



Hermeneutic Method Applied to the *Antiphona ad Introitum* Texts in the 1970 Roman Missal: A Liturgical Inquiry

Christianus Watu

Pontificio Istituto Liturgico di Sant'Anselmo, Roma

Corresponding Author: christianus.watu@anselmianum.com

DOI: <http://dx.doi.org/10.31385/jl.v25i1.729.105-129>

Submitted: 18 August, 2025; Reviewed: 12 November, 2025; Accepted: 11 June, 2026; Published: 30 June, 2026

Abstract: *The main focus of this research is to propose a hermeneutic method for the texts of the Antiphona ad Introitum (Entrance Antiphon) contained in the Roman Missal of Paul VI (1970) and to apply it to two texts from Dominica II in Quadragesima. The aim of this study is to demonstrate that, through this method, the theological meaning of the text can be thoroughly understood, thereby enabling the faithful to grasp the spiritual fruits contained therein. The conclusion reveals that the theological significance of an antiphon text is profoundly rich, thus requiring a hermeneutic method to help uncover these meanings. Naturally, the hermeneutic method proposed here does not claim to be the only suitable approach for interpreting the entrance antiphon, as the choice of method depends on the specific questions the interpreter intends to address; different questions require different methods. Accordingly, the study employs a literature review conducted with a historical and liturgical hermeneutic perspective.*

Keywords: *Antiphona ad Introitum; Entrance antiphon; liturgical hermeneutics; Missale Romanum; Introductory Rite words.*

Introduction

The *Institutio Generalis Missalis Romani* (= IGMR), or the General Instruction of the Roman Missal (GIRM), states that if there is no entrance song at Mass or the Eucharist, the entrance antiphon (*Antiphona ad Introitum*) from the *Missale Romanum* (= *Missale/MR*) should be recited by the people together or by the lector. If no one recites it, the priest recites it after the initial greeting.¹ The purpose of this antiphon, like that of the entrance chant, is “to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.”²

¹ Cf. IGMR (2002), no. 48 [“*Institutio Generalis Missalis Romani*, no. 48”, in *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum Ioannis Pauli Pp. II cura recognitum*, Editio typica tertia (Città del Vaticano: LEV, 2002)]; GIRM (2002), no. 48 [“The General Instruction of the Roman Missal, n. 48”, in *The Roman Missal. Renewed by decree of the most holy second Ecumenical Council of the Vatican, promulgated by authority of Paul VI and revised at the direction of Pope John Paul II*. English translation according to the third typical edition. For Use in the Dioceses of the United States of America. United States Conference of Catholic Bishops. Washington, DC.]. To gain insight into the evolution of the text within the *Institutio Generalis*, we recommend reviewing Barba’s study, which offers a comparative analysis of the first and third editions: Cf. M. Barba, *Institutio Generalis Missalis Romani. Textus – Synopsis – Variationis*, (MSIL 45), (Città del Vaticano: LEV, 2006), 434-435.

² GIRM (2002), no. 48.

Since its function is merely to compensate for the absence of a chant, this formulation of the antiphon is rarely said. However, when they are chanted, the antiphons serve the same purpose as the entrance chant because they were originally intended for chanting, not reciting.³ The Fathers of the *Consilium* for the renewal of the liturgy recognized that even recited antiphons are useful in helping the faithful to connect with the mystery of the liturgical season being celebrated when there is no entrance chant.

Unfortunately, the opening antiphons are not widely known or heard, as they mainly serve as substitutes when there is no singing, despite being adaptations of the Gregorian chants found in the *Graduale Romanum*.⁴ The formulation of these antiphons is designed to lead the faithful into the liturgical season of the day. Consequently, the opening antiphons carry a rich theological significance capable of guiding the faithful toward the mystery of the liturgical season. This lack of familiarity with the opening antiphons has prompted the creation of this article, which seeks to reveal the rich theological meanings contained within these texts. Demonstrating the theological depth of these liturgical texts demands a specialized discipline—liturgical hermeneutics. Although space limitations prevent a full exploration here, this article reviews previous scholarly methods, proposes a method for further development, and applies it through examples.

The theme of the hermeneutics of the texts of the priestly presidential prayers—such as the Collect, the prayer over the offerings, the prefaces, and the prayer after communion—has been discussed by many liturgists, including V. Raffa (1969 and 1983),⁵ M. Augé (1970 and 1974),⁶ F. Nakagaki (1971),⁷ Triacca-Farina (1977),⁸ E. Lodi (1981),⁹ Cavagnoli-Catella (1984),¹⁰ G. Moore (1998),¹¹ R. Falsini (2000),¹² Leachman-McCarthy (2008),¹³ and R. De Zan (2021).¹⁴ Meanwhile, studies on the *Lectionarium* have been

³ “[...] *Latere nempe non potuit textus antiphonarum, quae hucusque in Graduali Romano ac proinde etiam in Missali romano exstant, electos olim esse non propter recitationem sed propter cantum. Ad cantum destinati sunt, non ad recitationem [...]*”: “Schema no. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis, p. I, no. 2”, in ICEL.

⁴ Cf. “Schema n. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis, p. II, no. 4”, in ICEL.).

⁵ V. Raffa, “I nuovi prefazi”, in *Le preghiere eucaristiche nella celebrazione della Messa* (Roma: Messaggero di Sant’Antonio, 1969), 175-194; V. Raffa, “Le nuove antifone alla comunione nell’edizione Italiana 1983 del Messale Romano”, *RL* 71 (1984), 660-726.

⁶ M. Augé, “Le collette del proprio del tempo nel nuovo Messale”, *EL* 84 (1970): 275–298; M. Augé, “Principi di interpretazione dei testi liturgici”, in *Anámnesis. Introduzione storico-teologica alla liturgia*, vol. 1: *La Liturgia momento nella storia della salvezza*, edd. B. Neunheuser-S.Marsili-M. Augé-R. Civil (Genova: Marietti, 21979), 159-179.

⁷ F. Nakagaki, “Metodo integrale. Discorso sulla metodologia nell’interpretazione dei testi eucologici”, in *Fons vivus. Miscellanea liturgica in memoria di don E.M. Vismara*, ed. A. Cuva (Zurich: Pas-Verlag, 1971), 269-286.

⁸ A.M. Triacca-R. Farina, “Studio e lettura dell’eucologia. Note metodologiche”, in *Teologia, Liturgia, Storia. Miscellanea in onore di C. Manziana*, ed. C. Ghidelli (Brescia: La scuola, 1977), 197-224.

⁹ E. Lodi, *Liturgia della Chiesa: Guida allo studio della liturgia nelle sue fonti antiche e recenti* (Bologna: EDB, 1981), 135-212.

¹⁰ G. Cavagnoli-A. Catella, “Le orazioni sulle offerte e dopo la comunione”, *RL* 71 (1984), 632-649.

¹¹ G. Moore, *Vatican II and The Collects for Ordinary time. A Study in the Roman Missal* (1975), Catholic Scholars Press (London-Bethesda: San Francisco, 1998).

¹² R. Falsini, “Orazioni dopo la comunione. Quale significato?”, *Vita Pastorale* 8-9 (2000), 60-61.

¹³ J.G. Leachman-D.P. McCarthy, *Appreciating the collect. An Irenic Methodology* (DREI. SLA) (Farnborough: St. Michael’s Abbey Press, 2008).

¹⁴ R.L. De Zan, *Erudi, Domine, quaesumus, populum tuum spiritalibus instrumentis. La lettura dell’eucologia latina: appunti per la ricerca di un metodo* (Bibliotheca «Ephemerides Liturgicae». «Subsidia» 195) (Roma: CLV-Edizioni Liturgiche, 2021).

undertaken by R. De Zan (2012 and 2021).¹⁵ However, hermeneutical studies of antiphonal texts have received little attention. We only have M. Augé¹⁶, who, although not focusing on this theme, has provided a general overview for analyzing songs derived from the Holy Scriptures. Therefore, this study will focus on this underexplored theme.

Method

This paper will utilize a descriptive qualitative approach, focusing on a literature review. It consists of two main sections: first, an explanation of the stages or hermeneutic method employed for text analysis; second, an application of this method using a randomly selected antiphon text from the second Sunday of Lent. The *Missale* referenced is the first edition published in 1970,¹⁷ which marks the initial outcome of the liturgical renewal initiated by the Second Vatican Council.¹⁸ Finally, the paper will discuss the relevance of this study to contemporary liturgical practices.

The Liturgical Hermeneutic Method

The main purpose of liturgical hermeneutics is to uncover the theological themes embedded in the texts of the entrance antiphons. These themes can only be discussed once the meaning of the texts has been revealed. This process involves two important considerations: first, it is essential to identify the texts under study; second, we need to develop a suitable method for analyzing their meanings.

Matias Augé¹⁹ and, subsequently, Renato De Zan²⁰ have categorized liturgical texts into two groups: those composed by the Church (including patristics, euchology, poetry, and rubrics) and biblical texts (including the Lectionary, antiphons, psalms, and biblical chants). Naturally, the methods for exegeting these two types of texts differ. It is important to note that various methods have been proposed and utilized for interpreting euchological texts, such as the collect prayer, the prayer of offering, the prefaces, and the prayer after communion. More recently, De Zan has published two works on liturgical

¹⁵ R.L. De Zan, *"I molteplici tesori dell'unica Parola". Introduzione al lezionario e alla lettura liturgica della Bibbia* (Dabar – Logos – Parola. Lectio divina popolare) (Padova: Edizioni Messaggero, 2012); R.L. De Zan, *Unius verbi Dei multiplices thesauri. La lettura liturgica della Bibbia: appunti per un metodo* (Bibliotheca «Ephemerides Liturgicae». «Subsidia» 196) (Roma: CLV-Edizioni Liturgiche, 2021).

¹⁶ M. Augé, "Principi di interpretazione dei testi liturgici", in *Anámnesis*, 164-165.

¹⁷ MR (1970) [*Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum*, Editio typica (26 martii 1970), Typis Polyglottis Vaticanis 1971].

