

Twelfth Sunday after Pentecost

Dominica Duodecima post Pentecosten · II classis · Green

1962 *Missale Romanum*, editio typica, pp. 392–393 · *Credo* · Preface of the Most Holy Trinity

The Propers: Map

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit (<i>Int.</i>)	<i>Deus, in adiutórium meum inténde</i> (<i>Ps.</i> 69:2–3, v. 4)	The emergency cry	The verse with which the Office opens every hour: help begged before anything else is said.
Collect (<i>Coll.</i>)	<i>Omnípotens et miséricors Deus</i> (<i>composed</i>)	Service as gift	Concedes what the Epistle will argue: worthy service comes <i>de cuius múnere</i> , of God’s own gift.
Epistle (<i>Ep.</i>)	<i>Fidúciám talem habémus</i> (2 <i>Cor.</i> 3:4–9)	Letter and spirit	Not sufficient of ourselves to think anything; the letter kills, the spirit gives life; two ministrations compared.
Gradual (<i>Grad.</i>)	<i>Benedícam Dóminum</i> (<i>Ps.</i> 33:2–3)	Praise without pause	The receiver’s posture: blessing at all times, with the meek — not the strong — bidden hear and rejoice.
Alleluia (<i>All.</i>)	<i>Dómine, Deus salútis meæ</i> (<i>Ps.</i> 87:2)	The dark psalm’s first verse	One cry, day and night, from the psalter’s one lament that never brightens.
Gospel (<i>Gosp.</i>)	<i>Beáti óculi . . . Homo quidam</i> (<i>Lk.</i> 10:23–37; <i>Credo</i>)	Mercy proves the neighbour	Blessed eyes; the lawyer’s test; priest and Levite passing; the Samaritan’s oil, wine and inn; <i>Vade, et tu fac simíliter</i> .
Offertory (<i>Off.</i>)	<i>Precátus est Móyses</i> (<i>Ex.</i> 32:11, 13, 14)	Intercession, sung	A rare story-chant: Moses pleads, recalls God’s own oath, and the Lord is appeased — as the gifts go up.
Secret (<i>Sec.</i>)	<i>Hóstias, quæsumus, Dómine</i> (<i>composed</i>)	Pardon as glory	By lavishing pardon on us, the offerings give honour to God’s name: one transaction, not two.
Communion (<i>Comm.</i>)	<i>De fructu óperum tuórum</i> (<i>Ps.</i> 103:13–15)	Bread, wine, oil	The creation psalm’s three staples, named at the moment the faithful eat.
Postcommunion (<i>Postcomm.</i>)	<i>Vivíficet nos, quæsumus</i> (<i>composed</i>)	Life, cleansing, defence	Asks one participation to give life and bestow, <i>páriter</i> , expiation for the past and a guard for what comes.

The four senses

Sense	Synthesis
Literal	Christ blesses the eyes that see, and answers a self-justifying lawyer with a Samaritan whose mercy proved him neighbour (<i>Gosp.</i>); Paul’s sufficiency as minister is from God (<i>Ep.</i>); Moses pleads and the Lord is appeased (<i>Off.</i>).
Allegorical	From Irenaeus to Bede the Samaritan is Christ — the name received as <i>custos</i> , guardian — binding wounded humanity and carrying it to the inn of the Church (<i>Gosp.</i>); the Communion sets that bread, wine and oil on the communicant’s lips (<i>Comm.</i>).
Moral	<i>Vade, et tu fac simíliter</i> (<i>Gosp.</i>): mercy, not pedigree or office, makes the neighbour; the letter alone kills (<i>Ep.</i>), and the survivor’s posture is unbroken praise among the meek (<i>Grad.</i>).
Anagogical	The Collect asks that we run <i>sine offensióne</i> to promises not yet held (<i>Coll.</i>); the ministration of justice shall abound in glory (<i>Ep.</i>); the oath names a land flowing with milk and honey (<i>Off.</i>).

Scriptural Date and Location

Seven directly appointed passages, the Introit's antiphon and verse counted once; each has a four-field summary, the narrated event where there is one, then a short explanation. Composed orations are not listed. Psalms carry the missal's Vulgate number with the English-Bible equivalent.

Proper	Citation	Location	Date
Offertory	Ex. 32:11, 13, 14	Golden-calf narrative; no superscription	Traditional: Mosaic, 2nd millennium BC
<i>Event: Moses' intercession at the mountain of God (Horeb/Sinai, the calf below, Ex. 32:1–6, 19), traditionally Jebel Musa in the south Sinai Peninsula, present-day Egypt, in the wilderness months after the Exodus — whose own century, fifteenth or thirteenth BC, is disputed and not settled here.</i>			
Traditional Mosaic authorship stands with the qualifications the Biblical Commission allowed in 1906: secretaries, sources, inspired post-Mosaic additions; modern judgment prevailingly reads the Pentateuch as compiled from earlier strands. The chant is in any case an Old-Latin adaptation, older than the Vulgate.			
Gradual	Ps. 33:2–3 Vulg. (Eng. 34:1–2)	Title: madness feigned “before Achimelech”	Traditional: David's pre-royal flight, c. 1010 BC
The narrative behind the title is 1 Sam. 21:10–15, at Geth (Gath) in the Philistine coastal plain — but it names Achis, not Achimelech, a discrepancy the tradition discusses and the commentary answers four ways. Modern judgment reads the alphabetical acrostic as composed wisdom poetry rather than the episode's heat; the attribution is tradition, not a proved date.			
Introit	Ps. 69:2–4 Vulg. (Eng. 70:1–3)	Superscription gives a purpose, not a place or episode	Traditional: Davidic, c. 1000 BC
The title reads <i>In finem . . . in rememorationem, quod salvum fecerit eum Dominus</i> . The psalm is the psalter's own doublet, standing nearly verbatim as the close of Ps. 39 (Vulg.) and transmitted separately, so the question of an original setting is one about the psalter's editing. Date and authorship remain open.			
Alleluia	Ps. 87:2 Vulg. (Eng. 88:1)	Double title; no place named	Traditional: Eman the Ezrahite, 10th c. BC
The title assigns the psalm both to the sons of Core and to <i>Eman Ezrahita</i> , named at 3 Kings 4:31 among the sages Solomon exceeded and at 1 Par. 6 among the Levitical singers. It is the psalter's darkest lament, the only one ending in darkness; the appointed verse is its opening cry. Author and date are unsettled.			
Gospel	Lk. 10:23–37	Writing place unstated by the sources checked; audience largely Gentile, through Theophilus	Traditional: before AD 63. Modern: c. AD 80–90
<i>Event: on the journey to Jerusalem (Lk. 9:51), during the ministry, c. AD 29–33, not settled here. The parable's road is real geography: the descent from Jerusalem to Jericho drops some 3,400 feet through desert past the ascent of Adummim (Jos. 15:7), in the present-day West Bank — a name Jerome records as read “of blood.”</i>			
The <i>Catholic Encyclopedia</i> (1910) argues from unanimous external witness that the author is Luke, Paul's physician-companion, and dates the Gospel before AD 63; the NABRE reports that attribution as traditional while placing composition about AD 80–90, by a non-eyewitness.			
Epistle	2 Cor. 3:4–9	From Macedonia, in present-day northern Greece, to Corinth in Greece	Third missionary journey, mid-to-late AD 50s
Pauline authorship is both traditional and mainstream modern judgment. Paul writes from Macedonia (2 Cor. 7:5; 8:1; 9:2–4) after the painful visit and the severe letter, met there by Titus; whether canonical 2 Corinthians is one letter or several joined is left open here. Its furniture — tables of stone, the glory of Moses' face — narrates Sinai (Ex. 34:29–35): writer, recipients and remembered mountain are three places.			
Communion	Ps. 103:13–15 Vulg. (Eng. 104:13–15)	Title <i>Ipsi David</i> ; no episode or place	Traditional: Davidic per title; date open
A creation hymn following the order of the works of Genesis 1; the appointed verses are its bread, wine and oil. The bare title assigns no occasion, the date is open, and nothing appointed turns on it.			

