government				

The pattern for this prayer would be:

We	implore	for your	you
		servant	

The Little, Brown Handbook goes on: “Word order in English sentences may not correspond to word order in the sentences of your native language.” By placing the verb, *grant*, first, the Missal does not follow either Latin (subject-object-verb)<sup>9</sup> or standard American English (subject-verb-object). A direct object “receives the action of a verb.”<sup>10</sup> The sense of the prayer is not asking for God for the deceased, but, rather is asking for mercy and forgiveness.

The active voice is more suited than the passive voice. Section 3 Grammatical Sentences, #14 Verbs, Voice J. Active (*She wrote it*) vs. Passive (*It*

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<sup>8</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 298-299.

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[http://www.google.com/search?q=Does+the+verb+come+last+in+Latin+word+order%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=iKzVTogRPKLx0gHWxdDrAQ&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](http://www.google.com/search?q=Does+the+verb+come+last+in+Latin+word+order%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=iKzVTogRPKLx0gHWxdDrAQ&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).

<sup>10</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 896.

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*was written*) in The Little Brown Handbook explains the difference between active and passive voice with the following large-letter sentence. “Generally, prefer the active voice. Use the passive voice when the actor is unknown or unimportant.”<sup>11</sup>

### Prayer after Communion

**Collect (prayer) from the Missal:** Lord God, whose Son left us, in the Sacrament of his Body, food for the journey, mercifully grant that, strengthened by it, our brother (sister) N., may come to the eternal table of Christ. Who lives and reigns for ever and ever.

**Revised:** Lord God, your Son left us food for the journey of life in the Eucharistic Sacrament of his Body and Blood. Mercifully grant that, strengthened by Holy Communion, our brother (sister) N., may come to the eternal table of your Son, the Christ who lives and reigns with you, forever.

Comment: This prayer addresses God in the third person, *Lord God, whose . . .* In standard American English, such wording is disrespectful. The third person expresses a point of view as an outsider.<sup>12</sup> Addressing God in the third person is like addressing one’s mother or father as she or he.

“Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever [standard American English is one word, forever] and ever.” Unlike the Protestants, who do use forever and ever at the end of the Our Father, the otherwise illiterate 2011 Missal does not. The Missal uses *now and forever* instead.<sup>13</sup> I wonder what the illiterate 2011

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<sup>11</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 299.

<sup>12</sup> H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 737.

<sup>13</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

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Missal might mean by *ever and ever* as the object of the preposition, *for*.<sup>14</sup> The dictionary has something for *over and over* and *ever and again*, but not *ever and ever*.<sup>15</sup>

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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) #125, 665.

<sup>14</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), #106, 649; #114, 654-655; #123, 662.

<sup>15</sup> <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=ever+and+ever&x=0&y=0> (accessed November 26, 2011).

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**Collect**

**O God, almighty Father, our faith professes that your Son died and rose again. Mercifully grant that through this mystery of resurrection, your servant N., who has fallen asleep in Christ, may rejoice to rise again through him. Christ Jesus lives and reigns with you in the unity of the Holy Spirit, forever.**

**or**

**O God, your nature is always to forgive and to show mercy. We humbly implore your mercy and forgiveness for your servant N., whom you have called (this day) to journey to you. Since he (she) hoped and believed in you, grant that you may lead him (her) to our true homeland to delight in its everlasting joys. We pray for this through our Lord Jesus Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever.**

**Prayer after Communion**

**Lord God, your Son left us food for the journey of life in the Eucharistic Sacrament of his Body and Blood. Mercifully grant that, strengthened by Holy Communion, our brother (sister) N., may come to the eternal table of your Son, the Christ who lives and reigns with you, forever.**