

Thirteenth Sunday after Pentecost

Dominica Decima Tertia post Pentecosten · II classis · Green

1962 *Missale Romanum*, editio typica, pp. 393–394 · *Credo* · Preface of the Most Holy Trinity

The Propers: Map

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit (<i>Int.</i>)	<i>Réspice, Dómine, in testaméntum tuum</i> (Ps. 73:20, 19, 23, with v. 1)	Asaph's plea over a ruined sanctuary	Holds God to his covenant, his poor and his own cause; the psalm verse asks why he cast them off.
Collect (<i>Coll.</i>)	<i>Omnípotens sempitérne Deus, da nobis</i> (composed oration)	The three theological virtues, asked as one increase	Faith, hope and charity asked for as <i>augméntum</i> ; attaining what is promised hangs on loving what is commanded.
Epistle (<i>Ep.</i>)	<i>Abrahæ dictæ sunt promissiones</i> (Gal. 3:16–22)	Promise before law, by four hundred thirty years	The confirmed <i>testaméntum</i> stands; the law, added later for transgressions, can neither annul it nor give life.
Gradual (<i>Grad.</i>)	<i>Réspice, Dómine, in testaméntum tuum</i> (Ps. 73:20, 19, 22)	The Introit's plea sung a second time	Repeats the covenant plea with the psalter's own verb — <i>obliviscáris</i> where the Introit sang <i>derelínquas</i> .
Alleluia (<i>All.</i>)	<i>Dómine, refúgium factus es nobis</i> (Ps. 89:1)	The one psalm bearing Moses' name	Answers the Introit's fear of being forsaken: the refuge has held for every generation there has been.
Gospel (<i>Gosp.</i>)	<i>Dum iret Iesus in Ierúsalem</i> (Lk. 17:11–19)	Ten cleansed on the border, one returns	All ten obey and are cleansed on the way; one returns, a Samaritan, and only he hears <i>fides tua te salvum fecit</i> .
Offertory (<i>Off.</i>)	<i>In te sperávi, Dómine</i> (Ps. 30:15–16)	Trust handing time itself over	At the offering of the gifts the singer puts his times — <i>témpora mea</i> — into the hands he trusts.
Secret (<i>Sec.</i>)	<i>Propitiáre, Dómine, pópulo tuo</i> (composed oration)	One verb said twice	<i>Propitiáre</i> over the people, <i>propitiáre</i> over the gifts: pardon and the things asked, through one oblation.
Communion (<i>Comm.</i>)	<i>Panem de cælo dedísti nobis</i> (Sap. 16:20)	The manna verse turned into an address	Wisdom's memory of the manna becomes “thou hast given <i>us</i> ”: every delight, every taste's sweetness, at the rail.
Postcommunion (<i>Postcomm.</i>)	<i>Sumptis, Dómine, cæléstibus sacraméntis</i> (composed oration)	The Collect's noun, asked again	Having received, we ask to advance toward the <i>augméntum</i> of eternal redemption — the noun the day opened with.

The four senses

Sense	Synthesis
Literal	Asaph pleads a covenant over a devastated sanctuary and asks God to judge his own cause (<i>Int.</i> , <i>Grad.</i>). Paul argues that the promise made to Abraham and his seed preceded the law by four hundred and thirty years (<i>Ep.</i>). Ten lepers are cleansed as they go; one returns (<i>Gosp.</i>).
Allegorical	Paul reads the promise's singular: the seed is Christ (<i>Ep.</i>), so the <i>testaméntum</i> the Introit pleads is the covenant confirmed in him. The bread that fed the wilderness is sung as the faithful receive its fulfilment (<i>Comm.</i>); the priests' cleansing ends in the one who returns (<i>Gosp.</i>).
Moral	The day's petitions are verbs of growth and return: ask the increase of faith, hope and charity (<i>Coll.</i>); put your times into God's hands as you offer (<i>Off.</i>); come back and give thanks — nine did not (<i>Gosp.</i>); ask that what was received not stop there (<i>Postcomm.</i>).
Anagogical	The refuge held from generation to generation (<i>All.</i>) answers the plea not to be forsaken <i>in finem</i> (<i>Int.</i>). The last increase asked is <i>redemptionis æternæ ... augméntum</i> (<i>Postcomm.</i>); the promise is given <i>credéntibus</i> (<i>Ep.</i>); the Gospel's last word is that faith has saved (<i>Gosp.</i>).

Scriptural Date and Location

Six 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
Offertory	Ps. 30:15–16 Vulg. (Eng. 31:14–15)	Superscription <i>In finem. Psalmus David, pro extasi.</i> No episode or place named	Traditional: Davidic, c. 1000 BC
The title claims David and nothing else; no narrative anchors it. The 1910 <i>Catholic Encyclopedia</i> defends the titles as ancient and canonical while conceding many are obscure; the NABRE reads the psalm as a lament with a strong emphasis on trust. Its v. 6 is <i>In manus tuas commendo spiritum meum</i> , the verse Christ dies with at Lk. 23:46 — so the antiphon’s surrender of <i>témpora mea</i> is sung from a psalm the Passion made its own.			
Introit, Gradual	Ps. 73:1, 19–20, 22–23 Vulg. (Eng. 74:1, 19–20, 22–23)	Superscription <i>Intellectus Asaph.</i> The psalm laments a ravaged sanctuary; no place of writing named	Traditional: Asaphite; modern: after 587 BC
Asaph is David’s chief musician, so the bare title suggests a Davidic-era horizon — yet the psalm mourns a sanctuary already destroyed. The NABRE calls it “a communal lament sung when the enemy invaded the temple; it would be especially appropriate at the destruction of Jerusalem in 587 B.C.” Witnesses since antiquity have resolved the tension as prophecy or as a later Asaphite’s voice; this sheet reports it unresolved.			
Alleluia	Ps. 89:1 Vulg. (Eng. 90:1)	Superscription <i>Oratio Moysi, hominis Dei.</i> No place named	Traditional: Mosaic, c. 13th c. BC
The one psalm in the Psalter bearing Moses’ name. A title associating a prayer with a figure is received tradition, not proof of composition; the NABRE reads it as a communal lament naming its distress only in general terms, contrasting God’s eternity with human brevity. The chant takes exactly the clause that carries that contrast: <i>refuge a generatióne et progénie.</i>			
Communion	Wis. 16:20	Written in Greek at Alexandria, in Egypt, by an unknown Jew of that community	c. 100 BC; older range 221–117 BC
Solomonic attribution is the book’s own literary fiction, set aside on all sides. The <i>Catholic Encyclopedia</i> places the author under Ptolemy IV (221–204 BC) or Ptolemy VII (145–117 BC); the NABRE says “about a hundred years before the coming of Christ,” written “in Greek, in a style patterned on that of Hebrew verse” to edify an oppressed community. The verse remembers the wilderness manna — narrated event Ex. 16, in the Sinai desert — from Hellenistic Egypt, a millennium later.			
Gospel	Lk. 17:11–19	Writing: place unknown; traditionally Achaia. Audience largely Gentile and non-Palestinian, through Theophilus	Traditional: by AD 62–63. Modern: AD 80–90
<i>Event: on the final journey to Jerusalem, “through the midst of Samaria and Galilee” (v. 11) — the border country in the north of present-day Israel and the West Bank; an unnamed village. Months before the Passover of the Passion: 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, reports Julius Africanus for Achaia, and argues the Gospel was finished before Acts, by about AD 62–63; the NABRE reports the same attribution — “Luke, a Syrian from Antioch” — but proposes AD 80–90 and leaves the place unstated.			
Epistle	Gal. 3:16–22	From Ephesus (NABRE) or Antioch (older South-Galatian view), to the churches of Galatia in central Asia Minor, around present-day Ankara	Third journey, AD 54–55; or AD 48–50
Pauline authorship is traditional and the mainstream modern judgment alike. Who the Galatians were is not settled: the NABRE holds them “most likely among the descendants of Celts” of North Galatia and dates the letter “around A.D. 54 or 55 . . . most likely from Ephesus”; the <i>Catholic Encyclopedia</i> favours the South-Galatian theory, under which the letter goes to the churches of the first journey, perhaps from Antioch before the council, AD 48–50. Occasion on either view: converts from paganism pressed by judaizing missionaries to add circumcision and the law — the pressure the appointed argument answers.			

