

Seventeenth Sunday in Ordinary Time

Year A · Lectionary no. 109 · Ordinary Time Week XVII formulary

Roman Missal, Third Edition, and *Lectionary for Mass*, Second Typical Edition, for the dioceses of the United States of America

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	<i>Cf.</i> Ps 67:6–7, 36 (Vulgate/Septuagint numbering; Ps 68 Hebrew). Latin incipit <i>Deus in loco sancto suo</i> . An approved entrance chant may be used instead.
Penitential Act	No proper text. On a Sunday the blessing and sprinkling of water may replace it; that rite has its own texts.
Collect	<i>Protéctor in te sperántium, Deus</i> . One text, shared by Years A, B and C.
Liturgy of the Word	
First Reading	1 Kings 3:5, 7–12. Verse 6 falls inside the span and is not proclaimed.
Responsorial Psalm	Ps 119:57, 72, 76–77, 127–128, 129–130; response <i>Cf.</i> Ps 119:97a. Verses from six of the psalm's twenty-two alphabetic stanzas; the refrain from a seventh.
Second Reading	Romans 8:28–30.
Gospel Acclamation	<i>Cf.</i> Matthew 11:25, set between the Alleluia.
Gospel	Matthew 13:44–52, <i>or</i> the shorter form Matthew 13:44–46. Only one is proclaimed.
Liturgy of the Eucharist	
Offertory chant	No Missal antiphon. Any chant used is a local selection.
Prayer over the Offerings	<i>Súscipe, quæsumus, Dómine, múnera</i> . Shared by Years A, B and C.
Preface	None proper. A Preface of Sundays in Ordinary Time is used unless the Eucharistic Prayer chosen carries its own.
Eucharistic Prayer	No proper insert. The choice is coupled to the Preface decision above.
Communion Rites	
Communion Antiphon	Either Ps 102:2 (Vulgate/Septuagint; Ps 103 Hebrew), <i>Bénedic, ánima mea, Dómino</i> ; <i>or</i> Matthew 5:7–8, <i>Beáti misericórdes</i> . The Missal prints them as alternatives; an approved chant may be used instead.
Prayer after Communion	<i>Súmpsimus, Dómine, divínium sacraméntum</i> . Shared by Years A, B and C.
Sense	Synthesis
Literal	A young king, newly succeeded and calling himself a child, is offered whatever he will ask and asks instead for a heart able to hear and to judge; the psalm's speaker prefers instruction to gold; Paul tells Roman believers that God works toward good for those who love him and has purposed their conformity to his Son; and Jesus, closing a discourse in parables, likens the kingdom to a buried treasure, one costly pearl, a net taking fish of every kind, and a trained scribe who produces new things and old.
Allegorical	The Latin tradition identified the hidden treasure variously as Christ concealed in the flesh (Hilary), as the sense hidden under the letter of Scripture (Origen, Jerome), as heavenly desire hidden in ascetical discipline (Gregory the Great), and as sacred doctrine within the Church (Aquinas, who reports the first three without adjudicating). These are competing figures, and none of the witnesses named settles among them.
Moral	The petitions turn value into conduct: the Collect asks that passing goods be so used now that what abides may already be held, and the Prayer over the Offerings returns what came from God's own bounty. Solomon's refusal of long life, riches and his enemies' lives is the reading's own contrast, and the psalm's ranking of the commandments above gold and topaz is the assembly's answer to it.
Anagogical	Only the longer Gospel form reaches the shore, the sorting and the furnace; the shorter ends in joy and purchase. Romans carries its chain of verbs through to <i>glorified</i> , a past tense for what is not yet seen, and the Prayer after Communion names the sacrament a perpetual memorial of the Passion ordered to salvation. What is hoped for is adherence to what remains, not the securing of a possession.

