

Sixth Sunday After Pentecost

Dominica Sexta Post Pentecosten

TLM propers: the baptized are buried, fed, steadied, and fortified

Proper	TLM text / reference	Scriptural axis	Connection
Introit	<i>Dominus fortitudo plebis suae</i> (Ps. 27:8–9; verse 1)	Strength for God's people	The worshipper cries to God not to be silent, then confesses him as the people's strength and saving protector.
Collect	<i>Deus virtutum</i> : increase religion; nourish and guard the good	Growth in grace	The new life requires God both to implant love of his name and preserve what grace begins.
Epistle	Rom. 6:3–11	Buried with Christ; newness of life	Baptism gives participation in Christ's death and resurrection, not advice for renovating the old man.
Gradual	<i>Convertere, Domine; Domine, refugium factus es nobis</i> (Ps. 89:13, 1)	The Lord's return and refuge	Mortal servants ask the Lord to return and confess him as the refuge of every generation.
Alleluia	<i>In te, Domine, speravi</i> (Ps. 30:2–3)	Trust and deliverance	Threatened trust asks God to incline his ear and hasten deliverance.
Gospel	Mark 8:1–9	Christ feeds the four thousand	Christ's compassion supplies a people who cannot sustain themselves on the way.
Offertory	<i>Perfice gressus meos</i> (Ps. 16:5–7)	Steady steps in God's paths	The psalmist asks God to steady his steps in the divine paths, hear him, and display saving mercy.
Secret	<i>Propitiare, Domine, supplicationibus nostris ... nullius sit irritum votum, nullius vacua postulatio ... quod fideliter petimus, efficaciter consequamur</i>	Faithful prayer made effective	God is asked to receive his people's oblations, let no vow or petition be empty, and bring faithful asking to effective fulfillment.
Communion	<i>Circumibo, et immolabo</i> (Ps. 26:6)	Sacrifice of jubilation	The psalmist sacrifices jubilation in God's tabernacle, sings, and praises the Lord.
Postcommunion	<i>Repleti sumus, Domine, muneribus tuis</i>	Cleansing and aid	God's gifts are asked to cleanse by their effect and fortify by their help.

Sense	Synthesis
Literal	Romans 6 says that the baptized have been buried with Christ and must reckon themselves dead to sin; Mark 8 recounts Christ's compassionate feeding of a hungry multitude.
Allegorical	Baptism joins the Church to Christ's paschal death and life. Bede and Augustine read broken bread as opened Scripture, apostolic distribution, the Spirit's fullness, and the Church.
Moral	The Christian must refuse the old servitude, walk in the grace already given, confess dependence, and receive rather than pretend to be self-sustaining.
Anagogical	Romans joins present newness of life to future life with Christ, while the Postcommunion asks that received gifts fortify the pilgrim Church under the risen Lord, over whom death no longer has dominion.

Scriptural Date and Location

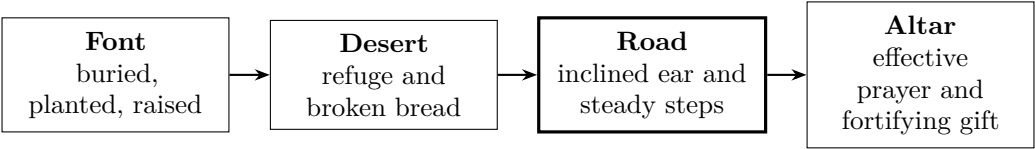
Canonical order governs; proper rows give traditional composition data under Location and Date, the additional Gospel row gives the narrated setting, spanning rows distinguish inherited attribution from historical judgment, and Psalm numbers follow the Vulgate with common modern numbers in parentheses.

