

Fourth Sunday After Pentecost

Dominica Quarta Post Pentecosten

1962 Roman Missal propers: light, travail, Christ's word, and the merciful compelling of rebellious wills

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Dominus illuminatio mea; si consistant adversum me castra, non timebit cor meum</i> (Ps. 26:1–3)	Light, salvation, protection, courage	The Lord is named as light, salvation, and protector; enemies fall, and even an encamped host need not make the heart fear.
Collect	<i>mundi cursus pacifice nobis tuo ordine dirigatur; Ecclesia tua tranquilla devotione laetetur</i>	Ordered course and tranquil devotion	The Church asks God peacefully to direct the world's course and let the Church rejoice in tranquil devotion.
Epistle	Rom. 8:18–23	Suffering, creation, firstfruits, body	Creation and believers groan in hope: present suffering opens toward glory, freedom from corruption, and redemption of the body.
Gradual	<i>Propitius esto, Domine, peccatis nostris; Adiuva nos</i> (Ps. 78:9–10)	Pardon, help, deliverance, God's name	The endangered people ask forgiveness and rescue for the honor of God's name, lest the nations ask where their God is.
Alleluia	<i>Deus, qui sedes super thronum, et iudicas aequitatem; refugium pauperum</i> (Ps. 9:5, 10)	Equitable judgment and refuge	The enthroned equitable Judge is acclaimed as the poor person's refuge in tribulation.
Gospel	Luke 5:1–11	Teaching, command, catch, confession, call	Christ teaches, commands a cast after an empty night, gives abundance, answers Peter's confession and fear, and calls him to catch people.
Offertory	<i>Illumina oculos meos, ne unquam obdormiam in morte</i> (Ps. 12:4–5)	Interior light against death	The offerer asks God to illuminate the eyes, lest sleep in death let the enemy claim victory.
Secret	<i>Oblationibus nostris ... susceptis; ad te nostras etiam rebelles compelle propitius voluntates</i>	Accepted gifts and resistant wills	God is asked to receive the oblations and mercifully compel even rebellious wills toward himself.
Communion	<i>Dominus firmamentum meum, et refugium meum, et liberator meus</i> (Ps. 17:3)	Strength, refuge, deliverance, help	The communicant names the Lord, rather than the self, as strength, refuge, deliverer, and helper.
Postcommunion	<i>Mysteria ... sumpta purificent: et suo munere tueantur</i>	Purification and protection	The mysteries already received are asked both to purify their recipients and to protect them by their gift.
Sense	Synthesis		
Literal	Romans describes creation and believers groaning for bodily redemption; Luke narrates Christ teaching from Simon's boat, commanding another cast, granting an overwhelming catch, and calling Peter after his confession.		
Allegorical	Cyril and Ambrose read the catch as apostolic gathering under Christ's word; Augustine distinguishes Luke's burdened present catch from the unbroken net at the risen Christ's shore in John 21.		
Moral	The disciple tells the truth about failure, obeys Christ's word before seeing a result, confesses sin amid abundance, and asks for illuminated sight and the merciful compelling of a rebellious will toward God.		
Anagogical	Creation's travail tends toward freedom from corruption, the body toward glory, and the present mixed catch toward the final communion Augustine sees figured by John 21.		