Scriptural Date and Location

Textual unit / alternative	Citation	Location	Date
First Reading	1 Kings 3:5, 7–12	Written: Judah, or Babylonia during the exile; place unnamed by the book	Final form commonly placed in the sixth century BC
<i>Narrated event</i>	The dream at Gibeon	The high place at Gibeon, about ten km north-west of Jerusalem	Early in Solomon's reign, conventionally about 970–960 BC
The book names no author. Jewish tradition credits Jeremiah; modern accounts generally place Kings within a longer Deuteronomistic history reaching its present shape in or after the exile, with earlier court and annalistic material behind it. Neither reconstruction is a premise here. The audience of the finished book is a people who have lost the monarchy and are asked to judge it. Verse 6, Solomon's recital of God's mercy to David, falls inside the appointed span but is not proclaimed.			
Entrance Antiphon (adaptation)	<i>Cf.</i> Ps 67:6–7, 36	Israel; a sanctuary and procession setting is internal to the psalm	Uncertain; the psalm is widely judged archaic in parts
The received heading assigns the psalm to David; modern study treats it as one of the most textually difficult in the Psalter and does not settle its date. The Missal splices the end of v. 6, the opening of v. 7, and the closing v. 36, and marks the result <i>Cf.</i> It is therefore an adaptation, not a proclamation of the psalm.			
Communion Antiphon A (alternative)	Ps 102:2	Israel; no locale is named in the psalm	Uncertain; postexilic language is often noted
The received heading assigns the psalm to David. The antiphon quotes the opening summons to bless and not to forget, without the psalm's later catalogue of benefits. Selection of this antiphon rather than the alternative is a local decision that this guide does not resolve.			
Responsorial Psalm	Ps 119:57, 72, 76–77, 127–128, 129–130; response <i>Cf.</i> Ps 119:97a	Israel; no narrative setting	Uncertain; a postexilic Torah piety is commonly proposed
Psalm 119 is anonymous and alphabetic: twenty-two stanzas of eight verses, each stanza's verses beginning with the same Hebrew letter. The appointed verses are drawn from six stanzas and the refrain from a seventh, so the sung text is a liturgical selection and not a continuous biblical pericope. Its horizon is Israel's delight in <i>torah</i> .			
Communion Antiphon B (alternative)	Matthew 5:7–8	Written: eastern Mediterranean, Antioch often proposed and unproved	Composed after AD 70; often placed about AD 80–90
<i>Narrated event</i>	Two of the Beatitudes	A mountainside in Galilee, before a crowd and the disciples	Within the Galilean ministry
Ancient tradition, reported by Papias through Eusebius, names Matthew the apostle and a Semitic-language original; the canonical Greek text's relation to that report is disputed. The two beatitudes are adjacent but distinct sayings, and the antiphon quotes them without their surrounding series.			
Gospel Acclamation (adaptation)	<i>Cf.</i> Matthew 11:25	Same written setting as above	Same as above
<i>Narrated event</i>	Jesus's thanksgiving to the Father	Galilee, after the woes on the unrepentant towns	Within the Galilean ministry
The acclamation abbreviates and adapts the verse; it does not proclaim it whole, and Matthew 11 is a distinct scene from Matthew 13. The Latin of this verse and of the appointed Ps 118:130 share the word <i>parvuli</i> , the little ones to whom understanding is given.			
Gospel (long and short forms)	Matthew 13:44–52; short form 13:44–46	Same written setting as above	Same as above
<i>Narrated event</i>	Close of the parable discourse	By the Sea of Galilee, then indoors with the disciples	Within the Galilean ministry
Matthew's third discourse begins in a boat before crowds and continues in a house with the disciples alone; the treasure, pearl, net and scribe belong to the indoor portion. The short form ends with the purchase of the pearl; the long form alone reaches the shore, the separation and the householder's new and old.			
Second Reading	Romans 8:28–30	Written from Corinth, or its port Cenchreae, to believers at Rome	About AD 56–58
Authorship by Paul is undisputed; Tertius names himself as the scribe at 16:22. The Roman congregations included Jewish and gentile believers whom Paul had not yet met. These verses stand inside a long argument that runs from present suffering to the assurance that nothing separates from God's love; that frame is not proclaimed with them.			

The Propers: Themes and Movement

This formulary has two independent architectures laid over one another. The Missal's texts for Week XVII are shared by Years A, B and C; the Lectionary's Year A texts pair one Old Testament scene with one Gospel while the apostolic course runs on its own. Heard together, the two architectures pose a single question in three registers: what is worth wanting. Solomon is told to name whatever he wishes; the psalmist ranks instruction against bullion; a finder and a merchant liquidate everything for one object; and the Collect asks for the skill of using what passes without losing hold of what remains.

Stage	What the appointed texts actually do
1. Gathering	The Entrance antiphon names God in his holy place and as the one who settles those of one mind in a house, then asks nothing; the Collect turns immediately to petition, and its single request concerns the right use of goods.
2. Asking and ranking	The first reading gives a request that refuses three obvious goods and receives a fourth; the responsorial psalm answers by ranking the commandments above gold and topaz and asking for understanding.
3. Finding and spending	The Gospel replaces asking with finding. Two men sell everything, and in the long form a net and a shore add a sorting that no purchaser controls.
4. Returning	The Prayer over the Offerings hands back what came from God's bounty; the Communion antiphon either recalls benefits or names mercy and clean-heartedness; the Prayer after Communion calls the sacrament a perpetual memorial of the Passion.

Officially correlated: a request answered by a discovery

The General Introduction to the Lectionary makes the Old Testament reading of an Ordinary Time Sunday harmonize with the Gospel. Here the correlation is unusually exact and unusually asymmetrical. Solomon must choose in advance, in the dark, with nothing yet in hand; the man in the field and the merchant choose after the fact, with the object already found. Both stories end in a transfer of property, but Solomon's costs him nothing and the finders' costs them everything.

The pairing therefore sets two shapes of wisdom side by side rather than illustrating one. The first reading praises a petition; the Gospel praises a purchase. What joins them is a governed refusal: Solomon does not ask for long life, riches, or his enemies' lives, and the finders do not keep what they had. The Lectionary's own arrangement sets these side by side; it does not make Solomon an early merchant or the merchant a wise king.

Responsorial: the psalm as the reading's own answer

Psalm 119 is not a third reading. It is the assembly's reply, and the verses chosen make that reply pointed. Two of the five strophes rank divine instruction above precious metal, which is the same comparison Solomon's refusal makes narratively; the last strophe asks for the light and understanding that Solomon was given. The refrain, drawn from a stanza the sung verses otherwise skip, states love of the commandments as the disposition under which all of this is heard.

