

Ninth Sunday after Pentecost

DOMINICA NONA post Pentecosten

1962 Roman Missal propers: received help, chastened standing, visitation through tears, and Eucharistic abiding in one body

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Ecce Deus adiuvat me; Deus, in nomine tuo saluum me fac</i> (Ps. 53:6–7, 3)	God helps and sustains	The threatened speaker entrusts rescue and truthful judgment to the Lord and invokes his saving name.
Collect	<i>Pateant aures misericordiae tuae</i>	Mercy reforms desire	Before asking that desires be granted, the Church asks God to make the petitioners seek what pleases him.
Epistle	1 Cor. 10:6–13	Warning, humility, fidelity	Israel's wilderness failures admonish the baptized Church; God remains faithful within temptation and supplies endurance.
Gradual	<i>Domine Dominus noster</i> (Ps. 8:2)	Majesty above the heavens	Praise of God's universal name follows Paul's warning against confidence in one's own standing.
Alleluia	<i>Eripe me de inimicis meis</i> (Ps. 58:2)	Deliverance entrusted to God	The singer asks rescue from those rising against him before Christ weeps over the city.
Gospel	Luke 19:41–47; Credo	Tears, visitation, house of prayer	Jesus laments unrecognized peace, foretells siege, cleanses the Temple, and teaches there daily.
Offertory	<i>Iustitiae Domini rectae; dulciora super mel</i> (Ps. 18:9–12)	Right judgments delight	God's instruction is sweeter than honey, warns the servant, and is kept as gifts are prepared.
Secret	<i>quoties huius hostiae commemoratio celebratur;</i> Trinity Preface	Memorial enacts redemption	The Church asks worthily to frequent the mysteries because the sacrifice's memorial enacts redemption's work.
Communion	<i>Qui manducat meam carnem</i> (John 6:57)	Reception and mutual abiding	Eating Christ's flesh and drinking his blood are joined to abiding in him and his abiding in the communicant.
Postcommunion	<i>purificationem conferat; tribuat unitatem</i>	Purification and unity	The prayer after reception asks that sacramental communion cleanse the recipients and bestow ecclesial unity.

Sense	Synthesis
Literal	A threatened psalmist asks rescue; Paul warns Corinth from Israel's wilderness history; Jesus weeps over Jerusalem and cleanses the Temple; the Church asks disciplined desire, worthy celebration, purification, and unity.
Allegorical	Christ is the faithful rescuer, the compassionate visitor and teacher, and the giver who sacramentally enacts redemption and abides in those who receive him; the Christian assembly is the house continually recalled to prayer.
Moral	Receive the warning as addressed to the baptized Church: ask rightly, recognize visitation, accept correction, keep God's judgments, and seek communion rather than private mastery.
Anagogical	Rescue from evil, the reckoning of visitation, redemption enacted in mystery, mutual abiding, purification, and unity orient the temporal assembly toward perfected communion in God.

Scriptural Date and Location

Canonical order governs; proper rows give inherited composition data under Location and Date, narrated-event rows locate the episode, spanning rows distinguish tradition from historical judgment, and Psalm numbers follow the Vulgate with modern numbers in parentheses.

Proper	Citation	Location	Date
Gradual	Ps. 8:2 (modern 8:2)	Kingdom of Israel; exact place unrecorded	c. 1000 BC
The superscription traditionally attributes the hymn to David but fixes no life stage, writing site, or first performance. Israel receives its praise of the Creator and human dignity in worship; modern author, place, and date remain unknown (Ps. 8 and notes, <i>NABRE</i>).			
Offertory	Ps. 18:9–12 (modern 19:9–12)	Kingdom of Israel; exact place unrecorded	c. 1000 BC
The superscription names David but no episode or writing site. Israel’s worshipping community receives the poem’s movement from creation’s witness to the Lord’s instruction and the servant’s cleansing; modern authorship, place, and date are not securely recoverable (Ps. 19 and notes, <i>NABRE</i>).			
Introit	Ps. 53:3, 6–7 (modern 54)	Wilderness of Ziph, Judah (narrated setting)	c. 1010 BC
The title associates the prayer with the Ziphites’ reports to Saul during David’s pre-royal flight (1 Sam. 23:19; 26:1). It supplies an inherited narrative horizon, not a recovered writing desk; Israel later receives the lament in worship, while modern author, place, and date remain uncertain.			
Alleluia	Ps. 58:2 (modern 59:2)	David’s house in Saul’s territory (narrated setting)	c. 1010 BC
The title links the lament to Saul’s agents watching David’s house to kill him (1 Sam. 19:11), before his flight toward Samuel at Ramah. This inherited pre-royal horizon does not prove composition place or date. Israel later receives the lament in worship; its first liturgical audience and modern historical coordinates remain unknown.			
Gospel	Luke 19:41–47	Achaia (present-day Greece), in ancient tradition	c. AD 60
<i>Narrated event</i>	Luke 19:28–48	Mount of Olives, Jerusalem, and the Temple	Final ministry, c. AD 29–30
Tradition identifies St. Luke, the Antiochene physician and Pauline companion, writing in Achaia. Modern Catholic orientation commonly dates the final Gospel about AD 80–90 for a substantially Gentile Christian audience outside Palestine but cannot securely name its city. The narrated approach, tears, siege oracle, Temple correction, and daily teaching remain distinct from composition and from the later AD 70 siege (Luke introduction and 19, <i>NABRE</i>).			
Communion	John 6:57 in the missal’s numbering	Ephesus (present-day Türkiye), in ancient tradition	Late first century
<i>Narrated event</i>	John 6:1–71	Galilee and the synagogue at Capernaum	Galilean ministry, c. AD 29
Ancient tradition identifies John the Apostle at Ephesus; modern Catholic orientation commonly places the Gospel’s final form near the end of the first century while preserving debate about its compositional stages and first audience. John locates the discourse after the Galilean feeding and, at 6:59, in Capernaum (John introduction and 6, <i>NABRE</i>).			
Epistle	1 Cor. 10:6–13	Ephesus (present-day Türkiye)	c. AD 56
St. Paul writes during his third missionary journey to the mixed Jewish and Gentile church he founded at Corinth. Within the idol-meal dispute of chapters 8–10, he calls the wilderness generation “our fathers,” applies their history to the baptized, and proceeds from warning to the Eucharistic cup, bread, and one body (1 Corinthians introduction and 8–10, <i>NABRE</i>).			