The Propers: Themes and Movement

This Mass is built on the difference between what the letter can do and what mercy does. The Law’s own ministers see the half-dead man and pass by; the despised outsider binds his wounds and pays. From the first cry — help, and quickly — to the last petition — give us life — nothing decisive in this formulary is self-supplied: worthy service is God’s gift before it is our act, sufficiency is God’s, rescue arrives from outside every expected channel, and what the warning alone could never produce is handed over at the altar.

Read in the order the book prints them, the ten texts fall into four stages:

1. Help begged before anything else is said; service confessed as gift. (*Int.*), (*Coll.*)
2. The doctrine stated: sufficiency from God; the letter kills, the spirit gives life. (*Ep.*)
3. The receiver’s posture sung, and the story told: unbroken praise, the meek invited, a cry day and night — then the road, the passers-by, and the guardian. (*Grad.*), (*All.*), (*Gosp.*)
4. Intercession carried to the altar and answered in kind: Moses’ prayer, pardon as glory, bread and wine and oil, life with cleansing and defence. (*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 Mass that begins by shouting for help

The Introit is the sentence the Western Church has used to begin prayer for fourteen centuries: Cassian commended this one verse as fitting “every condition, and all assaults,” Benedict wrote it into the opening of the Hours, and the Office still starts there daily. On this one Sunday the Mass itself begins with it — “O God, come to my assistance; O Lord, make haste to help me” — and the chant’s own psalter sharpens what the Vulgate leaves general: the enemies are named (*inimici mei*), and they no longer merely wish evil but devise it (*cogitant*). The Church walks into this liturgy as the psalter’s poor man, with nothing in hand.

The Collect then blocks the one exit self-sufficiency might still take. It does not ask that the faithful manage to serve God worthily; it states, in its opening clause, that worthy and laudable service *comes of God’s gift* — *de cuius múnere venit* — and only then asks for something: that we may *run* to the promises without stumbling. Even the running is requested, not reported.

2. The letter kills; the spirit gives life

The Epistle supplies the doctrine under the day. Paul disclaims not merely achievement but the interior act itself — not sufficient “to think any thing of ourselves, as of ourselves” — and then names the two economies: ministers of a new testament, “not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth.” The tradition spent its best minds on that sentence. Chrysostom read it forensically: the Law seizes a murderer and executes him; the Gospel seizes a murderer, baptises him, and gives him life. Augustine, against the Pelagians, drove it inward: the killing letter is any command without grace — the Decalogue itself — because the bare precept shows what to do and gives no power to do it; “the law was given that grace might be sought; grace was given that the law might be fulfilled.” Aquinas carried the point to its edge in the *Summa*: even the letter of the *Gospel* would kill, were the inward healing grace of faith not present. The Sunday’s lesson is not an archaeology of Sinai; it is a warning about every text, the reader’s own included.

The two chants between the lessons answer as receivers answer. The Gradual takes the acrostic psalm’s opening — “I will bless the Lord at all times” — the praise of a man whose standing is received, with the meek, not the strong, invited to hear and rejoice. The Alleluia frames in double Alleluias the one bright verse of the psalter’s darkest psalm: a cry “in the day, and in the night” that does not stop, addressed to *Deus salútis meæ*, the God of my salvation — salvation named as his property, not the singer’s.

3. The road, the passers-by, and the guardian

The Gospel then stages the whole doctrine on a real road. The Law's reader answers his own citation exam perfectly — love God, love your neighbour — and, “willing to justify himself,” asks the question the parable will refuse to answer: and who is my neighbour? What follows is the letter's failure enacted in its own personnel: priest and Levite — Augustine reads them as the priesthood and ministry of the Old Testament, “which could not profit unto salvation” — see the half-dead man and pass by. The Samaritan, whose very name the tradition from Origen to Gregory heard as *custos*, guardian, “being on his journey, came near him”: mercy arrives from outside, binds wounds with oil and wine, carries the man on its own beast, pays, and promises to return. The question comes back reversed — not “who is my neighbour?” but “which of these three . . . was neighbour to him?” — and the lawyer's own verdict closes it: “he that shewed mercy to him.” *Vade, et tu fac similiter*.

The reception holds two readings in one hand, and Bede legislated the balance between them: the parable teaches that everyone who shows mercy is a neighbour, *and* it specially designates the Son of God; the allegory must not thin out the moral command. Blessed, the pericope began, are the eyes that see what prophets and kings desired — and what they see, by the end, is the guardian at work on the road.

4. Intercession answered at the altar

What can be done for people who cannot supply their own rescue? The Offertory answers with the Old Testament's boldest scene, sung in a Latin older than the Vulgate: Moses *in conspéctu Dómini*, asking God why his anger burns, reminding God of God's own oath, “and the Lord was appeased.” Augustine heard in God's strange “Let me alone” the whole secret — *dilectio tua in illos intercedit mihi*, your love intercedes with me for them — and Gregory made it a rule: to say “let me alone” to a servant is to give him boldness to plead. Tertullian named the figure: Moses deprecating the Father's wrath prefigures Christ, “the offerer of His own life for the salvation of the people.”

The three prayers around Communion then convert intercession into exchange. The Secret asks God to attend the offerings so that, *by lavishing pardon on us*, they may give honour to his name: pardon not traded against glory but constituting it. The Communion feeds the rescued from the creation psalm's pantry — bread out of the earth, wine that gladdens, oil that brightens, bread that strengthens the heart — verses the tradition's Latin doctors read toward the chalice and the chrism, and that this Mass sets at the moment of reception. And the Postcommunion begins with the Epistle's own verb turned into a petition: *Vivificet nos* — may the holy participation give us *life* — and asks it to bestow, *páriter*, equally, expiation for what is past and a rampart for what comes. The Mass that opened with an unarmed cry for help closes by asking that the help just received keep working: cleansing and defence, neither yet finished.

A ninth-century cue line of the Gregorian Sacramentary tradition already pairs this Sunday's four chants: *Deus in adiutorium*, *Benedicam dominum*, *Precatus est moyses*, *De fructu operum*. The reception is genuinely divided at two of the four stages: Augustine holds two readings of “the letter killeth” and himself ranks the later above the earlier, while Chrysostom and Ambrosiaster read it juridically instead; and the Alleluia's psalm is heard as the voice of Christ in the Passion by Augustine, Cassiodorus and Bellarmine and as exilic Israel's by Theodoret. The witnesses leave both disagreements open. Governing the whole is Bede's rule: the parable specially designates the Son of God *and* teaches that everyone who shows mercy is a neighbour, and the rules of allegory must not thin out or carry off the moral institutes of mutual brotherhood. On the tradition's own terms, that rule forbids any doctrine of grace to displace the imperative the Gospel closes with.

The Propers: Detailed Commentary

Read together rather than in the order in which they are sung, the ten appointed texts raise five matters: the state of their own text, the verse that has had the longest career, the parable and its real reception history, the day's three prayers of petition, and what the formulary finally asks a sacrament to do. Every appointed element informs the whole; none stands apart under a heading of its own. The complete appointed Latin, set beside the same English, stands in the canonical full edition of this guide, and the complete collated text stands among its source records.

English quoted below is the Douay–Rheims (Challoner) for scriptural propers and the anonymous English of the 1861 Philadelphia Cummiskey hand missal for the three orations, both public domain in the United States and both named again in the references; none of it was composed, translated, adapted or paraphrased for this edition.