¹⁸ The *Missale* 1970, as the first fruit of the liturgical renewal of the Second Vatican Council, retained the format of entrance antiphons that included Scripture quotations based on the *Vetus Latina*. In contrast, later editions, particularly the *Missale* 2002/2008, have adapted these quotations to align with the new translation of Scripture known as the *Nova Vulgata*. Consequently, in the *Missale* 2002/2008, Scripture quotations predominantly use the abbreviation "Cf" or "Cfr," which stands for "confront" (meaning "compare"). As a result, the formulation of the entrance antiphon in these *Missale* differs significantly from the text of the *Nova Vulgata*.

¹⁹ M. Augé, "Principi di interpretazione dei testi liturgici," 162.

²⁰ De Zan, *Erudi, Domine, quaesumus*, 29.

hermeneutic methods for euchological texts²¹ and the Lectionary.²² Although no researcher has yet proposed a specific hermeneutic method for interpreting the entrance antiphons, De Zan's approach to exegeting the Lectionary is considered more suitable for this purpose. His method stems from an in-depth study of prior researchers and is specifically designed for interpreting biblical texts. Therefore, this paper will utilize De Zan's method while introducing some new perspectives.

A key principle in conducting liturgical hermeneutics is the understanding that the texts of the entrance antiphons often differ from the original biblical source texts, both in formulation and literary context. Liturgical texts are crafted to align with the musical requirements and themes of the liturgical season being celebrated. Consequently, some challenging words may have been modified or omitted, while thematically appropriate terms have been selected.²³ Thus, interpreting unaltered biblical texts is distinct from interpreting texts that have been 'modified' by liturgy, as their contexts are different. The hermeneutic approach adopted here is a liturgical hermeneutic, which interprets the texts considering the mystery of Christ as celebrated in worship. The objective is to uncover their theological significance and recognize the liturgical function these texts serve within the context of the celebration.

Based on these considerations, our method comprises two main parts. First, text analysis. In this section, the text of the entrance antiphon is presented along with its source citation. The formulation of the entrance antiphon is then compared with the textual content of the Scriptural source it references. The purpose of this analysis is to familiarize readers with both texts to identify any words that have been omitted, added, or altered. This identification process will help highlight the terminology or keywords emphasized by the liturgical text. The Scriptures used for this analysis are the Latin texts from Weber's *Vetus Latina*²⁴ and Weber, Gryson, and Fischer's *Vulgata*.²⁵

Second, exegesis. The exegesis consists of two parts: historical analysis and textual analysis to uncover its theological meaning. In the historical analysis, we examine tradition, redaction, and liturgical sources. The analysis of tradition provides a comprehensive overview of the texts that have been utilized from the eighth century to the present day. The redaction history analysis helps us understand the changes and intentions of the *Consilium* for liturgical renewal in updating the antiphonal texts. Additionally, the

²¹ Cf. De Zan, *Erudi, Domine, quaesumus*, 30-32 e 117-144. De Zan's method represents a development and refinement of prior approaches put forth by liturgists such as Nakagaki, Augé, Triacca-Farina, and Enzo Lodi. As a result, his method is considered highly comprehensive and has been further enriched with innovative interpretative strategies. Furthermore, his methodology is presented in a clear and structured format, complete with examples and practical applications based on the principles he has established (see pp. 12-33).

²² Cf. De Zan, *Unius verbi Dei multiplices thesauri*, 93-212.

²³ Cf. "Schema n. 313, De Missali 53 Addendum— 12 octobris 1968; De Missali Romano: De Antiphonis, p. II", in Segretario ICEL. Also compare with the criteria used for selecting and organizing the Mass readings: Cf. *P-OLM* (1981), no. 73-77 [*Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Ordo Lectionum Missae*, Editio typica altera (Città del Vaticano: LEV, 1981), no. 73-77]; Cf. DE ZAN, *Unius verbi Dei multiplices thesauri*, 130.

²⁴ *Le psautier romain et les autres anciens psautiers latins*, ed. R. Weber (CBL, vol. 10), (Roma: Abbaye Saint-Jerome, 1953 dan Città del Vaticano: Libreria Vaticano, 1953). For comparative analysis, one may consider another edition of *Vetus Latina*, edited by Marazuela. This critical edition features six translations derived from distinct traditions, enhancing the depth and breadth of the text's interpretation: See *La Vetus Latina Hispana*, vol. 5,1-3, *El Salterio. Introduccion general y edicion critica*, ed. T.A. Marazuela (Madrid: Imprenta de Aldecoa-Burgos, 1962).

²⁵ *Biblia sacra iuxta vulgatam versionem*, edd. R. Weber-R. Gryson-B. Fisher et al. (Stuttgart: Deutsche Bibelgesellschaft, 2007).

analysis of liturgical sources recognizes that these antiphon texts, besides being used in their celebrations, may also be incorporated into other liturgical books.

In analyzing texts for theological themes, the first step is to understand the context and identify the major themes by consulting the exegesis conducted by biblical scholars on the source texts used in the opening antiphon and the accompanying psalms. The next step involves analyzing the terminology or keywords within this context. This terminological analysis aims to uncover the biblical and liturgical meanings of prominent words in the antiphon text. To find the meaning of a word, the analysis includes examining all relevant Scriptural texts that utilize the word and all pertinent liturgical texts. The primary resources used for word analysis will be Blaise's *Le Vocabulaire Latin*²⁶ and *Le Dictionnaire Latin-Français*,²⁷ Fisher's *Novae Concordantia*,²⁸ Botterweck and Ringgren's *Grande Lessico dell'Antico Testamento*,²⁹ and Schnitker and Slaby's *Concordantia Verbalia Missalis Romani*.³⁰

The culmination of this exegetical journey is theology. This section presents a collection of themes derived from the previous analyses, which include the original context of the source text used in the entrance antiphons, a summary of the biblical and liturgical themes resulting from the word analysis, and their dialogue concerning Christ and the Church. The framework for the liturgical interpretation of the entrance antiphon texts is summarized in the following scheme:

1	Text analysis	• The antiphon text and its source • Comparison of liturgical and biblical texts
2	Exegesis	• Historical analysis of traditions • Analysis of editorial history • Analysis of liturgical sources • Analysis of the biblical or theological themes of the source text of the antiphons and accompanying psalms • Analysis of biblical and liturgical themes of the entrance antiphon text • Theology

Application of the hermeneutic method

As previously explained, the method employed in this study is an adaptation of R. De Zan's approach, originally applied to the lectionary rather than to entrance antiphons. Consequently, not all elements of his method are utilized here; certain aspects deemed unsuitable have been omitted. In their place, we have incorporated several additional elements considered essential for the objectives of this research. These modifications represent the contribution and novelty of the present study. The following

²⁶ A. Blaise, *Le vocabulaire Latin des principaux thèmes liturgiques* (Turnhout: Brepols, 1964).

²⁷ A. Blaise, *Le Dictionnaire latin-français des auteurs chrétiens* (Turnhout: Brepols, 1967).

²⁸ *Novae concordantiae bibliorum sacrorum iuxta Vulgatam versionem critice editam*, Tomus I-V, ed. B. Fischer (Stuttgart: Frommann-Holzboog, 1977).

²⁹ *Theologisches Wörterbuch zum Alten Testament*, voll. I-X, eds. G. J. Botterweck and H. Ringgren (Stuttgart: W. Kohlhammer Verlag, 1973-2000) [Italian translation: *Grande Lessico dell'Antico Testamento*, voll. I-X (Brescia: Paidea, 1988-2010)].

³⁰ T.A. Schnitker-W.A. Slaby, *Concordantia verbalia Missalis Romani. Partes euchlogicae* (Münster Westfalen: Aschendorff, 1983).

section presents an application of the formulated method. It should be noted, however, that this is neither the sole nor the definitive approach for researching these texts. Many methods can be used to analyze the same text, particularly the entrance antiphons. For this study, the text selected for analysis is that of the Second Sunday of Lent (Dominica II in Quadragesima). This text was chosen because it contains two antiphons, thereby allowing for a broader examination of its application.

Dominica II in Quadragesima

The first step is to analyze the text by examining its formulation and the biblical sources it draws upon, while also considering the English translation. The subsequent step involves comparing these antiphons with the original text of the Vulgate to observe how the Church has adapted the biblical texts for liturgical use. Through this comparison, we can clearly identify words that have been omitted, added, or replaced by the compiler of the text. This process aids in uncovering the specific meaning of each word employed in the antiphon.

Text analysis

1) The antiphon text and its source

Text (A): *Tibi dixit cor meum, quaesívi vultum tuum, vultum tuum, Domine, requíram. Ne avértas fáciem tuam a me (Ps 26,8-9).*³¹

[Of you my heart has spoken: Seek his face. it is your face, o Lord, that i seek; hide not your face from me) (cf. Ps 27 (26): 8-9)].³²

Text (B): *Reminiscere miseratiónum tuárum, Dómine, et misericórdiae tuae, quae a sáeculo sunt. Ne umquam dominéntur nobis inimíci nostri; libera nos, Deus Israel, ex ómnibus angústíis nostris (Ps 24,6.3.22).*³³

[Remember your compassion, o Lord, and your merciful love, for they are from of old. Let not our enemies exult over us. Redeem us, o God of Israel, from all our distress (cf. Ps 25 (24): 6,2,22)].³⁴

2) Comparison of liturgical and biblical texts

Text of the entrance antiphon (A):

Tibi dixit cor meum, quaesívi vultum tuum, vultum tuum, Domine, requíram. Ne avértas fáciem tuam a me (Ps 26,8-9).

Text of the Bible (Ps 26,8-9)³⁵

⁸*Tibi dixit cor meum quaesivi vultum tuum vultum tuum Domine requiram* ⁹*ne avertas faciem tuam a me et ne declines in ira a servo tuo adiutor meus esto ne derelinquas me neque despicias me Deus salutaris meus.*

³¹ MR (1970), 192.

³² The Roman Missal (2011), 226.

³³ MR (1970), 192.

³⁴ The Roman Missal (2011), 226.

³⁵ *Le psautier romain et les autres anciens psautiers latins*, ed. R. Weber, 51, 52.

Text of the entrance antiphon (B):

Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt. Ne umquam dominentur nobis inimici nostri; libera nos, Deus Israel, ex omnibus angustiis nostris (Ps 24,6.3.22).

Text of the Bible (Ps 24,6.3.22):³⁶

Reminiscere miserationum tuarum Domine et misericordiae tuae quae a saeculo sunt ³neque inrideant me inimici mei etenim universi qui te expectant Domine non confundentur ²²redime me Deus israhel ex omnibus angustiis meis.