The Appointed Formulary in Full

The complete proper of *DOMINICA NONA post Pentecosten, II classis*, follows from the 1962 Vatican typical Missal, printed pp. 388–389. Its Latin is collated against the facsimile. Scriptural English is the public-domain Douay–Rheims revised by Challoner; the orations use the anonymous public-domain 1861 Cummiskey hand missal. Neither English witness is an official translation of the 1962 book. Either may depart from the missal’s Latin; each departure is named at its element.

1. Introit

Antiphona ad Introitum — Ps. 53, 6–7; 3

Ecce Deus adiuvat me, et Dominus susceptor est animæ meæ: avérte mala inimicis meis, et in veritate tua dispérde illos, protéctor meus, Dómine. Ps. ibid., 3 Deus, in nómine tuo saluum me fac: et in virtúte tua libera me. V. Glória Patri.

Douay–Rheims (Challoner), Ps. 53:6–7 and 53:3

For behold God is my helper: and the Lord is the protector of my soul. Turn back the evils upon my enemies; and cut them off in thy truth. *Ps.* Save me, O God, by thy name, and judge me in thy strength.

Witness boundary. The missal adds *protéctor meus, Dómine*; sings *libera me* where the Clementine and Douay have “judge me”; and omits the psalm’s opening causal particle. The doxology belongs to the Ordinary, not to the psalm the Douay translates.

2. Collect

Oratio

Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

Cummiskey hand missal (1861), Collect, p. 414

May the ears of thy mercy, O Lord, be open to the prayers of thy suppliants: and, that they may succeed in their desires, make them ask those things that are agreeable to thee. Thro’.

Witness boundary. The Latin asks that God grant desired things to petitioners; the English shifts the subject and says that petitioners “succeed.” The Latin, not the English, therefore carries the petition’s grammar.

3. Epistle

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios — 1 Cor. 10, 6–13

Fratres: Non simus concupiscéntes malórum, sicut et illi concupiérunt. Neque idolólatræ efficiámini, sicut quidam ex ipsis: quemádmódum scriptum est: Sedit pópulus manducáre et bíbere, et surrexérunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die vigínti tria mília. Neque tentémus Christum, sicut quidam eórum tentavérunt, et a serpéntibus periérunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et periérunt ab exterminatóre. Hæc autem ómnia in figúra contingébant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculórum devenérunt. Itaque qui se exístimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humana: fidélis autem Deus est, qui non patietúr vos tentári supra id quod potéstis, sed fáciat étiam cum tentatióne provéntum, ut possítis sustinére.

Douay–Rheims (Challoner), 1 Cor. 10:6–13

... that we should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink and rose up to play. Neither let us commit fornication, as some of them committed fornication: and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted and perished by the serpents. Neither do you murmur, as some of them murmured and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore, he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

Witness boundary. The missal replaces the opening words of verse 6 with the liturgical address *Fratres*; the ellipsis marks the displaced Douay words, and the Douay has no English for the missal's addition.

4. Gradual

Graduale — Ps. 8, 2

Dómine Dóminus noster, quam admirábile est nomen tuum in univérſa terra! V. Quóniam eleváta est magnificéntia tua super cælos.

Douay–Rheims (Challoner), Ps. 8:2

O Lord, our Lord, how admirable is thy name in the whole earth! V. For thy magnificence is elevated above the heavens.

5. Alleluia

Ps. 58, 2

Allelúia, allelúia. V. Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. Allelúia.

Douay–Rheims (Challoner), Ps. 58:2

Alleluia, alleluia. V. Deliver me from my enemies, O my God; and defend me from them that rise up against me. Alleluia.