The Propers: Themes and Movement

This formulary is built on one word said in two testaments. The chants plead *testamentum* — look upon thy covenant, do not forsake thy poor — and the Epistle answers with the same noun: the covenant God confirmed to Abraham stands, and no law given four hundred and thirty years later can void it. Between the plea and the answer the day inserts a prayer for the only capacities that can receive a covenant — faith, hope and charity, asked as one increase — and a Gospel in which ten are cleansed but one act of returning faith is what hears *salvum fecit*. What began as a cry from ruins ends as bread of every sweetness and a second asking of the same increase.

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

1. A covenant pleaded from the ruins, twice, and a refuge confessed. (*Int.*), (*Grad.*), (*All.*)
2. The covenant answered: promise before law, and the virtues that receive it. (*Ep.*), (*Coll.*)
3. Ten cleansed on the way; one comes back, and faith is named. (*Gosp.*)
4. Times handed over, God appeased, the bread of every taste, increase asked again. (*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. A covenant pleaded from the ruins

The Introit is the prayer of a devastated people: “Have regard to thy covenant . . . forget not to the end the souls of thy poor . . . Arise, O God, judge thy own cause.” Its psalm verse does not soften the situation; it sharpens it into the question the whole day must answer: “O God, why hast thou cast us off unto the end?” The Gradual then sings the same two verses over again — the one chant of the day that repeats the other — so that the plea is made twice before the Epistle is allowed to speak. That repetition was noticed: the continuation of Guéranger’s *The Liturgical Year* (Dom Lucien Fromage), citing Abbot Rupert, reads the Gradual’s *Réspice . . . in testamentum tuum* as “the cry of the ancient people, who, sighing at the weakness of the powerless Law of Sinai, besought God to fulfil the covenant He had promised to Abraham’s faith.”

The Alleluia answers the fear of being forsaken *in finem* with the one psalm in the Psalter that bears Moses’ name: “Lord, thou hast been our refuge from generation to generation.” The lawgiver’s own prayer confesses a refuge older and steadier than anything the day will say about the law he gave.

2. Promise before law

The Epistle takes up the pleaded word and answers it as an argument. The promises were spoken to Abraham “and to his seed . . . which is Christ”; the *testamentum* God confirmed cannot be disannulled by “the law which was made after four hundred and thirty years.” The law was set “because of transgressions, until the seed should come”; it could not give life; Scripture “hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.” The chants pleaded a covenant as if it might be forgotten; Paul answers that it cannot even be amended.

The Collect stands between plea and argument as the day’s act of receiving. It asks “an increase of faith, hope, and charity” — the promise is given *credéntibus*, so the first thing to ask is more of the believing — and then binds attaining to loving: “that we may deserve what thou promisest, make us love what thou commandest.” The prayer is older than any Sunday number it has carried, and the Church has quoted it back: the Council of Trent, teaching on the increase of justification, wrote that “this increase of justification holy Church begs, when she prays, ‘Give unto us, O Lord, increase of faith, hope, and charity’” — this Collect, cited by this Sunday, the decree’s one liturgical quotation in that chapter.

What that pleaded word means was not settled by the men who expounded the psalm. Augustine and Cassiodorus make this verse the hinge of the whole psalm and read its *testamentum* as the *new* covenant, both proving it from Jeremiah; Rupert and Schuster refer it to the covenant promised to Abraham; Bellarmine reads it as the old covenant

made with the fathers about a land; and Theodoret, who might have been expected to carry the argument, does not gloss the word at all. The Introit sings one noun that its commentators answer four ways.

3. Ten cleansed, one saved

The Gospel narrates the covenant's grammar as an event. Ten lepers cry "Jesus, Master, have mercy on us"; all ten obey the command to show themselves to the priests; all ten are cleansed "as they went." One — "and this was a Samaritan" — turns back, glorifying God, and falls on his face giving thanks. To him alone is it said: "Arise, go thy way; for thy faith hath made thee whole." The Venerable Bede drew the line that the formulary's placement makes audible: the cleansing ran through the Law's priests and reached all ten, but what the returning one receives is named with the Epistle's own word — faith — and Bede concludes that faith's working, not its bare knowledge, is what saves. Nine were cleansed under the Law's form; the stranger outside it went home saved.

The oldest reading of the scene is Augustine's, and it is not about ingratitude in general. Leprosy, he says, is a defect of colour rather than of health — which is why Luke writes that the ten were *cleansed* and not healed — so the ten stand for those who profess doctrines with truth and error mixed together, and the one who comes back is named by a word the tradition heard as "keeper." Bruno of Segni guards the reading from the opposite error: many are cleansed of the leprosy of sin, he writes, who will not be counted among the elect. And the cure happens on the road. They were made clean *dum irent*, while they were going, before they reached the priests they had been sent to — two words on which the Latin Middle Ages built the doctrine that contrition precedes the keys.

4. Times handed over, and the increase asked again

What the Church sings at the offering is trust with time itself inside it: "I have put my trust in thee, O Lord: I said: Thou art my God. My times are in thy hands" — the missal's old psalter singing *tempora mea*, "my times," where the Clementine reads "my lots." A people that has just heard the four-hundred-thirty-year argument hands its own chronology over at the altar.

The Secret says *propitiare* twice — "Be thou propitious, O Lord, to thy people: and mercifully receive their offerings" — and asks pardon and petitions granted through the one oblation. The Communion then sets the oldest food in the day's mouth: "thou didst . . . give them bread from heaven . . . having in it all that is delicious, and the sweetness of every taste" — Wisdom's memory of the manna, recast by the liturgy as a first-person address, *dedisti nobis, Dómine*, at the moment of Communion. A ninth-century witness already attaches this antiphon to this Sunday's Mass. And the Postcommunion closes the bracket the Collect opened, asking the day's noun one last time: having received the heavenly mysteries, that we may advance toward the increase — *augméntum* — of eternal redemption. The day asked an increase of the three virtues before the covenant was argued; having eaten, it asks the increase of the covenant's whole content.

The Propers: Detailed Commentary

Read together rather than element by element, the ten appointed texts put six questions to each other, and every element does work in the argument even where it has no heading of its own. The complete appointed texts and the per-element reception sweep stand in the canonical full edition; the loci below suffice to check every claim made from them.

One noun, and why it carries the argument

The Introit begs God to look upon his *testaméntum*. The Gradual begs it again, after the lesson has been read. The Epistle then argues, for seven verses, about a *testaméntum confirmátum a Deo*. The printed page shows the repetition; Jerome supplies the philology that makes it an argument. Commenting on this very passage, he records that anyone comparing the Hebrew volumes “inveniet ubi testamentum scriptum est, non testamentum sonare, sed pactum, quod Hebraeo sermone dicitur BERITH.” One Latin noun therefore carries both things at once — the covenant a psalmist begs God to remember and the ratified instrument Paul says cannot be touched — and Paul’s whole proof works by pressing the legal end of the ambiguity. Theodoret notices the same convergence from the other side: the ancient Scripture, he says, itself calls the promise made to Abraham God’s *diatheke*.

The psalm’s own commentators had already made that verse the hinge of the whole psalm, and they had already told the reader which covenant it means. Augustine begins his exposition of Psalm 73 by quoting this Sunday’s Epistle four verses past where the lesson stops — “quia et nos semen Abrahae sumus . . . Ergo semen Abrahae estis, secundum promissionem haeredes” (Gal. 3:29) — and at v. 20 he refuses the old covenant clause by clause: “Respice in testamentum tuum; *non illud vetus*: non propter terram Chanaan rogo . . . Respice in testamentum tuum, quo promisisti regnum coelorum,” with Jeremiah’s new covenant quoted in full. Cassiodorus repeats the structure and adds the sentence that best explains why this psalm opens this Mass: “quia non erant bona, quae delinquentis populi commemorare potuisset, meminit promissionis Dominicae quae semper impletur” — having no merits to plead, the psalmist pleads the promise. Thirteen centuries later Schuster says the same thing of the Gradual in almost the same words, and says it of Abraham by name.

The disagreement travels with the agreement, and it runs on the same fault line as the Epistle’s. Theodoret’s printed lemma at Psalm 73:20 is corrupt — it reads “the covenant of thy servants,” words Migne’s own *Variae Lectiones* flag as absent from both his codices, from the Hebrew and from the Septuagint — his note expounds only the verse’s second half, and he says nothing at all about what the covenant is. Migne’s facing Latin does not even render the word with the Introit’s noun; it prints *foedus*. The clause that is the hinge of the psalm for the Latin tradition is passed in silence by the Antiochene.

