

Eleventh Sunday after Pentecost

DOMINICA UNDECIMA post Pentecosten

1962 Missal propers: the received gospel, opened hearing, right speech, accepted service, and healing of the whole person

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Deus in loco sancto suo</i> (Ps. 67:6–7, 36; 2)	God gathers and strengthens	God dwells in holiness, establishes concord in a house, gives strength to his people, and scatters those who hate him.
Collect	<i>abundantia pietatis tuae</i>	Mercy exceeds measure	The Church asks pardon for what conscience fears and gifts beyond what prayer presumes.
Epistle	1 Cor. 15:1–10 (ending mid-v. 10)	Gospel received and handed on	Paul rehearses Christ's death, burial, Resurrection, appearances, and the grace that transformed a persecutor into an apostle.
Gradual	<i>In Deo speravit cor meum</i> (Ps. 27:7, 1)	A heart helped; flesh renewed	The singer trusts, receives help, flourishes again, praises, and pleads that God neither be silent nor depart.
Alleluia	<i>Exsultate Deo adiutori nostro</i> (Ps. 80:2–3)	Help becomes praise	The assembly rejoices in its helper and takes up a joyful psalm with the harp.
Gospel	Mark 7:31–37; Credo	Ears opened; speech made right	Jesus takes a deaf man with impaired speech apart, touches him, looks heavenward, groans, commands <i>Ephphetha</i> , and restores hearing and speech.
Offertory	<i>Exaltabo te, Domine</i> (Ps. 29:2–3)	Healing becomes thanksgiving	The one upheld and healed extols God while the gifts are prepared.
Secret	<i>nostrae fragilitatis subsidium</i> ; Trinity Preface	Service received as help	The Church asks that her offering be acceptable to God and become assistance in human frailty.
Communion	<i>Honora Dominum de tua substantia</i> (Prov. 3:9–10)	Firstfruits and abundance	Substance and firstfruits honor the Lord; barns and presses supply the sapiential image of overflowing provision.
Postcommunion	<i>subsidium mentis et corporis</i>	Whole-person remedy	Sacramental reception is asked to bring help to mind and body and the fullness of heavenly remedy.
Sense	Synthesis		
Literal	God strengthens a gathered people; Paul transmits the Resurrection gospel; Christ heals hearing and speech; the Church offers, receives, and asks bodily and spiritual help.		
Allegorical	The risen Christ opens the Church to hear the apostolic gospel and confess it rightly; grace makes a former persecutor a witness and sacramental communion serves the salvation of the whole person.		
Moral	Receive before speaking, hand on what was received, return gifts in thanksgiving and service, and bring conscience, weakness, possessions, mind, and body under divine mercy.		
Anagogical	The holy dwelling, risen body, renewed flesh, abundant storehouse, and fullness of heavenly remedy point toward the concord and incorruption of God's completed household.		

Scriptural Date and Location

Proper	Citation	Location	Date
Gradual	Ps. 27:7, 1 Vulg. (modern 28:7, 1)	David fleeing Saul, away from the tabernacle	Traditional: before David's accession, before 1055 BC (older chronology)
The title names David. Theodoret places him fleeing Saul and away from the tabernacle; exact site and first audience are unknown, while Israel receives his prayer. Aquinas reads David and Christ. The older accession bounds this horizon; NABRE leaves the poem's origin open. <i>Sources: Theodoret, PG 80:1057–1060; Aquinas, Super Ps. 27; Catholic Encyclopedia; NABRE Ps. 28.</i>			
Offertory	Ps. 29:2–3 Vulg. (modern 30:2–3)	Jerusalem: David's palace or Araunah's future-Temple site	Traditional: after c. 1047 or late in the reign before 1015 BC
Aquinas and Bellarmine give the palace; Patrizi the census-plague altar. The dates derive from the older reign; the first audience is unknown. NABRE Ps. 30:1 records a later Temple-dedication adaptation, with its 164 BC horizon in 1 Maccabees. <i>Sources: 2 Sam. 5:11; 24:18–25; Aquinas, Super Ps. 29; Patrizi, pp. 115–116; 1 Macc. 4:52–59; NABRE Ps. 30.</i>			
Introit	Ps. 67:2, 6–7, 36 Vulg. (modern 68:2, 6–7, 36)	Traditional Davidic procession: the Ark brought to Zion	Traditional: soon after c. 1047 BC
Haydock, citing Houbigant, joins the Davidic title to the Ark's procession; Bellarmine notes the Mosaic echo. Israel before the Ark is the received audience. The date derives from David's Jerusalem reign; NABRE does not securely date the poem. <i>Sources: Num. 10:35; 1 Chr. 15–16; Haydock at Ps. 67:1; Bellarmine; Catholic Encyclopedia; NABRE Ps. 68.</i>			
Alleluia	Ps. 80:2–3 Vulg. (modern 81:2–3)	Israel's sanctuary; Asaph before the Ark in Jerusalem	Traditional: Asaph, or David for Asaph, c. 1047–1015 BC
Bossuet records Jerome's attribution to Asaph and Ambrose's to David for Asaph to sing. Chronicles places Asaph before the Ark; Israel's festival assembly receives the song, though the feast is debated. NABRE secondarily allows later guild transmission. <i>Sources: 1 Chr. 15–16; Bossuet on Asaphic psalms; NABRE Ps. 81.</i>			
Communion	Prov. 3:9–10	Royal, parental wisdom in Israel	Traditional: tenth century BC (older c. 1015–975)
Proverbs 1:1 associates the collection with Solomon; chapters 1–9 form a son in trust and the neighbor's due. The first addressee is unknown; Israel receives the wisdom. Later collections are named, and NABRE places final gathering postexilically or early in the Second-Temple period. <i>Sources: Prov. 1:1; 3:1–35; 25:1; Catholic Encyclopedia; NABRE introduction.</i>			
Gospel	Mark 7:31–37	Rome; Mark as Peter's interpreter for Roman Christians	Traditional: AD 50–67; PBC: before AD 70
<i>Narrated event</i>	Mark 7:31–37 (context 7:24–8:10)	Tyre–Sidon–Sea of Galilee–Decapolis; town unknown	Maas: May–Sept. AD 28; a Lapide: about May AD 33
Papias transmits Mark's Petrine relation; Clement, Irenaeus, and Jerome supply Rome. Maas and a Lapide give incompatible event harmonies; Mark names Jesus, the afflicted man, and unnamed bearers. NABRE dates composition around AD 70: Rome shortly before, or Syria shortly after. <i>Sources: Eusebius, HE III.39.15; VI.14.6–7; Irenaeus III.1.1; Jerome, Vir. ill. 8; Maas; a Lapide; PBC 1912; NABRE.</i>			
Epistle	1 Cor. 15:1–10	St. Paul at Ephesus, to the Church at Corinth	Traditional: about Easter AD 57
Paul writes during his Ephesian mission to Corinth and recalls received Resurrection tradition in vv. 3–7; NABRE dates the letter about AD 56. The lesson stops within v. 10 after grace was not void, before labor and grace “with me.” <i>Sources: Acts 18–19; 1 Cor. 15:1–11; Catholic Encyclopedia; NABRE introduction and notes.</i>			

The Propers: Themes and Movement

The risen Christ opens a people to receive his Gospel, confess it in deed and word, and return his gifts through sacrifice, mercy, and praise

The Mass moves from God's holy dwelling to the heavenly remedy of mind and body. Between them, apostolic tradition gives faith its object, Christ opens hearing and speech, the psalms turn help into thanksgiving, and the altar receives service and firstfruits. Grace is divine life making a people concordant, articulate, sacrificial, generous, and destined for resurrection.