6. Gospel

+ Sequéntia sancti Evangélíi secúndum Lucam — Luc. 19, 41–47

In illo témpore: Cum appropinquáret Iesus Ierúsalem, videns civitátem, flevit super illam, dicens: Quia si cognovísſes et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscóndita sunt ab óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et ad terram prostérnent te, et fílios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem: eo quod non cognóveris tempus visitatiónis tuæ. Et ingrèssus in templum, cæpit eícere vendéntes in illo, et eméntes, dicens illis: Scriptum est: Quia domus mea domus oratiónis est. Vos autem fecístis illam spelúncam latrónum. Et erat docens cotídie in templo.

Douay–Rheims (Challoner), Luke 19:41–47a

And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side, And beat thee flat to the ground, and thy children who are in thee. And they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought. Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple.

Witness boundary. The missal supplies *In illo tempore* and names Jesus and Jerusalem where the biblical verse begins simply “And when he drew near.” It also ends midway through verse 47 before the opponents’ response. The printed rubric following the lesson is *Credo*; the Creed belongs to the Ordinary.

7. Offertory

Antiphona ad Offertorium — Ps. 18, 9–12

Iustitiæ Dómini rectæ, lætificantes corda, et iudicia eius dulcióra super mel et favum: nam et servus tuus custodit ea.

Douay–Rheims (Challoner), Ps. 18:9–12; complete verses, selected fragments emphasized

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes. The fear of the Lord is holy, enduring for ever and ever: **the judgments of the Lord** are true, justified in themselves. More to be desired than gold and many precious stones: and **sweeter than honey and the honeycomb. For thy servant keepeth them,** and in keeping them there is a great reward.

Witness boundary. The Latin antiphon is a cento assembled from four fragments, not one continuous biblical sentence. The Douay–Rheims translates the psalm continuously and has no stitched English for the cento, so its complete verses stand above with the four fragments emphasized.

8. Secret

Secreta

Concéde nobis, quæsumus, Dómine, hæc digne frequentáre mystéria: quia, quóties huius hóstiæ commemoratio celebrátur, opus nostræ redemptionis exercétur. Per Dóminum.

Cummiskey hand missal (1861), Secret, p. 415

Grant us, O Lord, we beseech thee, frequently and worthily to celebrate these mysteries: for as many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed. Thro’.

Witness boundary. Both witnesses abbreviate the conclusion. The following rubric appoints the Preface of the Most Holy Trinity, whose text belongs to the Ordinary.

9. Communion

Antiphona ad Communionem — Io. 6, 57

Qui mandúcat meam carnem, et bibit meum sanguínem, in me manet, et ego in eo, dicit Dóminus.

Douay–Rheims (Challoner), John 6:57
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He that eateth my flesh and drinketh my blood abideth in me: and I in him.
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Witness boundary. *Dicit Dóminus* is the liturgy’s attribution, not part of the biblical verse. The missal and Douay use the Clementine number 57; many current Bibles number the same sentence 56.

10. Postcommunion

<i>Postcommunio</i>

<i>Tui nobis, quæsumus, Dómine, commúnio sacraménti, et purificatióem cónferat, et tríbuat unitátem. Per Dóminum.</i>

Cummiskey hand missal (1861), Postcommunion, p. 415
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May the participation of this thy sacrament, O Lord, we beseech thee, both purify us, and unite us. Thro’

The Propers: Detailed Commentary

Help that reforms the one who asks (*Int., Coll., All.*)

Psalms 53 (54) begins with threatened prayer, not retrospective calm. Its title places David within the Ziphite reports to Saul, but that inherited horizon is not a recovered composition scene. The appointed antiphon moves from plea to recognition: God helps and sustains while danger remains, and rescue and truthful judgment are still entrusted to him. Theodoret reads that turn as foreknowledge of help soon to come and the resulting praise as a willing sacrifice. Augustine reads divine help as interior cooperation rather than replacement of the servant's willing action (*Exposition on Psalm 54*, 4–5, 8). Hilary emphasizes confidence under persecution, while Bellarmine makes the antiphon's "behold" a turn toward present assurance and willing praise. Their shared point is active dependence.

The Collect specifies what such dependence does to desire. Its grammar does not ask God first to satisfy the petitioners and afterward to approve their wants. It asks him to make them request what pleases him so that what they desire may rightly be granted. Augustine's *Letter 130 to Proba*, §§ 15–18 and 21–29, does not comment on the prayer but illuminates its doctrine: the Lord's Prayer gathers desire into Christ's form, delay enlarges capacity for the gift, and refusal of a harmful temporal request may itself be mercy. The Collect thus seeks conversion of the desiring subject, not a guarantee for every sincere request.

Psalms 58 (59) returns the same dependence before the Gospel. Its title recalls Saul's agents watching David's house (1 Sam. 19:11), so the peril is literal before it is metaphorical. Theodoret first calls the petition just because it seeks release from attackers who wage an unjust war. Bellarmine similarly begins with David and then widens the prayer to any just person in mortal danger; Augustine redirects it toward pride, spiritual enemies, and temptation. Taken together, the three readings are complementary: they hold the historical sufferer, legitimate protection, and divine judgment in one view.

