

Ninth Sunday after Pentecost

Dominica Nona post Pentecosten · II classis · Green

1962 *Missale Romanum*, editio typica, pp. 388–389 · *Credo* · Preface of the Most Holy Trinity

The Propers: Map

Proper	TLM text / reference	Scriptural axis	Connection
Introit (<i>Int.</i>)	<i>Ecce Deus adiuvat me</i> (<i>Ps.</i> 53:6–7, with v. 3)	Psalm of a hunted man	Antiphon takes the later verses, psalm verse the earlier: confidence is sung before the cry for rescue.
Collect (<i>Coll.</i>)	<i>Páteant aures misericórdiæ tuæ</i> (<i>composed oration</i>)	God's ears opened, the petitioner's mouth formed	Grants what is asked only after asking God to make us ask what pleases him. Desire is the thing prayed over.
Epistle (<i>Ep.</i>)	<i>Non simus concupiscéntes malórum</i> (1 <i>Cor.</i> 10:6–13)	The wilderness generation read onto the baptized	Craving, idolatry, fornication, testing, murmuring — then: let him who thinks he stands watch that he not fall.
Gradual (<i>Grad.</i>)	<i>Dómine Dóminus noster</i> (<i>Ps.</i> 8:2)	One psalm verse split at its caesura	Answers the warning against self-estimate with a name filling the earth and majesty above the heavens.
Alleluia (<i>All.</i>)	<i>Eripe me de inimícis meis</i> (<i>Ps.</i> 58:2)	Lament of a man watched by those who mean to kill him	Puts a plea for rescue directly before the Gospel in which the Lord approaches a city that will not know him.
Gospel (<i>Gosp.</i>)	<i>Cum appropinquáret Iesus Ierúsalem</i> (<i>Lk.</i> 19:41–47)	Approach, tears, oracle, Temple action, teaching	Christ weeps, foretells the siege, clears the Temple with a text about prayer, then keeps teaching there daily.
Offertory (<i>Off.</i>)	<i>Iustítiæ Dómini rectæ</i> (<i>Ps.</i> 18:9, 10, 11, 12)	Four verses centonised from a Law psalm	Calls the Lord's judgments upright and sweeter than honey — right after a Gospel in which judgment fell on a city.
Secret (<i>Sec.</i>)	<i>Concéde nobis, quæsumus, Dómine</i> (<i>composed oration</i>)	A <i>quia</i> clause supplying the reason	As often as this victim's memorial is celebrated, the work of our redemption is carried on.
Communion (<i>Comm.</i>)	<i>Qui mandúcat meam carnem</i> (<i>Jn.</i> 6:57 <i>Vulg.</i> ; 6:56 <i>modern</i>)	Indwelling as a reciprocal pair	Eating and drinking named as the way one abides in Christ and Christ in him: the only proper running both ways.
Postcommunion (<i>Postcomm.</i>)	<i>Tui nobis, quæsumus, Dómine</i> (<i>composed oration</i>)	One subject, two objects	One act is asked to confer purification and to bestow unity: a personal fruit and a corporate one.

The four senses

Sense	Synthesis
Literal	Christ weeps over Jerusalem, foretells its siege because it did not know the time of its visitation, clears the Temple with a word about the house of prayer, and goes on teaching there daily (<i>Gosp.</i>). Paul lists what happened to Israel in the desert and says it was written to correct readers like his own (<i>Ep.</i>).
Allegorical	The victim whose memorial is celebrated is the one who wept over the city, and in that memorial the work of our redemption is carried on (<i>Sec.</i>); the Communion says how that work reaches the communicant, by an eating that makes an abiding (<i>Comm.</i>).
Moral	The Epistle will not leave the warning in the past tense: <i>qui se existimat stare, videat ne cadat</i> (<i>Ep.</i>). The Collect asks what makes such a warning survivable — that God form what we ask (<i>Coll.</i>) — and the Offertory calls judgments sweeter than honey to a servant who keeps them (<i>Off.</i>).
Anagogical	What the city missed was a <i>tempus visitationis</i> (<i>Gosp.</i>); the Introit answers with a visitation already recognized (<i>Int.</i>), the Alleluia with the plea of one still under threat (<i>All.</i>). The Postcommunion names the end: purification and unity, neither yet complete (<i>Postcomm.</i>).

Scriptural Date and Location

Seven passages are directly appointed. Each has one dossier: a four-field summary, the narrated event where there is one, then a short explanation. Composed orations are not listed; their biblical echoes are not quotations. Psalm citations give the missal's Vulgate number with the English-Bible equivalent; the appendix adds the Masoretic series.