God makes the house and gives it the Gospel

Psalm 67 begins with divine agency. The God who arises before his enemies is Father of orphans, Judge of widows, liberator of captives, guide from Sinai, and Lord of Zion. The Introit selects the center of that procession: God dwells in holiness, makes the concordant inhabit one house, and gives strength to his people. Hilary, Augustine, and Cassiodorus read the house through Acts 4:32, the believers made one heart and soul. Augustine says grace constructs this dwelling; Theodoret sees persons directed toward the one aim of virtue. The Church enters Mass as God's work: a scattered multitude made capable of common hearing and praise.

The Collect names the principle of that creation. God's abundant goodness exceeds both merit and request, forgives what conscience fears, and adds what prayer does not presume. Its verbs move from transcendence through mercy into pardon and increase. Aquinas's doctrine of divine liberality clarifies the logic; Schuster hears the added good reach perfected charity and union with God. Grace does not merely cancel debt. It enlarges the worshipper for holiness and communion.

First Corinthians 15 then gives this people the word it must receive. Paul preached a Gospel the Corinthians received, in which they stand, by which they are saved, and which they must hold. He handed on what he received: Christ died for sins, was buried, rose on the third day according to the Scriptures, and appeared to witnesses. Irenaeus and Tertullian defend here the real flesh of Christ; Chrysostom stresses transmission, burial, cumulative appearances, and Paul's humility; Theodoret emphasizes living testimony. Grace makes the former persecutor an apostle. The lesson ends within verse 10 at grace that has not become void, concentrating the ear on divine victory as conversion and fruitfulness.

Christ opens hearing into right confession

Mark shows in the body what the Epistle shows in the Church. Jesus takes aside a man with deafness and impaired speech, puts fingers in his ears, touches his tongue with saliva, looks heavenward, groans, and commands *Ephphetha*. The ears open, the bond of the tongue is loosed, and speech becomes right. The historical restoration manifests the incarnate Lord's care for the whole person; because body and soul share one Creator and Redeemer, the act also bears ecclesial, sacramental, and moral senses.

Gregory the Great's direct exposition is the Sunday's own Matins lesson under the 1960 Office. Fingers are gifts of the Spirit; saliva is wisdom from divine speech; the gaze reveals the heavenly source; the groan teaches prayer; right speech is confirmed by prior action. Bede develops withdrawal from the crowd, opened interior hearing, savor of wisdom, catechesis, and confession. Theophylact praises the sanctifying efficacy of Christ's assumed flesh. Anthony hears Old and New Testaments through the two ears and requires life to agree with confession. Lawrence of Brindisi hears in *Bene omnia fecit* the Creator renewing his good work through redemption.

The Alleluia supplies the Church's response. Psalm 80 moves from instruments and festival joy to covenant hearing and God's promise to fill an opened mouth. Augustine and Cassiodorus read received preaching and embodied works of mercy as instruments sounding together; Theodoret preserves the real festal music. Christ's command of silence then disciplines proclamation. Augustine awakens authorized preachers through the forbidden witnesses' zeal; Leo XIV places the command before Mark's completed paschal confession. Right speech is neither wordlessness nor publicity: it is received truth, ripened through the Cross and Resurrection, and made credible in deed.

The cry becomes healing, praise, and sacrifice

The Gradual changes Psalm 27's order. It first sings the answer—the heart trusted, received help, flesh flowered again, and praise became willing—then returns to *Ad te, Domine, clamavi*. Its centonized *ne discedas a me* asks that silence not become absence. Theodoret preserves David's restored vigor after flight; Augustine, Cassiodorus, and Aquinas unfold the flowering through Christ's Resurrection and the members who will rise in him. Historical restoration grounds the image; Christ gives it eschatological fullness.

The Gospel answers the feared silence through presence and efficacy: touch, heavenward gaze, groan, and one opening word. The Offertory then reverses the Gradual's phrase around the same cry: *Domine, clamavi ad te, et sanasti me*. Petition becomes thanksgiving while the gifts are prepared. Augustine and Cassiodorus receive Psalm 29's dedicated house as Christ's body

raised from death; Theodoret sees human nature renewed in him; Aquinas sees Christ and the Church, now built in conversion and awaiting final dedication. The healed singer offers praise because the risen body is the form and pledge of every Christian healing.

The Secret makes this return sacrificial. *Servitus* is the Church's worship, *munus* the offered gift, and *subsidiū* the help that returns to fragility. The two petitions *sit* ask God to make the oblation both acceptable and medicinal. Schuster hears the Church's priestly *leitourgia*. Grace has not made the worshipper self-sufficient; it has made the weak capable of a real service that divine favor receives and returns as help.

The order of these texts keeps bodily healing within the Paschal economy. Theodoret's David and Hezekiah undergo historical deliverance; Mark's man receives an irreducibly concrete restoration; Augustine and Cassiodorus hear the same psalmic vocabulary reach its fullness in Christ's risen flesh. These senses are complementary because the Incarnation and Resurrection establish their order. Christ does not save humanity by leaving the body behind. His touch restores a created good, his risen Body dedicates the true temple, and his sacrifice opens present mercy toward the final resurrection. The Secret therefore stands between cure and Communion as more than a practical prayer over gifts. The healed creature enters Christ's offering: thanksgiving becomes *servitus*, material bread and wine become *munus*, and confessed fragility is entrusted to the sacrifice from which sacramental help returns. The proper's movement is not from body to spirit as though the first were discarded, but from embodied need through Christ's Body toward the glory of the whole person.

Firstfruits mature into heavenly remedy

At Communion, Proverbs orders substance and firstfruits toward the Lord. A Greek catena fragment transmitted under Origen's name extends firstfruits to virtue and prayer; the *Apostolic Constitutions* directs righteous earnings to food, clothing, captives, and the persecuted. Bede reads alms from justly held goods, every good work returned to grace as source, and heavenly barns filled with eternal satiety. Salvian stresses that possessions first received from God return in devotion and justice; Aquinas requires lawfully possessed gifts and sees firstfruits confessing that increase came from God. The barns and presses therefore signify Wisdom's fruitfulness, not a bargain for private wealth.

The Communion also completes the Introit's social claim. God first makes the concordant dwell in one house; at the altar, those household members learn that substance and increase are gifts capable of return. The *Apostolic Constitutions* makes the return concrete in food, clothing, and ransom; Bede requires honest possession before almsgiving and refuses applause as its measure; Salvian places ownership under the prior fact that everything was received from God. Thus unanimity is neither sentiment nor uniformity. It becomes an economy of worship in which goods are purified by justice, offered in thanksgiving, and opened toward the neighbor. The lesson's Paul embodies the same law personally: one who once scattered the Church is received into its apostolic service, and grace bears fruit without ceasing to be grace. Property, action, and vocation all pass from possession into communion.

The proper's verbs keep gift and creaturely action in order. God arises, makes the house, and gives strength; the heart trusts and receives help; Paul receives the Gospel and hands it on; Christ takes the man aside, touches him, and opens what was bound. The gathered answer: the flesh flowers, the tongue speaks rightly, the singer cries and gives thanks, the Church offers, and the communicant honors God from substance and firstfruits. These acts are real, yet each follows divine initiative, and the Secret still asks God to receive the result and make it fruitful. The sequence therefore gives liturgical form to Paul's confession that grace was not void: grace restores agency instead of replacing it, while every good return depends upon the Giver.

The same order joins confession to justice. The opened ear receives a word that the tongue must speak *recte*; the possessions received under Providence become firstfruits that must be offered from honest labor and opened to the neighbor. Anthony and Gregory test speech by conduct, while Bede tests almsgiving by lawful possession, God's honor, and freedom from applause. These moral movements share one embodied worship. Voice, work, property, and vocation are not detachable compartments: each becomes truthful when what God has given is returned in praise and mercy. Thus the Gospel's restored communication reaches beyond fluent utterance without ceasing to honor it, and the Communion's abundance reaches beyond possession without denying created goods. Both become communion in the house God has made.