Appointed movement	Interpretive force	Precise sense
God helps	Aid is already present within the servant's prayer and action.	Dependence neither erases agency nor guarantees immediate rescue.
God forms desire	Mercy orders the petitioner before granting the petition.	Intensity and sincerity do not make every object good.
God delivers	Real danger and spiritual temptation are entrusted to divine judgment.	Protection and judgment remain entrusted to God.

Sacramental privilege under judgment (*Ep., Grad.*)

The lesson begins in the middle of Paul's answer about idol-associated meals. In 1 Corinthians 10:1–5 the sea and cloud, spiritual food and drink, and Christ the rock make Israel's history urgently relevant to baptized Christians. Verses 6–10 then move through craving (Num. 11), the idol feast (Exod. 32:6), sexual sin (Num. 25), testing and serpents (Num. 21), and murmuring with the destroyer. The missal prints Paul's twenty-three thousand at verse 8; Numbers 25:9 gives twenty-four thousand. Aquinas discusses the inherited difference, and the lesson keeps Paul's figure.

The argumentative center is addressed to "us." The events truly occurred, Paul says, and were written for Christian correction; the person who thinks he stands is the one commanded to take heed. Chrysostom's *Homily 23 on First Corinthians* treats the catalogue as a deliberate dismantling of Corinthian complacency. Aquinas, *Super I Corinthios* X, lect. 2, distinguishes sins of heart, deed, and speech within Israel's real history. Romans 9 and 11 name Israel's gifts, covenants, promises, and calling while warning Gentile Christians against boasting.

Ambrosiaster locates verse 12 even more narrowly within the idol-meal dispute. Those presuming on their knowledge that all foods were lawful had become a scandal to weaker siblings; supposed progress under rival teachers had actually made them worse. The warning therefore tests neither private confidence nor doctrinal knowledge in isolation, but their effect on another member. At verses 16–17 Ambrosiaster makes the consequence explicit: sharing one bread and cup means that members of one body should share one mind and action.

Verse 13 consoles without reversing the warning. Chrysostom reads temptation as genuinely human yet endurance as impossible without God's aid; Aquinas analyzes temptation, consent, ready help, grace, and constancy rather than autonomous capacity. The promise concerns temptation to sin and addresses a community in the plural. It is not the slogan that every trauma will remain within one isolated person's strength, nor does a need for help reveal defective faith.

Paul's next word is "therefore": flee idolatry (10:14). He then interprets the Eucharistic cup and bread as participation in Christ and concludes that the many are one body because they share one bread (10:16–17). Chrysostom presses both union with Christ and the ethical contradiction of division; Aquinas, lect. 4, similarly moves from sacramental participation to ecclesial unity. That canonical continuation creates a strong bridge to this Sunday's Communion and Postcommunion.

Psalm 8 places the warned assembly beneath the Lord's admirable name and majesty. Its full context joins creaturely smallness to received dignity, and Hebrews 2 later reads its human vocation christologically. In the Greek tradition Theodoret takes "how admirable" intensively: God's name is acclaimed everywhere as that of heaven and earth's creator, while his providence reaches fragile humanity. Augustine develops the christological ascent; Aquinas emphasizes divine excellence manifested throughout earth and above heaven; Bellarmine moves from created beauty to a magnificence creation cannot contain. The Gradual therefore answers presumed standing with wonder, not self-contempt.

The visitation recognized through tears (*Gosp.*)

Luke's sequence controls the interpretation. The royal approach has just acclaimed the king and "peace in heaven" (19:38). Jesus then sees Jerusalem, weeps, laments the things of peace now hidden, and foretells enemies enclosing the city because its visitation was not recognized. He next enters the Temple, corrects it, and remains there teaching daily. The tears, siege oracle, Temple action, and continued teaching form one narrated movement of compassion, judgment, reform, and instruction.

Josephus supplies a historical comparison. *Jewish War* V.12.1–4 describes Titus's circumvallation around Jerusalem, the cutting off of escape, famine, and whole households dying; VII.1.1 describes the city's and Temple's demolition while naming spared towers and part of the western wall. The correspondences make Luke's siege language concrete and preserve the victims' human catastrophe. They do not settle the Gospel's composition date, and they do not show that literally every masonry stone disappeared.

The two prophetic citations deepen the Temple action. Isaiah 56:1–8 joins justice and covenant fidelity to the inclusion of foreigners and eunuchs, acceptable sacrifice, a house of prayer for all peoples, and God's gathering of others to those already gathered. Jeremiah 7:1–15 attacks false confidence in the sanctuary while worshipers steal, murder, oppress the alien, orphan, and widow, shed innocent blood, and pursue idols. A "den of robbers" is therefore not merely a market inside sacred architecture; it is a refuge claimed by unreformed injustice. Jesus' action is intra-Jewish prophetic correction ordered to inclusive prayer and truthful life.

