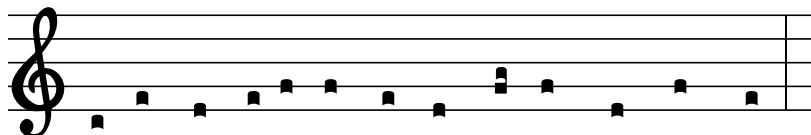


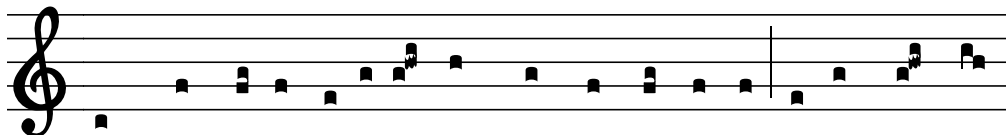
Entrance Chant • 25th Sunday in Ordinary Time • Years ABC

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

*Salus Populi Ego
Sum Dicit Dñs*

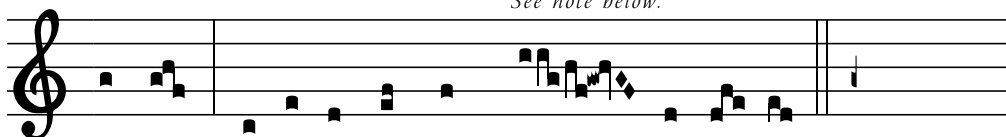


am the salvation of the people, says the Lord;

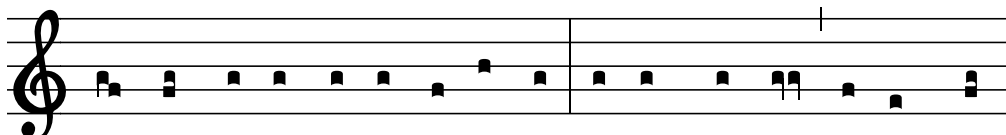


from what-ev-er tribu-la-tions they cry out to me, I will give heed

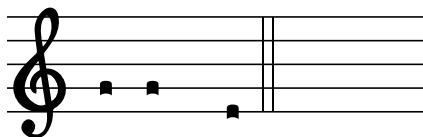
See note below.



to them; and I will be their Lord for ev- er.



∮. At-tend, O my people, to my law; incline your ear to the words

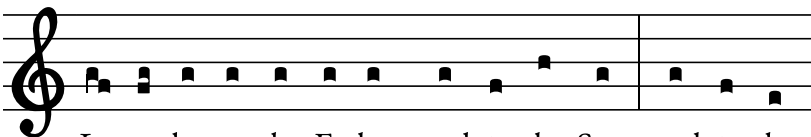


of my mouth.

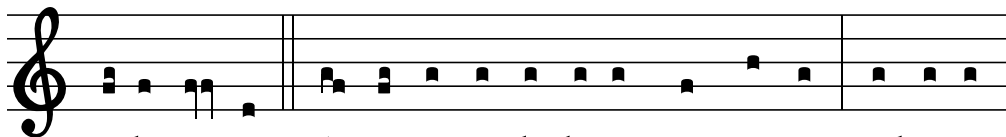
Note: The *quilisma* is preceded by a two-note neume. As a result, both **4** and **5** are lengthened.



Chaumonot 4



Lo-ry be to the Father, and *to* the Son, and *to* the



Holy Spir-it. ∮. As it was in the begin-*ning*, is now, and ev-er



This composition is an English adaptation of the GIRM's **1st option** by the *Chaumonot Composers Group*. We are currently searching for a publisher. Learn more at: <http://chaumonot.info/>

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 *Roman Gradual*, were never intended to be sung.”

According to the GENERAL INSTRUCTION OF THE ROMAN MISSAL, the **1st option** for the *Entrance Chant* is *antiphona cum suo psalmo in Graduali romano* (“the antiphon with its Psalm from the *Graduale Romanum*”). Starting in 2011, the USA bishops placed the “spoken propers” alongside the *Graduale* as **1st option** in the United States of America, but remember the “spoken propers”—printed in the Missal—were designed for private Masses without music, which explains why the “spoken propers” omit the Offertory antiphons ... because the priest is busy doing something at that time. 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.” Dr. William Mahrt, a professor at the University of Stanford, wrote in 2015: “Worse, composers are now setting the introits of the missal [instead of the *Graduale*] to music—even to chant—though these texts were explicitly for spoken recitation only.”

Imprimatur • An official English translation of the *Graduale Romanum* does not exist. Our translation is **identical** to what’s found in the following books: *Gregorian Missal* (Solesmes Abbey, IMPRIMATUR 16-Nov-1990); *Vatican II Hymnal* (CCWatershed, 2011); *Simple English Propers* (CMAA, 2011); *Lalemant Propers* (CCWatershed, IMPRIMATUR 13-Apr-2013); *Saint Isaac Jogues Illuminated Missal, Gradual, and Lectionary* (Sophia Institute Press, IMPRIMATUR 25-Mar-2014); *Laudate Antiphon Collection* (Motyka, 2011); *CHORAL COMMUNIO—English Anthems for Mixed Choir on the Communion Chants of the Modern Graduale Romanum* (Richard Rice, 2012); and *The Saint John’s Gradual* (Archdiocese of Boston, IMPRIMATUR 16-May-2024). All those books use the same English translation.

THE following translation may also be used, since it was “approved by the *National Conference of Bishops of the United States* on 3 Sept. 1965 and confirmed by the *Consilium for the Implementation of the Constitution on the Sacred Liturgy* on 15 Oct. 1965.” But it seems less literal to our ears:

Entrance Antiphon

“I am the salvation of the people,” says the Lord; “in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever.” *Ps. 77, I Hearken*, my people, to my teaching; incline your ears to the words of my mouth. *℟.* Glory be to the Father. “I am the salvation.”