

Entrance Chant • Holy Thursday (Years ABC)

Approved for liturgical use by the Committee on Divine Worship (USCCB).

It's worth noting that in the 1962 Missal (*Missale Vetustum*), a more literal version of this same text from Saint Paul is also used: cf. **Introit** (4 October et al.); **Gradual** (28 April); **Tract** (5 July); **Alleluia** (*In die professionis religiosorum*).

Douay-Rheims Translation:

But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world...

Westminster Bible Translation:

But as for me, Heaven forbid that I should make boast of aught save the cross of our Lord Jesus Christ, whereby the world is crucified to me, and I to the world...

Lectio Epistolæ beāti Pauli Apóstoli ad Gálatas

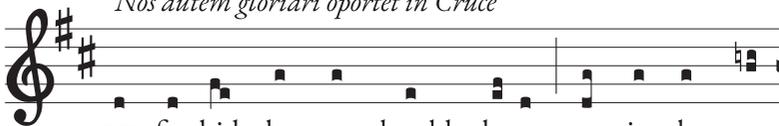
Gal. 6. 14-18

Fratres: Mihi autem absit gloriári, nisi in cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Iesu neque circumcisio áliquid valet, neque præpú-

Galatians 6:14

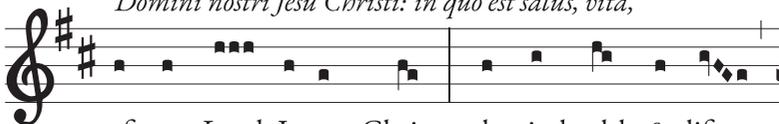


Nos autem gloriári oportet in Cruce



OD for-bid that we should glo-ry, save in the cross

Dómini nostri Iesu Christi: in quo est salus, vita,



of our Lord Je-sus Christ; who is health & life

et resurrectio nostra: per quem salváti et liberáti sumus.



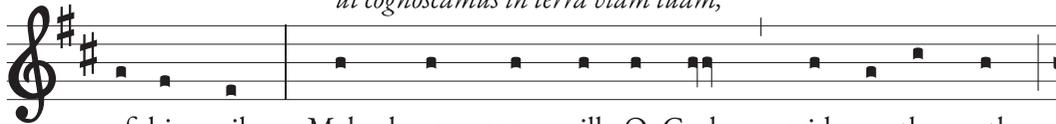
& res-ur-rec-tion to us, by whom we were saved and set free.

(Ps. 66) Deus misereátur nostri, et benedicat nobis; illúminet vultum suum super nos,



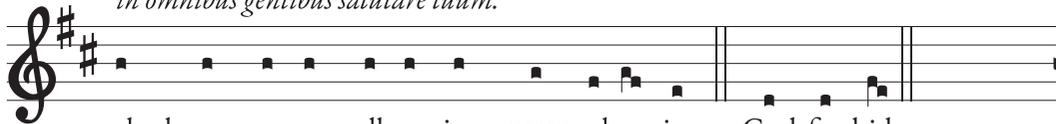
∮. May God have mercy on *us* and bless us; may he grant us the *fa*-vor

ut cognoscámus in terra viam tuam,



of his smile. Make known your will, O God, wide *as* the earth;

in ómnibus géntibus salutáre tuum.



make known among all na-tions *your* sal-va-tion. God for-bid...

(Ps. 66) *Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes.*

∩. Hon-or to you, O God, *from* the na-tions, honor from *all* the nations!

...quóniam júdicas pópulos in æquitáte, et gentes in terra dirigis.

The whole world a-*bides* your judgment, and the Gentiles o-*bey* your sov-

-*'reignty.* God for-bid...

Introit Gal. 6. 14
It is for us to glory in the Cross of our Lord Jesus Christ in whom is our salvation, life and resurrection: through whom we have been saved and set free. **Ps. 66. 2** May God be merciful unto us and bless us: may he smile graciously on us, and show us his mercy. It is for us.

Introitus Gal. 6. 14
Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti, et liberáti sumus. **Ps. 66. 2** Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos.

Translations • Our vernacular settings use only *approved* translations. In 1987, Monsignor Frederick R. McManus claimed that English translations explicitly rejected (!) for liturgical use by the United States bishops' conference could be freely used at Mass "in those parts of the liturgy for which prescribed or appointed official texts may be replaced almost at will, for example, by hymns or other songs with appropriate texts." We ardently **repudiate** that declaration of McManus, who served as executive director for the *Bishops' Committee on the Liturgy* from 1965 to 1975 (and was subsequently named "permanent staff consultant" to its secretariat). McManus stubbornly insisted that translations formally rejected for liturgical use "may well be used at the Eucharistic celebration"—e.g. see p. 248 of his 1987 book (*Thirty Years of Liturgical Renewal*). Because we disagree with McManus, we use only approved translations.

Sung Texts • In November of 2007, Bishop Donald Trautman, chairman of the USCCB *Committee on the Liturgy*, made the following declaration:

"Recent research, confirmed by unofficial discussions with officials of the Holy See during the past several years, has made clear that the antiphons of the ORDER OF MASS were never intended to be sung, but are provided without notation to be recited whenever the *Graduale Romanum* or another song is not sung. The antiphons of the *Missale Romanum*, which differ substantially from the sung antiphons of the *Graduale Romanum*, were never intended to be sung."

Archbishop Bugnini put it very succinctly in his liturgical tome, *La Riforma Liturgica* (1983):

"The entrance and communion antiphons of the Missal were intended to be recited, not sung."