

Twelfth Sunday after Pentecost

DOMINICA DUODECIMA post Pentecosten

1962 Roman Missal propers: received help, life-giving ministry, enacted mercy, intercession, pardon, and sacramental strengthening

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Deus, in adiutorium meum inténde</i> (Ps. 69:2–3, with 4a)	Help sought at once	A persecuted singer confesses continual need and asks God to frustrate those who seek his life.
Collect	<i>de cuius múnere venit, ut tibi ... serviátur</i>	Service itself is gift	The Church asks to run without stumbling toward God's promises, because worthy service already comes from him.
Epistle	2 Cor. 3:4–9	Sufficiency from God	Paul contrasts self-sufficiency with fitness received through Christ for the life-giving ministry of the new covenant.
Gradual	<i>Benedícam Dóminum in omni témpore</i> (Ps. 33:2–3)	Praise in every season	Blessing fills the mouth; the meek hear a soul glory in the Lord and rejoice.
Alleluia	<i>Dómine, Deus salútis meæ</i> (Ps. 87:2)	Day-and-night appeal	The darkest psalm supplies an Alleluia verse: lament addresses the God who remains the singer's salvation.
Gospel	Luke 10:23–37; Credo	Law fulfilled as mercy	Jesus moves from blessed sight, through the double commandment, to a wounded stranger and the command to become a neighbour by action.
Offertory	<i>Precátus est Móyses</i> (Exod. 32:11, 13–14, with matter from v. 12)	Intercession before God	Moses appeals to covenant promise for an undeserving people; the chant's Old-Latin form is not a verbatim Vulgate extract.
Secret	<i>nobis indulgéntiam largiéndo</i>	Pardon honors the divine name	The Church asks God to regard the offerings favorably so that their obtaining pardon may give honor to his name.
Communion	<i>panem ... vinum ... óleo</i> (Ps. 103:13b, 14b–15, adapted)	Creation's gifts at Communion	Earth is filled from God's works; bread strengthens, wine gladdens, and oil brightens.
Postcommunion	<i>expiatióem ... et munímen</i>	Life, expiation, protection	Participation in the holy mystery is asked to vivify, cleanse, and defend its recipients.

Sense	Synthesis
Literal	Help is requested; Paul locates ministerial fitness in God; Jesus commands concrete mercy; Moses intercedes; the Church offers, communicates, and asks life and protection.
Allegorical	The Fathers see Christ as the compassionate traveller who heals fallen humanity, bears it in his Incarnation, and entrusts it to the Church; healed by his gifts, humanity is restored to love as he loved.
Moral	Read God's command so that it becomes merciful action: receive sufficiency as gift, bless God in every circumstance, approach the wounded, intercede for sinners, and spend oneself without self-justification.
Anagogical	The promised destination is eternal life: day-and-night prayer, new-covenant glory, the Samaritan's promised return, and vivifying Communion draw the pilgrim through the Church toward resurrection, judgment, and unbroken praise.

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Exod. 32:11–14 (adapted; cf. v. 12)	Sinai/Horeb, the covenant mountain in the wilderness	2014 Loreto/Feeney edition's uninitialled apparatus: AM 2518; its Exodus frame also prints 1491 BC
<i>Narrated event: the golden-calf crisis after Moses' first forty days on the mountain. A compiled note drawing on Jerome records a fast on the seventeenth day of the fourth month as a memorial of the shattered tablets; it does not demonstrate the event's date.</i> Catholic tradition receives Moses as the Pentateuch's principal inspired author. The 1906 Pontifical Biblical Commission allows pre-Mosaic sources, secretarial aid, inspired additions, and later linguistic updating while maintaining substantial Mosaic authenticity. The 2014 Loreto/Feeney edition's uninitialled chronological apparatus places the calf chapter in AM 2518 and elsewhere prints 1491 BC for this Exodus frame; the old edition's two systems are reported without harmonizing them. The 1908 <i>Catholic Encyclopedia</i> instead concluded for about 1277 BC. Current chronologies dispute both date and the mountain's modern coordinates.			
Gradual	Ps. 33:2–3 (modern 34:1–2)	The court of Achis at Geth and David's escape	Traditional Achis episode: AM 2944 / c. 1060 BC; before accession
The traditional title connects the psalm with David's feigned madness and escape during Saul's persecution (1 Sam. 21). It calls the ruler Abimelech where Samuel names Achis; Basil, Augustine, and other Catholic commentators preserve solutions to the name. The alphabetic form orders praise from beginning to end; modern authorship and dating remain debated.			
Introit	Ps. 69:2–4 (modern 70:1–3)	David in danger; traditionally during Absalom's revolt	Traditional Absalom setting: c. 1024–1023 BC
The received title assigns the psalm to David "in remembrance." Theodoret and the Haydock tradition place its urgent prayer during Absalom's rebellion; no exact day or site is supplied. The poem repeats Ps. 39:14–18, and modern composition judgments remain unsettled.			
Alleluia	Ps. 87:2 (modern 88:1)	Korahite maskil of Heman/Eman the Ezrahite, or David speaking in his name; no exact site	Traditional Davidic–early Solomonic horizon, c. 1055–975 BC
Haydock's preferred identification makes Heman young under David and renowned for wisdom under Solomon; other received commentators allow David to speak in his name. The ancient heading supplies attribution rather than an episode. The psalm is also received as the voice of Christ in his Passion, death, and burial; modern dating remains open.			
Communion	Ps. 103:13–15 (modern 104:13–15)	The created world under God's providence; no single human site	Davidic attribution: traditionally 1085–1015 BC
The Latin psalter's heading, "For David himself," places the hymn within the conventional Davidic lifetime without naming an occasion. The Hebrew lacks that heading, and modern dating is undetermined. Bread, wine, and oil first praise created providence; their liturgical and sacramental fullness belongs to the Church's received spiritual reading.			
Epistle	2 Cor. 3:4–9	St Paul at Philippi in Macedonia, addressing Corinth in Achaia	Summer or autumn AD 57; some schemes shift about one year
Catholic tradition and the letter itself identify the Apostle. After meeting Titus in Macedonia, Paul writes a few months after First Corinthians to prepare the community for his coming. The appointed verses belong to his defense of a God-given new-covenant ministry and presuppose Exod. 34.			
Gospel	Luke 10:23–37	Traditional provenance: Achaia; Aherne reports many writers: Caesarea; Jesus' speaking place unnamed	Composition c. AD 58–64; Lapide: Oct.–Nov. AD 33; Maas: Sept.–Dec. AD 28
<i>Narrated teaching: Cornelius a Lapide's expressly probable harmony places the return of the Seventy-two, the lawyer, and the Samaritan between Tabernacles and the November visit to Martha and Mary in AD 33. A. J. Maas gives a distinct Catholic harmony: the Seventh Journey, September–December AD 28, the Seventy-two probably returning in lower Peraea, and the discourse in the vicinity of Jericho. The two chronologies remain unmerged. Luke leaves the speaking place unnamed: Jerusalem–Jericho is the parable's road, not by itself a location notice for the discourse.</i> The ancient Church receives Luke the physician and companion of Paul as author, writing according to Paul's preaching. An early <i>Argumentum</i> names Achaia, and Aherne reports that many writers placed composition during Paul's Caesarean imprisonment. The 1912 Pontifical Biblical Commission requires Luke to precede Acts and the end of Paul's Roman captivity; Howlett's <i>Catholic Encyclopedia</i> chronology places that terminus at about AD 64. Modern Catholic introductions commonly offer c. AD 80–90 as an alternative critical horizon.			