Exegesis

Historical analysis of traditions

The *Missale* provides two formulations of the entrance antiphon for the second Sunday of Lent, known as *Dominica II in Quadragesima*. These formulations are: “*Tibi dixit cor meum*,” taken from Psalm 26:8-9, and “*Reminiscere miserationum tuarum*,” from Psalm 24:6, 3, 22. In ancient sources, such as *Blandiniensis* (VIII-IXth c.), *Compendiensis* (IXth c.), *Corbiens* (IX-Xth c.), *Silvanectensis* (IXth c.), and the *Missale Franciscanum Regulae* (= *MFR*) (XIIIth c.), the second Sunday of Lent is called *Dominica vacat*.³⁷ In these texts, the formula repeats what was already provided on the Wednesday of the first week of Lent (*feria quarta*), specifically, “*Reminiscere miserationum*.”³⁸ In the *Missale* 1962, this text is not only reserved for Wednesdays (*feria quarta: quatuor temporum Quadragesima*) but is also designated for the second Sunday of Lent. In contrast, the *Rhenaugiensis* (VIII-IXth c.) source offers a different formulation that repeats the antiphon used the previous Saturday,³⁹ “*Intret oratio mea*.”⁴⁰ However, this formulation is not included in the current *Missale*.

A new text, “*Tibi dixit*,” was later added to the *Missale* for the second Sunday of Lent, derived from the formula reserved for Tuesday (*feria tertia*) of the second week of Lent or the Tuesday of *Dominica vacat*. Among the oldest sources, only *Rhenaugiensis* does not contain the “*Tibi dixit*” formula. The verses that follow the opening antiphon are drawn from Psalm 26:1, “*Dominus illuminatio*” for the “*Tibi dixit*” antiphon, and Psalm 24:1-2, “*Ad te, Domine, levavi*” for the “*Reminiscere miserationum*” antiphon. Notably, only the *Silvanectensis* source provides *versus ad repetendum* (additional verses)⁴¹ for the “*Tibi dixit*” text, specifically “*qui tribulant me*.”

³⁶ *Le psautier romain et les autres anciens psautiers latins*, ed. R. Weber, 46, 48, 49.

³⁷ *AMS*, n. 46^{bis}, ed. R.J. Hesbert, 62-63.

³⁸ In the *Missale Franciscanum*, this information is clearly shown through the rubrics. It is said that “*Dominica secunda in Quadragesima non habet proprium officium et dicitur Dominica vacat. Reiteratur officium quod est retro in feria quarta. Introitus scilicet Reminiscere*”: *MFR*, n. 634, ed. M. Przeczewski, p. 119.

³⁹ “*Domenica in XLma item ad missam sicut jam supra scriptum est in sabbato*”: *AMS*, nn. 46^a e 46^{bis}, ed. R.J. Hesbert, 60 e 62

⁴⁰ *AMS*, n. 46^a, ed. R.J. Hesbert, 62.

⁴¹ *Versus ad repetendum* are psalm verses selected and added after the singing of the doxology (*Gloria Patri*); afterwards, it resumes with the repetition of the entrance antiphon. Its purpose is to close an extended liturgical action: Cf. C. Tietze, *Hymns Introits for the Liturgical Year. The Origin and Early Development of the Latin Texts* (Chicago: HillenbrandBooks, 2005), p. 26.

Text (A): *Tibi dixit*

Blandiniensis (VIII-IX) ⁴²	<i>ANT. Tibi dixit cor meum quaesivi vultum tuum. PSALM. XXVI (Feria III [Dominica vacat]).</i>
Compendiensis (IX) ⁴³	<i>ANT. Tibi dixit cor meum, quaesivi vultum tuum vultum tuum Domine requiram ne avertas faciem tuam a me. PSALM. Dominus illuminatio (Feria IIIa [Dominica vacat]).</i>
Corbiensis (IX-X) ⁴⁴	<i>ANT. Tibi dixit cor meum, quaesivi vultum tuum vultum tuum Domine requiram ne avertas faciem tuam a me. PSALM. Dominus illuminatio (Feria III [Dominica vacat]).</i>
Silvanectensis (IX) ⁴⁵	<i>ANT. Tibi dixit cor meum. PSALM. Dominus inluminatio. AD REPET. Qui tribulant me (Feria IIIa [Dominica vacat]).</i>
Missale Franciscanum Regulae (XIII) ⁴⁶	<i>Tibi dixit cor meum quaesivi vultum tuum, vultum tuum Domine requiram, ne avertas faciem tuam a me. Ps. Dominus illuminatio mea et salus mea, quem timebo (Feria tertia [Dominica secunda in Quadragesima]).</i>
Missale Romanum 1962 ⁴⁷	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. Ps. Ibid., 1 Dominus illuminátio mea, et salus mea: quem timébo? V. Gloria Patri (Feria III [Dominica II in Quadragesima]).</i>
Missale Romanum 1970 ⁴⁸	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum, Domine, requíram. Ne avértas fáciem tuam a me (Dominica II in Quadragesima).</i>

Text (B): *Reminiscere miserationum tuarum*

Blandiniensis (VIII-IX) ⁴⁹	<i>ANT. Reminiscere miserationum tuarum Domine & misericordie tuae que a seculo sunt ne umquam dominantur nobis inimici nostri libera nos Deus Israhel ex omnibus angustiis nostris. PSALM. Ad te Domine levavi animam meam (Feria IIII [Inicio Quadragesime]).</i>
Compendiensis (IX) ⁵⁰	<i>ANT. Reminiscere miserationum tuarum Domine et misericordiae tuae quae a saeculo sunt ne umquam dominantur nobis inimici nostri libera nos Deus Israhel ex omnibus angustiis nostris. PSALM. Ad te Domine (Feria IIII [Dominica in Quadragesima]).</i>
Corbiensis (IX-X) ⁵¹	<i>ANT. Reminiscere miserationum tuarum Domine & misericordiae tuae quae a seculo sunt ne umquam</i>

⁴² AMS, no. 48^a, ed. R.J. Hesbert, 62.

⁴³ AMS, no. 48^a, ed. R.J. Hesbert, 63.

⁴⁴ AMS, no. 48^a, ed. R.J. Hesbert.

⁴⁵ AMS, no. 48^a, ed. R.J. Hesbert.

⁴⁶ MFR, no. 656-657, ed. M. Przeczewski, 123.

⁴⁷ MR (1962), no. 705, edd. M. Sodi-A. Toniolo, 166.

⁴⁸ MR (1970), 192.

⁴⁹ AMS, no. 43^a, ed. R.J. Hesbert, 56.

⁵⁰ AMS, no. 43^a, ed. R.J. Hesbert, 57.

⁵¹ AMS, no. 43^a, ed. R.J. Hesbert.

Silvanectensis (IX) ⁵²	<i>dominentur nobis inimici nostri libera nos Deus Israhel ex omnibus angustiis nostris. PSALM. Ad te Domine levavi (Feria IIII [Dominica in Quadragesima]).</i>
Missale Franciscanum Regulae (XIII) ⁵³	<i>ANT. Reminiscere. PSALM. Ad te Domine levavi (Feria IIII [Dominica in Quadragesima]).</i> <i>Reminiscere miserationum tuarum Domine, et misericordiae tuae quae a saeculo sunt, ne unquam dominantur nobis inimici nostri. Libera nos Deus Isra[h]el ex omnibus angustiis nostris. Ps. Ad te Domine levavi animam meam, Deus meus in te confido, non erubescam. Gloria (Feria quarta [Dominica prima in Quadragesima]).</i>
Missale Romanum 1962 ⁵⁴	<i>Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. Ps. Ibid., 1-2 Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri (Feria quarta [Dominica prima in Quadragesima – Dominica II in Quadragesima]).</i>
Missale Romanum 1970 ⁵⁵	<i>Reminiscere miserationum tuarum, Dómine, et misericordiae tuae, quae a saeculo sunt. Ne umquam dominéntur nobis inimici nostri; libera nos, Deus Israel, ex ómnibus angústiiis nostris (Dominica II in Quadragesima).</i>

Analysis of editorial history

For centuries, the only text reserved for the second Sunday of Lent was the “*Reminiscere miserationum tuarum*.” However, after the liturgical renewal, the “*Tibi dixit*” text was added to the *Missale*; this text is derived from the Tuesday of the second week of Lent (*feria III*).

In the *Missale*, the arrangement of the texts is unique. The “*Reminiscere*” text, which had always been used for the second Sunday, was moved to the *ad libitum* section, while the “*Tibi dixit*” text was placed in the first section. The study group for the liturgical renewal (*Coetus*) did not propose “*Tibi dixit*” as the entrance antiphon for this Sunday; instead, they favored the “*Reminiscere*” text. Nevertheless, following the “*Graduale Romanum*” (1908)⁵⁶ and the “*Ordo Cantus Missae*” (1972),⁵⁷ the *Missale* includes “*Tibi dixit*” in the first place and “*Reminiscere*” in the second place.

⁵² AMS, no. 43^a, ed. R.J. Hesbert.

⁵³ MFR, no. 571-572, ed. M. Przeczewski, 107.

⁵⁴ MR (1962), no. 681, edd. M. Sodi-A. Toniolo, 152 e 163.

⁵⁵ MR (1970), 192.

⁵⁶ *Graduale Romanum* (1908) [*Graduale Sacrosanctae Romanae Ecclesiae de tempore et de Sanctis SS. D. N. Pii X. Pontificis Maximi jussu restitutum et editum ad exemplar editionis typicae concinnatum et rhythmicis signis a Solesmensibus monachis diligenter ornatum*, Desclee & Socii, Romae, Tornaci 1908].

⁵⁷ *Ordo Cantus Missae* (1972) [*Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum. Ordo Cantus Missae*, Editio typica altera (Città del Vaticano: LEV, ²1988)].

Regarding the text of “*Reminiscere*,” on October 1, 1968, the *Coetus* changed the wording for a more suitable theme. The suggested formulation was based on Psalm 24:6-7, which states: “*Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: delicta et ignorantias meas ne memineris. Secundum autem misericordiam tuam, memento mei tu*”.⁵⁸ The previous text of Psalm 24:6.3.22 had been judged to have a theme of revenge, so it had to be changed and replaced with a theme of remorse. “*Iuxta sententiam aliquorum Ant. MR nimis dura videbatur. Mutatur proinde unus versiculus, ex quo fit ut nunc habeat sensum magis paenitentialem quam vindicativum*”.⁵⁹ This proposal was not accepted by the *Consilium*. On February 14, 1969, the original formulation of Psalm 24:6.3.22 was restored to be included in the proposal. Until the publication of the *Missale* 1970, the *Reminiscere* formulation of Psalm 24:6.3.22 was retained without any change.