Read through the traditional spiritual senses, the whole sequence retains this ordered richness. Literally, God protects and strengthens, David is delivered, Israel praises with instruments, Christ heals a real man, and firstfruits come from actual labor. Allegorically, the risen Christ constructs the Church-house, reflowers human flesh, dedicates the temple of his Body, and opens a people to apostolic testimony. Morally, concord becomes single-hearted virtue, received teaching becomes deed, thanksgiving becomes acceptable service, and wealth passes through justice and mercy. Anagogically, strength becomes incorruption, dedication reaches the completed Church, barns become heavenly satiety, and remedy reaches mind and body. The Fathers' several voices do not weaken the proper's unity; they disclose the dimensions of the one Christological movement enacted by the received Roman formulary.

The Postcommunion gathers the Mass into one anagogical petition. Through reception of the sacrament the Church asks help for mind and body, salvation in both, and the fullness of heavenly remedy. Irenaeus's Eucharistic realism and Schuster's resurrection reading disclose its horizon: Christ nourishes mortal flesh for incorruption. The Introit's strength, Paul's risen Lord, the Gradual's flowering flesh, Mark's opened senses, the Offertory's healing, the Secret's fragility, and the Communion's abundance reach one end. Grace received becomes communion when it opens persons to true confession, accepted worship, justice, mercy, and the resurrection of the whole person.

The Propers: Detailed Commentary

The Appointed Propers in Full

The Latin is collated against the Vatican 1962 typical Missal, printed pp. 390–392. Scriptural English is the public-domain Douay–Rheims/Challoner; the three orations are quoted from Eugene Cummiskey’s public-domain 1861 hand missal. The English witnesses aid study and are not official 1962 liturgical text; where a verse boundary or Latin reading differs from theirs, the difference is named at its element.

Introit (*Int.*)

<i>Psalmus 67:6–7 et 36; 67:2</i>
<i>Deus in loco sancto suo: Deus qui inhabitare facit unánimes in domo: ipse dabit virtutem et fortitudinem plebi suæ.</i>
<i>Psalmus. Exsurgat Deus, et dissipentur inimici eius: et fugiant, qui odérunt eum, a fácie eius. V. Glória Patri.</i>

Douay–Rheims/Challoner, Ps. 67:6–7, 36; 2
Who is the father of orphans, and the judge of widows. God in his holy place: God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.
Witness boundary. The English prints the complete source verses. The chant takes separated clauses, and its <i>unánimes</i> is not the Clementine <i>unius moris</i> rendered “of one manner”; the Douay has no English for the chant’s join.

Collect (*Coll.*)

<i>Oratio</i>
<i>Omnípotens sempitérne Deus, qui, abundántia pietátis tuæ, et mérita súpplicum excédís et vota: effúnde super nos misericórdiam tuam; ut dimíttas quæ consciéntia méruit, et adícias quod orátio non præsúmít. Per Dóminum nostrum.</i>

Cummiskey hand missal (1861), Collect, p. 418
O Almighty and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants; pour forth thy mercy upon us: and both pardon what our consciences dreadeth, and grant such blessings as we dare not presume to ask. Thro’.

Epistle (*Ep.*)

<i>Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios. 1 Cor. 15, 1-10</i>
<i>Fratres: Notum vobis fácio Evangélíum, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deínde visus est plus</i>

quam quingentis fratribus simul, ex quibus multi manent usque adhuc, quidam autem dormierunt. Deinde visus est Iacóbo, deinde Apóstolis ómnibus: novissime autem ómnium tamquam abortivo, visus est et mihi. Ego enim sum mínimus Apostolorum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiám Dei. Grátia autem Dei sum id quod sum, et grátia eius in me vácuá non fuit.

Douay–Rheims/Challoner, 1 Cor. 15:1–10a

Now I make known unto you, brethren, the gospel which I preached to you, which also you have received and wherein you stand. By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures: And that he was buried: and that he rose again the third day, according to the scriptures: And that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, he was seen by James: then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am. And his grace in me hath not been void.

Witness boundary. The Missal stops within v. 10. The Douay verse continues with Paul’s labor and “the grace of God with me”; those words are not appointed, and the English above ends where the Missal does.

Gradual (*Grad.*)

Psalmus 27:7 et 1

In Deo sperávit cor meum, et adiútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. V. Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

Douay–Rheims/Challoner, Ps. 27:7, 1

The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him. A psalm for David himself. Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit.

Witness boundary. The Latin chant begins *In Deo*, has the past *clamavi*, and adds *ne discedas a me*; the Douay witnesses the complete Clementine verses and supplies no exact English for those differences.

Alleluia (*All.*)

Psalmus 80:2–3

Allelúia, allelúia. V. Exsultáte Deo adiutóri nostro, iubiláte Deo Iacob: súmite psalmum iucúndum cum cíthara. Allelúia.

Douay–Rheims/Challoner, Ps. 80:2–3

Rejoice to God our helper: sing aloud to the God of Jacob. Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

Witness boundary. The chant condenses v. 3, omits the timbrel and psaltery, and attaches *iucundum* to the psalm; the Douay translates the whole verses and has no English for the condensed chant.

Gospel (*Gosp.*)

+ *Sequéntia sancti Evangélii secúndum Marcum. Marc. 7, 31-37*

In illo témpore: Exiens Iesus de finibus Tyri, venit per Sidónem ad mare Galilææ, inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas eius: et éxspuens, tétigit linguam eius: et suspíciens in cælum, ingémuit, et ait illi: Ephphetha, quod est adaperíre. Et statim apértæ sunt aures eius, et solútum est vínculum linguæ eius, et loquebátur recte. Et præcépit illis, ne cui dícerent. Quanto autem eis præcipiébat, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audíre, et mutos loqui.

Credo.

Douay–Rheims/Challoner, Mark 7:31–37

And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue. And looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened and the string of his tongue was loosed and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well. He hath made both the deaf to hear and the dumb to speak.

Witness boundary. The liturgical incipit supplies Jesus' name and drops Mark's "again"; the Missal prints *Ephphetha*, while the Douay prints "Ephpheta."

Offertory (*Off.*)

Psalmus 29:2–3

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Douay–Rheims/Challoner, Ps. 29:2–3

I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me. O Lord my God, I have cried to thee, and thou hast healed me.

Witness boundary. The chant drops *Deus meus*, the words rendered "my God."

Secret (*Sec.*)

Secreta; Præfatio de Sma Trinitate.

Réspice, Dómine, quæsumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsídium. Per Dóminum.

Cummiskey hand missal (1861), Secret, p. 420

Look down, O Lord, we beseech thee, on our homage: that the offerings we make may be acceptable to thee, and a help to our weakness. Thro'.

Communion (*Comm.*)

Proverbia 3:9–10

Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

Douay–Rheims/Challoner, Prov. 3:9–10

Honour the Lord with thy substance, and give him of the first of all thy fruits; And thy barns shall be filled with abundance, and thy presses shall run over with wine.

Witness boundary. The antiphon omits “all,” “give him,” and the second possessive before the presses; the Douay translates the complete verses and has no English for the shorter antiphon.

Postcommunion (*Postcomm.*)

Postcommunio

Sentiámus, quásumus, Dómine, tui perceptióne sacraménti, subsidium mentis et córporis: ut, in utróque salváti, cæléstis remédii plenitúdine gloriémur. Per Dóminum.

Cummiskey hand missal (1861), Postcommunion, p. 420

May we receive, by the participation of these thy mysteries, we beseech thee, O Lord, help in body and mind: that in the salvation of both we may enjoy the full effect of this heavenly remedy. Thro’.

Introit: a holy place made of concord (*Int.*)

The antiphon is a liturgical centonization rather than a continuous biblical sentence. It joins the close of Psalm 67:6, the opening of v. 7, and a clause from v. 36, then supplies v. 2 as the psalm verse. The omissions matter. The complete poem praises the God who fathers orphans, judges widows, brings prisoners out in strength, leads Israel from Sinai, takes up residence in Zion, and finally gives strength to his people. The selected clauses compress that history into dwelling, concord, strength, and the scattering of enemies.