The psalm's own horizon is Israel's delight in *torah*, and it keeps that horizon when Christians sing it. And the sung text is a selection from six of the psalm's twenty-two stanzas: no ancient commentator expounded these particular verses as a unit, because the unit did not exist before the modern Lectionary made it.

Semi-continuous and independent: Romans keeps its own course

Romans 8:28–30 arrives on this Sunday because the apostolic course has reached it; the Lectionary does not correlate it with the parable, and Paul's clause about God's purpose is no rule about property. The passage does its own work: it grounds confidence in God's initiative and ends in a chain of verbs whose last term, *glorified*, is written in a past tense for something not yet seen.

Its proximity to the Gospel is still audible. Both texts move from something hidden to something possessed; both refuse to make the outcome a human achievement alone. Where they differ is decisive: the parables describe a person acting, and Paul describes God purposing.

Shared euchology: the Missal's grammar of passing and abiding

The three orations are Year-neutral. The Collect's closing petition uses a distinctive Latin idiom of this typical edition: a contrast between goods that pass and things that abide, asking that the second be held *already*, now. The same idiom appears in the Missal's Advent Post-Communion prayer, where the faithful are described as walking among passing things. The Collect is therefore not eccentric; it speaks the book's own eschatological dialect.

That dialect meets the readings on its own terms. The Prayer over the Offerings describes the gifts as drawn from God's bounty before they were offered, which is precisely what the man in the field cannot say about his treasure. The Prayer after Communion names the sacrament a perpetual memorial of the Passion, supplying the one costly purchase that the Gospel's two buyers only image.

Branches: what is actually heard depends on two choices

Two authorized alternatives change the celebration materially, and neither is resolved by the books. If the shorter Gospel is chosen, the assembly hears value, joy and total expenditure, and hears nothing of the net, the furnace, the question "Have ye understood all these things?", or the scribe with new and old. The wording is the public-domain Douay-Rheims, a study translation, not the proclaimed Lectionary text. If the longer form is chosen, the movement acquires an end that no buyer controls. Preaching that imports the net into a celebration that did not proclaim it reports something that did not happen.

The Communion antiphons are likewise alternatives, and an approved chant may replace either. One recalls benefits received and forbids forgetting; the other names mercy and clean-heartedness with their promised ends. The first closes the circuit of gift and memory opened by the Prayer over the Offerings; the second supplies a moral test for those who have just been fed. Both are lawful, and the books leave the choice open.

Two further variables lie outside the proper texts, though both change the celebration. The blessing and sprinkling of water may replace the Penitential Act on a Sunday, bringing texts of its own that belong to the Order of Mass and not to this formulary. And because Week XVII supplies no Preface of its own, both the Preface and the Eucharistic Prayer are chosen locally, as a coupled pair: some Eucharistic Prayers bring their own Preface and so settle the question, while others leave it open. The proper texts and their relations stand however either choice falls.

The shape of the whole

If the whole formulary is heard together, its movement is from a question about worth to an act of receiving. It begins by naming a God who gathers rather than a God who demands; it asks, in the Collect, for competence with things that do not last; it hears a king refuse the three goods any king would want and a psalm rank instruction over bullion; it watches two strangers spend everything on one object; and it ends by receiving, without payment, the memorial of a purchase made by someone else. The formulary never resolves the tension between spending everything and being given everything. It stages both, in that order, and leaves the assembly holding the second.

Source-Grounded Synthesis Across the Propers

Discernment received before it is exercised

The Entrance names the God who gives a house and strength; the Collect asks that God protect, rule, and guide; Solomon admits that succession has not supplied the wisdom required by succession. Ambrose reads the hearing heart as the basis of just judgment, and Benedict XVI receives it as conscience attentive to truth and peace. The canonical sequel prevents idealization: the recipient of wisdom can cease to live wisely. Authority needs a truth it did not create, a people it does not own, and continuing correction after the first good request.

Unlike acts of valuation

The Lectionary warrants hearing the Old Testament reading with the Gospel but does not erase their asymmetry. Solomon chooses what to ask before possessing it; the finder and merchant act after recognizing worth. One receives an unpurchased gift, while the others surrender rival claims. Psalm 119 answers by preferring divine instruction to bullion. Chrysostom emphasizes gain, and Francis distinguishes sudden discovery from patient search. Their reception supports joyful reordering; it makes neither grace merchandise nor creation contemptible.

Hope takes a filial form

Romans 8 is appointed semi-continuously, not as commentary on the treasure. Its frame is groaning, weak prayer, suffering, and inseparable love. Augustine, Chrysostom, and Aquinas resist making creaturely evil good by definition. The promised good is conformity to the Son. Divine providence can draw saving fruit through suffering while harm remains condemnable and protection, lament, medicine, reporting, restitution, and justice remain intact.

Bounty returned, and one branch heard

The offering prayer says the gifts first came from divine bounty, preventing the Eucharist from becoming a purchase parallel to the merchant's. Communion follows one branch: remembered benefits from Psalm 102, or mercy and purity from Matthew 5. The final prayer names the sacrament as perpetual memorial of the Passion and asks for saving fruit. The long Gospel contributes net, judgment, and the new-and-old scribe; the short Gospel does not. A celebration holds gift, valuation, action, memory and judgment together only through the branches it actually proclaims.

