

Fifth Sunday After Pentecost

Dominica Quinta Post Pentecosten

TLM propers: ordered love makes sacrifice truthful and fruitful for all

Proper	TLM text / reference	Scriptural axis	Connection
Introit	<i>Exaudi, Domine, vocem meam</i> (Ps. 26:7, 9; verse 1)	Urgent prayer to the saving God	The afflicted worshipper asks the saving God to hear, help, and not abandon him.
Collect	<i>Deus, qui diligentibus te bona invisibilia praeparasti</i>	Infused and ordered love	God is asked to pour his love into the heart so he may be loved in all things and above all things.
Epistle	1 Pet. 3:8–15	Unity, compassion, blessing, peace	Peter gives charity a social form: reject retaliation, govern speech, seek peace, and sanctify Christ in the heart.
Gradual	<i>Protector noster, aspice, Deus</i> (adapted from Ps. 83:10, 9)	Protecting attention and heard prayer	The chant adapts both source verses into a plural petition that God look upon and hear his servants.
Alleluia	<i>Domine, in virtute tua laetabitur rex</i> (Ps. 20:1)	Strength, salvation, joy	Israel's king rejoices in the strength and salvation received from the Lord.
Gospel	Matt. 5:20–24	Anger, contempt, altar, reconciliation	Christ commands the offerer who recalls a brother's grievance to go first toward reconciliation, then return to offer.
Offertory	<i>Benedicam Dominum</i> (Ps. 15:7–8)	God kept before the eyes	The worshipper blesses the Lord for counsel and stands firm with the Lord always before his eyes.
Secret	<i>quod singuli obtulerunt ... cunctis proficiat ad salutem</i>	Each offers; all receive benefit	God is asked to receive the gifts of his servants so that what each offers in honor of his Name may profit everyone unto salvation.
Communion	<i>Unam petii a Domino</i> (Ps. 26:4)	One desire, one house	The psalmist seeks lifelong dwelling in the Lord's house.
Postcommunion	<i>Quos caelesti, Domine, dono satiasti</i>	Hidden cleansing and protection	Those fed by the heavenly gift ask cleansing from hidden faults and freedom from the enemy's snares.
Sense	Synthesis		
Literal	Matthew moves from murder to anger and contempt, then commands reconciliation before offering; Peter commands concord, blessing, disciplined speech, and pursued peace; the Gradual replaces Psalm 83's anointed and Jacob clauses with prayer for God's servants.		
Allegorical	Augustine reads the Alleluia's king as Christ and Psalm 26's one house as the worldwide unity of faith and the future temple; the Secret gathers distinct offerings toward salvation for all.		
Moral	Refuse retaliation, govern speech, turn from evil, do good, pursue peace, and go first toward reconciliation when a brother's grievance comes to mind.		
Anagogical	The Collect's invisible promises beyond desire, Peter's inherited blessing, Psalm 26's lifelong dwelling, and the Postcommunion's continuing cleansing orient present charity toward final communion with God.		

Scriptural Date and Location

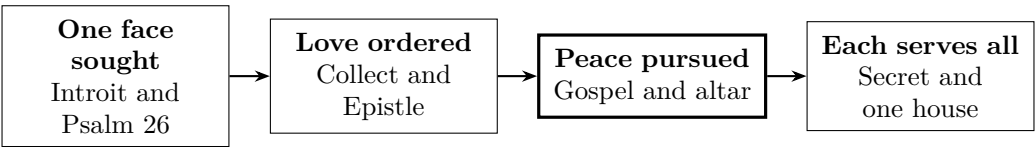
Canonical order governs; five rows inventory direct biblical wording and the Gradual row its materially adapted cited source, proper rows give traditional composition data under Location and Date, the additional Gospel row gives the narrated setting, and Psalm numbers follow the Vulgate with common modern numbers in parentheses.