The Propers: Themes and Movement

From the helpless cry to the life of love

The formulary moves from the cry of one who cannot save himself to the life of one made able to love. God gives the beginning, power, pattern, pardon, and food of Christian service: the Spirit writes the good command within; Christ the Samaritan draws near to fallen humanity; his mercy creates a merciful people; his intercession carries sinners to the altar; and his sacramental gift vivifies those sent to do likewise. Grace does not leave the human act behind. It heals, elevates, and completes it.

1. The cry for help opens into a grace-given course (*Int.*, *Coll.*, *Ep.*)

The Introit begins in the imperative: *inténde*, attend; *festína*, make haste. Before danger is described, the threatened servant turns toward God. Eusebius hears in this compact cry the voices of David, Christ, and the Church; Augustine hears the members of Christ confessing a need that remains throughout the pilgrimage; Cassian gives the verse to the monk in every condition, and Benedict makes it the threshold of the Hours and the prayer of humble work. Dependence is not an emergency measure at the edge of Christian life. It is the creature's truthful posture before the giver of life.

The Collect transforms that cry into ordered movement. Worthy service itself comes *de cuius múnere*; therefore the Church asks the giver to grant that his people run without stumbling toward his promises. The prayer holds together gift, service, motion, and end. Augustine's teaching on grace and free will supplies its doctrinal cadence: God awakens and strengthens the will so that the renewed person truly consents and acts. Aquinas, *ST* I-II, q. 109, aa. 2, 4-5, 9-10, says the same with scholastic precision: without grace fallen man cannot be healed, keep the whole law, merit eternal life, or persevere; under grace he acts as a living secondary cause. The Benedictine Prologue receives the biblical verb of running in just this key—the heart expands in the sweetness of love, and the monk runs toward the heavenly homeland.

Paul gives the Sunday's ministerial form to this anthropology. Confidence is *per Christum ad Deum*; sufficiency is *ex Deo*; yet those made sufficient really are ministers. Chrysostom points to the Corinthians themselves as the Spirit-written commendation of apostolic labor. Theodoret and Aquinas refuse the rivalry between divine and human agency: God makes the minister fit, and the minister consequently serves. Thus the Introit does not end in helplessness, nor the Collect in pious desire, nor the Epistle in a theory of inward grace. Received help becomes a course, and received sufficiency becomes ministry.

2. The Spirit brings the written command to its living perfection (*Ep.*, *Gosp.*)

Paul's antithesis does not divide the God of Moses from the God of Christ. The stone-lettered ministry is divine and glorious; its command is holy. What it cannot do by external inscription alone is forgive the sinner, pour charity into the heart, and produce the obedience it requires. Chrysostom honors both glories while proclaiming the greater; Ambrosiaster locates the new ministry's surpassing splendor in forgiveness and righteousness; Augustine teaches that even the good precept remains killing letter when the Spirit does not inwardly give love; Aquinas therefore calls the grace of the Holy Spirit the New Law in its principal reality. The promise of Jeremiah and Ezekiel is fulfilled: the one divine will once written on stone is written in the living heart.

The Gospel enacts this doctrine as a lesson in reading. Jesus asks the lawyer, "What is written? How readeest thou?" The answer from Deuteronomy and Leviticus is entirely true: love God wholly and the neighbor as oneself. Then Christ gives the command a body. The Samaritan sees, is moved with compassion, approaches, binds, pours, sets the wounded man upon his own beast, brings him to shelter, keeps watch, pays, entrusts further care, and promises to return. The lawyer asks which persons fall within the boundary of neighbor; Christ asks which traveller *became* neighbor. The written word reaches its living perfection when grace makes charity operative.