1. What the books actually print, and where the appointed text is not the Bible's

Two facts of collation govern everything after them. First, “the 1962 Latin” is not one artefact: the Vatican *editio typica* (printed pp. 392–393) and the Benziger *editio iuxta typicam* of the same year (printed pp. 386–388) differ at eight places in this formulary — headings, commas, a conclusion cue, and, the one that matters to a singer, Benziger's printed antiphon-repetition cue *Deus*. after the *Glória Patri*. Every form quoted here is the typical edition's.

Second, and more consequential, the appointed text diverges from the Clementine Vulgate at thirteen verified places, and the divergences are of three different kinds. The Introit's are chant-psalter readings: the antiphon names the enemies (*inimici mei*) where Clementine Ps. 69:3 does not, and the verse sings *qui cōgitant mihi mala* — who devise evils — where the Clementine, and therefore the Douay, has *qui volunt mihi mala*. That is not a corruption but an inheritance, and it can be proved from the expositors: Augustine's own lemma reads *qui cogitant mihi mala*, and Cassiodorus's psalter carries both of the chant's readings word for word. The Mass sings the psalter the Fathers commented on, after Jerome's revision displaced it in the Bible.

The Epistle's and Gospel's divergences are liturgical framing — *Fratres*: displacing Paul's *autem*, *In illo tēpore*: *Dixit Iesus discipulis suis* replacing Luke's own turning to the disciples — with one real variant: the missal prints *ex omnibus vīribus tuis* at Lk. 10:27 where the Clementine reads *ex omnibus virtutibus tuis*, verified on the facsimile and in the Benziger images. The Douay's “with all thy strength” renders either and shows neither.

The Offertory's divergences are of a third kind altogether, and the weightiest of the three. *Precātus est Mōyses* is not loose quotation of the Vulgate but an Old-Latin, Septuagint-shaped adaptation: *in conspēctu Dōmini* where Jerome has a direct object; a second-person *irāsceris* where Jerome has *irascitur furor tuus*; *Parce irā animā tuā*, which carries the matter of a verse the printed citation does not even name; *Iacob* for *Israēl*; the milk-and-honey formula in the accusative *lac et mel*, where Jerome's ablative *lacte et melle* stands at Ex. 3:8 and 33:3; and a closing clause that follows the Greek syntax. The checkable proof that this form circulated in Latin before Jerome is Augustine's lemma in the *Quaestiones in Heptateuchum*: *Et propitiatus est Dominus de malitia quam dixit facere populo suo* — the chant's construction, not the Vulgate's. The Communion, by contrast, is a clean centonisation whose path the missal's own citation declares (*13 et 14-15*): v. 13's second clause inverted with an added vocative, v. 14a omitted, then vv. 14b–15 entire. The Gradual and the Alleluia verse match the Clementine word for word.

2. *Littera enim occidit*: one verse, five readings, and a Father who overrules himself

The Epistle's second move — *non littera, sed spīritu: littera enim occidit, spīritus autem vivīficat* — has had one of the great careers in the history of reading, and the checked witnesses do not agree about it.

Origen fixed the equation the Latin West inherited: “by letter are meant bodily things, and by spirit intellectual things” (*De principiis* I.1.2), and in *Contra Celsum* VII.20 the verse dissolves the alleged contradiction of Moses and Christ at the spiritual level. Yet the great hermeneutical manifesto of *De principiis* IV grounds the spiritual sense on 1 Corinthians 2 and Proverbs 22 and does not quote this verse there.

The Antiochene Chrysostom and the oldest Latin commentator read it juridically instead. Chrysostom: “The Law, if it lay hold on a murderer, puts him to death; the Gospel, if it lay hold on a murderer, enlightens, and gives him life.” Ambrosiaster, in Latin and before Augustine: *Litterae enim ad hoc datae sunt Moysi, ut contemnentes Legem occideret secundum jus naturae. Spiritus autem, id est, lex fidei quae non scribitur, sed animo continetur, vivīficat*

reos mortis — and his summary of vv. 7–9, *multum ergo interest inter legem et legem*. On this reading the letter kills the guilty by sentence.

Augustine holds both readings, in that order, and rules between them. In 396 (*De doctrina christiana* III.5.9) the verse is a rule of exegesis: to take figurative expressions literally is “a miserable slavery of the soul.” In 412, against the Pelagians, he quotes that interpretation back and demotes it without retracting it — the verse is to be understood “not in that way only . . . but also, and indeed *especially*” (*eoque vel maxime*) of the law without grace: *doctrina quippe illa, qua mandatum accipimus continenter recteque vivendi, littera est occidens, nisi adsit vivificans spiritus*. The killing letter is now the Decalogue itself, and the treatise’s formula follows: *Lex ergo data est, ut gratia quaereretur: gratia data est, ut lex impleretur*.

Aquinas supplies the mechanics and then the corollary. In the commentary the letter kills *occasionaliter* — *littera legis dat solam cognitionem peccati . . . non reprimit concupiscentiam, sed magis occasionaliter auget* — knowledge without healing of the cause. In *Summa theologiae* I-II q. 106 a. 2 he formalises Augustine’s own definition of “letter” as *quaelibet Scriptura extra homines existens, etiam moralium praeceptorum qualia continentur in Evangelio*, and concludes: *unde etiam littera Evangelii occideret, nisi adesset interius gratia fidei sanans*. The line no longer separates the Testaments; it runs through every written norm, the Gospel’s own included. Bernard, eight centuries after Origen, has the verse seasoning the choir office: *Mel in cera, devotio in littera est. Alioquin littera occidit, si absque spiritus condimento glutieris*.

Theodoret and Gregory are absent from that sequence: Theodoret’s commentary on the passage stands in PG 82, but none of its sentences was verified in the corpora checked; and no Gregory the Great locus for this verse was located in the corpora checked.

That doctrinal history is what makes the Gospel’s opening scene more than a morality tale. Augustine’s exposition of the parable, verified in the Latin, reads priest and Levite as the *sacerdotium et ministerium Veteris Testamenti, quod non poterat prodesse ad salutem* — the same noun as the Epistle’s *ministratio mortis*, and the same judgment, reached by a witness who was not thinking about 2 Corinthians. And the Collect has already conceded the Epistle’s premise in its opening clause, *de cuius múnere venit, ut tibi a fídelibus tuis digne et laudabíliter serviátur*; Schuster’s commentary on this Sunday quotes 2 Cor. 3:5 against any suspicion that the oration overstates.

3. The parable: an older allegory than is usually claimed, a dissenting Greek, and Bede’s rule

Four attributions that the standard delivery of the sources invites are wrong, and what the sources show instead is most of the reception history.

The Samaritan-as-Christ reading is not Latin allegorising imposed on a moral tale. It is attested in the second century: Irenaeus already has the Lord compassionating the man fallen among thieves and giving “two royal denaria” bearing the image of the Father and the Son, and Clement of Alexandria asks of the neighbour who showed mercy, “Who else can it be but the Saviour Himself?” Origen then reports the whole scheme — Adam, paradise, the world, the hostile powers, the Law, the prophets, Christ, the Church’s president — as something “one of the elders” said, corrects it (not every man descends from Jerusalem to Jericho), and adds two signatures of his own: the etymology, the Samaritan *qui interpretatur custos*, keyed to Jn. 8:48 where the Lord denies the demon and does not deny the name; and the two denarii as the knowledge of Father and Son.

The Fathers did not all allegorise. Cyril of Alexandria’s surviving sermon on this pericope works entirely at the moral level and never identifies the Samaritan with Christ: the lawyer, praised, “breaks forth into pride, thinking that he had no neighbour,” and Cyril’s conclusion is that priesthood and Law-learning are vain unless confirmed by works. The major Greek commentator declines the reading the Latin West systematised.

Gregory the Great never preached on this Gospel — none of the forty *Homiliae in Evangelia* takes a lection from it — and his famous oil-and-wine reading belongs to the *Moralia* and the *Regula pastoralis*: wine and oil are applied *ut per vinum mordeantur vulnera, per oleum foveantur*, so that anyone set over the healing of wounds must mix *lenitas cum severitate*. Nor is there a genuine Chrysostom treatment: the long allegorical extracts under his name in the *Catena aurea* are flagged in the Oxford edition’s own margins as *Hom. in loc. Ed. Lat.*, and its preface assigns such material to an early imitator.