Text (A): *Tibi dixit*

Missale Romanum 1962 ⁶⁰	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. Ps. Ibid., 1 Dominus illuminátio mea, et salus mea: quem timébo? V. Gloria Patri (Ps 26,8 et 9).</i>
Graduale Romanum 1908 ⁶¹	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum Dómine requíram: ne avértas fáciem tuam a me. Ps. Dominus illuminátio mea, et salus mea: quem timébo? Gloria Patri.</i>
Schema, no. 313 (1968) ⁶²	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum Dómine, requíram: ne avértas fáciem tuam a me (Ps 26,8 et 9).</i>
Schema, no. 338 (1969) ⁶³	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum Dómine, requíram: ne avértas fáciem tuam a me (Ps 26,8 et 9).</i>
Missale Romanum 1970 ⁶⁴	<i>Tibi dixit cor meum, quaesivi vultum tuum, vultum tuum, Domine, requíram. Ne avértas fáciem tuam a me.</i>

Text (B): *Reminiscere Miserationum tuarum*

Missale Romanum 1962 ⁶⁵	<i>Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. Ps. Ibid., 1-2 Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri (Ps 24,6,3 et 22).</i>
Graduale Romanum 1908 ⁶⁶	<i>Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. Ps. Ad te, Domine, levavi animam meam: Deus meus in te confido, non erubescam. Gloria Patri.</i>

⁵⁸ “Schema no. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis, 5”, in ICEL.

⁵⁹ “Schema no. 313, De Missali 53 Addendum– 12 octobris 1968; De Missali Romano: De Antiphonis, 2”, in ICEL.

⁶⁰ *MR* (1962), n. 705, edd. M. Sodi-A. Toniolo, 166.

⁶¹ *Graduale Romanum* (1908), 106.

⁶² “Schema no. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis, 5”, in ICEL.

⁶³ “Schema no. 338, De Missali 60 – 14 februarii 1969; De Missali Romano: De Antiphonis et Orationibus, 21 e 20”, in ICEL.

⁶⁴ *MR* (1970), 192.

⁶⁵ *MR* (1962), no. 595, 681, edd. M. Sodi-A. Toniolo, 152, 163.

⁶⁶ *Graduale Romanum* (1908), 100-101.

Schema, no. 313 (1968) ⁶⁷	<i>Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: delicta et ignorantias meas ne mimineris. Secundum autem misericordiam tuam, memento mei tu (Ps 24,6 et 7).</i>
Schema, no. 338 1969) ⁶⁸	<i>Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris (Ps 24, 6, 3 et 22).</i>
Missale Romanum 1970 ⁶⁹	<i>Reminiscere miserationum tuarum, Dómine, et misericórdiae tuae, quae a saeculo sunt. Ne umquam dominéntur nobis inimíci nostri; libera nos, Deus Israel, ex ómnibus angústiis nostris.</i>

Analysis of liturgical sources

The texts, both “*Tibi dixit*” and “*Reminiscere*” are used to varying extents in liturgical celebrations, particularly during the commemorations and feasts of saints. The “*Tibi dixit*” text is utilized for ritual Masses (*Missae rituales*), while “*Reminiscere*” is used for various purposes Masses (*Missae ad diversae*). However, these two texts are primarily cited by the celebrants for the entrance antiphons.

Text (A): *Tibi dixit*

Before the Second Vatican Council	<i>Feria III hebdomada II Quadragesima (Blandiniensis, Compendiensis, Corbiensis, Silvanectensis).</i>
After the Second Vatican Council	<i>Dominica II in Quadragesima (MR 1970; OCM 1972; GR 1979); Dominica VII Paschae (MR); 22/7: S. Mariae Magdalenae; 6/8: In trasfiguratione Domini; 16/10: S. Margaritae Mariae Alacoque, Virginis; Commune sanctorum et sanctarum: Pro religiosis; Missae Rituales: In consecratione virginum et in professione religiosa (OCM 1972; GR 1979); 5/12: S. Sabbae, Abbatis (GR 1979).</i>

Text (B): *Reminiscere miserationum tuarum*

Before the Second Vatican Council	<i>Feria IIII Quatuor Temporum in quadra (Blandiniensis, Compendiensis, Corbiensis, Silvanectensis)</i>
After the Second Vatican Council	<i>Dominica II in Quadragesima; Feria quarta in Hebdomada I Quadragesimae (MR 1970; OCM 1972; GR 1979); Missae</i>

⁶⁷ “Schema no. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis, 5”, in ICEL.

⁶⁸ “Schema no. 338, De Missali 60 – 14 februarii 1969; De Missali Romano: De Antiphonis et Orationibus, 21, 20”, in ICEL.

⁶⁹ MR (1970), 192.

ad diversae: Pro rebus publicis-Tempore belli vel eversionis (OCM 1972; GR 1979)

Analysis of the biblical or theological themes of the source text of the antiphons and accompanying psalms

1) Tibi dixit

The first antiphon text in the *Missale* is “*Tibi dixit*,” taken from Psalm 26. The accompanying verse is also from this psalm, specifically from the first verse: “*Dominus illuminatio*.” Psalm 26 expresses David’s lament before his anointing (*David priusquam liniretur*).⁷⁰ Castellino interprets the psalmist’s situation, noting that misfortune and enemies have caused the psalmist to feel downcast, prompting him to cry out to God for grace and protection.⁷¹ The supplicant in this psalm opens his heart (*cor meum*) to confess his faith in God. The underlying motive remains the same: God is hope. He is the refuge for His people, always welcoming those who place their trust in Him. This confession shows the journey of the soul towards God, which is implemented in ‘seeking the face of God’ (*quaesivi vultum tuum*).⁷²

The psalm consists of two distinct parts, reflecting both tone and content: the song of trust (verses 1-6) and the prayer of lament (verses 7-14).⁷³

Psalm 27 (26), verses 1-6, is a profound hymn of unwavering trust in God, characterized by personal individuality. In contrast, Psalm 27 (26), verses 7-14, which also conveys individual sentiment, represents the prayer of lament from someone in desperate need of help, following the general structure of a lament.⁷⁴

Thus, the psalm conveys the psalmist’s strong belief in God’s protection throughout his life and expresses his certainty that this belief will lead him to witness God’s beauty in the future.⁷⁵ The psalmist is confident that God is his only light, salvation, and firm fortress.

2) Reminiscere

The second antiphon of the week is drawn from Psalm 24. This psalm reflects a prayer of lament from an individual concerned about his piety, seeking God’s forgiveness and protection.⁷⁶ The psalmist

⁷⁰ *Biblia Sacra Vulgata*, 798.

⁷¹ Cf. D.G. Castellino, *Libro dei Salmi* (Torino: Marietti, 1965), 802.

⁷² Cf. G. Ravasi, *Il libro dei Salmi. Commento e attualizzazione*, vol. 1 (1-50) (Bologna: EDB, 1981), 504.

⁷³ Cf. A. Weiser, *I Salmi. Parte prima: Ps. 1-60* (edizione italiana a cura di Tommaso Federici) (Brescia: Paidea Editrice Brescia, 1984), 255. The terms used by Schökel and Carniti are “triumphant confidence (vv. 1-6) and trust (vv. 7-14)”, while by Ravasi it is “triumphant thanksgiving (vv. 1-6) and anxious supplication (vv. 7-14)”: Cf. L.A. Schökel-C. Carniti, *I Salmi*, vol. 2 (edizione italiana a cura di Antonio Nepi) (Roma: Edizione Borla, 1993), p. 27; Ravasi, *Il libro dei Salmi*, vol. 1 (1-50), 495.

⁷⁴ Cf. Weiser, *I Salmi. Parte prima: Ps. 1-60*, 255; M.M. Sales, “Il libro dei Salmi”, vol. V, in *Il Vecchio Testamento commentato dal P. Marco M. Sales OP. Testo latino della Volgata e versione italiana di Mons. Antonio Martini*, (Torino: LICE, 1934), 82.

⁷⁵ Cf. M. Dahood, *Psalms I. 1-50. Introduction, translation and notes by Mitchell Dahood* (NewYork: Doubleday & Company, Inc, 1966), 166. About “the future” Schökel says that “If belief refers to the present, hope refers to the future.”: A. Schökel, *I Salmi* (Torino: Casa Editrice Marietti, 1981), 44.

⁷⁶ Cf. Weiser, *I Salmi. Parte prima: Ps. 1-60*, 247; Dahood, *Psalms I. 1-50*, 155; Sales, “Il libro dei Salmi”, vol. V, 77; L.A. Schökel-C. Carniti, *I Salmi*, vol. 1 (edizione italiana a cura di Antonio Nepi) (Roma: Edizione Borla, 1992), 478.

expresses a confident hope in God's goodness, stating that true rest for the human soul is found only in God and assures that their hope in Him will not be disappointed.⁷⁷

According to Castellino, the context of this prayer arises from the psalmist's realization that he has lost God's protection. The presence of enemies, along with feelings of sin and guilt, suffering, tribulation, fear, confusion, and other distressing circumstances, led the psalmist to feel that God's protection no longer provided the same sense of security as before. The grace and mercy that God had once bestowed upon him now felt insufficient, leaving him with a sense of abandonment and directionlessness. Consequently, he felt compelled to offer himself to the Lord, bringing forth his troubles and worries for divine assistance.⁷⁸

This psalm is divided into three sections:

The first section (verses 1-7) is a prayer for protection from enemies and a request for forgiveness. The second section (verses 8-14) consists of reflections on God's goodness and His actions towards those who revere Him. The third section (verses 15-22) is a prayer seeking deliverance from significant distress.⁷⁹

Analysis of biblical and liturgical themes of the entrance antiphon text

1) Tibi dixit

The subject speaking to God in this text represents the heart of a supplicant. He expresses to God that he has sought His presence and continues to seek it. His plea is that God should not turn His face away from him. What does the "face of God" mean, and why is it so important to seek? What would be the consequences if God turned His face away? Why is the Subject seeking God's face expressed with "heart"? The words to be analyzed here are *cor meum*, *vultum tuum*, *quaesivi*, *requiram*, *avertas*.