The Fathers contemplate in the Samaritan both the Lord who saves and the life he gives his members. Origen preserves an elder's reading of wounded humanity; Ambrose, Augustine, and Bede identify the compassionate stranger above all with Christ. Humanity descends from Jerusalem into mortality, is stripped and wounded by sin, and lies unable to restore itself. The Son becomes near by the Incarnation, bears our weakness in his flesh, binds the wounds, brings the patient to the Church, commits care to apostolic ministry, and promises to return. Bede holds the senses in fruitful union: Christ is Neighbor in the highest sense, and everyone who performs mercy becomes neighbor. The command *fac similiter* is therefore the form Christ's own mercy takes in those he has healed.

The Gospel's opening beatitude also orders the passage's sight. The disciples are blessed because their eyes see the saving works long desired by prophets and kings. On the road, priest and Levite likewise see the wounded man, but their sight does not mature into approach. The Samaritan sees and is moved in his inward parts; compassion then becomes the long sequence of embodied acts. The lawyer must finally see himself inside that sequence: not merely defining the neighbor from outside, but receiving Christ's merciful judgment and going to enact it. Blessed sight reaches its proper fruit when the person shown mercy learns to behold another's misery with the heart of Christ.

3. Continual praise contains the whole day and the whole night (*Grad., All.*)

The Gradual answers received sufficiency with *Benedícam Dóminum in omni témpore*. Basil and Augustine hear “always” as the consecration of every season; praise in the Lord becomes common joy because the meek hear and rejoice. The Alleluia then sounds the opening of Psalm 87, the lament that carries no easy turn toward visible relief: *Dómine, Deus salútis meæ, in die clamávi et nocte coram te*. The singers can bless at all times because night itself remains before the God named salvation.

Patristic exegesis opens that constancy into the mystery of Christ. Augustine hears the Passion and, in day and night, the Church joined to Christ in prosperity and adversity. Eusebius reads the sequence from Psalm 86’s birth in Sion to Psalm 87’s descent into death as the incarnate Lord’s continuous oblation. Theodoret also lets the afflicted people and suffering humanity speak. At Mass these voices are not reduced to one historical occasion: they form the Church’s praise in the crucified and risen Christ. The disciples are about to be called blessed for seeing; the Alleluia teaches them that faith also addresses God when sight is dark.

4. The Mediator carries sinners from covenant promise to the altar (*Off., Sec.*)

At the Offertory Moses stands between threatened judgment and the people. He does not call the calf harmless. He invokes God’s saving name, the deliverance from Egypt, and the oath to Abraham, Isaac, and Jacob. First Clement and Chrysostom admire the pastor willing to be blotted out for his people; Gregory the Great sees God’s “let me alone” as the very opening through which the servant is drawn into bold supplication, and Moses’ willingness to die as a self-offering. Tertullian names the intercession a type of Christ. The figure is fulfilled, not discarded, in the one Mediator who offers himself and ever lives to intercede.

Augustine and Theodoret read the scene according to divine constancy. God’s anger is just judgment, not turbulent passion; his eternal providence includes the prayer by which mercy is bestowed. Theodoret’s sequence is especially important: pardon preserves Israel and the covenantal future, while discipline and accountability remain. Mercy does not name indifference to evil. It names the triumph of God’s faithful purpose through an intercessor whom God himself has raised up.

The Secret places that mystery within the Church’s Eucharistic offering. Its grammar asks God to regard the offerings favorably so that, in granting pardon to us, they may give honor to his name. Justin and Irenaeus praise the pure offering of the renewed people; Cyril of Jerusalem presents the memorial of Christ’s sacrifice together with intercession for the living and the dead; Augustine locates every acceptable sacrifice within the one whole Christ, Head and members. Trent states the doctrinal center without reserve: the Mass is a true and proper propitiatory sacrifice because the same Christ who offered himself once on the Cross is offered sacramentally in an unbloody manner. The human gifts do not purchase mercy; taken into Christ’s one oblation, they are the liturgical action through which the Church truly asks and receives pardon.

5. The Church receives created gifts as sacramental life (*Comm., Postcomm.*)

Psalm 103 first sings the Creator’s generous order. Rain descends, earth is filled, grass grows for beasts, and human cultivation brings forth bread, wine, and oil. Theodoret delights in their bodily purposes; Bellarmine draws from them gratitude, recognition of fatherly providence, and temperance. Christian spiritual reading does not empty these goods of their created truth. It discovers that the same Wisdom who feeds bodily life has ordered creation toward mysteries in which Christ feeds, gladdens, heals, and consecrates his people.

Eusebius accordingly passes from the vine to the true Vine, from bread to the mystical Logos, and from oil to light and healing. Augustine sees apostolic earth bearing Christ as bread, the cup giving sober inebriation, and anointing extending through the whole Christ. Cassiodorus is explicit: the wine received in ecclesial mystery is consecrated as Christ’s Blood, while oil evokes royal chrism. Sung at Communion, the triad therefore retains the praise of providence and reaches its sacramental fullness. Creation supplies what the Church offers; Christ gives what only his sacrifice and presence can make it become.