Proper	Citation	Location	Date
Offertory	Ps. 15:7–8 (modern 16:7–8)	Israel; exact site unrecorded	c. 1000 BC
The title traditionally attributes this prayer to David but names no episode or writing site, leaving its place within his life unknown. He speaks first to God, while Israel inherits the prayer in worship. Keeping the Lord at his right hand joins Davidic trust to the hope that God's Holy One will not see corruption, a hope apostolic preaching applies to Christ; modern scholarship cannot recover a secure author, date, or place (Ps. 16 and notes, <i>NABRE</i> ; Acts 2:25–32).			
Alleluia	Ps. 20:1 (modern 21:1)	Kingdom of Israel; exact site unrecorded	c. 1000 BC
Tradition reads the title as Davidic and hears Israel's anointed king thanking God for strength, victory, crown, and life. Whether David composed it for his own royal worship or it was sung to him is not recorded; its first public horizon is the kingdom gathered before God. The royal hope enters the Psalter's messianic inheritance, while modern study treats it as a royal thanksgiving whose particular king, date, and place are unknown (Ps. 21 and notes, <i>NABRE</i>).			
Introit / Communion	Ps. 26:1, 4, 7, 9 (modern 27:1, 4, 7, 9)	Judah / Israel; exact site unrecorded	c. 1010 BC
The Greek and Latin title attributes the psalm to David before anointing, traditionally placing it amid his threatened pre-royal life in Judah; Scripture's several anointings prevent a more exact stage. He addresses God and worshipping Israel, moving from danger and abandonment to one desire for God's house. The future king's refuge and dwelling become Israel's durable prayer and a horizon for ecclesial communion; modern authorship, date, and site remain uncertain (Ps. 27 and notes, <i>NABRE</i>).			
Gradual (adapted source)	Ps. 83:9–10 (modern 84:9–10)	Israel; Jerusalem sanctuary association, exact site unrecorded	c. 1000 BC
The superscription assigns this pilgrimage song to the sons of Korah, a Levitical sanctuary guild with a corporate rather than individual horizon. The row's c. 1000 BC reflects its traditional association with worship ordered under David, not a date supplied by the title. The missal cites verses 10 then 9, preserves their openings, but replaces the source's anointed and Jacob clauses with plural petitions for God's servants. This row therefore locates the Psalm source, not verbatim Gradual wording; the composer, date, and writing site remain unknown (Ps. 84; 1 Chr. 6:7–23).			
Gospel	Matt. 5:20–24	Palestine; exact site unrecorded	c. AD 40–45
<i>Narrated event</i>	Matt. 4:12–5:2; 5:20–24	Galilee (present-day northern Israel); exact mountain unrecorded	Early public ministry, c. AD 27
Ancient tradition presents St. Matthew, apostle and former tax collector, writing in the native language of Palestinian Jews for Jewish believers early in the Church's mission. The event row instead locates Jesus, his disciples, and the crowds within the Sermon on the Mount, where Israel's law is brought to its interior and reconciliatory fulfillment. The modern majority regards the final Greek author as unknown, dates the Gospel after AD 70, and locates it plausibly at Antioch (Matthew introduction, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , “Gospel of St. Matthew”).			
Epistle	1 Pet. 3:8–15	Rome (“Babylon”; present-day Italy)	c. AD 63–64
Tradition identifies St. Peter writing from Rome, with Silvanus' assistance, shortly before the apostle's Neronian martyrdom. He addresses largely Gentile Christians in five provinces of Asia Minor who face hostility and alienation, joining Israel's language of election and Psalm 33's pursuit of peace to life in the scattered Church. Modern judgments range from Petrine authorship to a Roman disciple writing c. AD 70–90, but retain Rome as a strong setting (1 Pet. 1:1; 5:12–13 and introduction, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , “Epistles of Saint Peter”).			

The Propers: Themes and Movement

Governing thesis: infused love makes offering truthful

The Collect names the governing gift: God pours love into the heart so that he is loved in all things and above all things. That order turns the threatened cry toward God’s face, gives Peter’s peace an enacted form, exposes anger at Christ’s altar, gathers each person’s offering toward the salvation of all, and leaves communicants asking to be cleansed from faults still hidden from themselves.



Reading order: seek the one face; receive love’s order; pursue peace through truthful repair; let each offered gift serve the whole Church. This is the guide’s synthesis of the formulary, not a claim that a patristic author designed the sequence.

The Face Sought Orders the Heart (*Int., Coll., Comm.*)

The Introit draws Psalm 26’s cry to the saving God into the formulary, and the Communion ends its biblical arc with one desire for his house. Augustine reads the audible cry as interior intention and the sought face as God himself rather than a lesser advantage. The Collect supplies the cause of that conversion: God prepares the invisible good, infuses love, and orders every rightful affection beneath love of himself. The Communion’s “one thing” is therefore neither private escape nor contempt for created bonds; it is persevering life within God’s house and final delight in his presence.

Source-grounded guardrail: order is not rivalry

In *De doctrina christiana* I.22–29, Augustine directs love of self and neighbor toward the one unchangeable good without treating persons as disposable means. Universal charity remains concrete: circumstance identifies the neighbor one can actually serve. “Above all” establishes God as beatitude; “in all” prevents devotion from becoming an excuse to neglect the brother.

Blessing Becomes the Work of Peace (*Ep.*)

First Peter gives infused charity a public grammar: concord, compassion, brotherly love, mercy, humility, blessing instead of retaliation, disciplined speech, departure from evil, positive good, and the active pursuit of peace. Bede reads these differentiated Christians as gathered into one heart by faith in the Lord and interprets blessing as conduct already rehearsing the promised inheritance.