The Gospel's direct expositors make genuinely different moves. Origen's *Homily 38 on Luke*, in Jerome's Latin translation, sees Jesus ground the beatitude of mourning by his own tears. He then asks whether the lament reaches Christians after Gospel teaching and sacramental initiation; his Christian Jerusalem can still fail to recognize visitation. The homily next condemns selling Spirit-given teaching and ends at the Savior's banquet, the bread of life, and Christ's flesh and blood. It therefore supplies an ancient Gospel-to-Communion movement, made within his exposition of Luke. Cyril of Alexandria independently stresses that Christ's tears manifest pity and a will for peace and salvation.

Ambrose reads the Temple not as a merchant's lodging but as holiness's dwelling, priestly ministry as gratuitous service, Scripture as divine coin requiring discernment, and the sale of doves as traffic in the Spirit's grace. Gregory the Great turns visitation toward hearers lulled by prosperity, then reads sacred office and the conscience as Temples that must become places of prayer and daily teaching. Bonaventure presents the tears as priestly compassion even on a day of royal honor, connects the Temple citations to avarice and simony, and emphasizes public teaching after correction. Anthony of Padua spiritualizes Jerusalem as the soul whose ruined virtues call for contrition. These applications turn the Gospel toward Christian self-examination while keeping the historical city and its suffering in view.

After expounding Luke 19:41–48 verse by verse, Bede adds a Paschal synthesis. He aligns the five days from Christ's reception near the Mount of Olives to Passover with Exodus 12's keeping of the victim, then moves from the disciples' attentive reception through the gift of Christ's Body and Blood to his arrest and death. This direct Gospel-to-Passion-and-Eucharist bridge is Bede's reception of Luke's sequence.

The Pontifical Biblical Commission, *The Jewish People and Their Sacred Scriptures in the Christian Bible*, no. 74, reads Luke's tears together with 23:28–31: Jesus' attention rests on the coming suffering of Jerusalem's women and children even as his own Passion approaches. Jesus, his disciples, Jerusalem, and the Temple all stand within Israel. Within this horizon, the Christian assembly receives the warning as a summons to recognize peace, protect the vulnerable, reform worship, and remain teachable.

The word that delights, warns, and is kept (*Off.*)

Psalm 18 (19) has already moved from the heavens' wordless witness to the Lord's instruction before the Offertory begins. The appointed span keeps together right precepts that gladden, a command that enlightens, filial fear that endures, true judgments, value beyond gold, sweetness beyond honey, warning, and the servant's keeping. The selected antiphon is therefore neither pleasant mood nor praise of judgment abstracted from obedience.

Theodoret keeps the Greek terms distinct: precepts gladden by showing the cause of justification, the command illumines the mind's sight, and judgments declare divine decisions; their sweetness belongs to a life ordered as truly human. Augustine's *Exposition on Psalm 19*, 9–12, interprets right judgments as ordering the interior person and their sweetness as delight beyond bodily taste. Aquinas's *Super Psalmo 18* develops the sequence as right action, illumination, enduring chaste fear, truth, warning, and observance. Bellarmine adds the experiential claim that the servant discovers fruit in keeping the judgments. The witnesses agree that delight is an appetite schooled by truth; they differ in emphasis among interior order, moral taxonomy, and experienced practice.

Heard after Luke, the Offertory prevents two reductions. Judgment cannot mean destruction alone, because the servant delights in and keeps it. Sweetness cannot mean reassurance alone, because the same word warns and searches. The juxtaposition supports reform of worship, religious commerce, and treatment of the vulnerable, though the psalm does not predict the Temple scene.

From the memorial to abiding in one body (*Sec., Comm., Postcomm.*)

The Secret's syntax is causal. The Church asks worthily to frequent the mysteries *because*, whenever the memorial of this sacrifice is celebrated, the work of redemption is enacted. Its strongest reception quotes it directly. In *Summa theologiae* III, q. 83, a. 2, objection 5 quotes this Sunday's opening clause; Thomas's answer rejects the objection's inference that frequency means many celebrations by one priest in a day and instead explains daily celebration by the daily need for the once-for-all Passion's fruit and perpetual memorial. The event in Christ the head occurred once; its fruit reaches the faithful sacramentally.

Jordi Pinell's textual history distinguishes the appointed 1962 wording from older witnesses. The Veronese has *frequentata mysteria* and *exeritur*; the Old Gelasian reshapes the petition toward *frequentare*, the mixed Gregorian tradition receives it, and *digne* appears in the mid-eleventh-century Rossianum. Pinell argues that the older verb presents redemption's work becoming manifest and operative in Christian life, probably within a Paschal setting. That historical proposal illuminates the prayer's depth, and the 1962 Missal still reads *exercetur*.