Cor meum

The term "*cor*" has multiple meanings, including intelligence, reason, soul, spirit, conscience, innermost part, and heart.⁸⁰ In a liturgical context, it particularly refers to the heart and the innermost feelings of human beings.⁸¹ The heart is considered the "center of life and person."⁸² In the Bible, "*cor*" can be understood in terms of the emotional realm. It serves as the center of various emotions and feelings, such as joy (1Sam 2:1; Ps 4:7; 32:21), sorrow (1Sam 1:8), fear and grief (Deut 20:3, 8; Ps 39:13; Isa 7:2), and despair (Ps 2:20). It can also reflect attitudes like pride (Ps 100:5; Prov 21:4), wrath (Jas 15:12), envy (Prov 23:17), and passion (Ps 20:3; 36:4). Moreover, it encompasses feelings of sympathy and love (Prov 31:11; Ps 5:2).⁸³

From a biblical anthropological perspective, "heart" can also be synonymous with intelligence (Job 12:3), the ability to memorize (Deut 4:9; Isa 65:17), and the capacity to think, meditate, and reflect (1Sam

⁷⁷ Cf. Weiser, *I Salmi. Parte prima: Ps. 1-60*, 248.

⁷⁸ Cf. Castellino, *Libro dei Salmi*, 81.

⁷⁹ Sales, "Il libro dei Salmi", vol. V, 77.

⁸⁰ "Cor", in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. Blaise, 223.

⁸¹ "Cor", in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. Blaise, 41; Ravasi, *Il libro dei Salmi*, vol. 1 (1-50), 504.

⁸² E. Bianchi, "Cuore", in *Temi teologici della bibbia*, edd. R. Penna-G. Perego-G. Ravasi (Milano: Edizional Paolo, 2010), 289.

⁸³ Cf. Bianchi, "Cuore", in *Temi teologici della bibbia*, 290.

9:20; Ps 4:5; Hos 7:2). It relates to knowledge (Ecc 1:17; Prov 15:7), wisdom (Prov 2:10), discretion (Prov 2:2), decision-making (2Sam 7:27; Prov 6:18), and conscience (2Sam 24:10).⁸⁴ Although the human heart is invisible to others, God can see and examine it (1Sam 16:7; Jer 17:10). As stated in Isaiah 29:13, “This people approaches Me with their mouth and honors Me with their lips, but their heart is far from Me.” Therefore, God continually calls people to renew their hearts (Ezek 18:31).

In the Gospel, Jesus taught about the evil that originates from the heart. He stated that evil thoughts, murder, and adultery come from the heart, making people unclean (Mt 15:9; Mk 7:21). Therefore, Jesus emphasized the importance of receiving the word of God with a willing heart (Lk 8:15), loving God with all one’s heart (Mt 22:37), and forgiving one’s brother wholeheartedly (Mat 18:35). “Blessed are the merciful, for they will be shown mercy” (Mt 5:8).

Vultum tuum

The term “*vultum*” comes from “*vultus*,” which means face, image, or statue. In Blaise’s dictionary, particularly about God, this term signifies the face of God that is forgiving, kind, merciful, and full of grace.⁸⁵ In this context, the face of God represents a part of God Himself that is revealed to humanity, establishing a relationship between God and human beings.

Although God is not a human being (Num 23:19), He desires to communicate with humans and, therefore, possesses a metaphorical face. Biblical texts indicate that when God reveals His face to humanity, He imparts His goodness, which encompasses giving peace (Num 6:26), shining light, illuminating and delighting the heart (Ps 4:7), demonstrating justice (Ps 10:8), providing joy (Ps 15:10; 20:7), and bestowing love (Mal 1:9). In the New Testament, through the parable of the little ones, it is shown that angels behold the face of God (Mt 18:10). In the heavenly temple, Christ has revealed God’s face to humanity (Heb 9:24). Jesus’ face was transfigured and radiated like the sun (Mt 17:2; Lk 9:29). For believers, the glory of God is revealed in the face of Christ, the exalted Lord (2Cor 4:6). Consequently, those who have seen Christ have also seen the Father (Jn 1:18).

Liturgical texts, including antiphons and prayers, emphasize that humanity requires the face of God to shine upon their lives to attain peace, happiness, and salvation, both on Earth and in heaven.

Omnipotens et invisibilis Deus, qui tuae lucis adventu mundi tenebras effugasti, sereno vultu nos, quaesumus, intueri (V die infra oct. Nat. Domini, Collecta, 159); Notas mihi fecisti vias vitae, adimplebis me laetitia cum vultu tuo, Domine (Fer. IV hebd. III Quadr., Ant. ad comm., 204); Simul quoque cum beatis videamus Glorianter vultum tuum, Christe Deus: Gaudium, quod est immensum atque probum (M. vespertina in Cena Domini, Cantus ad praep. donorum, 245); qui in spe resurrectionis dormierunt, omniumque in tua miseratione defunctorum, et eos in lumen vultus tui admitte (Ordo M. cum populo, Prex euch. II, intercc., 459); Convertat vultum suum ad vos, et donet vobis suam pacem (Benedd. in fine M., Bened. soll. “per annum” I, 500); et has oblationes, quas tibi pro his famulis tuis sancto foedere copulatis offerimus, benigno suscipe vultu (In celbr. Matrimonii C, Super oblata, 753); illuminet vultum suum super nos et misereatur nostri; ut cognoscamus in terra

⁸⁴ Cf. Bianchi, “Cuore”, in *Temi teologici della bibbia*, 290.

⁸⁵ “Vultus”, in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. Blaise, 863; “Vultus”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. Blaise, 112.

viam tuam, in omnibus gentibus salutare tuum (Pro evangelizatione populorum A, Ant. Intr., 813).⁸⁶

The term “*vultus*,” which means “face of God,” is not only significant linguistically but also holds a cultic connotation related to the temple.⁸⁷ Therefore, the phrase “seeking the face of God” expresses a deep longing for closeness with Him through prayer. Over time, this expression has evolved to convey a broader meaning: the desire for communion with God (Ps 104:4)⁸⁸.

Quaesivi

The term “*quaesivi*” is derived from the verb “*quaerere, quaero, quaesivi, quaesitum*,” which means “to seek, to go to seek, to seek to find, to search diligently”.⁸⁹ In the context of its relationship to God, it can refer to both “God seeking man” and “man seeking God”.⁹⁰ This text specifically discusses “*quaesivi*” as representing man’s search for God. The foundation of this search is a prophetic call that urges unfaithful individuals to seek their God or to obey Him (Jer 29:13; 10:21; Deut 4:29; Isa 55:6). Scriptural texts highlight various forms of seeking, such as: seeking the Lord (Deut 4:29; 1Chron 16:11; 2Chron 14:4, 7; 15:2.4.12.13.15; Isa 55:6; Jer 40:4; Hos 3:5), seeking His name (Ps 82:17), seeking His will (2Chron 18:7), seeking His virtues (1Chron 16:11), seeking His instructions (Ps 118:100), seeking the kingdom of God and its righteousness (Mat 6:33; Lk 12:31), and seeking His face (Ps 23:6; 26:8; 104:4). The purpose of this seeking is to overcome strife (Ex 18:15), obtain joy (1Chron 16:10; Ps 39:17; 104:3), achieve peace in the world (2Chron 14:7), keep their souls alive (Ps 68:33), and ensure they are not forsaken by the Lord (Ps 9:11).

The term “seek” not only indicates a desire to obey God but also serves as a reminder of acts of worship, such as sacrifice and prayer (Ps 24:6; 27:8; 83:16; 105:3; 2Chron 7:14; 11:16; 15:12; 18:4.7). To seek God means to pursue Him in places where He can be found, such as in the temple and through worship. This pursuit finds its completeness in prophecy, the Torah law, and worship.⁹¹ Liturgical texts emphasize the importance of seeking Christ and His attributes, such as His will, wisdom, and righteousness. Those who seek Him will experience joy, receive His blessings and mercy, and will not lack any good thing or be abandoned by Him.

Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens; quae sursum sunt sapite (Fer. III infra oct. Paschae, Ant. ad comm., 294); Laetetur cor quaerentium Dominum (Fer. V hebd. IV Quadr., Ant. ad intr., 213); qui acceperunt benedictionem a Domino et misericordiam a Deo salutari suo, quia haec est generatio

⁸⁶ MR (1970), 159, 204, 245, 459, 500, 753, 813.

⁸⁷ Cf. E. Tiedtke, “Volto”, in *Dizionario dei concetti biblici del nuovo testamento*, edd. L. Coenen-E. Beyreuther-H. Bietenhard, (Bologna: EDB, 1976), 2028.

⁸⁸ Cf. Tiedtke.

⁸⁹ Cf. “Quaero”, in *Il vocabolario della lingua latina: Latino-Italiano. Italiano-Latino*, edd. L. Castiglioni-S. Mariotti, (Torino: Loescher, 2007), 1141.

⁹⁰ Cf. *Dizionario di teologia biblica*, edd. Leon-Dufour, pp. 163-165; “Quaero”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 90.

⁹¹ Cf. H.-G. Link, “Cercare, trovare”, in *Dizionario dei concetti biblici del nuovo testamento*, edd. L. Coenen-E. Beyreuther-H. Bietenhard, (Bologna: EDB, 1976), 248.

quaerentium Dominum (Commune relig. 2, Ant. ad intr., 720); Divites eguerunt et esurierunt; quaerentes autem Dominum non minuentur omni bono (Dom. XXVIII «per annum», Ant. ad comm., 367); exsurge, Domine, et iudica causam tuam, et ne obliviscaris voces quaerentium te (Pro christianis persecutione vexatis, Ant. ad intr., 816).⁹²

Requiram

The term “*requiram*,” derived from “*requirere, requiro, requisivi, requisitum*,” has several meanings, including “to seek, ask, demand, regret.”⁹³ In this context, “*requirere*” specifically means “to seek again.”⁹⁴ While it shares the same general meaning as the verb “*quaerere*,” “but “*requirere*” carries a deeper connotation: it signifies “to seek again; to search with difficulty and diligence, particularly for someone or something difficult to find because it is lost, hidden, or forgotten; to seek to discover.”⁹⁵

The intensity of its usage in the Bible and liturgy is less than that of “*quaerere*.” However, the liturgy preserves the term as it is presented in the original text of the *Vulgata*. Antiphon texts illustrate that this word pertains to seeking God (2Chron 19:3; 26:5; 30:19; Ps 13:2; 21:27; 23:6; Isa 26:16; Prov 28:5; Hos 10:12; Acts 15:16) as well as His mercy and truth (Ps 60:8).

