

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 risen Christ makes enemies into a household

The Mass's first and last social images are a house and shared substance. The Introit's God inhabits his holy place, makes the concordant dwell in a house, and gives strength to his people; the Communion asks each member of that house to honor the Lord from substance and firstfruits. The intervening propers show how such communion is created. It is neither natural affinity nor an exchange among the already worthy. The Collect places the house beneath mercy that exceeds merit and request, and the Epistle places within it a man who had persecuted the Church.

Patristic reception gives this movement its ecclesial depth. Hilary and Cassiodorus join Psalm 67's house to the believers of one heart and soul in Acts 4:32. Augustine says that grace builds the divine dwelling; Theodoret sees persons directed toward the one aim of virtue. The psalm's divine arising is read by Latin and Greek Fathers through Christ's Resurrection, so the strength given at the Introit is already paschal power. Paul's history then discloses a striking form of that victory: the risen Christ appears to an enemy and grace makes him an apostolic witness. Saint Oscar Romero explicitly joins the Sunday Gospel with 1 Corinthians 15:9–10 in this way—Christ remakes the sinner rather than annihilating him.

The house therefore possesses a conversion-shaped unity. Conscience is not ignored but pardoned; Paul does not conceal persecution but receives a new identity; the solitary are not absorbed anonymously but given a dwelling. The same grace that scatters enmity creates concord. When substance is later offered, it belongs to this paschal household: property is no longer the wall of private possession but material capable of honoring God and serving his members.

Reception, opening, and the truth of confession

The governing relation between Epistle and Gospel is more exact than a general theme of hearing. Paul defines the Gospel before Mark narrates the opened ears. It is Christ's death for sins, burial, Resurrection on the third day according to the Scriptures, and appearances to witnesses. Paul received this and handed it on; the Corinthians received it, stand in it, are saved through it, and must hold it fast. Christian hearing therefore has an apostolic object before it becomes subjective response.

Mark shows the incarnate Lord creating the capacity for that response. Christ takes the man aside, touches ears and tongue, looks heavenward, groans, and commands *Ephphetha*. Hearing opens first; then the bond of the tongue is released and speech becomes right. Gregory the Great's direct exposition, appointed in the Sunday Office, unfolds the economy: fingers are gifts of the Spirit, saliva is wisdom from divine speech, the gaze reveals the heavenly source, the groan teaches prayer, and right speech is confirmed by right action. Bede gives the same movement a catechetical form: withdrawal from the crowd, inward hearing, savor of wisdom, and confession of faith. Saint Anthony hears Old and New Testaments through the two ears and requires deeds to agree with the confession. These readings inhabit the Gospel's own theological grammar: the incarnate Word ministers the Spirit and Wisdom through bodily signs so that a human person may hear and answer God.

The Alleluia supplies a choral analogue. Psalm 80's complete source verse commands Israel to receive a psalm and give the instruments; Augustine and Cassiodorus read the interplay as heavenly preaching answered by embodied works of mercy. The chant condenses that verse, so their instrument exegesis does not describe every sung word, but its principle fits the whole Mass: received word and returned deed must sound together. Gregory's Gospel conclusion says the same thing in another register—do before teaching.

Speech is further disciplined by Christ's command of silence. Augustine uses the forbidden witnesses' zeal to awaken authorized preachers; Leo XIV places the prohibition within Mark's paschal pedagogy, before the mystery of Cross and Resurrection is fully known. The Mass therefore honors proclamation without identifying truth with publicity. The ear governs the tongue because the confession must be received, paschal, ecclesial, and embodied in action.

The cry, the groan, and the word that heals

The chant dramatizes prayer. Psalm 27 moves from cry to help; the Gradual reverses it: first the heart trusts, receives help, the flesh flowers, and praise becomes willing. Then comes *Ad te, Domine, clamavi*. Its exact Psalm 34:22 phrase, *ne discedas a me*, makes feared silence a plea for presence: do not be silent; do not depart.

The Gospel answers without discursive abundance. Christ's fingers and saliva are already a bodily word; his gaze joins the act to heaven; his groan bears compassion and prayer; one imperative opens what was bound. Gregory teaches that Christ does not groan from impotence but instructs the supplicant to direct desire heavenward. Theophylact hears both filial communion and compassion for wounded nature. Divine eloquence here is efficacious presence: the Word speaks one word, and hearing and speech come into being.

The Offertory then reverses the Gradual's phrase around the same verb: *Domine, clamavi ad te, et sanasti me*. The cry feared silence; after Mark, it remembers healing and becomes extolment while the gifts are prepared. The relation belongs to the received liturgical sequence, not to the psalm's first composition. As prayer, however, it is exact and fruitful. Divine silence is answered by the incarnate Lord's touch, groan, and command; the creature's answer is thanksgiving offered at the altar.