Proper	Citation	Location	Date
Offertory	Ps. 16:5–7 (modern 17:5–7)	Israel; exact site unrecorded	c. 1000 BC
The title traditionally calls this a prayer of David but identifies neither an episode nor a writing site, so his stage of life remains unknown. David speaks to God as a threatened yet confident servant; Israel receives the plea for tested innocence, steady steps, and saving mercy. The prayer enters the royal and messianic Psalter while modern study cannot establish its historical author, date, or location (Ps. 17 and notes, <i>NABRE</i>).			
Communion	Ps. 26:6 (modern 27:6)	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 enemies to God's dwelling and jubilant sacrifice. The future king's confidence becomes Israel's sanctuary prayer; its later placement at Communion supplies a Christian liturgical horizon for praise. Modern authorship, date, and site remain uncertain (Ps. 27 and notes, <i>NABRE</i>).			
Introit	Ps. 27:1, 8–9 (modern 28:1, 8–9)	Israel; exact site unrecorded	c. 1000 BC
Tradition attributes the hymn to David without naming an episode, life stage, or place. The Davidic speaker addresses God, then names the Lord as strength of his people and saving refuge of his anointed; the psalm petitions God to save, bless, and shepherd Israel. This royal horizon locates the people beneath divine kingship, although modern scholarship cannot recover a secure composer, date, or site (Ps. 28 and notes, <i>NABRE</i>).			
Alleluia	Ps. 30:2–3 (modern 31:2–3)	Israel; exact site unrecorded	c. 1000 BC
The title traditionally names David and adds “for an ecstasy” without recovering a biography or site. He addresses God from danger, while Israel inherits his plea for an inclined ear and rapid deliverance. Later in the psalm the entrusting of spirit enters the Passion through Christ's words and the Church's martyr witness through Stephen; modern authorship, date, and place remain unknown (Ps. 31 and notes, <i>NABRE</i> ; Luke 23:46; Acts 7:59).			
Gradual	Ps. 89:1, 13 (modern 90:1, 13)	Israel's wilderness journey; exact site unrecorded	c. 1400 BC
The superscription calls the psalm a prayer of Moses, the man of God, traditionally placing it during his wilderness leadership after the Exodus. Moses speaks to God for mortal Israel, whose rebellious generation dies outside the land, and asks the eternal refuge to return and show favor to his servants. This makes human frailty part of Israel's covenant pilgrimage; modern scholarship treats it as an anonymous communal lament without a recoverable place or date (Ps. 90 and notes, <i>NABRE</i> ; Numbers 14).			
Gospel	Mark 8:1–9	Rome (present-day Italy)	c. AD 65
<i>Narrated event</i>	Mark 7:31–8:10	Near the Sea of Galilee after Decapolis ministry; exact site unrecorded	Later Galilean ministry, c. AD 29
Ancient tradition identifies St. Mark, sometime companion of Paul and interpreter of Peter, writing Peter's preaching for Roman Christians near the end of the apostolic generation. The event row instead places Jesus, the disciples, and a hungry crowd in a deserted place after ministry in the Decapolis, before the crossing to Dalmanutha. Modern study often dates Mark c. AD 65–70 for Gentile Christians at Rome, while Syria and a date just after 70 remain live alternatives (Mark introduction and 7–8, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , “Gospel of Mark”).			
Epistle	Rom. 6:3–11	Corinth, Achaia (present-day Greece)	c. AD 57
Tradition and modern scholarship identify St. Paul as author of Romans, with Tertius serving as scribe, for Jewish and Gentile house churches at Rome which Paul had not yet visited. His eastern mission was nearly complete and the Jerusalem collection came next; Spain lay beyond Rome. Baptism into Christ's death and risen life gives that expanding Church a shared identity and a new walk before Paul himself reaches the capital in chains (Romans introduction; Rom. 15:22–29; 16:21–23, <i>NABRE</i>).			

The Propers: Themes and Movement

Governing thesis: the newly alive remain a dependent people

Romans announces a real baptismal passage into Christ’s death and life; the surrounding prayers refuse to treat that gift as self-sufficiency. God strengthens, implants, nourishes, and guards; Christ feeds bodies that would fail on the road; the offerer asks for steadied steps and faithful prayer; Communion turns received mercy into jubilation while the Postcommunion still asks for cleansing and aid.



Reading order: receive life at the font; seek refuge and receive food in the desert; ask for hearing and steady steps along the road; offer and receive at the altar. This itinerary is the guide’s synthesis of the formulary, not a claim that a cited Father composed its sequence.

Strength Gives a New Walk (*Int., Coll., Ep.*)

The Introit joins a cry against divine silence to confession of the Lord as his people’s strength, his anointed’s saving protector, and the one who blesses and shepherds the inheritance. The Collect keeps that agency before every later command: God implants love of his name, increases religion, nourishes the good, and guards what he has nourished. Paul then states the baptismal indicative before the moral imperative. Those buried with Christ are commanded to walk and reckon according to a life they received rather than produced.

Decisive witness: Chrysostom on Romans 6

Chrysostom distinguishes Christ’s bodily death, the baptized person’s real death to sin, continuing mortification with divine help, present fruit, and future bodily resurrection. The body is not the “old man” and is not evil. Grace establishes a new reality that summons cooperation without becoming a merely honorary status.

Refuge and Compassion Meet Mortal Need (*Grad., Gosp.*)

The Moses-titled Gradual places mortal generations beneath the God who has always been their refuge, then asks him to return and show favor to his servants. Mark shows that dependence bodily: a concrete multitude has stayed with Jesus for three days and would collapse if dismissed fasting. Christ’s human compassion and divine power preserve bodily need; Bede and Augustine further read the broken bread as opened Scripture and ecclesial nourishment without erasing the literal meal.