And the greatest of the later Latins reverses it. Bellarmine reads the same clause as a plea to remember “pactum, siue testamentum quod fecisti cum Patribus nostris, vt esses nobis in Deum, nosque protegeres, atque defenderes *in terra, quam nobis dedisti*” — the old covenant, and what it promised was a land. He makes no connection here to Christ or to the kingdom of heaven, and it is of a piece with his reading of the psalm’s occasion, which is not AD 70 at all but the persecution under Antiochus. His reason for rejecting the patristic reading is itself a liturgical argument, made against the Fathers about this Sunday’s own Introit: the words of the psalm “do not suit unbelieving Jews, who were not the sheep of God’s pasture . . . neque Ecclesia frequentaret hunc Psalmum, si contineret voces infidelium Iudaeorum” — the Church would not keep singing this psalm if it were the voice of unbelievers. Four positions on one pleaded noun, then: the new covenant, the covenant with Abraham, the old covenant about a land, and silence. None reduces to another.

The Latin commentators develop the will-image with relish. Ambrosiaster turns it into a doctrine of inheritance — “ut post mortem Christi credentes, haeredes essent fidei Abrahae per testamentum sanguinis Christi” — and charges the judaizers as *quasi reos falsati testamenti*, defendants accused of forging the instrument. Aquinas states the underlying axiom in one line: “nihil humanum tantam firmitatem habet sicut ultima voluntas hominis,” and the promises are “quasi testamentum Dei, quia est quaedam ordinatio de haereditate danda.”

Fromage, citing Abbot Rupert, hears the chants and the lesson as question and answer: he reads the Gradual’s repetition of *Réspice . . . in testaméntum tuum* as “the cry of the ancient people, who, sighing at the weakness of the powerless Law of Sinai, besought God to fulfil the covenant He had promised to Abraham’s faith.” The Collect stands between the plea and the answer and asks for exactly the capacity the answer requires: the promise is given *credéntibus*, and the first thing the day asks for is more of the believing.

Who stands in the middle

The formulary is unusually preoccupied with intermediaries, and it does not settle who they are.

Paul's *ordinata per Angelos in manu mediatoris* generated the one real disagreement in this Sunday's reception. Jerome's mediator is Christ as the pre-incarnate Word: before the Incarnation he is called *mediator* without addition, and only afterwards is he *mediator Dei et hominum homo Christus Jesus*. Augustine's mediator is Christ precisely *as man* — "Mediator ergo inter Deum et Deum esse non posset, quia unus est Deus." Chrysostom's is Christ the Giver of the law himself. Ambrosiaster's is Christ as arbiter of two peoples, "non est unius, sed duorum," cutting away the many gods from one side and the works of the law from the other. Marius Victorinus, whose exposition of the rest of this lesson is lost in a lacuna, has Christ alone joining the members to the heavenly Church. And Theodoret says, without qualification, that the mediator is **Moses**: the law was laid down with angels serving and Moses ministering, "for Him he called mediator."

Aquinas refuses the choice and builds a bridge instead. *In manu mediatoris, id est, in potestate Christi* — and then: "Iste mediator significatus est per Moysen, in cuius manu est lex data," citing Deuteronomy 5:5. He prints Ambrosiaster's reading of the angels as human messengers, Moses and Aaron, beside the literal angelic reading, as alternatives; the *Glossa ordinaria* had already handed both on unresolved. Liturgical reception then took the Antiochene side without argument: Fromage describes the law as made known "through the mediation of Moses and the angels" and contrasts it with a covenant made with Abraham directly.

The Gospel asks the same question in narrative. Ten lepers are sent to intermediaries — *Ite, ostendite vos sacerdotibus* — and are cleansed before they arrive. Bruno of Segni draws the conclusion the later sacramental theology would need: they were sent "non ut sacerdotes eos mundarent, sed ut mundos eos esse judicarent," not that the priests should cleanse them but that they should judge them clean. Cyril of Alexandria, in the surviving fragments, reads the same sending as evidential: the priests, "ever envious of His glory," are made witnesses precisely because they knew the marks of leprosy and its healing — "He sent them to the priests, and with them He sent also the healing." And the Secret, at the altar, says *propitiare* twice, once over the people and once over the gifts, so that the oblation never becomes the sole intermediary: God is asked to be favourable to the offerers before he is asked to be appeased by what they offer.

Cleansed, and not yet saved

Augmentum is the day's operative noun. The Collect asks for an increase of faith, hope and charity; the Postcommunion, after Communion, asks that we may advance *ad redemptionis aeternae . . . augmentum*. The pair is older than the Sunday: both prayers stand in one Mass in Book III of the Vatican Gelasian and together again in the Gregorian supplement, so the bracket is a fact about the received formulary. The Council of Trent, at the sixth session, chapter 10, quotes the Collect as the Church's own evidence that received justification increases — *Hoc vero iustitiae incrementum petit sancta ecclesia, quum orat: Da nobis, Domine, fidei, spei et caritatis augmentum* — and the 1863 edition footnotes the citation to this Sunday. It is the decree's one liturgical citation in that chapter. Aquinas supplies the theology of the noun, though no locus searched shows him quoting the prayer: charity increases by the soul's approach to God, every act of charity disposes to increase even where it does not increase charity in act, and there is no fixed terminus in this life.

Between those two petitions the Gospel gives increase an arithmetic. Ten men ask, obey and are cleansed; nothing in the text takes their cleansing back. One returns, and what he receives is named with a different verb and with the Epistle's own word — *fides tua te salvum fecit*. Bede draws the distinction from that sentence: "Si autem fides salvum fecit eum . . . ergo perfidia perdidit eos qui de acceptis beneficiis Deo gloriam dare neglexerunt." What saves is faith's working, not its bare acknowledgement. Bruno guards the same distinction against presumption in the other direction — "multi a peccatorum lepra mundati, qui . . . in electorum numero non computabuntur" — and Augustine, preaching on the pericope, turns it on the congregation rather than on anyone else: "Noli tibi tribuere, ne sis inter novem qui gratias non egerunt." Do not attribute it to yourself, lest you be among the nine.

Two words that carried a doctrine

The single most consequential thing in this formulary's reception is not an interpretation of the Samaritan but of a subordinate clause. *Et factum est, dum irent, mundati sunt*: cleansed on the way, before the priests were reached.

Augustine saw the pattern first outside the pericope, in Cornelius, whose household received the Spirit before baptism and was therefore cleansed while going. Bede transcribed him. The eleventh-century treatise *De vera et falsa poenitentia*, transmitted among Augustine's works and printed under *Auctor incertus* — it is certainly not Augustine's — built two things on the same verse at once: oral and personal confession, grounded on *osténdite vos sacerdotibus* (“docens corporali praesentia confitenda peccata, non per nuntium, non per scriptum manifestanda”), and the priority of contrition over the keys (“Mundati enim sunt leprosi, dum ibant ostendere ora sacerdotibus, antequam ad eos pervenirent . . . Unde patet Deum ad cor respicere”). That treatise fed Gratian and Peter Lombard. Bruno of Segni states the same thing at its sharpest — “prius multoties peccatori debita remittuntur, quam veniat ad sacerdotem . . . quia cor contritum et humiliatum Deus non spernit” — and Fromage carries it to its sacramental conclusion, that the old law's priesthood could discern leprosy while the new priesthood's sentence of absolution removes it.

The chain matters for how the rest of the Mass is heard. The Secret asks for pardon and for the things asked; the Postcommunion asks that the communicants advance. Both are petitions of people who have been told, in the Gospel, that the giving can precede the arriving.

The chant is older than the Bible printed beside it

Twelve verified divergences separate this formulary's appointed text from the Clementine Vulgate, and their distribution is not random: five fall in the two Psalm 73 chants and three more in the Offertory. The Introit adds a vocative the psalm has not; sings *ne derelinquas* where the psalter has *ne obliviscaris*; sings *exsúrge, Dómine* where the psalter has *Exsurge, Deus*; and turns the psalm's *voces inimicorum tuorum* into *voces quæréntium te*, so that God is asked to remember what his seekers say rather than what his enemies shout. The Gradual sings the psalter's verb where the Introit did not, and its verse's second clause — *memor esto oppróbrii servórum tuórum* — is verbally identical, minus the vocative, with Psalm 88:51 rather than with the Psalm 73 the missal cites. The Alleluia sings *a generatióne et progénie* for a *generatione in generationem*. The Offertory sings *témpora mea* where the Clementine has *sortes meæ* — *my times* for *my lots*, agreeing at that point with the Hebrew against the Latin Bible. And the Communion is an adaptation rather than a quotation: Wisdom's third-person *præstitisti illis* becomes *dedisti nobis, Dómine*, with the verb of Psalm 77:24 and a vocative the verse does not have.