Scriptural Date and Location

Canonical order governs; proper rows give traditional composition data under Location and Date, Luke's additional 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
Alleluia	Ps. 9:5, 10	Israel; exact site unrecorded	c. 1000 BC
The title traditionally attributes the acrostic hymn to David but names no episode or writing site; Israel's worshippers are its inherited audience. The royal petitioner moves from victory to God's judgment of the nations and refuge for the poor, placing Davidic kingship beneath universal justice. Modern scholarship treats Psalms 9–10 as one poem and cannot securely recover author, date, or place (Ps. 9 and notes, <i>NABRE</i>).			
Offertory	Ps. 12:4–5 (modern 13:4–5)	Israel; exact site unrecorded	c. 1000 BC
The title traditionally attributes this lament to David but names no life episode or site; its prayer trains threatened Israel to speak before God. Apparent abandonment and enemy pressure yield to petition and trust, carrying personal danger into Israel's durable worship. Modern scholarship calls it a typical lament but cannot recover its historical author, date, or place (Ps. 13 and notes, <i>NABRE</i>).			
Communion	Ps. 17:3 (modern 18:3)	Kingdom of Israel; exact site unrecorded	c. 1000 BC
The title and 2 Samuel 22 attribute the song to David after deliverance from Saul and all enemies: a mature king looks back over dangers through which the kingdom was established and bears witness to Israel. Rescue enters Davidic-covenant and messianic history; the final form's date and place remain uncertain (Ps. 18 and notes, <i>NABRE</i> ; 2 Sam. 22).			
Introit	Ps. 26:1–3 (modern 27:1–3)	Judah / Israel; exact site unrecorded	c. 1010 BC
The Greek and Latin title attributes the psalm to David before anointing, placing him traditionally amid threatened pre-royal life in Judah; because Scripture records several anointings, the exact stage is unclear. He addresses God and worshipping Israel, joining courage before armies to desire for God's dwelling. Modern authorship, date, and site remain uncertain (Ps. 27 and notes, <i>NABRE</i>).			
Gradual	Ps. 78:9–10 (modern 79:9–10)	Jerusalem sanctuary (traditional Asaph association)	c. 1000 BC
The title names Asaph, the Levitical singer linked to worship ordered under David; a strict personal reading of the title therefore hears him prophetically voicing devastated Israel after nations ruin Jerusalem and profane the Temple. Catholic scholarship also allows an Asaph family or collection, and modern judgment places the poem probably after Babylon's destruction in 587 BC; its individual composer and site remain unknown (Ps. 79 and notes, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , "Psalms").			
Gospel	Luke 5:1–11	Achaia (present-day Greece)	c. AD 60
<i>Narrated event</i>	Luke 4:31–44; 5:1–11	Lake Gennesaret, Galilee (present-day Sea of Galilee)	Early public ministry, c. AD 27
Ancient tradition identifies St. Luke, Antiochene physician and Paul's companion, as the evangelist. The row joins an ancient tradition that he wrote in Achaia for Theophilus and other catechized Christians to an early chronology placing the Gospel before Acts, after years in apostolic mission. The modern majority dates it c. AD 80–90, with its city unknown. Much earlier at the lake, Jesus turns Israel's hearing, Peter's confession, and the catch toward apostolic mission to the nations (Luke introduction and 5, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , "Gospel of Saint Luke").			
Epistle	Rom. 8:18–23	Corinth, Achaia (present-day Greece)	c. AD 57
Tradition and scholarship identify St. Paul, with Tertius as scribe, writing to Jewish and Gentile house churches in Rome he had not visited. His eastern mission was nearly complete and the Jerusalem collection came next; Spain lay beyond Rome. Creation's travail places Israel, Church, body, and cosmos within hoped-for liberation and resurrection (Romans introduction; Rom. 15–16, <i>NABRE</i>).			

The Propers: Themes and Movement

Divine action restores creaturely action

The propers neither leave creation, Church, or will to save themselves nor reduce them to inert instruments. God illumines, orders, forgives, commands, receives, mercifully compels, purifies, and protects; creatures groan, hope, pray, obey, confess, follow, offer, and take refuge. Christ's word brings exhausted labor into apostolic service, while Romans keeps that service inside the larger hope of bodily and cosmic liberation.