Movement	Primary anchors	Reception	Counterweight
Received discernment	Entrance; Collect; 1 Kings 3	Ambrose; Benedict XVI	Wisdom received is not fidelity guaranteed.
Reordered value	Psalm 119; Matthew 13	Chrysostom; Francis	Grace is not purchased.
Filial hope	Romans 8; acclamation	Augustine; Chrysostom; Aquinas	Evil is not made good.
Eucharistic return	Offerings; Communion A/B; final prayer	Psalm and beatitude reception	One antiphon, not both.

The Propers: Notable and Quotable

Five later uses of wording from today's appointed Scripture, each verified in a primary text at the locus given, and each one *changes* what the words are doing rather than merely repeating them.

1. A royal petition becomes a constitutional argument

Trigger: 1 Kings 3:9, the request for a hearing heart to discern between good and evil.

Later use: Benedict XVI, address to the German Bundestag, Reichstag Building, Berlin, 22 September 2011, published under the title *The Listening Heart: Reflections on the Foundations of Law*.

The address takes the appointed verse as its whole frame. Having noted that Solomon asks for a listening heart in order to govern and to discern between good and evil, it turns the question on the legislature in front of it: what would *we* ask for? and answers that there is ultimately nothing else to wish for but a listening heart, "the capacity to discern between good and evil, and thus to establish true law, to serve justice and peace."

The turn. A private night-vision granted to a hereditary monarch is converted into a criterion for elected legislators in a secular parliament, and thence into an argument that positive law is answerable to something it does not create. The verse stops being about Solomon and becomes a question addressed to majority rule. There is also a philological turn that only the German original shows: the phrase used throughout is *ein hörendes Herz*, a literal calque of the Hebrew idiom, which steps past the Latin *cor docile* that had carried this verse through the Western tradition. The address recovers the hearing heart from behind the teachable one. It is a modern protected text, quoted only in the short phrases required.

2. The pearl becomes an illegitimate child, and then a joke on a minister

Trigger: Matthew 13:46, the one pearl of great price bought with everything the merchant had.

Later use: Nathaniel Hawthorne, *The Scarlet Letter* (1850), chapters 6 and 8.

Hawthorne uses the phrase twice, and the second use depends on the first. In chapter 6 Hester names her daughter "Pearl," the narrator explains, "as being of great price,—purchased with all she had,—her mother's only treasure!" In chapter 8 the Reverend Mr Wilson, examining the child, tells her with great solemnity that she must take heed to instruction "that so, in due season, thou mayest wear in thy bosom the pearl of great price" — and the child, who by the novel's own metaphor already *is* that pearl, refuses to answer him and escapes through the window.

The turn. The Gospel's figure for the supreme worth of the kingdom is first transferred to a child conceived in adultery and priced in a mother's ruin, and then put back in a clergyman's mouth as devotional boilerplate addressed to the very object it has been made to name. The second occurrence is the sharper: the phrase is used piously by a man who cannot see what is standing in front of him.

3. The pearl is not bought but spent

Trigger: Matthew 13:45–46, the merchant who sells all and buys.

Later use: Henry van Dyke, *The Story of the Other Wise Man*, chapter 5, titled "A Pearl of Great Price" (first published 1895; consulted in the Harper printing).

Artaban, a fourth magus, spends three decades and two of his three jewels on works of mercy that keep him from reaching the King. In the last chapter he surrenders the pearl to ransom a girl from slavery: "This is thy ransom, daughter! It is the last of my treasures which I kept for the King." Dying, he hears the sentence from Matthew 25 about what is done to the least.

The turn. The parable's logic is reversed. In Matthew the pearl is acquired and everything else spent; in van Dyke the pearl is *spent*, and what is acquired is the King — by a transaction the wise man believes has ruined his quest. The story argues that the parable's arithmetic runs in the other direction too, and it says so by taking Matthew's phrase for its chapter title.

4. Providence as the punchline of a farce

Trigger: Romans 8:28, that to them that love God all things work together unto good.

Later use: P. G. Wodehouse, “A Sea of Troubles,” in *The Man with Two Left Feet* (1917).

Mr Meggs, a dyspeptic hypochondriac, has written farewell letters, given them to his typist to post, changed his mind, chased her through the town, and been arrested on suspicion of murder before the misunderstanding is cleared up. At exactly this point the narrator interposes the verse as a one-sentence paragraph: “All things work together for good.” Next morning Mr Meggs wakes stiff and cured: the unaccustomed exercise has fixed his digestion.

The turn. Paul’s clause about divine purpose amid suffering is applied, deadpan and without comment, to an accidental cardiovascular benefit obtained during an attempted felony. The joke works only because the reader recognises the register the sentence has been lifted out of, and it is a good-natured rather than a hostile use – which is precisely why it shows how portable the verse had become in ordinary English by 1917.

5. The trained scribe becomes a rule of ecclesiastical controversy

Trigger: Matthew 13:52, the householder who brings forth new things and old.

Later use: George Tyrrell, S.J., *Nova et Vetera: Informal Meditations for Times of Spiritual Dryness* (Longmans, Green, 2nd impression 1898), meditation CCXXXII, headed “Novelties,” p. 269.