What the Latins did add is substantial and various. Ambrose grounds the figure in history first — *haec simplicis historia veritatis est* — makes Jericho *figura istius mundi* and the exile one of conduct rather than place, re-reads the

two denarii as the two Testaments, makes the innkeeper St Paul, and closes with the sentence the whole tradition kept: *Non enim cognatio facit proximum, sed misericordia: quia misericordia secundum naturam*. Augustine fixes the classic table, including his own reading of Jericho as the moon and so as mortality, the man left *semivivum* because *ex parte qua potest intellegere et cognoscere Deum vivus est*, the oil *consolatio spei bonae* and the wine *exhortatio ad operandum ferventissimo spiritu*; and in *Sermo* 131 he turns the table anti-Pelagian and pastoral at once — baptism forgives all sins, yet *adhuc curatur*, the man is still under treatment in the inn.

Bede legislates the balance, and his sentence sets a rule for any reading of the parable: the Lord framed the parable *ut omnem qui misericordiam faceret cuilibet proximum doceret*, and it also specially designates the Son of God, but the rules of allegory must not *moralia mutuae fraternitatis instituta . . . extenuare et auferre* — must not thin out or carry off the moral institutes of mutual brotherhood. What Calvin would later treat as rival readings, and reject wholesale, Bede had held together five centuries earlier; and *Salvifici doloris* 28–30 completes the circle from the other side, setting Christ in the wounded man’s place rather than the Samaritan’s.

The two chants between the lessons belong to this unit, because their reception answers the parable’s lawyer without knowing him. Cassiodorus, on the Gradual’s *áudiant mansuétí*, draws a pointed exclusion — *non dixit, lege docti, non ieiunantes, non psallentes, sed mansuétí* — not the law-learned, not the fasters, not the psalm-singers, but the meek are bidden rejoice; Basil, on the same clause, makes the meek those who win “without battle” and guesses “perhaps, prophetically, the disciples of Christ.” The Gospel’s *legisperítus* is exactly *lege doctus*, and the Gospel’s blessed eyes are the disciples’. Neither expositor had a lectionary in view; the juxtaposition is the missal’s.

4. Three prayers that are not self-supplied, and the books that carry them

The Introit is the sentence with which the Western Church has begun her prayer for fourteen centuries, and this is the one place the 1962 Missal sings it at Mass. Cassian hands the verse over as the formula of unceasing prayer because “it embraces all the feelings which can be implanted in human nature . . . it contains the thought of one’s own weakness, confidence in the answer, and the assurance of a present and ever ready help”; Cassiodorus, citing Cassian by name and chapter, records that monks “do not begin” anything *sine huius versiculi trina iteratione*; the Rule of St Benedict makes it law at cc. 17–18 and sends even the kitchen rotation through it at c. 35; and Bellarmine, looking back, simply describes the accomplished fact — “a verse celebrated in the Catholic Church, as all the divine offices commence with it.” Augustine grounds the plea where the psalm does: *ego vero egenus et pauper sum*, “help I seek, always mine infirmity I confess.” Theodoret, characteristically, keeps it in history — David fleeing Absalom, “the memory of his sin stung him more sharply than his enemies did.”

The Offertory carries the same confession into narrative. Its reception is about how a prayer for the undeserving works. Augustine, on God’s *Sine me* spoken before Moses has said a word, hears the whole mechanism: the sentence means *ac si diceretur . . . dilectio tua in illos intercedit mihi* — as if to say, your love intercedes with me for them — and God “was loving them the more secretly while terrifying them aloud.” He also fixes the doctrinal guard-rails: *malitiam hic poenam intellegi voluit*, the “evil” God is appeased of is penalty and not malice; and *ira Dei non perturbatio animi eius est, sed iudicium quo inrogatur poena peccato*. Gregory reaches the same place from the other side — to say “let me alone” to a servant is to give him boldness to plead, and God “bears the supplicant’s contradiction which He inspires” — and makes Moses the pattern ruler, “mercy united with severity.” Tertullian alone among the checked witnesses names the type outright: Moses deprecating the Father’s wrath prefigures “Christ . . . the deprecator of the Father, and the offerer of His own life for the salvation of the people.” That is one witness, not a tradition, and preaching commonly credits it to more.

The orations themselves are older than every book that now carries them, and the sacramentaries document their transmission. The Collect stands in the Verona collection among the July Masses in a shorter form (*tribue ut*, without *quæsumus nobis*); in the Gelasian it opens the Mass-set that already contains all three of this Sunday’s orations together; and the Gregorian Hadrianum has the 1962 wording exact under *Dominica XIII post Pentecosten*, the old count running one ahead of the missal’s. The Secret is not in the Verona collection and reads *largiáris* in the Gelasian against the later *largiéndo*. The Postcommunion stands in the Verona collection with one different word — *participatio tui sancta mysterii*. A footnote in the same Gregorian witness records, for the Mass before those orations, the chant cues *Ant. Deus in adiutorium. Resp. Benedicam dominum. Off. Precatus est moyses. Com. De fructu operum*: this Sunday’s exact four chants, paired a thousand years before the 1962 printing. That proves early association. And all three orations outlived the 1962 books: the postconciliar Missal appoints the Collect for the Thirty-first Sunday *per annum*, the Secret as the *super oblata* of Thursday after Ash Wednesday, and the Postcommunion after Communion on Tuesday of the third week of Lent.

5. What the formulary finally asks a sacrament to do

The Secret’s whole argument is in a gerund. *Ut, nobis indulgéntiam largiéndó, tuo nómini dent honórem*: God’s act of lavishing pardon is the very mode in which the offerings render him honour — not pardon traded for glory but pardon *as* glory. The two ends of sacrifice a treatise would distinguish, propitiation and praise, are fused in one clause of liturgical grammar; Schuster reads it exactly so. The 1861 English reverses that order, so wherever it is quoted it cannot carry the point.

The Communion’s three verses have drawn the widest spread of reading of any text in this Mass, from providence to sacrament. At the literal pole Theodoret: God supplies rain so that the earth yields “bread to strengthen and nourish human nature, wine to gladden and make life sweeter, oil to nourish within and brighten without” — providence, and no sacramental turn at all, from an expositor who allegorises freely elsewhere. Bellarmine agrees and moralises: gratitude, wonder that the Father gave “even the luxuries,” and frugal meals. At the other pole Augustine — “That it may bring forth bread out of the earth. What bread? Christ. Out of what earth? From Peter, from Paul” — with the sober inebriation of the Lord’s cup and the chrism that anoints “over His whole Body”; and Cassiodorus, the most explicitly sacramental witness among those checked: wine gladdens the heart *cum sacratum fuerit in sanguinem Domini Christi*, the face is brightened with oil *cum regale chrisma conficitur*, and his proof-text for the illumined face is Ps. 33:6 — the Gradual’s own psalm quoted inside the Communion’s, in a sixth-century commentary. That the 1962 books appoint these verses as a *Communion* chant sits squarely on the Augustine–Cassiodorus line.

The Postcommunion closes the formulary on the Epistle’s own verb. The lesson’s hinge was *spíritus autem vivíficat*; the last oration opens *Vivíficet nos*. Two collated texts share the vocabulary, and the sharing proves nothing further; but what the prayer asks with that verb is exact. *Et páriter nobis expiatiónem tríbuat, et munímen*: one participation, two gifts held level — cleansing for what is past, a rampart for what is coming — with *páriter* refusing to rank them. Schuster calls the prayer, in its Latin brevity, “an epitome of Eucharistic doctrine.” Augustine’s *adhuc curatur* is its pastoral counterpart: the Mass that opened with an unarmed cry for help ends not by thanking God for a finished rescue but by asking that the rescue keep working.