Origen’s homily on Psalm 67 follows the psalm’s procession as the ascent of Christ and of those whom he frees; Hilary sees the divine march from Egypt and Sinai reach its ecclesial fulfillment; Augustine hears Christ arise and unbelief yield before the Gospel. The Introit selects the fruit of that victory before returning to the opening cry in its psalm verse. God’s arising creates a holy dwelling: alienation gives way to household, captivity to strength, and a scattered multitude to a people.

One word also preserves a different textual history. The Missal sings *unánimes in domo*; the Clementine has *unius moris in domo*, and the Douay accordingly says “men of one manner.” Cassiodorus’s lemma has the chant’s *unanimes*. Hilary reads a closely related Old Latin form, and Augustine glosses his *unius modi* as persons of one mind and one understanding. The agreement lies in the exegesis, not in identical biblical wording. The Douay accordingly translates complete Clementine verses and has no English for the chant’s centonization.

Hilary, *Tractatus super Psalmos* 67.8, joins the house to Acts 4:32, the believers of one heart and soul. Augustine, *Enarratio in Psalmum* 67.7–8, identifies the holy place with persons whom grace builds into concord; God is not confined to space, and therefore the search for his holy place turns toward a people made fit for his indwelling. Cassiodorus likewise names the Church and cites Acts 4:32 and Psalm 132:1. Theodoret reads the Greek *monotropous* more ascetically as persons directed toward one aim, virtue. These are real developments: ecclesial concord in Hilary and Cassiodorus, graced indwelling in Augustine, and moral single-mindedness in Theodoret.

At the antiphon’s close, Hilary and Augustine hear bodily resurrection in the strength God gives: Augustine explicitly invokes 1 Corinthians 15:43, “sown in weakness, raised in power.” Cassiodorus instead stresses patience and firmness of

faith on the road to eternal reward. The two readings are different, not a consensus. Both nevertheless forbid reading “strength” as domination by the gathered household. The divine power is the life by which bodies rise, faith endures, captives go free, and the Church becomes God’s peaceable home. This prepares Paul’s persecutor-made-apostle: divine victory can conquer an enemy by incorporating him into the witness.

Collect: mercy beyond merit and request (*Coll.*)

The prayer’s grammar moves through three measures. God’s abundance surpasses the merits of suppliants, exceeds their requests, and gives beyond what prayer itself presumes. Conscience supplies the negative petition—pardon what it fears—while mercy supplies a positive good too great to originate in the petition. Cumiskey’s English shifts the final subject from “what prayer does not presume” to blessings “we dare not presume to ask.” It remains the identified historical translation, but the Latin is more exact about prayer’s own limit.

The verbs disclose the prayer’s spiritual order. *Excedis* names God’s transcendence over every reckoning of merit and desire; *effunde* asks that this superabundance descend as mercy; *dimittas* seeks release from the evil conscience fears; and *adicias* asks for a positive increase the creature could not originate. Pardon and perfection are one movement. The sinner is not merely returned to a neutral balance but drawn beyond fear into the good for which grace enlarges prayer.

The entire collect-secret-postcommunion set is already joined in the Old Gelasian, Book III, VII, one of its then-unassigned Sunday Masses. The Hadrianum Gregorian assigns it to the Twelfth Sunday after Pentecost; later alignment places it at the Eleventh. The set’s Sunday therefore moved in transmission and was not fixed from the first. Among the named loci, the Veronese witnesses early forms of the other two orations separately, while the Gelasian is the earliest checked witness that joins the complete set; none of those loci shows an earlier source for the Collect.

Aquinas supplies a doctrinal analogue without claiming to comment on the prayer. In *Summa theologiae* II–II, q. 83, a. 2, ad 3, he says that God’s liberality gives many things even when they have not been requested; at q. 83, a. 16, he distinguishes a sinner’s prayer heard through sheer mercy from a demand of justice. Schuster’s later liturgical commentary takes the unpresumed gift toward perfected love and union with God. Together these sources support the conclusion that mercy does not merely erase a deficit but bestows a good beyond the petitioner’s measure. They do not identify exactly what temporal good will be given or guarantee felt consolation.

The Collect answers the Introit’s house at the level of the soul. Concord is not produced by denying conscience, and holiness is not achieved by confident self-measurement. God forgives the feared debt and adds the unpresumed gift, forming worshippers able to stand together before him. The Postcommunion will name the added good sacramentally as the fullness of heavenly remedy for mind and body.

Epistle: a transmitted Resurrection gospel (*Ep.*)

The lesson stands at the opening of Paul’s long argument about resurrection, and its first paragraph is itself a miniature rule of Christian tradition. Four verbs govern its first sentences: he preached, the Corinthians received, they stand, and they are saved if they hold fast. Paul then handed on what he received. Many scholars identify vv. 3–5 as a tradition earlier than the letter; whatever the precise pre-Pauline form, the literary argument presents the gospel as received testimony rather than Paul’s invention. Death “for our sins,” burial, Resurrection on the third day, fulfillment of Scripture, and appearances belong together.

The repeated “according to the Scriptures” places the Pasch within God’s one economy with Israel rather than treating Resurrection as a marvel without promise. “For our sins” gives the death its saving purpose; burial confirms its reality; the third day declares divine victory; appearances establish that the risen one entered the history and testimony of chosen witnesses. The Corinthians are saved not by admiring the list but by standing in and holding the Gospel it attests.

Irenaeus, *Against Heresies* III.18.3, and Tertullian, *On the Resurrection of the Flesh* 48, use this sequence against docetic or spiritualizing accounts: the Christ who truly died and was buried rose in the flesh. Chrysostom, *Homily 38 on First Corinthians*, treats “delivered” and “received” as the marks of transmission, burial as confirmation of real death, and the appearances as cumulative witness. He also sees Paul’s self-description as deliberate humility: last appearance does not mean a different gospel. Theodoret similarly emphasizes the checkability of living witnesses and reads “according to the Scriptures” through Isaiah, the Psalms, and Jonah.

Chrysostom also preserves the ecclesial texture of the witnesses. Peter is named first as the restored chief apostle; the five hundred prevent the event from being reduced to a private vision; James and the apostolic body show the same risen Christ gathering distinct ministries into one testimony. The women who first receive the Easter announcement in the Gospels are not erased by Paul's compressed list: it serves his Corinthian argument and does not claim to narrate every appearance. The Church receives both canonical forms of witness.

The appearance "to the eleven" differs from the Greek "to the twelve." Ancient and medieval interpreters variously treat the larger number as the corporate name of the apostolic body or regard the Vulgate's eleven as a scribal or explanatory form. The Missal's *undecim* governs the Epistle as this Mass reads it, and the Greek's "twelve" stands beside it in the textual history. The appearances to James and "all the apostles" likewise extend beyond narrated Gospel scenes. Aquinas notes more generally that the Gospels do not record every listed appearance (*Summa theologiae* III, q. 55, a. 3, ad 3).

Paul's *tamquam abortivo* attracts genuinely different readings. Chrysostom and Ambrosiaster stress conversion outside the ordinary apostolic time; Theodoret treats the image as extreme self-abasement, like one not entered among the living; Aquinas's *Super I ad Corinthios* XV, lect. 1, offers three aspects—untimely, violently brought forth, and not grown to due measure. The work is a medieval *reportatio vulgata*, not an autograph, and its threefold analysis is one reading among the several that Paul's metaphor attracts. All preserve the contrast between undeserved calling and real apostolic witness. Paul does not hide that he persecuted the Church, yet neither does he make remorse the last word. Grace makes him what he is and sends him to preach what he once opposed. The Introit's enemies, the Collect's accusing conscience, and the Epistle's persecutor thus meet within a single economy of mercy: sin is judged truthfully, forgiven freely, and overcome fruitfully in apostolic service.