Tyrrell takes the verse’s Latin tag for his title and, in this meditation, for a thesis about argument. He begins with a reading note – “Many seem to think there is here a full stop, but there is not” – and then turns the householder’s two treasures into a test that both parties in a church quarrel fail: “He who despises either the old or the new is no *scriba doctus in regno cælorum*; he knows but one half of that kingdom, its ‘conservative’ aspect, or its ‘liberal’ aspect.” He states the principle flatly: “A thing is not true because old, or false because new, or false because it is old, or true because it is new. Yet in the practice of controversy all these propositions are denied repeatedly.”

The turn. In Matthew the verse describes a competent teacher; in Tyrrell it becomes a weapon against party spirit, and the register shifts from formation to polemic. The circumstances sharpen it: the book carried an *imprimatur* from the Archbishop of Westminster, and its author was dismissed from the Society of Jesus in 1906 and excommunicated in 1907. A verse about holding old and new together became the motto of a man the Church would shortly judge to have failed at exactly that. The use is a reception of the verse, and nothing in it settles the Modernist controversy.

Two resemblances without dependence

The English word *dragnet* in its police sense is not Matthew’s. The standard etymology derives it from *drag* plus *net*, attests the fishing sense from the 1540s, a figurative sense from the 1640s, and the police sense by 1894, with no biblical dependence recorded; and the word predates by centuries the translations that use it at Matthew 13:47, where older English versions read simply “net.” The two nets are cousins through the fishing trade, not through Matthew.

Candide is not Paul’s, for a comparable reason. Voltaire’s “best of all possible worlds” parodies a metaphysical thesis, not a Pauline verse, and he names the target: Pangloss, unrepentant after being hanged and dissected, cannot retract because Leibniz could never be wrong. The resemblance to Romans 8:28 is structural, not citational.

The Propers: Interpretive Possibilities

Disclosure, once, for the whole section. Everything below is an editorial proposal generated in the course of preparing this guide by an AI system. None of it is attributed to any authority cited, none of it claims to state what the Missal’s redactors or the Lectionary’s compilers intended, and none of it is offered as a historical or doctrinal conclusion. Each proposal names its anchors, states its mechanism, says what the ordinary element-by-element reading misses, and ends with the strongest limit or disconfirming condition known to the editor. A targeted precedent search was run for each conjunction over the corpus named in the scope appendix; the result is recorded in each entry and audited in the research record. A negative result there is bounded and correctable, never a claim that a connection is unknown.

1. A teachable heart and a taught scribe: the Latin arc nobody hears in English

Anchors. 1 Kings 3:9 in the Vulgate, *cor docile*; Matthew 13:52 in the Vulgate, *scriba doctus in regno cælorum*; the Gospel acclamation's *parvulis*; and Ps 118:130's *intellectum dat parvulis*.

Mechanism. In the Latin books that formed Western reception, this formulary runs a single lexical arc that the English dissolves. The first reading asks for a heart that is *docile*; the long Gospel's last verse praises a scribe who is *doctus*; both come from *doceo*. Between them the psalm asks that understanding be given to *parvuli*, and the acclamation announces that it has been.

What the element-by-element reading misses. Treated separately, the first reading is about royal government and the last Gospel verse is about scriptural competence; they seem to belong to different worlds. The Latin makes them the same request at two stages of its answer, which is why Augustine's gloss on the little ones – that the law was given “that it might make you a little one instead of great” – lands so exactly between them.

Precedent. *Not located in the checked corpus.* Origen's treasury of the scribe and Augustine's exposition of the little ones are near analogues, but no checked witness joins the four anchors.

Controlling limit. This is a property of the Latin, not of the texts. The Hebrew asks for a *hearing* heart from *shama*, and the Greek of 13:52 calls the scribe one *made a disciple*; neither pair shares a root. The arc is therefore evidence about how the Latin liturgical books could be heard, not about what Matthew or the Deuteronomistic historian wrote. And the scribe belongs to the long form only: choose the short Gospel and the arc has no ending.

2. The Collect's revision supplies the verb the parables need

Anchors. The pre-conciliar Collect's petition to *pass through* temporal goods so as not to *lose* the eternal; the 2002 Collect's petition so to *use* passing goods now as already to *cling* to what abides; and the Gospel's two verbs, *sells* and *buys*.

Mechanism. The older prayer's grammar is locomotive: goods are a terrain one crosses, and the danger is loss in transit. The revised prayer's grammar is transactional and relational: goods are something one *uses*, and the goal is adherence. That is exactly the grammar the parables require, because the man in the field and the merchant do not pass through their possessions; they convert them. The revised Collect is the only text in the formulary whose verbs match the Gospel's.

What the element-by-element reading misses. Taken as a Year-neutral prayer with a generic eschatological point, the Collect gives no sign that its revision moved it, verb by verb, toward the kind of action the Gospel narrates.

Precedent. *Not located in the checked corpus.* The comparison of the two Collects rests on their texts, set out at the Collect; joining it to the Gospel's verbs is the proposal.

Controlling limit. The Collect is shared by Years A, B and C, and the pre-conciliar prayer was attached to a different Sunday with different readings. No compositional intent may be claimed, and the pre-conciliar side of the comparison rests on a community transcription rather than a collated printing. The proposal is disconfirmed if a collated pre-conciliar text differs from the transcription used.