Source-Grounded Synthesis Across the Propers

Read as one book-order, the ten collated texts and their checked witnesses support the four relations that follow, and three of the four rest on witnesses that disagree; connections that go further are the exploratory proposals of *Interpretive Possibilities*.

1. The same Latin word fails twice, and the second failure is a story

The Epistle’s technical term for what Moses’ covenant was is *ministrátio*: *ministrátio mortis*, the ministration of death engraved in letters on stones, set against *ministrátio spíritus*. The Gospel then puts two ministers on a road. Augustine’s table on the parable, verified in the Latin, reads priest and Levite as the *sacerdotium et ministerium Veteris Testamenti, quod non poterat prodesse ad salutem* — the priesthood and ministry of the Old Testament, which could not profit unto salvation. That is more than a resemblance; it is the same noun and the same judgment, made by a witness expounding the Gospel and not thinking about the Epistle. Paul argues the point in the abstract, with tables and glory and an *a fortiori*; Luke stages it as two men who look and walk on. The formulary prints them forty lines apart.

What that convergence does *not* license, the tradition itself refused. Ambrosiaster reads *littera enim occídit* juridically — the written law was given to Moses *ut contemnentes Legem occideret*, to execute its despisers — and Chrysostom the same way: the Law seizes a murderer and puts him to death, the Gospel seizes a murderer and gives him life. On that reading the letter kills the guilty, and the Old Testament’s ministry is deficient rather than culpable. The older Augustine moves the killing inward: the letter is any command without grace, the Decalogue included, because the bare precept shows what to do and supplies no power to do it. Aquinas then formalises Augustine’s own definition of “letter” and draws the conclusion that closes every exit — *littera etiam Evangelii occideret, nisi adesset interior gratia fidei sanans*. Held together, these witnesses forbid the cheapest reading of this Sunday: that the priest and the Levite failed because they were Jewish ministers, and that the Christian reader is on the Samaritan’s side by membership. On Augustine’s and Aquinas’s account the letter that cannot heal is the reader’s own text, and the ministry that walks past is available to anyone holding one.

2. Sufficiency is confessed before it is argued

The Collect concedes the Epistle's thesis in its opening subordinate clause, before it asks for anything: *de cuius múnere venit, ut tibi a fídelibus tuis digne et laudabíliter serviátur*. Worthy service is God's gift, not the petitioner's contribution. The Epistle then supplies the argument the oration took as given — *non quod sufficiéntes simus cogitare áliquid a nobis, quasi ex nobis . . . sed sufficiéntia nostra ex Deo est* — disclaiming not merely the deed but the interior act. The link is Schuster's own: his commentary on this Sunday quotes that verse of 2 Corinthians against any suspicion that the Collect overstates. And the Introit has already put the same confession in the mouth of a body that cannot help itself, with the tradition's most concentrated commentary on why: Cassian hands over this one verse because "it contains the thought of one's own weakness, confidence in the answer, and the assurance of a present and ever ready help"; Augustine grounds it at *ego vero egenus et pauper sum*, "help I seek, always mine infirmity I confess."

Three elements therefore make one claim in three grammars — sung petition, oration concession, apostolic argument — and the transmission records show the concession is not a late refinement: the Collect stands in the Verona collection and in the Gelasian, with the 1962 wording exact in the Hadrianum, and the postconciliar Missal still says it. The Hadrianum witness shows the chants and the orations already travelling together for this Sunday.

3. The chants answer in the voice of the person the Gospel vindicates

Between the two lessons the Mass sings the posture of someone whose standing is received. The Gradual's *áudiant mansuétí* drew from Cassiodorus a pointed exclusion — *non dixit, lege docti, non ieünántes, non psalléntes, sed mansuétí* — not the law-learned, not the fasters, not the psalm-singers, but the meek are bidden rejoice. He was expounding a psalm, not a lectionary; the Gospel that follows in this book stages a *legisperítus* who is exactly *lege doctus*, answers his citation exam perfectly, and is corrected by a Samaritan. Basil, on the same clause, had already made the meek those who win "without battle," and guessed prophetically at the disciples — whose eyes the same Gospel calls blessed. Both expositors wrote on the psalm alone; its juxtaposition with the Gospel is the missal's.

The Alleluia keeps the day honest about how long that posture lasts. Its verse is the opening of the psalter's one lament that never turns, and the checked witnesses divide on the speaker: Augustine, Cassiodorus and Bellarmine hear Christ in the Passion, with the day-and-night pair concretised at last into Good Friday and Gethsemane; Theodoret hears exilic Israel and, expressly, "the pains of all human nature after sin." Neither reading absorbs the other. Both leave the chant doing the same liturgical work: a cry that does not stop, framed in *Allelúia* — unstopped petition sung inside praise, which is precisely the difference between the Introit's plea and despair.

4. Intercession is carried to the altar and answered in kind

The Offertory is the formulary's hinge, and its evidence is unusually hard. The chant is an Old-Latin, Septuagint-shaped adaptation of Exodus 32, and the proof is checkable rather than stylistic: Augustine's own lemma in the *Quaestiones in Heptateuchum* reads *de malitia quam dixit facere populo suo*, the chant's construction and not Jerome's. What the Church therefore sings while the gifts are carried up is a text older than the Bible printed beside it, and what it narrates is a man interceding for people who have just disqualified themselves.

The reception of that scene is where the day's doctrine becomes an action rather than a thesis. Augustine, on God's *Sine me*, hears the whole mechanism: the words are spoken *ac si diceretur . . . dilectio tua in illos intercedit mihi* — your love intercedes with me for them — so that "when our own merits weigh us down, we can be relieved before him by the merits of those he loves." Gregory reaches the same place from the other side: to say "let me alone" to a servant is to give him boldness to plead, and God "bears the supplicant's contradiction which He inspires." Tertullian alone among the checked witnesses names the figure outright — Moses deprecating the Father's wrath is "Christ, prefigured . . . as the deprecator of the Father, and the offerer of His own life for the salvation of the people" — and that is one witness, not a consensus, though preaching commonly attributes it to the tradition at large.

The two orations that follow convert intercession into exchange, and their grammar carries the argument. The Secret's gerund makes God's act of lavishing pardon the very mode in which the offerings honour his name — *ut, nobis indulgéntiam largiéndó, tuo nómini dent honórem* — so that propitiation and praise, which a treatise would distinguish, are one clause. The Postcommunion then opens on the Epistle's own verb: *spíritus autem vivificat* in the lesson, *Vivíficet nos* over the sacrament. Two collated texts share the vocabulary, and the sharing proves nothing further; but what the prayer asks with that verb answers the Gospel's diagnosis exactly. *Páriter* refuses to rank

expiation and *munímen*: cleansing for what is past, a rampart for what is coming. Augustine’s *Sermo* 131 had said the same of the inn — baptism forgives all sins, and yet *adhuc curatur*, the man is still under treatment — which is why the Church’s last word on this Sunday is not thanksgiving for a completed rescue but a request that the rescue keep working.

What the whole formulary supports, and where it stops

Read in book order, the ten texts hold one position that no single element states: that diagnosis and cure are different acts, and that this Mass is arranged around the second. The letter can show the wound and cannot bind it; the Law’s own ministers see and pass; sufficiency, worthy service, rescue, pardon and life are each asked for or confessed as received. Mercy is what crosses the gap — *Non enim cognatio facit proximum, sed misericordia* in Ambrose’s sentence, and *Vade, et tu fac similiter* in the Lord’s.