Movement	Demand	Limit
Sanctify Christ in the heart	Interior allegiance governs outward speech and action.	Peace is not a merely horizontal settlement detached from worship.
Seek and pursue peace	Repair requires initiative, truthful restraint, and positive good.	Peace does not call falsehood true or require unsafe contact.
Bless rather than retaliate	The offender no longer determines the Christian’s moral form.	Forgiveness does not make responsibility symmetrical.

The Chants Answer with Petition and Received Kingship (*Grad., All.*)

The Gradual recasts Psalm 83:10 and 9 rather than quoting them intact: the source asks God to hear the psalmist and look upon the anointed, while the chant twice asks for attention to God's servants. The Alleluia retains Psalm 20:1 exactly enough to preserve its governing grammar: the king rejoices *in God's strength* and *over God's salvation*. Augustine's direct exposition supplies an inherited Christological reading of that king without erasing the royal psalm's historical horizon.

Chant	Textual action	Control retained
Gradual	God is addressed as protector; both halves end with plural servant language, asking that he look and hear.	The Vulgate's Jacob and anointed clauses belong to the source context, not to the printed Gradual.
Alleluia	The king's vehement joy has God's strength and salvation as its ground.	Royal joy is received, not a declaration that power or success justifies itself.
Liturgical succession	Communal petition gives way to royal acclamation before Christ speaks in the Gospel.	This ordered contrast is visible in the formulary; it does not prove why its historical compilers joined the chants.

Reconciliation Makes the Altar Truthful (*Gosp., Off., Sec.*)

Christ carries the command against murder inward to anger and contempt, then turns memory toward the grievance another has against the offerer. Chrysostom says divine service may be interrupted because charity is itself sacrificial; Augustine insists that humility before the interior temple issue in real approach when possible. The Offertory keeps the Lord, rather than self-vindication, before the eyes. The Secret then preserves both personal agency and ecclesial fruit: what each offers in honor of God's name is asked to profit everyone unto salvation.

Decisive relation

The altar neither purchases innocence nor competes with reconciliation. It reveals the contradiction, orders the offerer toward the brother who has something against him, receives distinct gifts, and gathers them into the common good of Christ's body.

The Gift Continues Its Search (*Comm., Postcomm.*)

Communion gathers desire into God's one house; the Postcommunion refuses to treat reception as proof of complete self-knowledge. Those already filled with the heavenly gift ask to be cleansed from hidden faults and freed from hostile snares. Sacramental communion is thus both fulfillment and judgment: grace unites, searches, protects, and carries ordered love toward the invisible promise that exceeds desire.

The Propers: Detailed Commentary

Grace gives both order and endurance (*Coll., Gosp.*)

The Collect's principal actor is God: he prepares invisible goods, infuses love, and grants that the worshippers may obtain promises surpassing desire. Reconciliation is not a technique by which autonomous wills manufacture communion. It is a fruit of charity received, ordered, and brought into action.

Augustine: The Order of Love (*Coll., Gosp., Sec.*)

In *De doctrina christiana* I.22–29 Augustine asks what it means to love God, oneself, the neighbor, and the body in a just order. His vocabulary of “enjoyment” and “use” can mislead a modern reader unless its destination is retained: God alone is the unchangeable good in whom beatitude rests, while persons are loved in their common relation to him and are helped toward sharing that same good.

Locus	Augustine's argument	Relation to the Collect	Guardrail
I.22.20–21	Neither self nor neighbor is to become the final resting place of desire. The whole current of affection is directed toward God, and the neighbor is loved for God's sake.	“Above all things” identifies the unchangeable good; “in all things” carries every rightful love into that one current.	Loving a person for God's sake does not license exploitation. The neighbor is truly loved as a person capable of sharing beatitude in God; Augustine's <i>uti</i> refers love toward that final good.
I.23–26	Four objects belong within love: God above us, ourselves, the neighbor alongside us, and the body beneath the rational soul. Sin disorders these relations by seeking domination over equals or by mistaking corrupt habit for bodily nature.	Infused charity heals a hierarchy of affections rather than suppressing creaturely goods.	Ordered love is not contempt for the body, personality, or created bonds; it opposes the habit that makes a lower good rule the whole.
I.27.28	A just person loves what ought to be loved and neither gives greater, lesser, nor equal weight contrary to the object's true order. Every human being is loved as human; no sinner is loved precisely as sinner.	The Collect asks for more than intensity. It asks for a truthful measure and direction of love.	Hatred of evil is not hatred of the person. Correcting disorder must remain ordered toward the person's good in God.
I.28–29	All are to be loved, although finite agents cannot give the same concrete help to everyone. Circumstance identifies particular responsibilities; the desired end is that all join in loving God.	The heart can be universal in charity while action remains particular and responsible.	“All” does not erase the claims of the actual brother, nor does proximity make that brother the final end of desire.