Four consequences follow, and all four are practical. First, a reader working from an English Bible is not reading these chants: the Douay verses answer them only in fragments, and no registered English joins those fragments into an antiphon. Second, the divergences are not a 1962 novelty: five of them, including *témpora mea*, are already in print in the Pustet Missal of Ratisbon of 1862.

Third, and more consequentially, several of them are not chant liberties at all but older text with commentary attached. Cassiodorus's lemmata agree with the appointed chants at four points where the Clementine does not — including *a generatióne et progénie* at the Alleluia and *in manibus tuis témpora mea* at the Offertory — and his exposition of the Offertory turns on the very word the Clementine lacks: Christ speaks “a parte scilicet humanitatis assumptae, quae . . . et tempori subiacebat et morti,” and places *tempora vitae suae* in the Father's power. Jerome's translation from the Hebrew reads *in manu tua témpora mea*, so the antiphon is a hybrid: the Septuagint's plural hands with the Hebrew's times. Theodoret names *times* as the reading of Aquila, Symmachus and Theodotion, refuses to choose, and expounds the verse on both — lots or times, he says, are the changes of circumstance, wealth and poverty, slavery and mastery, peace and war. The medieval Psalter gloss keeps both on the page and credits the alternative to the right man: “SORTES. CASSIODORUS. Vel témpora vite.” And Bellarmine, asked in effect where the reading comes from, points at this Mass: the Hebrew has *tempora mea*, the Greek word for lots should perhaps be read as the word for times, ancient Latin versions from the Greek have it, and “sic certè legitur in officio Missae non semel, & in Psalterio Ecclesiae S. Petri Romae.” The one commentator who names the Roman Mass propers as a textual witness for this word is a commentator whose only public-domain English cut the passage in which he does it. And Augustine, who reads *sortes* in all four of his expositions of this psalm and builds on it one of his great pages on unmerited election, is expounding a word this Sunday does not sing. The Introit's *voces quæréntium te*, meanwhile, which looks like the boldest liberty in the formulary, is simply the Septuagint against the Hebrew: Migne's apparatus at Theodoret records that the Hebrew has *thy enemies*, that Aquila and Symmachus follow it, and that the suppliants are the Greek — which is what Augustine, Cassiodorus and the Roman chant all had.

Fourth — and this is what makes the point more than antiquarian — one of them is quotable history. The bull by which Leo X opened proceedings against Luther in 1520 begins with the chant's liturgical form, *Exsurge, Domine, et iudica causam tuam*, and not with the Clementine's *Exsurge, Deus*; and Theodoret, at that verse, makes the pronoun the point of his whole note — the psalmist did not say *my* case but *thy* case, conceding that his own punishment

was deserved and re-founding the plea on God's injured honour. No derivation from any particular older psalter is established, because no such witness was collated.

What the day declines to say

The formulary refuses three things that the surrounding literature does not always refuse.

The formulary does not oppose law to promise. Paul asks *Lex ergo advérsus promíssa Dei?* and answers *Absit*, and every checked account of the law's purpose is positive in its own register: custody rather than subversion for Jerome; a humbling of the proud so that grace may be sought for Augustine; a bridle for Chrysostom; the care of the race from which the seed would come for Theodoret; four distinct ends for Aquinas.

It does not identify the nine with a people. Luke does not, and the sentence that does is Augustine's own — “quia illi erant Iudaei, amisisse per superbiam declarati sunt regnum caelorum” — which Bede deliberately dropped when he transcribed the rest of the passage almost verbatim, and which the *Catena aurea* silently restored four centuries later. The harshest formulations among the checked witnesses are not patristic at all: they are Fromage's (“his now dead Law”) and Schuster's, named wherever cited. Fromage himself ends the chapter in a Romans 11 key, praying for the time that will be glorious “for the two peoples.”

And it does not answer the question it opens with. *Ut quid, Deus, repulisti in finem?* is sung exactly as the Clementine has it, question mark included, and nothing later in the Mass replies to it in its own terms. What the day offers instead is three other things: a refuge attested *a generatióne et progénie*; an instrument that later law cannot annul; and, at the offering of the gifts, a pair of hands into which a man may put his times.

The first of those is less general than it sounds. Augustine, expounding the Alleluia's verse, offers two senses of “in generation and generation” — either every generation, or two of them, “veteri et nova,” because Moses was minister of the covenant belonging to the old and prophet of the covenant belonging to the new; Jerome gives the same pair, and Cassiodorus, whose lemma is the chant's exactly, glosses its two nouns as the whole span from the first begetting to the end of the world, “ac si diceret, semper.” On the second of those readings the Alleluia is not a general comfort at all but the Epistle's thesis sung in one line, on the Sunday that argues it. Augustine adds the reason a refuge can be *made* without God changing: it is his eternity, and what one flees to it from is *temporis mutabilitas*, the mutability of time — which is the axis the Offertory turns on a few minutes later.

The Communion then names what is given in place of an explanation — bread from heaven having in it every delight and the sweetness of every taste, a verse Rabanus Maurus was already reading as John 6 in the same century in which a scribe first wrote *Com. Panem de caelo* in the margin of this Mass.

Source-Grounded Synthesis Across the Propers

The appointed texts, their documented history and the witnesses checked in the commentary support the conclusions that follow; the exploratory proposals of the next section go further, under their own notice.

The formulary is held together by a noun that carries two senses at once. *Testamentum* is what the Introit and the Gradual beg God to look at and what the Epistle proves cannot be revoked, and the double sense lies in the Latin itself: Jerome records that behind it stands *berith*, which means pact and not will, and Theodoret notes that Scripture itself calls the promise to Abraham God's covenant. The chants ask God not to forget; the lesson answers that the question is not memory but instrument. Rupert of Deutz, as Guéranger's continuator Dom Lucien Fromage reports him, heard them in that order, and Schuster states it outright at the Gradual: the chant “recalls to God the promises made to the Patriarchs.”

The psalm commentaries make that reading older than the liturgical commentators — and they do not agree with each other. The checked witnesses hold four positions on the pleaded word, and they do not reduce to one. Augustine and Cassiodorus each make Psalm 73:20 the hinge of the whole psalm and identify its *testamentum* as the *new* covenant, both proving it from Jeremiah 31:31, and the *Glossa ordinaria* hardens that into the schoolroom gloss; Augustine's exposition of the psalm opens by quoting Galatians 3:29, four verses past where this Sunday's lesson stops. Rupert, as Fromage reports him, and Schuster refer the plea instead to the covenant promised to Abraham and the patriarchs. Bellarmine reverses the Fathers outright: the covenant pleaded is the old one made with the fathers, and what it promised was protection *in terra, quam nobis dedisti*. And Theodoret says nothing at all — his

lemma at the verse is corrupt, his note expounds only the verse's second half, and Migne's facing Latin does not even use the Introit's noun. The hinge of the psalm for the Latin tradition is a clause the Antiochene passes in silence, and the greatest of the later Latins reads it against them.

The day asks twice for one thing, and it asks for growth rather than for a first gift. *Augmémentum* opens the Mass in the Collect and closes it in the Postcommunion, and the two prayers had already travelled together in the Gelasian and Gregorian books before any Sunday number was attached to them. The Council of Trent then took the Collect — and, in that chapter, only the Collect — as the Church's own evidence that received justification increases. Between those two petitions stands a Gospel about ten men who receive a grace entire and one who goes further, and Bede draws from its last sentence the distinction the whole day turns on: cleansing is not salvation, and what saves is faith's working rather than its bare acknowledgement.

Where the tradition genuinely disagrees, this formulary sits on the fault line. Paul's *in manu mediátoris* produced two readings that both survived — the Latin answer, Christ, in five distinct forms, and the Antiochene answer, Moses — and Aquinas declines to choose, keeping Christ as mediator and Moses as the figure in whose hand the law was given. Liturgical reception took the Antiochene side without appearing to notice. The Latin answer is a majority, not a consensus.