The Postcommunion names the fruits for which communicants pray. Participation in the holy mystery is to vivify; it is to grant expiation and protection. Ignatius calls the Eucharist medicine of immortality. Aquinas, *ST* III, q. 79, aa. 1–2, 4, 6, 8, explains that Communion nourishes the life of grace, remits venial sin, strengthens against future sin, unites the faithful to Christ and one another, and pledges glory; fruitfulness flowers in worthy reception. The Mass therefore closes where its Gospel command can be obeyed. Those found half-dead are borne by Christ; those vivified by his mystery become bearers of another’s burden. Those who received pardon intercede for sinners. Those fed from God’s works spend themselves in mercy. And those guarded through the night run toward the promise of eternal life, awaiting the Samaritan’s return.

From cry to neighbor. Cry for the help without which no course can begin; receive the Spirit who writes charity within; bless God through day and night; enter Christ’s intercession and offering; receive sacramental life and go to become a neighbor. Read in these five acts, the received Roman formulary joins elements that came from distinct historical sources.

The Propers: Detailed Commentary

The ten appointed texts, printed in full with an element-by-element commentary in the full edition, are read together below.

Gift creates the servant who can run (*Int., Coll., Ep., Postcomm.*)

The Mass begins before human sufficiency. David's urgent *Deus, in adiutórium* gives the worshipper the speech of dependence; Eusebius and Augustine hear in it Christ and his members, while Cassian and Benedict make it the prayer of every condition. The Collect then discloses what that help does. Worthy service comes *de cuius múnere*, yet the faithful really serve; God gives, yet they really run *ad promissiones tuas*. Grace does not occupy the space where creaturely action should have been. It heals and elevates the creature so that filial action becomes possible.

Paul names the same economy ministerially. Confidence travels through Christ toward God, sufficiency is not *quasi ex nobis*, and nevertheless God has made real ministers of the new covenant. Chrysostom points to the Corinthians as a Spirit-written apostolic letter; Theodoret and Aquinas insist that God's causality establishes rather than empties ministerial agency. Augustine's exposition of Psalm 118 joins the enlarged-heart run, love of God and neighbor, letter and Spirit, and continual praise. The Sunday therefore possesses a coherent anthropology: the cry receives help; help gives service; service becomes a course; the course becomes ministry.

The Postcommunion completes that line by returning to gift at a deeper level. Holy *participatio* is the subject of *vivificet* and *tribuat*; the mystery gives life, expiation, and defense. Ignatius calls the Eucharist medicine of immortality, and Aquinas unfolds its nourishing, sin-remitting, unitive, and protective fruits. The faithful are not spectators: they cry, assent, serve, run, minister, offer, receive, and go. Nor are they self-saviors: God attends, makes haste, grants, makes sufficient, pardons, vivifies, and guards. Catholic cooperation is the motion of a living member in Christ.

The written Law reaches life in Christ the Neighbor (*Ep., Gosp., Coll.*)

Paul's "letter kills" and Christ's "What is written?" interpret one another. The old ministry is divine and glorious; the command to love God and neighbor is true. What external inscription cannot do by itself is forgive the sinner and write charity within. Ambrosiaster locates the new ministry's glory in forgiveness and righteousness; Augustine teaches that even the good command is killing letter without the inward Spirit; Aquinas therefore calls the grace of the Holy Spirit the New Law's principal reality. The Gospel does not evade the letter but displays its Spirit-given perfection.

The lawyer's joined citation of Deut. 6:5 and Lev. 19:18 is correct. His effort to justify himself appears when he asks which persons fall inside the neighbor-boundary. Christ replies with deeds: compassion, approach, binding, oil and wine, bearing, shelter, vigil, payment, entrusted care, and return. The question is reversed from identifying a neighbor to becoming one. Hence *Hoc fac, et vives* is neither autonomous moralism nor a dismissal of doctrine. It is the good command reaching life in a heart acted upon by grace.

The received allegory answers whence such life comes. Origen transmits the elder's vision of wounded humanity; Ambrose, Augustine, and Bede contemplate the Samaritan as Christ. Humanity descends from Jerusalem into mutable mortality, loses the robe of grace, is wounded by sin, and lies half-alive. The Son becomes near in the Incarnation, binds the wounds, bears weakness in his flesh, brings the patient to the Church, entrusts care to apostolic ministry, and promises to return. Oil becomes pardon and consolation; wine, compunction and fervent exhortation; the morrow opens to Resurrection; the return to Parousia and judgment.

Bede states the unity of senses: every doer of mercy becomes neighbor, and Christ is Neighbor above all. Those healed by Christ are not excused from *fac similiter*; his charity becomes active in them. The Collect's run and the Gospel's go are therefore one motion. Grace approaches fallen humanity, puts it upon the road, and makes the recipient capable of approaching another. The end is the eternal life asked about at the beginning: the Church as inn is a pilgrim household awaiting the Lord's return and the heavenly patria.

Four psalm chants consecrate peril, praise, night, and provision (*Int., Grad., All., Comm.*)

The four chants teach the Christian mouth across the whole span of creaturely life. The Introit speaks from peril and asks haste. The Gradual blesses in every time and glories only in the Lord. The Alleluia prays before the God of salvation by day and night. The Communion praises the Creator whose works fill earth and yield bread, wine, and oil. Emergency, deliverance, darkness, and abundance become forms of one Godward address.