Witness	Decisive evidence	Control retained
Psalm 89	God’s eternity and generational refuge frame mortality, wrath, and the plea of servants for his return.	The communal lament is heard in its own scriptural horizon before later Christian reception.
Mark 8	Christ pities and feeds four thousand people who cannot sustain themselves on the journey.	Bodies, hunger, loaves, fish, and material mercy remain literal.
Bede and Augustine	Broken bread opens scriptural mysteries; apostolic ministry distributes the food of life, and seven can signify the Spirit’s complete work.	Their direct exegesis is chiefly scriptural and ecclesial, not a Eucharistic code for every detail.

One Inclined Ear Holds Hope and Steps (*All., Off.*)

The Alleluia and Offertory repeat the same core appeal, *inclina aurem tuam*. Confidence therefore sounds as petition rather than self-possession, and steadfastness remains something God is asked to secure.

Proper	Textual action	What the echo establishes
Alleluia	<i>In te ... speravi</i> ; deliver and rescue; <i>inclina ad me aurem tuam</i> ; hasten to rescue.	Before the Gospel, threatened trust places danger and possible shame beneath God's righteousness and hearing.
Offertory	Perfect steps so footprints do not move; <i>inclina aurem tuam</i> ; hear; make mercies wonderful for those who hope.	At the offering, the same bent ear is sought for steadfast conduct and spoken petition. The echo is textual, not proof of one original composition.

Faithful Asking Becomes Jubilation and Aid (*Sec., Comm., Postcomm.*)

The three altar texts refuse to turn offering, praise, or reception into self-sufficiency. Their sequence moves from gifts presented, through jubilation at Communion, to effects still requested after fullness.

Proper	Decisive evidence	Control retained
Secret	God is asked to receive the people's oblations and grant that faithful petition attain <i>efficaciter</i> .	Augustine's <i>Letter 130</i> prevents efficacy from becoming a technique for compelling a preferred temporal outcome.
Communion	Psalm 26 offers a sacrifice of jubilation; Augustine reads it as Christ-centered confession sounding in heart and deed.	Augustine directly expounds the psalm, not its later Communion placement or an explicit Eucharistic meaning.
Postcommunion	Those filled with God's gifts ask through paired passives to be cleansed by their effect and fortified by their aid.	Fullness is real, but reception does not end the gifts' operation or the recipients' dependence.

Three orders held together

Indicative: God has joined the baptized to Christ. **Imperative:** therefore walk and reckon according to the gift. **Petition:** ask God to implant, nourish, hear, fulfill, cleanse, and fortify. Removing the indicative produces moralism; removing the imperative produces inert sacramentalism; removing petition imagines that grace is needed only at the beginning.

The Propers: Detailed Commentary

From Cry to Received Strength (*Int.*, *Coll.*)

Psalm 27 moves from a threatened cry to thanksgiving and intercession. The Introit presents the conclusion first: the Lord is the people's strength and the saving protector of his anointed; therefore he is asked to save the people, bless the inheritance, and shepherd them for ever. Its appointed psalm verse then reopens the danger: if God remains silent, the speaker becomes like those descending into the pit. Liturgical confidence has not suppressed supplication; it has named the one to whom the endangered people can cry.

St. Augustine — *Exposition on Psalm 27*, 2, 8–9

Augustine hears the psalm in the voice of Christ and his body. Divine silence is opposed by the unity of the eternal Word with the incarnate mediator; the people do not establish their own strength, and the protector saves through his Christ. The final request that God rule the inheritance reaches, in Augustine's reading, from temporal life toward resurrection and eternal life. This is direct Christian reception of the psalm, not its recoverable original historical setting.

The Collect makes the same priority grammatical. After addressing *Deus virtutum*, its relative clause locates all that is best in God: *cuius est totum quod est optimum*. Two petitions ask him to implant love of his name and grant an increase of religion; the purpose clause then asks him to nourish what is good and guard what has been nourished. Growth does not replace gift, and preservation does not imply that the planted good has been unreal. No direct patristic commentary on this oration was retained; the conclusion rests on its verified Latin syntax, with the baptismal mystagogues below serving only as doctrinal illumination.

Romans 6: Baptismal Fact and Baptismal Task (*Ep.*)

Paul's sequence begins with incorporation before exhortation. The baptized have entered Christ's death, been buried with him, and received a new principle of life. Only then does Paul command a new walk and a truthful reckoning. Present moral renewal and future bodily resurrection are joined without being collapsed.