Two further facts carry practical weight. The appointed chants are not the Bible text beside them at twelve verified points, five of them in the two Psalm 73 chants; a reader working from an English Bible is not reading this Sunday's chants. What the psalm commentaries add is that several of those readings are not chant liberties but older text. Cassiodorus's lemmata agree with the appointed chants at four of them, including *a generatióne et progénie* at the Alleluia and *in manibus tuis témpora mea* at the Offertory, and his exposition of the Offertory turns on the very word the Clementine does not have. Theodore names *times* as the reading of Aquila, Symmachus and Theodotion and declines to choose between it and *lots*; the medieval Psalter gloss keeps both on the page and credits the alternative to Cassiodorus. Bellarmine goes further than any of them: he reports the Hebrew as *tempora mea*, conjectures that the Greek word for lots should be read as the word for times, and names as his witnesses "the Office of the Mass, more than once, and the Psalter of the Church of St Peter at Rome." The Introit's *voces quæréntium te*, meanwhile, which looks like the boldest liberty in the formulary, is the Septuagint against the Hebrew, as Migne's apparatus sets out and the Glossa's psalter apparatus confirms — though Bellarmine, who knew that, judged the Greek reading a corruption and voted for the Hebrew. No derivation from a particular psalter is established, because none was collated; what the witnesses do show is that these readings stood in front of named commentators centuries before the missal printed them, and that one commentator pointed at the Mass itself when asked where the Offertory's word came from.

The Gospel's most consequential reception, meanwhile, hangs on a subordinate clause: *dum irent, mundáti sunt* became, through Augustine's Cornelius, an eleventh-century treatise passing under Augustine's name, Bruno of Segni and the scholastic penance tradition, one of the load-bearing texts of the Latin doctrine of contrition and the keys.

What the formulary does not say matters too. It does not oppose law to promise — Paul's own answer is *absit*, and every checked account of the law's purpose is positive. It does not identify the nine with a people: Luke does not, and the sentence that does is Augustine's own, dropped by Bede and restored by the *Catena aurea*, while the harshest formulations among the checked witnesses are nineteenth- and twentieth-century. And it never answers the Introit's question on the Introit's terms. What it offers instead is a refuge attested across every generation, an instrument that cannot be revoked, and a pair of hands to put one's times into.

The Propers: Notable and Quotable

Four verified afterlives of wording from the scriptural propers, each a use that moves the phrase into a register its psalmist or sage 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 rise from the same chant clause, and the pairing is telling: of everything these propers contain, it is the plea *exsúrge, Dómine, et iúdica causam tuam* that history armed — on both sides of the same war.

Introit and Gradual, Ps. 73:22 — the bull that opened Luther’s excommunication, its satire, and its bonfire, 1520

Appointed phrase. *Exsúrge, Dómine, et iúdica causam tuam*, with the Gradual’s continuation *memor esto . . .* The chant sings the liturgical Old-Latin form — *Dómine* where the Clementine reads *Deus* — and it is exactly the liturgical form the bull opens with.

Later use and locus. Three scenes. (1) Leo X’s condemnation of Martin Luther opens: *Exsurge, Domine, et iudica causam tuam, memor esto improperiorum tuorum, eorum, quae ab insipientibus fiunt tota die*, dated 15 June 1520 — the bull is universally known by the chant’s own incipit, *Exsurge Domine*. (2) Ulrich von Hutten republished the bull with mocking marginal annotations, writing to Luther, “I send the bull of [Leo] the Tenth flouted by me in some places.” (3) Luther to Spalatin, 10 December 1520: “at nine o’clock, at the eastern gate . . . were burned all the papal books . . . and the last bull of Leo X.” Both letters in Preserved Smith’s translation, *Luther’s Correspondence*, vol. 1 (1913), pp. 414–415.

The turn. A congregation’s sung plea that God arise and defend his own cause becomes the juridical opening of an excommunication process — a human tribunal speaking the psalm in God’s stead — and its target answers the appropriation twice over, first with satire in the margins, then with fire. The verse the Church sings this Sunday as supplication spent the Reformation as a weapon, and the weapon was contested property.

Rights and limit. The bull’s Latin, Hutten’s title, and Smith’s 1913 English are public domain. The bull quotes the psalm, not the missal chant as such; what binds it to this Sunday is that chant and bull carry the same liturgical wording, *Dómine* against the Clementine’s *Deus*.

The same verse — the standard of the Spanish Inquisition

Appointed phrase. As above, *Exsúrge, Dómine, et iúdica causam tuam*.

Later use and locus. The banner of the Spanish Inquisition — a cross of rough logs flanked by a sword and an olive branch — bears the inscription EXURGE DOMINE ET JUDICA CAUSAM TUAM PSALM 73. Verified in Bernard Picart’s engraving “Standards and Condemned of the Inquisition,” in the *Histoire générale des cérémonies . . . de tous les peuples du monde*, vol. 2 (Paris: Rollin fils, 1741), held and digitised by the Pitts Theology Library.

The turn. The plea becomes a processional ensign carried at autos-da-fé, the sword of the sentence on one side of the cross and the olive of reconciliation on the other — the psalm’s cry for God to judge his own cause redeployed as an institution’s warrant for judging on his behalf. Set beside the bull above, the same appointed verse armed the tribunal and named the tribunal’s most famous target: prosecution’s verse, on both sides of the divide.

Rights and limit. Engraving and inscription are public domain. The witness is Picart’s 1741 engraving — a Protestant-published ethnography — not a surviving banner; the engraving is nonetheless the standard citable witness for the standard.

Communion source-verse, Wis. 16:20 — Joyce scores a beach scene to the bread of heaven, 1922

Appointed phrase. *Panem de cælo* with the every-delight clause; the Communion sings *omne delectaméntum*, “all that is delicious.”

Later use and locus. James Joyce, *Ulysses* (1922), the “Nausicaa” episode: while Gerty MacDowell poses on Sandymount strand and Bloom watches, the men’s retreat at the Star of the Sea church reaches Benediction — “he read out *Panem de coelo praestitisti eis* and Edy and Cissy were talking about the time all the time” — a page after the choir’s *Tantum ergo* has become “the *Tantum ergo* gosa cramen tum” against the price of Gerty’s stockings. Verified in the Project Gutenberg text of the 1922 edition.

The turn. The versicle drawn from this Sunday’s Communion verse — bread from heaven, having in it every delight — is run as liturgical soundtrack to profane appetite: Joyce lets the manna of every taste and the window-shopping of every taste interleave sentence by sentence, and the irony cuts both ways at once.

Rights and limit. *Ulysses* (1922) is public domain in the United States. Joyce quotes the Benediction versicle form (*praestitisti eis*), not the missal Communion’s adapted *dedisti nobis*; the dependence route is the Benediction rite, which takes the same Wisdom verse this antiphon takes.

Offertory, Ps. 30:15–16 — Browning turns the surrendered times into Victorian optimism, 1864

Appointed phrase. *In mánibus tuis témpora mea* — “my times are in thy hands.”

Later use and locus. Robert Browning, “Rabbi Ben Ezra” (*Dramatis Personæ*, 1864), stanza 1: “Grow old along with me! / The best is yet to be, / The last of life, for which the first was made: / Our times are in His hand / Who saith ‘A whole I planned, / Youth shows but half; trust God: see all, nor be afraid!’”

The turn. In the psalm the clause is a hunted man’s surrender of his fate to the God he trusts against enemies and persecutors; in Browning it becomes the signature of Victorian meliorism about aging — the surrendered times now underwrite “the best is yet to be.” The verbal point is finer than it looks: the missal’s old psalter sings *témpora mea*, “times,” with the Hebrew, where the Clementine and Douay read “lots” — so the Offertory carries precisely the wording English poetry knows.

Rights and limit. Browning (1864) is public domain. His route is the English Bible’s “My times are in thy hand,” not the Latin antiphon; the agreement of missal and King James against the Clementine is a textual convergence, not a chain of dependence.

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 Gradual corrects the Introit’s verb, and the Epistle explains why it can

Anchors: Introit (*Int.*), *ne derelínquas in finem*; Gradual (*Grad.*), *ne obliviscáris in finem*; Epistle (*Ep.*), *testaméntum confirmátum a Deo . . . non írritum facit*.

Mechanism: The two chants sing the same verse with different verbs: the Introit pleads against being *forsaken*, the Gradual against being *forgotten* — and the Gradual’s verb is the psalter’s own. Between them stands a lesson about a *testaméntum*: a covenant reduced to an instrument, confirmed, and therefore — as Ambrosiaster and Aquinas develop the image — as unforgettable as a will in probate. The day’s movement runs from the fear of abandonment to the fear of oblivion to the answer that covers both: what is confirmed in writing can be neither dropped nor forgotten.