Proper	Citation	Location	Date
Gradual	Ps. 8:2 Vulg. (Eng. 8:1)	Superscription <i>In finem, pro torcularibus. Psalmus David.</i> No place named	Traditional: Davidic, c. 1000 BC
The title claims David and a musical direction, not an occasion; unlike Pss. 53 and 58 it anchors no episode, and nothing fixes a writing place or a moment in David's life. The 1910 <i>Catholic Encyclopedia</i> defends the titles as ancient and canonical while conceding many are obscure. Hebrews 2:6–8 later quotes vv. 5–7 verbatim; the Gradual quotes only v. 2.			
Offertory	Ps. 18:9–12 Vulg. (Eng. 19:8–11)	Superscription <i>In finem. Psalmus David.</i> No episode, place or life stage named	Traditional: Davidic, c. 1000 BC
The Torah half of a psalm whose first half praises the wordless witness of the heavens. Its title carries no historical notice at all, so even the traditional horizon is a bare attribution; Romans 10:18 quotes v. 5, Paul's warrant for hearing the psalm of apostolic preaching.			
Introit	Ps. 53:3, 6–7 Vulg. (Eng. 54:1, 4–5)	Title names the Ziphites' report to Saul; narratives at 1 Sam. 23:19 and 26:1, in the Judaeen wilderness	Traditional: David's pre-royal flight, c. 1010 BC
The title's <i>absconditus est</i> matches 26:1 rather than 23:19's <i>latitat</i> . A title associating a prayer with an episode is received tradition, not proof it was composed then; modern date and authorship remain open.			
Alleluia	Ps. 58:2 Vulg. (Eng. 59:1)	Title names Saul's watch on David's house; narrative at 1 Sam. 19:11, at David's house	Traditional: David's pre-royal danger, c. 1010 BC
The title reads <i>quando misit Saul, et custodivit domum ejus, ut eum interficeret</i> , and the appointed verse matches the Clementine psalter word for word. The horizon is a night of imminent assassination in a watched house: an inherited setting, not a proved date.			
Gospel	Lk. 19:41–47	Writing: place unknown; traditionally Achaia. Audience largely Gentile and non-Palestinian, through Theophilus	Traditional: before AD 70. Modern: AD 80–90
<i>Event: the descent of the Mount of Olives toward Jerusalem (Lk. 19:29, 37), then the Temple (19:45), both in present-day Jerusalem; the last week before the Passover of Jesus' death. AD 29 on the Catholic Encyclopedia's computation, commonly AD 30–33 later; not settled here.</i>			
The <i>Catholic Encyclopedia</i> identifies Luke the physician and Pauline companion and reports Julius Africanus for Achaia; the NABRE reports the same attribution but places composition after AD 70, many proposing AD 80–90, and leaves the place unstated.			
Communion	Jn. 6:57 Clem. (mod. 6:56)	Writing: traditionally Ephesus; the NABRE reports Ephesus, Syria and others	Traditional: c. AD 96. Modern: final form AD 90–100
<i>Event: the bread-of-life discourse, located by Jn. 6:59 in synagoga . . . in Capharnaum — Capernaum on the Sea of Galilee, in present-day northern Israel; during the Galilean ministry.</i>			
The <i>Catholic Encyclopedia</i> argues for John son of Zebedee at Ephesus about AD 96; the NABRE reports that most modern scholars find that evidence insufficient and describes a gospel edited in stages.			
Epistle	1 Cor. 10:6–13	From Ephesus (1 Cor. 16:8), near present-day Selçuk, Türkiye, to Corinth in Greece	Third missionary journey, mid-AD 50s
Pauline authorship is both traditional and the mainstream modern judgment, and <i>permanebo autem Ephesi</i> supplies the writing place. Paul writes into a church he had founded, mixed Jewish and Gentile, divided over food associated with idols. At 10:1 he calls the wilderness generation <i>patres nostri</i> : writer, recipients and narrated desert are three different places.			

The Propers: Themes and Movement

Governing thesis

This formulary reads two catastrophes — a wilderness generation that fell, and a city that did not recognize its visitation — onto the people standing in the church now, and then hands those people the one thing that makes such a reading survivable: a memorial in which the work of redemption is carried on, and an eating that makes an abiding. The warning and the remedy are not two Sundays. They are one act.

The order in which the book prints the ten texts is itself the argument. Read as four stages:

1. Help confessed, then desire re-formed. (*Int.*), (*Coll.*)
2. A past disaster refused permission to stay past. (*Ep.*), (*Grad.*)
3. A visitation not recognized, and a house cleared for prayer. (*All.*), (*Gosp.*)
4. Judgment sung as sweetness, and the memorial that carries the redemption into a body. (*Off.*), (*Sec.*), (*Comm.*), (*Postcomm.*)

English quoted in this section is the Douay–Rheims (Challoner) for scriptural propers and the 1861 Cummiskey hand missal for orations, as throughout; the sources are identified in the detailed commentary and in the references.

