Principles for Choosing the Ideal Entrance Song for the 14th Sunday of the Year

from GIRM 2000 (provisional translation)

A) INTRODUCTORY RITES

46 [old 24] The rites preceding the liturgy of the word, namely, the opening liturgical song, greeting, penitential rite, Kyrie, Gloria, and opening prayer or collect, have the character of a beginning, introduction, and preparation.

Their purpose is that the faithful coming together take on the form of a community and prepare themselves to listen properly to God’s word and to celebrate the Eucharist worthily.

In certain celebrations, which are conjoined to Mass according to the norms of the liturgical books, the opening rites are omitted or celebrated in a particular form.

ENTRANCE

47 [old 25] After the people have gathered, the opening liturgical song begins as the priest with the deacon and ministers come in.

The purpose of this liturgical song is to [1] open the celebration, [2] intensify the unity of those who have assembled, [3] lead their thoughts to the mystery of the season or feast, and [4] accompany the procession of priest and ministers.

48 [old 26] The opening liturgical song is sung alternately either by the choir and the people or by the cantor and the people; or it is sung entirely by the people or by the choir alone.

The antiphon and psalm of the Graduale Romanum or The Simple Gradual may be used, or another liturgical song that is suited to this part of the Mass, the day or the season and that has a text approved by the Conference of Bishops. If there is no singing for the entrance, the antiphon in the Missal is recited either by the faithful, by some of them, or by a reader; otherwise, it is recited by the priest himself, who may also incorporate it into his introductory remarks (see n. 31).

Fourteenth Sunday in Ordinary Time

**Current Sacramentary**

ENTRANCE ANTIPHON Within your temple, we ponder your loving kindness, O God. As your name, so also your praise reaches to the ends of the earth; your right hand is filled with justice. (Ps. 47:10–11)

**New Sacramentary / Antiphonary**

OPENING Psalm 48:10–11

Within your Temple we ponder your mercy; throughout the world your name resounds. Throughout the world let your praise be heard; your right hand is full of justice. — Psalm 48

Ordinary Time IV

Entrance Antiphon

Psalm 48 (47):9

Great is the LORD and greatly to be praised

in the city of our God. Flex: so have we seen†

2 His holy mountain, beautiful in elevation, * is the joy of all the earth,

3 Mount Zion, in the far north, * the city of the great King,

4 Then the kings assembled, * they came on together.
As soon as they saw it, they were astounded; *  
they were in panic, they took to flight;  
As we have heard, so have we seen *  
in the city of the LORD of hosts, *  
in the city of our God, which God establishes forever.  
We ponder your steadfast love, O God, *  
in the midst of your temple.

Your name, O God, like your praise, reaches to the ends of the earth. *  
Your right hand is filled with victory.

Let Mount Zion be glad, *  
let the towns of Judah rejoice because of your judgments.

Walk about Zion, go all around it, *  
count its towers,  
consider well its ramparts; †  
go through its citadels, *  
that you may tell the next generation that this is God, our God forever and ever. *  
He will be our guide forever.

Ordinary Time I (BFW221–229) — praise of the God at work in Jesus’ ministry  
Ordinary Time II (BFW230–238) — trust and hope in God  
Ordinary Time III (BFW239–247) — petitioning God for assistance  
Ordinary Time IV (BFW248–258) — thanksgiving to God, especially in God’s house  
Ordinary Time V (BFW259–268) — God’s justice  
Ordinary Time VI (BFW269–274, as well as BFW232–234 and 241–243) — God’s peace and loving kindness  
Ordinary Time VII (BFW275–280, as well as BFW250–253 and 262–264) — reverence and love for God  
Ordinary Time VIII (BFW281–287, as well as BFW645, 210–211, 413–414, and 123) — God is true to God’s name, “I will be with you.” (Ordinary Time IX has a designated verse number when one moves back and forth between and among sacramentaries, psalters, graduals, hymnals, and Bible translations approved for use at liturgy, any of which may be citing differing versions of the Psalms. The following list of such resource books may be helpful.

The numbering of the verses is also slightly different in versions which follow the Greek text from versions which follow the Hebrew text. The latter generally begin numbering the verses from the body of the psalms, and do not number the titles which precede many of the psalms. The liturgical texts have generally included the title in their numbering, and when this is more than a few words long, they count the beginning of the body of the psalm as its second or third verse. (In the Grail Psalter, very occasionally the sequence of verses within a psalm has been changed [as for instance in psalm 21:16-18] in an attempt to restore what appears to have been the order of the original.)

It is important to compare psalm texts rather than just psalm numbers and verse numbers when one moves back and forth between and among sacramentaries, lectionaries, psalters, graduals, hymnals, and Bible translations approved for use at liturgy, any of which may be citing differing versions of the Psalms. The following list of such resource books may be helpful.

The numbering of the psalms to be found in most Christian liturgies is taken from the Greek Septuagint. This numbering differs from that found in the Hebrew text and most modern English translations of the Bible, both Catholic and Protestant. Books with a liturgical emphasis generally follow the Septuagint numbering, and other Biblical and exegetical works use the Hebrew, Latin and Spanish bibles (and lectionaries) follow the Septuagint numbering. Comparative numbering:

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<tr>
<th>Greek Septuagint</th>
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<td>1-8</td>
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(Most of the foregoing text is from The Psalms: A New Translation (Singing Version) (New York: Paulist, 1968), with adaptations by Paul Ford and Kevin McCracken.

Therefore for most of the psalms the Greek numbering is one behind that of the Hebrew.

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English Sacramentary Greek/Latin  
Spanish Missal Romano Greek/Latin  
English Lectionary Hebrew  
Spanish Leccionario Greek/Latin  
Grail Psalter Greek/Latin  
Liturgy of the Hours (Grail Psalter) Hebrew  
Graduate Romanum Greek/Latin  
The Gregorian Missal Greek/Latin  
The Graduale Simplex Greek/Latin  
The Simple Gradual Greek/Latin  
The New American Bible Hebrew  
The New RSV Bible Hebrew  
The Spanish bibles Greek/Latin  

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