The Second Vatican Council then makes the prayer programmatic. *Sacrosanctum Concilium* 2 quotes *opus nostrae Redemptionis exercetur*, and its first footnote explicitly identifies the Secret of the Ninth Sunday after Pentecost. *Presbyterorum ordinis* 13 reuses the clause as *opus nostrae redemptionis continuo exercetur* for Eucharistic sacrifice and again names this Sunday in its note; the added *continuo* means that this is not a verbatim repetition. Most decisively for the complete formulary, *Lumen gentium* 3 says that whenever the sacrifice of the Cross is celebrated on the altar, redemption's work is enacted; its next sentence says the Eucharistic bread represents and effects the unity of the faithful who are one body, citing 1 Corinthians 10:17. This is clear verbal reuse of the prayer's clause and a magisterial joining of sacrifice to unity. Unlike the other two acts, however, *Lumen gentium* does not identify this Sunday in a note, so its link to the Secret rests on the wording alone.

Witness	Interpretive move	Distinction
Thomas	Daily need receives the fruit of the Passion through perpetual memorial.	His quoted objection does not authorize repeated daily celebration by one priest.
<i>Sacrosanctum Concilium</i> / <i>Presbyterorum ordinis</i>	The Sunday Secret names what Eucharistic liturgy and priestly ministry enact.	The Church does not manufacture or repeat the historical Passion.
<i>Lumen gentium</i>	Altar celebration of the Cross's sacrifice leads immediately to effected one-body unity.	Unity is Christ's sacramental gift and an ecclesial demand, not mere sentiment.

The Communion supplies the mode of participation: eating Christ's flesh and drinking his blood are joined to mutual abiding. Augustine's *Tractate 26 on John* first rereads 1 Corinthians 10:1–4 to distinguish visible sacramental reception from fruitful participation, then interprets the one bread and one body as a sign of unity and bond of charity; his grains and grapes make incorporation communal. Chrysostom's *Homily 47 on John* emphasizes Christ's self-gift and the life drawn from him. Cyril grounds that life in Christ's life-giving humanity united to the living Word. Aquinas, *Super Ioannem* VI, lect. 7, makes mutual abiding the union and life to which reception is ordered. These complementary moves exclude a momentary bodily transaction without denying sacramental objectivity.

The Postcommunion states the test with unusual economy: communion in the sacrament is asked to confer purification and bestow unity. Personal cleansing that entrenches division contradicts the prayer's direction; institutional unity without conversion empties its first petition. The printed Trinity Preface keeps the action doxological, while the Pauline continuation keeps it one-bodied. The formulary thus ends not with the confidence of one who thinks he stands, but with received abiding whose fruit must become both a purified person and a united Church.

Dom Lucien Fromage, continuing Guéranger's *The Liturgical Year*, comments directly on this complete liturgical close. He calls the Communion the mystery of divine union and identifies in the Postcommunion both the sanctification of each member and the unity of the social body (*The Liturgical Year*, Time after Pentecost II, pp. 255–256).

Later Roman reception makes the Postcommunion's two petitions mutually interpretive. A 1970 Prayer over the Offerings for Christian unity borrows *purificationem conferat* from this ancient prayer. Innocent Smith traces the reuse alongside *Lumen gentium* 15, where the Church's purification and renewal serve a clearer sign of Christ and restored unity. The reuse is later than the 1962 Missal. Chant reception gives the Communion the same relational emphasis: Johner notes that a falling fourth on *in me manet* is answered by a rising fourth on *ego in eo*.

Proper	Divine action	Requested fruit	What it is not
Secret	Redemption's work is enacted in sacramental memorial.	Worthy, repeated participation.	No second historical crucifixion.
Communion	Christ gives himself and mutually abides.	Life and incorporation.	No merely momentary or private possession.
Postcommunion	Sacramental communion acts in the recipients.	Purification and unity.	Neither emotion nor sociology exhausts the fruit.
Trinity Preface	The appointed preface directs praise to the triune God.	Doxological worship.	It is liturgical context, not an eleventh proper.

The Propers: Themes and Movement

Presumed standing yields to received abiding

God helps the threatened and reforms desire; Paul turns sacramental privilege into a warning against self-reliance; Christ visits Jerusalem through tears and prophetic correction; the Eucharistic memorial gives the abiding, purification, and one-body unity that human standing cannot secure.

1. **Receive help:** mercy reforms desire.
2. **Relinquish presumption:** figure becomes warning.
3. **Receive visitation:** tears issue in reform and teaching.
4. **Abide as one:** memorial bears fruit in a body.

Read in these four stages, the appointed sequence moves from received help to abiding as one, and the witnesses cited within each stage ground it.

Help reaches the petitioner by reforming desire (*Int., Coll., All.*)

Psalm 53's threatened speaker discovers God already helping and sustaining, yet continues to ask rescue. The Collect carries that dependence inward: before desired things are granted, God must teach the petitioners to seek what pleases him. The Alleluia again entrusts deliverance to God. Mercy neither ratifies every impulse nor removes responsible action; it reforms the one who asks.

The three appointed texts keep distinct moments of dependence together. The Introit's "behold" recognizes a present helper while danger remains; the Collect submits the petitioner's own desiring to formation; the Alleluia returns to an urgent imperative for rescue. Confidence therefore neither pretends that the threat has vanished nor waits passively. John's chant commentary hears the Introit move from firm confidence through unrest and back to confidence, while the Alleluia's plea remains enclosed by praise.