In liturgical contexts, people in sorrow seek God for joy and peace; even the seeking of God has the deeper purpose of being able to live in God’s house for eternity.

Unum petii a Domino, hoc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae (Dom. XI «per annum», Ant. ad comm., 350); Laeti te laudent, Domine, te maestii requirant; te in laboribus sibi gaudeant adesse ut faveas, te sentiant in necessitatibus adstare ut lenias (In celebr. Matrimonii C, Or. Super sponsam e sponsum, 752).⁹⁶

Avertas

The “*avertas*” derives from “*avertere, avertio, averti, aversum*” which means “to turn away.”⁹⁷ In this context, the supplicant is asking God not to turn His face away from him (2Chron 6:42; Ps 68:18; 101:3; 131:10; 142:7). In the Old Testament, when God shines His face upon someone, He grants them joy and salvation (Num 6:26; Ps 4:7). Conversely, when He turns His face away, He withdraws His grace and demonstrates His wrath (Deut 13:13; Num 25:4; Jos 7:26; 2Kings 23:6; 2Chron 30:8; 1 Esd 10:14; Ps 84:4; 105:23; Isa 9:17; 50:6; Jer 4:8; Ezr 7:22).

In the New Testament, God’s wrath is illustrated through Jesus’ actions, as He publicly opposed anyone who went against God. This included casting out demons (Mt 4:10; 16:23), denouncing demons (Mk 1:25), condemning the Pharisees and hypocrites (Mt 12:34; Mt 15:7), rebuking those who killed the prophets (Mt 23:33), and driving merchants out of the temple (Mt 21:12ff). Additionally, the evangelist

⁹² MR (1970) 213, 294, 367, 720. The last antiphons (*exsurge, Domine*) were only added later in MR 1975: MR (1975), 816.

⁹³ “Requiro”, in *Vocabolario della lingua latina*, edd. L. Castiglioni-S. Mariotti, 1105.

⁹⁴ “Requiro”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 93.

⁹⁵ “Ricerare”, in *Vocabolario della lingua Italiana*, vol. 3: Pe-R, (Istituto della Enciclopedia Italiana fondata da Giovanni Treccani, Roma), (Milano: Proprieta Artistica e Letteraria Riservata, 1991), 1404.

⁹⁶ MR (1970), 350, 752.

⁹⁷ Cf. “Avertio”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 31.

John stated that God's wrath remains on unbelievers (Jn 3:36). To avoid God's anger, individuals must repent, turn to God, and worship Him (2Chron 30:8; Jer 4:4).

In the liturgy, the phrase "*ne avertas faciem tuam*" refers to a request that God not turn away His face and not show His wrath to sinners.

Non avertas faciem tuam a me; in quacumque die tribulor, inclina ad me aurem tuam; in quacumque die invocavero te, velociter exaudi me (Fer II Hebd. S., Ant. ad. Comm., 236); propitius respice, et iram tuae indignationis, quam pro peccatis nostris iuste meremur, per passionem Filii tui, propitiatus averte (In quacumque necessitate A, Post comm., 819).⁹⁸

2) *Reminiscere miserationum tuorum*

This text expresses the lament of a man who asks God to remember His mercy so that he can be freed from his suffering. What does it mean that God remembers His mercy? What occurs when enemies dominate one's life? What does it mean for God to deliver someone from suffering? The key words to analyze are *reminiscere*, *miserationum*, *miser cordia*, *dominentur*, *inimici*, *libera*, and *e angustiiis*.

Reminiscere

The term "*reminiscere*" is derived from "*reminisci*, *reminiscor*," which translates to "to remember" or "to call to mind."⁹⁹ In a theological context, this term often serves as a plea for forgiveness from God. Specifically, within the framework of the antiphon, the supplicant seeks divine forgiveness and protection from adversaries and distress. In the Scriptures, this word is frequently associated with requests for absolution, where the supplicant earnestly asks God not to hold against him his sins and transgressions, including those of his ancestors (Tob 3:3). This acknowledgment demonstrates the supplicant's recognition of God's greatness and omnipotence, which compels a response of reverence and worship (Ps 21:28).

In the liturgical, in addition to the antiphon texts, various other texts articulate petitions for God's mercy, sanctification, and protective grace.

Reminiscere miserationum tuarum, Domine, et famulos tuos aeterna protectione sanctifica, pro quibus Christus, Filius tuus, per suum cruorem instituit paschale mysterium (Fer VI in Pass. Domini, Or. Aad initium celebr., 250).¹⁰⁰

Miserationum-Miser cordia

The two words have similar meanings. The term "*miserationum*" is derived from "*miseratio*," which means "the act of pity or mercy,"¹⁰¹ while the "*miser cordia*" means "mercy, pity, love, generosity, and benevolence."¹⁰² In the context of the antiphon text, "*miser cordia*" specifically refers to God's mercy,

⁹⁸ MR (1970), 236, 819.

⁹⁹ "Reminiscor", in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 92.

¹⁰⁰ MR (1970), 250.

¹⁰¹ "Miseratio", in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. A. Blaise, 534; "Miseratio", in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 72.

¹⁰² "Miser cordia", in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. A. Blaise, 534.

not to human mercy. The scriptures present several meanings of the term “mercy of God” (*miseratio* and *miser cordia*), which include the following: love, compassion, mercy (Ex 33:19; Jer 12:15; Hos 1:6. 7; Ps 102:14); God’s forgiveness of the guilt and sins of his people (Num 14:18; Neh 13:22; Sir 36:1; Tob 13:8; Jud 7:4; 8:17; Ps 50:3; 105:45; Jn 2:13; Mic 7:18; Mt 9:13; 12:7), salvation and protection from enemies and all evil (Neh 9:17. 27; Ps 39:12-13; Tob 13:5; Ps 6:5; 16:7; 30:17); deliverance (Ps 56:4; Sir 51:11-12); active solidarity with the poor and hungry (Mt 9:13; 12:7).

In the context of the liturgy, the term “*miserationum-miser cordia*” is often used as a plea for God to remember His mercy towards His people. This mercy leads to their sanctification and protection, cleansing them from sin and strengthening their faith.

Reminiscere miser ationum tuarum, Domine, et famulos tuos aeterna protectione sanctifica (Fer. VI in Pass. Domini, Or. Ad initium celebr., 250); Ecclesiam tuam, Domine, miseratio continuata mundet et muniat (Fer. II Hebd. III Quadr., Collecta, 202); custodi opera misericordiae tuae, ut Ecclesia tua, toto orbe diffusa, stabili fide in confessione tui nominis perseveret (Fer. VI in Pass. Domini, Or. Pro s. Eccl., 252); Adesto, Domine, supplicibus tuis, et spem suam in tua misericordia collocantes tuere propitius, ut, a peccatorum labe mundati (Fer. V hebd. V Quadr., Collecta, 221).¹⁰³

Dominentur

The word “*dominentur*” is derived from “*dominari, dominor, dominatus sum*,” which means “to rule, to dominate.”¹⁰⁴ In the context of antiphons, this term pertains to enemies. The supplicant seeks God’s help so that enemies do not dominate or control his life, emphasizing that God ultimately rules over him, not his enemies. In the Bible, when enemies have control over a person, that individual will experience hatred, harassment, and humiliation at their hands (Ps 105:41-42) and will suffer injustice (Ps 118:133). Conversely, if God controls one’s life, the person will come to understand the truth (Wis 3:8-9), and sin will not have power over him (Rom 6:14).

The liturgical texts indicate that Christ’s resurrection has conquered the power of death, emphasizing that God reigns with love. Thus, the supplicant implores the Lord to deliver him from the evil that possesses him.

Christus resurgens ex mortuis iam non moritur, mors illi ultra non dominabitur, alleluia (Fer. II post domm. II, IV, e VI Paschae, Ant. ad intr., 315); Deus, qui populis tuis indulgentia consulis et amore dominaris (S. Gregorii Magni, Collecta, 606); Gressus meos dirige secundum eloquium tuum, et non dominetur mei omnis iniustitia (Fer. IV hebd. III, Quadr., Ant. ad intr., 204).¹⁰⁵

¹⁰³ MR (1970), 202; 221; 250; 252.

¹⁰⁴ “Dominor”, in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. A. Blaise, 291.

¹⁰⁵ MR (1970), 204, 315, 606.

Inimici

The term “*inimici*” is derived from “*inimicus*”, which means “enemy, adversary, devil.”¹⁰⁶ In this context, it refers to the enemies of humanity. The supplicant asks God to deliver him from his enemies. In the Old Testament, the term “*inimicus*” can refer to various kinds of enemies, including those encountered in warfare (1Sam 29:8; Nah 3:11.13), personal adversaries (Ex 23:4; Num 35:21; Ps 5:9), enemies of Israel due to their opposition to God (Isa 1:24), wicked individuals who act as enemies of the righteous (Ps 5:9), and even enemies of God Himself (Ps 37:20). In the New Testament, “*inimicus*” refers to the enemies of the cross of Christ (Phil 3:18; Acts 13:10), the enemies of Christ (Mk 12:36; 1Cor 15:25), Satan and the devil (Mt 13:24-28), and the “natural” person who resists God through his thoughts and actions (Rom 5:10; Col 1:21), as well as the will of the flesh (Rom 8:7).

In the liturgical texts, the supplicant asks God to expel and defeat his enemies to free him from suffering, receive the grace of resurrection, and ultimately return to the bosom of God’s glory.