Augustine therefore supplies the bridge among the Collect, Gospel, and Secret. The person at the altar cannot appeal to universal benevolence while refusing the particular brother whose grievance has been remembered. Yet repair is not confined to a private dyad: rightly ordered love desires that both persons, and finally all, share the one good who is God.

Neither absorption nor rivalry

Love of God and neighbor are not two quantities competing for a fixed emotional supply. Augustine says that the current of love for self and neighbor is borne into love of God. The neighbor is not dissolved into an idea of God; he is loved more truly as one who can share in God, and his concrete need lays claim upon the Christian's finite service.

Psalm 26: Interior Cry, Face, and One House (*Int., Comm.*)

The Introit and Communion come from the same psalm. Augustine's exposition directly comments on their appointed verses, though not on their later placement at entrance and Communion.

Verse and proper	Augustine's direct exegesis	Spiritual movement	Liturgical application status
Psalm 26:7, Introit	In <i>Exposition on Psalm 26</i> , 7, the voice God hears is interior: a strong intention addressed to his ears and dependent upon mercy.	The worshipper turns affliction into prayer rather than an imagined prosecution of the brother.	Applying the verse to this Mass's coming Gospel is editorial synthesis.
Psalm 26:8–9, Introit context	The heart seeks not a reward apart from God but God's own countenance; perseverance requires divine help, because the mortal seeks the Eternal as one needing healing.	Desire is purified from using God as an ally for a lesser victory. The face itself becomes the sought good.	This is documented immediate context: verse 8 stands between the Introit's appointed verses 7 and 9, but its wording is not sung.
Psalm 26:4, Communion	The one petition is to remain within the worldwide unity and truth of faith, to behold God's delight face to face, and finally to be made his immortal temple.	The one desired house holds ecclesial perseverance and final vision together.	Augustine directly explains the Communion verse; relating it to reception at this Mass remains liturgical synthesis.

The psalm's arc is thus not solitude against community. The heart seeks God himself and, for that very reason, asks to remain within the one house of faith. The Communion antiphon does not allow reconciliation to end as a negotiated ceasefire. Its horizon is shared dwelling, contemplation, and incorporation as God's temple.

Peter: Blessing and the Pursuit of Peace (*Ep.*)

First Peter gives ordered love an ecclesial and bodily form: unity of mind, compassion, brotherly charity, mercy, humility, refusal of retaliation, guarded speech, active goodness, and pursued peace. The apostle then commands the faithful to sanctify Christ in their hearts. Interior allegiance and social action belong to one movement.

Petrine command	Disorder refused	Positive form of charity
Be of one mind, compassionate, loving as brethren	Isolation, indifference, and the assumption that another's suffering is irrelevant.	Ecclesial concord does not require sameness of temperament; it requires shared orientation and suffering-with.
Do not return evil or reviling; bless	Retaliation lets the offender determine the Christian's speech and action.	Blessing invokes the good from God and remembers the inherited vocation to blessing.
Restrain tongue and lips	Peace cannot coexist with speech designed to deceive, humiliate, or prolong enmity.	Truthful restraint makes room for action directed toward good rather than verbal mastery.

Petrine command	Disorder refused	Positive form of charity
Turn from evil, do good; seek peace and pursue it	Peace treated as a mood, a passive absence of conflict, or another person's duty.	The repeated verbs give peace a strenuous shape: departure, good action, search, and pursuit.
Sanctify Christ in the heart	A merely horizontal settlement detached from worship.	Christ becomes the heart's governing holiness, from which a meek and truthful answer can proceed.

The Venerable Bede — direct commentary on 1 Peter 3

In *Super epistolas Catholicas, In Primam Epistolam Petri* III, Bede reads Peter's differentiated Christians as gathered into one heart in the Lord's faith. Blessing already rehearses their inheritance; persecutors may inflict loss or torture but cannot take the final good from those who persevere; sanctifying Christ inwardly gives courage to explain hope with humility and a good conscience. Bede's lemma reads *In fide autem*, not the Mass text's *in oratione estote*; this is direct commentary on the chapter, not evidence that every Latin form is identical.

Peter's words "seek peace and pursue it" quote Psalm 33. Jerome's *Letter 125.14* is therefore a documented same-psalm reception, not direct commentary on First Peter. Jerome insists that leaving evil requires doing its contrary good, and that peace must be chased even when it seems to flee. His monastic setting differs from this Sunday, but the active force of "pursue" is exact.

Anthony of Padua's preceding-Sunday sermon uses this very Petrine lesson beside Luke's catch. At 1 Peter 3:13–15 he distinguishes suffering for justice from suffering for fault, refuses fear that destabilizes the interior person, and makes sanctifying Christ in the heart the condition for truthful witness. Bede follows the letter's syntax more continuously; Anthony shows how a medieval preacher joined courage, imitation of holy teachers, and Peter's own humbled call without turning persecution into proof of innocence.