Privilege becomes warning to those who think they stand (*Ep., Grad.*)

Paul first recalls sea, cloud, food, and drink in sacramental language, then makes Israel's wilderness failures correction for the Corinthian baptized. Craving, idolatry, sexual sin, testing, murmuring, and the claim to stand expose sacramental presumption. Psalm 8 answers with creaturely praise beneath God's world-filling name: dignity is received, not self-secured. God's fidelity supplies endurance within temptation.

Ambrosiaster sharpens the social force of "thinks he stands." He applies it to Corinthians whose asserted knowledge and liberty around idol food scandalized weaker Christians: what they counted as advance had made them worse. Standing is thus tested by what freedom does to another member. His exposition then follows Paul from the promised capacity to endure into flight from idolatry and the one bread and body.

The canonical hinge beyond the printed lesson

The missal stops at 1 Corinthians 10:13, but Paul's argument does not. "Therefore" leads to flight from idolatry, then to the Eucharistic cup and bread and the conclusion that the many are one body because they share one bread (10:14–17). The Sunday later sets the self-estimate *qui se existimat stare* beside Communion's received relation *in me manet, et ego in eo*. That contrast and the movement to unity are consonant with Paul's argument; the arrangement that sets them together is Roman.

Visitation arrives as tears, correction, and teaching (*Gosp., Off.*)

Luke's royal approach proclaims peace; Jesus then weeps over peace unrecognized, foretells the city's enclosure, enters the Temple, and teaches there daily. Isaiah's "house of prayer" opens worship to all peoples; Jeremiah's "den of robbers" condemns trust in sanctuary without justice toward neighbor, alien, orphan, and widow. The action is Jewish prophetic correction ordered to prayer and teaching. In the appointed Psalm 18 span, right precepts gladden, the command enlightens, true judgments are desired, and the servant is warned and keeps them. Together the Gospel and Offertory direct judgment toward prayer, teaching, delight in truth, warning, and obedient keeping.

Origen's *Homily 38 on Luke* sees Christ's tears enact the beatitude of mourning and then directs the warning toward Christians who have received Gospel teaching and the sacraments. The Pontifical Biblical Commission likewise places the tears beside Luke 23:28–31, where Jesus attends to Jerusalem's women and children rather than his own suffering. Ambrose turns the Temple action toward Christian ministry: holiness is not merchandise, Scripture is a divine coin to be discerned, and grace received through the Spirit is not sold. These applications call Christian ministry to examination while Christ's tears keep Jerusalem's suffering in view.

The memorial gives abiding and tests it by unity (*Sec., Comm., Postcomm.*)

The Secret says that whenever the sacrifice's memorial is celebrated, redemption's work is enacted. Thomas directly quotes this Secret while distinguishing the once-for-all Passion from daily participation in its fruit; Vatican II twice identifies the prayer as its source. *Lumen gentium* immediately joins that action to Eucharistic unity in 1 Corinthians 10:17. John names the gift as mutual abiding; the Postcommunion asks its fruit as purification and unity.

Origen ends the same Gospel homily by summoning hearers to the Savior's banquet, the bread of life, and Christ's flesh and blood. Bede follows his Luke 19 exposition with a Paschal synthesis that moves from Christ's reception and Temple teaching through the gift of his Body and Blood to the Passion. Origen and Bede thus cross from visitation to Eucharistic reception within their expositions of Luke. Dom Lucien Fromage's direct commentary on this Sunday, in the continuation of Guéranger's *The Liturgical Year*, then calls Communion divine union and identifies the Postcommunion's paired fruits as personal sanctification and the unity of the ecclesial body. The Trinity Preface directs the whole reception toward praise of the triune God.

Movement	Decisive gift	Precise sense
Help received	God sustains, reforms desire, and hears the endangered petitioner.	Mercy neither endorses every desire nor abolishes responsible action.
Standing chastened	God's fidelity makes endurance possible and turns the baptized from idolatry.	Verse 13 concerns temptation, not every trauma or isolated human capacity.
Visitation received	Christ weeps, judges false worship, and remains to teach.	Tears, reform, and continued teaching remain one narrated movement.
Abiding embodied	The memorial enacts redemption; received Communion is asked to bear purification and unity amid triune praise.	The Passion is not repeated, and sacramental fruit is not private possession.

Source-Grounded Synthesis Across the Propers

Across the ten appointed texts, the decisive contrast is not between danger and safety but between presumed standing and received abiding. Psalm 53 confesses a helper while peril remains. The Collect asks God to form the very desires brought to him. Paul then addresses sacramentally privileged Christians through Israel's failures and turns confidence in standing into watchfulness. John finally names the opposite of self-secured possession: the communicant abides in Christ and Christ in the communicant.

The Gospel places judgment inside compassion. Christ recognizes Jerusalem's coming catastrophe through tears, corrects the Temple through Israel's prophets, and remains to teach. The Offertory's answer is neither denial nor vengeance; it calls the Lord's judgments enlightening, sweeter than honey, warning, and worthy of observance. Ancient and later reception turns these texts toward Christian examination, which holds only beside Jerusalem's historical suffering, Jesus' Jewish prophetic action, and the Church's own liability to judgment.