Paul's phrase	Sacramental fact	Present demand	Future horizon
Baptized into Christ's death	Baptism joins the person to the once-for-all death of Christ; it is not advice to imitate a distant example.	Sin's former claim cannot be treated as the baptized person's defining identity.	The one who died and rose will die no more; his resurrection grounds Christian hope.
Buried with him	The old life is placed under Christ's paschal burial.	"Walk in newness" requires embodied conduct corresponding to the gift already received.	Burial tends toward resurrection, not merely toward a revised moral record.
Planted together in the likeness of death	The agricultural image suggests incorporation capable of bearing fruit.	Righteousness, sanctification, and adoption must become visible fruit rather than an honorary title.	Paul promises belonging to Christ's resurrection itself, not only a present analogy.
The old man crucified	The "old man" names the regime and totality of wickedness, not the substance of the body or created human nature.	Servitude to sin is broken so that obedience no longer belongs to the former master.	The destruction of death's dominion appears first in Christ and finally in those who live with him.
Reckon yourselves dead to sin, alive to God	The imperative recognizes what grace has accomplished and calls for judgment according to that reality.	Christian agency is summoned, but specifically "in Christ Jesus," with the risen Lord as ally.	The present reckoning anticipates the unveiled life that baptism promises.

St. John Chrysostom — *Homilies 10–11 on Romans*

On Romans 6:2–13 Chrysostom distinguishes Christ’s bodily death from the baptized person’s real death to sin. Former transgressions are buried by gift; continued mortification requires earnest human cooperation, yet with abundant divine help. “Planted together” bears present fruit in righteousness, sanctification, and adoption and points beyond them to bodily resurrection. The body is not the old man and is not evil; the old man is wickedness whose rule baptism breaks.

Anthony of Padua preaches this same Pauline lesson beside Matthew’s command of greater righteousness. Baptism into Christ’s death becomes a demand that the whole redeemed person belong to God: Anthony joins the water from Christ’s side to bodily cleansing, the blood to redemption, and the planted likeness of death to ascent toward resurrection. His typological abundance is not Paul’s grammatical exposition, but it supplies a medieval moral reception in which baptismal incorporation precedes and enables a justice reaching intention, anger, and reconciliation.

Cyril and Ambrose: What the Font Gives (*Ep.*)

The fourth-century mystagogues speak to the newly baptized after the rites. They do not reduce the font to a visual reminder. At the same time, they carefully distinguish Christ’s historical, bodily Pasch from the sacramental mode by which believers participate in it.

Witness and locus	Mystagogical account	Reality communicated	Boundary retained
St. Cyril of Jerusalem, <i>Mystagogical Catechesis II.4–8</i>	The threefold descent and ascent follows confession of Father, Son, and Holy Ghost and images Christ’s three-day burial. The same water is grave and mother.	The rite is likeness in mode, yet salvation and fellowship in Christ’s sufferings are real gifts; dying and birth coincide sacramentally.	Christ actually died, was buried, and rose bodily. The baptized does not repeat that event or undergo the same physical subject of death.
St. Ambrose, <i>On the Mysteries 19–21, 28</i>	Water, Spirit, Cross, and the Trinitarian Name bury wickedness and bring forth resurrection to God. Visible water must be read through divine presence and operation.	The font effects regeneration rather than merely representing a decision already complete.	Divine working does not make the baptized incapable of later infidelity; Ambrose immediately joins gift to a rule of life.
St. Ambrose, <i>On the Mysteries 41–43</i>	The Spirit’s seal is to be preserved in faith and works; the cleansed people then hastens from the font to Christ’s altar and heavenly feast.	Ambrose’s own mystagogy moves the regenerated from baptismal sealing toward sacramental nourishment.	This is a genuine font-to-altar trajectory in Ambrose, not direct commentary on Mark’s multiplication or this Sunday’s ordering.

These witnesses illuminate Paul’s sacramental predicates without supplying the historical reason for this Sunday’s arrangement. Cyril’s grave-and-mother image and Ambrose’s rule of life hold accomplished gift and continuing growth together; neither turns Romans 6 into a merely visual analogy or makes later fidelity automatic.

Return, Refuge, and an Inclined Ear (*Grad., All.*)

The Gradual and Alleluia are prayers from danger, but their complete psalms keep distinct horizons. Psalm 89 contrasts God’s eternity with generations that return to dust, life shortened under judgment, and servants who ask him to return. Psalm 30 begins with trust under threat, asks deliverance in God’s righteousness, and seeks an inclined ear, speed, rock, and refuge. Later in Psalm 30 the entrusting of the spirit enters Christ’s Passion and Stephen’s martyrdom; that canonical reception deepens rather than replaces the first voice of endangered trust.