3. Two acquisitions: the house God settles and the field a man buys

Anchors. The Entrance antiphon, which in this same Missal is also the Entrance antiphon for the Dedication of a Church; Augustine's reading of its middle clause, that God's holy place is not a location but the like-minded dwelling together; and Matthew 13:44, where a man acquires ground.

Mechanism. The celebration opens with a text the book itself uses when a building is consecrated, and whose subject is God settling people in a house. Twenty minutes later it narrates a man acquiring a field in order to own what is buried in it. Two acquisitions are therefore staged in one rite, and they run in opposite directions: in the first, people are the thing settled and God is the agent; in the second, ground is the thing acquired and a person is the agent. The rite does not resolve the tension, and the tension itself offers a way of talking about property that neither sanctifies nor denounces it.

What the element-by-element reading misses. The antiphon is normally treated as a gathering text and the parable as a stewardship text, so the fact that both are about *getting a place* passes unnoticed.

Precedent. *Not located in the checked corpus.* Augustine’s ecclesial reading of the psalm verse is a near analogue for half the proposal.

Controlling limit. The antiphon’s “house” and the parable’s “field” are different images from different books, joined only by the calendar and by the Missal’s reuse of one text in an unrelated Ritual Mass. If an approved chant replaces the Missal antiphon, the first anchor disappears from the celebration entirely.

4. Two complete verb-chains, and the one place both are true

Anchors. Romans 8:29–30, five verbs in a row whose subject is God – foreknew, predestined, called, justified, glorified; Matthew 13:44–46, a run of verbs whose subject is a man – found, hid, rejoiced, went, sold, bought; and the Prayer after Communion, in which what is received is a memorial of a Passion given out of another’s love.

Mechanism. The assembly hears two complete and internally consistent chains of action, one entirely divine and one entirely human, and hears nothing that reconciles them; the candidate reconciling clause in Romans, “to them that love God,” is the very phrase over which Chrysostom and Augustine divide. The formulary’s own answer, if it has one, is enacted rather than argued: at Communion something is received that was bought by someone else and handed over without price.

What the element-by-element reading misses. Read separately, Romans looks like doctrine and the parables like ethics; read as two verb-chains meeting at the Communion rite, the problem of grace and action becomes a shape in the liturgy rather than a footnote.

Precedent. *Not located in the checked corpus.* Chrysostom, Augustine and Aquinas all treat the grace-and-action question at Romans 8, and Augustine separately says the pearl’s price is ourselves; no checked witness stages the conjunction liturgically.

Controlling limit. Romans is semi-continuous, so the juxtaposition is calendrical and not designed, and the proposal must not be used to settle a question the Church has deliberately left open. It also fails as stated when the long Gospel form is proclaimed, since the net introduces a third agent – angels – belonging to neither chain.

5. The gifts Solomon asked for, handed back at Communion

Anchors. Solomon’s request for a heart able to hear and to judge; the long Gospel form’s sorting, performed by angels and by no one present; the alternative Communion antiphon’s two beatitudes, mercy and clean-heartedness; and Augustine’s correlation of those two beatitudes with the gifts of *counsel* and *understanding*.

Mechanism. If the long Gospel and the second Communion antiphon are both chosen, the celebration opens with a man asking for discernment, shows a judgment that no human being in the story performs, and then, at reception, gives the communicant two beatitudes whose associated gifts are exactly the faculties the first reading requested. The discernment Solomon asked for is neither withheld nor turned into a licence to judge others: it is returned as mercy and purity of heart.

What the element-by-element reading misses. Preaching on the net almost always has to add a warning against judging, and the preacher supplies it from outside the appointed texts. On this reading the formulary supplies the correction itself, and supplies it in the mouth of the assembly rather than the homilist. It also answers a question the first reading leaves open: Solomon asks for discernment in order to *judge* a people, and the Lectionary withholds the scene in which he does so. A celebration that ends by naming mercy and clean-heartedness has said what became of the request without staging a verdict.

Precedent. *Near analogue located.* Augustine’s correlation of beatitudes with gifts is explicit and verified, but it is made about the Sermon on the Mount, not about this antiphon or this Sunday.

Controlling limit. Doubly branch-dependent, the proposal describes a possible celebration rather than this one, and it collapses if either the short Gospel or the psalm antiphon is used. The final separation remains God’s: nothing here licenses a communicant to perform in miniature the sorting the parable reserves to angels.

6. Two endings the assembly may not be given

Anchors. 1 Kings 3:13–14, immediately after the appointed reading, where riches and glory are added unasked and long life is made conditional; and Matthew 13:47–52, present or absent according to which Gospel form is read.

Mechanism. The Lectionary cuts the first reading one verse before its reward; a community choosing the short Gospel cuts the discourse before its judgment. The assembly then hears two stories that both end at the moment of decision, with neither consequence disclosed. That is not a defect but a describable shape, and it is the shape in which the day's Collect makes most sense: a prayer for the right use of passing goods is said by people who do not yet know how the story ends.

What the element-by-element reading misses. Omissions are usually noted one at a time, as facts about boundaries. Treated together they make a positive claim: this celebration is arranged around decisions whose outcomes it declines to display. That shape says something specific about why a prayer for the right use of passing goods belongs on this Sunday rather than a prayer for perseverance or for reward.

Precedent. *Not located in the checked corpus.* Ancient commentators expound continuous texts and do not discuss modern Lectionary boundaries at all, so no witness could have made this observation.