That position is drawn from the texts as the book assembles them and from their checked reception; the Hadrianum’s cue line pairing *Deus in adiutorium*, *Benedicam dominum*, *Precatus est moyses* and *De fructu operum* shows that the four chants were joined early. And Bede’s rule governs the allegory throughout — the parable specially designates the Son of God *and* teaches that everyone who shows mercy is a neighbour, and the rules of allegory must not *moralia mutuae fraternitatis instituta . . . extenuare et auferre*. Bede’s own prohibition rules out making this Sunday only a doctrine of grace. The imperative is the last thing the Gospel says.

The Propers: Notable and Quotable

Four 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 keep the phrase in its own register, and the exegesis and reuse stand in the commentary above. Two of the four are judicial, and the pairing is telling: of everything these appointed texts contain, what the law took and kept were a lawyer’s evasive question and a warning against reading by the letter.

Gospel, Lk. 10:29 — the lawyer’s dodge becomes the law of negligence, 1932

Appointed phrase. *Et quis est meus próximus?*, Douay–Rheims “And who is my neighbour?”

Later use and locus. Lord Atkin’s speech in *Donoghue v Stevenson*, House of Lords, 26 May 1932, [1932] A.C. 562 at 580 — the case of the snail in the ginger-beer bottle, and the foundation of the modern law of negligence: “The rule that you are to love your neighbour becomes in law you must not injure your neighbour; and the lawyer’s question ‘Who is my neighbour?’ receives a restricted reply. You must take reasonable care to avoid acts or omissions which you can reasonably foresee would be likely to injure your neighbour. Who then in law is my neighbour?” Verified in the Scottish Council of Law Reporting’s transcription of the judgment.

The turn. Luke frames the question as an evasion — the lawyer asks it *volens iustificáre seípsum* — and the parable refuses to answer it, replying instead with a neighbour who acted. Atkin does the opposite of the parable on purpose: he takes the evasive question seriously, announces that in law it “receives a restricted reply,” and builds the boundary the Gospel declined to draw. The turn is double: sacred command becomes tort doctrine, and the question Christ deflected becomes the one the judge must answer — while naming it, candidly, “the lawyer’s question.”

Rights and limit. A 1932 United Kingdom judgment, freely quotable. Atkin’s verbal dependence is on the English Bible’s wording of this verse; he cites no evangelist, and the “restricted reply” is his own coinage.

Gospel, Lk. 10:30–32 — the seminarians step over the man in the road, 1973

Appointed phrase. *Homo quidam descendébat ab Ierúsalem in Iéricho*, Douay–Rheims “A certain man went down from Jerusalem to Jericho” — and the priest and Levite who, seeing him, “passed by.”

Later use and locus. John M. Darley and C. Daniel Batson, “‘From Jerusalem to Jericho’: A Study of Situational and Dispositional Variables in Helping Behavior,” *Journal of Personality and Social Psychology* 27.1 (1973), pp. 100–108. Seminarians at Princeton Theological Seminary were sent between two buildings past a shabbily dressed confederate slumped in a doorway; some had been told to hurry, and some were on their way to

give a talk on this very parable. From the published abstract: “Subjects in a hurry to reach their destination were more likely to pass by without stopping.” From the discussion, p. 107: “on several occasions, a seminary student going to give his talk on the parable of the Good Samaritan literally stepped over the victim as he hurried on his way!”

The turn. The pericope becomes an experimental protocol, and the experiment re-enacts it: the title is the parable’s own road, the slumped confederate is the *semivivo relicto*, and the finding — hurry, not piety or personality, predicted who stopped — is the priest and the Levite measured at $p < .05$. Scripture’s most famous indictment of religious professionals was confirmed on religious professionals by their own psychology department.

Rights and limit. The article is under APA copyright; only the short sentences above are quoted, with citation. The study engages the parable’s narrative, and its title quotes the verse’s route exactly; the phrase “passed by on the other side” in its abstract is the King James idiom, where the Douay of vv. 31–32 has simply “passed by.”

Epistle, 2 Cor. 3:6 — Paul’s covenant contrast becomes a canon of statutory construction, 1950

Appointed phrase. *Littera enim occidit*, Douay–Rheims “For the letter killeth.”

Later use and locus. Justice Felix Frankfurter, dissenting in *United States ex rel. Knauff v. Shaughnessy*, 338 U.S. 537 (1950), at 548 and 550, verified in the official United States Reports: “It is true also of Acts of Congress that ‘The letter killeth,’” and, of the statute before the Court, “Due regard for the whole body of immigration laws and policies makes it singularly appropriate in construing the War Brides Act to be heedful of the admonition that ‘The letter killeth.’” The case was the summary exclusion, without a hearing, of an American soldier’s German war bride.

The turn. Paul’s sentence contrasts two covenants — the ministration engraved on stones and the ministration of the Spirit — and says nothing about how to read documents. English usage long ago re-cut it into a maxim of interpretation, letter against spirit, and Frankfurter completes the migration: the Apostle’s theology of the new testament is quoted as authority for construing an Act of Congress generously. That a dissent on behalf of an excluded immigrant wife reaches for a verse about a covenant of mercy is the kind of fit no one planned.

Rights and limit. United States Reports text, public domain. The four quoted words are common to the Douay and the King James; Frankfurter cites no scripture reference, and the interpretive maxim he invokes is the naturalised idiom, not Paul’s argument, which concerns covenants, not construction.

Introit, Ps. 69:2 — the cry for help rides a ducal fanfare, 1610

Appointed phrase. *Deus, in adiutorium meum intende: Domine, ad adiuvandum me festina*, Douay–Rheims “O God, come to my assistance; O Lord, make haste to help me.”

Later use and locus. Claudio Monteverdi, *Vespro della Beata Vergine* (Venice: Ricciardo Amadino, 1610), opening versicle and response “Deus in adiutorium meum intende / Domine ad adiuvandum me festina.” The whole choir intones the response on a single repeated chord while the orchestra plays the opening toccata of Monteverdi’s 1607 opera *Orfeo* — the Gonzaga court’s own instrumental flourish — around it; the borrowing is documented in the standard literature and stated plainly in, for example, Jennifer More Glagov’s 2016 Music of the Baroque programme note, which identifies the versicle and response “into which Monteverdi incorporates music from the opening of his 1607 opera *Orfeo*.”

The turn. This verse is among the most-repeated petitions in Western liturgy: since Cassian commended it and the Rule of Benedict appointed it, it has opened every hour of the Office but Matins, always as a bare cry before anything else is allowed to happen. Monteverdi opens his most ambitious sacred publication by dressing exactly that cry in opera-house brass — a plea for rescue delivered as a court fanfare, sacred urgency wearing theatrical splendour. The setting does not merely decorate the text; it makes the Church’s plainest sentence arrive like a duke.

Rights and limit. The 1610 print and its music are public domain; the programme note is quoted in short compass with attribution. The register reading — liturgical cry inside a theatrical fanfare — is the standard musicological account of a documented self-borrowing, not a recorded intention of Monteverdi’s; and the versicle’s Office use belongs to the Breviary, this Introit being the one place the 1962 Missal sings the same verse at Mass.

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 anchors, the search boundary, the novelty result and the controlling limit of each 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. Bede's rule binds here as everywhere in this guide: no allegory may thin out the moral command the parable ends with.

Editorial proposal — Half-dead is a diagnosis of exactly what the letter can reach

Anchors: Gospel (*Gosp.*), *semivivo relicto* with Augustine's gloss in *Quaestiones Evangeliorum* II.19 — half alive *ex parte qua potest intellegere et cognoscere Deum*; Epistle (*Ep.*), *littera enim occidit*, with Aquinas's mechanism in *Super II ad Corinthios* c. 3, *littera legis dat solam cognitióem peccáti*.

Mechanism: Augustine divides the man on the road along a precise line: he is alive in the part that can know God and dead in the part wasted by sin. Aquinas, eight centuries later and expounding a different text, describes the letter's whole competence along the same line: it delivers knowledge of sin and does not touch the cause. Set the two together and the parable stops being an illustration of the Epistle and becomes its case history. The letter can speak to the half of the man that is still awake — and that half is precisely what the priest and the Levite, who could read, address by walking past. What the road needs is an intervention aimed at the other half, and the Samaritan's first act is not instruction but binding.