Peace is not moral vagueness

Peter's sequence joins peace to truthful speech, departure from evil, positive good, and a clean conscience. The command does not call falsehood true, erase justice, or make coerced contact the measure of forgiveness. It does forbid cherished retaliation and indifference to repair. Prudence may govern the manner of approach; it cannot baptize enmity as peace.

The Gradual: A Psalm Source Recast for the Servants (*Grad.*)

The printed reference is Psalm 83:10 and 9, but the Gradual is not a verbatim biblical excerpt. It reverses the source order and changes the object of each petition. The resulting plural language is therefore proper to the liturgical chant and must not be placed in the mouth of the Korahite psalm's human author or treated as the wording Augustine expounded.

Unit	Vulgate source	Missal form and effect
Gradual response, from verse 10	<i>Protector noster, aspice, Deus, et respice in faciem christi tui.</i>	The opening is retained, but <i>in faciem christi tui</i> becomes <i>super servos tuos</i> : God is asked to look upon his servants rather than upon the face of his anointed.
Versicle, from verse 9	<i>Domine Deus virtutum, exaudi orationem meam; auribus percipe, Deus Jacob.</i>	The address and <i>exaudi</i> remain, but the singular prayer and appeal to Jacob's God become <i>preces servorum tuorum</i> , again a plural servant petition.

The complete Psalm is a pilgrimage prayer moving from longing for God's courts through ascent toward Sion, then to hearing, the shield or anointed king, and confidence in the Lord. Augustine, *Exposition on Psalm 84*, 12–13, follows

that unadapted sequence: he asks that Jacob be made Israel and reads the face of God's Christ as Christ made known. His exposition is direct reception of the source verses, not commentary on the Gradual's substitutions. After the Epistle, the adapted chant gives the assembled servants a common request to be seen and heard; that is a textual and liturgical observation, not a claim about the compiler's intention.

The Alleluia: Royal Joy Is Received (*All.*)

Psalm 20 is a royal thanksgiving. Its opening gives the king's joy two divine objects—the Lord's strength and salvation—before the complete psalm proceeds through granted desire, crown, life, trust, victory, and judgment. The Alleluia selects the opening acclaim, so its joy is neither self-congratulation nor evidence that royal power validates itself.

Reading level	Contribution	Boundary
Psalm in context	Israel's anointed king gives thanks because strength and salvation come from the Lord; the remaining verses place royal desire and endurance under divine gift.	The particular king, occasion, and composition history are not recoverable from the verse.
Augustine, <i>Exposition on Psalm 21</i>, 1–2	Augustine directly reads the king as Christ, the Lord's strength through the Word made flesh, and salvation as God's life-giving work.	This is documented allegorical reception, not a replacement for the royal psalm's literal and historical horizon.
Alleluia before the Gospel	The assembly acclaims received strength and salvation immediately before hearing the King's command concerning righteousness and reconciliation.	The liturgical adjacency supports attention to Christ's authority; it does not turn every detail of the psalm into commentary on Matthew 5.

Matthew 5: From the Root to the Altar (*Gosp.*)

Matthew 5:20–24 belongs to Christ's account of the righteousness that exceeds that of the scribes and Pharisees. The movement is inward and then sacramental: from homicide to anger, from anger to contemptuous address, from speech to remembered grievance, and from remembered grievance to interrupted offering and urgent reconciliation.

Witness and locus	Direct reading of the Gospel	Sacrificial claim	Interpretive precision
St. John Chrysostom, <i>Homily 16 on Matthew</i>, 6, 9–12	The greater righteousness does not reject the old law but brings it to stricter perfection. Contemptuous speech matters because small words feed the fire of enmity and can grow into greater violence.	Christ permits divine service to be interrupted because reconciled charity is itself sacrifice; without charity the other gift is not received.	Chrysostom first addresses the wrongdoer, then widens the urgency so that the injured person also refuses prolonged enmity. This does not make guilt symmetrical.
St. Augustine, <i>On the Sermon on the Mount</i> I.9.21–I.10.28	The linked sayings trace anger retained in the mind, contempt expressed, and the humble remedy that cuts off hatred. "Your brother has something against you" directs remembrance toward injury one has caused.	Augustine reads the visible altar together with faith in God's interior temple: the offerer must approach with a mind free from dissimulation and ask pardon where injury was done.	His discussion of an absent brother prevents a wooden demand to abandon a gift indefinitely; interior humility must be real and should issue in truthful approach when possible.

Chrysostom protects the objective seriousness of the altar: Christ does not abolish sacrifice but refuses its use as refuge from a ruptured charity. Augustine protects the direction of examination: the text first makes the offerer remember what the brother has *against him*, not construct a catalogue of the brother's offenses. Together they turn memory from accusation to responsibility.