Miserere mihi, Domine, quoniam tribulor; libera me et eripe me de manibus inimicorum meorum, et a persequentibus me (Fer VI hebdomadae. V Quadragesimae, Ant. ad intr., 222); Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem, concede nobis famulis tuis, ut resurrectionis gratiam consequamur (Fer. IV Hebdomadae. S., Collecta, 238); ut, inimici superatis insidiis, in sinu gloriae tuae reficiamur aeternae (Ad postulandam gratiam bene moriendi, Post comm., 854).¹⁰⁷

Libera

The “*libera*” is derived from the “*liberare*”, which means “to free, to release, to save.”¹⁰⁸ It conveys a request for liberation from distress, with God as the source of this deliverance. In the Old Testament, the narrative describes how God intervened to liberate the Israelites who were suffering under Egyptian oppression. He led them to a land “flowing with milk and honey” (Ex 3:8; 5:23; 12:27; 14:30; 18:8.10). Throughout their journey, God attentively listened to their cries and acted to deliver them from destruction in the wilderness (Judg 2:18). His deliverance encompasses freedom from evil and the hands of the wicked (2Sam 22:49; 2Kings 20:6; Ezr 8:31; Est 10:9), as well as salvation from guilt (Ezr 9:13), pride (Job 33:17), distress (Psalm 24:22; 33:7), and the destruction of the soul (Job 33:17). In the New Testament, the concept of deliverance evolves to emphasize liberation from sin (Rom 6:18, 22; 8:2; Jn 8:32, 36), the power of evil (Mt 6:13), the law (Rom 8:2; Gal 4:31), and death (Rom 8:2, 21). This underscores the understanding of God as a deliverer and savior.

In liturgical contexts, the word refers to a petition for deliverance from all sins, sufferings, calamities, evil, and eternal death.

Attende, Domine, et miserere, quia peccavimus tibi. Adiuva nos, Deus salutaris noster, et propter honorem nominis tui, Domine, libera nos (Fer. IV Cinerum, Respons. ad impos. cinerum, 180); Absolve, quaesumus, Domine, tuorum delicta populorum, ut a peccatorum

¹⁰⁶ “*Inimicus*”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 62.

¹⁰⁷ *MR* (1970), 222; 238; 854.

¹⁰⁸ “*Libero*”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 68.

nexibus, quae pro nostra fragilitate contraximus, tua benignitate liberemur (Fer. VI hebd. V Quadr., Collecta, 222); Miserere mihi, Domine, quoniam tribulor; libera me et eripe me de manibus inimicorum meorum, et a persequentibus me (Fer. VI hebd. V Quadr., Collecta, 222); Ab omni malo, libera nos, Domine. Ab omni peccato, libera nos, Domine. A morte perpetua, libera nos, Domine (Vig. pasch., Litaniae, 282).¹⁰⁹

Angustiis

The term “*angustiis*” is generally understood to represent an affliction—either physical or moral—that induces fear in an individual.¹¹⁰ In a Christian context, it is related to suffering, affliction, and worry.¹¹¹ The supplicant in this antiphon is seeking God’s deliverance from such a dire situation. In the biblical context, distress encompasses a range of experiences, including feelings of being surrounded and helpless in battle (2Sam 1:9; Jer 19:9), being overwhelmed by anxiety and fear (Jer 49:24), and facing pressures stemming from famine, disease, and hostile forces (1Chron 21:13). It also reflects the profound oppression and suffering (Deut 28:53; 1Sam 22:2; 2Cor 6:4) often resulting from human transgressions (Rom 2:9).

In liturgical usage, this distress is presented to God in a plea for His mercy. The supplicant entrusts himself to the merciful God, seeking strength in times of trouble, protection, forgiveness, and eternal peace.

Deus, qui, ad populum fidelem in angustiis confortandum, beatum Ioannem suscitasti, praesta, quaesumus, ut nos in tuae protectionis securitate constituas, et Ecclesiam tuam perpetua pace custodias (S. Ioannis de Capestrano, Collecta, 629); ego miser, inter angustias deprehensus, ad te fontem misericordiae recurro, ad te festino sanandus, sub tuam protectionem fugio [...] (Praep. Ad M., Or. S. Ambrosii, 903).¹¹²

Theology

1) Tibi dixit

The entrance antiphon context conveys a heartfelt lament from an individual in urgent need of divine assistance. It expresses a sincere desire to continually seek God’s presence, accompanied by a plea for God not to withdraw His face. The individual opens his heart in a profound confession of faith, recognizing God as his hope and protector for all who place their trust in Him. There is a deep yearning that God will not forsake him. This text embodies a strong sense of trust and faith in God, acknowledging His omnipotence and mercy, which extends salvation to all humanity (1Tim 2:4). The profession of faith is further illustrated by the commitment to “seek God’s face” and the earnest request for God not to turn away (2Chron 6:42; Ps 68:18; Ps 101:3; Ps 131:10; Ps 142:7).

Trust and faith encourage a deeper connection with God, enabling individuals to experience His presence and perceive His face, which offers peace (Num 6:26), brings joy to the heart (Ps 4:7), manifests

¹⁰⁹ MR (1970), 180; 222; 282.

¹¹⁰ “Angoscia”, in *Grande Dizionario della lingua italiana*, vol. I (A-Balb), ed. S. Battaglia, (Torino: Unione Tipografico-Editrice Torinese, 1961), 473.

¹¹¹ Cf. “Angustia”, in *Le Dictionnaire latin-français des auteurs chrétiens*, ed. A. Blaise, 81; “Angustia”, in *Le vocabulaire Latin des principaux thèmes liturgiques*, ed. A. Blaise, 28.

¹¹² MR (1970), 629; 903.

justice (Ps 10:8), and embodies mercy (Mal 1:9). For believers, the glory of God is revealed through the face of Christ, our exalted Lord (2Cor 4:6). The manifestation of God's face serves as a source of strength for His people (Ex 33:14; 2 Samuel 17:11). Conversely, when God turns His face away, He withdraws His grace and reveals His wrath (Deut 13:13; Num 25:4; Jos 7:26; 2Kings 23:6; 2Chron 30:8; Ezr 10:14; Ps 84:4; 105:23; Isa 9:17; 50:6; Jer 4:8; Ez 7:22). In such instances, individuals may find themselves immersed in sorrow due to sin (Ps 50:11-14) and experience feelings of abandonment in death (Ps 21:2; 68:18; 101:3; Jer 7:15).

Recognizing the holiness of God's face, it becomes evident that only those with sincere hearts can engage with it (Ps 11:7). To encounter God and behold His face, one must earnestly seek Him, express love for Him, and diligently adhere to His commandments (Deut 4:29; 6:5; Mt 22:37; 18:35). Thus, God invites individuals to renew their hearts (Ez 18:31). In doing so, they can truly experience life (Deut 30:6) and welcome Christ to dwell within their hearts (Eph 3:17).

Seeking God's presence involves recognizing Him in the places where He is most accessible, such as the temple and during acts of worship. Baptism serves as the sacrament of faith (Mk 16:16), providing an opportunity to experience the merciful and gracious nature of God, as it signifies the restoration of the relationship between God and the sinner. Through baptism, individuals become part of Christ and are united with Him (Gal 3:27; Rom 13:14). This sacred union illustrates that God remains with the believer, never turning His face away. The individual who seeks God's presence yearns to dwell in the light of His grace.

2) *Reminiscere miserationum tuorum*

The text expresses the lament of an individual who recognizes that he has lost the protective grace of God and is now confronted by overpowering adversaries. In his suffering and hardship, he reflects on the mercy he previously experienced, which had consistently provided him with safety and security. With the understanding that this divine mercy is no longer available to him, he feels a profound sense of abandonment. Filled with regret, he repents and earnestly implores God to recall the mercy once extended to him. The individual seeks forgiveness for his transgressions and yearns to reclaim God's favor.

The concept of mercy being requested here transcends mere emotional compassion; it pertains to God's unwavering faithfulness in upholding His covenant with His people. This faithfulness has historically been demonstrated towards the chosen people of Israel and, through Christ, has been graciously extended to all of humanity. In essence, God intends to draw humanity into a sincere and enduring fellowship with Him. Consequently, God's mercy is not only manifested in forgiveness but also in His righteous judgment, which serves to protect the integrity of the covenant.¹¹³ The affirmation of God's mercy is definitively realized through the resurrection and glorification of Jesus Christ. Through His resurrection, believers are granted the gift of new life (Rom 6:4). This act of mercy delivers a message of hope and joy to all who embrace it. The recognition and reception of God's mercy occur through the sacrament of baptism and are continually proclaimed through the other sacraments.

¹¹³ Cf. H.H. Esser, "Misericordia", in *Dizionario dei concetti biblici del nuovo testamento*, edd. L. Coenen-E. Beyreuther-H. Bietenhard (Bologna: EDB, 1976), 1022.

Conclusion

Since its inception, liturgy has utilized biblical texts for worship and adoration. These texts are organized in a way that makes them easily understandable for the faithful. The Scriptures used in the liturgy are not in Hebrew or Greek, but rather in Latin, taken from the *Vulgata*. It is important to note that the biblical texts in the liturgical books are not identical to the original Scriptures. Consequently, the biblical texts used in the liturgy should not be interpreted using traditional biblical hermeneutics, but rather through the lens of liturgical hermeneutics. Given that the liturgical texts have been compiled for the understanding of the congregation, it is essential to employ a method that enhances comprehension. Liturgical hermeneutics is one such method that helps to uncover the historical context (its origins and evolution) as well as the theological significance found within the liturgical texts. However, it should be emphasized that this study does not claim to present the sole or definitive method, as the choice of method depends on the specific questions the interpreter seeks to address. Different questions necessitate different approaches.

These texts of entrance antiphon are typically drawn from Scripture and modified for liturgical purposes. Difficult words have been simplified to ensure that the faithful can better understand them. Importantly, the texts of the entrance antiphons have not been composed following the Scripture readings of the day, but rather have been written independently to direct the attention of the faithful to the mystery of the liturgical season being celebrated that day. This function also shows that the texts of the entrance antiphons have enriched the reading of Scripture in liturgies other than the *Lectioarium*. Through the lens of liturgical hermeneutics, these theological themes help to deepen the understanding of the mysteries of the liturgical season. This understanding greatly assists liturgical officials in preparing the liturgy. The theological themes within the entrance antiphon texts can serve as a basis for selecting chants and can even inspire the composition of new songs. For priests, these themes can inspire writing introductions to the Mass.

Finally, this study leaves wide open the field for further liturgical research. There remains a significant opportunity not only to uncover the theological and liturgical meanings of all the antiphon texts included in the current Roman Missal, but also to develop and refine new methodologies that can support broader and more in-depth investigations into liturgical texts. Such future research can deepen our understanding of the liturgy, enhance its celebration, and contribute to the ongoing renewal of the Church's worship life.