1. The formulary opens with help already given

The Introit does something the psalm it quotes does not do. Psalm 53 opens with a cry — “Save me, O God, by thy name” — and reaches “For behold God is my helper” only at v. 6. The missal inverts that: the antiphon takes vv. 6–7 and the psalm verse takes v. 3, so the assembly sings the confession of present help first and the plea for rescue second. What the psalm arrives at, the liturgy assumes.

The Collect then does something equally deliberate with the grammar of petition. It asks that God’s ears lie open to those who beg; but before it asks that the things desired be granted, it asks God to *make* the petitioners ask for what pleases him — *fac eos, quæ tibi sunt placita, postulâre*. The printed semicolon after *concedas* carries that subordination, and the Latin is quoted here because no English of this prayer reproduces it: the 1861 rendering makes the petitioners, not God, the subject of the granting clause. The Church here prays about her own praying. Nothing in the day has yet said why that should be urgent. The Epistle says why.

2. A disaster that will not stay in the past

The Epistle is a list of ruins: craving; an idol feast quoted verbatim from Exodus 32:6; fornication with three and twenty thousand dead in one day; testing answered by serpents; murmuring answered by the destroyer. Then comes the hinge on which the whole Sunday turns. Paul will not let the list remain history: “Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.” These things were written for *our* correction — and therefore “Wherefore, he that thinketh himself to stand, let him take heed lest he fall.”

This is the interpretive key the formulary supplies for itself. Whatever else the day’s Gospel does, the Church has already declared, in the lesson read immediately before it, that the catastrophes she reads out are aimed at the people hearing them. The lesson then closes on the promise that God is faithful and will not allow a testing beyond capacity but will make with the testing an *provéntum* — the Douay’s “issue,” an outcome, a way through — so that they can bear it.

The Gradual answers the sentence about self-estimate not with a rebuke but with a name: “O Lord, our Lord, how admirable is thy name in the whole earth!” Its verse completes the same biblical verse — “For thy magnificence is elevated above the heavens” — so that the whole chant is one verse divided at its own caesura, and that caesura is a *quóniam*: a reason. The man just told not to trust his own standing is handed something else to stand on.

3. A city that did not know the time

The Alleluia is the prayer of a man whose house is being watched by people sent to kill him. Placed here it goes into the mouth of the assembly immediately before a Gospel in which the one approaching the city is himself days away from arrest.

That Gospel has four movements, and the pericope stops before a fifth. Christ draws near, sees the city, and weeps. He names what is hidden — and the naming breaks off: *quæ ad pacem tibi* is a clause with no verb, snapped exactly where the Vulgate snaps it, which is why St. Gregory had to supply *fleres*, “thou wouldst have wept.” No English can show the break, because the Douay’s “the things that are to thy peace” reads as a finished phrase. He foretells the rampart, the encirclement, the levelling, and gives the cause: “because thou hast not known the time of thy visitation.” He enters the Temple, drives out the sellers with two prophetic texts fused into one sentence, and then — this is where the reading ends — “And he was teaching daily in the temple.” The missal cuts before Luke 19:47b, where the chief priests and scribes begin seeking to destroy him. The last thing the assembly hears is not a plot against him. It is a teacher who has not stopped teaching.

Two limits belong here rather than in the terminal appendix, because they change what this section claims. First, Luke’s form of the Temple saying is the short one, “My house is the house of prayer,” without the “for all nations” that Mark 11:17 keeps from Isaiah 56:7; the guide does not supply the missing words to the appointed text. Second, the Second Vatican Council cited this very verse. *Nostra aetate* 4 writes that “Jerusalem did not recognize the time of her visitation” and attaches note 9, *Cf. Lk. 19:44*; the same article states that “the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures.” The Council read the verse and refused the inference. So does this guide.

4. Judgment sung as sweetness, and carried into a body

What the Church sings at the Offertory, directly after that Gospel, is a centonisation about judgments: the Lord’s justices are right, they gladden hearts, his judgments are sweeter than honey and the honeycomb, and his servant keeps them. It is the least obvious available response to a prophecy of siege. It is also the response the book prints.

The Secret then states, in a causal clause, what is happening on the altar: *quia, quóties huius hóstiæ commemorátio celebrátur, opus nostræ redemptiónis exercétur* — “for as many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed.” That clause is not this formulary’s private opinion, and the Latin has to be quoted because the Latin is what was quoted. The Second Vatican Council took it into the second article of *Sacrosanctum Concilium* and identified its source in note 1 as *Missale romanum, oratio super oblata dominicæ IX post Pentecosten; Presbyterorum ordinis* 13 reuses it with *continuo* inserted and names the same prayer in its own note. Of the ten texts on these two pages, this is the one the Church has since quoted back.