1. **Light & order** → 2. **Groan, ask & obey** → 3. **Sight & conversion** → 4. **Refuge & effect**
Introit-Collect *Epistle-Gospel* *Offertory-Secret* *Communion-Postcommunion*

Illumined life moves under received order (*Int., Coll., Ep.*)

Appointed claim	Decisive witness	Precise sense
Light amid conflict	Augustine, <i>Psalm 26</i> , 1–3, joins divine illumination and salvation to courage under assault.	Confidence rests in God; the psalm does not call danger imaginary.
A course directed	The Collect's subject is <i>mundi cursus</i> , a world in motion; God's order is the requested source of peace. Augustine, <i>City of God</i> XIX.13, calls the peace of all things the tranquility of order.	His definition illuminates the prayer, though he does not comment on it; peace is not simply comfort or political quiet.
Travail under hope	Chrysostom, <i>Romans</i> 14, reads creation's groaning as travail tending toward newness and the body's irreversible freedom from corruption.	Travail is not yet birth; firstfruits are not final possession.

Mercy, judgment, and command meet truthful need (*Grad., All., Gosp.*)

Movement	Text and inherited witness	Precise sense
Need speaks	The Gradual asks help, deliverance, and mercy toward sins for God's name. Augustine, <i>Psalm 78</i> , 12–13, calls God the healer: help neither denies grace nor removes the action of the one helped.	The prayer seeks God's honor, not the worshipper's vindication.
Judgment shelters	The Alleluia names God as equitable Judge and refuge for the poor. Augustine, <i>Psalm 9</i> , 6 and 10, distinguishes God's knowledge of hearts from human judgment and locates refuge in him.	Refuge does not cancel judgment; judgment does not make refuge unsafe.
The word gives and calls	Teaching precedes command; truthful failure and obedience precede the catch; confession, "fear not," vocation, and following come after. Cyril keeps the result Christ's; Ambrose joins doctrine, humility, and office.	No promise makes every faithful undertaking measurably successful; abundance certifies Christ's power, not Peter's perfection.

Illumined eyes and rebellious wills are brought to God (*Off., Sec.*)

Textual hinge	What is established	Witness and precise sense
<i>Illumina oculos meos</i>	Sight is requested as a gift against death and the enemy.	Augustine, <i>Psalm 12</i> , 3–6, reads the heart’s eyes, sin’s eclipse, and steadfastness as mercy; illumination is not mere information.
<i>Oblationibus ... susceptis</i>	An ablative absolute: the oblations have been received; acceptance remains God’s act.	The offerers act truly, but this clause does not identify their wills as the oblations.
<i>ad te ... voluntates</i>	The wills are the object of <i>compelle</i> , and God himself is their personal end.	Conversion is more than improved performance; the syntax does not identify these wills with the oblations.
<i>etiam rebelles compelle propitius</i>	Resistance is real, efficacious action is requested, and <i>propitius</i> governs its merciful mode.	Augustine, <i>Grace and Free Will</i> 31–33, and Chrysostom on Phil. 2:12–13 preserve gifted and real willing; the prayer warrants no human coercion.

The receiver rests in another’s strength and still needs effect (*Comm., Postcomm.*)

Proper	Dependence named	Decisive reading
Communion	The Lord is strength, refuge, deliverer, God, and helper.	Augustine, <i>Psalm 17</i> , 2–3, speaks in the voice of whole Christ: strength and hope begin in God’s prior help, not proud reliance on self.
Postcommunion	Reception is complete (<i>sumpta</i>), yet purification and protection remain petitions.	The sacramental gift is not treated as a trophy of visible success or an excuse to stop asking for grace.

Hope, body, gift, and grace

- **Hope tells the truth about pain.** Travail has a promised end; suffering is neither denied nor made saving by itself.
- **Salvation remains embodied.** Romans awaits redemption of *our body*; Irenaeus identifies the mortal body as the body God vivifies.
- **Gift does not certify the recipient.** The catch brings Peter to confession and discipleship, not self-congratulation.
- **Grace does not abolish agency.** God commands, compels mercifully, purifies, and protects; the person obeys, follows, offers, and asks.