List of Sources

Angelucci, V. *Ad collectam e sacrario. I riti d'ingresso nella liturgia romana*. Zürich: Lit Verlag GmbH & Co. KG Wien, 2021.

Antiphonale Missarum Sextuplex, ed. R.J. Hesbert. Roma: Herder, 1935 (cetak ulang: Roma 1985).

Augé, M. "Le collette del proprio del tempo nel nuovo Messale". *Ephemerides Liturgicae* 84 (1970): 275-298;

_____. "Principi di interpretazione dei testi liturgici". In *Anámnesis. Introduzione storico-teologica alla liturgia*, vol. 1: *La Liturgia momento nella storia della salvezza*, eds. B. Neunheuser-S.Marsili-M. Augé-R. Civil. Genova: Marietti, 1979: 159-179.

- Barba, M. *Institutio Generalis Missalis Romani. Textus – Synopsis – Variationis*, (MSIL 45). Città del Vaticano: LEV, 2006.
- Bianchi, E. “Cuore”. In *Temi teologici della bibbia*, eds. R. Penna, G. Perego, G. Ravasi. Milano: Edizioni Paolo, 2010.
- Biblia sacra iuxta vulgatam versionem*, eds. R. Weber, R. Gryson, B. Fisher *et al.* Stuttgart: Deutsche Bibelgesellschaft, 2007.
- Blaise, A. *Le Dictionnaire latin-français des auteurs chrétiens*. Turnhout: Brepols, 1967.
- _____. *Le vocabulaire Latin des principaux thèmes liturgiques*. Belgio: Brepols, 1964.
- Castellino, D.G. *Libro dei Salmi*. Torino: Marietti, 1965.
- Cavagnoli, G-Catella, A. “Le orazioni sulle offerte e dopo la comunione”. *Rivista Liturgica* 71 (1984): 632-649.
- Dahood, M. *Psalms I. 1-50. Introduction, translation and notes by Mitchell Dahood, S.J.* New York: Doubleday & Company, Inc, 1966.
- De Zan, R.L. *Erudi, Domine, quaesumus, populum tuum spiritalibus instrumentis. La lettura dell’eucologia latina: appunti per la ricerca di un metodo* (Bibliotheca «Ephemerides Liturgicae». «Subsidia» 195). Roma: CLV-Edizioni Liturgiche, 2021.
- _____. *“I molteplici tesori dell’unica Parola”. Introduzione al lezionario e alla lettura liturgica della Bibbia* (Dabar – Logos – Parola. Lectio divina popolare). Padova: Edizioni Messaggero, 2012.
- _____. *Unius verbi Dei multiplices thesauri. La lettura liturgica della Bibbia: appunti per un metodo* (Bibliotheca «Ephemerides Liturgicae». «Subsidia» 196). Roma: CLV-Edizioni Liturgiche, 2021.
- Esser, H.H. “Misericordia”. In *Dizionario dei concetti biblici del nuovo testamento*, ed. L. Coenen-E. Beyreuther-H. Bietenhard. Bologna: EDB, 1976.
- Falsini, R. “Orazioni dopo la comunione. Quale significato?”. *Vita Pastorale* 8-9 (2000): 60-61.
- Graduale Sacrosanctae Romanae Ecclesiae de tempore et de Sanctis SS. D. N. Pii X. Pontificis Maximi jussu restitutum et editum ad exemplar editionis typicae concinnatum et rhythmicis signis a Solesmensibus monachis diligenter ornatum. Romae, Tornaci: Desclée & Socii, 1908.
- Grande Dizionario della lingua italiana, vol. I (A-Balb), ed. S. Battaglia. Torino: Unione Tipografico-Editrice Torinese, 1961.
- “Institutio Generalis Missalis Romani”. In *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum Ioannis Pauli Pp. II cura recognitum*, Editio typica tertia. Città del Vaticano: LEV, 2002.
- La Vetus Latina Hispana*, vol. 5,1-3, *El Salterio. Introduccion general y edicion critica*, ed. T.A. Marazuela. Madrid: Imprenta de Aldecoa-Burgos, 1962.
- Leachman, J.G-McCarthy, D.P. *Appreciating the collect. An Irenic Methodology* (documenta rerum ecclesiasticarum instaurata. Series Liturgiam aestimare). Farnborough: St. Michael’s Abbey Press, 2008.
- Le psautier romain et les autres anciens psautiers latins*, ed. R. Weber (Collectanea Biblica Latina, vol. 10). Roma: Abbaye Saint-Jerome, 1953 dan Città del Vaticano: Libreria Vaticano, 1953.

- Link, H.-G. “Cercare, trovare”. In *Dizionario dei concetti biblici del nuovo testamento*, eds. L. Coenen-E. Beyreuther, H. Bietenhard. Bologna: EDB, 1976.
- Lodi, E. *Liturgia della Chiesa: Guida allo studio della liturgia nelle sue fonti antiche e recenti*. Bologna: EDB, 1981.
- Misa Hari Minggu dan Hari Raya*, ed. Komisi Liturgi Keuskupan Agung Semarang. Yogyakarta: Kanisius, 2011.
- Missale Franciscanum Regulae. Codicis VI.G.38 Bibliothecae Nationalis Neapolinensis*, ed. M. Przewczewski (MSIL 31). Città del Vaticano: Libreria Editrice Vaticana, 2003.
- Missale Romanum ex decreto SS. Concilii Tridentini restitutum summorum pontificum cura recognitum. Editio typica 1962*, ed. M. Sodi-A. Toniolo (Monumenta Liturgica Piana 1). Città del Vaticano: LEV, 2007.
- Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum*, Editio typica (26 martii 1970), Typis Polyglottis Vaticanis 1971.
- Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum. Ordo Cantus Missae*, Editio typica altera. Città del Vaticano: LEV, ²1988.
- Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Ordo Lectionum Missae*. Editio typica altera. Città del Vaticano: LEV, 1981.
- Moore, G. *Vatican II and The Collects for Ordinary time. A Study in the Roman Misal (1975)*. Catholic Scholars Press. London-Bethesda: San Francisco, 1998.
- Nakagaki, F. “Metodo integrale. Discorso sulla metodologia nell’interpretazione dei testi eucologici”. In *Fons vivus. Miscellanea liturgica in memoria di don E.M. Vismara*, ed. A. Cuva. Zurich: Pas-Verlag, 1971: 269-286.
- Novae concordantiae biblicorum sacrorum iuxta Vulgatam versionem critice editam*, Tomus I-V, ed. B. Fischer. Stuttgart: Frommann-Holzboog, 1977.
- Pedomani Umum Misale Romawi*. Terjemahan Komisi Liturgi KWI. Ende: Nusa Indah 2009.
- Raffa, V. “I nuovi prefazi”. In *Le preghiere eucaristiche nella celebrazione della Messa*. Roma: Messaggero di Sant’Antonio, 1969:
- Raffa, V. “Le nuove antifone alla comunione nell’edizione Italiana 1983 del Messale Romano”. *Rivista Liturgica* 71 (1984): 660-726.
- Ravasi, G. *Il libro dei Salmi. Commento e attualizzazione*, vol. 1 (1-50). Bologna: EDB, 1981.
- Sales, M.M. “Il libro dei Salmi”, vol. V. In *Il Vecchio Testamento commentato dal P. Marco M. Sales OP. Testo latino della Volgata e versione italiana di Mons. Antonio Martini*. Torino: LICE, 1934.
- “Schema n. 313, De Missali 53 – 01 octobris 1968; De Missali Romano: De Antiphonis”. In ICEL.
- “Schema n. 338, De Missali 60 – 14 februarii 1969; De Missali Romano: De Antiphonis et Orationibus”. In ICEL.
- Schnitker, T. A. and Slaby, W. A. *Concordantia verba Missalis Romani. Partes euchlogicae*. Münster Westfalen: Aschendorff, 1983.
- Schökel, A. *I Salmi*. Torino: Casa Editrice Marietti, 1981.
- Schökel, L.A. -C. Carniti, *I Salmi*, vol. 1 (edizione italiana a cura di Antonio Nepi). Roma: Edizione Borla, 1992.

- “The General Instruction of the Roman Missal”. (2002). In *The Roman Missal. Renewed by decree of the most holy second Ecumenical Council of the Vatican, promulgated by authority of Paul VI and revised at the direction of Pope John Paul II*. English translation according to the third typical edition. For Use in the Dioceses of the United States of America. United States Conference of Catholic Bishops. Washington, DC
- Theologisches Wörterbuch zum Alten Testament*, vols. 1--10, eds. G. J. Botterweck and H. Ringgren, Stuttgart: W. Kohlhammer Verlag, 1973-2000. [terjemahan Italia: *Grande Lessico dell'Antico Testamento*, vols. 1--10. Brescia: Paidea, 1988-2010].
- Tiedtke, E. “Volto”. In *Dizionario dei concetti biblici del nuovo testamento*, ed. L. Coenen-E. Beyreuther-H. Bietenhard. Bologna: EDB, 1976.
- Tietze, C. *Hymns Introits for the Liturgical Year. The Origin and Early Development of the Latin Texts*. Chicago: HillenbrandBooks, 2005.
- Triacca, A.M-Farina, R. “Studio e lettura dell’eucologia. Note metodologiche”. In *Teologia, Liturgia, Storia. Miscellanea in onore di C. Manziana*, ed. C. Ghidelli. Brescia: La scuola, 1977: 197-224.
- Vocabolario della lingua Italiana*, vol. III: Pe-R, (Istituto della Enciclopedia Italiana fondata da Giovanni Treccani, Roma). Milano: Proprieta Artistica e Letteraria Riservata, 1991.
- Watu, C. “*Antiphona ad Introitum* dalam *Missale Romanum* Paulus VI: Asal usul, Evolusi, Teologi”. *Studia Philosophica et Theologica* 24 (2024): 170-197.
- Weiser, A. *I Salmi. Parte prima: Ps. 1-60* (edizione italiana a cura di Tommaso Federici). Brescia: Paidea Editrice Brescia, 1984.
- Zimmerman, A. *Liturgy and Hermeneutics*. Collegeville: The Liturgical Press, 1999.