The Communion says how that work reaches one person: by eating and drinking, in a clause whose halves run in opposite directions — “abideth in me: and I in him.” The Postcommunion asks that a single act bear two fruits, one personal and one corporate: that it “both purify us, and unite us.” The Sunday that began by asking God to form our desires ends by asking that what has been received make us clean and make us one. Neither is described as finished.

Source-Grounded Synthesis Across the Propers

The full formulary does not merely place danger beside consolation. It distinguishes three forms of security. The Introit confesses help that is already God’s gift; the Epistle attacks the imagined security of one who “thinketh himself to stand”; the Communion names an abiding that is received through Christ’s self-gift. The Collect supplies the conversion between them: mercy opens God’s ears by reforming what the petitioner asks. Confidence is therefore neither self-possession nor passivity. It is dependence made capable of truthful desire.

The Epistle and Gospel make catastrophe present without making catastrophe the last word. Paul says Israel’s failures were written for the correction of the eschatological Church. Luke gives Jerusalem’s nonrecognition a human face in Christ’s tears and then ends the appointed passage with daily teaching. The Gradual and Offertory prevent judgment from becoming fascination with ruin: God’s name exceeds the heavens, and his judgments enlighten, warn, gladden, and are kept. The Christian appropriation is controlled by repentance, not by supersessionist triumph.

The orations carry that public warning into worship without reducing worship to moral illustration. The Secret says that the sacrifice’s memorial enacts redemption’s work; the Communion names mutual abiding; the Postcommunion asks one sacramental participation to purify persons and unite the body. Thomas, Augustine, the Second Vatican Council, and the Sunday commentary do not supply one historical theory of compilation. They do converge on a theological grammar: the once-for-all Passion bears sacramental fruit, fruitful reception is ecclesial, and unity cannot be detached from conversion.

The movement may therefore be stated without claiming a recovered compiler’s intention. Received help reforms desire; remembered failure chastens presumption; visitation comes through lament, correction, and teaching; the memorial gives what warning alone cannot produce—abiding in Christ as a purified and united body. The Trinity Preface directs this entire movement toward doxology. The synthesis is source-grounded in the appointed sequence and checked reception; it is not itself an additional proper or an act of the Magisterium.

The Propers: Interpretive Possibilities

What this section is

Everything below is exploratory editorial and AI proposal. None of it is sourced historical intent, attributed teaching, or documented reception, and none of it should be quoted as any of those. Each proposal was tested against the corpus checked for this guide and against a targeted search for its own distinctive conjunction; the results of those searches, and each proposal’s controlling limit, are recorded in `research/scope.md`. Evidence, doctrine, and the literal sense of the appointed texts govern; where a proposal and a checked witness conflict, the witness wins.

Editorial proposal — The day begins with the verb the city could not perform

anchors: Gospel (*Gosp.*), *eo quod non cognóveris tempus visitatiónis tuæ*; Introit (*Int.*), *Ecce Deus ádiuvat me*, together with the missal’s inversion of the psalm’s own order.

Mechanism: The Gospel diagnoses a failure of recognition, not of morals: the city is destroyed *eo quod non cognóveris*. The Introit, as the missal builds it, is an act of recognition performed first — *ecce*, look — because the antiphon takes vv. 6–7 and relegates the psalm’s own opening cry to the verse. The assembly therefore begins the Mass by doing, liturgically, the one thing the Gospel will say was not done.

Fruit: Recognising a visitation stops looking like a private intuition and starts looking like something a rite trains. The Sunday supplies not only the warning but the exercise.

What the ordinary reading misses: Taken element by element, the Introit is generic confidence and the Gospel is a prophecy of siege; the inversion in the Introit’s construction is invisible unless the psalm is set beside the antiphon.

Strongest limit: The inversion may be entirely a chant-repertory or centonising habit with no interpretive intent, and antiphons routinely take non-initial verses. *Ecce* and *cognóveris* share no root, the two texts share no vocabulary, and nothing here is evidence about any compiler.

Editorial proposal — The granted prayer is the danger the Collect is built against

Anchor: Collect (*Coll.*), *fac eos, quæ tibi sunt placita, postulâre*; Epistle (*Ep.*), *Non simus concupiscētes malōrum* and the Numbers 11 craving it points at.

Mechanism: The Epistle's first ruin is not an act but an appetite, and the narrative behind it is not a story of refused prayer but of a granted one: Israel asked for meat and got it. The Collect is the only proper of the day that asks God to operate on the petition rather than on the circumstance, and it subordinates the granting to that operation with a purpose clause. Read together, the two texts name a specific and unfashionable danger — being answered.

Fruit: Petition is understood as something to be converted rather than merely offered, and unanswered prayer stops being the only problem worth discussing.