Three related divine works

The world’s *cursus* is asked to be *directed* by God’s order; rebellious wills are the object of his merciful *compelling*; the received mysteries are the subject of *purifying* and *protecting*. Governance, conversion, and sacramental effect are therefore related divine works, not interchangeable descriptions. The boat and net belong to Luke’s narrative; any link between them and these works is exploratory, and neither image translates the orations.

The Propers: Detailed Commentary

Four opening voices: confidence, petition, lament, acclamation (*Int.*, *Coll.*, *Grad.*, *All.*)

These four texts do not repeat one mood. The Introit makes confession through assertions and questions; the Collect asks through coordinated clauses; the Gradual rearranges a communal lament into plea and versicle; the Alleluia acclaims judgment and refuge before the Gospel. Their formal differences keep the Sunday's dependence upon God from becoming a generic theme.

Proper	Textual form	Complete-context depth	Inherited reading
Introit	The Lord <i>is</i> light, salvation, and defender; “whom?” and “from whom?” deny the enemy the final power to name reality.	Psalm 26 moves from threatened confidence toward one desire: God’s dwelling, presence, and patient waiting. The appointed army verse intensifies danger rather than pretending it absent.	Augustine, <i>Psalm 26</i> , 1–3, directly reads received illumination and salvation as the ground of courage under assault. He does not turn confidence into immunity from persecution.
Collect	One petition coordinates two subjects and effects: the world’s moving <i>cursus</i> is to be directed peacefully by God’s order, and God’s Church is to rejoice in tranquil devotion.	The prayer asks neither that history stop nor that ecclesial joy be detached from the world’s continuing motion. Its peace is received direction, not mere stillness.	Augustine, <i>City of God</i> XIX.13, names peace the tranquility of order and distinguishes temporal peace from final peace; the checked witnesses supply no secure direct commentary on this Collect.
Gradual	The proper first joins <i>Propitius esto</i> to the nations’ question, then returns in the versicle to <i>Adiuva nos</i> and <i>libera nos</i> . Pardon, God’s name, help, and deliverance remain one communal plea.	Psalm 78 speaks after Jerusalem and the Temple have been devastated. The hostile question “Where is their God?” threatens the nations with despair as well as Israel with shame.	Augustine, <i>Psalm 78</i> , 12–13, directly calls God the healer, holds grace and the helped person’s action together, and reads concern for the nations within the petition.
Alleluia	Enthroned equity and refuge for the poor are acclaimed in one verse rather than balanced as rival divine attributes.	Psalm 9 moves through judgment of oppressors toward the poor person’s refuge and hope in God’s name; refuge belongs inside just judgment, not outside it.	Augustine, <i>Psalm 9</i> , 6 and 9–10, directly distinguishes God’s knowledge of hearts from human judgment and locates refuge in him. Neither the psalm nor Augustine identifies the throne with Christ’s boat-seat.

The sequence consequently deepens rather than cancels its opening confidence. Those who name God as light still ask that the world be directed; those who ask pardon still acclaim the Judge; those who acclaim judgment approach that Judge as refuge.

Romans 8: travail tends toward bodily glory (*Ep.*)

Romans 8:18–23 is not a general maxim that pain eventually pays. Paul compares present sufferings with glory to be revealed, then gives creation a voice: it was subjected to vanity in hope, groans in travail, and awaits the revelation of God’s children. Believers possess the firstfruits of the Spirit while still groaning for adoption’s completion, “the redemption of our body.” Possession and waiting, gift and ache, remain simultaneous.

Pauline hinge	Chrysostom's direct exegesis	Doctrinal force	Precise sense
Expectation under hope	Paul personifies creation, subjected to corruption in connection with fallen humanity yet promised liberation.	Non-rational creation is good and belongs to humanity's history and future honor.	Personification does not assign human psychology to every creature; creation and humanity remain distinct.
Groaning and travail	Chrysostom hears labor pains ordered toward newness, not pain circling without an end.	Christian lament can be unguardedly truthful because hope rests in God's promised act.	Birth imagery does not make suffering good in itself.
Firstfruits and bodily redemption	The Spirit is a genuine pledge while believers await the body's complete, irreversible freedom from corruption.	Already and not-yet stay joined; salvation is not escape from embodiment.	Firstfruits rule out despair, waiting rules out presumption, and resurrection exceeds return to present mortality.

