

**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)

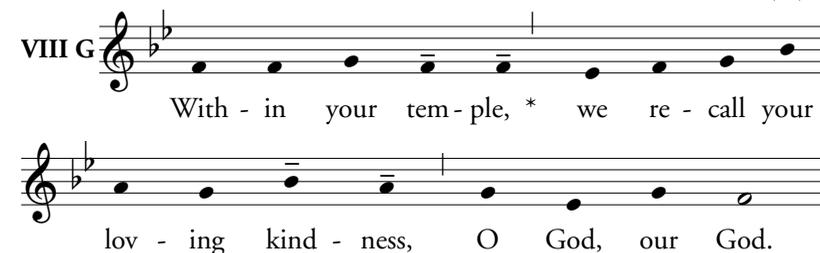
**New Sacramentary / Antiphony**

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*

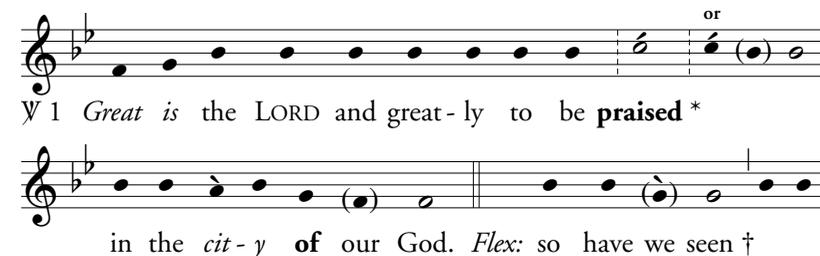
**Ordinary Time IV  
Entrance Antiphon**

Psalm 48 (47):9

VIII G 

**Psalm 48 (47)**

(9) 1–2, 4–5, 8–14



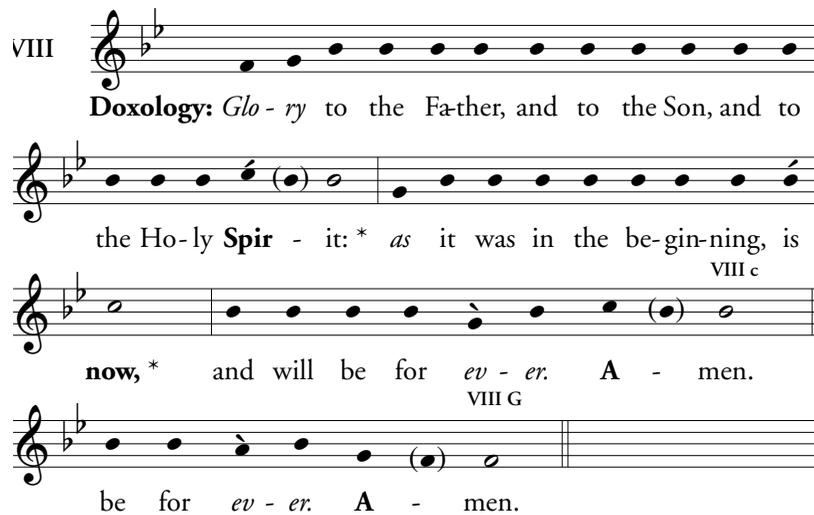
2 *His holy* mountain, beautiful in elevátion, \*  
is the jòy of **all** the earth,

3 *Mount Zion*, in the **fár** north, \*  
the city of *the* **great** King.

4 *Then the* kings **assémbled**, \*  
they came *on* **together**.

- 5 *As soon* as they saw it, they were **astounded**; \*  
they were in *panic*, *they took* to flight;
- 6 *As we* have heard, so have we seen †  
in the city of the **LÓRD** of hosts, \*  
in the city of our God, which God establishè *forever*.
- 7 *We ponder* your steadfast **love**, O God, \*  
in the midst of *your temple*.
- 8 *Your name*, O God, like your praise, reaches to the ends of  
the **éarth**. \*  
Your right hand is *filled with* **victory**.
- 9 *Let Mount Zion* be **glád**, \*  
let the towns of Judah rejoice because of *your judgments*.
- 10 *Walk about* Zion, go all **aróund** it, \*  
*count its towers*,
- 11 *consider* well its ramparts; †  
go through its **cítadels**, \*  
that you may tell the next *gèneration*
- 12 *that this* is God, our God forever and **éver**. \*  
He will be our *gùide forever*.

VIII



**Doxology:** *Glo - ry* to the Fa - ther, and to the Son, and to  
the Ho - ly **Spir** - it: \* *as* it was in the be - gin - ning, is  
now, \* and will be for *ev - er*. **A** - men.  
be for *ev - er*. **A** - men.

(*Music in Catholic Worship* §13 says: "How the people are invited to join in a particular song may be as important as the choice of the song itself.")

### Ordinary Time in By Flowing Waters

Unlike the Roman Gradual which has proper antiphons and psalms for entrance, preparation, and communion for every Sunday of the year, *By Flowing Waters* has nine suites of antiphons and psalms for Ordinary Time which are thematic in character. The themes of the suites are:

- 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 (BFW288–295, as well as BFW133 and 140) — watchful joy for the Return of Christ

Ordinary Time I is especially effective on Sundays and weekdays in the time after the Christmas season and before Lent, and in the ninth and twenty-second weeks when the Matthean and Lukan versions of the beginnings of Jesus' ministry are proclaimed in the weekday gospels. Similarly, Ordinary Time VIII is especially effective on Sundays and days when the readings underscore the ways in which God is true to God's name, "I will be with you." (Ordinary Time IX has a designated use, "the Last Weeks in Ordinary Time," weeks thirty-two through thirty-four and, by extension, any time when the lectionary readings focus on the end times.)

### A Note on the Numbering of the Psalms and Verses

The numbering of the psalms to be found in most Christian liturgies is taken from the Greek Septuagint. This numeration 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 the Hebrew. Latin and Spanish bibles (and lectionaries) follow the Septuagint numbering. Comparative numbering:

Greek Septuagint	Hebrew
1-8	1-8
9	9-10
10-112	11-113
113	114-115
114-115	116

116-145	117-146
146-147	147
148-150	148-150

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

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.

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

(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.