Proper	Direct reception	Boundary retained
Gradual	Augustine, <i>Exposition on Psalm 89</i> , 2 and 14, reads refuge across the old and new generations. He insists that God’s “return” is not bodily motion and that “how long?” is righteous entreaty rather than impatient accusation.	Augustine’s Christian reading follows the psalm’s communal confrontation with mortality; it does not make the original speaker a newly baptized Christian.
Alleluia	Augustine, <i>Exposition on Psalm 30</i> , 2–6, gives the opening plea a Christological voice: trust meets humiliation, the bent ear draws near, and the spirit entrusted to God will be received again.	The later Passion and martyr reception is canonical and patristic, not a claim that the historical psalmist narrated those events consciously.

Mark 8: Compassion in the Desert (*Gosp.*)

The literal event controls every further reading. A real crowd has remained with Jesus for three days in a deserted place. They have nothing to eat. Christ knows that sending them away fasting would make them collapse on the journey, receives the available loaves, gives thanks, breaks, distributes through the disciples, feeds all, and leaves seven baskets. Bodily hunger and divine compassion are not disposable scenery for allegory.

Feature in Mark	Bede, <i>In Marci Evangelium Expositio</i> II.32	Augustine, <i>Sermon 45.1–3</i>	Interpretive limit
Christ’s compassion and power	Bede sees in the one Redeemer truly human sympathy for the multitude and divine power in feeding four thousand.	Augustine begins from the accomplished wonder and asks hearers to receive its intelligible speech.	Christological and spiritual readings intensify rather than deny the material feeding.
Bread broken and given through disciples	For Bede, breaking opens the mysteries; apostolic ministry distributes the food of life to the Church.	Augustine compares scriptural exposition to bread broken from a common heavenly store shared by preacher and hearer.	Both primarily interpret nourishment by the Word; neither passage is direct Eucharistic exegesis of Mark 8.
Seven loaves and seven baskets	Bede relates the loaves to the Spirit’s sevenfold grace and the remaining abundance to higher counsels entrusted to those filled with greater grace.	Augustine reads seven as the Spirit’s complete operation and the baskets as the Church’s fullness.	Numerical readings are patristic allegory, not replacements for seven actual loaves and baskets in the narrative.
Four thousand	Bede says the number shows a people fed with Gospel food; in the same exposition, apostolic ministry distributes the food of life through the Church.	Augustine connects four thousand with the Church founded upon the fourfold Gospel.	The ecclesial number-symbolism must remain subordinate to Christ’s concrete mercy toward the whole hungry crowd.

Bede’s source status

Bede’s Latin commentary was checked at *In Marci Evangelium Expositio* II.32, PL 92:205B–208C, for the claims about sevenfold grace, opened mysteries, apostolic distribution, higher counsels, and Gospel food. The later *Catena Aurea* preserves selected English excerpts but not every Bede attribution used here. The guide therefore gives restrained paraphrases of the checked Latin rather than presenting the *Catena* as a complete translation.

Patristic witness	Reading of “lest they faint on the way”	Contribution here
St. Gregory the Great, <i>Moralia</i> I.19, preserved in the <i>Catena Aurea</i>	The preached word must supply consolation, lest people hungry for truth sink under the toil of this life.	Bede’s opened scriptural bread becomes provision for endurance, not information detached from the road.
St. Ambrose, <i>Exposition of Luke VI.73</i>, preserved in the <i>Catena Aurea</i>	The good Lord requires diligence and gives strength; he distributes to all, while the hearer must extend a hand to receive.	Divine provision and real reception are not rivals. The pilgrim acts because compassion supplies what action needs.
Bede, <i>In Marci Evangelium Expositio</i> II.32	Those “from afar” can signify lives that have wandered far in sin and return through repentance; the food of life is distributed through the Church.	No distance becomes a reason for Christ to dismiss the returning person fasting.

Anthony’s sermon for the Seventh Sunday after Pentecost receives the entire narrative in three movements: compassion for those who may fail on the road, distribution of seven loaves and a few fish, and seven baskets gathered afterward. He aligns Christ’s prior compassion with grace that fills the penitent, but also insists that the crowd first sits upon the earth—a moral image of humility rather than a condition of deserving food. Bede gives the steadier verse-by-verse ecclesial commentary; Anthony adds the medieval penitential logic by which hunger, return from afar, gift, and service become one journey.

These witnesses explain scriptural nourishment and aid on the way; they do not convert every loaf or basket into direct Eucharistic exegesis. Explicit altar doctrine will come from Ambrose’s mystagogy, while the Sunday formulary itself supplies the Secret, Communion, and Postcommunion.

The Offertory: Steady Steps and Marvellous Mercies (*Off.*)

Psalm 16 is a plea for vindication by a threatened speaker who asks God to test his heart, attend to a prayer without deceit, and preserve conduct in the divine paths. The Offertory selects the movement from steps to hearing to mercy: perfect my steps so that my footprints are not moved; incline your ear and hear my words; make wonderful the mercies by which you save those who hope in you. It petitions for continued stability rather than confessing that the path has already been abandoned.