St. Irenaeus — the mortal body vivified

Against Heresies V.7.1–2 appeals to Romans 8:11: the mortal body that dies is the body the Spirit vivifies. “Spiritual body” therefore names this body raised through the Spirit for enduring life, not a replacement for discarded matter. Irenaeus comments on a closely related Pauline verse, not directly on Romans 8:18–23.

Luke 5: Christ teaches, commands, gives, and calls (*Gosp.*)

Luke's narrative order prevents the catch from becoming a free-standing success story. The crowd first presses to hear God's word; Jesus teaches from Simon's boat; only then does he command another cast. Simon reports expert failure without disguise and obeys before the result. The catch exceeds private capacity, Peter confesses sin, Christ answers fear, and the fishermen leave the abundance to follow its giver.

Narrative turn	St. Cyril of Alexandria	St. Ambrose	Consequence
Word before sign	The future fishers are first caught by Christ's teaching; the sign pledges the teacher's almighty power.	Christ chooses Peter's boat as a place of teaching before directing its labor.	Mission receives doctrine and authority; results do not create them.
<i>Duc in altum</i>	Creation obeys Christ's will, and he supplies what the net cannot produce.	In IV.71 the “deep” includes the depth of confession concerning the Son's divine generation.	Launching deep is not merely motivational daring.
The catch	Cyril reads it as a type of apostolic preaching among the nations; Christ continues to fill the net.	Apostolic discourse brings persons from depths and obscurity into spiritual light alive.	The type does not promise numerical abundance to every faithful undertaking.
Partners and boats	Later pastors cooperate in a work whose efficacy remains Christ's.	Ambrose permits several ecclesial readings of the two boats or peoples.	Cooperation is real; no one symbolic identification exhausts the scene.
Confession and call	Peter's fear is reverence before Christ's purity and power.	Empty presumption yields to humility, confession, gift, and vocation.	Grace answers guilt without pretending Peter is already complete.

Luke's burdened catch and John's completed shore (*Gosp.*)

Augustine reads Luke 5 beside John 21 without denying either event's literal history. In *Tractate 122 on John*, 7, the differences form an ecclesiological contrast: Luke's catch signifies the Church in the present age, while John's post-Resurrection catch signifies her final condition.

Feature	Luke 5	John 21	Augustine's reading
Setting and catch	Before the Passion; immense and unnumbered; boats remain on the water.	After the Resurrection; 153 fish are drawn to Christ on shore.	Present gathering precedes resurrection's stability and the number completed by God.
Net	It strains and tears.	It is explicitly not torn.	Present communion suffers rupture; final communion cannot be broken.
Fish	No right-side cast or final sorting is narrated.	The cast is on the right and the fish reach shore.	The present gathering is mixed; final manifestation belongs to the end.
Boats	Two boats fill and nearly sink.	The catch reaches land without sinking the boat.	Ecclesial burden does not mean Christ's word has failed.

The contrast guards both directions: abundance cannot certify every person or structure, and strain cannot refute Christ's agency. Purity and completion belong to the shore still awaited.

St. Anthony of Padua's medieval sermon for the Fifth Sunday after Pentecost preaches on the same catch. He repeatedly returns to Peter's *in verbo tuo*: nets cast on the preacher's own word catch nothing or only the praise-seeking croak of a frog, while fruit received on Christ's word must be attributed to grace. At Peter's knees he holds fear over sin together with hope in the Redeemer's mercy, then treats leaving all as freedom for following. Cyril emphasizes the Lord's continuing gift, Ambrose the apostolic and ecclesial depths of the boat, and Anthony the preacher's temptation to appropriate the catch; together they give abundance an ascetical as well as ecclesial test.