Fruit: The two petitions stop being synonyms. Abandonment is answered by presence, oblivion by the covenant’s permanence; the formulary supplies a different consolation for each fear.

What the ordinary reading misses: Element by element, the verbal variation between Introit and Gradual reads as chant-transmission noise, and most hand missals translate the two verbs identically.

Strongest limit: The variation almost certainly *is* Old-Latin psalter transmission — no checked witness comments on it, and nothing documents a compiler choosing one verb against the other. The proposal reads the printed page, not any intention behind it.

Editorial proposal — The voices God is asked not to forget are the ten that cried and the one that came back

Anchors: Introit (*Int.*), *ne obliviscáris voces quæréntium te*; Gospel (*Gosp.*), *levavérunt vocem . . . cum magna voce magníficans Deum*.

Mechanism: Where the Clementine asks God to remember the voices of his *enemies*, the chant sings the voices of his *seekers*. The Gospel then stages exactly two voices of seekers: ten lifted up together for mercy, one returned loudly in thanks — and the nine’s cleansing stands while their voice never comes back. Read together, the chant’s plea and the narrative divide one prayer into its two halves, petition and return, and show which half goes missing.

Fruit: Thanksgiving stops being politeness after the fact and becomes the second half of the voice that asked — the half by which a seeker stays a seeker after being answered.

What the ordinary reading misses: The chant’s “seekers” is invisible in every English a reader will hold, since the Douay renders the Clementine’s “enemies”; without it the chant has no voice-vocabulary to share with the Gospel.

Strongest limit: The proposal must not be built on a supposed chant liberty, because there is none: the commentary shows that the seekers are the Septuagint’s reading and the enemies the Hebrew’s, that Augustine, Cassiodorus and Theodoret all had the seekers in front of them, and that Migne’s apparatus sets the whole textual situation out. So the wording carries no compiler’s intention at all — it is simply the psalter the Roman chant inherited. Beyond that, *vox* is among the commonest words in the psalter and the Gospels, and no checked witness joins these two texts.

Editorial proposal — Three clocks: the generations, the four hundred thirty years, and my times

Anchors: Alleluia (*All.*), *refúgium . . . a generatióne et progénie*; Epistle (*Ep.*), *post quadringéntos et trigínta annos*; Offertory (*Off.*), *in mánibus tuis témpora mea*.

Mechanism: The formulary counts time three ways. The Alleluia counts in generations, and finds the refuge constant across all of them — in the one psalm bearing Moses’ name, whose burden is the contrast between God’s eternity and our brevity. The Epistle counts in years, and finds that four hundred and thirty of them change nothing that God has confirmed. The Offertory stops counting and hands the clock over: *témpora mea* — the old psalter’s “times” where the Clementine has “lots,” time standing where chance stood. Three scales, one claim: duration cannot erode what God holds.

Fruit: The Introit’s anguished *Ut quid . . . in finem?* — how long, why to the end — receives an answer about time itself rather than about the crisis of the moment: delay is not abandonment, because the interval belongs to the same hands as the promise.

What the ordinary reading misses: Taken singly, the Alleluia is a generic comfort, the 430 years a Pauline technicality, and the Offertory an ejaculation of trust; the day’s preoccupation with measured time only appears when the three are read as one series.

Strongest limit: No checked witness connects any two of these three texts through time-vocabulary, and the nearest thing to an analogue cuts only one way: Augustine, expounding the Alleluia’s verse, makes the refuge God’s *aeternitas* and what one flees to it from *temporis mutabilitas*, and Theodoret glosses the Offertory’s variant as the changes of circumstance — but neither joins the two chants, and neither mentions the four hundred and thirty years. *Témpora*, *anni* and *generatióne* share no root; the Offertory’s reading predates any pairing with this Epistle; and chant assignments are commonly musical and cyclical, not thematic.

Editorial proposal — The keeper the chants pray for appears in the Gospel as the man who came back

Anchors: Introit and Gradual (*Int.*, *Grad.*), the pleas *respice . . . ne derelínquas . . . ne obliviscáris*; Gospel (*Gosp.*), *et hic erat Samaritánus*, with Augustine’s documented etymology *Samaritanus* = *custos*, “keeper.”

Mechanism: The chants beg God to keep — to look upon, not forsake, not forget. The Gospel’s one returning figure is named by a word the tradition heard as “keeper”: Augustine derives it so and lets the leper keep the unity of the kingdom by giving back what he received; Rupert of Deutz, as Guéranger’s continuator Dom Lucien Fromage reports him, read this whole Sunday’s office through *Samaritanus* as *custos*. One further fact tightens the join: Augustine makes the same etymology a second time, in his exposition of the *Offertory’s* psalm, at the verse that asks God to be a house of refuge — “Samarites enim custos interpretatur . . . sic intellegi volens nostrum se esse custodem.” The proposal is the join: the day that pleads for keeping is given, as its narrative center, a keeper — covenant faithfulness answered not only from God’s side but modeled from the creature’s, in the single act of returning thanks.

Fruit: Gratitude is reclassified: not an ornament after grace but the creature’s half of covenant-keeping, the act by which what was given is held rather than merely received.

What the ordinary reading misses: The etymology is invisible in translation, and the office-wide *custos* reading rode on the Good Samaritan Gospel that this Sunday carried in an older arrangement — so the modern page shows no trace of either.

Strongest limit: Augustine applies *custos* to this leper, but Rupert applied it to the *Good Samaritan* as Christ, a different pericope assigned to this Sunday only in a pre-Tridentine ordering; the transfer of that office-wide reading onto the 1962 chants is this proposal's own act. Hebrew etymology of *Samaritanus* as “keeper” is itself a patristic reception, not a modern lexical judgment.

Editorial proposal — The two askings of *augmētum* bracket the nine who stopped

Anchors: Collect (*Coll.*), *fidei, spei et caritātis augmētum*; Postcommunion (*Postcomm.*), *redemptionis æternæ . . . augmētum*; Gospel (*Gosp.*), *nonne decem mandāti sunt? et novem ubi sunt?*

Mechanism: The day's first prayer and its last share one noun: increase. Between them stands a Gospel in which ten receive a grace entire — they are cleansed, nothing lacking — and nine go no further, while the one who returns is moved from cleansing to salvation. Bede states the distinction: faith's working, not its bare knowledge, saves; Trent quotes this very Collect for the increase of justification. The proposal reads the bracket as the formulary's own diagnosis of the nine: what they lacked was not the gift but the increase — the movement that turns a grace received into a grace grown.

Fruit: The frightening arithmetic of the Gospel (one in ten) becomes usable: the difference between the nine and the one is presented as something the day teaches you to pray for, twice.

What the ordinary reading misses: The bracket is invisible in the registered English, which renders the first *augmētum* “increase” but drops the second entirely — only the Latin shows the day ending with the word it began with.

Strongest limit: The Collect and Postcommunion were not composed for this Gospel — the pair already travels together in the Gelasian sacramentary's unnumbered Sunday masses, centuries before any fixed pericope — so the bracket is a fact of the printed formulary, not of anyone's design; and Bede's distinction concerns the Gospel alone, not the orations.

Appendix: Scope and Qualifications

As of 20 August 2026. Everything below states the boundaries of this guide at that date. Retrieval mechanics, checksums, query detail, discarded leads, the complete passage-by-passage reception matrix, and the notable-and-quotable and interpretive-proposal audits are in `propers/verified.md`, `research/scope.md` and `research/source-bindings.toml` beside this document's source; they are not repeated here.

Which edition this is. This is the *synthesis companion*. It carries the propers map, the date-and-location sheet, the two-page thematic movement, an integrated cross-proper commentary, the source-grounded and exploratory synthesis, the notable-and-quotable gallery, and this apparatus. It deliberately omits two things the canonical full edition prints: the complete appointed Latin with its English, and the element-by-element reception sweep. It is compiled mechanically from the same source leaf and owns no prose, research record, or source audit of its own.