Controlling limit. The two omissions are not parallel in authority: one is fixed by the appointed pericope and the other is a local choice among two authorized forms. If the long Gospel is proclaimed, half the proposal disappears – and the celebration then hears a judgment that the first reading's own ending, still unread, does not supply.

Appendix: Liturgical Resolution

Field	Resolved liturgical instance
Celebration	Seventeenth Sunday in Ordinary Time
Rank, season, colour	Sunday in Ordinary Time; Ordinary Time; green
Parent and formula key	PC-S43; PC-S43-A
Form	The single appointed Sunday Mass; this parent has no Vigil or Day distinction
Sunday cycle	Year A, in the liturgical year running 30 November 2025 to 22 November 2026
Independent weekday cycle	Cycle II, resolved separately and never inferred from the Sunday letter
Occurrence	Sunday 26 July 2026. The temporal Sunday is celebrated. The General Roman Calendar assigns Saints Joachim and Anne to 26 July as an obligatory Memorial, and the Universal Norms provide that a Sunday yields its celebration only to Solemnities and Feasts of the Lord (n. 5); the Memorial is accordingly omitted without commemoration or transfer, and it does not appear on that date in the national calendar
Edition-locale	<i>Roman Missal</i> , Third Edition, English, for the dioceses of the United States of America, implemented 27 November 2011, over the Latin <i>editio typica tertia</i> , <i>reimpressio emendata</i> of 2008
Lectionary locator	<i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 109
Other controlling books	<i>General Instruction of the Roman Missal</i> , United States edition of 2011 with the 2021 emendations; the Missal's <i>Tempus per annum</i> rubrics
Calendar and territory	General Roman Calendar as implemented nationally; USCCB <i>Liturgical Calendar for the Dioceses of the United States of America</i> for 2026. Diocesan, religious, parish, titular, dedication and patronal calendars are not resolved
Formulary owner	Ordinary Time Week XVII, the shared Missal record for this collection. Its orations and antiphons are shared by Years A, B and C; this leaf owns only the Year A composition
Production coverage	One target, PC-S43-A. The B and C targets under this parent are not treated

Branches actually available on this Sunday

Branch ID	Authority and trigger	Status	Units affected	Resolution
gospel-long-form	Lectionary no. 109 prints a longer and a shorter Gospel	appointed alternative	Gospel	Unresolved; mutually exclusive with the short form
gospel-short-form	Same	appointed alternative	Gospel	Unresolved; ends at 13:46, so the net, the sorting, the question and the scribe are not proclaimed
communion-antiphon-psalm	The Missal prints Ps 102:2 first	appointed alternative	Communion Antiphon	Unresolved
communion-antiphon-beatitudes	The Missal prints Mt 5:7–8 under <i>Vel</i>	appointed alternative	Communion Antiphon	Unresolved
sprinkling-rite	The Missal permits the blessing and sprinkling of water on Sundays	ritual substitution	Penitential Act	Unresolved; substitutes its own texts and adds no proper of this formulary
compatible-preface-and-eucharistic-prayer	Ordinary Time rubrics; GIRM 365(b)	permitted	Preface; Eucharistic Prayer	Unresolved; a Preface of Sundays in Ordinary Time with a compatible Eucharistic Prayer

Branch ID	Authority and trigger	Status	Units affected	Resolution
eucharistic-prayer-iv-with-preface	GIRM 365(d)	conditional	Preface; Eucharistic Prayer	Unresolved; if Prayer IV is chosen its own Preface is inseparable, so no Sunday Preface is used
entrance-or- communion-chant- substitution	GIRM 48 and 87	permitted	Entrance Antiphon; Communion Antiphon	Unresolved; an approved chant may replace the Missal antiphon

The two Gospel branches are mutually exclusive, and so are the two Communion antiphons. The Preface and Eucharistic Prayer branches are coupled rather than independent, because the choice of Eucharistic Prayer can itself settle the Preface. No branch here creates a formula key, and every one stays unresolved.

What the following weekdays are, and are not

The Sunday's Year A readings, Gloria, Creed and Sunday Preface are not carried into the week that follows; the national calendar assigns those ferias the independent Cycle II course, Monday 27 July no. 401 through Thursday 30 July no. 404, with the Memorial of Saints Martha, Mary and Lazarus on the Wednesday. Two consequences are easily misread.

First, in 2026 the Thursday's ferial Gospel is Matthew 13:47–53, the net and the scribe with new and old. If the shorter Sunday form was chosen, that material is proclaimed four days later – but it arrives by the weekday course, not as a completion of Sunday. Two independent arrangements meet there.

Second, the Week XVII Missal formulary is *available* on an eligible Ordinary Time feria under the Missal's rubrics and GIRM 363, and such use would be a recorded local selection. Availability is not appointment, and it imports no Sunday reading, no Gloria, no Creed and no Sunday Preface.

Appendix: Scope and Qualifications

As of. Every edition, calendar, occurrence and source claim in this guide is stated as of **25 July 2026**. Liturgical books, national calendars and the sources cited here can change; a later reader must re-resolve them.