What the ordinary reading misses: On its own the Collect reads as routine piety about “asking rightly.” It acquires teeth only when the lesson immediately following supplies a case in which the request was granted and the petitioners died.

Strongest limit: The Collect never mentions the wilderness; Numbers 11 reaches it only through the Epistle. *Desiderata* is neutral and the prayer nowhere says the things desired are evil — only that they may not be what pleases God. The proposal is a reading of adjacency, not of dependence.

Editorial proposal — Sweetened judgment is not softened judgment: the Offertory as Jeremiah's answer

Anchor: Gospel (*Gosp.*), the Temple action and *spelūncam latrōnum* with its source in Jeremiah 7; Offertory (*Off.*), *iudicia eius dulciōra super mel et favum: nam et servus tuus custōdit ea*.

Mechanism: Jeremiah 7 is an oracle against people who felt safe in the house because it was the house — *Templum Domini, templum Domini*. The Offertory answers with a servant whose relation to the judgments is not security but keeping, and the sweetness is predicated only within that relation: the *nam et* makes the servant's keeping the evidence for the sweetness, not its reward. Theodoret says these things are sweeter than honey “not to all human beings, but to those truly human”; the Angelic Doctor's exposition of the psalm presses *in custodiendis illis* to mean that the keeping is itself the recompense. The Offertory is therefore not a change of mood after the Gospel but the precise inversion of the disposition the Gospel condemned.

Fruit: The day's severity and its sweetness stop competing. A person who has understood the Temple sermon can sing about honey without sentimentality.

What the ordinary reading misses: The Offertory looks like a liturgical non sequitur — honey, four minutes after a levelled city — and is usually explained as chant-cycle happenstance or as consolation.

Strongest limit: No checked witness joins Psalm 18 to Luke 19 in this way. Psalm 18 has nothing to do with a temple; the Offertory is a centonisation whose assembly may be much older than any pairing with this Gospel; and the Gospel's severity is not thereby made comfortable.

Editorial proposal — The Gospel's last clause and the Secret's *quōties* share one grammar

Anchor: Gospel (*Gosp.*), *et erat docens cotidie in templo*; Secret (*Sec.*), *quōties huius hōstiæ commemoratio celebrātur, opus nostræ redemptionis exercētur*.

Mechanism: Both clauses are about iterated action in a present tense, inside a house. The Gospel's is a durative periphrastic imperfect with *cotidie*; the Secret's is a distributive *quōties* with a present passive, *exercētur*. The missal ends the Gospel exactly at the clause that says the teaching did not stop, and then, at the offering, asserts that something else does not stop either. St. Gregory made the equivalent move allegorically — *quotidie Veritas in templo docet* — but he made it about instruction; the proposal is that the missal has already made it about the sacrifice, and made it grammatically.

Fruit: Repetition emerges as the shape of both revelation and redemption in this formulary, which is why the Secret asks for *frequentāre* rather than for a single worthy celebration.

What the ordinary reading misses: Element by element these are a narrative detail and a doctrinal clause, and the pericope's endpoint looks arbitrary.

Strongest limit: *Cotidie* and *quōties* are different words with different force — one temporal, one distributive — and the parallel is structural rather than verbal. The Secret is a Roman oration whose date and origin were not investigated here, and nothing indicates that anyone chose it for this Gospel.

Editorial proposal — The Alleluia is sung from inside the sepulchre, before the tears

Anchor: Alleluia (*All.*), Ps. 58:2, from a psalm whose title refers it to the night Saul set a watch on David's house; the documented reading of that watch as the guard at the tomb, held independently by St. Augustine, Theodoret and St. Robert Bellarmine; and the Gospel's approach to Jerusalem (*Gosp.*).

Mechanism: Three checked witnesses in two traditions put this verse in the mouth of the buried Christ. If the assembly sings it there, then the liturgy's order of texts runs backwards through the Passion: the sealed tomb first, the approach and the tears second. The chant's *Allelúia* frame, which sits oddly around a plea for rescue, becomes legible as the position from which the plea is sung — after the outcome is known.

Fruit: The day's lament is heard from a vantage that already contains the answer, which is a different thing from the lament being tempered.

What the ordinary reading misses: On its own the Alleluia is generic distress and its position looks like ordinary chant assignment; the reception history that gives it a speaker is invisible from the missal page.

Strongest limit: The tomb reading is reception, not the psalm's sense; Augustine was moreover expounding a different Latin text (*Erue me . . . redime me*). Nothing documents the missal's assignment of this verse to this Sunday as motivated by that tradition, and Alleluia verses are commonly assigned on musical and cyclical grounds.