Edition and formulary identity. The work is the temporal formulary printed *DOMINICA DECIMA TERTIA post Pentecosten, II classis*, on pp. 393–394 of the 1962 *editio typica* of the *Missale Romanum* (Vatican City: Typis Polyglottis Vaticanis), with marginal numbers 1562–1571. Green follows the general rubrics for Sundays after Pentecost and is not printed on those pages; it is recorded here as an inference from the *Rubricae generales* of 1960, not as a reading of the formulary. The formulary appoints the *Credo* and the Preface of the Most Holy Trinity, and appoints no Tract, Sequence, second oration, blessing or ritual text, and no second Collect, Secret or Postcommunion. Its boundaries are the Postcommunion of the Twelfth Sunday (no. 1561) and the heading of the Fourteenth Sunday (no. 1572); nothing between them is omitted.

The Sunday number is not part of the prayers' identity. The Collect and Postcommunion stand together in the Vatican Gelasian among unnumbered Sunday Masses and in the Gregorian supplement at *Dominica XIII*; the Rheinau and S. Gallen Gelasians place the Collect's Mass at *Hebd. XV*; Sarum has the set at the Fourteenth Sunday after Trinity. This guide describes the 1962 formulary and its number, and treats the earlier assignments as history rather than as alternative identities.

Text verification. All ten elements, their headings, references, wording, accents, punctuation, rank, both 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*.

The two editions differ at the points tabulated in the commentary; those are edition differences, not doubtful readings, and nothing was blended or substituted. Three words of the Gospel touched by ink loss in the CMAA scan were resolved letter by letter against the Benziger images and are printed without brackets because the readings are secure. The appointed text was separately collated against the Clementine Vulgate, and the twelve 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. No *Psalterium Romanum* or other older psalter witness was collated, so no derivation of any chant reading from a particular psalter is asserted anywhere in this guide.

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 need their own evidence.

Translation and received text. The project has composed, translated, paraphrased, modernised and adapted nothing. English for the scriptural proper 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 nineteenth-century spelling and its abbreviated conclusion. Both are public domain in the United States; neither is an official liturgical translation and neither was made for the 1962 books.

Eight places where the registered English does not answer the Latin, and is not made to. The Introit’s *ne derelinquas*, where the Douay renders the Clementine’s *ne obliviscaris*; the Introit’s *voces quærentium te*, where the Douay has “the voices of thy enemies”; the Introit’s and Gradual’s *exsúrge, Dómine*, where the Douay has “Arise, O God”; the Gradual verse’s *memor esto opprobrii servórum tuórum*, whose Douay wording stands at Ps. 88:51 and is quoted in the appointed-text apparatus only as apparatus, never as the verse the missal cites; the Alleluia’s *a generatióne et progénie*; the Offertory’s *témpora mea*, where the Douay reads “My lots are in thy hands”; the Communion, which is an adapted centonisation and is therefore shown against the Douay verse printed whole with its reused phrases marked; and the liturgical incipits *Fratres:* and *In illo témpore: Dum iret Iesus in Ierúsalem*, which are the missal’s own. Two further gaps fall inside the orations rather than Scripture: the 1861 English collapses *ássequi* in the Collect and drops *augméntum* and the verb *proficiámus* from the Postcommunion, so both arguments are conducted on the Latin. In every case the gap is stated where it falls and no rendering of the project’s own is supplied.

Search bounds. Reception was searched in Latin, in Greek, and in English, across the major reasonably accessible patristic, medieval and later corpora relevant to each appointed passage: Jerome, Augustine, Chrysostom, Ambrosiaster, Theodoret, Marius Victorinus, Aquinas and the *Glossa ordinaria* on Galatians; Augustine’s *Quæstiones Evangeliorum* and *Sermo* 176, Bede, Cyril of Alexandria, Ambrose, Gregory the Great, Bruno of Segni, Theophylact, the pseudo-Augustinian *De vera et falsa poenitentia* and the *Catena aurea* on Luke 17; Augustine’s *Enarrationes*, Cassiodorus’s *Expositio Psalmorum*, Jerome’s *Commentarioli* and both series of his *Tractatus*, Theodoret’s *Interpretatio in Psalmos*, the *Glossa ordinaria* on the Psalter, and Bellarmine’s *Explanatio in Psalmos* on the three appointed psalms, at the appointed verses; Rabanus Maurus on Wisdom; the Verona, Gelasian and Gregorian sacramentaries in their public-domain critical editions; the decrees of Trent; and the liturgical commentary of Guéranger’s continuator Dom Lucien Fromage and of Schuster. Consequential negative results are reported in the commentary rather than concealed — among them that Ambrose has no exposition of the appointed Gospel beyond one transitional clause, that Gregory preached no homily on it although his *Moralia* supplies the reading Bede transcribed, that no Chrysostom homily on it was found at all, that Augustine’s *Expositio* on Galatians never treats the four hundred and thirty years, that Marius Victorinus’s comment on Galatians 3:11–19 is lost in a lacuna, that the Secret and Postcommunion are not in Feltoe’s Verona collection, that Wisdom 16:20’s wording does not occur in Ambrose’s *De mysteriis*, that *fac nos amare quod præcipis* was not found in the Thomistic corpus by the method used, that Jerome wrote no homily and no *commentariolus* on the Offertory’s psalm at all and nothing on the Introit’s beyond its title and one verse, that Fromage prints both the Alleluia and the Offertory without a word of comment, that no witness read for this guide connects any of the three appointed psalms to the ten lepers or to the Gospel’s thanksgiving, and that the word for leprosy does not occur anywhere in Theodoret’s commentary on the hundred and fifty psalms. No exhaustive search of Syriac originals, chant manuscripts, untranslated homiliaries, subscription databases or current specialist monographs is claimed, and no negative here is offered as a claim about literature outside the corpora named.

Bounds carried by particular claims. Theodoret’s modern English translation is in copyright, so he is summarised and never quoted throughout, and the typesetting of this guide carries no Greek, so his terms appear transliterated where they appear at all. On Galatians he was read in the Greek column of a Migne scan whose parallel Latin column is destroyed in the available optical transcription, and the columns given for him there are approximate and flagged. On the Psalms the reverse problem holds — that volume was optically read by a Latin engine, so its Greek columns are destroyed and its Latin columns and running heads are legible — and the columns printed here are the markers embedded in two independent digitisations of the Greek, four of which were matched against the running heads of the page images in a parallel pass. Cassiodorus was read in an electronic transmission that states no underlying edition and carries no PL column marker, so no PL 70 column is asserted for him. Bellarmine’s public-domain English states that it omits whatever is “purely philological, or which relate[s] to the discrepancy and reconciliation of the texts and versions” and replaces his prefaces with the Douay headings, so every textual point taken from him — including his defence of the Gradual’s pronoun, his judgment on the Introit’s close, and his note naming the Mass propers as a witness for the Offertory’s word — is quoted from the 1611 Latin, read on page images because the optical text of that folio is unusable. The *Glossa ordinaria* was read in a modern electronic edition; its Rusch facsimile was not opened and its psalter-family apparatus is reported as that edition’s, not as this guide’s finding. Augustine’s psalm expositions were read in Latin at a text site and in the public-domain Oxford English where it exists, and their PL columns are likewise not asserted. Column numbers for Bede come from a transcription’s embedded markers, not from a facsimile; scan-grade column evidence exists for Bede, for Ambrose’s one clause and for Bruno’s commentary, and for the other Latin witnesses the texts were verified in reliable electronic transmissions without a column-bearing scan being opened. Cyril’s material for this pericope survives only as catena fragments — the Syriac of the relevant sermons is lost — so no integral sermon on the ten lepers is cited. Titus of Bostra is fragment-level and unaudited against an independent edition. Theophylact was verified only in the Latin excerpts of the *Catena aurea*; the columns of PG 123 could not be opened. Rupert of Deutz is quoted only as Fromage excerpts him; *De divinis officiis* was not opened. The attribution of the Gregorian supplement is not settled here, because the scholarship that revised the older attribution is not public domain. Schuster’s cross-reference of the Postcommunion to a Lenten weekday is reported as his statement and was not independently collated. Schuster (1927) is public domain in the United States and may remain protected in life-plus-70 jurisdictions; he is quoted in short compass with attribution.

Psalm numbering. Three series are in use and two of them are commonly both called “modern.” *Vulg.* is the Vulgate/Septuagint number, which the missal cites and which the Douay–Rheims carries. *Eng.* is the convention of the King James and Revised Standard versions, which leave the inscription unnumbered and so run a verse or two behind; the page-2 dossiers print it beside the Vulgate number. *Heb.* is the Masoretic number used by the Nova Vulgata and the New American Bible, which rennumbers the psalm but keeps the Vulgate’s verse division: Ps. 30:15–16 *Vulg.* is Heb. 31:15–16; Ps. 73:1, 19–20, 22–23 is Heb. 74:1, 19–20, 22–23; Ps. 89:1 is Heb. 90:1; and Ps. 88:51, cited once as apparatus, is Heb. 89:51. The conversions were taken from the concordance registered with the Douay–Rheims edition used here, not computed by this guide.