Fruit: "The letter killeth" stops sounding like a rhetorical antithesis about covenants and acquires an anthropology: a creature left with cognition and without power is not helped by more accurate cognition. It also disciplines the preacher, who is by definition working on the waking half.

What the ordinary element-by-element reading misses: Read separately, Augustine's *semivivum* is a remark about original sin and Aquinas's *occasionaliter* is a remark about Romans 7. Neither witness has the other's text in view, and the missal's page gives no cue that the two diagnoses are the same diagnosis.

Strongest limit: Augustine wrote in about 400 and Aquinas in the 1260s; they are not in conversation, and the shared line is drawn here, not by them. Augustine's own point at *semivivum* is the survival of the *imago*, not the failure of written law, and the parable never says the wounded man had read anything. The proposal is a conjunction of two anthropologies, not evidence about either author's intention or about the missal's.

Editorial proposal — The road supplies two of the three medicines; the rail supplies all three

Anchors: Gospel (*Gosp.*), *infundens óleum et vinum*; Communion (*Comm.*), *et vinum lætíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confírmet*; and, at one remove, Gradual (*Grad.*), through Cassiodorus's own cross-reference of the Communion's gladdened face to Ps. 33:6.

Mechanism: The Samaritan carries oil and wine and nothing else; the inn is where he stops, pays, and leaves the man in another's keeping. The Communion antiphon names the same two substances and adds a third the roadside could not carry — bread, twice, framing the other two. The tradition has read each list, separately and in opposite directions: Augustine makes the Samaritan's oil *consolatio spei bonae* and his wine *exhortatio ad operandum ferventissimo spiritu*, Gregory makes the wine bite and the oil soothe, while Cassiodorus reads the Communion's wine as gladdening *cum sacratum fuerit in sanguinem Domini Christi* and its oil as the face brightened *cum regale chrisma conficitur*. The proposal is structural rather than allegorical: the formulary moves the day's medicine from the road to the table, and the item it gains in transit is the one the Church can only give indoors.

Fruit: The Communion stops being a pleasant creation-psalm coda and becomes the answer to a question the Gospel left open — what happens at the inn. It also gives the day's mercy a location: not a gesture on a road, but a house with provisions and a bill already paid.

What the ordinary element-by-element reading misses: Element by element the Gospel's oil and wine are first aid, the Communion's are providence, and the two lists never meet; each has its own witnesses, and the evidence for each stops at its own element.

Strongest limit: The orders differ — Luke has oil then wine, the antiphon wine then oil — and the psalm’s triad is agricultural, with no wound anywhere in it. Reading the Samaritan’s oil and wine as sacraments is old and common in devotional commentary on this Sunday, but no checked witness joins that reading to *this* antiphon, and Cassiodorus’s sacramental reading of the psalm was written with no parable in view. The pairing of these two chants with this Gospel is attested early in the Gregorian tradition, which proves association and not purpose.

Editorial proposal — The day’s danger is a verb of thinking, and it survives only in the chant’s psalter

Anchor: Introit (*Int.*), *qui cōgitant mihi mala*, the chant reading against the Clementine’s *qui volunt mihi mala*; Epistle (*Ep.*), *non quod sufficiens simus cogitare aliquid a nobis*; Gospel (*Gosp.*), the lawyer who asks *volens iustificare seipsum*.

Mechanism: The Introit’s verb is a verified collation finding: the missal sings *cōgitant*, devise, where the Clementine and therefore the Douay have *volunt*, desire. Augustine’s exposition turns on exactly that reading — open persecution has passed, “now there has remained the malice of them *thinking*.” The Epistle then disclaims sufficiency at the same faculty and in the same verb, *cogitare*; and the Gospel’s antagonist is neither a robber nor a persecutor but a reader engaged in an interior operation, justifying himself. Across three elements the day’s trouble is located inside the head, and in the Introit it is located there only because the Mass kept an older psalter than the Bible did.

Fruit: The formulary’s enemies stop being external. A Mass that opens by asking for rescue from people who *think* evil, argues that we cannot *think* anything sufficient, and then shows a man ruined by thinking well of himself, is describing one danger three times — and the petition it makes is not for cleverness.

What the ordinary element-by-element reading misses: The link is invisible in English: the Douay renders the Clementine, so the Introit reads “desire evils” and the verbal chain breaks at its first link. It is also invisible in any book that prints the Clementine psalm instead of the chant.

Strongest limit: The Latin words do not mean the same thing. *Cogitare* at 2 Cor. 3:5 renders a verb of reckoning or accounting, and Paul is not describing malice; the Introit’s *cōgitant* is hostile intent; and the lawyer’s own verbs are *tentans* and *iustificare*, not *cogitare* at all. The chant’s reading is a fact of Latin psalter history, not a choice made for this Sunday, and Augustine was expounding persecutors, not lawyers.

Editorial proposal — An unanswered cry, then someone else’s prayer with the answer printed in it

Anchor: Alleluia (*All.*), Ps. 87:2, *in die clamavi et nocte coram te*, the opening of the one psalm that never brightens; Offertory (*Off.*), *Precatus est Moyses in conspectu Domini*, ending *et placatus factus est Dominus*.

Mechanism: Three chants apart, the Mass sings two prayers with opposite endings. The first is a cry whose own psalm records no answer at all; the second is an intercession whose last clause *is* the answer, sung while the gifts are carried. The difference between them is not intensity but person: the second prayer is offered by someone else, for people who have disqualified themselves, and the checked reception says exactly that this is how such prayers work — Augustine hears God’s *Sine me* as *dilectio tua in illos intercedit mihi*, your love intercedes with me for them, so that when our own merits weigh us down we may be relieved by the merits of those God loves. On that reading the liturgy does not answer the Alleluia’s lament by improving it. It answers it by changing who is speaking.

Fruit: Intercession stops being a courtesy and becomes the day’s structural solution: the formulary that denies self-supplied sufficiency also declines to make the sufferer’s own petition the instrument of rescue. It also explains, without sentiment, why a psalm that ends in darkness can be sung under *Alleluia*.

What the ordinary element-by-element reading misses: The Alleluia is usually treated as a bright verse detached from a dark psalm, and the Offertory as a narrative chant admired for its melody. Their sequence carries an argument that neither carries alone.

Strongest limit: Only Ps. 87’s opening confession is appointed, so the psalm’s darkness is not in the Mass at all — the reader supplies it from the psalter. *Coram te* and *in conspectu Domini* are different phrases, and Theodoret’s reading makes the lament exilic Israel’s rather than any individual’s. Augustine’s remark is on Exodus and has no chant in view, Alleluia verses are commonly assigned on musical and cyclical grounds, and no checked witness joins these two chants.

Editorial proposal — The office named by an etymology is asked for as an effect of Communion

anchors: Gospel (*Gosp.*), the Samaritan read as *custos*, guardian — Origen’s *sciebat enim se custodem*, Ambrose’s *Samaritani etenim vocabulo custos significatur*, Augustine’s *Samaritanus custos interpretatur*, Gregory’s *custos namque humani generis venerat*; Postcommunion (*Postcomm.*), *et páriter nobis expiatióem tríbuat, et munímen*.

Mechanism: Four witnesses across four centuries agree that the Samaritan’s name states an office, and Gregory presses it furthest: charged with being a Samaritan, the Lord denied the demon and kept silent about the name, because to deny it would have been to deny the office. The last oration of the same Mass asks for that office as a sacramental effect. *Munímen* is what the man on the road lacked and what the inn supplied: he was already robbed when the guardian arrived, and the last thing the Samaritan does is guarantee the future — *quodcúmque supererogáveris, ego . . . reddam tibi*. The Postcommunion’s two gifts fall on the same two sides of the story: *expiatio* for what has already happened on the road, *munímen* for the road still to come, and *páriter* refuses to rank them.