The offered petition is for wakeful interior sight (*Off.*)

Psalm 12 moves from delay and sorrow through a plea for illuminated eyes to trust in mercy. The Offertory appoints the petition, not a boast about achieved clarity.

St. Augustine — on Psalm 12:4–5

In sections 3–6 Augustine identifies the enemy as the devil or entrenched carnal habit. The eyes are the eyes of the heart, liable to a pleasurable eclipse through sin; sleep in death names the danger of losing faith's light. Even steadfastness is attributed to God's mercy, so the petition opposes both despair and self-reliance.

At Offertory the gift-bearer still asks to see, remain awake, and escape the enemy's claim. The Introit's indicative—the Lord is my light—and this imperative—illuminate my eyes—remain distinct forms of dependence.

The Secret asks acceptance and merciful compulsion (*Sec.*)

Three clauses carry the Secret's argument; the hand missal prints the complete prayer.

Latin hinge	Grammatical force	Theological pressure
<i>Oblationibus nostris ... susceptis</i>	Ablative absolute: our oblations having been received	Reception is God's act; the gifts are truly ours without becoming leverage over him.
<i>placare ... et ad te</i>	A passive imperative asks favorable disposition; <i>et</i> coordinates a second petition whose end is God.	Sacrifice is ordered toward reconciliation, while conversion is personal direction toward God.

Latin hinge	Grammatical force	Theological pressure
<i>nostras etiam rebelles compelle propitius voluntates</i>	The wills are the object; resistance is named; efficacious action is requested in a favorable, merciful mode.	The prayer neither conceals resistance nor grants it the final word; divine action is not human coercion or annihilation of agency.

Two coordinated petitions

The prayer coordinates two petitions: accept the oblations and be favorable; mercifully compel rebellious wills toward God. It does *not* identify the wills as the oblations. Their relation within one prayer is liturgically suggestive, but the Latin does not say “the will as interior offering.”

Augustine’s *Confessions* VIII.5 and 8–12 narrates a will divided through entrenched habit without dividing the person into alien substances. *Grace and Free Will* 31–33 says that God gives what he commands by helping the commanded person obey; grace initiates willing and cooperates in action. Chrysostom, on Philippians 2:12–13, likewise joins God’s working of willing and action to exhortation, effort, and obedience. These sources illuminate the doctrine at stake; none comments on this Secret.

Refuge received, purification still requested (*Comm., Postcomm.*)

Psalm 17 is David’s song of deliverance, and Augustine reads its speaking subject as whole Christ, head and body. In sections 2–3, “my strength” means the Lord by whom the speaker is strong; refuge follows divine deliverance; hope rests on the help of God’s prior call; the defender prevents proud reliance upon self. Communion therefore gives the Church a voice of received strength rather than acquired invulnerability.

The Postcommunion preserves the same dependence after reception. The mysteries are *sumpta*, taken or received, and precisely as received they are asked to purify and protect. The prayer names no visible result as proof that their work is finished.

St. Irenaeus — Eucharist and the body’s future

Against Heresies V.2.2–3 argues that Eucharistic bread and cup nourish the flesh with Christ’s body and blood; that same flesh is capable of God’s gift and will rise incorruptibly. Irenaeus’s doctrine closes the distance between Romans’ bodily redemption and sacramental reception, though he does not comment on this Communion antiphon or Postcommunion.