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 composition, the North- or South-Galatian destination of the Epistle, or the historical authorship of any psalm. Psalm 73’s superscription names Asaph while its content laments a sanctuary already destroyed; the tension is reported and not resolved.

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Only sources actually used above, with loci sufficient to check the claims made from them.

Liturgical witnesses

- *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), pp. 393–394, marginal nos. 1562–1571. Facsimile: <https://media.churchmusicassociation.org/pdf/missale62.pdf>, PDF pp. 474–475. *Controlling text for every Latin form printed above.*
- *Missale Romanum*, editio iuxta typicam (New York: Benziger Brothers, 1962), pp. 388–389. Page images in Internet Archive item *MissaleRomanum1962RomanMissalColorLatin*, leaves n464–n465: <https://archive.org/details/MissaleRomanum1962RomanMissalColorLatin>. *Second 1962 edition, collated for the discrepancy table and for three scan-damaged words.*
- *Missale Romanum* (Ratisbon: Friedrich Pustet, 1862), *Dominica XIII. post Pentecosten*, printed pp. 335–337; and *Missale Romanum* (Venice, 1570), the same formulary in the Sunday series. *Read as finding aids for the preexisting-material check recorded in `propers/verified.md`; nothing is quoted from either.*
- *The Roman Missal translated into the English language for the use of the laity*, first revised edition (Philadelphia: Eugene Cumiskey, 1861), Collect, Secret and Postcommunion of the Thirteenth Sunday after Pentecost, printed pp. 423–425. Anonymous translation; public domain in the United States. *Source of the English of all three orations.* Registered in the repository's source library as `edition.eugene-cumiskey.roman-missal-english-laity.philadelphia-1861`.
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- The continuation of Prosper Guéranger, *The Liturgical Year ... Time after Pentecost* (Dom Lucien Fromage), vol. II (vol. 11 of the English set), tr. Laurence Shepherd, 2nd ed. (Stanbrook Abbey; London: Burns & Oates, 1909), pp. 307–326; and vol. I (vol. 10 of the English set), 2nd ed. (Stanbrook Abbey; London: Burns & Oates; Dublin: James Duffy & Co., 1901), pp. 272 and 303. <https://archive.org/details/V11TheLiturgicalYear>. *Cited as a witness to devotional and liturgical reception, including its own supersessionist framings, which are attributed to Fromage and not endorsed; it supplies no English printed in this guide.*

- Ildefonso Schuster, *The Sacramentary (Liber Sacramentorum)*, vol. III (London: Burns Oates & Washbourne, 1927), pp. 132–135. Public domain in the United States; quoted in short compass.

Scripture

- *The Holy Bible, Douay–Rheims*, the Challoner revision (1749–1752), in the Project Gutenberg e-text of that revision (eBook 1581). Quoted for Ps. 30:15–16; 73:1, 19–20, 22–23; 89:1; Sap. 16:20; Gal. 3:16–22; Lk. 17:11–19; with Ps. 88:51 quoted once as apparatus. *Source of the English of every scriptural proper*. The repository’s source library holds this edition with its book index, its Vulgate/Hebrew/English psalm-numbering concordance, its deuterocanonical numbering table, its verse-alias table, and its collation against the 1899 American edition, under the identity `edition.english-college-of-douay.douay-rheims-bible.challoner-gutenberg-1581`.
- Clementine Vulgate, consulted for the whole of Pss. 30, 73 and 89, for Wis. 16, Gal. 3 and Lk. 17, and for Ps. 77:24 and Ps. 88:51. <https://www.drbo.org/lvb/>

Patristic, medieval and later reception

- Ambrose, *Expositio Evangelii secundum Lucam* VIII n. 32 (PL 15, embedded column marker 1478) — the single transitional clause that is his whole treatment of the appointed Gospel; *De mysteriis* 8.44–49, NPNF second series, vol. 10 (1896), cited for the manna typology and for the bounded negative on Wisdom 16:20’s wording.
- Ambrosiaster, *Commentarius in Epistulam ad Galatas*, ad 3:16–22 (PL 17, coll. 337–372D). <https://la.wikisource.org/>
- Augustine, *Enarrationes in Psalmos* 73, 89, and 30 (*enarratio* I §§15–16 and *enarratio* II *sermo* 2 §§12–13), with *Enarr. in Ps.* 67 §16 cited once and expressly not as a comment on Ps. 30. Latin at https://www.augustinus.it/latino/esposizioni_salmi/; public-domain English, where it exists, in NPNF first series, vol. 8, which titles the expositions by the Hebrew psalm number: <https://www.newadvent.org/fathers/1801.htm>. *The third sermon on Ps. 30 is not in that English collection and was read in Latin. PL columns were not read from a scan and are not asserted.*
- Augustine, *Expositio epistulae ad Galatas* §§23–25 (PL 35, 2105–2148), Latin at <https://www.augustinus.it/latino/>; *Quaestiones Evangeliorum* II.40 (PL 35), Latin at the same site; *Sermo* 176 (PL 38), Maurist text, Latin only — no public-domain English exists at this sermon; *De dono perseverantiae* 23.63–65, NPNF first series, vol. 5, cited as context for the collect’s petitionary logic and expressly not as a citation of the collect.
- Robert Bellarmine, *Explanatio in Psalmos*, at Pss. 30, 73 and 89. Latin from the Rome first edition (Apud Bartholomaeum Zannettum, 1611), printed pp. 180, 529–530, 538–539 and 665–666, read on the page images of the Biblioteca Nazionale Centrale di Firenze copy in Internet Archive item `ita-bnc-mag-00002877-001`; the optical text of that folio is unusable and every Latin sentence quoted here was transcribed from the image. English, where it exists, from *A Commentary on the Book of Psalms*, tr. Archdeacon John O’Sullivan (Dublin and London: James Duffy, 1866), printed pp. 78, 223–226 and 277–279, in Internet Archive item `commentaryonpsal0000bell`. *That translation states that it omits “those portions which are purely philological, or which relate to the discrepancy and reconciliation of the texts and versions,” and substitutes the Douay headings for Bellarmine’s prefaces to each psalm — so every textual point taken from him here is quoted from the 1611 Latin, and the fact of the omission is stated where it bears on a claim.*
- Bede, *In Lucae Evangelium Expositio* V (PL 92, 542B–544D), in the repository’s registered witness of the Migne text, re-retrieved and hash-matched 19 August 2026. *Source of the cleansing-is-not-salvation distinction, and of the omitted Augustinian sentence discussed above.*
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- Cyril of Alexandria, *Commentary on Luke*, the surviving catena fragments on Lk. 17:12 and 17:14, tr. R. Payne Smith (Oxford, 1859), pp. 539–541. <https://www.tertullian.org/fathers/> *The Syriac of the sermons covering this pericope is lost; no integral sermon on the ten lepers is cited.*
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- Thomas Aquinas, *Super epistolam ad Galatas lectura*, cap. 3 lect. 6–8; *Catena aurea in Lucam*, cap. 17 lect. 5; *Summa theologiae* II–II q. 24 aa. 4, 6, 7 and I–II q. 113 a. 9, q. 114 a. 8, the last two including a checked negative result. <https://www.corpusthomisticum.org/>
- Marius Victorinus, *In Epistolam Pauli ad Galatas* (PL 8), ad 3:20 and 3:22. <https://la.wikisource.org/> *The comments on 3:11–19 are lost in a lacuna; the loss is a finding and is reported as such.*

Magisterial and official texts

- Council of Trent, Session VI, chapters 10 and 11, in *Canones et Decreta Sacrosancti Oecumenici Concilii Tridentini* (Leipzig: Tauchnitz, 1863), with that edition's own footnote *Dominica XIII. post Pentecosten* at the chapter-10 quotation; English from J. Waterworth (tr.), *The Canons and Decrees of the Sacred and Oecumenical Council of Trent* (London, 1848). *The chapter-11 citation is Augustine, De natura et gratia 43, and not the Confessions' "da quod iubes," which is nowhere in the decree.*

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