Patristic reception deepens each register in Christ. Eusebius hears David, Christ, and the Church in Psalm 69; Augustine hears the whole Christ confessing perpetual need. Basil makes Psalm 33's "always" embrace prosperity and loss. Augustine reads the psalm's Abimelech title beside the Old-Latin/Septuagint-shaped 1 Samuel 21:13 lemma "he was carried in his own hands" and sees Christ carrying the sacrament of his own Body; the clause belongs to Augustine's Samuel text, not to the psalm title or the appointed Gradual. In Psalm 87 Augustine hears the Passion and the Church praying in prosperity and adversity; Eusebius hears the incarnate Lord's continuous oblation; Theodoret lets afflicted Israel and suffering humanity pray. The Alleluia is therefore not praise pasted over lament: it is Paschal praise from within the Lord's night.

Psalm 103 then brings the entire material order into thanksgiving. Theodoret rejoices in the bodily service of bread, wine, and oil. Eusebius passes from created goods to the true Vine, mystical Logos, illumination, and healing. Augustine reads apostolic earth bearing Christ as bread, the cup's sober inebriation, and the anointing of the whole Christ; Cassiodorus explicitly names wine consecrated as Christ's Blood and oil as royal chrism. At Communion the created gifts are not erased: they reach their highest service when the Church offers what earth and human labor provide and receives Christ himself under sacramental signs.

The chant sequence thus gives a spirituality capacious enough for the Gospel. The Christian can cry without despair, praise without denying affliction, pray through night without ceasing to name God salvation, and receive abundance without forgetting the Creator or the wounded neighbor. The meek rejoice in a boast directed to God; the communicant receives a gift ordered to thanksgiving and generous service.

Intercession and compassion meet in Christ's one oblation (*Gosp., Off., Sec.*)

The Gospel and Offertory place two traditional figures of Christ on different axes of mercy. The Samaritan moves toward wounded humanity: he sees, approaches, binds, bears, pays, and promises to return. Moses stands before God for a guilty people: he invokes deliverance from Egypt, the divine name among the nations, and the oath to Abraham, Isaac, and Jacob. One movement is toward the sufferer; the other is intercession before judgment. Both are fulfilled in the Mediator who assumes our condition, gives himself for sinners, heals, and ever lives to intercede.

The Exodus tradition reads Moses with full theological weight. Augustine explains that threatened evil is penal judgment, not moral evil in God, and that providence includes the intercessor's real prayer. Gregory hears "let me alone" as God granting Moses boldness and Moses' willingness to perish as a self-offering. Tertullian explicitly calls him a type of Christ. Theodoret preserves both mercy and judgment: pardon protects the covenantal future while discipline remains. Mercy is not a revision forced upon God; the immutable God raises the mediator through whom his faithful purpose is accomplished.

The Secret carries this typology to the altar. God first regards the offerings *propitius*; then those offerings give honor by granting pardon. Justin, Irenaeus, Cyril of Jerusalem, and Augustine place created gifts, thanksgiving, ecclesial self-offering, and intercession within Christ's sacrifice. Trent supplies the decisive confession: the Mass is truly propitiatory because the same Christ who offered himself once on Calvary is offered sacramentally in an unbloody manner. The offerings neither buy mercy nor merely illustrate it. Taken into Christ's one action, they are the true sacrificial offering through which the Church asks and receives pardon.

This is why sacrifice and neighbor-love cannot be separated. Christ's oblation forms the Church as his merciful body. Forgiven worshippers honor the divine name by praise and by becoming neighbors; works of mercy, ordered to God, become spiritual sacrifices of Christ's members. The lawyer's self-justification yields to pardon; pardon yields to gratitude; gratitude takes bodily form in the care of the wounded. At the altar the Church learns both directions of the Mediator's love—toward the Father in obedient self-offering, and toward fallen humanity in healing compassion.

The half-dead is made alive and fortified (*Ep., Gosp., Comm., Postcomm.*)

The formulary's central verbal line is life. Robbers leave the traveller *semivivo*; Christ says *Hoc fac, et vives*; Paul proclaims *spírítus autem vivíficat*; after Communion the Church asks *Vivíficet nos . . . huius participátio sancta mystérii*. Correct reading is necessary but cannot heal fallen nature by itself. The Spirit gives life, Christ draws near, the Church shelters, and sacramental participation nourishes the restored person.

The Postcommunion does more than repeat "life." Its one participation gives *expiationem* and *munimen*: it cleanses the wound of sin and arms the recipient against renewed assault. The Mass began with a cry amid enemies and ends by asking for defense. It began with God hastening to help and moved through the faithful running, the Samaritan approaching, Moses interceding, and the gifts being offered. Communion is the sacramental center from which these motions receive endurance.

Aquinas provides the theological map in *ST* III, q. 79, aa. 1–2, 4, 6, 8: the Eucharist gives and nourishes the life of grace, remits venial sin, strengthens charity, guards against future sin, unites the members to Christ and one another, and pledges glory. The gift is objective and Christ's; its fruit flowers in worthy reception. Hence the last petition is both medicinal and missionary. Those once half-dead are made alive in Christ; those borne by him become bearers of burdens; those cleansed seek pardon for sinners; those fortified resist the fear and self-protection that pass by on the other side.

The promised end gathers the entire Mass. The Collect names God's promises as the runner's destination. Moses pleads the patriarchal promise. Christ the Samaritan promises to return. The Postcommunion gives the life and defense by which pilgrims continue until that return. Thus the proper is neither a moral lesson appended to sacrament nor a sacramental consolation detached from moral life. It is one movement of mercy: the Father gives, the Son approaches and offers, the Spirit vivifies, the Church receives and ministers, and healed persons go forth to love on the road toward eternal life.

Source-Grounded Synthesis

A received Roman unity through historical layers

The formulary's texts have separate histories. The 1962 Missal sets these texts together for this Sunday. Schuster's direct commentary on the assembled formulary (III, pp. 128–131) reads Collect and Epistle, Moses and the Secret, and Communion and Postcommunion as mutually illuminating.