This movement also clarifies Christian jubilation. Augustine's reading of Psalm 80 distinguishes joy in God from the crowd's empty shout and can speak of a jubilation exceeding articulate language. Mark, meanwhile, presents impaired speech as a bodily affliction Christ truly heals. The two truths belong together. Speech and hearing are created goods; the power of verbal fluency is not the measure of divine praise. Right confession is the fruit of grace, and its deepest harmony is word joined to deed.

One bodily economy from Resurrection to remedy

The formulary's bodily vocabulary forms a sustained paschal arc: God gives strength; flesh flowers again; Christ restores ears and tongue; the singer is upheld and healed; service becomes help for fragility; barns and presses are filled; mind and body receive heavenly remedy. In their literal senses these passages concern real divine help, restored vigor, a concrete healing, material firstfruits, and sacramental aid. Patristic and liturgical reception unfolds their allegorical and anagogical depth without dissolving those goods.

Irenaeus and Tertullian use 1 Corinthians 15 to defend the real flesh of the Christ who died, was buried, and rose. Theodoret reads Psalm 27 as David's restored bodily vigor after flight and danger; Augustine, Cassiodorus, and Aquinas receive *refloruit caro mea* through Christ's Resurrection and the members who will flower in him. The same order appears in Psalm 29. Theodoret preserves Hezekiah's healing and reads the title through human nature renewed in Christ; Augustine and Cassiodorus see Christ's body as the house dedicated by Resurrection; Aquinas sees the Church now under construction and awaiting final dedication.

Mark gives this paschal pattern a face. Catholic typology does not choose between the healed man as a real person and as a sign within the Church's reading: the spiritual sense rests upon the historical healing and extends its grace-filled pattern to every soul brought to Christ. Pseudo-Jerome can see humanity in the man; Bede can see catechesis; Ambrose's mystagogy can receive ears and nostrils into the preparatory *Ephpheta* rite; Lawrence can hear the Creator's *Bene omnia fecit* renewed in redemption. These show the fruitfulness of the historical miracle in the Church's sacramental life.

The Postcommunion gives the pattern its doctrinal end. Through sacramental reception the Church asks help for mind and body, salvation in both, and the fullness of heavenly remedy. Irenaeus's Eucharistic realism supplies the patristic grammar: bread and wine become Eucharist, and mortal flesh nourished by Christ is destined for incorruption. Schuster accordingly relates bodily contact with Christ's sacramental Body to the body's promised raising. Romero's integral healing—bodily, spiritual, social, and eternal—expresses the same refusal to divide the human person. The Gospel manifests compassion for concrete suffering; the sacrament strengthens the whole person through God's providence; resurrection completes the remedy.

Firstfruits: grace returned without ceasing to be grace

Four texts make a theology of fruitful return. The Collect begins with *abundantia pietatis*: mercy exceeds merit and request and adds what prayer cannot presume. The Epistle ends with grace that has not become void in Paul. The Communion sings filled barns and overflowing presses. The Postcommunion asks to glory in the fullness of heavenly remedy. Between divine abundance and eschatological fullness stand witness, praise, sacrifice, firstfruits, and works of mercy.

The Secret states how human action belongs inside grace. The Church names her worship *servitus* and what she offers *munus*; she nevertheless asks God to make the gift acceptable and to make it *subsidium* for fragility. Schuster

hears *servitus* as the Church's priestly *leitourgia*. The offering is not unreal because it depends upon grace. It is most truly the Church's service when divine favor receives it and returns it as help.

Proverbs gives this return an economic and moral body. The Origen-attributed catena fragment directs firstfruits toward Church and poor and extends them to prayer and virtue. The *Apostolic Constitutions* joins the verses to food, clothing, and ransom from righteous earnings. Bede's literal sense requires goods justly possessed and alms directed to God's honor rather than applause; his spiritual sense returns every good work to grace as source; his anagogical sense sees the barns as heavenly satiety. Salvian says what was first received from God is returned in devotion and justice. Aquinas likewise permits only lawfully held goods to be offered and sees firstfruits as confession that all increase was first God's gift.

The Communion promise therefore belongs to Wisdom's order of worship, justice, mercy, and heavenly reward. It is not a prosperity bargain. The filled barn is already opened toward the neighbor; the winepress flows into praise; the final abundance is the remedy in which mind and body glory. Grace does not become private possession when it bears fruit. It becomes communion: the Gospel received is handed on, hearing becomes right confession, healed life becomes thanksgiving, property becomes firstfruits, service becomes sacramental help, and the whole person is returned to God in the risen Christ.

Source-Grounded Synthesis Across the Propers

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 *subsidiium* for fragility; the Postcommunion asks that sacramental reception be *subsidiium 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 *Ephpheta* 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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- *The Roman Missal, Translated into the English Language for the Use of the Laity*, first revised ed. (Philadelphia: Eugene Cumiskey, 1861), Eleventh Sunday after Pentecost, printed pp. 418–420; Collect, Secret, and Postcommunion. Scriptural English: public-domain Douay–Rheims/Challoner from Project Gutenberg eBook 1581 (the registered Challoner–Gutenberg edition); the exact verse-artifact IDs and review fingerprints are in `research/source-bindings.toml`.
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