The last sentence is cut within its verse. The liturgical lesson ends after "his grace in me hath not been void." The canonical verse goes on to Paul's abundant labor and "the grace of God with me." Augustine, *On Grace and Free Will* 5.12, Gregory, *Moralia in Iob* XVI.25, and Aquinas use the complete sentence to articulate prevenient and cooperating grace. Catholic doctrine receives that canonical development. Yet those authors are not expounding the appointed ending alone, and their decisive words were not proclaimed. The liturgical boundary concentrates attention on grace transforming a persecutor and not becoming empty, while Scripture states Paul's labor one clause later.

Gradual: help, renewed flesh, and feared silence (*Grad.*)

The Gradual reverses the psalm's order: v. 7 is sung before v. 1. Liturgically, the answer is sung before the remembered cry. Its body moves from a trusting heart to help, renewed flesh, and willing praise; the versicle then returns to the cry that God not remain silent or depart. The chant also differs from the Clementine at several points. It has *In Deo* where the biblical text has "in him," a past *clamavi* where the Douay has "will I cry," and *ne discedas a me*, a clause absent from that verse. No checked patristic lemma carries all of this chant form.

The added *ne discedas a me* corresponds exactly to Clementine Psalm 34:22. The Gradual therefore intensifies the fear expressed by silence: the petitioner asks not only that God speak but that he remain present. Yet the main verse has already confessed help. The chant holds memory and petition together, so that renewed flesh does not abolish dependence and former help becomes the ground of a new cry.

Augustine, *Enarratio in Psalmum* 27.7, reads *refloruit caro mea* with striking brevity: the flesh flourished again, that is, rose again. Cassiodorus expands the botanical figure: the flesh that first flowered in Christ's virginal conception flowers anew in the Resurrection. Aquinas moves through Adam's lost innocence to Christ's risen flesh and the members joined to him. This line of reception brings the Gradual into direct proximity with the Epistle's Resurrection proclamation.

Theodoret preserves the literal-historical horizon. In his exposition of Psalm 27 he reads David's recovered vigor after the dangers associated with Saul, Doeg, and the Ziphites; the flourishing is restored health and courage. Augustine, Cassiodorus, and Aquinas unfold the same words Christologically. Catholic exegesis receives both senses in order: historical restoration grounds the image, while its spiritual fullness is Christ's risen flesh and the members who will flower in him. In the Mass, this resurrection hope moves toward Mark's heavenward groan and effective word; after the Gospel, Psalm 29 will answer the same *clamavi* with *et sanasti me*.

Alleluia: joyful sound ordered to the true helper (*All.*)

Psalm 80 is a festival summons that quickly becomes a covenant summons to listen: Israel is called from Egyptian bondage, forbidden strange gods, and invited to receive God's provision. The Alleluia retains rejoicing, Jacob, the psalm, and the harp, but drops the timbrel and psaltery and moves "pleasant" from the psaltery to the psalm. Because ancient commentary often explains the omitted instruments, it illuminates the source context without describing every word actually sung. The larger psalm remains integral to the spiritual movement: Israel is delivered from bondage, commanded to hear, and promised that God will fill the mouth opened toward him.

Augustine, *Enarratio in Psalmum* 80.3–5, contrasts shouting in the circus with rejoicing in God the helper. He reads the instruments as an exchange between spiritual reception and embodied works of mercy: heavenly preaching and earthly action must sound together. Cassiodorus develops that moral register through almsgiving, fasting, and the union of divine words with human acts. Theodore remains close to the historical festival and the orchestra attested in Chronicles. The literal festal setting and the moral-spiritual senses are complementary: created music truly praises God, while its ordered harmony figures the union of the received Word with embodied works. In the Sunday sequence, the Alleluia's audible praise precedes the command that ears and tongue be opened. The Church sings because grace has summoned her; she then hears how the Lord creates the hearing and speech her praise requires.

Gospel: *Ephphetha* and the discipline of speech (*Gosp.*)

Mark situates Jesus on an indirect journey from Tyre by Sidon toward the Sea of Galilee through the Decapolis. The route follows the Syrophoenician woman's faith and keeps the narrative in or near Gentile territory; it precedes the feeding of the four thousand. Matthew 15:29–31 gives a broad healing summary, but no true parallel supplies this individual, the fingers, saliva, groan, or Semitic command conventionally identified as Aramaic. A Hebrew classification has also been argued. The 1962 incipit drops Mark's "again" and supplies Jesus' name. Its controlling Vatican page prints both *Exiens* and *finibus* without accents.

The sequence of acts begins with the historical healing and opens naturally into the Church's spiritual senses. Others bring the man; Jesus separates him from the crowd; fingers enter his ears; saliva touches his tongue; Jesus looks heavenward and groans; one command opens; then the man hears and speaks rightly. The bodily particularity manifests the Creator's care for the person and the goodness of the senses. Because the same incarnate Word heals body and soul, the historical restoration can bear ecclesial, sacramental, and moral senses without ceasing to be a bodily good.

Gregory the Great directly interprets vv. 32–35 in *Homiliae in Hiezechielem* I.10.20. Fingers signify the Holy Spirit's gifts; saliva, the wisdom of divine speech; the heavenward look, the source from which hearing and speech are received; and the sigh, not necessity in Christ, but a summons to direct our own groaning in prayer toward heaven. Gregory concludes that speaking rightly requires doing before teaching. Under the 1960 Roman Office this paragraph is the third Matins lesson for the Eleventh Sunday, after Mark 7:31–37. The liturgical fact makes Gregory a privileged witness to received Sunday interpretation. His spiritual reading is ordered upon Mark's concrete healing: the Spirit who signifies through Christ's fingers opens the inner ear, divine Wisdom forms the tongue, and Christian teaching becomes right when conduct gives it bodily credibility.

Bede, *In Marci evangelium expositio* II on 7:31–37, develops the separation from the crowd as a first gate of healing, fingers as the Spirit, saliva as the savor of wisdom, and the opened tongue as catechetical confession. His account of Christ's sigh distinguishes the humanity that looks upward from the divine authority of the effective word. The anonymous early medieval Mark commentary transmitted under Jerome reads the healed person corporately as humanity and connects the opened mouth with the Creed. Its attribution is uncertain; it is not Jerome's secure work. Theophylact emphasizes both Christ's humility and the sanctifying efficacy of his assumed flesh, while offering more than one explanation of the groan.

The Church's baptismal rites receive the gestures in another ritual register. Ambrose, *De mysteriis* I.3–4, and the traditionally Ambrosian *De sacramentis* I.1.2–3 (authorship disputed) describe the opening of ears and nostrils through *Ephphetha* so the candidate may hear and answer. The 1952 Roman Ritual directs the priest's saliva-moistened thumb to the ears and then the nostrils, never to the tongue; a 1944 decree permitted omission of saliva for hygiene while retaining the touch and formulas. The rite is preparatory and exorcistic, not the matter or form of Baptism. Robert Bellarmine, *De baptismo* I.24, later defends the received use of saliva and the command. Mark narrates a healing, not this later rite, and the Mass's Gospel does not itself perform it.

Saint Anthony of Padua's sermon on this Gospel (§§3, 8–14) reads the two ears as hearing the Old and New Testaments, the fingers through the Spirit, and right speech as a life whose confession is not contradicted by deeds. Saint Lawrence of Brindisi, *Dominicalia*, Sunday XI after Pentecost, develops *Bene omnia fecit* through creation and Isaiah 35, then treats the gestures, baptism, hearing, and confession. For Lawrence, the acclamation recognizes in Christ the Creator who once saw that all he had made was very good and who now restores creation through redemption. Fingers signify the Spirit, saliva the savor of Wisdom, the upward gaze the descent of grace, and withdrawal from the crowd the recollection in which the soul hears God. His enduring moral truth is that every human heart requires grace to hear and confess. His inherited application of the deaf man to rejected Israel differs from the present Catholic account of Israel, which *Nostra aetate* 4 and the *Catechism* §§839–840 govern.