The history and the unity therefore stand together: the received unity is real, and the Church's stable act of proclamation, offering, and Communion can make texts from several periods speak together in the traditional senses of Scripture.

Gift does not abolish action; it makes action Christian

The Introit, Collect, Epistle, Gospel, and Postcommunion form an unusually strong account of grace-enabled agency. The worshipper first asks God to attend and hasten. The Collect says that worthy service itself comes from the divine gift and immediately asks that the faithful may run. Paul excludes sufficiency from self and immediately says that God has made ministers. Jesus commands *fac* and *Vade* after the lawyer has correctly read the Law. The final prayer makes sacramental participation the giver of life and defense.

Augustine's doctrine of the Spirit writing charity within and Aquinas's account of the New Law explain why these verbs belong together. Grace neither leaves the will inert nor permits it to boast as its own first cause. It heals the person into living action. The Samaritan's many verbs are therefore not a secular moral appendix to a theology of gift. They are what divine charity looks like when it has taken flesh in a human agent: compassion approaches, binds, bears, spends, entrusts, and perseveres. The Postcommunion sends communicants into that service strengthened by what they have received.

Law, Spirit, and mercy belong to one divine economy

Paul's contrast is not law against mercy. He calls Moses' ministry glorious; Jesus sends the lawyer to the written Law and confirms the answer from Deuteronomy and Leviticus. The distinction lies between command remaining external to the sinner and command fulfilled through the inward gift of the Spirit. Chrysostom, Theodoret, Ambrosiaster, Augustine, and Aquinas converge on this order while preserving distinct emphases: old glory is real, new glory surpasses it, forgiveness and righteousness are given, and the Spirit supplies the love by which obedience becomes possible.

The Gospel makes that covenantal doctrine visible. Self-justifying reading asks for the minimum class to whom love is owed; Spirit-written reading becomes neighbor through mercy. Moses' Offertory intercession and the Secret's plea for pardon show why this does not become a new project of self-salvation. The doer of mercy remains one who needs covenant faithfulness and propitiation. Mercy does not empty command or judgment. It pardons, renews, and gives the power to fulfill love's command.

Christ the Neighbor heals a people into neighbor-love

The Gospel's literal and spiritual senses stand in a fruitful Catholic order. Literally, Jesus teaches universal embodied mercy through a Samaritan whose action answers the lawyer's boundary-making question. Allegorically, Origen, Ambrose, Augustine, Irenaeus, Bede, and the medieval commentators contemplate fallen humanity in the wounded man and Christ in the compassionate Samaritan. The Son becomes near by the Incarnation, binds what sin has torn, bears the patient in his flesh, brings him to the Church, supplies the ministry of care, and promises to return.

The moral sense proceeds from that saving mystery. The Christian is not asked to imitate a distant exemplar by unaided resolve. He first receives Christ's approach and healing; then Christ's charity acts in him. Bede's both-senses rule is exact: every person who does mercy is neighbor, and Christ is Neighbor in the fullest sense. Anagogically, the inn is the pilgrim Church, the morrow opens toward Resurrection, and the promised return toward Parousia and judgment. Eternal life, the lawyer's first question, becomes the horizon of a mercy begun now and brought to completion by the returning Lord.

Continual prayer is Paschal rather than triumphalist

The Introit's urgency, Gradual's continual praise, and Alleluia's day-and-night cry give the Church a complete grammar of prayer. Augustine and Eusebius hear Christ and his members in Psalm 69; Basil makes Psalm 33's "always" include loss as well as prosperity; Augustine, Eusebius, Cassiodorus, Theodoret, and Bellarmine unfold Psalm 87 through the Passion, Israel's affliction, and the Church's prayer in every condition. Their interpretations are not identical, but they converge in one theological act: the sufferer continues to address the God named salvation.

The Mass's Alleluia from so grave a lament is consequently a confession of the Paschal mystery. Christian praise does not call darkness unreal. It receives night into Christ's prayer and waits for the Father's answer in Resurrection. The disciples' eyes are blessed for seeing Christ, but faith continues to cry when immediate sight is withheld. The Gradual's meek rejoice because their boast is in the Lord, not because they have made themselves invulnerable.

Covenant intercession reaches propitiatory offering

Moses pleads for a people who cannot plead innocence. Augustine and Aquinas teach that immutable providence includes his real intercession; Gregory sees God open the way to bold supplication and Moses offer himself with the people; Tertullian receives the servant as a type of Christ. Theodoret keeps pardon and judgment in their biblical sequence: Israel and the covenantal future are preserved, while correction remains. Thus the Offertory does not contrast an angry Old Testament God with a merciful Church. It celebrates the faithful God who raises an intercessor and fulfills his promise.

The Secret brings this typology to sacramental fulfillment. God regards the offerings propitiously, and those offerings honor his name by granting pardon. Justin, Irenaeus, Cyril of Jerusalem, and Augustine place Eucharistic thanksgiving, created gifts, ecclesial self-offering, and intercession within Christ's priesthood. Trent gives the definitive Catholic form: the Mass is truly propitiatory because the same Christ and victim of Calvary is offered in an unbloody manner.

The Church's action is real precisely because it participates in his one sacrifice. Pardon therefore excludes boasting while creating worshippers able to honor God's name in praise and obedient charity.