The Propers: Notable and Quotable

Three verified afterlives of wording from the scriptural propers, each one a use that moves the phrase into a register its author did not occupy. Straight exegesis, devotional reuse, and bare quotation are excluded; they belong in the commentary above. Two of the three come from the same four words of the Gospel, and that concentration is itself the finding: of everything the appointed texts contain, *spelúncam latrónum* is what English took, kept, and turned loose.

Epistle, 1 Cor. 10:12 — a wordplay cut into a Norwich floor, 1704

Appointed phrase. *Itaque qui se existimat stare, videat ne cadat*, Douay–Rheims “Wherefore, he that thinketh himself to stand, let him take heed lest he fall.” The Latin is quoted because the epitaph below turns on the English idiom that renders it.

Later use and locus. A flat marble at the west end of the nave of St. George Colegate, Norwich, transcribed by Francis Blomefield, *An Essay towards a Topographical History of the County of Norfolk*, vol. 4 (*The History of the City and County of Norwich*, part II), printed p. 469. The stone commemorates Mr. Bryant Lewis, “barbarously murder'd upon the Heath near Thetford, Sept. 13, 1698,” and beneath him his elder son Jonathan, “who died by a Fall from an Horse, Apr. 7. A. D. 1704, Æt. Suæ 32.” The verse cut under Jonathan's name reads: “Judge me not Reader, Christ is judge of all, | I fell, stand'st thou, take warning by my Fall” — and directly beneath it the mason set the biblical text: “Let him that thinketh he standeth, take Heed lest he fall; 1 Cor. 10. 12.”

The turn. Paul's standing and falling are metaphors for presumption and apostasy; the epitaph makes them literal, and does it deliberately. The son really did fall, off a horse, and the stone puns on it — “I fell, stand'st thou” — so that a warning against spiritual self-confidence is re-cut as a memento mori addressed to a reader who is, at that moment, physically standing on the floor of the church. The pun is the point: the verse becomes funerary wit, and the wit is what makes it stick.

Rights and limit. Blomefield's *Essay* (Norwich, 1806 issue of the continued work) and the inscription itself are long out of copyright; the text was read in the British History Online edition. The witness is Blomefield's transcription of a monument, not the monument; whether the stone survives was not investigated.

Gospel, Lk. 19:46 — Ambrose Bierce turns the accusation back on the accusers, 1911

Appointed phrase. *Vos autem fecistis illam spelúncam latrónum*, Douay–Rheims “But you have made it a den of thieves.”

Later use and locus. Ambrose Bierce, *The Devil's Dictionary* (1911), s.v. WALL STREET: “A symbol of sin for every devil to rebuke. That Wall Street is a den of thieves is a belief that serves every unsuccessful thief in place of a hope in Heaven.” Verified in the Project Gutenberg text of the 1911 edition, ebook 972.

The turn. This is a double reversal, which is why it qualifies where a hundred sermons on financial greed would not. Bierce first performs the expected secularisation — Christ’s charge against the Temple becomes the standard charge against the stock exchange, complete with a temple standing in for a market. Then he takes it back: the phrase, he says, is not a moral judgment at all but a consolation, and what it consoles is failed avarice. The accusation that once cleared a sanctuary is redescribed as the liturgy of people who wish they had got in. Bierce then extends the joke by citing Andrew Carnegie’s own denunciation of brokers as parasites.

Rights and limit. *The Devil’s Dictionary* was published in 1911 and is in the public domain in the United States. The verbal link is to the Douay–Rheims and King James wording “den of thieves”; Bierce does not cite Luke, and the dependence is on the naturalised English idiom rather than on this pericope specifically. Note also that the money-changers usually invoked alongside this phrase are *not* in the appointed Gospel: Luke names only sellers and buyers, and the tables belong to Mark, Matthew and John.

Gospel, Lk. 19:46 — a translator smuggles the Temple into Molière’s Paris, 1908

Appointed phrase. As above, *spelúncam latrónum*, Douay–Rheims “a den of thieves.”

Later use and locus. Curtis Hidden Page’s English *Misanthrope* (1908), Alceste’s closing speech at the end of Act V: “Betrayed on all sides, overwhelmed with wrong, | I’ll leave this den of thieves vice reigns among, | And find some lonely corner, if I can, | Where one is free to be an honest man.”

The turn. Molière wrote no such phrase. His French reads *Trahi de toutes parts, accablé d’injustices, | Je vais sortir d’un gouffre où triomphent les vices* — an abyss where the vices triumph. The biblical wording is the translator’s, and that is exactly what makes the example worth having: by 1908 “den of thieves” had become so natural an English container for institutional corruption that a translator reached for it to render a word that means nothing of the kind. The phrase has migrated from a sanctuary full of traders to the salons of the *ancien régime*, and it arrives there through a translator’s ear rather than through any author’s intention.