The Propers: Notable and Quotable

- ***Dominus illuminatio mea* — University of Oxford motto and a Vice-Chancellor’s pun.** The Introit’s “Lord is my light” has served on Oxford’s arms since at least the later sixteenth century, shifting psalmic trust into institutional claims about learning. In the 2023 Oration, Irene Tracey deliberately dropped letters to make *Domus illuminat nos*—“our home enlightens us”—and redirected divine illumination toward collegiate community. The joke is her update, not a translation of the psalm.
- ***Duc in altum* — Mitt Romney’s Southern Virginia University commencement, 2013.** After quoting Luke, Romney turned fishing depth into a whole-life metaphor and urged graduates to marry, start families, find God, pursue careers, and serve. A concrete maneuver after an empty night’s work becomes unusually specific commencement advice; the promise of filled nets belongs to the speech’s rhetoric, not to Luke as a guarantee of worldly success.
- **“The whole creation groaneth” — William Lyon Phelps, *Reading the Bible* (1919), pp. 8–9.** Phelps remembered picturing everyone in the world suffering green-apple indigestion at the same instant and drawing them in a circle. Yale president Arthur Hadley later supplied the punchline: unauthorized apple-eating really did make creation groan. Paul’s cosmic travail becomes gastrointestinal slapstick and an Eden pun, not an alternative exegesis.

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.

Peace as a received direction. (*Coll., Gosp., Postcomm.*) The Collect asks not that the *mundi cursus* cease, but that it be peacefully directed; the Gospel answers with a chain of received directions—put out, lower, gather, follow—and the Postcommunion ends by asking that the people be protected. The connecting mechanism is directed movement whose source and safeguard lie beyond the mover. Read element by element, peace can sound static, obedience episodic, and protection merely defensive; together they suggest that Christian peace may be the stable orientation of a life still under way. The pastoral fruit is a sharper test for discernment: neither motion nor repose is decisive until its giver, direction, and end are named. The controlling limit is that the Collect is a cosmic and ecclesial petition, not a slogan for personal risk, and turmoil is never by itself evidence of faithful direction.

Two burdens require opposite diagnoses. (*Ep., Gosp., Postcomm.*) Romans gives creation's pain the temporal shape of labor awaiting birth; Luke gives abundance the physical shape of nets tearing and boats nearly sinking; after Communion the Church still asks for purification and protection. The mechanism is shared bodily strain under different causal and eschatological horizons. A separate reading can leave "burden" morally undifferentiated, whereas the conjunction asks whether a community is suffering corruption that must be resisted, fruitful increase that requires enlarged capacity, or a mixture needing purification. Its intellectual and pastoral fruit is a diagnostic discipline that refuses both to romanticize exhaustion and to discard difficult fruit too quickly. The strongest limit is that Paul's travail promises cosmic liberation while Luke narrates one apostolic sign; neither suffering nor institutional overload proves fecundity, and the Postcommunion supplies no retrospective diagnosis of the nets.

Light exposes before it steadies. (*Int., Gosp., Off.*) The Introit first confesses the Lord as light; the catch then discloses not only fish but Peter's sinfulness and fear; at the offering the Church asks that her eyes be illuminated lest she sleep in death. The mechanism is a progression from received illumination, through disruptive self-disclosure, to a renewed petition for sight. Taken separately, confidence, confession, and vigilance can appear as unrelated moods; together they propose that grace-given light sometimes destabilizes false confidence before Christ turns fear toward vocation. The spiritual fruit is an examen that asks not only whether one has seen something true, but what that seeing reveals, what fear it produces, and whose word redirects it. The proposal's limit is that Peter's reaction is not an exposition of either psalm, and not every fear, shame, or psychological disturbance is illumination.

A catch that creates followers. (*Coll., Gosp., Sec.*) The Gospel's command, consent, catch, confession, promise, and leaving of the boats form an agency sequence; the Collect asks that the world's course be directed, while the Secret asks God mercifully to compel rebellious wills toward himself. The proposed mechanism is divine efficacy disclosed not as inert capture but as action that elicits truthful objection, obedience, repentance, cooperation, and a new walk. Reading the net and *compelle* separately can miss the question whether being powerfully drawn by grace might enlarge rather than erase creaturely agency. The theological fruit is a model of mission in which efficacy is measured by freed response, not managed compliance. Its strongest limit is decisive: Luke does not interpret the Secret or settle a metaphysics of grace, and neither net nor *compelle* licenses psychological, ecclesial, or civil coercion.