Providence reaches sacramental life without ceasing to be providence

Psalm 103 first praises the Creator's care for embodied life. Water makes the earth fruitful; bread strengthens, wine gladdens, and oil brightens. Theodoret dwells on this literal goodness, and Bellarmine draws gratitude, recognition of fatherly providence, and temperance from it. Eusebius, Augustine, and Cassiodorus then open the created triad into Christian spiritual senses: the true Vine and mystical Logos, Christ preached as bread, the cup's sober inebriation, the anointing of the whole Christ, consecrated wine, and royal chrism.

Sung at Communion, the psalm receives its sacramental fullness. Creation and human labor supply gifts that the Church offers; Christ gives himself under the consecrated species. The Postcommunion asks the holy participation to vivify, expiate, and guard. Ignatius's medicine of immortality, Aquinas's account of Eucharistic effects in *ST* III, q. 79, aa. 1–2, 4, 6, 8, and the *Catechism* 1391–1395 show the doctrinal depth of those petitions. The sacrament nourishes the life of grace, cleanses, strengthens charity, protects against sin, joins the faithful to Christ and one another, and pledges glory. The proper ends with created providence elevated into sacramental provision and sacramental provision ordered toward merciful life in the world.

The Propers: Notable and Quotable

These four afterlives do more than repeat a biblical phrase: each moves it into a new register and changes what the wording is made to do.

The neighbour becomes a legal duty — *Donoghue v Stevenson* (1932)

Appointed wording. The lawyer asks, “And who is my neighbour?” (Luke 10:29).

Later use and locus. Lord Atkin's speech in *Donoghue v Stevenson*, [1932] A.C. 562 at 580, moves from the command to love one's neighbour to a restricted legal duty of care and asks: “Who then, in law, is my neighbour?”

The turn. Jesus refuses the lawyer's attempt to delimit a class and asks who became neighbour by mercy. Tort law must do the thing the parable resists: specify foreseeability and legal proximity. Atkin turns a self-justifying question into a rule for liability; the civil rule is not the Gospel's whole moral demand.

The Jerusalem–Jericho road becomes an experiment — Darley and Batson (1973)

Appointed wording. A man goes “from Jerusalem to Jericho”; priest and Levite see him and pass by (Luke 10:30–32).

Later use and locus. John M. Darley and C. Daniel Batson, “From Jerusalem to Jericho: A Study of Situational and Dispositional Variables in Helping Behavior,” *Journal of Personality and Social Psychology* 27.1 (1973), 100–108, sent seminarians past a slumped confederate while varying hurry and talk topic. The discussion reports that some “literally stepped over the victim” while going to speak on the parable (p. 107).

The turn. A narrative about seeing and passing becomes an experimental protocol. The assigned talk topic was not a significant predictor of helping, while time pressure had a marked effect. The staged emergency and small seminary sample do not exhaust mercy or prove the motives of the parable's priest and Levite.

The killing letter exposes a marriage contract — Thomas Hardy (1896)

Appointed wording. “For the letter killeth: but the spirit quickeneth” (2 Cor. 3:6).

Later use and locus. Thomas Hardy places 2 Cor. 3:6 on the title page of the 1896 book edition of *Jude the Obscure*. In Part VI, ch. VIII (ch. 50 in the linked edition), Jude tells Sue inside a church that their return to socially sanctioned marriages is acting by the letter, and repeats “the letter killeth!”

The turn. Paul’s contrast between covenant ministries becomes an indictment of civil and ecclesial marriage convention; the epigraph also makes the phrase a key for the novel’s conflict between legal form and lived attachment. Jude is a conflicted fictional speaker, not Hardy’s unqualified doctrinal voice, and the novel’s use is not Paul’s exegetical meaning.

Paul becomes a canon of statutory construction — Justice Frankfurter (1950)

Appointed wording. “The letter killeth” (2 Cor. 3:6).

Later use and locus. Justice Felix Frankfurter’s dissent in *United States ex rel. Knauff v. Shaughnessy*, 338 U.S. 537, 548, 550 (1950), applies the phrase to Acts of Congress and invokes it while construing the War Brides Act in the case of an excluded soldier’s wife.

The turn. A Pauline claim about letter and Spirit is naturalized as an interpretive maxim: statutory purpose should control a harsh literal application. The dissent does not cite the verse and supplies no covenant exegesis. Its force depends on an English idiom descended from Paul, not on identity between apostolic ministry and judicial method.

The Propers: Interpretive Possibilities

The following are exploratory editorial or AI proposals. They are not attributed teaching, historical intent, or evidence about the formulary’s compiler. Each states its anchors, mechanism, fruit, nearest checked analogue, and controlling limit.

Exploratory proposal — Ministry begins where the traveller leaves

Anchors: Epistle, Gospel, Postcommunion.

Mechanism: Paul is made a fit minister; the Samaritan entrusts the wounded man to an innkeeper for continuing care; the Postcommunion asks holy participation to vivify and to grant expiation and protection to its recipients.

Fruit: Mercy needs durable ministries, not only a first responder. The Church receives care from Christ in order to continue it responsibly.

What the element-by-element reading misses: Paul’s fitness is a fitness for the kind of continuing charge the innkeeper receives, so the ministry the Epistle names becomes the care that outlasts a first rescue; the Postcommunion’s *vivificet* and *tribuat* themselves encode no such duration.

Precedent result: Near analogue located. Ambrose 7.82–84, Augustine *Questions on the Gospels* 2.19, and Bede identify the inn and its keeper ecclesially; none joins Paul’s sufficiency or this Postcommunion.