St. Augustine — *Exposition on Psalm 16*, 5–7

Augustine assigns the prayer to Christ together with the Church his body. He reads perfected steps as the Church’s love made complete in the narrow paths, the enduring footprints as sacramental and apostolic marks, the inclined ear as divine hearing of humiliation, and marvellous mercies as gifts not to be undervalued. This direct reception gives the chant an ecclesial and Christological horizon while remaining distinct from the psalm’s literal plea for vindication.

The shared core *inclina aurem tuam* now recalls the Alleluia without requiring an invented compositional history. The earlier chant joins the bent ear to urgent deliverance; the Offertory joins it to spoken petition after asking for steadfast steps. Both also name hope: *speravi* before the Gospel and the God who saves *sperantes in te* at the offering.

The Secret: Faithful Asking and Effective Fulfillment (*Sec.*)

The Secret begins by asking propitiation and God’s kindly reception of the people’s oblations. It then asks that no one’s *votum* be void, no one’s petition empty, and what the Church faithfully asks be obtained effectively. Since *votum* can name a vow, wish, desire, or prayer, the parallel with *postulatio* does not by itself specify a later canonical category of vow (Lewis and Short, s.v. “votum”). Its final clause also requires a theological guardrail: effectual fulfillment cannot mean that intensity of belief guarantees every temporal outcome requested.

Latin hinge	Immediate petition	Question it raises
<i>has oblationes populi tui benignus assume</i>	God is asked mercifully to receive the oblations of his people.	The prayer's efficacy begins in divine reception, not in a human technique.
<i>nullius sit irritum votum</i>	May no one's vow or desire be void, frustrated, or without effect.	How is the good sought purified when the worshipper understands it imperfectly?
<i>nullius vacua postulatio</i>	May no one's petition be empty.	Is a denied temporal request necessarily empty, or can mercy answer more deeply than the requested form?
<i>quod fideliter petimus, efficaciter consequamur</i>	May what the Church faithfully asks be obtained with real effect.	What makes asking faithful, and what counts as its divinely intended effect?

St. Augustine — *Letter 130 to Proba*, 15–18, 21–29

Augustine is not commenting on this Secret. He supplies doctrinal control for its strongest verbs. Prayer exercises and enlarges the desire by which the worshipper can receive God's immense gift; words recall, test, and rekindle that desire. Faith, hope, charity, and the Lord's Prayer govern what is asked. Temporal goods may be sought in relation to the one blessed life with God, but the Christian often does not know whether a particular relief will help or harm. God may mercifully deny what Paul asked and may grant an impatient request as judgment. The certain final object is life with God; every lesser petition is effectual only within that order.

What *fideliter* cannot mean

Faithful asking is not confidence that God must ratify the petitioner's preferred scenario. It is prayer formed by faith, hope, charity, the Lord's Prayer, and submission to the good God's will actually gives. A temporal refusal may therefore be an efficacious answer, while the Holy Spirit enlarges and redirects desire toward the unfailing final good.

The formulary places effect language on both sides of sacramental reception without making it a human technique. The Secret asks that the Church obtain *efficaciter*; the Postcommunion will ask that the received gifts cleanse *eorum effectum*. The related wording makes divine efficacy a subject for close reading, not evidence that every temporal request must assume the form first imagined by the petitioner.

Communion: The Sacrifice of Jubilation (*Comm.*)

The Communion antiphon takes Psalm 26:6: "I have gone about, and have sacrificed in his tabernacle a sacrifice of jubilation; I will sing and give praise to the Lord." Augustine's *Exposition on Psalm 26*, 6 is direct interpretation of that appointed verse, although not of its later Communion placement.

St. Augustine — *Exposition on Psalm 26*, 6

Augustine reads the going-about as faith's world-embracing confession of Christ. The sacrifice of rejoicing praises God for the Son's humility in time and sounds in both heart and deed. This is a sacrifice of praise, not yet an explicit Eucharistic exposition. At Communion, the formulary itself places that praise upon sacramental reception.

Ambrose supplies explicit altar doctrine: the cleansed people hastens to Christ's Body and Blood, made by his consecrating word, and the communicant's "Amen" joins faith to confession. This font-to-altar mystagogy is doctrinally concrete without becoming commentary on Psalm 26 or Mark 8.

Postcommunion: Effect and Continuing Aid (*Postcomm.*)

The Postcommunion begins after reception with an accomplished confession, *Repleti sumus, Domine, muneribus tuis*: “We have been filled, Lord, with your gifts.” Fullness does not end petition. The pronoun *eorum* refers both following requests to those same gifts, and the paired passive subjunctives keep the communicants as recipients of divine action.

