



NOTE ON TRANSLATIONS

The English translations used in this book come from the *Gregorian Missal* of Solesmes (*Imprimatur*, 1989).

They are identical to the translations found in:

- (1) The *Vatican II Hymnal (Corpus Christi Watershed)*
[*Congregational book including the Readings*]

- (2) The *Simple English Propers (CMAA)*
[*Book for the Choir or Schola Cantorum*]

AUTHOR'S PREFACE

THE *Ordo Cantus Missae* (Vatican, 1988) requires that all Mass Propers—Introit, Gradual, Alleluia, Offertory, and Communion—be drawn from the *Graduale Romanum* (Solesmes, 1979), just as the priest’s parts are found in the *Missale Romanum* and the Mass readings come from the *Lectionary*. However, based on the results of a 1968 survey¹, the Consilium decided to revise Introit and Communion antiphons for “Masses without music.” As His Holiness, Pope Paul VI, explained in 1969:

The text of the *Graduale Romanum* has not been changed as far as the music is concerned. However, for a better understanding, the responsorial psalm, which St. Augustine and St. Leo the Great often mention, has been restored, **and the Introit and Communion antiphons have been adapted for Masses without singing.**²

These “revised” Propers (Introit & Communion) are commonly called the *Spoken Propers*, since they are only used in “Masses without music” (a.k.a. “read Masses”). A place was found for these *Spoken Propers* inside the priest’s *Missale Romanum*, for ease of use by priests offering private Masses.

The writers of the “1975 American adaptation” to the *General Instruction for the Roman Missal* (GIRM) felt the need to stress that the *Spoken Propers* printed in the Missal are only to be proclaimed if there is no singing:

ENTRANCE CHANT: Only if none of the above alternatives is employed and there is no entrance song, is the antiphon in the Missal recited.³

1 Adalberto Franquesa, OSB, “Las Antifonias del Introito y de la Comuni3n en las misas sin canto,” *Notitiae*, 6 (1970), 214.

2 *Quod reliquum est, licet textus Gradualis Romani, ad cantum saltem quod attinet, non fuerit mutatus, tamen, facilioris intellectus gratia, sive psalmus ille responsorius, de quo S. Augustinus et S. Leo Magnus saepe commemorant, sive antiphonae ad introitum et ad Communionem in Missis lectis adhibendae, pro opportunitate, instauratae sunt.* — Pope Paul VI • Apostolic Constitution, *Missale Romanum* (3 April 1969)
For additional translations, see: <http://www.ccwatershed.org/pdfs/8713-pope-paul-vi-missale-romanum/download/>

3 *General Instruction for the Roman Missal*, “American adaptation,” §26 (1975)

COMMUNION CHANT: Only if none of the above alternatives is employed and there is no Communion song, is the antiphon in the “Missal” recited.⁴

Are composers allowed to set the *Spoken Propers* to music? In 2001, the American bishops began considering this question. With the publication of the 2011 GIRM, official permission was given, so composers in America are now free to compose melodies for the *Spoken Propers*, which have been newly translated by ICEL. However, those who choose to take advantage of this permission should keep in mind the following:

- A) The *Spoken Propers* were never meant to be sung.⁵ They were specifically revised with “functionality for proclamation” in mind.⁶
- B) The United States is the only location to set the *Spoken Propers* alongside the *Graduale Romanum* texts. For instance, neither Great Britain nor Canada do this.
- C) The texts frequently lack the theological depth⁷ of the ancient *Graduale* texts, which are 1500+ years more ancient.

In view of these considerations, the present collection follows the explicit directives of the Second Vatican Council, setting only texts from the *Graduale Romanum*, with the same English Translation found in the 1990 *Gregorian Missal* of Solesmes (*Imprimatur*, 1989).

Anyone who is confused regarding “spoken” and “sung” Propers is encouraged to consult the full documentation posted here: ccwatershed.org/Roman_Missal

I would like to conclude with one technical point: Although our book is based upon the 1988 *Ordo Cantus Missae* (Vatican Press), very little was changed from the original 1970 version.

Jeff Ostrowski, *Editor*

13 April, 2013

Pope St. Martin I

4 *General Instruction for the Roman Missal*, “American adaptation,” §56 (1975)

5 “The entrance and communion antiphons of the Missal were intended to be recited, not sung . . .” Archbishop Annibale Bugnini, *The Reform of the Liturgy (1948-1975)*, 891.

6 Adalberto Franquesa, OSB, “Las Antífonas del Introito y de la Comunión en las misas sin canto,” *Notitiae*, 6 (1970), 214.

7 Christoph Tietze, “Graduale or Missale: The Confusion Resolved,” *Sacred Music* 133:4 (Winter 2006): 4-12.

FOR CATHOLIC PUBLISHERS

SINCE the 1970s, many Catholic publishers have not been in compliance with clear directives from legitimate Church authorities, refusing to print the “Gradual prayer” in any of their publications. In the Reformed Rite of the Mass, the *Gradual* is a valid option to be sung after the First Reading. At this time, we urge all publishers to please consider following the directives of the Church. The *Gradual* (and all Mass Propers) must be printed in any books that will be used by the faithful.

On 23 April 2009, the Bishop’s *Committee on Divine Worship* once again affirmed that all Mass propers (including the *Offertory* and *Gradual*) must be included in each participation aid and hymnal:

4. In particular, from the approved liturgical books to the simplest participation aids, publications should provide the greatest possible diversity and options, as expected by the liturgical reform. No publication should limit, directly or indirectly, the breadth of choice open to the priest and other ministers, the leaders of song, parish and community worship committees, or others who participate in planning liturgical celebration.

37. The arrangement or selection of liturgical texts must not result in the suppression of alternatives and options for the congregation (or for the celebrant and other ministers, as applicable).

37b. The publisher does not have the authority to make unilateral selection of liturgical texts among the options available.

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