Augustine, *De consensu evangelistarum* IV.4.5, concentrates on the command not to tell. If forbidden witnesses publish eagerly, authorized preachers should not be sluggish. Yet the command also guards Mark's story from making publicity the measure of faith. Saint John Henry Newman later notes that friends and the Church bring sufferers to Christ and that restored speech serves confession. Saint Oscar Romero, preaching on 9 September 1979, joins this Gospel directly to the appointed 1 Corinthians 15:9–10: Christ does not destroy the persecutor but remakes him by grace into an apostle. Romero reads the concrete gestures within an integral healing of bodily, spiritual, social, and eternal life, a line that reaches naturally toward the Postcommunion's help of mind and body. Pope John Paul II on 10 September 2000 reads *Ephphatha* as an opening to communion and intellectual mission. Pope Leo XIV's general audience of 30 July 2025 emphasizes Christ's healing intimacy, the overcoming of isolating closure, and the need for the full paschal journey before speech becomes mature confession. These later uses differ in genre and authority and together form no patristic consensus.

Offertory: the healed singer offers praise (*Off.*)

The Offertory takes two verses from an individual thanksgiving and answers the Gradual with exact verbal force. There the Church sang *Ad te, Domine, clamavi*; here she sings *Domine, clamavi ad te, et sanasti me*. Between the cry and its answer stands Christ's healing word. Psalm 29 moves from rescue and healing through the memory of descent toward the pit, the change of mourning into joy, and the vow of lasting praise. The chant omits *Deus meus* from v. 3. Its position after Mark creates an audible liturgical correspondence—"I cried to thee, and thou hast healed me"—but lets the assembly appropriate the healed man's wonder as thanksgiving while the gifts are placed upon the altar.

Augustine's two expositions read the psalm through Christ and the Church. The dedication of the house becomes Resurrection: Christ's healed flesh is not recovery from sin or disease but the bearing and overcoming of human mortality. Cassiodorus closely develops the same paradox, identifying the house with Christ's body and dedication with Resurrection. Aquinas joins that Christological house to the Church still being built in conversion and awaiting dedication. Theodoret independently interprets the title as the renewal of human nature in Christ, while allowing the verse's immediate sense to fit Hezekiah's healing.

This tradition draws the Offertory toward the Epistle's risen body and the Postcommunion's salvation of body and mind. Christology governs it: "healed" cannot imply moral or physical defect in Christ. Nor does chanting the verse promise an identical temporal cure to every Christian. The resurrection reading places bodily healing within the promised destruction of death. The Offertory is therefore both eucharistic in the broad sense of thanksgiving and paschal in its deepest object: the Church extols the Father for upholding Christ's humanity from the grave and for promising the same incorruption to his members.

Secret: accepted service becomes help in fragility (*Sec.*)

The prayer asks God to look favorably upon the Church's service so that what she offers may be an accepted gift and assistance for her fragility. The offering is real, but neither its acceptance nor its fruit is self-produced. The repeated *sit* keeps both results in the form of petition. The Trinity Preface follows by rubric; it is not another variable proper but belongs to the Ordinary.

The nouns describe the sacrificial relation. *Servitus* is creaturely worship; *munus*, the oblation; *subsidiū*, aid returning from divine acceptance to human weakness. The gift moves Godward as homage and returns as remedy. Because *propitius* names divine favor and both results remain petitions under *sit*, divine favor remains the source of both effects.

The prayer is older than its Sunday setting. The Veronese sacramentary places an early form within a Mass in time

of drought; it has *ad nostram servitatem* and the dative *fragilitati*. The 1570 Missal still carries *ad*, while the 1604 Vatican typical edition has already dropped it and approaches the 1962 syntax. The Old Gelasian unites the Secret with this Sunday's Collect and Postcommunion but lacks the second *et*. These facts establish a long transmission and real variation, not the prayer's author.

Schuster's identification of *servitus* with the Church's *leitourgia*, her priestly ministry, offers an illuminating reception. The prayer itself is broader than an instruction about the ordained minister: the whole liturgical "we" asks that offered service be acceptable and medicinal. Human weakness is neither denied nor treated as a reason not to offer. It is brought into a relation where service received by God becomes help for the servants.

The Secret also binds the Pauline and sapiential movements. Grace did not remain empty in Paul but issued in apostolic office; firstfruits will honor God from the worshipper's substance. Here action and possession enter the altar as service. Their truth is not denied, yet their acceptability and fruit are received anew from God. The Church offers because grace has made her capable of offering, and she receives help precisely through the service she renders.

Communion: firstfruits returned in justice (*Comm.*)

The antiphon compresses Proverbs 3:9–10. It retains honoring the Lord from one's substance and firstfruits, then the full barns and overflowing presses; it omits the Clementine's "all," the imperative "give him," and one possessive. In context this saying belongs to a father's wisdom instruction: trust in the Lord rather than one's prudence, accept discipline, prize wisdom, show mercy, and do not postpone a neighbor's due. The imagery therefore joins worship and economic goods inside a moral formation; it is not a detachable formula for obtaining wealth.

The early reception makes that moral formation concrete. A Greek catena fragment transmitted under Origen's name interprets honor as sharing, rejects wealth gathered by robbery and greed, and extends firstfruits from harvest to virtue, waking prayer, and the day's first psalmody. *Apostolic Constitutions* IV.9.2 quotes both verses while directing righteous earnings to food, clothing, captives, and the persecuted. Pseudo-Basil and Pseudo-Chrysostom likewise insist that an offering taken from injustice cannot honor God: restitution and mercy belong to the gift's truth before it reaches the altar.

Bede, *In Proverbia Salomonis* I on 3:9–10, gives three ordered senses. His literal reading requires generosity from goods that justly belong to the giver and directs the act to God, not to the giver's reputation. Spiritually, the firstfruits include every good work and grace credited to God rather than one's independent power. Eschatologically, filled barns and presses figure heavenly satiety. The substantially identical passage printed at PL 111:693C–694A is a misattributed duplicate of Bede, not an independent commentary by Rabanus. Salvian of Marseilles, *Ad Ecclesiam* I, remains more sharply economic: because all possessions are received from God, returning them to him is justice as well as devotion.

The interpretations converge on received possession, gratitude, and the neighbor, but they do not make poverty a sign of failed faith. The Lord whom Communion honors is the crucified and risen Christ received sacramentally; Christian tradition reads material abundance beside almsgiving, the danger of avarice, and the eschatological good. Schuster connects the harvest-time antiphon with the old blessing of firstfruits, a plausible liturgical link, not a record of the Communion's first assignment.

Aquinas's treatment of firstfruits in *Summa theologiae* II–II, q. 86, aa. 3–4 gives the same structure doctrinal precision: only lawfully possessed goods can be offered, and firstfruits confess that increase was God's gift before it became human possession. At Communion this confession becomes personal. The Lord honored from substance is the Lord sacramentally received; the communicant's property, labor, virtue, and mercy are summoned into the same self-return. Bede's heavenly barns lead directly to the Postcommunion's fullness of heavenly remedy.

Postcommunion: one salvation of mind and body (*Postcomm.*)

The assembly asks that sacramental reception aid mind and body, save both, and lead it to glory in the heavenly remedy's fullness. Cummiskey reverses the Latin order to "body and mind" and renders *plenitudine gloriemur* as enjoying the remedy's full effect. Those features belong to the quoted nineteenth-century witness, not to the Latin's movement from perception through aid and salvation to glory.

Sentiamus asks that sacramental fruit be known in lived effect, not merely possessed by external reception. *Tui perceptione sacramenti* names Communion as the instrumental occasion; *in utroque salvati* holds the mental and bodily

dimensions inside one saved person; and *plenitudine gloriemur* moves beyond present assistance into an eschatological fullness already tasted as glory. The prayer is at once sacramental, anthropological, and anagogical.

An early form occurs in the Veronese collection and includes a *de* before *caelestis remedii plenitudine*; the Gelasian and Gregorian transmit the prayer within the same set as the Collect and Secret. The prayer's anthropology is positive and eschatological. Salvation concerns the embodied person; sacramental remedy is heavenly; and its fullness exceeds the present moment. It neither promises that Communion removes every illness now nor relegates the body to a temporary shell.