Fruit: *Munímen* stops being a vague word for protection and acquires the parable’s content — a guardian who paid, left instructions, and promised to return. It also gives Augustine’s *adhuc curatur* a liturgical form: the Mass ends by asking for the continuing treatment the inn was for.

What the ordinary element-by-element reading misses: Element by element the etymology is a curiosity of patristic philology and the Postcommunion is a compact prayer for grace; neither suggests the other, and the oration’s own transmission history has no Gospel attached to it.

Strongest limit: *Custos* and *munímen* are unrelated words with unrelated images — a person and a fortification — and the etymology itself is contested reception rather than settled philology. The Postcommunion is attested in the Verona collection with no lection beside it, stands in the Gelasian in a Mass-set the missal’s Sundays do not match, and serves a Lenten weekday in the postconciliar Missal; nothing indicates it was chosen for this Gospel, and no checked witness joins them.

Appendix: Scope and Qualifications

As of 20 August 2026. Retrieval mechanics, checksums, query detail, discarded leads, and the full reception matrix and 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 is the mechanical *synthesis edition*. It keeps the map, the dossier sheet, the two-page thematic movement, one integrated commentary, the complete source-grounded and exploratory syntheses, the quotation gallery, and the terminal apparatus, and it omits the complete appointed texts and the element-by-element reception sweep. It adds no research of its own. The canonical *full edition*, published at the same identity without the *-synthesis* suffix, prints the complete appointed formulary and the full sweep from the same source leaf; the two editions rest on one body of research and share one set of source records.

Edition and formulary identity. The work is the temporal formulary printed *DOMINICA DUODECIMA post Pentecosten, II classis*, on pp. 392–393 of the 1962 *editio typica* of the *Missale Romanum* (Vatican City: Typis Polyglottis Vaticanis), with marginal numbers 1552–1561. 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. Its boundaries are the Postcommunion of the Eleventh Sunday (no. 1551) before it and the heading *DOMINICA DECIMA TERTIA post Pentecosten* (no. 1562) after it.

Text verification. All ten elements, their headings, references, wording, accents, punctuation, rank, rubrics and both formulary boundaries were visually collated on 19 August 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* (printed pp. 386–388). The two editions differ at the eight points recorded in `propers/verified.md`, six of them 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 thirteen places where it diverges are tabulated in the commentary as verified textual observations. The Internet Archive OCR was used only to locate the formulary and controls no published wording. Two observations from the tracked Venice Missal of 1570 are recorded as OCR-level leads only and nothing is built on them.

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. One word of the Douay text used here differs from the printed 1899 American edition: at Ex. 32:11 the e-text reads “is thy indignation enkindled” where the American edition prints “kindled.” Every other verse quoted in this guide agrees at both.

Seven places where the English does not answer the Latin, and is not made to. The Introit’s antiphon sings *inimici mei*, which has no counterpart in Clementine Ps. 69:3 and none in the Douay; its psalm verse sings *qui cōgitant mihi mala*, “devise,” where the Clementine and therefore the Douay read *volunt*, “desire”; the Offertory is an Old-Latin adaptation, so the Douay answers its Vulgate base and not its wording, and its three cited verses are printed whole with the chant’s departures marked rather than stitched into a project-made join; the Communion’s vocative *Dōmine* is the antiphon’s own and is not in Ps. 103:13. In the orations, the 1861 English gives one adverb where the Collect prays two (*digne et laudabiliter*) and “thy people” for *a fīdēlibus tuis*; it reverses the Secret’s order of pardon and honour, which is where that prayer’s whole argument lies; and it flattens the Postcommunion’s *tribuat* with *pārīter* into “be to us both” and pluralises the Latin’s singular *huius . . . mystērii*. In each case the gap is stated where it falls and the argument is conducted on the Latin. No rendering of the project’s own has been supplied anywhere.

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: Origen’s Lucan homilies in Jerome’s Latin, *De principiis* and *Contra Celsum*; Irenaeus and Clement of Alexandria; Tertullian; Ambrose on Luke; Ambrosiaster on 2 Corinthians; Augustine’s *Enarrationes*, *Quaestiones Evangeliorum*, *Quaestiones in Heptateuchum*, sermons, *De doctrina christiana*, *De spiritu et littera* and *De civitate Dei*; Chrysostom on Second Corinthians, on Matthew, on Romans and on Hebrews; Basil’s psalm homilies; Cassian; the Rule of St Benedict; Cyril of Alexandria on Luke; Theodoret on the Psalms and on Paul; Cassiodorus on the Psalms; Gregory the Great’s *Moralia*, *Regula pastoralis* and the complete forty *Homiliae in Evangelia*; Bede on Luke; Bernard on the Canticle; Aquinas’s *Super II ad Corinthios*, *Summa theologiae* and *Catena aurea*; Bellarmine on the Psalms; and, for the orations and the chant, the Verona, Gelasian and Gregorian sacramentaries in their standard editions, Ott’s *Offertoriale*, Johnner and Schuster. Consequential negative results — that no genuine Chrysostom treatment of the Good Samaritan was located and that the *Catena aurea*’s “Chrysostom” on this pericope is margin-flagged as a Latin-only homily; that Gregory’s forty Gospel homilies carry no lection from this Gospel and no Gregory locus for 2 Cor. 3:6 was located; that Ambrose passes over the blessed-eyes verses; that Basil preached on none of this Sunday’s other three psalms; that Augustine nowhere remarks on the Ps. 39/69 doublet; and that Aquinas does not cite *De spiritu et littera* in the relevant chapter — are reported in the commentary. 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’s psalm expositions were read on the registered facsimile of PG 80 and are quoted from Migne’s parallel Latin; Robert Hill’s modern English is in copyright and was not used. His commentary on 2 Corinthians (PG 82) was verified as publicly reachable but his sentences there were not verified, so nothing from it is printed as his words. Cassiodorus’s ACW translation, Basil’s Fathers of the Church translation, and the Larcher English of Aquinas’s Pauline commentary are in copyright; those witnesses are quoted only from public Latin or Greek. Origen’s Lucan homily has no public-domain English, so only Jerome’s Latin is quoted. Column numbers are printed only where they were actually seen: PL 70 for Cassiodorus on Ps. 69 alone, PG 80 and PG 29 where Migne’s running numerals were read, PL 92 from the registered Bede transcription’s embedded markers. Ambrosiaster is cited to PL 17 without columns because the source page displays none; Bellarmine’s pages are those of the registered 1866 facsimile. Schuster’s English translation (1924–30) is openly hosted but may still be in copyright in some jurisdictions and is quoted only in short compass; Johnner’s 1940 chant commentary shows no copyright renewal in the standard record, which points to but does not establish public-domain status, and it

too is quoted briefly. The Septuagint comparisons at the Offertory are stated from its standard text and marked as comparisons; no Greek witness was collated for this guide, and the Old-Latin character of that chant rests on the Latin collation together with Augustine’s verified lemma. Palestrina’s and Lassus’s settings are cited for their existence from their own editions.

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 a verse 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 rennumbers the psalm but keeps the Vulgate’s verse division: Ps. 33:2–3 *Vulg.* is Heb. 34:2–3; Ps. 69:2–4 is Heb. 70:2–4; Ps. 87:2 is Heb. 88:2; and Ps. 103:13–15 is Heb. 104:13–15, which is also its English number, since English Bibles number that psalm as the Vulgate does. The conversions were taken from the concordance registered with the Douay–Rheims edition used here, not computed by this guide; all four psalms 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 century of the Exodus, the authorship or date of any psalm, the date or place of Luke’s composition, the year of the ministry, or whether canonical 2 Corinthians is one letter or several.

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 all ten were located 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 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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