Clause	What the prayer says	Boundary retained
<i>Repleti sumus ... muneribus tuis</i>	Reception is acknowledged as fullness, and what fills comes from God’s gifts.	The plural does not by itself define a catalogue of separate gifts; the complete Eucharistic context governs.
<i>eorum et mundemur effectum</i>	May the recipients be cleansed by the effect or operation of those gifts.	The prayer asserts sacramental effect without pretending to describe a physical mechanism or the recipient’s subjective feeling.
<i>et muniamur auxilio</i>	May the same recipients also be fortified or defended by the gifts’ aid.	Cleansing and aid are coordinated, not competing alternatives; completed reception leaves continuing dependence intact.

St. Ambrose — *On the Mysteries* 54, 58–59

Ambrose is not commenting on this Postcommunion. He identifies the sacrament as Christ’s Body, calls it spiritual food, and says that this food strengthens the heart; the communicant’s “Amen” confesses the gift received. His mystagogy therefore illuminates *repleti* and *muniamur auxilio*, while the oration’s own grammar remains the source for its two requested effects.

The Propers: Notable and Quotable

- **Alleluia, Psalm 30:2** — Dante, *Purgatorio* XXX.82–84. Immediately after Beatrice’s rebuke, the angels sing *In te, Domine, speravi* but stop at *pedes meos*. A Mass acclamation becomes a precisely truncated dramatic intervention: the psalm of hope answers a public moral exposure and helps turn Dante’s frozen shame toward tears, while the halted verse prevents the chant from becoming a generic decorative quotation.
- **Epistle, Romans 6:9** — Dylan Thomas, “And death shall have no dominion” (first published 1933). Thomas turns Paul’s Christ-specific *death hath no more dominion* into the poem’s recurring title-line and extends its defiance across lovers, broken bodies, sea, stars, and natural dissolution. The scriptural legal metaphor becomes a modern cosmic refrain; the Dylan Thomas Centre identifies Romans 6:9 as the refrain’s believed source rather than a documented authorial citation.
- **Gospel, Mark 8:5** — Samuel Lee, “Jesus Feeds the Four Thousand” (2000). Lee playfully updates the disciples’ *septem panes*: Jesus’ company has “seven Big Macs” for four thousand people. The fast-food anachronism makes the numerical absurdity instantly legible to a modern audience before returning to prayer and dependence; it is a humorous sermon illustration, not a claim about the meal’s historical menu.

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.

Three days make perseverance bodily. (*Ep., Gosp., Postcomm.*) Romans bodies baptism as descent, burial with Christ, and a new walk; Mark's crowd remains with Jesus for three days; the Postcommunion asks cleansing and fortification. Their temporal resonance connects remaining under deprivation with paschal passage and strengthened life. Alone, baptism looks like completed status and feeding like emergency; together, a body is kept and fed before collapse. The fruit is patient dependence that honors limits. Mark reports elapsed time, not baptismal allegory, and endurance earns no paschal life.

God's return keeps the new walk from becoming a circle. (*Ep., Grad., Off.*) The Epistle commands a new walk; the Gradual asks God to return to mortal servants and recalls their refuge; the Offertory asks that steps be perfected in God's paths. The asymmetry is God "returning" in favor so the baptized advance without returning to old mastery. Alone, repentance can look backward and newness rootless; together, new steps inhabit remembered presence. The fruit is reform in which retrieval restores giver and path, not bondage. The psalm petitions covenant favor, not spatial motion, and tradition validates no restoration by itself.

The ear bends so the foot can stand. (*All., Gosp., Off.*) The Alleluia asks God to incline his ear; Christ sees bodies near collapse; the Offertory repeats the ear-petition while asking steadied steps. The motion runs from divine receptivity through compassionate sight to sustained action. Alone, hearing is answered prayer and steadfastness private achievement; together, received stability bends toward those unable to continue. Its fruit tests authority: steadied leaders attend before demanding endurance. Mark makes the feeding no answer to either psalm, and divine hearing is neither technique nor proved by a desired result.

Full and empty at the same altar. (*Gosp., Sec., Postcomm.*) The Gospel moves from hunger to surplus; the Secret asks that petition not be empty; the Postcommunion confesses fullness while seeking cleansing and aid. Reversal makes neither state final. Alone, fullness can hide grace enlarging capacity for purification and service; together, the texts free readers from scarcity blind to provision and fullness that will not share. The baskets remain literal remnants, seven receives no code, and the Secret promises neither prosperity nor control over God's answer.