Schuster makes the resurrection horizon explicit: bodily contact with Christ's sacramental Body strengthens the Christian toward the body's final raising. Though Schuster writes long after the texts, the day's propers match his reading closely: Paul's risen Christ, the Gradual's flourishing flesh, Mark's restored senses, the Offertory's healing, and the Postcommunion's salvation of mind and body all resist a Christianity reduced to disembodied information. The last petition also prevents triumphalism: those who have received still confess their need for help.

Irenaeus supplies the deeper patristic grammar: created bread and wine become Eucharist, nourishing flesh destined to rise, because Christ's own flesh and blood communicate incorruptible life. The Postcommunion does not add a disembodied spiritual sequel to the bodily Gospel. It gathers the real man whose senses Christ restored, Paul's confession of the risen body, and the Church's sacramental reception into the one salvation of the whole creature.

Source-Grounded Synthesis Across the Propers

Historical layers and received unity

The formulary reaches 1962 through several historical layers. The Veronese collection holds early forms of the Secret and Postcommunion in separate Masses; the Old Gelasian first supplies the checked three-oration set; the Hadrianum Gregorian places that set at its Twelfth Sunday. In 1962 these texts stand joined in one stable Sunday formulary.

The traditional senses disclose one paschal economy

Literally, the psalms praise the God of Israel who shelters the vulnerable, restores Davidic vigor, summons festival worship, and heals the one who cries. Paul transmits a received Resurrection Gospel; Christ heals a particular man; Proverbs orders real property and firstfruits; the orations ask real pardon, acceptance, and sacramental aid. These historical and bodily goods are the foundation of the spiritual senses.

Allegorically, the Fathers see the risen Christ arise in Psalm 67 and make the Church his concordant house. The Gospel received by Paul tells this house whom it confesses. Gregory, Bede, Pseudo-Jerome, Theophylact, Anthony, and Lawrence then receive Mark's signs within Christ's work in the Church: the Spirit opens, Wisdom touches the tongue, catechesis forms confession, and the Creator renews his work. Augustine and Cassiodorus read flowering flesh and the dedication of the house through Christ's Resurrection. The Mass therefore moves within one Christological economy: the risen Lord gathers, opens, heals, and consecrates his members.

Morally, concord becomes single-hearted virtue; the apostolic word must be held fast; hearing precedes speech; confession is confirmed by conduct; healing returns as praise; offered service awaits God's acceptance; firstfruits pass through justice and mercy. Augustine and Cassiodorus's instrument exegesis, Gregory's action-before-teaching, Bede's honest goods and hidden alms, Salvian's justice, and Aquinas's lawfully offered firstfruits all converge here. Grace is not opposed to action. Grace makes action truthful by giving it a received source, a Godward end, and an ecclesial fruit.

Anagogically, the strength given to God's people is incorruption, the flesh flowers in resurrection, Christ's house reaches its dedication, the barns become heavenly satiety, and the sacramental remedy reaches fullness in mind and body. The Postcommunion names this end most directly, but the whole formulary approaches it. The Epistle's appearances establish the risen body; Mark's healing honors the body; the Offertory gives thanks for healing; and Communion nourishes the embodied person toward glory.

The cross-proper verbal architecture

Several exact verbal relations carry this economy. The Introit says God gives strength; the Gradual says the trusting heart is helped and flesh flowers again. The Gradual cries *Ad te, Domine, clamavi*; the Offertory answers *Domine, clamavi ad te, et sanasti me*. Between them Christ looks to heaven, groans, and speaks one efficacious *Ephphetha*. The Secret asks that what the Church offers be both accepted *munus* and *subsidium* for fragility; the Postcommunion asks that sacramental reception be *subsidium mentis et corporis*. Altar and Communion thus answer the earlier cry not by abolishing weakness but by making divine help sacramentally present within it.

The abundance vocabulary is equally exact. The Collect's *abundantia pietatis* exceeds merit and prayer; grace in Paul is not *vacua*; the Communion's barns fill and presses overflow; the final petition seeks *plenitudo caelestis remedii*. This is a theology of fruit, not accumulation. Divine abundance produces apostolic witness, accepted service, just firstfruits, and heavenly fullness. Every intermediate good remains gift even when it becomes genuinely the creature's act.

A Catholic anthropology of sacramental help

The day's material signs are not secondary decoration. Fingers, saliva, ears, tongue, flesh, offerings, agricultural produce, bread and wine, mind and body belong to the one created order assumed and redeemed by Christ. Ambrose's mystagogy and the Roman *Ephphetha* rite receive Mark's gestures because the Church trusts that bodily signs can minister grace. Irenaeus receives the Eucharist as pledge of the flesh's resurrection. Schuster reads the Secret's service and the Postcommunion's remedy within the same sacramental realism.

Catholic sacramental anthropology holds the modes together without confusion. Christ's bodily miracle manifests compassion for concrete suffering; liturgical signs address embodied persons; Eucharistic remedy strengthens the whole person through God's providence and reaches completion in resurrection. Physical disability is not personal guilt, sacramental fruit is not an automatic promise of present cure, and medicine remains a work of providential care. Those distinctions protect rather than weaken the positive confession: the Word became flesh, rose in the flesh, touches the creature through signs, and saves mind and body in one heavenly fullness.

The holy household returns what it has received

The final synthesis is a movement of gift into communion. God makes the house; mercy exceeds its members' merit; the Church receives the Resurrection Gospel; Christ opens hearing and speech; healed flesh gives praise; the weak offer service; substance becomes firstfruits; Communion gives remedy. None of these movements closes grace into an individual possession. The house becomes holy as received mercy is handed on in confession, enacted in just worship and mercy, and perfected in the common hope of resurrection.

The Propers: Notable and Quotable

These four afterlives move appointed wording into aesthetic, commercial, military-political, and institutional registers. None of them is exegesis; each depends on an English or ritual transmission at some distance from the Latin Mass text.

Epistle, 1 Cor. 15:8 — William Morris turns apostolic untimeliness into aesthetic distance

Appointed phrase. Paul says the risen Christ appeared to him *tamquam abortivo*; the Douay has “as by one born out of due time.”

Later use and locus. William Morris opens the “Apology” to *The Earthly Paradise* (London: F. S. Ellis, 1868), stanza 4, p. 2: “Dreamer of dreams, born out of my due time, | Why should I strive to set the crooked straight?”

The turn. Paul's self-abasement occurs while asserting a real, late apostolic encounter and mission. Morris adds “my” and makes untimeliness a Victorian artist's estrangement from industrial modernity. The apostolic commission becomes a disclaimer of power to repair the age.

Source and rights. The 1868 first edition is public domain. Morris does not cite the Mass; his verbal source is the biblical English idiom shared by the Douay and King James traditions.

Gospel, Mark 7:34 — *Effeta* becomes a body deodorant

Appointed phrase. *Ephphetha, quod est adaperire* enters the Roman baptismal rite as *Ephpheta*; the rite then speaks of an “odor of sweetness.”

Later use and locus. A Willis Pike Co. Laboratories advertisement in the *Perth Amboy Evening News*, 19 June 1912, ed. 2, p. 2, sells “Effeta, The Body Deodorant” with the slogan “Be thou opened unto odor of sweetness.” A second dated occurrence is the *Norwich Bulletin*, 22 June 1912, p. 6.

The turn. The copywriter splices the Gospel command to the baptismal odor formula. Opening ears and forming confession becomes a twenty-five-cent promise about perspiration. Sacred language is not merely quoted; its ritual syntax is redirected into sales copy.

Source and rights. The newspapers are public domain. The immediate source is the baptismal rite, which itself receives Mark 7; the advertisement shows no dependence on the Sunday Mass.

