

Staged introduction of the new English translation of the Roman Missal

The rules governing England & Wales can be found on the web:

<http://www.liturgyoffice.org.uk/Missal/Resources/IntroductionFAQ.shtml>

In summary:

- a) From Eastertide 2011, approved musical settings of the next texts *may* be used.
- b) From September 2011, the new core texts of the *Order of Mass* must be used whether sung or said.
- c) From Advent 2011, the whole of the new Missal is to be used.

Many of the changes only affect the words which clergy presiding or assisting at Mass pray, either aloud or quietly. The following plan addresses only those changes which involve words said or spoken by the *whole congregation* or by *lay ministers of the Word*. It is not the only possible plan, but it is a sensible approach allowing a phased introduction over the course of a year.

To allow different communities to come together and worship with a common repertoire, it is important that every parish learns the ICEL settings (<http://www.icelweb.org/musicfolder/openmusic.php>) common to the whole English-speaking world, and any Mass setting which is adopted as the “common setting” of a diocese or deanery. The very first setting to be learned may, however, be chosen because of its ‘singability’.

This plan also recognises the principle of progressive solemnity by assuming that, even at weekday Masses:

- The *Gloria* (when required), the *Sanctus* and the Eucharistic Acclamations are ***always sung***;
- The *Kyrie* and the *Agnus Dei* are sung on Sundays, Feasts and Solemnities but said on feria and memoria;
- When capable, the priest sings the Preface and Collects on Solemnities.

Phase I: EASTERTIDE 2011

The first task for the congregation is learning the new *Gloria*.

The *Gloria* has special significance in the Paschal season – reflect on the way it is used in the Mass of the Lord’s Supper and at the Easter Vigil.

Different phrases of the *Gloria* could be used to focus the homily in different weeks of Eastertide, concluding the homily with learning to sing that phrase of the *Gloria*.

By the end of Eastertide, the whole *Gloria* should be known to one setting.

Phase II: ORDINARY TIME – JUNE to AUGUST 2011

Continue to use the new *Gloria* – always sung, never said, even on Feasts which fall on weekdays.

In time for *Corpus Christi*, learn Acclamation B to use from that day forward:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

After *Corpus Christi*, begin to introduce the new *Sanctus*.

The *Sanctus* and Acclamation should be sung at ordinary weekday Masses as well as on Sundays.

Phase III: ORDINARY TIME – SEPTEMBER to NOVEMBER 2011

In this season, the people begin to use all the people's parts of the new translation of the *Order of Mass*.

Readers should be advised to conclude the lections with "The Word of the Lord", omitting "This Is...".

By choosing to use three acclamations followed by "Lord Have Mercy" or "*Kyrie Eleison*", the Penitential Rite could continue to use a familiar chant, sung on Sundays, Feasts and Solemnities; in this form, the penitential rite can be simply *said* on weekdays.

The text of the *Agnus Dei* (Lamb of God) is unchanged and a familiar setting can continue to be used, as long as it is a literal setting, not a paraphrase or expansion (unless explicit permission is given for a particular expansion).

The *Sanctus* and Acclamation learned over the summer can continue to be used.

The people will SAY the new texts for

- The Nicene Creed
- "May the Lord accept the sacrifice..."
- "Lord, I am not worthy..."

The most awkward change will be consistent use of the response "and with your Spirit" wherever the ordained minister says "The Lord be with you.", including the expanded form introducing the Preface. It would help to elicit the new responses if the celebrant (or deacon) always sung these for the time being, even on weekdays.

If the new music is bedding in well, you could consider beginning to use a different Penitential Rite (said on feria and memoria, sung on feasts or solemnities) or Eucharistic Acclamation (always sung) with your weekday congregation, as daily use of a single option might become monotonous.

Phase IV: ADVENT 2011, CHRISTMASTIDE, and ORDINARY TIME – SPRING 2012

Assuming the new volumes have been delivered in time, the whole of the new Missal, including collects, is now to be used from the First Sunday of Advent. This requires no additional changes on the people's part, but as we are entering a new liturgical season, some changes could be in order.

Use of the "show us your mercy" form of the Penitential Rite – SAID, followed by a familiar sung "Lord Have Mercy" or "*Kyrie Eleison*" (an old setting can be used, but not one of the form which adds to the words).

A different Eucharistic Acclamation could be adopted.

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

For Christmas, a different setting of the *Gloria* might be learned – making use of the catechetical point that it is the song of the Christmas Angels.

Because the Advent and Christmas season is so short, these choices should be continued into Ordinary Time (Spring 2012) to help them bed in, relying on the change of hymn choices (no more carols) to demarcate the season.

Phase V: LENT & EASTERTIDE 2012

For Lent, the people should say the new translation of the “I confess”, followed by a familiar sung “Lord Have Mercy” or “Kyrie Eleison” (an old setting can be used, but not one of the form which adds to the words). For Eastertide, a triple trope might be preferred.

You may consider using the Apostles’ Creed, but it is probably wiser to use the new words of the Nicene Creed continuously until at least Lent 2013 to help the words of such a long text bed in.

For the start of Lent, a setting of the remaining acclamation should be learned, which is suitable for Easter as well as Lent.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

In preparation for Holy Week 2012, attention needs to be paid to the Exsultet and other texts of the special celebrations for Palm Sunday and the Triduum.

Phase VI: Beyond Pentecost 2012

Now your parish will be able to sing one setting of every core text of the new translation, and it is time to plan how to expand your repertoire. If there is a *Kyrie* or *Agnus Dei* as part of a new Mass setting you have been gradually learning, now you can build it in.