A visible result still awaits a true word. (*Gosp., Off., Comm.*) The Offertory imagines the enemy naming a fall as victory, *Praevalui adversus eum*; Peter names an overwhelming success by confessing, *homo peccator sum*; Christ then says *Noli timere* and names a future vocation; Communion finally names the Lord as strength and refuge. The mechanism is a contest of interpretations around visible outcomes, resolved neither by the enemy's verdict nor by the recipient's self-assessment alone. Element-by-element reading misses how danger and abundance can both be misread until judgment is received from a trustworthy speaker. The fruit is a communal discipline of refusing to identify success, failure, fear, or self-condemnation with God's final word. The disconfirming condition is that these speakers do not address one event: the proposal is a liturgical comparison of speech acts, not a concealed narrative parallel or a denial of prudent empirical judgment.

Appendix: Scope and Qualifications

Text. Ten propers collated with the 1962 typical-edition facsimile, pp. 382–383. **History.** Seven direct passages in canonical order; tradition, narrated setting, and historical judgment distinguished. **Reception.** Direct exposition of all five psalm chants, Romans 8, and Luke 5; Greek, Latin, and Antonian witnesses illuminate order, resurrection, John 21, grace, and Eucharistic reception. **Limits.** Psalm origins and Luke’s setting remain disputed; the public survey is not exhaustive. **Full records.** [propers/verified.md](#); [research/scope.md](#).

References

Primary and inherited sources

- *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), *Dominica Quarta post Pentecosten*, pp. 382–383, facsimile; all ten elements collated.
- Holy Scripture: Psalms 9, 12, 17, 26, 78; 1 Samuel 16; 2 Samuel 2, 5, 22; 1 Chronicles 6, 15, 25; Luke 1, 4–5; Romans 8, 15–16; John 21; Philippians 2:12–13. Psalm numbering follows the Vulgate.
- St. John Chrysostom, *Homily 14 on Romans*, on 8:18–23, text; *Homily 8 on Philippians*, on 2:12–13, text.
- St. Irenaeus, *Against Heresies* V.7.1–2, mortal body vivified; V.2.2–3, Eucharist and resurrection.
- St. Cyril, *Commentary on Luke* at 5:2–8, translation; St. Ambrose, *Exposition of Luke* IV.68–79, Latin.
- St. Anthony of Padua, *Sermon for the Fifth Sunday after Pentecost* §§1–21, especially §§17–21, official Latin text; direct medieval reception of Luke 5:1–11, checked 2026-07-18.
- St. Augustine, *City of God* XIX.13, tranquility of order; *Tractate 122 on John*, 7, two catches.
- St. Augustine, *Confessions* VIII.5, 8–12, text; *Grace and Free Will* 31–33, text.
- St. Augustine, *Expositions*: Psalm 26, 1–3, text; 78, 12–13, text; 9, 6, 9–10, text; 12, 3–6, text; 17, 2–3, text. Patristic links above rechecked 2026-07-14; exact source roles and quotation/paraphrase use are recorded in [research/scope.md](#).
- University of Oxford Archives, “Guide to University arms”, later-sixteenth-century use and psalm source of *Dominus Illuminatio Mea*; Irene Tracey, *Vice-Chancellor’s Oration 2023*, *University of Oxford Gazette*, supplement 1 to no. 5397 (12 Oct. 2023), p. 4, official PDF; institutional reframing and *Domus illuminat nos* pun checked 2026-07-19. Contemporary excerpts kept brief.
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- William Lyon Phelps, *Reading the Bible* (New York: Macmillan, 1919), pp. 8–9, Cornell University / Internet Archive scan; Romans 8:22, the green-apple drawing, and Arthur Hadley’s punchline checked 2026-07-19. The 1919 work is public domain in the United States, and the scan reports no known copyright restrictions.

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