Anthony's sermon for the Sixth Sunday after Pentecost adds an explicitly penitential medieval reception. Greater righteousness reaches the intention and not only the hand; anger is a seed whose consent can mature into deadly passion; and the gift at the altar cannot substitute for a spirit still stained by injury. His moralized "brother" sometimes becomes the offerer's own spirit, so it cannot govern the Gospel's literal interpersonal command. It is nevertheless a sharp secondary examination: bodily austerity and external worship cannot purchase exemption from inward truth or actual reconciliation.

The altar reveals rather than conceals

The gift lying before the altar makes delay visible. The worshipper cannot purchase innocence by offering, but neither is the altar opposed to reconciliation. Christ orders the offering by ordering the offerer toward the brother, so that sacrificial worship and charity may become one truthful act.

The Secret: What Each Offers Profits All (*Sec.*)

The Secret does not dissolve individual agency into an anonymous collective. It names individual offering distributively and then asks for universal ecclesial fruit.

Latin hinge	Grammatical force	Ecclesial movement
<i>has oblationes famulorum famularumque tuarum benignus assume</i>	God is asked mercifully to receive these oblations of his servants, women and men.	Acceptance remains divine gift; offering does not validate itself.
<i>quod singuli obtulerunt</i>	The neuter singular <i>quod</i> gathers the offered reality, while distributive <i>singuli</i> preserves "each one."	Personal histories, responsibilities, and acts are not erased at the altar.
<i>ad honorem nominis tui</i>	The honor of God's Name is the offering's governing reference.	Augustine's order of love reaches sacrificial form: the gift is not directed to private prestige or control.
<i>cunctis proficiat ad salutem</i>	The prayer asks that it profit everyone unto salvation.	What each gives is received into an end no isolated offerer can possess privately.

St. Cyprian — *On the Lord's Prayer*, 8

Cyprian does not comment on this Secret, but he provides close ecclesial illumination. Christian prayer says "our," "us," and "we" because the people are one; Christ teaches each Christian not to pray for self alone but for all. Individual voices are not silenced. Like the Three Children praying as from one mouth, they become a concordant common petition. This closely clarifies the Secret's passage from *singuli* to *cunctis*.

St. Augustine — *City of God* X.5–6

Augustine supplies sacrificial doctrine rather than direct exposition of the oration. True sacrifices are works of mercy ordered to holy fellowship with God; body and soul are offered as the mind is transformed; and the whole redeemed city is offered through Christ the High Priest. The Secret's many individual offerings can therefore serve all because the offerers are gathered into an ecclesial sacrifice whose unity is Christ's.

The Offertory: Counsel, Presence, and Steadiness (*Off.*)

Psalm 15 begins with refuge, chosen inheritance, and refusal of rival gods. Its appointed verses then bless the Lord for counsel, keep him continually before the psalmist, and locate him at the right hand so that the speaker will not be moved. The verses immediately following confess bodily security, deliverance from corruption, the path of life, and joy in God's presence. The Offertory sings only verses 7–8: its explicit action is grateful attention and God-given steadiness, not a declaration that every decision of the offerer is already just.

Acts 2:25–32 later quotes Psalm 15:8–11 in Peter's proclamation of Christ's resurrection. That canonical reception gives the chant a genuine paschal horizon: the Lord kept before the eyes and at the right hand is joined to the Holy One not abandoned to corruption. Yet the Mass does not print the later verses or Peter's interpretation in this chant. At the offering, their contribution is therefore contextual and canonical rather than an excuse to replace the appointed words.

Augustine's direct exposition of verses 7–8 speaks in Christ's assumed humanity: understanding is received from the Lord, and the passing things of mortal history never remove the speaker's sight from the One who abides. In Augustine's *totus Christus* horizon, the Church shares that fixed attention through her Head. The reading supplies more than generic confidence, but its Christological voice must not be confused with a claim that each offerer already possesses Christ's sinlessness.

Appointed action	Larger biblical horizon	Boundary retained
The offerer blesses the Lord who gives counsel.	Psalm 15 places every other inheritance beneath the Lord, the psalmist's portion.	Divine counsel does not certify the offerer's private account of a conflict.
The Lord is kept always in sight and at the right hand.	The psalm proceeds from steadiness to secure rest, the path of life, and joy in God's presence.	The later verses illuminate the selected couplet but are not themselves sung.
Acts applies verses 8–11 to Christ risen from the dead.	The Offertory's steadiness can be heard within a received paschal reading of its complete psalm.	The apostolic proof concerns Christ; it does not turn the offerer's confidence into personal impeccability.

Communion and Postcommunion: Fullness Still Asks (*Comm.*, *Postcomm.*)

The Communion's one desire and one house have already received direct same-psalm treatment above. The Postcommunion now answers that concentrated desire from within accomplished reception. Its opening relative clause, *Quos caelesti, Domine, dono satiasti*, addresses the Lord and identifies the people as those whom *he* has satiated with a heavenly gift. The governing petition, *praesta, quaesumus*, then asks God to grant what follows. The gift is received fullness; it is not the sentence's grammatical agent.