Limit: No minister or institution may identify itself simply with the Samaritan; ecclesial allegory remains subject to the literal command of mercy.

Exploratory proposal — Promise is destination, covenant ground, and guaranty

Anchors: Collect, Offertory, Gospel.

Mechanism: The Church runs toward God’s promises; Moses invokes the oath to the patriarchs; the Samaritan promises to return and repay further expense.

Fruit: Christian hope may be read not as escape from wounded history but as fidelity that sustains costly care within it. **What the element-by-element reading misses:** The promises differ in kind (destination, covenant ground, guaranty); so distinguished, hope can sustain costly care now, not only at the road’s end.

Precedent result: Near analogue located. Origen, *Homily on Luke* 34.3, reports an elder’s eschatological reading of the return; Ambrose, *Exposition of Luke* 7.83, and Bede, PL 92, 470D, also receive that return eschatologically. These enumerated witnesses do not join all three promise forms.

Limit: The Samaritan’s narrated undertaking within the parable is not a covenant equal to God’s oath, and the proposal proves no compositional design.

Exploratory proposal — Mercy’s longer clock

Anchors: Gradual, Alleluia, Gospel.

Mechanism: Praise is “always,” prayer continues day and night, care passes into the next day and awaits return.

Fruit: Compassion becomes a temporal discipline: attention must survive the first emotion, the first expense, and the first liturgical moment.

What the element-by-element reading misses: The Gradual’s “always” and the Alleluia’s day and night measure prayer, the Samaritan’s next day measures care; joined, they lend care the duration of prayer, so that care outlasts its first emotion, expense, and liturgical moment.

Precedent result: Near analogue located. Bellarmine treats the Gradual’s “always” as continuing praise; Eusebius reads the Alleluia’s day and night as Christ’s continuous prayer and oblation; Origen’s elder, Ambrose VII.83, and Bede PL 92, 470D receive the Samaritan’s return. None of these enumerated witnesses joins the three-part duration.

Limit: The words arise in different literary units; they do not create a schedule, and urgency in the Introit remains as important as duration.

Exploratory proposal — A bounded question receives an open-ended answer

Anchors: Gospel and Secret.

Mechanism: *Quis est meus proximus?* seeks the limit of the person owed love; *quodcúmque supererogáveris* opens expenditure beyond the initial sum; *indulgéntiam largiéndò* asks pardon to be lavished.

Fruit: Mercy may resist the self-protecting move from “whom must I love?” to the smallest defensible obligation.

What the element-by-element reading misses: The lawyer’s bounded *quis* meets two open measures, the innkeeper’s *quodcúmque* and the Secret’s lavished pardon, so a question about love’s minimum is answered with expenditure and pardon beyond any initial sum.

Precedent result: Near analogue located. The enumerated Gospel commentators stress universal neighbour-love and the innkeeper’s further expense; none of them joins the Secret’s gerund.

Limit: Christian generosity requires prudence, justice, vocation, and finite stewardship; *Fratelli tutti* 79–82 does not erase these goods.

Exploratory proposal — The medicine is neither only natural nor only sacramental

Anchors: Gospel, Communion, Postcommunion.

Mechanism: Oil and wine treat wounds; Psalm 103 praises bread, wine, and oil as providential gifts; holy participation gives life and protection.

Fruit: Bodily works of mercy and sacramental communion can be held together without turning either into a decorative metaphor.

What the element-by-element reading misses: The oil and wine the Samaritan pours return in the Communion’s bread, wine, and oil, and the Postcommunion asks life and defense of the holy participation; the shared nouns set bodily care and sacramental communion side by side.

Precedent result: Near analogue located. Origen, *Homily on Luke* 34.7–9, explicitly cites Psalm 103 while reading the Samaritan’s oil, wine, day-and-night care, and inn; Augustine and Cassiodorus receive Psalm 103 sacramentally. None of them joins this Postcommunion.

Limit: The psalm’s literal created goods and the parable’s practical care must not be dissolved into Eucharistic allegory.

Appendix: Scope and Qualifications

Edition and use. This companion studies the recurring *Dominica Duodecima post Pentecosten*, II class, in the 1962 Vatican typical Roman Missal. It is not an official liturgical book, homily, civil-date assembly sheet, or ruling on present authorization. Occurrence, precedence, commemorations, and particular calendars remain outside the reusable formulary.

Text and translation. All ten Latin elements, their boundaries, references, rank, Credo, and Trinity Preface were visually collated against the identified facsimile. Scripture English is the registered public-domain Douay–Rheims/Challoner; oration English is the anonymous Cummiskey 1861 witness. Adapted chants are accompanied by witness-boundary notices rather than project translations. The 1962 scan itself is not redistributed; the focused Latin texts are pre-existing liturgical material whose rights analysis is recorded in the shared inventory.

Research boundary. Complete biblical contexts, principal Greek and Latin patristic expositions, representative medieval Doctors, later saints, Catholic doctrinal controls, sacramentary transmission, and targeted cultural afterlives were checked within the matrix in `research/scope.md`. The survey is broad and claim-driven, not exhaustive. Textual observation, documented reception, source-grounded synthesis, and exploratory proposal are kept distinct. The enumerated historical witnesses do not establish a single compiler’s cross-proper intent or the universal novelty of an editorial proposal.

Review. The Latin, historical English, claim-level sources, bibliography, bindings, and component classifications were audited. Both editions were built through settled passes, their logs checked, and the local web source conversion validated. These are internal source and production facts, not ecclesiastical approval or an installed-publication claim. Full records: `propers/verified.md` and `research/scope.md`.

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