Appendix: Scope and Qualifications

Text. Ten propers collated with the 1962 typical-edition facsimile, printed pp. 384–385. **History.** Seven direct passages in canonical order; traditional attribution, narrated setting, audience, and modern judgment distinguished. **Reception.** Direct exposition of all five psalm chants, Romans 6, and Mark 8, with patristic, mystagogical, Bedean, and Antonian witnesses distinguished. **Limits.** No direct patristic commentary was retained for the three orations; Psalm origins, Mark’s date and city, the feeding’s exact site, and its civil year remain uncertain. **Full records.** `propers/verified.md`; `research/scope.md`.

References

- *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), *Dominica Sexta post Pentecosten*, printed pp. 384–385, facsimile; all ten elements collated.
- Internet Archive, 1962 missal item and OCR finding aid; focused retrieval, checksums, witness differences, and complete transcription: `propers/verified.md`.
- Holy Scripture: Numbers 14; Psalms 16, 26, 27, 30, 89; Mark 7–8; Luke 23:46; Acts 7:59; Romans 6, 15–16. Psalm numbering follows the Vulgate.
- Dante Alighieri, *Purgatorio* XXX.82–84; Gian Roberto Sarolli, “In te domine speravi,” *Enciclopedia Dantesca* (1970), on the angels’ incipit, its stopping point at *pedes meos*, and its dramatic setting after Beatrice’s rebuke; checked 2026-07-19. Only Dante’s public-domain Latin incipit is quoted.
- Katie Bowman, “Poem of the Month: *And death shall have no dominion*,” Dylan Thomas Centre (27 July 2018), on the poem’s 1933 publication, refrain, relation to Romans 6:9, and widening treatment of soul, body, and nature; accessed 2026-07-19. The six-word protected title-line is quoted as a rights-safe excerpt.
- Samuel Lee, “Jesus Feeds the Four Thousand,” University Bible Fellowship, Mark 8:1–13, sec. IV (6 October 2000); the three-word “seven Big Macs” substitution and its prayer context were checked in the publisher’s full text on 2026-07-19. The excerpt is rights-safe and the illustration is not treated as historical exegesis.
- Charlton T. Lewis and Charles Short, *A Latin Dictionary*, s.v. “votum”, semantic range “vow” and “wish, desire, longing, prayer.”
- St. John Chrysostom, *Homily 10 on Romans*, on 6:2–4, working text; *Homily 11 on Romans*, on 6:5–14, working text.
- St. Anthony of Padua, *Sermon for the Sixth Sunday after Pentecost*, especially §6 and the surrounding Pauline concordance, official Italian text with Latin option, on Romans 6:3–11; and *Sermon for the Seventh Sunday after Pentecost* §§2–13, official text with Latin option, on Mark 8:1–9; checked 2026-07-18.
- St. Cyril of Jerusalem, *Mystagogical Catechesis II* (Catechetical Lecture 20), 4–8, working text.
- St. Ambrose, *On the Mysteries* 19–21, 28, 41–55, 58–59, font, seal, altar, and Eucharistic effect.
- St. Bede, *In Marci Evangelium Expositio* II.32, PL 92:205B–208C, Latin text; selected English excerpts in St. Thomas Aquinas, *Catena Aurea*, vol. 2, trans. John Dobree Dalgairns (Oxford: John Henry Parker; London: J. G. F. and J. Rivington, 1842), p. 149, Mark 8.
- St. Augustine, *Sermon 45* (95 in the Benedictine series), 1–3, on Mark 8:5, working text.
- St. Gregory the Great, *Moralia* I.19, and St. Ambrose, *Exposition of Luke* VI.73, excerpts at Mark 8:3 in the *Catena Aurea*.
- St. Augustine, *Exposition on Psalm 16*, 5–7, steps, hearing, and marvellous mercy; *Exposition on Psalm 26*, 6, sacrifice of jubilation; *Exposition on Psalm 27*, 2, 8–9, cry, strength, and inheritance.
- St. Augustine, *Exposition on Psalm 30*, 2–6, trust, inclined ear, and entrusted spirit; *Exposition on Psalm 89*, 2, 14, generational refuge and return. New Advent’s page headings use the common numbers 17, 27, 28, 31, and 90 for these five psalms.
- St. Augustine, *Letter 130 to Proba*, 15–18, 21–29, desire, faithful prayer, and submission to God’s answer.

Biblical-historical orientation

- *NABRE*: introductions to Psalms, Mark, and Romans; texts and notes for Psalms 17, 27, 28, 31, 90, and Mark 8; accessed 2026-07-10.
- Traditional orientation: New Advent Bible titles for Psalms 16, 26, 27, 30, and 89; *Catholic Encyclopedia*, “Psalms”, “Moses”, “Gospel of Mark”, and “Chronology of Jesus”; accessed 2026-07-10.

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