Rights and limit. Page’s translation was first published in 1908 and is in the public domain in the United States; Molière’s French is of 1666. The dependence is a translator’s importation, verified by setting the two texts side by side; it is not evidence of any biblical allusion by Molière, and this entry does not claim one.

Appendix: Scope and Qualifications

As of 25 July 2026. Everything below states the boundaries of this guide as at that date. Retrieval mechanics, checksums, query detail, discarded leads, and the full reception and proposal audits are in `propers/verified.md` and `research/scope.md` beside this document’s source; they are not repeated here.

Which edition this is. This canonical full edition prints the complete appointed formulary — the Latin of the 1962 Vatican *editio typica* with the English of the registered public-domain witnesses — and then carries the map, dossiers, commentary, synthesis, and apparatus from the same source leaf.

Edition and formulary identity. The work is the temporal formulary printed *DOMINICA NONA post Pentecosten, II classis*, on pp. 388–389 of the 1962 *editio typica* of the *Missale Romanum* (Vatican City: Typis Polyglottis Vaticanis), with marginal numbers 1522–1531. Green follows the general rubrics for Sundays after Pentecost and is not printed on those pages. The formulary appoints the *Credo* and the Preface of the Most Holy Trinity, and appoints no Tract, Sequence, second oration, blessing or ritual text.

Text verification. All ten elements, their headings, references, wording, accents, punctuation, rank, rubrics and both formulary boundaries were visually collated on 25 July 2026 against the CMAA facsimile of the Vatican typical edition at 300 and 600 dpi, and independently against page images of the 1962 Benziger *editio iuxta typicam*. The two editions differ at the points tabulated in the commentary; those are edition differences, not doubtful readings, and nothing was blended or substituted. The appointed text was separately collated against the Clementine Vulgate, and the ten places where it diverges are tabulated in the commentary as verified textual observations. Not printing the Latin in full changed what reaches the page and changed nothing about that collation. The Internet Archive OCR was used only to locate the formulary and controls no published wording.

What this guide is not. It is a hand-missal companion, not a liturgical book, a critical edition, a homily, an assembly sheet for one civil date, or a substitute for the sources cited. It does not treat occurrence, commemorations, particular calendars, or celebration-mode branches for any year; those belong to the edition-specific assembly workflow and require their own evidence.

Translation and received text. The project has composed, translated, paraphrased, modernised and adapted nothing. English for the scriptural propers — Introit, Gradual, Alleluia, Epistle, Gospel, Offertory, Communion — is the Douay–Rheims as revised by Bishop Challoner (1749–1752), the English of the Clementine Vulgate the missal prints, quoted from the Project Gutenberg e-text of that revision. English for the three orations is the anonymous rendering in *The Roman Missal translated into the English language for the use of the laity*, first revised edition (Philadelphia: Eugene Cumiskey, 1861), taken from the three lines that book supplies for this formulary and reproduced with its own spelling and abbreviated conclusions. Both are in the public domain in the United States; neither is an official liturgical translation, and neither was composed for the 1962 books.

Four places where the English does not answer the Latin, and is not made to. The Introit’s closing vocative *protéctor meus, Dómine* has no counterpart in Psalm 53 and none in the Douay; the Introit’s psalm verse sings *libera me* where the Clementine, and therefore the Douay, reads *judica me*, “judge me”; the Communion’s *dicit Dóminus* is not part of John 6:57; and the Offertory is a centonisation of four separated verse-parts, so its four Douay verses are printed whole with the fragments marked rather than stitched into a seamless paragraph. In each case the gap is stated where it falls. No rendering of the project’s own has been supplied anywhere.

Consulted for reception, not for English. Dom Laurence Shepherd’s translation of Guéranger, *The Liturgical Year . . . Time after Pentecost*, vol. II, 2nd ed. (Stanbrook Abbey: Burns & Oates, 1909), supplied the English of the appointed texts in an earlier state of this guide and no longer does. It is retained only as a witness to the devotional reception of this formulary, including the supersessionist reading discussed and rejected in the detailed commentary; citing it there is not endorsement of its exposition.

Search bounds. Reception was searched in Latin, Greek in translation, and English, across the major reasonably accessible patristic, medieval and later corpora relevant to each appointed passage: the *Enarrationes*, Tractates, sermons, letters and principal treatises of Augustine; Ambrose on Luke; Origen’s Lucan homilies in Jerome’s Latin; Gregory’s Gospel homilies; Bede on Luke; Chrysostom on First Corinthians and John; Cyril of Alexandria on Luke and John; Ambrosiaster; Theodoret on the Psalms; Aquinas’s psalm, Johannine and Pauline commentaries, the *Catena aurea* and the complete *Summa theologiae*; and Bellarmine on the Psalms. Consequential negative results — notably that Augustine has no exegesis of Luke 19:41–44, that the *Summa* never cites this Gospel, that Aquinas wrote no commentary on Psalm 58, and that the exposition of 1 Corinthians 10 in the Thomistic corpus is Peter of Tarantaise’s — are reported in the commentary rather than concealed. No exhaustive search of Syriac originals, chant manuscripts, untranslated homiliaries, subscription databases or current specialist monographs is claimed, and none of these negatives is offered as a claim about literature outside the corpora named.