The sacrificial and ecclesial conclusion has unusually direct witnesses. The Secret's clause about redemption's work is quoted and identified by *Sacrosanctum Concilium* and *Presbyterorum ordinis*; Thomas distinguishes the once-for-all Passion from daily sacramental participation in its fruit. The Communion's mutual abiding and the Postcommunion's paired purification and unity are illuminated by Augustine's one bread and one body and by *Lumen gentium*'s movement from altar sacrifice to effected ecclesial unity. These witnesses develop the relation.

The complete source-grounded movement is therefore: help received, desire reformed, privilege chastened, visitation recognized, worship corrected, redemption sacramentally enacted, and abiding tested by purification and unity. No one stage cancels another. Warning without the memorial would leave the assembly with diagnosis alone; sacramental confidence without warning would reproduce the presumption Paul condemns; unity without purification would contradict the final prayer. The appointed Trinity Preface makes the whole movement praise rather than self-analysis.

The Propers: Interpretive Possibilities

These exploratory proposals arose in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each identifies its anchors and limit.

Grace retrains appetite from craving toward communion. (*Coll., Ep., Off., Comm.*) *Classification: near analogue located.* The Collect asks God to form what petitioners seek; Paul warns against evil craving and an idolatrous eating and drinking, then proceeds to the Eucharistic cup and bread; the Offertory names the Lord's judgments sweeter than honey; Communion appoints eating and drinking as mutual abiding. Their sequence suggests appetite healed rather than erased. Its fruit is desire schooled toward the giver and the one body. No checked witness expounds this complete four-proper relation, and Paul does not identify *proventum* with psychological change.

Majesty makes dependence dignified. (*Ep., Grad.*) *Classification: near analogue located.* Paul warns the one who thinks he stands; Psalm 8 places fragile humanity beneath a name majestic throughout the earth. The juxtaposition makes humility neither humiliation nor self-erasure: dependence belongs to creatures entrusted with dignity. Its fruit is confidence in God without presumption. The Gradual quotes only the psalm's opening, and the full psalm must not be used to authorize domination.

A visitation recognized through lament becomes merciful presence. (*Gosp., Sec.*) *Classification: near analogue located.* Jesus recognizes catastrophe through tears and remains to teach; the Secret celebrates the memorial in which redemption's work is enacted. Their conjunction suggests that Christian recognition of a wounded place should become truthful mourning and costly, sacramental solidarity. Its fruit is compassion disciplined by truth. The proposal neither equates Jerusalem's siege with Calvary nor turns social action into a sacrament.

Sweet judgment orders worship toward delight in truth. (*Gosp., Off.*) *Classification: not located in the checked corpus.* Temple correction is followed by instruction sweeter than honey. Together they suggest reform whose end is restored prayer and delight in truth. Its fruit is patient examination of religious commerce and power. The sequence does not prove a compositional link, and the Gospel action retains its severity.

The way of escape can be ecclesial. (*Ep., Comm., Postcomm.*) *Classification: near analogue located.* Paul promises endurance in the plural; John describes mutual abiding; the final prayer asks unity. Their liturgical relation resists the solitary slogan that a sufferer must handle everything alone: God may supply endurance through a body whose members bear one another. Its fruit is help-seeking and shared responsibility. The texts do not guarantee that every community responds faithfully, and unity never requires concealing abuse.

The Propers: Notable and Quotable

- **Gospel, Luke 19:42** — Constance Holme, *The Things Which Belong*— (1925). Holme’s title lifts the unfinished cadence of “the things which belong unto thy peace.” Within the novel, domestic and marital conflict eventually turns the phrase toward what truly belongs to one woman’s peace. The biblical lament becomes a literary test of costly recognition that the novel carries past its title.
- **Gospel, Luke 19:44** — Washburn “A” Mill memorial, Minneapolis. Documentation for the mill records the 1878 flour-dust explosion and a memorial inscription adapting “not one stone upon another.” Siege language is redirected to industrial catastrophe and public remembrance.
- **Gospel, Luke 19:46** — Harry Graham, *The Mother of Parliaments* (1910). Graham recounts Judge David Jenkins calling the House of Commons a “den of thieves” during seventeenth-century political conflict. A prophetic Temple accusation becomes a dangerous parliamentary insult, and Graham’s anecdote carries it into political afterlife.

Appendix: Scope and Qualifications

Scope. This companion studies the recurring *Dominica Nona post Pentecosten*, II class, in the 1962 typical Missal. Its formulary and rubrics were facsimile-collated, and its appointed texts were read in canonical context against a bounded public corpus of ancient, medieval, and later reception. It is not a civil-date assembly sheet or exhaustive corpus survey. External liturgical wording retains its own rights status. The guide is internally source-audited and its exact published snapshots have distribution authorization under the release record; independent specialist, liturgical, theological, rights, and ecclesiastical review remain outstanding, and no imprimatur or ecclesiastical approval is claimed. **Full records.** [propers/verified.md](#); [research/scope.md](#).

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