Clause	What the prayer says	Doctrinal and interpretive control
<i>Quos caelesti, Domine, dono satiasti</i>	God has already filled the addressed community with a heavenly gift.	Reception is acknowledged as an accomplished divine action, not reduced to aspiration or feeling.
<i>ut a nostris mundemur occultis</i>	The recipients ask to be cleansed from faults hidden within their own life.	Being filled does not imply complete self-knowledge or finished conversion.
<i>et ab hostium liberemur insidiis</i>	They also ask to be delivered from hostile snares outside them.	Interior fault and exterior hostility are coordinated without confusing guilt, danger, or responsibility.

The paired passive subjunctives *mundemur* and *liberemur* keep communicants recipients of God's action.

No secure direct patristic commentary on this oration was retained, so the conclusion rests on the complete Latin grammar and its liturgical place after Communion. The sequence from one house to further cleansing does not diminish the gift: it denies only that sacramental fullness makes vigilance, conversion, or dependence obsolete.

The Propers: Notable and Quotable

- **Introit, Psalm 26:1 — University of Oxford arms and Vice-Chancellor’s Oration (2023).** The unaccented *Dominus illuminatio mea* has served as Oxford’s legend since at least the later sixteenth century. Irene Tracey’s oration then dropped a few letters to make *Domus illuminat nos*—“our home enlightens us.” The psalmist’s confession thus becomes both a corporate badge and a self-aware collegiate pun, shifting the grammatical light from the Lord to the university community without pretending to alter the crest.
- **Gospel, Matthew 5:22 — Honoré de Balzac, *The Physiology of Marriage*, Meditation II, “Marriage Statistics” (1829).** In a satirical pseudo-census, leisured aesthetes exclude laboring people from their idea of fully human life: “We say Raca and fool” to anyone not young, beautiful, and passionate. Christ’s condemned insults become the privileged speakers’ own vocabulary; the allusion makes their cultivated contempt indict itself rather than endorsing it.
- **Offertory, Psalm 15:8 — Shimon Zimel, *Shiviti* (1845/46), Jewish Museum accession JM 51-51.** “I have set the Lord always before me” moves from first-person resolve into a synagogue furnishing placed before the Torah reader. Zimel’s cut-parchment plaque surrounds the verse with dense scrollwork, vegetation, and real and mythical animals: inward recollection becomes a literal field of vision, not merely a sentence quoted in prose.

The Propers: Interpretive Possibilities

The following exploratory proposals were developed in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each states its anchors and limits.

The sought face becomes face-to-face responsibility. (*Int., Coll., Gosp., Comm.*) The Introit seeks God’s face and asks to be heard; the Collect asks that every love be ordered; the Gospel interrupts altarward movement with a remembered brother; Communion gathers desire into dwelling in God’s house. The mechanism is a devotional trajectory in which vertical attention is tested by a lateral responsibility before returning to common worship. Read separately, seeking God and examining a human grievance can remain parallel duties; the sequence proposes that contemplation is falsified when it becomes a route around the concrete brother whose claim has been recalled. Its spiritual fruit is an examen of whether prayer enlarges truthful presence to God and neighbor or merely protects a religious self-image. The grievance’s justice and the offerer’s culpability remain to be established; the divine face is not identified with the neighbor, and prudence may require investigation, distance, safeguarding, restitution, or mediated contact rather than immediate encounter.

Blessing breaks retaliation’s closed circuit. (*Ep., Grad., Gosp., Off.*) First Peter replaces returned evil with blessing; the Gradual transfers the demand to be seen and heard to the protecting God; the Gospel requires initiative from the one who remembers a grievance; the Offertory fixes the Lord before the eyes. The connecting mechanism is a redistribution of speech, attention, and initiative: harm no longer supplies the script for the next word or act. An element-by-element reading can miss how blessing is neither passivity nor verbal niceness but the opening of a closed retaliatory circuit toward divine judgment and reparative action. The pastoral fruit is a sequence for conflict discernment: refuse mimetic injury, seek God’s hearing, name one’s responsibility, act toward repair, and keep judgment under God’s gaze. Its strongest limit is that this neither equalizes culpability nor suppresses protection and justice, and reconciliation cannot be manufactured by one party.

The altar opens a breach in selective memory. (*Gosp., Sec., Postcomm.*) In the Gospel, arrival at the altar awakens memory of another’s claim; the Secret makes each person an offerer; after reception, the Postcommunion asks cleansing from hidden faults. The mechanism is a sacramental sequence from interrupted ritual action, through personal oblation, to confessed limits of self-knowledge. Read separately, the Gospel can become a preliminary rule and the later prayers routine completion; together they suggest that worship does not certify the worshipper’s innocence but places memory, gift, and opacity before God. The intellectual and spiritual fruit is a liturgical account of conscience in which recollection can begin before the gift yet purification remains necessary afterward. The disconfirming limit is that ritual does not automatically reveal guilt, every allegation is not true, and hidden faults cannot be named confidently without evidence, honest examination, and due process.