Bounds carried by particular claims. Theodoret was consulted in a modern English translation that is in copyright, so he is summarised and never quoted, and the PG column numbers given for him are those printed inline in that translation rather than read from a Migne scan. Bede’s PL 92 columns come from a transcription’s embedded markers, not from a facsimile. Column numbers for Chrysostom, Cyril and Augustine’s Tractates were not verified beyond the volume level and are therefore not printed. John’s 1940 chant commentary shows no copyright renewal in the standard record, which points to but does not establish public-domain status; it is paraphrased and quoted only in short compass. Origen’s homily has no public-domain English, so only its Latin is quoted. Augustine’s second sermon on Psalm 18 is not in the public-domain English collection and was read in Latin.

Psalm numbering. Three series are in use and two of them are routinely both called “modern,” so the dossier sheet prints the two that differ and this appendix supplies the third. *Vulg.* is the Vulgate/Septuagint number, which the missal cites and which the Douay–Rheims carries throughout. *Eng.* is the convention of the King James and Revised Standard versions, which leave the psalm inscription unnumbered and so run one or two verses behind the Vulgate; the dossiers print it beside the Vulgate number. *Heb.* is the Masoretic number of the Nova Vulgata and the New American Bible, which renumbers the psalm but keeps the Vulgate’s verse division: Ps. 8:2 *Vulg.* is Heb. 8:2; Ps. 18:9–12 is Heb. 19:9–12; Ps. 53:3, 6–7 is Heb. 54:3, 6–7; Ps. 58:2 is Heb. 59:2. The conversions were taken from the concordance registered with the Douay–Rheims edition used here, not computed by this guide; all four psalms of this formulary have a uniform offset, so it holds from the head of each psalm.

Historical bounds. Dates and places in the page-2 dossiers distinguish traditional attribution from current historical judgment and are orienting rather than probative. This guide does not settle the year of the Passion, the date or place of Luke’s or John’s composition, or the historical authorship of any psalm.

Rights. No public-domain conclusion is claimed for the 1962 typical edition. This repository’s rights record for the facsimile finds that edition’s own status unresolved, and more likely than not restored in the United States under 17 U.S.C. §104A to the end of 2057 (that record is `missale-romanum-1962-facsimile-rights-v1.toml`, under

src/sources/inventories/). What permits the Latin quoted here is 17 U.S.C. §103(b): the copyright in a revised edition extends only to what that edition itself contributed, and “does not affect or enlarge the scope, duration, ownership, or subsistence of” any copyright in the preexisting material. This formulary is preexisting material. All ten appointed elements of it — Introit, Collect, Epistle, Gradual, Alleluia, Gospel, Offertory, Secret, Communion and Postcommunion, in the same order and at the same scriptural references — are printed in the Pustet printing of Ratisbon, 1862, which this repository tracks as public-domain text, and six of the ten in the tracked Venice Missal of 1570 besides, so the 1962 edition’s copyright does not reach them; the element-by-element check and its bounds are recorded in `propers/verified.md`. That is this project’s own reading of the statute and of the evidence, not a clearance anyone granted, and it is not legal advice. No page image of either digitisation is reproduced here, and none of the 1962 edition’s own new matter — the 1955 Holy Week, the 1960 Code of Rubrics, the sanctoral added after 1920, its front matter — is published in this guide; the edition’s rank, pagination and marginal numbers are cited as facts about the book. The project claims no rights in the received liturgical text. Both digitisations used to verify it are third-party artifacts whose own rights status the repository’s source records list as unresolved; neither is redistributed here. Quotations from sources still in copyright are avoided or kept to short compass with attribution, as noted at each point of use. The common reuse notice on the final page states the outbound boundary and does not relicense any of this material. Nothing here is permission to extract and redistribute the incorporated liturgical text independently.

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edition.english-college-of-douay.douay-rheims-bible.challoner-gutenberg-1581, with its book index, Vulgate/Hebrew/English psalm-numbering concordance, verse-alias table, and collation against the 1899 American edition. None of the verses quoted above appears in that collation, so the printed American Douay–Rheims agrees with the text quoted here at every one of them. Three psalm inscriptions do differ — Ps. 8:1, 53:2 and 58:1 — but this guide cites them only in Latin, in the page-2 dossiers.

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