What this guide covers, and what it does not

It covers one formula target, PC-S43-A, in one edition-locale, for one civil date. It does not cover the Year B or Year C targets under the same parent, any other Sunday or weekday, or any Ritual, Votive or Various Needs Mass. The Missal formulary belongs to the shared Week XVII owner and is common to all three cycles.

The calendar resolution is national: diocesan, religious, parish, titular, dedication and patronal calendars were not consulted and could modify this celebration in a particular church. Four textual branches remain unresolved and are listed in the resolution appendix; the guide states what each would produce and asserts none.

Sources and the layers actually verified

Layer	State
Latin typical text	Verified. The complete Week XVII formulary was read in the exact registered digital reproduction of the 2002 <i>editio typica tertia</i> – a digitally typeset secondary reproduction, not a page-image facsimile, carrying no running heads or folio numbers. Printed pagination is therefore reported from the source record and the book's own index, not from a folio this guide read.

Layer	State
2008 emendation state	Verified as a bounded negative. The official <i>Tempus per annum</i> variation list, read in the exact Dicastery issue, has two entries, at printed Missal pp. 457 and 471, neither at Week XVII. The accompanying notice, also read, states that the reprint is not a new typical edition and that its pagination is unchanged from 2002 apart from the concluding matter and indexes – but also that layout was improved in rare cases. This is evidence of no <i>listed</i> change, not of page identity.
United States English Missal	Not collated. No named altar-book printing was available. Every statement about the English orations and antiphons in this guide is a description of content, never a reproduction of wording.
Lectionary and calendar	Verified. The reading boundaries, the Gospel alternative, the psalm response citation and the occurrence were read in the official 2026 national calendar and the official occurrence page for 26 July 2026.
Chant books	Not collated. The official <i>Antiphonary</i> was read at its Week XVII page and supplies the antiphon citations and pointers to the <i>Graduale Romanum</i> ; no <i>Graduale</i> page was inspected.
Pre-conciliar comparison	Secondary transcription only. The 1962 Introit and Collect used for comparison come from a community transcription project, not from a collated printing. The findings drawn from that comparison are reported as strong but not fully collated.
Scripture	Public-domain texts only. Clementine Vulgate and Douay-Rheims, read verse by verse at an identified online edition; the <i>Nova Vulgata</i> at the Holy See’s site for one comparison. Hebrew and Greek forms come from an identified interlinear resource, not a critical edition.
Patristic and medieval reception	Verified at named loci, in translation or public Latin transcription. No critical edition was collated and no fresh translation made; several Latin texts were read in scans of nineteenth-century printings. Where a text could not be opened, that is said at the point of use.

Search method and its boundaries

Reception was sought by reading complete works or sections at exact loci, not by harvesting quotation aggregators. The corpora searched were: standard English translations of Chrysostom, Origen, Augustine, Ambrose, Cassian and Gregory in the Ante-Nicene and Nicene and Post-Nicene collections; public Latin transcriptions of Migne for Jerome and Hilary on Matthew, Gregory’s Gospel homilies, and Ambrose and Augustine on Psalm 118; the Latin *Super Matthaeum*, *Super Romanos* and the four parts of the *Summa theologiae*; the Holy See’s texts of the Council documents and the *Catechism*; and the complete extracted Latin of the 2002 Missal for the intratextual findings.

Every “not located” statement is bounded by that list and by the access window of 25 July 2026; none is a claim about manuscripts, untranslated works, subscription scholarship, or the whole history of interpretation. Two texts could not be opened at all – Augustine’s *Ad Simplicianum* I.2 and his early *Expositio* of propositions from Romans – and are used only through his verbatim self-quotation in a work that was read.

Rights, and why this guide describes rather than quotes

Three distinct bodies of protected text bear on this Sunday, and the guide’s handling of each is deliberate.

The **English translation** of the *Roman Missal*, Third Edition is under copyright held by the International Commission on English in the Liturgy and published for the United States under USCCB authority. No English oration or antiphon is reproduced here in whole or in part; each text is named by position and scriptural locator and described in the editor’s own words.

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The **United States Lectionary** text is under copyright and is not reproduced anywhere in this guide, including the Psalm response. Where scriptural wording is quoted, it is the public-domain Douay-Rheims or Clementine Vulgate,

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Outstanding limits, stated as ceilings

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- **Independent review.** Nothing here has received specialist, theological, canonical or ecclesiastical review. Internal checking is not independent review, and production quality is not approval.
- **Chant and music.** Neither the *Graduale Romanum* nor any approved musical setting was collated, and no claim is made about what is sung.

This is a study document. It is not an official liturgical book, a critical edition, a catechism, a magisterial act, or a substitute for the approved books and the competent pastoral authority. It carries no imprimatur and no *nihil obstat*.

Where the underlying records are

Identity and occurrence: the instance manifest. Composition, boundaries, branches and negative checks: the leaf's composition audit. Reusable Missal evidence: the shared Week XVII record. Search method, reception matrix, proposal and afterlife audits: the leaf's research scope and source audit. Edition-level disposition: the edition's registry records.

References

Only sources actually used are listed. Where an online witness was read, the delivery route is named; a link is not a claim about rights, and third-party pages retain their own status.

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- *Missale Romanum*, editio typica tertia, *reimpressio emendata* (Libreria Editrice Vaticana, 2008), the Latin base of the United States Missal. Not inspected; identified through the official notices below.
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