The singular gift acquires a plural horizon. (*Coll., Sec., Comm.*) The Collect orders all loves under God; the Secret asks that what *singuli* offer profit *cunctis*; Communion voices one desire for one divine house. The mechanism is a grammatical and spatial expansion: distinct offerers remain distinct, but God redirects their gifts toward a common salvation and dwelling. A proper-by-proper reading can miss the ecclesial transformation between “each” and “all,” treating offering as private intention and Communion as private consolation. The fruit is a criterion for charisms, labor, patronage, and institutional resources: a gift matures when it can be received, tested, and made fruitful beyond the giver’s possession. The strongest limit is that common benefit does not erase particular duties, intentions, consent, or governance, and a private project does not acquire ecclesial authority merely because its sponsor calls it an offering.

The reconciler remains a patient of reconciliation. (*Grad., Gosp., Off., Postcomm.*) The Gradual’s servants ask God to look and hear; the Gospel gives those dependent servants a demanding initiative toward repair; the Offertory steadies their gaze on the Lord; the Postcommunion returns the same plural voice to hidden cleansing and defense. The mechanism is pronoun continuity across petition, agency, attention, and renewed need. Read in isolation, “go first” can be heard as the morally competent person managing another’s defect; the complete movement instead places the reconciler inside the mercy being enacted. Its pastoral fruit is courageous initiative without superiority: one can make restitution or seek peace precisely as a person still needing correction and protection. The limit is that shared dependence does not equalize wrongs, suspend judgment, require unsafe contact, or excuse the party with the greater responsibility from making the first concrete repair.

Appendix: Scope and Qualifications

Text. Ten propers collated with the 1962 typical-edition facsimile, printed pp. 383–384; the Gradual’s adaptation checked against Psalm 83:9–10. **History.** Five direct passages plus that cited Psalm source in canonical order; attribution, event, audience, and modern judgment distinguished. **Reception.** Direct exegesis of Psalms 15, 20, and 26, the unadapted Psalm 83 source, Matthew 5, and 1 Peter 3, with patristic, Bedean, and Antonian ordered-love, prayer, reconciliation, and sacrificial illumination. **Limits.** Psalm origins, Matthew’s composition place, and the Sermon’s civil year and mountain remain uncertain; the public survey is not exhaustive. **Full records.** `propers/verified.md`; `research/scope.md`.

References

- *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), *Dominica Quinta post Pentecosten*, printed pp. 383–384, facsimile; all ten elements collated and the Gradual compared with its cited Vulgate source.
- Internet Archive, 1962 missal item and OCR finding aid; focused retrieval, checksums, witness differences, and complete transcription: `propers/verified.md`.
- Vulgate Psalm 83:9–10, parallel Latin text; exact comparison with the adapted Gradual, rechecked 2026-07-14.
- University of Oxford, “Guide to University Arms”, on the Psalm 26/27 legend’s use from at least the later sixteenth century; Irene Tracey, “Vice-Chancellor’s Oration 2023”, on the punning revision *Domus illuminat nos*; official university sources, accessed 2026-07-19.
- Honoré de Balzac, *The Physiology of Marriage*, Meditation II, “Marriage Statistics,” in *Analytical Studies*, Project Gutenberg ebook 16206; the “Raca and fool” sentence and its surrounding class satire were checked in the public-domain-in-the-United-States English text, accessed 2026-07-19.
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- St. Augustine, *De doctrina christiana* I.22.20–I.29.30, working text.
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- St. Augustine, *Exposition on Psalm 84*, 12–13, direct exposition of the Gradual’s unadapted Psalm 83 source; *Exposition on Psalm 21*, 1–2, direct Christological reception of the Alleluia’s Psalm 20 source.
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- St. Cyprian of Carthage, *On the Lord’s Prayer*, 8, public and common prayer; St. Augustine, *City of God* X.5–6, the whole redeemed city offered through the High Priest.

Biblical-historical orientation

- *NABRE*: introductions to Psalms, Matthew, and 1 Peter; complete contexts and notes for Psalms 16, 21, 27, 34, 84, 1 Chronicles 6, Matthew 5, Acts 2, and 1 Peter 3; rechecked 2026-07-14.
- Traditional orientation: New Advent Bible titles for Psalms 15, 20, 26, and 83; *Catholic Encyclopedia*, “Psalms”, “Gospel of St. Matthew”, “Epistles of Saint Peter”, and “Chronology of Jesus”; rechecked 2026-07-14.

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