Introit verse, Ps. 67:2 — Cromwell at Dunbar

Appointed phrase. *Exsurgat Deus, et dissipentur inimici eius*; the Douay reads, “Let God arise, and let his enemies be scattered.”

Later use and locus. Captain John Hodgson reports that, as the Scottish line broke at Dunbar on 3 September 1650, Oliver Cromwell exclaimed, “Now let God arise, and his enemies shall be scattered” (*Original Memoirs*, Edinburgh, 1806, pp. 147–48). Thomas Carlyle transcribes the scene in *Oliver Cromwell’s Letters and Speeches* (1861), II, 332–33; at the opening of Barebone’s Parliament in 1653 Cromwell read Psalm 68 again (III, 171–72).

The turn. A liturgical entrance verse becomes a battlefield victory-cry and later a political text for a revolutionary assembly. The speaker moves from petition to reading military success as the verse’s present fulfillment.

Source. The wording reaches us through Hodgson’s recollection, published a century and a half after the battle; it is absent from Cromwell’s own letter written from Dunbar. The English is from the psalter/King James stream, not the Douay.

Gospel, Mark 7:34 — a healing command becomes an institutional surname

Appointed phrase. *Ephphetha*, “Be thou opened.”

Later use and locus. The *Scranton Tribune*, 14 November 1895, p. 3, describes the Ephphatha Guild at St. Luke’s: between fifty and sixty deaf members, an affiliated Penny Club, services, and fundraising fairs. The paper itself derives the name from Christ’s command. The 1969 *Council Membership Directory* of Organizations Serving the Deaf (ERIC ED032704) lists an Ephphatha Conference (printed p. 11) and, at printed p. 25, Ephphatha Services for Deaf and Blind together with its Ephphatha Services Board.

The turn. A word addressed once to one healed person becomes the durable name of guilds, boards, services, and conferences. The records document church-affiliated organizations that place the command in institutional life.

Source and rights. These are functioning church-affiliated institutions, not secular exegesis. The 1895 newspaper wrongly calls the Semitic word Greek; the claim is the newspaper’s own. The newspaper is public domain; the ERIC directory is cited briefly.

The Propers: Interpretive Possibilities

The following six proposals are exploratory editorial synthesis, not recovered compiler intent or teaching attributed to a cited witness. Each names its closest checked precedent and the condition under which the proposal remains sound.

The ear governs the tongue. (*Ep.*, *All.*, *Gosp.*) *Classification:* near analogue located. Paul hands on what he first received; the Corinthians receive, stand, hold fast, and are saved through that Gospel. Psalm 80’s larger context turns festival music into covenant hearing. Christ then opens ears before releasing the tongue and makes the resulting speech *recte*; his command of silence prevents mere publicity from being identified with confession. Together the elements propose a theology of Christian speech: apostolic content precedes expression, the Spirit gives interior hearing, and deed verifies utterance. Anthony §§13–14, Augustine’s *De consensu* IV.4.5, Gregory I.10.20, and Honorius IV.68 on Mark 7 supply partial precedents. The proposal concerns the order of faith and witness; bodily deafness is a condition Christ compassionately heals, not culpable unbelief.

Feared silence is answered by a groan and one word. (*Grad., Gosp., Off.*) *Classification: editorial liturgical synthesis; no direct precedent is claimed.* The Gradual's centonized versicle asks both *ne sileas* and *ne discedas a me*. Christ answers not with extended discourse but by remaining with the sufferer, touching him, looking heavenward, groaning, and speaking one effective *Ephphetha*. The Offertory then takes up the Gradual's *clamavi* and completes it with *sanasti me*. The sequence suggests that divine response is known by efficacious presence before it is measured by verbal volume. Direct Psalm 27 and Mark 7 witnesses treat the components; the proposal offers a spirituality of persevering prayer, not a promise of an audible reply or a claim that every experienced silence is abandonment.

Grace creates a gift capable of return. (*Coll., Ep., Sec., Comm.*) *Classification: near analogue located.* The Collect's abundance exceeds merit and request; grace makes the persecutor an apostle and does not remain void; the Secret names real service and gift while asking God for acceptance and medicinal fruit; the Communion returns substance and firstfruits to the Lord. The mechanism is neither passive reception nor independent achievement. Grace gives identity and capacity; the creature acts; the act returns Godward; divine acceptance makes it fruitful for the weak. Honorius IV.⁶⁵ joins Collect, Epistle, and Communion, but not the present Secret. Augustine, Aquinas, Bede, and Salvian provide doctrinal and moral analogues. The proposal remains bounded by the appointed Pauline ending and may not smuggle in the unproclaimed remainder of v. 10.

The enemy may be conquered as a witness. (*Int., Coll., Ep.*) *Classification: partial saintly analogue located.* The Introit asks God to arise and scatter his enemies. The Collect invokes mercy beyond merit. Paul then names himself a persecutor to whom the risen Christ appeared and whom grace made an apostle. Saint Oscar Romero explicitly joins Paul's transformation to this Gospel's healing power: Christ remakes the sinner rather than destroying him. As a relation within the Mass, the texts open a conversion-shaped form of divine victory: enmity is scattered when the adversary is incorporated into truthful testimony and service. No checked Psalm 67 commentator directly joins the verse to Paul. Conversion does not erase judgment, repair owed, or freedom; it reveals the paschal power by which an enemy can become a brother.

Material signs minister to the whole person. (*Gosp., Sec., Postcomm.*) *Classification: near analogue located.* Fingers, saliva, ears, tongue, gaze, groan, and spoken command belong to Christ's healing act. At the altar a material offering becomes accepted service and help for fragility; after Communion the sacrament is asked to aid mind and body. The sequence proposes a sacramental anthropology: created realities can serve personal grace because the incarnate Lord acts through them, and salvation perfects rather than abandons embodied nature. Ambrose's mystagogy, the Roman *Ephphetha* rite, Anthony, Irenaeus, Romero, and Schuster provide close analogues in distinct registers. The historical miracle, preparatory baptismal sign, Eucharistic sacrifice, and sacramental fruit remain distinct; their unity is Christ's care for the one embodied person and the resurrection promised to that person.

From unvoid grace to heavenly fullness. (*Coll., Ep., Comm., Postcomm.*) *Classification: near analogue located.* The formulary develops a verbal scale of abundance: divine goodness surpasses what prayer can measure; grace in Paul is not *vacua*; barns fill and presses overflow; the received sacrament tends toward *plenitudo caelestis remedii*. The intermediate propers show how fullness travels: Gospel is received, senses are opened, praise is returned, service is accepted, and firstfruits are given. Abundance is therefore not stockpiled surplus but grace reaching apostolic, liturgical, economic, and eschatological fruit. Honorius, Bede, Aquinas, and Schuster provide partial analogues, not the entire chain. The proposal fails when converted into prosperity teaching; its final measure is the common salvation of mind and body, not private accumulation.

Appendix: Scope and Qualifications

Scope. This hand-missal companion studies the recurring *Dominica Undecima post Pentecosten*, II class, in the Vatican 1962 typical Missal. It is not an official liturgical book, critical edition, homily, civil-date assembly sheet, or exhaustive census of Christian interpretation. Latin was collated from the identified facsimile; English is quoted from registered public-domain historical witnesses and is not official 1962 liturgical English. Scripture, ancient Greek and Latin reception, medieval Doctors, later saints, liturgical history, Catholic doctrine, and cultural afterlives were researched within the audited bounds. The precise Epistle cutoff, textual variants, attribution disputes, disability guardrail, Jewish-relations boundary, and historical changes of formulary pairing remain claim-local throughout. No compiler intent, universal consensus, guaranteed temporal cure, prosperity promise, or universal novelty is inferred. Independent content, citation/binding, profile/component, originality, and visual audits through 21 August 2026 supplied findings incorporated into this revision. The accompanying research

scope records its local validation and page-inspection disposition. Maintainer acceptance and installation remain separate publication steps; no PDF or web output was installed from this leaf. **Records.** `propers/verified.md`; `research/scope.md`.

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